

THE

SUBSTANCE OF A DISCOURSE

DELIVERED UPON THE OCCASION OF THE

“SEMI-CENTENARY CELEBRATION,”

ON THE

SECOND SABBATH IN DECEMBER, 1839, BEFORE THE

PRESBYTERIAN CHURCH IN CHERAW, S. C.

BY J. C. COIT, PASTOR.

PREPARED FOR THE PRESS, AND PUBLISHED BY THE AUTHOR

AS A TESTIMONY AGAINST THE THE ESTABLISHED

RELIGION IN THE UNITED STATES.

“Cry aloud and spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”—ISAIAH LI. 8.

COLUMBIA :

PRINTED BY SAMUEL WEIR, BOOKSELLER.

1840.

J54
285.133
C6775

SEMI-CENTENARY DISCOURSE.

“ *And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart—whether thou wouldest keep his commandments or no.*”
—DEUT. viii. 2.

In this Scripture the Church is taught,

I. The duty of self-examination, by considering her own ways and doings for many years.

II. The knowledge thereby of what has been in her heart; obedience or disobedience to God. And hence,

III. Humility, repentance, and reformation.

Before we proceed to collect the prominent facts in the history of the Church, which, during the last fifty years, illustrate the nature of her faith and her practice, it may be well briefly to notice the genius, principles, and institutions of the State; for these in all ages have, under the providence of God, powerfully affected her character.

It is a mistake to imagine that the interests of Christianity are, have been, or can be defended and secured by political entrenchments, or the bulwarks of popular institutions. No where has the truth and spirit of this religion had more to encounter than in our own country; and this results from the fact, that the will, the power, the wisdom, the goodness, and the glory of God, demolish the corresponding elements in the sovereignty of mankind.—Men hate and oppose the Heavenly Kingdom, that they may establish their own. There is no necessity for this conflict from the genius of Christianity in national and municipal jurisprudence, or in the domestic relations; for here she enjoins upon her disciples obedience to human law.* But the powers of this world will not acknowledge the spiritual supremacy, nor submit to the righteous sceptre of Christ. Both Jew and Roman reject his authority: “We will not have *this man* to rule over *us*.” “We will have no king but Cæsar.” It is the popular voice that is expressed by the judicial tribunal, when Jesus is condemned to be crucified.† This is the heir, come let us kill him and the inheritance shall be ours.‡

As in the believer, there are opposite principles of action, “the flesh and the spirit,” so it is in the body of the Church; and hence it comes to pass that she is exposed to political influences, and is more or less connected with the kingdoms of this world.

Upon the establishment of Christianity by Constantine, a foundation was

* Romans xiii. 1–8. 1 Peter, ii. 13, 14. Eph. vi. 1–7. 1 Peter, ii. 18–20. Tit. ii. 9–10. Eph. v. 22–24. † Mark xv. 15. ‡ Psalms ii. 23; compare Acts, iv. 26–28.

laid in the jurisdiction and immunities of the hierarchy, for the erection of a temporal dominion over all the subjects of the empire. The spiritual dynasty became gradually more political and powerful, and finally dominant; and so continued for many centuries over Christian countries, till in the days of Leo the 10th, God began to deliver the nations from the ghostly and political domination of the Popedom. To avoid another spiritual supremacy in the State, the Protestant nations appointed the temporal prince, to a certain extent, the head of the Church; and (with some difference of administration,) *established* the Protestant religion *by law*. Doctrines, government, and ceremonies, were reduced to approved formularies; and property was appropriated for the temporal support of the national clergy. Dissenters, when tolerated, were subjected to various restrictions and privations, which created a common bond of union, sympathy, and strength, in vindicating the natural rights of conscience. Independent of a devotion to the principle of dissent, causes exist in human nature to consolidate, perpetuate, and increase opposition to *legal* establishments, which (aided by a generous sympathy in the ranks of conformity, for the oppressed) will gradually, under all free governments, produce various degrees of relaxation and indulgence. Opposition to the despotism of Laud and the Stuarts, crowded the ranks of the Puritans with valiant defenders, who cared not for their religious principles.—Contingent relations to civil liberty, private property, and public politics, have secured Christianity powerful worldly alliances and co-operation, in her various conflicts with the powers of darkness, in foreign countries, and in former times. But from the spirit of our national institutions, and the temper of our people, there has been no such favorable conjunction of influences in the warfare with error in our land. The principles of human rights and civil government that originated our revolution, and triumphed with it, while they maintain the supreme authority of public opinion in law and politics, declare conscience to be beyond the pale of human jurisdiction. Conformity to public opinion so expressed, is the duty of the *citizen*, though the *Christian* may often be called to contradict and oppose it, in the empire of religion. In this department the people challenge no authority; they enact no statutes of rewards and penalties; they establish no formularies of doctrine, government, or rites; and no inquisition *by law*; they neither pay the national clergy out of the public revenue, nor enforce their censures or decrees by any organ of government, civil or military; and yet, notwithstanding all this, *their power*, like gravitation, is every where in permanent and effectual operation, and their *word* is well nigh omnipotent.* In the fashion, form, and substance of religion, the people are as absolute as the Ottoman Porte, though they declare and enforce their canons by OPINION only.

How much is done, or left undone by American Christians and Churches, in obedience to the nod of this Gentile king?† What will be thought of it? What will be said? How will it appear? Whom will it offend? It is the kiss or the scourge of the public‡ that seals the lips of Christian confessors, or drives them into secret chambers and corners, where they profess their faith in whispers;§ or if the matter come to the ears of the king,|| intimidates them into a hypocritical compromise, or a treacherous betrayal of the words and the cause of the Master.¶

* Eccl. viii. 4.

† Rom. vi. 16.

‡ James iv. 4.

§ Mat. xiii. 21, 22.

|| Eccl. x. 20.

¶ Mark viii. 38.

Religion has not been over-looked in the organic structure of our civil constitutions; it is too powerful an element of human government to have escaped political sagacity and jealousy. True, it is committed to no subordinate functionary, or delegated administration; but with other high and sacred topics remains among the reserved rights of the sovereign people, to live or die according to their pleasure.* If the force of their opinion keep it subservient and tributary, all will be peace; if not, there will be an uproar among the sovereigns, and when they deem it expedient, the necessary physical agency will be committed to the government, to subdue the contumacious; for sooner or later, among such a people, constitutions must become the express image of the *public will*. Christianity has not been opposed by our constitution, government or laws; but the king himself, the royal sovereign in person, the *majority of the people*, will not tolerate the doctrine or the dominion of the King of the Jews; and without the forms of legislation, *their opinion* has gradually ESTABLISHED A NATIONAL RELIGION.

The kingdoms of this world have exerted in all ages, upon the Church, a baneful influence; but never more universal and pestilential than with us, where the doctrine and dominion of Christ is opposed by the majestic voice of millions of sovereigns. Israel was always a scattered sheep; the lions frighten him, the kings of Assyria and Babylon devour him, but this Nebuchadnezzar of ours hath broken his bones.†

Look at the prominent features of *the establishment*. It holds that "the chief end of man" is man; that all men have the same religious rights and privileges, which are, however, to be so exercised as not to be detrimental to the public welfare, or to interfere with the equal immunities of others.—To the majority of right belongs supreme dominion in civil affairs. God is professed so far as He can be made useful to man, and so is His word; but this is not to be so received and interpreted as to contradict the primary law written in the human constitution. From these principles it follows, that the conscience of every individual is recognized as the only tribunal before which a religious volition, sentiment, or act, can be justified or condemned. Diversities in religion *are established*; and hence the "exclusive principle," and *right of dissent*, are virtually denied. Thus the men of Babylon make Succothbenoth, and the men of Cuth make Nergal, and the men of Hamath make Ashima, and the Avites make Nibhaz and Tartak, and so on.‡ Now, if the men of Israel say, our God hath made us, and all things that are made, it may be endured; but if they proceed to testify "that our God is the *only* true God, and there are *no* gods that are made with hands," then the men of Israel violate the religious rights of the men of Babylon, of Cuth, of Hamath, &c., and by *their exclusive* religion, put themselves without the pale of the general toleration. They may say all they can in *honor* of their divinity; but they must say nothing in *dishonor* of the gods of other men. There is in *the establishment* an active power of consolidation in religion, that tends to *force* every variety into a friendly community, or tacit acknowledgement of all. The most heterogeneous, inconsistent, and promiscuous combinations of principles, conduct, and people, are amalgamated in the various orders of the *National Church*. Opposites in general character, may agree in some one proposition; this then becomes a point of union, peace, and charity, and this must be achieved; *conscience* imposes an obligation to do it, regardless

* Prov. xvi. 15.

† Jer. l. 17.

‡ 2 Kings xvii. 30–41.

of consequences. The radiating sovereigns, by virtue of their celestial mechanics, converge all their rays of light and heat to a focus; and those offenders who are not enlightened and regenerated, are evaporated by the burning beams of a concentrated holy indignation. This omnipotence of *public opinion*, is the Christ of *the establishment*. This is the power of the true God unto salvation. This *is able* to effect what Moses and the Prophets, Christ and His Apostles, never did for mankind; and as there is no moral evil that is not seen and deplored by some, so it becomes the duty of all to combine, and condense the truth and love of humanity into so many *foci*, as will serve to burn up and destroy the works of the devil. This is an outline of *the doctrine of the establishment*. Its spirit "depends upon circumstances." Where topics are publicly agitated, that involve the investigation of the "*rights of man*," and *human happiness*, there is a boundless liberty of speech and of the press; great charity is exercised for enthusiasm in discussion, violence in temper, ignorance in zeal, vituperation in language, turbulence and outrage in action. If it be a "matter of wrong or wicked lewdness,"* much, very much will be borne; but if the kingdom of Christ only be the matter of debate, if nothing but His truth, His righteousness, and His dominion be in question, then the spirit of Gallio and of Gaul is the presiding genius of *the establishment*. It "cares for none of these things," and the "preacher of righteousness" finds himself adjudged a mere humble petitioner before an august tribunal of "itching ears."† He is permitted to utter only "smooth things,"‡ and must adopt a phraseology of humility and decorum becoming the imperial presence,§ and do and say nothing to reflect upon the honor, to impeach the piety, or to mar the harmony of any of the "sister churches." Even among the national orders, it is ordained that all mere "doctrinal controversies" shall be conducted with great delicacy; the language must be kind and fraternal; the spirit meek and gentle; no harshness, no denunciation, no imputation of wrong motives, no truth that will offend the feelings, the comity, or the hypocrisy of a courtly diplomacy. All the "sister churches" are substantially the same; free and equal; and all have the same *right* to their *peculiarities*. Where honest convictions humbly conceive there have been mistakes in judgment, reason is permitted by legitimate induction, to shew the evil *tendency*, and pernicious *consequences to man*, of erroneous speculations. But when only the *doctrine of Christ* is discussed, French politeness with French infidelity reigns among us; and this calculating generation of democratic Christians are possessed with a spirit of fastidious sentimentality, and extravagant ideas of refinement.—Their generous and pious sensibilities are intolerably shocked at the presumption and dogmatism of Christianity; her EXCLUSIVE PRINCIPLE is the abomination of *the establishment*, and a liberal religion its peculiar glory.—"Cast in thy lot among us; let us all have *one purse*." This is the golden image our Nebuchadnezzar has set up.

During the last fifty years every form of doctrine has been popular somewhere among us—save the doctrine of Christ; which the establishment has patronized no where. Of evangelical doctrines it has been a period of accommodation, compromise, and surrender; these have been regarded as of no *practical* importance, while every nerve in the system of action has been exerted in subjecting constitutional susceptibilities to *popular* influences, that

* Acts xviii. 14.

† 2 Tim. iv. 3.

‡ Isaiah xxx. 9, 10.

§ John xviii. 22.

were favorable to virtuous developement, and destructive of all evil phenomena. The establishment has confounded the kingdoms of this world with the kingdom of God; morals and politics with Christianity; and has in a good degree realized the dreams of Hobbes, by subjecting *conscience* to the *civil forum*. The epoch has been one of experiments in religion as well as politics, and remarkable for innovation and instability of moral principle, extravagance, wildness, and licentiousness of religious opinions, and for boldness and recklessness of spirit in their propagation. As equally good *effects* flow from different *theories* in religion; no opinions have been absolutely denounced, but such as impair the springs of human confidence and activity. The boast of the age, however, is not in barren theological speculations, but in wisdom of administration, efficiency in action, and in triumphant accomplishment; in the spirit of love and "doing good," which has animated the whole body of religious people; and in the statistics of their pious achievements, which shew the unprecedented and glorious *results* from the masterly combinations and exertions of their power in every department of religious enterprise.

Such being the genius of the National Establishment, what but infamy, bonds, and imprisonments await Christianity? A religion that reveals to wisdom and piety an incomprehensible doctrine of faith,* and teaches in the summary precept of self-denial,† the whole lesson of practical duty; a religion that not only condemns man's dishonor, sin, and shame, but annihilates with a more withering curse his glory,‡ pride, and righteousness;§ a religion that stands pre-eminent, apart, and alone;|| rejecting all offered alliances, and denouncing every other system, not only as erroneous, but infernal;¶ a religion that challenges an absolute dominion over the bodies and souls of men, not with their co-operation and assistance, but in defiance, and in opposition to, the combined powers of earth and hell;** a religion which blesses not them who are accounted human benefactors,†† but those whom men curse as the enemies of their race;‡‡ not them who have done mankind the most good,§§ but those who have suffered from them the most evil;||| not those who bow down to man and worship him, but those who "serve God only;¶¶ who hear no other voice,*** and who, in obedience to His word, will pluck out a right eye, and cut off a right arm;††† whose sacrifices and self-denials are not for "the general welfare,"‡‡‡ but for the glory of God; who love the TRUTH of His Gospel above all earthly joys, honor and riches; and who therefore, endure joyfully the spoiling of their goods, the chains of the captive, and the pangs of death, that "the word of God and the testimony of Jesus may have free course and be glorified?"

The great majority of the people will declare war against such a religion; all the orders of the establishment, with their overwhelming influence will oppose her, and endeavor to awe her into silence, or to frown her into insignificance or dishonor. She will receive no sympathy or support from *patriotism*; for her testimony *against* all other religions] will seem like outrageous intolerance, bigotry, and persecution; she will appear like an "accuser of the brethren," a disturber of the peace, a pestilent reviler of the wise and

* 1 Cor. i. 18-30. † Mat. xvi. 24. ‡ 1 Cor. i. 29. § Phil. iii. 8, 9.
 || Mat. xiii. 30. Eph. iv. 4, 5, 6. ¶ Gal. i. 8. ** Mat. xvi. 18, 19. Isa. xiv. 27. Pslms ii. 1-8. 1 John iii. 8, 9. †† Luke vi. 26. †† Mat. v. 11. 2 Timothy, iii. 12. §§ Luke xxii. 25. ||| Acts vii. 51, 52. ¶¶ Gal. i. 1, 10.
 *** John x. 5, 27. ††† Mat. v. 29, 30. ††† Mat. vi. 19-34.

the good, an odious, self-constituted oracle of infallibility, refusing the universal toleration allowed by the laws,* and withholding that courtesy and charity, demanded by decency, meekness, and moderation. She will be called to face the fixed and awful rebuke of the great body of the people.—Tribulation *may be shunned*; and so might bloody persecutions have been under the Roman Empire, and upon the *same terms*. If Christianity will renounce her *exclusive principle*, and exercise a liberal charity for all forms of idolatry; if she will recognize, or even *let alone*, (cease to prophesy against)† Taylorism, Arminianism, and the various other forms of infidelity in the national pale; if, in short, she will *submit* to the *authority* of the State, in matters of *faith*, she will be received with the “sister churches” into the embraces of popular favor. But if she *dissent*, the chief priests, Jews, and rulers of the people *will coalesce against her*;‡ she will be denounced on all hands as a mover of sedition,§ and be the “sect” every where spoken against.|| There will be no smooth words and sentimental tenderness for her; except in the mouth of a serpentine policy,¶ as the last subtle expedient to betray her to her enemies, or to seduce her into silence and peace.** If this fail, then comes a ruffian defiance and gnashing of teeth;†† a tumultuous uproar, and the terrible cry of the popular wrath, “away with such a sect from the earth, it is not fit that it should live.”‡‡ In the day of her trial her own house will be divided against itself; and she must be prepared to renounce the most tender friendship and personal relations, with all that is *her own*, that she may become a preacher of the righteousness, truth, and grace of Jesus.§§

We ought not to be ignorant, my brethren, that this is the true position Christians are bound to occupy. Our religion is not of this world, neither are we who believe it; and because we so say, therefore the world hateth us;||| nor can we avoid exposure to this enmity, but by a *conformity* to the demands of *the establishment*—in a denial or permanent *suppression of the truth* of the gospel.¶¶

Some seem to imagine that the Church has had no outward trials in our country; but the applause and patronage of the many, the great, the wise and the good, on the one hand, and their cruel mockings, revilings, and proscriptions on the other, with the “spirit of the age,” may well be pronounced more formidable than “baptisms with blood.” Many have taken the field in single combat, and braved the cannon’s mouth; not that they were without the fear of death, but because they dreaded more the “finger of scorn,” and the hiss of popular contempt. More faith is demanded in passive than in active obedience. Men will cheerfully stake their lives in a heroic defence of the cause of Christ, who, when the word comes to “put up the sword,” yield to fear and unbelief.*† More grace is needed in pure moral, than in mixed trials. Under bloody persecution, the confessor could rally to his aid some of the elements of humanity—animal courage, the glory of a martyr’s crown; public sympathy for heroic resolution, and magnanimity in sufferings and in death; but these passions and hopes refuse their support to the witnesses for the word of God in our country; they have no field for

* See Appendix A. † Ezek. xxxiii. 1-10. Acts iv. 20. ‡ Acts iv. 26, 27.
 †† Acts xxiv. 5. || Acts xxviii. 22. ¶ Luke xx. 19-24. ** Gal. v. 11.
 ‡‡ Act vii. 54. †† Acts xxii. 22, 23. §§ Mat. x. 33-40. ||| John xv. 18-21.
 ¶¶ Gal. iv. 16. *† Mat. xxvi. 51-53. Luke xxii. 49-52. John xvii. 10, 11.
 Mat. xxvi. 56.

the display of heroism ; the flames that burn them excite no earthly sympathy ; they continue to exist under the public frown, and must die without the hope of a posthumous reputation. The annals of the saints record the names of victims to public law, imperial fury, and democratic violence ; but they make no honorable mention of those who expire in disgrace under the ban of the empire of *opinion*. A *simple trust in God alone*, remains in this country, to sustain the believer in his fidelity, in opposition to the most powerful combinations of temporal influences. And hence it comes to pass, that in no country under heaven, has the *established religion* had less cause to complain of *nonconformity*.*

The inquiry to be practically decided, is not whether we shall confess and vindicate our own faith : this the people allow—but whether we are bound by our testimony to *condemn* and *denounce* every opposing system ? † This is the core of the question ; and this the voice of the public will by no means suffer : “ We may prophecy in *Judah*, but NOT in *Bethel* ; for it is *the King’s chapel*, and it is *the King’s court*.” ‡ Yet God sends a prophet to cry against the altar in Bethel, though the King stand by it in person to burn incense. § This is one of the points of *doctrine* in which we *must* obey God rather than man. || The religion of Jesus is peculiar ; it cannot endure *any* other ; in defence of *its truth* Christians are called to *testify* and to *suffer*. ¶ But the popular infidelity of the age hath seduced the Church into entangling coalitions with the various orders of the establishment, based upon united co-operation and effort in behalf of the *benevolence*, *philosophy*, and *usefulness* of religion, regardless of the question of *its truth*. But like the alliances of Israel with the heathen, instead of *raising them* to the kingdom of heaven, it has *sunk her* to a kingdom of the Gentiles.** The evils of all such unions to the Church, are always in exact proportion to the liberality of her arrangements, and the expansion of her connection. †† Nothing but unmitigated evil comes from concession to errorists. Every such compromise is a sacrifice of the truth, and a violation of the obligation to defend it. ‡‡ Hopkinsians, Arminians, and Pelagians concede *nothing* to Presbyterians ; we believe all the truth they do, and much more. Are our additional articles of faith mere surplusage ? Peace and union can only be maintained with them, by waiving our *peculiar* doctrines ; but for us to do so, is perfidy §§ to our Master. It would *appear* friendly—so does *kissing* ; |||| but it is sometimes treacherous ; ¶¶ dainty meats, sweet words, and honey are not “ hard to take,” but they *abide not* ; *† and even *prophets* who *prophecy peace* sometimes *bite* ; and if you fill not *their mouths*, then they declare *war*. *‡ The truth is, if we surrender the ark of our testimony, *we betray our whole trust*. *§ There can be no compromise of the Gospel ; *|| no half-way measures ; *¶ no middle ground ; no trimming ; no serving of God and Mammon. †* All who are not for Christ are against Him. †‡ If His sayings make divisions among the people, let them come ; †§ to cement a union by the sacrifice of His *truth*, is to *force* a monstrous fellowship and concord of

* See Appendix B. † 2 John x. 11. Mark xvi. 16. ‡ Amos vii. 12, 13.
 § 1 Kings xiii. 1–7. || Acts v. 28–34. ¶ Mat. x. 32, 33. Phil. i. 29. ** Psalms
 cvi. 34–40. †† 2 Cor. vi. 14–18. ‡‡ Jude 3. §§ Luke xii. 9. |||| Luke xxii.
 48. ¶¶ Prov. xxvii. 6, 14. *† Prov. xxiii. 6–9. Prov. xxv. 16. *‡ Micah iii. 5.
 *§ Mat. xxviii. 20. *|| Gal. ii. 11–15. *¶ Luke ix. 62. †* Mat. vi. 24. †‡ Mat.
 xii. 30. †§ John vii. 43. ix. 16. x. 19–22.

righteousness with unrighteousness ; light with darkness ; believers with infidels ; the temple of God with idols !*

If there be an uncompromising, exclusive principle in Christianity, it is of the greatest importance that all men should hear it ; this principle we hold to be *faith in the doctrine of Christ, according to our Standards* ; this is *our testimony* as Presbyterians ; this is *our Confession*. Our system is a *peculiar* one ; and as it differs fundamentally from all others, so we hold it to be the *only true system*. This, *our exclusive principle*, is denied by the unanimous voice of *the establishment* ; by the temper and convictions of the great body of the people, and by “the spirit of the age,” We are told that there are men of benevolent hearts and pious sentiments, of great goodness, truth, justice and mercy, every where among people of every sect, name, and denomination ; and therefore, that no *particular faith* is necessary to true piety and salvation.† This fatal opinion is every where opposed by Scripture.‡ There is certainly no Christianity without morality ; but the converse of this proposition is not true ; for there are many persons of moral character, amiable, lovely, and valuable, in their social and civil relations, who make no pretensions to faith in Christ. It is *the doctrine* then, which is the test of Christianity, and of *the Church*. This we hold. Others have exclusive principles of a different character. The Pope maintains that St. Peter was the sole vicar of Christ upon earth ; that he alone received a personal delegation, and all the other apostles and ministers from him ; that the Pope, for the time being, has been, and is the successor of St. Peter, and the only fountain of truth and ecclesiastical authority on earth ; and that *nothing* without *his mark*, is within the christian pale. All Roman Catholics are not full Papists ; but believing in the paramount authority of general councils, approach in their notions nearer the exclusive principle of some churchmen among Protestants, who maintain a regular apostolic descent, as the only criterion of *the Church* ; and suppose the true line is continued and verified by a regular uninterrupted succession of prelatical manipulations.§ Others, again, hold baptism by immersion in water, to be the mark of the visible Church ; while *our establishment*, in its comprehensive liberality, denies all discriminating criteria. “We believe in the Holy Catholic Church,” but in opposition to the exclusive principles of the Pope, the Prelates, the Baptists, and *the Establishment*. We hold the test of the Church to be, *faith in the doctrine,|| and submission to the dominion of Christ ;¶* that the Kingdom of Heaven cometh not by observation,** but is within the man ; and its administration universal,†† in opposition to all legal or ceremonial walls of partition, separation and exclusion ;‡‡ that those who bear the mark in the flesh only, are not counted for the seed of Abraham, but that those of any nation, who have his faith, and are circumcised *in heart*, are *Jews* ;§§ that the promises are not made to Popes, Cardinals, or Prelates, or to undistinguished confusion, but *to faith* ; ||||that Christ’s disciples are those who hear His voice,¶¶ confess His name,*† and keep His *commandments* ;*‡ that His ministers are

* 2 Cor. vi. 15.

† This principle, (which is as old as Cain,) is boasted in our day, as one of the achievements of the “march of mind.” It is the peculiar glory of the *Theologia Bostoniensis*.

‡ Mark xvi. 16. Acts iv. 12. 1 Cor. xvi. 22. § See Appendix C. || John xi 25. 2 John 9. ¶ Luke vi. 46-49. ** Luke xvii. 20, 21. †† Mark xvi. 15.

‡‡ Eph. ii. 13-22. §§ Rom. ii. 28, 29. |||| Rom. xi. 16, 17. Hebrews iv. 12. ¶¶ John xvii. 6-8. *† 1 John iv. 15. *‡ 1 John iii. 24.

those whom He calls and anoints,* and whose vocation is ordinarily verified by the Elders of the Church; † that *the Church* is the pillar and ground of *the truth*; ‡ and when she ceases to be such a foundation and support, when she apostatizes from *the faith*, she is *the Church* no more. If the *light of truth* is extinguished in her, in vain is apostolic consecration; “the *candlestick*,” § (*the Church*), || is removed out of its place; gone—no longer *the Church*, but a synagogue of Satan. ¶ The *name* of “*the Church*,” may remain,** but *the Church* is dead, and not *the Church* of God; for He is not the “*God of the dead*, but of the living.” ††

That the *canon of Scripture*, its *interpretation*, and the *genuineness* of the *ministry*, depend upon the testimony of *the Church*, is the triangle of Papism. Most Protestants deny all these propositions. We believe that the same Providence which keeps the sun in his appointed place, has preserved the light of the *Bible*; †† that we discover the truth from its divine illumination by the spirit which God alone can give us, §§ and by comparing the words of the *minister* with the word of God, we determine whose word he preaches. |||| By the Scriptures also we try *the Church*; ¶¶ we hear her *testimony*, and we compare it with the record God hath given of His Son.*† The true foundation is that laid in the writings of “the prophets and apostles,”—Jesus Christ *Himself* being the chief corner stone.*‡ The Scriptures were written for *our learning*,*§ and are sufficient for the man of God.*|| For a faith to know and love the truth of the Bible, we are as dependent upon the Spirit of God, as we are for eyes to perceive objects by solar light;*¶ with this difference—eyesight is an ordinary and natural endowment: faith an extraordinary and supernatural grace. †* The Holy Spirit alone is the infallible expounder of Scripture; †† and we rest in faith, in hope, and in peace, upon the word, the grace and the spirit of Jesus. †§ We reject none of the evidences of Christianity, prophetic, miraculous, historic, critical, moral, mental, internal, or external; sun, moon, and star—we shut out none of the light God hath graciously given us; but we confess the seal of divine truth to be the “*demonstration of the spirit*.” †|| We contend not then for names, and forms, and sects, and theological abstractions; but for “the faith once delivered to the saints.” But may we not so far *conform* as to defend the faith in speech polite, and words so smooth, as not to wound delicate sensibilities? And here again we are *compelled* to resist the demand of *the establishment*.—The common sense and feeling of mankind is *no test* in this matter. We must not go to the *French*, but to the *Bible* for a pattern of faith, and its *appropriate expression*. *The truth is painful* to the flesh. †¶—It has wounded, bruised, and broken our hearts; †* but it has also bound up, healed and blessed us. †† “As we believe, so we speak.” Prophets and apostles †§ denounce false teachers and false doctrine †|| in terms *unvarnished*; in a phraseology *significant of the truth*. The *law polite* was not with them

* Galations i. 15–24. † Gal. ii. 9. 1 Tim. iv. 14. † 1 Tim. iii. 15. § Rev. i. 20. || Rev. ii. 5. ¶ Rev. iii. 9. 10. ** Rev. iii. 1. †† Mat. xxiii. 32. †† Is. aiah lix. 21. Heb. i. 1, 2. Rom. xv. 4. Mat. xxviii. 18–20. John vi. 47–52, 63. §§ John xvi. 13. |||| Rev. ii. 2. Acts xvii. 11. ¶¶ Isaiah viii. 19, 20. I John iv. 1–4. *† 1 John ii. 19–24. *† Eph. ii. 20. *§ Rom. xv. 4. *|| 2 Tim. iii. 15–17. *¶ 1 Cor. ii. 10–15. †* Mat. xiii. 11. Eph. ii. 8. †† 1 Cor. ii. 10–15. †§ 1 John ii. 20–29. †|| John xvi. 13, 14. 1 Cor. ii. 10–12. †¶ Heb. iv. 12. †* Jer. xxiii. 29. †† Isaiah lxi. 1–4. †§ Isaiah ix. 15. Isaiah lvi. 10–12. Jer. xiv. 14–17. Ezek. xiii. 1–17. Acts xx. 28–31. 2 Cor. xi. 13–15. †|| 1 Tim. iv. 1.

paramount in authority to the *law of God*. The *feelings* of mankind were not regarded as *more sacred* than the *doctrine* of the kingdom. All pretences to personal sanctity without the truth of the Gospel, are delusive and spurious, and must be exposed and rebuked.* The most sanctimonious and influential characters in the Church, were the prominent enemies of the doctrine† and person of Jesus.‡ These were the dignitaries whom He reprov'd in the severest terms of human language.§ Paul says, "if an angel from heaven preach any *other* Gospel, let him be accursed."|| John says, "if they bring not the *doctrine* of Christ, receive them not into your house, neither bid them God speed."¶ This then is the true model of speech and manner in opposing *principles* and *ministers*, that subvert the *foundations* of the Gospel.** These are the weapons of our warfare with the "doctrines of devils," and "wolves in sheep's clothing." It is in this very particular we must obey God rather than man; †† we *must* prophecy *against* the sins of the *Jews*, though all Jerusalem be in an uproar; we must speak in the name of Jesus, and preach to the people *all the words* of this life, ††† though we be threatened with stripes, bonds, and imprisonments.§§ far different is the mode of inspiration in dealing with ordinary sinners, and with the fold of God; gentleness, long suffering, forbearance, patience, bowels of mercies, acceptable words, concession and submission in all things, |||| not involving a sacrifice of the *truth* of God. We may not then, purchase peace with the establishment by becoming "dumb dogs;" ¶¶ nor can we be *restrained* in our ministry to the limits of Judah: but we must "prophecy in Bethel, though it be the King's chapel, and though it be the King's court."**†

Having adverted to the temptations to which our Church has been exposed from worldly influences, and to the path of duty in this behalf, let us now direct your attention *to the ways of the Church* for the last *fifty* years.

The Gospel preaches to all mankind*† a free remission of sins, and the gift of righteousness through the medium of Jesus Christ.*§ It reveals the goodness of God to those under the *curse of the law*, and dead,*|| in the form of a *promise* of *blessing*, and eternal life.*¶ Herein a foundation is laid of faith and hope, for a ruined, self-despairing sinner, in *another person* than himself.†* Man, when created, being "left to the freedom of his own will," preferred its dominion to the dominion of the will of God, and was justly left to the consequences of his own choice.†† The Spirit of God, so long as His will reigned over man, preserved him in the image of God, in knowledge, righteousness, and holiness, wherein he was created; †§ but when His dominion was renounced, and the will of man triumphed in actual transgression, whereby he fell under the penalty of the covenant, and became *legally* dead; the Spirit of God withdrew, and with Him the inspiration of truth, righteousness, and holiness—and thus immediately involved man in *spiritual* death. He was left to the dominion of his of own ignorance, passions, and wilfulness; "to the lust of the flesh, the lust of the eye, and the pride of life."†|| His own mind, heart, and will, became his chosen, domi-

* 2 Thes. ii. 10-13. † John ix. 22. Acts iv. 1, 2, 5, 6, 7, 18. Acts v. 17, 18, 28, 33, 40. † Mat xxvi. 4. § Mat. 23d chap. Mat. vii. 15. || Gal. i. 8. ¶ 2 John 10.
** 2 Peter ii. 1-4. †† Acts v. 28, 29. †† Acts v. 20. §§ Acts v. 40-42.
||| 2 Cor. v. 20. 1 Thes. ii. 7-13. 1 Cor. ix. 20-24. ¶¶ Isaiah lvi. 10-12. *† A-
mos vii. 13. *† Mark xvi. 15, 16. *§ 1 Cor. i. 21 Rom. i. 2, 16, 17. *|| 2 Cor.
v. 14. *¶ Gal. iii. 22. 1 John ii. 25. †* Hosea xiii. 9. †† Gen. i. 28. ii. 16,
17. iii. 6. †§ Job xxxii. 8. Gen. i. 27. Col. iii. 10. Eph. iv. 24. †|| John ii. 16.

nant law. This is the issue of the sovereign self-determination of the human will. Death is the end of the first covenant. It is a fixed point then, that the fundamental determination of the human will is in *opposition* to the will of God. Man comes thus *naturally* and *legally*, under a *dominion* at enmity with the *kingdom* or reign of God. What hope then is there for humanity? None in man;* none in the *will* of man.† But the word of God cometh in this wise: “O, Israel, thou hast destroyed thyself; but *in me* is thine help.” There *can* be no *legal* cause, ground, or title for pardon and justification, *out* of God Himself; if there could, then there would be a *right*, a *demand* upon Divine *justice*, and God would become a *debtor*.‡ Hence the *necessity* of the *incarnation*, that the Son of God should *take upon Him*,§ according to the *promise*, the “seed of Abraham;”|| that He should become a *substitute*,¶ to suffer and to do all the *law*** required to perfect a *title* to everlasting life,†† for all whom He came to redeem and save.‡‡ The doctrine of legal *substitution* and *imputation*, lays the *only* foundation for the “*faith* of God’s elect;” for a fundamental *dependence* upon the determining *will* of another person, even of God Himself, in the article of our salvation.§§ The *substitution* of the righteousness of a merciful, gracious, promising, and redeeming God;||| that is, *of the Son of God*,¶¶ in the *place* of the personal righteousness of mere man—as the *only* ground of *justification*, has been the *only* basis of the true religion since the fall.*† Nothing but *faith* establishes the will and righteousness of God. How He could be just and justify the ungodly;*‡ *how* He could *bless*, according to *promise*, those who were *justly* exposed to His *curse*, was the great mystery unfolded by the person, the work, and the doctrine of Christ.*§ But *the* FACT was revealed from the beginning, as the *only* foundation in the *promise*, of the blessing.*|| By the sovereign will,*¶ mercy, and free grace†* of God alone, can any of the human race be saved.†‡ This was the confession of the patriarchs,†§ and the prominent doctrine of Moses and the prophets.†|| This has always been the rock of offence in the Church. *Imputation* so annihilates the potency of the human *will*, in the matter of salvation, that *king* man never can be saved; that is, while the human will is *dominant*, while it *determines*, while it *reigns*, *man is the king*; the kingdom is his, and to Him is the power and the glory.†¶ But God must reign, His kingdom must come, *His will* must be done, or His salvation never comes. Man must cease to be king, and become a *subject* of God’s kingdom, or he cannot be saved.†* The first covenant terminated in *death* by the *establishment* of the *human will*. The second covenant secures *life* eternal, by the effectual triumph of the *will of God* over the *will of man*.†† So far then as *the will* of God is made by Him *effectual* in relation to the destiny of the human species, it secures eternal life.†§—Death, legal, spiritual, temporal, and eternal, results from the *dominion* of an *evil will*;‡|| from a kingdom in *opposition* to the kingdom of God.‡¶ It is not then, the absolute sovereign *will* of God alone, that opposes *effectually*,

* Psalms lxii. 9. † John i. 13. ‡ Rom. iv. 4, 5. § Heb. ii. 16, 17. || Gal. iii. 16. ¶ 2 Cor. v. 21. ** Mat. iii. 15. Mat. v. 17. †† Col. iii. 4. John v. 24. ‡‡ John vi. 37–41. Mat. xx. 28. John x. 15. §§ Rom. ix. 18. John i. 13. ||| Exod. xxxiv. 6, 7. ¶¶ 2 Cor. v. 19–21. *† Heb. 11th chap. ‡† Rom. iv. 5. Rom. v. 6. Rom. iii. 25, 26. Mat. xiii. 17. *§, John xviii. 37. vi. 39, 40, 63. *|| Rom. i. 2. *¶ Rom. ix. 16–33. †* John i. 17. Eph. ii. 8. †† Acts iv. 12. †§ Gen. xlvii. 9. ‡|| Acts x. 43. John v. 46. †¶ 1 Cor. i. 26–30. Luke xviii. 9–15. †* Phil. ii. 10, 11. †† Mat. vi. 10. †§ John vi. 39. ‡|| Ezek. xviii. 31. Rev. xxii. 17. †¶ Eph. ii. 2. John viii. 44. 1 John iii. 8–11. Rev. xii. 9. Mat. xxiii. 37.

the bar to the salvation of all men, but His **RIGHTEOUSNESS**; men are **JUSTLY condemned**; hence it is that He is **RIGHTEOUS** in His sovereignty, when He “has mercy on whom He *will* have mercy, and hardeneth whom He *will*.” His *will* as expressive of His *active dominion*, His divine *power* opposes the salvation of *none*; but on the contrary is the *only* anchor of hope for the salvation of *any*.* As to the death of a sinner, He *willeth* it not. In the above sense He is “*not willing that any should perish*.”† Hence His most affecting expostulations in reasoning with mankind,‡ against the natural sentiment of humanity—that “His ways are *unequal*,§ that He is *unjust* if He condemn and punish His creature man.|| He replies that He is a *righteous*, a *just* God, and cannot, therefore, clear the *guilty*;¶ that all *men* are *evil*,** and He *must*, therefore, if He deal with them in *justice*, that is, in *law*, (His *judgment* being according to *truth*,) *condemn* them; but if they will repent, and do well, He will bless them. If they **WILL MAKE THEMSELVES RIGHTEOUS**, He will **DECLARE** them to be so.†† This does not teach their *power* to live by *doing* good;‡‡ that is, that they *are able* to enter into life by personally keeping the commandments;§§ but that this is *the legal way*, and the *only* way in which they can *lay a claim* to life on *divine JUSTICE*. “It is the *only* way of life personally.” “If thou wilt enter into life, *keep the commandments*.” If we seek life without the *mediator*, there is no *other way* but to *fulfil the law*. The *law* of God, however, never *gives* life, or a *title* to life; it *promises* life *only* to those who, in point of fact, *have a title*. And none others can complain of *injustice*, or truly charge God’s ways as *unequal*. If they *personally* have no *righteous title* to life, they cannot complain of *injustice*.

In the divine economy, substitution and imputation are, by the sovereign and righteous will and act of God. Men make their representatives by their will and act. Jesus is the representative of those whom God “calls to be saints,”||| of those who are chosen *by Him* as His constituents.¶¶ It is not competent for man, by his will and act, to constitute this relationship; if it were, it would have no more stability than the *human will*. But this is not the foundation of God.*† Who called Abraham the father of the faithful and blessed him?‡ Who called his seed Israel, and constituted them the heirs of the promises?‡§ Who appointed Moses the legal mediator? and who called Aaron and his sons to the priesthood? Who set apart the tribe of Levi? Who called David to the throne, and promised to his son an everlasting kingdom? And of whom do Abraham,*|| and Moses,*¶ and Aaron, the priests, the Levites,†* the Prophets,†† and the *promised* king and kingdom testify?†§ What is written of a royal and eternal priesthood, and an everlasting dominion? What are all these but the witnesses of Scripture to the divine interposition of a wonderful system of **SUBSTITUTION** between God and man, whereby, through the prophetic, priestly, and royal mediation of Jesus Christ, the cursed creature man, should be justified, regenerated, adopted, sanctified, and eternally saved, to the glory of the divine wisdom, power,

* Eph. i. 11. † 2 Peter iii. 9. ‡ Isaiah i. 18–20. § Ezek. xviii. 25, 29.
 || Gen. iv. 5. ¶ Exodus xxxiv. 7. Rom. i. 18. ** Rom. iii. 10–21. †† Ezek.
 xviii. 31, 32. ‡‡ Rom. iii. 10–21. §§ Mat. xix. 17. Rom. x. 5. Gal. iii. 11, 12.
 ||| Rom. i. 7. 1 Cor. i. 2. ¶¶ John xv. 16. Eph. i. 4. 2 Thes. ii. 13. *† 2 Tim.
 ii. 19. ‡† Acts vii. 2–9, 35. ‡§ Rom. ii. 28, 29. Gal. iii. 29. *|| Gal. iii. 16.
 ¶ Acts iii. 22–26. † Heb. chapters 7, 8, 9, 10. †† Acts iii. 24–26. †§ Luke i.
 31–34.

grace, truth, and justice, There is no confounding of persons or personal qualities or attributes in this proceeding. Jesus was not made *an actual* sinner* for us, but *legally* only; † and so His justifying righteousness is not made actually and personally ours, ‡ but *legally* only; § there is not a *personal* transfer of our sin, || but of our *guilt*; ¶ our *liability* to *legal* punishment, ** our *legal* obligation. He comes not into this world to fulfil His own personal obligation to law, but ours, which He voluntarily assumed. †† He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him. He was made under the law, that He might redeem those who were under the law; that they might receive the adoption of sons. These are the principles of the kingdom of God, which reveal the *righteousness of FAITH*; ‡‡ that is, *the* righteousness of *another* person as the ground of *our* justification, instead of our *own personal* righteousness—in place of our own *obedience to law*. §§ *Faith* only, then, becomes the new *way* of life. By *faith* we are justified; ¶¶ by *faith* we are sanctified; *† by *faith* we stand, *‡ and by *faith* only we live. *§ *Faith* in a *promising* God, *|| is the only possible *means* whereby we receive strength to *do* any *good* work, to draw one breath of spiritual life. *¶ *Faith* in God is the only organ of human excellence.— We are children of God only *by faith* in Christ Jesus. †*

Let us now proceed to notice the form of religion which has prevailed in our Church, more or less during the last fifty years. The time has long since come, when the true worshippers worship the Father in “spirit and in truth.” †† The *form* of apostacy then, consists in the absence of the truth and Spirit of God, and the prevalence of delusion and error. The way in which the Church should walk, is that of *obedience*; and this involves *faith* and *practice*. The *action* of the Church will depend upon her *principles*; according to her *faith* or *unbelief*, so will she walk in the beauty of holiness, or in trespasses and sins. In remembering her ways then, let us consider:

1. Her faith.

2. Her practice. And

1st. Her faith. Let us notice some of the points of departure from the word of God. By the legal constitution of the supreme legislator, the ground of the condemnation of man is the breach of the covenant of works—the first offence of the first man. “By the offence of *one* and by *one* offence, the judgment came upon *all men* to *condemnation*; †§ and such is the human system, that man is begotten the subject of a hereditary depravity and corruption, and born under *legal condemnation*. He no sooner *is*, than he is *condemned*; and he no sooner *acts morally*, than he *acts sinfully*; which *proves* the *judgment* to be *according to truth*. One experiment, well conducted and authenticated, is often, among men, considered sufficient to establish a general fact, or a universal principle. In the first man, who was *created* in the maturity of human perfection, †|| God made an experiment, or probation of the power of the law of personal holiness; or of the sovereign dominion of the human will to maintain life in man; and the fact was thus manifested

* Heb. vii. 26. † 2 Cor. v. 21. ‡ Rom. iv. 5. § Rom. iv. 6. Phil. iii. 8, 9.
 || Luke xviii. 13, 14. ¶ Rom. viii. 1–4. John v. 24. ** Gal. iv. 4, 5. †† John xvii. 19.
 ‡‡ Romans iv. 13. ix. 30, 31, 32, 33. x. 3, 4. §§ Romans x. 3–6. Gal. ii. 21. Rom. iii. 21. Rom. iv. 4, 5, 16. Romans iii. 27. Phil. iii. 9. Eph. ii. 6.
 ¶¶ Rom. v. 1. *† Acts xxvi. 18. 2 Cor. vii. 1. 2 Peter i. 4. John xvii. 19. *‡ 1 Cor. xvi. 13.
 *§ Rom. i. 17. *|| Gal. iii. 16, 18. *¶ Heb. xi. 6. †* Gal. iii. 26–end. †† John iv. 23, 24. †§ Rom. v. 12–21. †|| Gen. ii. 7. Gen. i. 27. Col. iii. 10. Eph. iv. 24. Eccl. vii. 29.

and proved, that life could not be preserved by this law. Such is human nature in its best estate, that it *will* be seduced into disobedience by temptation, and the subtlety of Satan. Under the first covenant, the life of man was in himself; that is, it was left to the determination of his own will; he had power to keep the law of life, and he had power to break it. A *possibility* of transgression is then a necessary element of a *legal* system. Had every one of the human race been *created good*, like the first man, every one would in time have yielded to some modification of temptation, which an endless existence and social intercourse would involve; and though they might persevere in righteousness during different periods of time, according to the degree of exposure to which their integrity should be subjected, still there could be no *injustice* in a providence that would deliver them speedily to such a form of trial as would be the occasion of ruin; for there is *no* proportion between *any* duration of time and eternity. The divine *forbearance* in applying the *test* of probation, could only make a difference, a condition which the subject of *law* had no *right* to receive; and therefore the *justice* of law is clear in condemning by immediate imputation. Not from any imperfection in the law of the first covenant, but from the weakness and instability of the creature, it comes to pass that life everlasting cannot be secured by the power of human will.* That the righteous dominion of mere man is temporary, appears in this also; that of Jesus Christ only it is written, "Thy throne, O, God, endureth forever, a sceptre of righteousness is the sceptre of *thy kingdom*."† Man was good by creation, being made and inspired with knowledge, righteousness, and holiness; so long as he continued good, *so long* he was alive or justified *in law*. The *legal* judgment, however, could not in truth be unto *eternal life*, while a *possibility* remained of a fall by sin; that is, of death; and this *possibility* must continue so long as the agent is under law *as a covenant of life*; that is, so long as life was liable to be destroyed by the sovereign determination of the human will; for to affirm that God is bound *in justice* to interpose His dominion or power to preserve the agent from transgression, is to destroy the very essence of the first covenant; to annihilate legal or natural liberty,‡ and to deny the facts of the probation and fall of mankind. Man, therefore, can never receive in truth, a *legal justification* to *eternal life*, except by the legal *imputation* of a *righteousness*, which is not *personally* his own, and to which *in justice*, he has no right, title, or shadow of claim. Infinite wisdom and goodness, however, did not *create* all men mature and perfect; but having so made the first man, ordained a law that all others of the human race should be *begotten* of him,§ between whom and his natural posterity, should also exist a *legal union*|| and substantially the same moral, mental, and physical constitution.¶.— This posterity he did not beget till after his fall, and then they were begotten in his image,** and born under legal condemnation.†† The law primarily affirms of humanity, what is universally true. It condemns, *immediately*, him as a sinner, the result of whose legal probation has proved him to be so. With the natural posterity of Adam, then, the law waits for no *act* of sin, but by virtue of their legal union with him, imputes the guilt of his first transgression directly to them; (that is, the breach of the first covenant,) as the legal ground of their condemnation. This is not an arbitrary or capricious

* Rom. 7th chap. † Heb. i. 8. ‡ See Appendix D. § Gen. i. 28. || Rom. v. 12-21. ¶ Prov. xxvii. 19. ** Gen. v. 3. John iii. 6. †† Eph. ii. 3.

imputation; but the just judgment of God, according to the necessary truth of the case. God's judgment is not like man's: it is not suspended till the developement of phenomena of facts, of action, *discover* the truth. We judge from facts, media, evidence, or *proofs* of truth, according to the law and the *testimony*, that is the truth *apparent*. His judgment is according to THE TRUTH; pure, absolute, abstract, necessary truth; and this will be *manifested* to His intelligent creation at the last day.

Under the first covenant, the rectoral righteousness of the creator secured by a divine efficiency, life to Adam, so long as he *freely* submitted to the supreme dominion of the divine government.* It was the will of God that man should live if he *would* live. *The offence* was one of absolute sovereign dominion: "the man was NOT DECEIVED."† It was his own sovereign will to disobey, to eat, to die, and he did so. This was the crisis, the *certain* issue of the sovereignty, of the absolute dominion of the *human will*.‡ The moral *certainty* of man's *disobedience*, of his *voluntary* renunciation of the *righteous dominion* of God, when put upon a system of legal probation, is now a *manifested fact*: it is *history*. If it were *possible* for *life* to have come by the *legal covenant*, that is eternal life (for any thing short of that would be *death in time*,) we should all have lived with the first man.§ The death of Christ would be utterly nugatory if in the nature of things righteousness *could* have come by the law,|| that is, by the terms of the first covenant. It is *not* then the *personal sin* of Adam, *his act*, the *actual* transgression that is imputed to his natural posterity by *the law*, that is, by the judgment of God; but the *GUILT* of *that first offence*,¶ that is, the law pronounces our *legal obligation*; that is, our liability *in justice*, to the *penalty* of the first covenant, that is, *to death*** In other words the *judgment* of divine truth, is that we are born *flesh*,†† *without* the *spirit* of life, and *destitute* of any *just title*, or *right in law*, to *life*, and so it pronounces *sentence* of CONDEMNATION *according to the fact* that we all are *destitute of life*, or a *title* to life; that is, guilty of death, "by nature children of wrath."‡‡

The *principles* revealed in the premises are these, namely: 1st. That a *justifying*, that is, a *legal* righteousness cannot be *created* in man, because justification is a *judicial*, not a *creative act*.§§ The *creature* was *made upright*;||| and the work of *creation* was pronounced *good* by infallible truth;¶¶ but a *judgment of truth* cannot *justify* without a *legal righteousness*; that is, without a *doing of the things written in the law*;*† that is, a righteousness of *action* in fulfilling the *obligations of law*. Nothing else can be the basis of a *legal justification*.*‡ 2d. That the *judgment* of God, as to the righteousness of man *depends not* on the *law of creation*, that is, upon what the *creator* had *made*, nor upon the *determining will* of the *creator*:*§ but on the *law of the creature*; that is, upon the *determining will of man*,*|| the end of which law is *death*. 3d. That, therefore, a justifying righteousness can not come by the law of personal works;*¶ by the voluntary active obedience of the mere creature.†* Hence it is that *the law* of God concludes all under sin, that God might have *mercy* upon all;‡‡ that is, all are *legally*, that is, *personally*

* Rom. iv. 14. Gal. iii. 12. Rom. x. 5. Cor. xv. 47. † 1 Tim. ii. 14.
 ‡ Gen. iii. 12. § Gal. iii. 21. || Gal. ii. 21. ¶ Rom. v. 12, 19. 1 Cor. xv. 22.
 ** Gal. iii. 10. Rom. iii. 12. †† John iii. 6. Rom. viii. 8, 9. ‡‡ Gal. iii. 10.
 Eph. ii. 3. §§ Rom. viii. 33, 34. |||| Eccl. vii. 29. ¶¶ Gen. i. 31. *† Gal.
 iii. 12. *‡ Prov. xvii. 15. *§ Gen. ii. 16, 17. *|| Gen. iii. 12. *¶ Eph. ii. 9.
 †* Phil. iii. 9. ‡‡ Rom. xi. 32. Gal. iii. 22.

CONDEMNED, because none can be JUSTIFIED except through *grace*; that is, by a *legal* righteousness which God in his *mercy* is alone competent to provide; and to which, therefore, no man *can* have a *righteous* claim; that is, a *legal* title. All then are shut up as *unclean*, and must take up the cry of the publican for mere *mercy*,* for God will have no flesh to glory in his presence.† Justification then to *eternal* life of man, now *guilty of death*; that is, *condemned already by law*, must be, 1st, by a LEGAL SATISFACTION; that is, by enduring the *penalty* of law, that is, by the *suffering of death, by a person* of such weakness and dependence, and also of such dignity, immortality, and power of nature, as *to be able*, not only *to die*,‡ but also to rise triumphant over the dominion of the grave:§ and 2d, through a LEGAL OBEDIENCE, rendered *by a person* of such perfection of truth and righteousness, and such a holy inflexibility of will as shall enable him not only to fulfil in point of fact the obligations of law in time; that is, to render an *actual* obedience, but who can *exact* from the divine tribunal a *judgment* upon his righteousness as *everlasting*.|| Such a *satisfaction* and *obedience*¶ has been rendered by Jesus Christ, the only mediator between God and man.** He has brought in an *everlasting righteousness* for all those to whom it shall be *imparted*; and this is *the one only* immoveable foundation for justification of sinners to *eternal life*.†† This was the problem for God according to the tenor of the *second covenant*.‡‡

The constitution of legal representation in the first covenant was the preliminary economy to the wonderful *substitution* of the Divine Redeemer as the legal head or representative of his body, the Church.§§ For as by *the offence of one*, judgment came *upon all men to condemnation*, even so by the *righteousness of one*, the free gift came *upon all men unto justification of life*; for as by *one man's disobedience* many were made *sinners*, so by the *obedience of one* shall many be made *righteous*. The doctrine of the *legal substitution* of the *first man* in the *first covenant*, and of the *second man* in the *second covenant*;||| and of the *legal imputation* of their works of representation respectively as the ground of the divine judgment in the condemnation and justification of their respective *seed*,¶¶ is the immoveable doctrine of the kingdom. The great principle of legal substitution, is the key stone of the arch. The fundamental *laws* of the two covenants ordained and established by God, as a *righteous sovereign*, are peculiar to each, and should never be confounded. Then the principles upon which the *Supreme governor* proceeds in the *providential dispensation* of these laws, are to a certain extent revealed; and constitute another and a subordinate economy; and finally, their *judicial administration* by the divine tribunal at the last day, present another aspect of the system. Without a discrimination in relation to these distinctions, the most important subjects become involved in deplorable confusion. These principles are not abstractions, or barren speculations; but eminently *practical*. Astronomy is not more dependent upon the laws of light and gravitation, than is the science of the kingdom of Heaven upon the LAWS OF THE COVENANTS.

The justice of the *constitution* is always assumed by the *legislative* and ex-

* Luke xviii. 13, 14. † 1 Cor. i. 29. ‡ Phil. ii. 8. Gal. iv. 4. § Acts ii. 24, 27. Acts xiii. 37. 1 Cor. xv. 4. John x. 17, 18. || Rom. iv. 25. Dan. ix. 24. ¶ John x. 15. 1 Pet. iii. 18. Mat. xx. 28. Rom. v. 19. Heb. ix. 14. Rom. iii. 25, 26. Heb. x. 14. Eph. v. 2, &c. ** 1 Tim. ii. 5. †† 1 Cor. iii. 11. ‡‡ Heb. viii. 10-12. §§ Gen. ii. 17. Rom. v. 12-20. 1 Cor. xv. 21, 22. ||| 1 Cor. xv. 44-50. ¶¶ John iii. 6. 1 Cor. xv. 44-50.

secutive departments ; if the history of the government under its operation, shall be found upon *judicial* investigation to have condemned none but those who were personally evil and unworthy, and to have justified none without a *lawful* title ; this fact will vindicate the original righteousness of the *fundamental* law.

The foregoing principles of imputation and of faith, are graven by the finger of God on the tablets of Scripture ; they are, you know, the express testimony and confession of our Church, and the pillars of the doctrine of Christ. ✕

Let us now compare the *way of faith* in which our Church has been walking during the last fifty years. About the beginning of that epoch a system of theology began to be popular in New England, and to pervade some parts of the Presbyterian Church. Its peculiarities consisted in

I. A denial of the direct imputation of the guilt of Adam's first sin, as the ground of the *legal condemnation* of his natural posterity :

II. A denial of the direct imputation of the legal righteousness of Christ to the believer as the *sole* ground of justification to eternal life ; while it confessed Christ to be the only *meritorious* cause of the divine favour and grace to mankind :

III. It taught that the perfection of human excellence consisted in *love*, in *disinterested benevolence* ; and thus renounced *faith*, as the *only* way of life.* These three principles sap the foundation of that spiritual economy which God has ordained for the salvation of the human species.†

Legal substitution and imputation being removed, the *foundation* of judgment (not the *evidence*, but the *law* of judgment) unto death or life becomes necessarily *personal*. Justification is in fact made nothing *but pardon* ; and eternal life, the reward of *personal* holiness ! This system, like all error, was doomed to wax worse and worse ; and we shall briefly notice its declension to its present state of infidelity in the Church. At first, while it confessed native and total depravity ; regeneration by the special *direct* agency of the Holy Spirit, and the doctrine of personal election, it was ill defined and cloudy in its delineations of the nature and extent of the *atonement*. But the corner stone being removed, the master builders proceed to demolish the pillars of the temple. The doctrine of *imputation* being denied, hereditary and native depravity was confessed to be "*nonsense in theology* ;"‡ for this was making sin a *physical* abomination, a vitiosity of *matter*. It was manifest there *must be* a ground of legal condemnation in the *personal* action of a moral agent, before *guilt* could in the nature of things be imputed. To make sin consist formally in defect, that is, in the want of a quality, principle, power, or virtue, which the law required, was to charge God with being the direct, efficient author of sin ; so that according to the intuitive convictions and necessary deductions of the human understanding, it was evident there could be no legal condemnation, prior to *moral* action ; and for nothing but *actual* sin. It is equally as susceptible of demonstration, and has accordingly been proved by the same reasoners, that there can be no *sinful* act without the agent possesses the *knowledge* of his duty and has adequate *power* to do it ; that is, has *personal* ability to fulfil every obligation which the law demands. This *anti-*

* The very essence of the *life*, the *active* nature of *faith* is *love* ; and every *exercise* of *faith* is *love*. Hopkins' System, 2 vol. pp. 15, 16, 32.

† 1 Cor. iii. 11. Rom. x. 4. ‡ Taylor's conscio ad clerum, p. 7.

nomian system denies the perfect law of God to be a just rule of obligation, and of life; unless, indeed, men are able to fulfil it, and know what it is: if so, then there is no necessity for the promise, the Gospel, or Christ.*

If a *milder* law for life than that of perfect obedience, be the effect of Christ's mediation; a law not so strict and holy, but relaxing from its "exceeding broad" demands in tenderness to human weakness and infirmity; (that is, to licentiousness and wickedness,) then Christ is made a minister of sin, then he came to destroy the law of God;† so that the dogma that *obligation* is limited to *power*, though a proposition intuitively certain to man's apprehension, denies the word of God,‡ nullifies his law, rejects his gospel and makes the death of Christ in vain. Man sets aside the law of God, that he may introduce a law to establish *his own* righteousness.

Imputation, hereditary and native depravity being denied, and all sin being reduced to *voluntary action*, contrary to *known law*, and all obligation limited by the active power of the agent, regeneration became a work for man *to do*. God commands men to make themselves *new hearts*,§ therefore, from the above premises, men have power to do it. But *how* is it to be done? Why, we are told that *love* is the summary expression of all goodness: it is the definition of the Deity: "God is love." Man to be like him, must become *love*. Disinterested love is human perfection; the image of God in man. Love must necessarily, from its nature, seek the happiness of all creatures, and deprecate the misery of any. Love of the happiness of being, of all being is the true glory of man. Love of his own happiness is a constitutional principle, is natural, a primary element of his being; there is no evil in it, for it is a principle made, concreated with him. Here then is discovered a native, inherent, constitutional *power created* in man, which is a basis for moral action and personal righteousness. But this principle does not duly consider the happiness of *others*; its natural tendency is selfish, and herein consists the essence of sin: love of happiness *should be* disinterested. The greatest amount of happiness possible in the nature of things is declared to be the only end wherefore all things were created, consistent with the goodness of the Creator; this, therefore, is the great problem for God and his creatures. The Scriptures reveal, "peace on earth, good will to man," and serve to instruct us how we can do the greatest amount of good; that is, produce the most happiness; man's own happiness is best consulted by devoting himself to the general enterprise; that is, by sacrificing selfish and personal considerations and acting on the enlarged and celestial principles of disinterested benevolence. Here then we find all the data necessary for the work of regeneration; here are the materials and the power. The selfish tendency of self-love, (the sin in the flesh) is corrected and reformed in action, by a knowledge of the fact, that its true interests are best consulted by acting for the general welfare. The Bible reveals the mode of action which will produce the greatest amount of happiness; therefore, when a man is enlightened, convinced, and persuaded, and thereupon resolutely determines that "doing good," shall henceforth be the governing purpose of his life; when he "screws up" his mind to this fixed determination, then he is regenerated, and his sanctification progresses according to his personal conformity to this law of action. "The field is the world," and it is full of sinners; but all the na-

* Gal. iii. 17, 18, 21. † Mat. v. 17-21. ‡ Gal. iii. 10. Rom. iii. 20. § Ezek. xviii. 31.

tions that forget God, must be turned into hell. Heaven is the sum of all happiness, and none but those who are converted can luxuriate there. That is accounted evil, which obstructs happiness; and "doing good" involves a reformation of all abuses and evils, personal, domestic, social, ecclesiastical, national, terrestrial! *Disinterested love* becomes the antagonist of all evil and the doer of all good.

Imputation, native depravity, regeneration,* being trampled under foot, personal election was soon cast among the stones of the street. Those whom it was foreknown would make the best use of the moral and spiritual influences to which they would be subjected, were *therefore* elected to eternal life; † that is, the Lord foreseeing *who would be* wise and good, chose *them* to glory, and left others to the effects of their own voluntary folly and wickedness. Thus reversing among other innumerable scriptures, the maxim of Jesus: "I came not to call the righteous, but sinners to repentance." ‡ In short it was substantially taught that God had done all He could for the salvation of all men; that the atonement of Christ was the last expedient of the divine resources; and that it was a work of a general and universal relation, putting all men, in a "salvable state," but itself securing the salvation of none; that its application must be made by the voluntary agency of men, who by their own acts of faith, penitence, and obedience, must put themselves under the influence of its sanitary power. Thus much of the way of our Church, *in the faith*: this you know is the rotten heart and core of the new divinity, which has been withering every green tree in the garden of the Lord. This has been the Upas tree of the epoch.

Having adverted to the *faith* of the Church, let us now notice its fruits in her *doings*, her *practice*. Licentious principles have their corresponding effects. Free thinkers are universally found to be "free actors."

2d. Love, we have seen, like Jeroboam, the son of Nebat, has exalted himself above the King, and all the people have put upon him the diadem and the crown. When Love is upon the throne, every volition is benevolence; and every act, "doing good." His kingdom extendeth over all; his dominion is temporal and spiritual; every where and in all places where good can be done; there he has rightful, royal prerogative. All who resist him do wrong; oppose God; for his is a divine work; a work of love. But this new King, this "new divinity," is neither spirit nor matter. Disinterested love is an abstraction; a principle, and has no life in himself. Nevertheless, they who made him, make others his image; § they make *principles*. The total abstinence principle; the non-resistance principle; the abolition principle; the voluntary principle, and others, as the sand of the sea shore, innumerable. A *principle* becomes a muscle in the arm of King Love; one in a combination of powers and energies whereby he is to regenerate and perfect the world. Every *principle* becomes a Christ; a Saviour; and Love marshals his *principles* among his ministers, upon the plan of a division of mechanical labour. Each minister is devoted to some specific work; some special *principle*, which is to be the "power of God and the wisdom of God" unto salvation. Every *principle* becomes a focal point of light and heat; an altar surrounded by worshippers, who, like the priests, are devoted to particular gods, and vow to Love the supreme deity; that they will devote themselves, their lives, estates and sacred honors, to the good work of *car-*

* 1 John iii. v. † Eph. i. 4, 5, 11. ‡ Mat. ix. 13. § Prov. xvii. 21.

rying out the principle. King Love imposes heavy levies for money and men upon his subjects, that he may have the power to "do good." He craves and grasps at all dominion, moral, intellectual, and political. But "money answereth all things," give the King money, and he will not want for subsidies of men to carry out any of his *principles*. This is the great work of Christians and Churches, to levy taxes and raise funds: the King grants a universal dispensation from all other services; it is all he asks them *to do*, for in all benevolent enterprizes and works, the King can effect much more good, with the drilled volunteers in the Royal army, than could be accomplished by the separate efforts of individuals, or the action of the Church in her ill-adapted and bungling organization.

With the coronation of Love, commenced the era of *Benevolent Institutions* among us. You know, my hearers, that *the King* and his subjects in the American Israel have not been restrained to a *spiritual* jurisdiction, but have been every where projecting reforms, where any thing is amiss, in persons, families, neighbourhoods, cities, states, and people, *all over the world*. It has been a liberal, an enlightened, a magnanimous, a disinterested, a comprehensive, a universal *Love*. This is the King that has reigned in our Israel, and we have rejoiced in his high places and groves; offered upon the altars which he has made; burned incense, and sacrificed to his idols; observed his times, and walked in the ways of his statutes and ordinances.

II. Having observed *the ways* of the Church in faith and practice, let us now institute an examination to learn whether they have been IN OBEDIENCE TO THE WORD OF GOD OR NOT.

If we have by our principles virtually denied the righteousness of God's fundamental laws in the *condemnation* and *justification* of man; and if we have sought the way of life and holy action by *human love*, rather than by *faith* in the word and love of God, then here is the *root* of disobedience and the essence of rebellion. The apostacy of Jeroboam, the son of Nebat, is the model of unbelief, usurpation, and idolatry in the Church, and is accordingly constantly referred to in the sacred history of Israel, and it is the type of all subsequent apostacies. Let us then compare our ways with those of Jeroboam, to know whether we have walked in the ways wherein he made Israel to sin; or in all "the ordinances and commandments of the Lord blameless."*

Let us look at his principles and his practice.

God had taught His people *by His word* the true doctrine of faith, practice, and worship, and had fixed the whole ritual of divine service by positive enactment. We will notice some of these institutions of religion, that we may discern more clearly, the nature and particulars of the sin of Jeroboam, the son of Nebat.

* Nadab, Jeroboam's son, 1 Kings, xv. 26,	Jehoahaz, - - - 2 Kings, xiii. 2, 6,
Baasha, - - - 1 Kings, xv. 34,	Jeroboam 2d, - - - 2 Kings, xiv. 24,
Zimri, - - - 1 Kings, xvi. 19,	Zachariah, - - - 2 Kings, xv. 9,
Omri, - - - 1 Kings, xvi. 26,	Menahem, - - - 2 Kings, xv. 18,
Ahab, - - - 1 Kings, xvi. 31,	Pekahiah, - - - 2 Kings, xv. 24,
Ahaziah, - - - 1 Kings, xxii. 52, 53,	Pekah, - - - 2 Kings, xv. 28,
Jehoram, - - - 2 Kings, iii. 3,	2 Kings, xvii. 7, 23.
Jehu, - - - 2 Kings, x. 29, 31,	

The Kings of Israel, *all of whom* followed the ways of Jeroboam, the son of Nebat.

The Kings of Judah also, (nearly all of them) walked in the ways and statutes of the Kings of Israel, 2 Kings, xvii. 7-23: Jeremiah, vii. 23-27.

1. Israel was commanded to worship the Lord their God, and to serve Him only; to acknowledge Him as their deliverer from the bondage of Egypt: to swear by and to confess His NAME; which was a summary of their faith and an avowal of their supreme obligation to worship and obey Him. Let us now notice some details of the instituted worship.

2. The *House* consecrated to the worship of God was the *Temple* of Solomon.*

3. The *Place* was Jerusalem, where "God had chosen to put His name there.†

4. The *Shechinah*, or *Symbol* of the divine presence, between the Cherubim over the mercy seat.‡

5. The outward and inward *Tabernacle*, for worship.§

6. The *Priesthood*, being the sons of Aaron,|| and the Levites set apart for their service.¶

7. The *kind, time, and order* of the *sacrifices*.**

8. The *solemn feast* of tabernacles on the 15th day of the seventh month.††

9. The courses and orders of the priests' service.‡‡

10. The *one altar* for the sacrifices.‡‡

11. The days and times and months for worship.‡‡

12. The golden *altar* for *incense*.§§

Let us now compare with these institutions the proceedings of Jeroboam.

1. The fundamental principle of his revolution was, that devotion to human happiness and welfare is a duty paramount in obligation to that of obedience to the word and positive instructions of God.|||| The political movement was clearly based upon popular rights; and the changes in religion were consequential, and introduced to consolidate the allegiance of the people, and for the personal security of the Prince. The ambition of man, with the love of his civil rights and religious liberties, was the animating spirit of this general secession from the Kingdom and the Church of David. It was not proposed to change *the fundamentals* of religion, or to renounce the God of their fathers; but only so far to innovate in the mere *forms* and *ceremonials* of worship, as to adapt these to the crisis, to the temper of the people, to the spirit of the age, and to the public welfare. Let us now notice some details of the new worship.

2. Another *House* was substituted for the *Temple*.¶¶

3. Dan and Bethel were the *places* chosen instead of Jerusalem.*†

4. Calves of gold, were used as symbols of the divine presence, in place of the *Shechinah*.*‡

5. They sacrificed and worshipped in "high places and in groves.*§

6. A *priesthood* chosen and appointed by the King, from the lowest of the people, upon the voluntary principle, whosoever *would* be a priest, he consecrated; and he became a priest himself.*||

7. The sacrifices, &c., were instituted by the free will ordination of Jeroboam, the King.*¶

* 1 Kings, ix. 3. 2 Saml. vii. 13. 1 Kings, viii. 12-62. † Nehemiah, i. 9.
 2 Kings, xxiii. 27. ‡ Exod. xxv. 22. Num. vii. 89. Psalms, lxxx. 1. § Exod.
 xxvi. 1. Heb. ix. 2, 3. || Exod. xxviii. 41-43. ¶ Num. iii. 6-11. ** Num.
 xxviii. 2. 2 Chron. vii. 12-18. †† Lev. xxiii. 34. ‡‡ 2 Chron. viii. 12, 13, 14.
 2 Chron. xi. 14, 15. 1 Chron. xxiii. 13. §§ Exod. xl. 5. 2 Chron. xiii. 9-12.
 ||| 1 Kings, xi. 28. 1 Kings, xii. chapter 1. ¶¶ 1 Kings, xii. 31. *† 1 Kings, xii. 29, 30.
 *‡ 1 Kings, xii. 28. *§ 1 Kings, xiii. 12. *|| 1 Kings, xii. 31. 1 Kings, xiii. 33, 34.
 *¶ 1 Kings, xii. 32, 33.

8. He established also a *solemn feast* like that in Jerusalem, but on the 15th day of the *eighth* month.*

9. He installed and consecrated his own priests at Bethel.†

10. He built "high places" for sacrifices.‡

11. The times, days, and months, he "devised out of his own heart."§

12. And "he burnt incense upon the altar which he had made."§

These seem to be the specification of the charges recorded against all Israel who "followed Jeroboam in the sin wherewith he made Israel to sin, and who went a whoring after his inventions."||

In comparing our ways with those of Jeroboam, we should keep an eye to the *principles* of conduct, and not forget the difference in the Mosaic and Christian dispensations. The former consisted much in symbols and ceremonies; a magnificent and imposing ritual, and in legal ordinances; under the latter, the true worshippers worshiped the Father in spirit and in truth. The *form* of idolatry now must therefore consist in departing from the truth, under the influence of an evil spirit; and as our *only* test of truth,¶ and of "spirits"*** is "*the doctrine*,"†† let us resort to "the law and to the testimony."

1. Have we not, like Israel, (regardless of the word of God) *voluntarily* chosen our own King? Has not *Love* been crowned by all our Israel, and like Jeroboam, because "he was a mighty man of valour?"‡‡ And has not our King adopted the popular maxims of human happiness and general welfare *in religion*? And to vindicate the civil rights and religious liberties of the people, to secure his own sovereignty and independence, and to enable him to effect the greatest possible amount of good, has he not walked in the sin of Jeroboam, the son of Nebat, wherewith he made Israel to sin? Let us see:

2. Has not our King established the *principle* that the temple, the Church of God is not the proper *House* for worship; if considerations of expediency and utility require another?

3. In conformity with this principle, has he not built "high places" of his *own invention*; those eminences known as the "benevolent institutions of the glorious 19th century;" whereby an appropriate "adaptation" to the circumstances of the age, is better secured than could be by an "unessential" conformity to the law of God's House?

4. Has not our King also made an "idol of gold" and set it up in his "high places?" Is not gold under the administration of King Love, the *power* of religion; can he achieve any thing without it? If the right arm of this divinity is withheld; are not his mighty works instantly in ruins, his high places demolished; his altars dilapidated and his priesthood scattered by the winds?

5. The sacrifices are appointed upon the high hills, in the groves, and under every green tree.

6. A voluntary *priesthood*: "whosoever *will* be a priest, King Love consecrates; man, woman, or child! (worse than Jeroboam.)§§

7. The *kinds* of sacrifices, are silver and gold, and *our own* precious things.

8. Our solemn feasts—*established* festivals—anniversaries, and *periodical* celebrations, *all the inventions* of the King.

* 1 Kings, xii. 33. † 1 Kings, xiii. 33, 34. ‡ 1 Kings, xii. 31. § 1 Kings, xii. 33. || 2 Chron. xiii. 4-13. ¶ Isai, viii. 19, 20. ** 1 John, iv 1. †† 2 John, ix. 10. ‡‡ 1 Kings, xi. 28. 1 Kings, xii. 2, 3, 20. §§ The priesthood of the National Tract and Sunday School Societies.

9. The consecration of the National Clergy to the King's religion is universal; they are all dedicated to the preaching of *popular* principles, politics, ethics, and *alms*, as the *sine qua non* of piety.

10. Numerous altars are seen; instead of the *one altar*, that sanctifieth the gift.

11. The times, and days, and months, and concerts which the King "has devised out of his own heart," and which the Lord has not commanded.

12. And surely King Love has burned incense upon no altars but *his own*; and clouds of vain glory and impious boasting have ascended from these, with the shouts of the people, and the sound of the trumpet.

My brethren, has not the the Kingdom of God, under this empire, been made tributary to the state? the glory of God to the welfare of man? are not the most devotedly religious, the hewers of wood and drawers of water for the King's court, and the King's chapel?

Have not the Churches been degraded into mere financial agencies to raise their quota of taxes for the Royal treasury, that King Love may carry on his magnificent campaigns of benevolence and humanity? Has our Church in fact obeyed the word of the Lord; walked in His ways; done that which was right in His eyes; kept His ordinances; sanctified His Sabbath; honored His Church and Ministry; defended His truth; lifted up His sacrifice, and gloried in the mediation of the Royal and eternal priesthood of the man Christ Jesus? Or have we, like Jeroboam, and the Pope, so humanized Christianity, that all our obligations to duty and worship are such as may be done by a *substitution of human appointment*; by a *representation* which we are competent to *ordain* and *establish*? Has not gold become, under the dynasty of King Love, value in the abstract? Is it not accounted an equivalent for any religious service; and will not the King compound for money in lieu of personal services? Are not absolutions purchased, and indulgences sold, that the King may have the means to do so much more good by some substitute he will employ, some Swiss troops in his service? Is not the best, the most effectual, and therefore the only proper mode of doing good, to give facilities to the crown? to work the machinery in the public manufactories of beneficence? Are not the statistics of the benevolent institutions the test to try the exact notch where every church, man, woman and child is on the scale of evangelical piety? And, my hearers, after all our horror of *imputation*, have we not *practically* embraced the principle, only like Cain we substitute the fruit of the ground for the blood of the lamb; we prefer our own *voluntary* offering to the *appointed* sacrifice?* Like Nadab and Abihu, we prefer our *own* fire, to the fire from the heaven.† With Korah, Dathan, Abiram, and Jeroboam, we reject the priest called of God, that every one among the people, *who chooses*, may become a priest.‡ Like Balaam we have loved the wages of unrighteousness§ and have preferred the redemption price of silver and gold, to the ransom of blood.||

So far as there has been a resemblance and correspondence between our ways, our principles, and action, and those of Jeroboam, the son of Nebat, so far we have *departed from the truth and spirit of Jesus*. We believe the same of *Popery*. That the Popish system is the manifestation of "the man of sin," that is, of antichrist; that is, of the human system, or mode of ex-

* Gen. iv. 3-6. Heb. xi. 4. † Lev. x. 1-8. Num. iii. 4. Lev. ix. 24. ‡ Num. 16th chapter, Jude 11. § 2 Chron. iv. 14, 15. ¶ 2 Pet. ii. 15. || 1 Pet. i. 18, 19.

hibiting the Gospel or Kingdom of God.* If what the Romanist claims for *the Pope* or *the Church*, is ascribed by *the Establishment* (in principle) to every one of *the people*, then *the established religion* is only a different *manifestation* of the same "man of sin," a different mode only of "stating" the same system. Let us look at this :

Popery presents many points of coincidence with our establishment, but in running the parrallel we should overlook incidental varieties in the exhibition of the same principles. Though the enmity to God was differently manifested, it was the same (moral) generation, that slew the prophets, and that garnished their sepulchres.† Manslaughter or man-worship is the appropriate work of humanity, as the royal or priestly sentiments predominate in action.

1. The PRINCIPLE of TRANSUBSTANTIATION is the very *soul* of every variety of *antichrist*. The Popish Church, in the eucharist, *is able* to offer a real propitiation for sin. The consecration of the elements is a power graciously given to the Church, so that she actually confers saving grace and remission of sins by her sacrifice of the mass. The principle of this dogma is *the ability* of the Church, by her administrations, efficaciously *to apply* the *redemption* of Christ. And what is this but another "mode of stating" the *doctrine* of a *general indefinite atonement*, and *human ability* in the *article* of *salvation*? All papists agree that the mere work of Christ has laid no sure foundation; that it secures no certain result, and that the difference in its effects upon men is to be ascribed to the different uses they make of its grace. The Romanist challenges the exclusive grant of this grace; that is, this power of efficacious use to *the Pope* and his *Priesthood*. Americans dispise this arrogant and impious presumption; they concede nothing to the prerogatives of *the Pope*, *the Church*, *the Clergy*, or any *privileged* orders, and claim that the effect of redemption depends upon the use *every one* of *the people personally* makes of it; *every one* of them is so far a *priest* as to be *competent* to *consecrate* the *elements* of *salvation*, and offer thereby a real propitiation or *sacrifice* for *sin*; and every one is so far a *King*, as to be *able*, that is, to have *power* or *dominion* to make this sacrifice *efficacious*, actually *to confer* *grace*. God has furnished only the *materials* of *salvation*; *to man* it is graciously given to breathe into them the spirit and power of life. Now, the Scripture testifies that He who in fact has this power, is the Spirit of the true Jesus, the Christ, the Son of God, the Saviour of sinners.‡ At this point Popery refines and takes a distinction. She claims not to possess originally, or by nature, this power or ability, but by gracious delegation only; "it is all of grace." She pretends not to be the true, the actual Christ; but His *representative* in this matter; His *vicar* only; that is, she does not in terms usurp the name, or assume the person of *the Son*, but the personal *office* and *work* of His *spirit only*. The "nation of Kings and Priests," is not constituted of those who "are *by nature* and of *right* born free and equal," but of those who are *born again* of the *Spirit*,§ and to whom it is *graciously* given *to believe* on the *name* of the Son of God.|| Of those who by a living *faith* are *united* to the King of Kings, and great *high priest* above; for those only who are members of His body,¶ partake of the holy consecrating oil poured upon *their heads*.** All who claim the grace of *personal* dominion, intercession, or sacri-

* 2 Thes. ii. 3-13. † Math. xxiii. 29-34. ‡ John, vi. 63. § John, iii. 3-9. || Phil. i. 29. John, iii. 27. John, v. 21. ¶ Eph. v. 30.** Psalms, cxxxii. 2. Acts, x. 38. 2 Cor. i. 21, 22.

fiſe, *uſurp* the *royal* and *sacerdotal functions*, and are poſſeſſed with the Spirit and do occupy the ſeat of antichriſt.*

2. While the eſtabliſhment denies in terms the *doctrine* of popiſh *abſolution* and *indulgencies*, we have ſeen its *ſpirit* gives life, energy, and reſults to her endless plans, efforts and combinations.

3. No *saints* are *canonized* by authority, or formally worſhipped among us: we have no conſecrated bones, and ſanctifying, and wonder-working relics; but are there not many who “have men’s perſons in admiration?” † who adore their virtues; weep over their *biographies*; are governed by their *names*, and blindly ſubmit to their *authority*? ‡

4. The *inspirations* of *ſculpture* and *painting* are rejected; *images* and *pictures* are removed from our Churches. But do none delight in thoſe *pious* feelings which are produced by the arts of eloquence, music, prieſtly legerdemain and exorcism; in pathetic appeals to natural ſuſceptibilities; in a *pictorial* theology; in *magic* incantation; in the “*abracadabra*” of religion? §

5. *Original ſin* is a ſtumbling block to Papists of all denominations. The Council of Trent decree, that the guilt of original ſin is removed by the grace *Chriſt confers in baptiſm*. The oracles of the *Eſtabliſhment* declare that if there is, or can be any ſuch ſin, the guilt thereof is removed by the grace *Chriſt confers in a general and univerſal atonement*.

6. That *concupiſcence* or a “*propenſity to ſin*,” is *not* ſinful, is as ſtrenuouſly maintained at *Rome*, as at *New Haven*; this tenet is an eſſential RUDIMENT of *this world*; || that is, of antichriſt. ¶

7. Old and new Popery confound *juſtification* and *ſanctification*: the *law* of righteouſneſs, with its *phenomena*; the *cauſe* with its *effect*; the *law* of gravitation, with the revolution of the heavenly bodies. Zeal for the *principle* of life, they denounce as indifference to *vitality*, and arrogate to themſelves a ſuperior *perſonal ſanctity* and excluſive devotion to *good works*. The ſtatistics of Popery, from time immemorial, enrol a *marvellous number of ſaints*!

8. While our *national orders* deſpiſe the *holy days*, *feſtivals* and *carnivals* of the Pope and the Church, they moſt religiously “keep the times,” *days*, *months*, *concerts*, *anniversaries*, and *celebrations*, *periodically ordained* by the *rulers*, and “*voluntarily*” adopted by the people.

9. The national *societies* of the Eſtabliſhment differ nothing in *principle* from the Popiſh *orders*.

10. Nor do modern “*pledges*” from monaſtic *vows*.

11. *Subſtitution* and *imputation* are the abomination of every ſect of Pa-piſm. A *human faith* requires *perſonal love* as an indiſpenſable adjunct to impart *juſtifying virtue*; with Papists, love is not a *proof* of juſtification, but *eſſential* to its *nature*.

12. *Doctrinal diſcuſſion* is univerſally deteſted, as barren, dry, and unprofitable; the want of active, practical religion; the abſence of *perſonal* holineſs, is the only *vacuum* Popery *abhors*. She puts her children under an exhausted receiver, and loudly exhorts to *love* and *good works*. Pumping the truth from the *atmoſphere*; withdrawing the very *breath of life*. She every where demands the “*full tale of brick*.”

13. *Sectarianiſm*, is held in utter abomination, and all pretentions to eccleſiaſtical power denounced, which have not received the ſeal of her uni-

* 2 Theſ. ii. 4. † Jude, 16. ‡ Math. xxiii. 8, 10. § 2 Theſ. ii. 3-13. ¶ Col. ii. 8. 1 John, ii. 16. ¶ Eph. ii. 2.

versal imprimature; one comprehensive, universal faith for all men, "*unam sanctam*," is the "beau ideal" of all Popery. Royal Popery aims at this end by *forcing* her *exclusive* system. Democratic Popery by *forcing* a *universal* vagueness of faith; *demolishing* all walls of *doctrinal* separation, where there is a union of hearts in love and goodness; calling all lines of discrimination "*shades of difference*" only, and denying that there is *substance* any where, consolidates a union under these comprehensive *shades* of differences or *shadows* of *doctrine*.

14. The *infallibility* of the *one* Pope at Rome is denied, as a personal or official prerogative, and challenged for the *conscience* (the Pope within the breast) of *every one* of the people.

15. The Romanist contends that the *intention* of the *priest* is necessary to the *validity* of the administrations of the church ordinances and sacraments; but the *republican* doctor claims this as a *personal virtue* of *all the* people: *democratic popery* holds no work of Christ, and no grace to be efficacious without the free concurrence of *the human will*; it is every *man's voluntary choice* only; it is nothing but his *own intent*, that can make *grace effectual*.*

16. "Unless they see *signs* and *wonders*, they will not believe."† "It is an evil and adulterous generation that seeketh after a *sign*."‡ This however is the "experimentum crucis" of popery. Royal papism works miracles to demonstrate her divine legation and authority: democratic popery proves her pretensions by the multitude of converts in her favor; these are vaunted as seals and signs from Heaven, that God is with her.§ This was *the principle* of that wicked King Ahas, "because the gods of the Kings of Assyria *help* *them*, therefore will I sacrifice to them that they may *help me*." The voice of *the people* or *the Church* is the test of true doctrine, in *contempt* of the *word of God*.

17. The Romanist condemns all who are *without* his pale. Americans so extend their lines, as to comprehend all the people who choose to believe and act in religion, according to the sovereign determinations of their own wills. The Pope thunders his anathema against all who will not submit to *his dogmas*. Republican papists fulminate their curses against all who deny the religious right of every man to obey his *own opinion* and his *own conscience*. The end of infallibility is to procure union and peace; either system in theory secures this. Old popery makes *one man* infallible; new popery extends the charter to *all men*. Both make the *human breast* the supreme arbiter on earth, of what is right and wrong; both possess *ability* to apply salvation. They differ only in *phraseology*, but agree for "substance of doctrine" and practice, for both set up a dominion in opposition the Kingdom of God, and are different *forms* only of antichrist.

18. That the *Vulgate*, the version of Scripture, sanctioned by *the Church*, is of the *same authority* with the originals, we *the people* deny; but do none receive *the version* of *their minister* or *Church*, or *the version* of *their own minds* and *hearts* as of the *same authority* with Scripture? do none confound *their understanding* or *interpretation* of Scripture, with *the word* of God? do we all feel more *dependent* on God for the *spirit*, than we do for the *letter* of the *word*? for an *eye* to see than for the *book* to read? "Is not the life more

* John, i. 13. Rom. ix. 16. † Thes. ii. 9. ‡ Math. xii. 38, 39. Math. xxiv. 24. John, iv. 48. § Math. vii. 22, 23. Math. xxiv. 4, 5, 24.

than meat, and the body than raiment?" Papists never understand that Scripture.

19. On the doctrine of free will, or human liberty, the Council of Trent, and the doctors of the Establishment agree.

20. How far the system of *penance* prevails among us in voluntary humility and will-worship, self-imposed privations, extra doings, canonical hours, tears, watchings, fastings, tortures, repetitions of prayers and sacrifices of the purse or the flesh; whether the essence of contrition, confession, and satisfaction be not maintained in the *practices* of the different orders, classes and bands, male and female, in the Establishment, are among those "mysteries of iniquity" that are fully known only to those who are initiated, and to their ghostly confessors.

21. How far the *principle of extreme unction* is adopted by the Establishment, may be seen in the *practice* of the ministering servants.*

22. And finally, does not *the Establishment, in principle*, deny the word of God to the people? not the *dead letter*, but the true *knowledge* of its life, truth and spirit. She anoints every man his own *prophet*; *his* conscience, *his* understanding is the *true version*; this is the vulgate *to him*. So far as this principle operates, the *word of God* is denied to the people. The only reason the Pope withholds the *written book* is that *he* alone is the *infallible interpreter*. The oracle within *every breast* being *the law of republican exposition*; *the establishment* sees a propriety and duty in sending the *book* to every *one* of the people; but *forbids* positively any note or comment; that the *mind, heart, and will* of every *one* of the sovereigns may have due *honor*. The popular zeal for circulating the printed Bible is a mere sham: "a garnishing of the sepulchre." They first kill the Lord's prophets; they deny His doctrine, and His dominion; they *forbid* that any shall *speak* or *teach* in *His* name,† and then send the *statutes* of His kingdom, among a nation of anointed *prophets* and *kings*; not as laws to *teach* and *govern* them; but as a collection of elementary *hints* and *principles*; wherein *their wisdom* may freely *choose maxims* and *rules* for their OWN GOVERNMENT. The Bible is thus made a mere *sign*, the *cross* upon the banner of Constantine, the *keys* upon the Pope's flag; the *emblem* of an *empire of this world*. In accordance with these views, some of the orders of the Establishment, seem disposed wholly, or in part, to renounce the *Scriptures*. "Abolition" has said if they sanction the institution of slavery, "*they must be given up!*" "Tetotalism" is suspicious and jealous, and without saying much about the Bible, is very sure that a "Temperance Society" is of far more value in a neighborhood than "a Church." In short, *the Establishment* must maintain her manifold "*principles*" or she must *die!*

From the above illustrations and comparisons it is apparent that the VERY SOUL of popery is the cherished and animating *spirit* of our *National Establishment*. The clamour and outcry among us about *popery*, is from hatred to its POLITICS, not its SPIRIT, and its LIES. Its infringement upon the "*rights of man*" are violently opposed, and its *exclusive* assumptions of the *rights of God*; the usurpation of *these*, is the *common property* of *all the people*. This is the *inheritance* of all men, who, by nature and of right, are born *free, sovereign* and *equal*. Human nature knows "no difference," in this article of enmity to God. This, my brethren, is the genius of *our Establishment*. This

* Math. vii. 15, 16. † Acts, v. 28. Acts, iv. 2.

is the spirit of the adversary which hath spread the hand over all the pleasant things of our Zion; and hath called the heathen into her sanctuary, whom the Lord commanded that they should not enter into his congregation.* The gates of Jerusalem have been sunk into the ground; her walls destroyed and broken down; the law was no more; her prophets found no vision from the Lord †

This is that King *Love*, that son of Nebat, who hath reigned so many years over us, and put us to tribute, and kept us in Egyptian bondage, till the Lord sent the deliverance wherein we do this day greatly rejoice. Moreover there were some men in Israel, who put not their necks under the foot of this King; ‡ there was "a remnant," and this remnant has become a thousand; and the small one, a great nation, who have come up to Jerusalem, to worship the Lord God of their fathers; whose hearts the Lord hath turned away from Jeroboam, and there are many fighting men left to Judah and to Benjamin, who are this day encamped round about the testimony. §

Though our Zion has been for a long season in captivity, and in a condition of spiritual insensibility, yet for some years there have been signs of returning life, consciousness and liberty; but these were like the convulsive throes of one struggling under the mountain weight of the night mare. Our benevolent son of Nebat, with his fine feelings, patriotic devotion, noble spirit, fair words, disinterested affection and mighty works of valour, had stolen the hearts of our people, bewildered their heads, and bewitched them into a love of his dominion and his religion. Like the head of Sampson in the lovely lap of Delilah, the Church was dozing and dreaming and sleeping; but when she awoke from her carnal slumbers, the Philistians were upon her. She immediately engaged in two battles for the ark of the testimony at Philadelphia and at Cincinnati; but at Pittsburg, God delivered her into the hands of her enemies. || Nevertheless, the Lord appeared for her deliverance at midnight, when she was sleeping between two soldiers, bound with two chains, and the Roman guards before the door keeping the prison; the angel of the Lord came upon her, a light shined in the prison, he smote her on the side, raised her up, and the chains fell from off her hands, and she was delivered out of the hands of Herod, and from all the expectation of the people of the Jews. ¶ And here, in passing, we would remark that God suffered not His people to do all that great wickedness whereof they are falsely accused by their revilers. They say we have been found pestilent fellows, stirring up the people, movers of sedition, and ringleaders of a sect; and that they took us, and would have judged as according to *their law*; but that we were taken with *great violence* out of *their hands*. *All the Jews* also assent to these charges, and say that these things are so.** But we answer that they are *not true*, neither can they *prove* the things whereof they now accuse us. †† As to

* Lem. i. 10. † Lem. ii. 9. ‡ 2 Chron. xi. 16. § Num. i. 50.

|| The result of the trials of Beecher and Barnes judicially settled the matter. The General Assembly of the Presbyterian Church formally refused to condemn the system of the National Establishment; and to silence her preachers. This was a virtual abandonment of our Standards; a capitulation to the enemy; a solemn act of conformity. All among us who in sincerity and truth loved the testimony of the Gospel as it is in our Jesus were then left no other alternative than treachery to Christ, or separation from the oppressors His Kingdom. This was the true issue, the heart of the controversy; though infinite pains have been taken to obscure, conceal and deny it! ¶ Acts, xii. 6-12. ** Acts, xxiv. 5-10. †† Acts, xxiv. 10-22.

the clamour that has been made about “cutting off 500 ministers and 60,000 communicants” by the Assembly’s edict of 1837, the truth is, not one person was “cut off,” unless he *excinded himself* upon the *voluntary principle*,* as every one will see who can read and will look at *the enactment*. The effect of *the Act* was to abolish an anomalous ecclesiastical connection of four Synods with the General Assembly; a connection which had grown up (out of a temporary missionary arrangement made when the country covered by these Synods was mostly a wilderness) into a monstrous system, operating most perniciously upon the “truth, peace and purity of the Churches,” and all the reasons for which had long ceased to exist. The scope of *the act* was to put that portion of the Church upon the basis of our formularies of faith and government, to make those Synods conform to the law of the Church, to her *confession*, and to her *CONSTITUTION*; to put them *under law*. They were willing to *make law* for the Church; but not to be *subject* to a legislation, in which they participated; and therefore insisting upon peculiar and *royal* immunities, and refusing to enter the open door to a *community of rights*; an *equality of power and privileges* and a *common legislation*; they voluntarily *kept out*, and set up the cry of persecution, decapitation, popery; and all the people of Jeroboam have taken up this lamentation, from Dan even unto Bethel. But all this uproar will end “*in fumo*.” The truth must finally triumph.

If the new school theology, my brethren, is true, then our Confession is a bundle of lies; yet our Church has tolerated these infidel and detestible doctrines more or less for thirty years; they have been preached to the hearts and minds of our people; avowed and defended in printed sermons, books and commentaries, by Presbyterian ministers, and *all the people* have said, amen! Is here no room for repentance, humiliation and reform? The march of mind under the banner of *Love*, has been guided by new combinations, principles and tactics: the way that *was* strait and narrow with a few travellers, has been opened, enlarged and *crowded with people*, the *voluntary captives* of their *own free will*! Results in the tale of money, and of converts, have been our *demonstration*, that the calves which we have made, are the true gods, which brought us out of Egypt. The *tendency* of doctrine and the *utility* of measures have been our rule of adoption in *contempt* and *rejection* of the *word of God*. Has not the truth, the doctrine of Christ been refused a shelter in our houses,† while our generous hospitalities have welcomed the prophets that prophesy smooth things, and take up the burden of love, and union, and peace? Have we not indiscriminately, intermingled in religious correspondence with Arminians, Methodists, Pelagians, and others of licentious doctrines; and has not a spirit of *love* and *politeness* to *them*, shut our mouths and proved us recreant as witnesses *for God*? and have we not thus introduced among our people confusion confounded, until every one hath a psalm, a doctrine, a revelation, an interpretation of *his own*? Does the pipe or harp give any *distinction* in the sound; or is there still “*no difference*?” Does the trumpet even now give a *certain* sound? Do any prepare for battle; or are all still for *peace*?‡ Have we not wrapped in silk and

* The author was a member of the General Assembly of 1837.

† There are many families in the Presbyterian Church who abound in religious *picture books* and *romances*, that do not possess “*the confession of faith*.” We knew one Minister who did not own it, and gloried in an exemption from its *trammels*. A practical confession that in heart and mind he did not belong to “*the sect*.” † 1 Cor. xiv. 6–9, 26.

scarlet, and placed in cases of cedar, those beautiful books of the *National Establishment*, which have bewitched us, our wives and our children, with pleasing dreams, affecting incidents, and charming tales of a pathetic, fanciful and pictorial religion? Have we not observed the weeks, and days, and months, and years; and have not some of us here present, year after year, five nights in the week, regularly observed the "appointed times" of concerts, prayers, and alms; and offered our sacrifices of money, and incense of praise according to the ordinances of King Love, which he had devised out of his own heart, and decreed; but which *the Lord had not commanded?* and in all these doings have we not been puffed up with self-righteousness and vain conceit; and fancied that for these things we were more devoted, ardent, and evangelical in our *personal* piety and *holiness* than others? and have we not despised those who observed not the times, and sacrificed not in the "high places," who, doing no works of *supererrogation*, were content to obey the precepts of God? Where is the man among us who has not bowed the knee to this Baal, and whose lips have not kissed him? Have we not received into our Churches the priests who serve at the altars of *nature* and the *country*; and before God, have we not rejoiced more in our glorious political institutions and "the rights of man," than in the institutions of the Gospel and the grace of God? Have not Reid and his disciples been anointed prophets in Israel, whose science must form the basis of support and the law of interpretation to the oracles of God? Have we not "baptized into the Jordan of common sense," for the remission of sins, and testified by our words and works, that the Scribes and the Greeks have the key of that knowledge which opens the door to the Kingdom of Heaven? In all these things we are guilty; and all these things are against us; truly it is only of the Lord's mercies that we are not utterly cut off and consumed; that God has not "wiped Jerusalem, as a man wipeth a dish turning it upside down;"* that He hath not utterly forsaken us, and delivered us into the hands of our enemies for a prey and a spoil!†

III. Having seen that *our ways* have been those of *disobedience* and *rebellion*, let us now in the third place, proceed to consider the obligations to repentance, humiliation and reform. We must go back to the old paths; the good old ways‡ which we have deserted: we must return to the obedience of faith, and of practice: we must *recant* our false doctrine and *renounce* our false worship. And here it may be well to notice the perpetual cry that is rung in our ears, that there *is no fundamental difference in doctrine*, no radical departure from the faith of the fathers. This is the stale and universal pretence of all innovaters in religion. They believe their philosophy an *improvement*, never a *demolition* of the old faith. To Aaron and the Hebrews, Jeroboam and all Israel declared that THEIR *calves* were the *same* gods which brought them out of Egypt; "no difference." So the Pope and Mahomet have introduced no *new divinity*, but worship the *same* God; though they admit with somewhat different *theoretical* views as to His being, councils, attributes, relations, and worship. Socinians have introduced no *new divinity*: no new god; they believe in the God of the Bible; they have *their trinity*, *their grace*, and *their atonement*, so have Arminians and Pelagians; their *exegesis* of these matters may be peculiar to each, their mode of *interpretation* and *philosophy* of explanation, their "*mode of stating*" their principles may

* 2 Kings, xxi. 13. † Jer. xv. 13. 2 Kings, xxi. 14. ‡ Jer. vi. 16.

differ, but these all profess to believe in THE FACTS, and in the God of the Bible.

Let us notice the *principles* in the apostacy of Israel, under Jeroboam. They assumed three false laws of action: 1. That the object and end of religion was the general welfare of mankind, instead of the glory of God: 2. The adoption of the "voluntary principle," in opposition to positive, divine institutions: 3. That the love of man, devotion to his welfare, instead of *faith in God*, was the highest human obligation. Thus the new dynasty was based upon the opinions, the sentiments, the interests, and the liberties of man. Jeroboam loved the dear people and the dear people loved him. He was the king of *their choice*. His prime ministers were common sense, expedience, and utility. Principles and measures were tested by their tendency and effects. The avowed object of the revolution was to "do good," to make the men of Israel patriotic, free, and happy. Every thing was made tributary to this end; religion itself must be accommodated to the peculiar genius of a free, liberal, and magnanimous people. Neither Jeroboam nor Israel *intended* to renounce and deny *the God* of their fathers, but a new mode of *stating* things was introduced, and large innovations in the *ceremonials*, in the mere *drapery* of religion. The calves, the altars, the high places, the priesthood, the times, the feasts, &c. &c. the mere *symbols* of worship, the outward expression of the thing, the *language*, the *terminology* was different; but it was a mere difference *in signs*, *in words*, in the *vocabulary* only; when the *things signified* WERE UNDERSTOOD,* it was manifest there was "no difference; none in the *substance* of religion, but in the *phraseology*, in the *philosophy* of explanation, and in the canons of *interpretation*. Jeroboam regarded it as a wanton and malicious libel, to publish that *his calves* were *new gods*; that *his* was a *new divinity*. His was as old as Moses, and that there might not be the shadow of a pretence for *misunderstanding* or *misrepresenting* him in this most solemn article, he publicly *professed*, and *all Israel* with him, they *all united* in the cry before the calves in Dan and Bethel, "these be thy gods, O Israel, which brought thee out of Egypt," the very same, there is "no difference." So say the descendant of the Puritan and the Huguenot, the same God who delivered them from the bondage of Laud and the Pope, is the divinity they worship; "there is no difference." So say the apostate sons of the Pilgrim. "Qui trans'. sust."† is still their political and *religious* motto. The same God who brought us over still sustains us; "there is no difference." *These be thy gods, O Israel, that brought thee out of Egypt*, the very same, "no difference." And, my brethren, if *among us* there has been "no difference," why did not our benevolent King suffer us to worship God after the manner of our fathers, *according as it is written in the book*? For the same reason that Jeroboam would not let the people go to Jerusalem to worship. "If this people go to the house of the Lord "to sacrifice, their heart will turn again unto their Lord, and they will kill me."‡ If another King reigns, *Love* must take off the crown of his

* According to a modern French theory, *thought* is a *secretion of the brain*; in new divinity this seems true in all ages; not in a *physiological*, but *moral* sense, inasmuch as the *activity* of the brain is mostly employed in *suppressing* it; in preventing its *escape*, in the *form of truth*. It seems impossible to *get at* what some men's thoughts are; and men too, whose brains are most enormous; the power of *secretion* so predominates.

† The motto in the coat of arms of the State of Connecticut. See Appendix E.

‡ 1 Kings, xii. 26-33.

glory; disinterested benevolence must die, and with him all his mighty works of valour, and the good deeds that he did, and all his high places and altars, and the store house of his precious things, must be cast into the valley of vanity and emptiness, and be buried with him in the forgetfulness of the grave. And finally, as to this topic, if there has been "no difference" among us, but *in phraseology*, surely in *that* respect it has been very great; our enemies being judges. We are cold, formal, dead, orthodox, antinomian bigots, without the form or power of evangelical piety; enemies to God and man; inspired by the spirit of Beelzebub, the chief of devils; opposed to missions, revivals, and all the benevolent institutions of the day; covetous, stiff, selfish, narrow-minded, sectarian, ambitious, persecuting Papists; a foul blot and a dishonor to the Church; an offence and stumbling block to sinners.

While the *new school* Israel are vaunted as ten out of the twelve tribes, the great mass of the people, and of the wisest, most learned and pious among the rulers, elders and doctors. They are all ardent in their *personal piety*, devoted to every *good work*; the monopolists of *revivals*, the patrons of *missions, education, human liberty and rights*, and of an *enlightened* Christianity: the founders and pillars of all the *benevolent institutions* of the age; the friends of *temperance* and of every *social, moral, and political reform*; the light, life, and heart of all true religion, the glory of the universal American, National, Republican, Anti-sectarian *voluntary* Church; the pride of the country, the admiration of the world! They are strong, we are weak; they are something, we are nothing; they are honorable, we are despised: we are counted as the filth of the earth, and the off-scouring of all things unto this day.*

Necessity is upon us, my brethren, to cry aloud and spare not,† to lift our voice upon the mountains, and proclaim that there is A DIFFERENCE—a great and impassable gulph is fixed between us. We believe their religion to be a fundamental departure from the faith of the Gospel; we oppose it not mainly or radically, by the force of *argument*, but by the *word of God*—by THE TESTIMONY. We come not against this Goliath with sword and spear, but in the name of the God of Israel.‡ This new philosophy cannot be demolished by a battery of *logic*.§ Human opinion, mental consciousness, is the very ring-bolt of the system, and every link in the chain is intuitive certainty. As a mere science of intellectual dynamics, and moral pathology, it is complete. Its basis is the thought and sentiment of man, and the whole superstructure is according to his mind and heart. It is the image and expression of his understanding, heart, and will—of his *nature*. It is a *human* system, and it is all true, *if man is true*.|| But if we lay the *corner stone* in human nature, Christ becomes only a building material. Intuitive knowledge forms the basis, the primary law of truth, and Scripture must be *so* received and interpreted as to do no violence to the law written upon the heart and mind; the voice within is the true oracle, and the voice from Heaven is liable to mislead us.¶ If our mental** and moral†† constitution is radically an expression of truth and righteousness—if the germs of spiritual life are naturally in the soul, then it is the office and work of Christ only to develop, cherish and mature. The problem of Christianity then, is not to

* 1 Cor. iv. 10-14. † Isaiah lviii. 1. ‡ 1 Sam. xvii. 45. § Col. ii. 8. 1 Tim. vi. 20.
 || Isaiah lv. 8, 9. Psalms lxii. 9. ¶ Rom. iii. 4. 1 John, v. 19, 20. John x. 26, 27.
 ** Rom. viii. 7, 8. Gen. vi. 5. †† Rom. iii. 10-20. Eph. ii. 1, 2, 3. Mat xv. 19.

bring light and life *from without* the man ;* but to kindle the sparks already within ;† not to afford a rock of rest in free remission of sins, and the *gift* of righteousness ; (that is, a gratuitous justification by the *legal* righteousness of *another*,) but to generate a *character* under a combination of human and divine influences and efforts, that will abide the *judicial test* ; not to bring human nature (the mind, heart, and will of man) into subjection,‡ crucifixion,§ death ;|| but to raise it triumphantly to victory, honor, and immortality ; not to introduce a foreign power within the man, but to develope and perfect a power which he has already. Radical REPENTANCE,¶ and *self-denial*,** should never be preached to beings of essential rectitude of nature, nor FAITH in *another person* ;†† the *axe* should not be laid at the *root*,‡‡ but it should be watered and *cultivated*, and the *confidence* or *faith* should be in its inherent, vegetative, and fructifying power. If truth is a radical element of humanity, and love an inherent principle of our constitution—if man is begotten and born in the “image of God,” then is the “new divinity” true ; and life is in man according to the radical tenet of Pelagius ; then is *Socinianism* true, and “Religion does rest upon the soul’s own consciousness, experience and observation ; man is able to know and comprehend man ; he can know God, but Jesus Christ becomes the most unintelligible being in the universe ; the doctrine of the trinity plunges the mind into an abyss of darkness.”§§

But unfold the record of his history for the true story of man’s love ; for “by his deeds shall he be judged.” Mankind in the philosophy of their legislation, *assume* the human nature to *be evil* ; hence their laws are *revo* laws, to restrain human *activity* ; and while the *deeds* of rulers and kings have fattened the earth with the blood of war, their *voices* testify it all proceeds from *love* ; their desire is to “do good,” their object, human happiness. Ask the priests who have ministered at the altars of religion, whence those heaps of human sacrifices ? They all reply it is *love* that constraineth us— it is for the love of souls. Go ask the earth who has opened her mouth to swallow up the blood shed from Abel until now ; and as she vomits up the ocean of gore, she testifies with Moses, “the life of man is in the blood,” and, finally, vain man, go to Calvary and see—

The bleeding hands and ankles view,
Thy *nails of love* have broken through ;
Thy *spear of love*, the pierced side,
Blood streaming down from bruised head,
Thy *crown of love* has dyed ;
Or lashed from every stripe and sore,
Thy *scourge of love* hath furrowed o’er.

This whole system of new divinity, my brethren, is a most monstrous anti-christian delusion. Love is not in man as a principle of vitality and action, even *after man is renewed*. “The just shall *live* by his FAITH.” A religion, therefore, whose essence is *active*, according to the suggestions of *human love*, is *not christianity*. That calls to self denial, to *passion*, to “*cruc-*

* John iii. 14, 15. † Isaiah i. 11. ‡ 2 Cor. x. 5. § Gal. v. 24. || Rom. vii. 9–12. ¶ Mark i. 15. Mark vi. 12. Luke xxiv. 47. Aets ii. 38. ** Mat. xvi. 24. †† Aets xvi. 31. ‡‡ Mat. iii. 10.

§§ See Dr. Channing on Sunday Schools, pages 8, 14 : Boston, 1837. See Appendix F.

cifixion of the flesh with the affections and lusts ;” to *faith* in Christ, and *submission* ; servitude to *his word*. God alone is love ;* He alone is good, † and He alone doeth good ; ‡ our ceaseless prayer, therefore, should be that of David. “ Let us now fall into the hand of the Lord ; for very great are His mercies ; but let us not fall into the hand of man. §

The new divinity is addressed to the natural susceptibilities of mankind, and here is the reason of its popularity ; it embraces a system of mental science, personal ethics, political economy, and natural religion ; it is comprehensive in its adaptations, and is a capacious net that drags in the people, both great and small. The scripture is fulfilled in one day ; false prophets and false teachers are among the people, who do bring in damnable heresies, even denying the Lord that bought them, and MANY DO FOLLOW their pernicious ways, by reason of whom *the way of truth is* evil spoken of. ||

We have renounced Paganism ; we have cast our idols to “ the moles and to the bats.” What have we to do more with Minerva, though she come from the *head* of Jupiter ; and yet are we delivered to fall down and worship before gods which proceed from the *brains* of such mortals as we are ; gods whose basis and material is human vanity ; gods made out of the ornaments of our wives and our children ; ¶ the *tenderness* of love ; the *beauty* of innocence ; the *pathos* of sentiment ; the *goodness* of ignorance, simplicity and intention ? These are the pride and glory of man ; and he fashions with a graving tool out of these precious rudiments a *god*, according to the likeness of his *own mind* ; that is, after his *own* glorious image !

The apotheosis of Love in the human system, subverts the whole divine economy. Before *life* can come, *self love* as a *living principle* must *die* ;** *self* must be wholly in ruins, in abhorrence, †† in despair ; ‡‡ *self* must be *denied* ; §§ not only the *pollutions* and *sins* of self, but the *love*, |||| the *glory*, ¶¶ the *righteousness** † and the *will** ‡ of self must be renounced, cast away, detested and denied.* § Then it is, and then *only*, that *faith* becomes a *single eye*,* || and looking *out of self* to the *glory of God* in the *face of Jesus Christ*,* ¶ fills the whole soul with divine light, †* and peace, † ‡ and joy, † § and liberty, † || and life. † ¶

Now my brethren, “ love is the fulfilling of the law ; †* ” the man then that personally fulfils *the law* of God, and no other person, *has love*. This is the sum of the demands of the *first covenant*. The *dominion* of love, however, can never be established by *that covenant*, because by its terms love and life *depend* upon the *will* ; that is, the *law* of man ; under *that* system the *will* of God is *declared* only in the *precept*, but *obedience* depends upon the *determining will* of man ; † † that is, upon the truth, righteousness, and holiness of him who is *bound to obey*. Under the *second covenant*, the *divine will* is revealed in the *promise*, and love, obedience, and life *depend* upon the *determining will* of God ! † † § that is, upon the truth, righteousness, and holiness of him who is bound *by the promise* to give them. † || The *end* of the *first covenant*, according to God’s declarative or preceptive will is the perfect love, holiness, and

* 1 John iv. 7, 8. † Mark x. 18. ‡ Rom. iii. 12. § 2 Saml. xxiv. 14. || 2 Pet. ii. 1-4. ¶ Exod. xxxii. 2-5. ** Math. x. 37-40. † † Job xlii. 5, 6. † † Rom. vii. 9-12. § § Math. xvi. 24. || || Ezek. xx. 43. ¶ ¶ 1 Cor. i. 29. * † Phil. iii. 9. * † Math. vi. 10. Math. xxvi. 39. * § Isai. lxiv. 6. Phil. iii. 8. * || Math. vi. 22. * ¶ John iii. 14, 15. † * John viii. 12. † † Rom. v. 1. † § Rom. xv. 13. † || Luke iv. 18. † ¶ John xi. 25. † * Rom. xiii. 10. † † Gen. ii. 17. † § Rom. ix. 18-24. † || Heb. vi. 17, 18.

life of him who yields a voluntary, personal obedience;* and *death* upon his disobedience.† The *end* of the *second* covenant according to the grant revealed in His *promissory will* is the *gift of God Himself*, in the person of *the Son*,‡ and *in him of eternal life*.§ The *ultimate end* of both covenants is *the glory of God's own name*, in the execution of His decrees of vindictive *justice* and *redeeming love*.|| Under the first covenant, man's *dependance* upon God, is that of the *creature* upon the *creator*; the *doer* of the *law* upon the *righteous legislator*, the *good man* upon the *good God*, the *law* of this covenant is written upon *the heart*,¶ and its *faith* is expressive of its *dependance*; it is a *confidence* fundamentally upon divine JUSTICE.** Under the *second* covenant, man's *dependance* upon God is that of the *wicked creature* upon the *creator of good*: the *breaker of the law* upon the *righteous lawgiver*; the *unjust man* upon the *just God*: man, under the curse of God and dead in sin, upon the *promise* of God for the blessing and the gift of eternal life; the *law of this covenant* is not written upon the human mind or heart naturally, but comes from *without the man*; to a *hearing ear*, by *preaching the promise of the gospel*, and its faith is an expression of the *dependance* of its subject, it is a *confidence* fundamentally in divine sovereign MERCY.†† Perfect love and personal holiness through the end of *the law* for *righteousness* to him that *doeth*, are *not* the *end* of FAITH: for CHRIST is the end of the law for righteousness to every one who *believeth*.‡‡ The *end* of *legal religion* is the *personal perfection of man*, perfect *love*, and perfect *holiness*, his *own life*.§§ Christ is only used as a *means to that end*, it seeketh *its own*.||| Man is the alpha and omega; this is characteristic of the righteousness of the scribes and pharisees;¶¶ and while man is devoted to the achievement of this righteousness,*† in obstinate, fatal rebellion against the dominion of God, he must continue under the curse,*‡ and so *the law* itself is made *the strength of sin*.*§ The Christian hungers and thirsts for a righteousness, *exceeding that*; looking to the tenor of the *new covenant grant*, as it is written in the word of the Gospel, he *receives* through *faith* and *rests upon Christ alone*,*|| as the *unspeakable gift*, and as made of God to him, wisdom, righteousness, sanctification, and redemption.*¶ His soul hungers and thirsts *not* for personal *holiness* and perfect *love*, that he may *thereby live*, but for the *flesh and blood* of the Son of God; ‡* for the *heavenly manna*, that he may receive the *gift of life everlasting*.‡† I am *thy shield* and *thy exceeding great reward*, said God to Abraham, and *I will bless thee*, &c. He was the *portion* and *heritage* of Isaac, and of Jacob, and the record which He giveth Israel is, "*I am the Lord THY God*." "As the heart panteth after the water brook, so panteth my soul after THEE, O, God." "My soul thirsteth for God, for the *living God*." "Whosoever hath *the Son*, hath *life*." "The *Lord* is mine *inheritance*." Christ, himself is the *unspeakable gift* of the *new covenant*. Human *love* lives upon the manna Moses gives.‡§ But *faith* feeds upon nothing but Christ,‡|| his body and his blood is the *only* meat and drink of spiritual life.‡¶ Christ *personally*,§* Christ *spiritually*.§† Christ in the *work*.§‡ and Christ in the *promise*§|| of salvation, is the only true source of faith, and hope, and

* Math. xix. 17. † Ezek. xviii. 4. ‡ Rom. viii. 32. § 1 John, v. 12. ¶ 1 John, ii. 25. || Math. xxv. 46. ¶¶ Rom. ii. 15. ** Gen. iv. 5-7. †† Luke xviii. 13, 14. ‡‡ Rom. x. 4. §§ Rom. x. 5. ||| Phil. iii. 9. ¶¶ Mat. v. 20. *† Rom. x. 3, 4. *‡ Rom. iii. 20. Gal. iii. 10. *§ 1 Cor. xv. 56. *|| 1 John v. 11, 12. *¶ 1 Cor. i. 30. ‡* John vi. 54-59. ‡† 1 John v. 10, 11, 12. ‡§ John vi. 31. ‡|| John vi. 32, 33, 35. ‡¶ John vi. 53, 63. §* 1 John iv. 14. §† Rom. viii. 9. §‡ John xvii. 4. §|| Rom. i. 1-6, 16 17.

consolation, and life, and light, and holiness, and peace, and joy. The believer's faith is in *Christ* personally, as his SUBSTITUTE to satisfy all demands of law, penal and preceptive, and in the *spirit of Christ* to work in him* all the graces of sanctification, according to the tenor of the great and precious PROMISES.† Hence the object and end of faith is the *gift of God himself*, in the person of his Son, and IN HIM the free gift of *all things*.‡ A legal righteousness claims only a *contingent* life; liable to forfeiture on *disobedience*, which is morally *certain*, because depending upon the *will* of man, hence the law concludes *all under sin*.§ But the *righteousness of faith* depends upon the *perfections of God*, and, therefore, it is an *everlasting* righteousness, and the *life* it secures, *eternal*. He is the Lord *our* righteousness.|| It is the *gospel*, the knowledge of the *second* covenant, the word of PROMISE,¶ that reveals the righteousness of God in salvation; and is "from faith to faith;" that is, from the faithfulness of God, to the fidelity, confidence and trust of his believing children. It is not *love*, then, but *faith only*, that lays hold of eternal life; for this is no where to be found but in the *promise* of God in Christ Jesus. Now the *precept* must be obeyed by *love*; this is what the *law demands*; but not so the *promise*; this must be obeyed by *faith*; the *promise* does not demand but *gives love*: it is fulfilled by confidence, trust, FAITH in the *love*, and *truth*, and *honor*, and *grace* of ANOTHER; that is, of him *who makes the promise*. The words of Christ are spirit and life only to him who *believeth*; and to him they are the *power* of God unto salvation.** This is Christianity, this alone glorifies God in Christ and reveals the principle, the honor, and the spirit of true obedience, *the obedience of faith*; †† the *promise* is *believed*, the *precept obeyed* by strength received through faith in the corresponding *promise*. The great *principle* of true religion is OBEDIENCE TO GOD; submission to His truth, His righteousness, and His will; this is *the test*, and the only test to try the spirits and the conduct. "BY THEIR FRUIT YE SHALL KNOW THEM." It is not the *act done*, but the *principle of obedience* that tries the gold. Thus Abraham circumcised *in obedience to the word of God*. ††† The Shechemites did the *same thing* from *self-love*, having an eye to the cattle, the stuff, and the virgins of Israel. §§ Nor is it the *intention* that gives virtue to the *act*, but the *principle of obedience*; thus Saul *intended* to do right; his *motives* were pious and praiseworthy; that is, in his own eyes, according to *his intent*, in sparing the King and the chief of the spoil of Amalek; but the thought of God was otherwise, for Saul was DISOBEDIENT. |||| So Israel in yielding to the natural influences of sympathy, magnanimity, and public opinion, for the people of Canaan, did not utterly destroy them; they obeyed man rather than God; they *were governed* by their own generosity, ambition or lust; by the suggestions and devices of their own hearts and minds, *in contempt of the COMMANDMENTS OF GOD*. ¶¶ It was the Canaanites *within*, that spared the Canaanites *without*; *† and this disobedience and rebellion was the fruit of unbelief in God, and faith in themselves. In short, they believed their own system; that is, the human nature was more wise, righteous, philanthropic and expedient than the divine nature. But *faith in God* will overcome all human estimates, rational and passionate, which oppose OBEDIENCE TO HIM. Faith will execute mandates the most powerful; it will kill not only enemies but

* Eph. iii. 20, 21. † 2 Pet. i. 4. ‡ Rom. viii. 32. § Gal. iii. 22. Rom. xi. 32.
 ¶ Jer. xxiii. 6. ¶ Gal. iii. 21—to end. ** Rom. i. 16. †† Rom. i. 5. Rom. xvi. 26.
 †† Gen. xvii. 10, 23. §§ Gen. xxxiv. 4–25. |||| 1 Samuel, 15 chapter. ¶¶ Psalms cvi. 34–41.
 *† Luke, xiv. 26.

friends ; yea, the mind, heart, and will ; the very life of self. Faith is suicidal. Faith took Abraham to Mount Moriah, and nerved his arm to take the life of his own dear son ;* it was through *faith* that prophets and righteous men, when tried in their own reputation, property and *lives*, sacrificed all these *in obedience to God*.† It was faith that worked obedience in the martyrs, whereby they received boldness‡ and strength *to confess the word and testimony* of Jesus.§ It is faith only that puts the crown upon the King of Kings, and asks “ what *wilt* thou have *me to do* ? ” When Love is upon the throne, there is no Christ *out of the human bosom*. The old “ *family of love*,” held that Christ did not signify a distinct *person*, but a *quality* inherent in the human heart. When Christ is upon the throne, faith sees him exalted at the right hand of God.|| Faith has a Christ and a King *without the man*, and searches the written word for the statute law of his Kingdom.¶ When Love is King, the *heart* maketh all right ; *good intentions, benevolent feelings*, a coal from the *King’s altar* sanctifies propensities, principles and conduct, the *end* being *love*, all the *means* must be *benevolent* and *holy* ; and the propelling power of *conscience* secures the whole active agency of man, in obedience to the dictates of the *oracle within the breast*. Internal convictions and feelings are the law paramount. HERE God speaks plainly : *this*, (like the law of the Medes and Persians) changeth not. Scripture must conform to this internal natural revelation. These, my brethren, are the very elements, and seminal principles of fanatic insanity. In a country where the people are all sovereigns, *all Kings*, when we also become *all saints*, a nation of democratic Kings and priests, Love being our Jupiter tonans, and *compelling* us in CONSCIENCE *to do all the good we can* to the bodies and souls of men, according to the infallible conscience of the *chief priest* ; that is, of the *majority*, it is fearful to contemplate how much good will be done under such new forces and combinations of benevolent power ; for surely there is nothing in the elements, but democratic absolutism and democratic popery. Faith in the love of man is unbelief in the love and enmity to the dominion of Christ.** Faith in the love of God ; faith in the promise of God ; faith in the righteousness of God ; faith in the precepts of God ; *Faith in God* ; the obedience of faith, is the only hope and salvation of man. Love is neither a *principle* nor an *organ*, but a *function* of life. Christ is the only *principle*, and *faith* in Christ is the *only organ* of life.†† Faith is, as it were, the parent and master of love. It is through *faith* in the *promise* of love, that, like Abraham and Sarah, we receive strength to bring forth *this child* ;‡‡ and when faith works, it worketh by love,§§ so that love is *its servant* ; faith has no father but God ;||| no master but Christ ;¶¶ no law but HIS *word* and *His will*.*† True love is not a Jeroboam that exalteth himself against the King, but an affectionate child, and faithful servant of God, *through the faith that is in Christ Jesus*. True love is a chaste bride that hears no voice within or without, but that of the *bridegroom*. True love remains *faithful*, and is not intimidated, deceived or seduced into licentiousness or *disobedience* ; it is a gracious gift, a new covenant blessing, while the false is a natural endowment. The *false* is *self-love*, which seeketh its own thoughts ; its own sentiments,

* 3 Heb. xi. 17–20. Gen. xxii. 1–15. † Heb. 11th chapter. ‡ Acts iv. 29. § Rev. vi. 9, 11. || Acts vii. 55. John xii. 32. ¶ John v. 39. ** James, iv. 4. †† John v. 21, 24. 1 John i. 2. 1 John v. 10–14. ‡‡ Heb. xi. 11. Rom. iv. 16–22. §§ Gal. v. 6. ||| Gal. iii. 26. ¶¶ John x. 5. *† 1 John ii. 4, 5. John xv. 14.

and its own will ; the name of the true is *self-denial*, and she *seeketh not her own* ; the false is a great boaster, the true *vaunteth not herself* ; the false is jealous of her rights and vindictive, the true *suffereth long and is kind* ; the false hath an evil eye to his neighbour, the true *envieth not* ; the false is proud and vain glorious, the true is *not puffed up* ; the false is supercilious or demeaning, the true *behaveth not unseemly* ; the false is resentful, the true *not easily provoked* ; the false is jealous and suspicious, the true *thinketh no evil* ; the false is artful, calculating, jesuitical ; the true *rejoiceth not in iniquity* ; the false abhors all contentions and disputes about *doctrines* ; the true *contendeth earnestly for the faith*, and *rejoiceth only in the truth* ; the false is clamorous for its rights, will submit to no wrong or imposition, but the true, supported by faith, hope, and patience, “beareth all things and endureth all things.” The root of the false is rottenness and its blossom goes up as the dust ; but the source of the true is Christ ; it, therefore, *never faileth*,* but springeth up to the everlasting life. This is the chiefest of all spiritual gifts, is the test of the faith of God’s elect, and is the fulfilling of the law ; not by the potency of its own will and action ; it looks upon its *own* works not with complacency, but *fear and trembling*, well knowing that every *volition* and every *act* which is according to the good pleasure of God, is the work of the Holy Spirit, according to the promises of life and salvation.† Every thought of true love is *obedience*, not to the dictates of benevolence, but to the *precepts* of Christ ;‡ for as faith worketh by love, so love receives all orders for work through faith from the written word of the King. “*This is love that you keep MY commandments.*” True love does not command, but obey, is not a mighty man that achieves deeds of renown ; but is strong only *in faith* and gives glory to God : love is an humble soldier, who in the article of triumph meekly confesses, “this is the victory that overcometh the world, even *our faith.*”§ True love is a stranger in this world, and had much to bear, for she is reviled and mocked and spit upon ;|| yet she is patient, long suffering and gentle, returning good for evil, and blessing for cursing ; and doeth good, even to the evil and unthankful. *She has lain among the pots and her beauty is soiled.* Yet, faith tells her she *shall be like the wings* of a dove tipped with silver and her feathers with yellow gold.¶ Love is not enamoured with her own personal beauty, but confesses, *I am black as the tents of Kedar,** but thou, O King, my love, art fair.* Every one who so loveth is born of God.

In point of *reform* in doctrine, my brethren, I have pressed the article of FAITH IN CHRIST, in *opposition* to PERSONAL LOVE, as the true *way* of life ; for this doctrine is *indispensable* to establish the righteousness of God in the salvation of man. The virtual denial of this, is the radical principle of the New School theology, which has advanced *Love* to be the “king of the saints”†† of the *Establishment*. Faith only puts the crown upon the Son of God, and confesses this is the Christ, the only Saviour of the world. Faith points to the *priest upon His throne*, and when Christ is crowned Lord of all, the doctrines of SUBSTITUTION and IMPUTATION, are confessed to be of THE ESSENCE of the *gospel*. These are the principles, and these alone, that “remove the diadem and take off the crown” from Love ; that make him willing to abjure his imperial prerogatives, and royal authority ; that make him ashamed and confounded because of his filthiness, folly, temerity, and

* 1 Cor. xiii. 4-9. † Phil. ii. 12, 13. ‡ John xiv. 15. § 1 John, v. 3. ¶ 1 John, v. 4. || Mark, xiv. 65. ¶ Psalms, lxxviii. 13. ** Cant. i. 5. †† Rev. xv. 3.

rebellion ; that humble him to the confession of his *faith*, in the NAME of another, which he receives in baptism. Love now believing in *Christ* for the remission of sin, and for the gift of righteousness, takes his proper place in the family of graces, and all the other gifts of God follow in the blessed train of His promises. King Love being deposed, every vestige of his authority, every bulwark of his dominion, all his benevolent institutions, and other pillars of his usurpation must be demolished ; “like the vessels of a potter shall they be broken to shivers.”† When Christ comes with His *sceptre*, His *will* must be done ; and to *Him* must be ascribed *the kingdom, the power and the glory*.

In fine, *love* is the fulfilling of *the law*, that is, *doing the will* of the actual sovereign ; (the will of *the king is law*.) False love fulfils the *law of humanity* ; that is, it does as *man wills*, though death be the certain consequence ; it will kill or be killed to maintain its supreme dominion.‡ True love fulfils the law of God, *his will* ; and freely *endures* death, and denies its own will, that it may fulfil it ; that is, that it may *suffer the will of God*. The love of man’s own will is Adamic, *natural* : it chooses death to life. The love of God’s will is christian, *supernatural* : it chooses life to death. The *potential love* in the kingdom of heaven is *God’s love* ; the believer’s is a love that suffers, experiences, receives the will, the dominion, the spirit of *that love*. In short, in this empire “GRACE REIGNS.” In the kingdoms of this world it is different. The problem of king *Love* is to *reign* himself, personally ; that is, to establish the wisdom, goodness, and government ; that is, the mind, love, and will ; that is, the philosophy, religion, and dominion, of *human nature* ; that is, to make *meu* prophets, priests, and kings, which is to confirm the dominion of ignorance, idolatry, and despotism.—*Its end* is the manifestation of the MAN OF SIN. In old popery, the *form* was *exclusive* and *monarchical* ; in the popery of the *Establishment*, the *form* is *democratic*. They agree “*in essentials*,” and we must demolish *all their works*.

Is there any king Saul among you who would spare the king and the chief, and the best of the spoils of Amalek, to sacrifice to the Lord your God ?§ Do you murmur among yourselves, saying : “Old King Love has a very good heart, fine feelings, and an excellent spirit, and has been devoted to the *liberty* and *happiness* of the people ; that his institutions have *done* a great deal of *good*, and ought not to be utterly destroyed ?” In religion, my hearers, nothing is good but OBEDIENCE TO GOD. Circumcision is nothing, and uncircumcision is nothing ; but obedience to *the commandments of God*.||

If these National Societies confessed allegiance to Cæsar, making no other pretensions than (the truth) that they were mere political organisms to promote the public welfare, we should have no *religious* controversy with them ; their merits would be discussed like all other measures of mere practical ethics, or civil government ; upon the *principles* of *morals* and *political expediency*. But when they put the cross upon the banner of *their* empire, march in the *name* of the “King of Kings,” call upon us for levies of money and of men, and for SUBMISSION to their laws and ordinances, upon the obligations of *conscience* and *religion* ; we ask for their *commission*.—

† Rev. ii. 27.
‡ 1 Cor. vii. 19:

‡ John xvi. 2. Romans viii. 36.

§ 1 Sam. 15th chap.

There is no pretence of any authority, or word, or warrant from *the throne*. Their glory is that they are *volunteers*; every band is a *free will* (a voluntary) society, self-constituted to "do good;" that is, "to destroy the works of the devil"† upon principles of action, more efficient, and better adapted to the spirit of the age, than those impotent institutions and ordinances, the Church, the Ministry, the Word, Sacraments, and Prayer, which Jesus Christ, in His want of forecast in olden time, *established* as *His* means to this very end, but which have proved a failure! Such profane and blasphemous principles, my hearers, are the foundation stones of *the National Establishment*. In their application to mankind, these pestiferous notions emancipate all the people from obligations to *any* service that is not *voluntary*; every man becomes a sovereign, who, like Jeroboam, exalts himself against *the King*;*† for we never read that every one did that which was *right in his own eyes*, (was a *voluntary*,) save when *there was no King in Israel*.**

My brethren, there is nothing in all this vain glory, but the leaven of the old lump. Who does not know that, from the beginning of the world, the only object of every demagogue, or despot, in royal or priestly usurpation, has been to "do good." The name of every one is *Love*. Our Saviour says they are all *called* benefactors,†† *doers of good*; they may differ as to what "doing good" is. This is a problem for royalty to resolve; it is an "*arcænum imperii*." There never was a revolution or civil war, which was not based on human love, and human happiness. The King that *is*, does evil. The King that *would be*, is named *benefactor*; he wants to "do good," he would *if he could*; and so Absalom "puts forth his hand, embraces and kisses" the dear people, and says, "that *their* eases are good and right; and if *he* were made judge in the land, *he* would do them justice."§§ Thus it is in the State, and so it always has been. So it is in religion; when the principles, passions, and wills of *men* reign in the churches; then they become kingdoms of the Gentiles, or synagogues of Satan. What is the *name* of universal anti-christ? *Holy, Mother, Church!* Holy, in herself righteous; her own person, holiness. Mother, the *heart, the feelings*, maternal, the people, her dear children. Church, the representative, the vicar of Christ on earth. All her intentions, love, all her doings, good; all her orders and societies of men and women, *for good; holy brethren, sisters of charity*. All her monasteries, convents, and other "high places," *charitable or evangelical*. In short, my brethren, King Love, is KING POPE; and if we must fall under his dominion, were it not better to open our eyes, confess the sins of Protestantism, and repent; go back to old mother Rome, where we shall find the door open for the stray sheep of the old fold, her own dear children; and where we shall have AS GOOD A THEOLOGY as that of *the Establishment*; for "*substance of doctrine*," the *same*, and *proved* by far more "divine seals," in miracles, wonders, signs, and marvelous conversions; and where we shall find *ready made* measures and modes of doing good; whose admirable "adaptations," have been tested by centuries of *successful experiment*; we shall find remote antiquity, imperial dignity, royal magnificence, a firm but *parental* government, the greatest attainment in science, the perfection of estimates, rational and passionate, infallibility, and a supererogation of goodness in the exploits of Saints, the most perfect and celestial,

† 1 John iii. 8. *† 1 Kings, xi. 26-29. ** Judges xvii. 6. xxi. 25. †† Luke xxii. 25. §§ 2 Sam. xv. 1-7.

whose personal glory, and mighty works of valor, eclipse all the blazing and vaunted triumphs in the chronicles of Protestant canonization, whether Arminian or Pelagian. Is it not as well to relapse into the old ways, as to be carried captive in the new and untried ways of Methodistic, New School, or Democratic Popery. My brethren, the whole history of the Church, sacred and profane, is but a comment on the text: "If thou liftest up thy tool upon mine altar, thou hast polluted it:"* The patterns shewed us in Mount Sinai and Mount Zion, are our ONLY guides; if we depart after the devices and inventions of men, we verify that Scripture: "They sacrifice to devils, and not to God."†

As to the great *good done*, so boastingly challenged for the National Societies, *those pets of the Establishment*, the judgment of God may be very different from that of man. The American Tract and Sunday School Societies are self-impeached, as witnesses for Christ, and His Gospel. The bond of their union is a compact to SUPPRESS THE TRUTH; *that* truth and *those* doctrines which, according to the testimony of our Church and of all her true children, are the *pillars of the Gospel*. Associations no better on *Christian* principles, (so far as their object or effect is to deny the faith, and to usurp the offices and functions of the Church,) than the assembly of the Chief Priests, scribes, elders, and rulers of the people, at the palace of Caiaphas, the high priest, who were convened to consult how they might take Jesus BY SUBTLETY, and put Him to death.‡ This may seem harsh language, but it is not too much so for the occasion: IT IS THE TRUTH—and the *form* of expression is not borrowed from "the French," but the pattern of the Bible. If I have spoken too freely, it must be confessed, "it is not the error of our times."—The pernicious influence of their publications is incalculable. Luther expressed his fears that the *theological discussions* of his day would be hurtful in occupying that time, which should be devoted to personal examination, prayer, communion with God, and pondering upon *His word*. If there was ground for his alarm, from the multiplicity of productions so learned, profound, pious, and scriptural, what have we not to fear from the cart loads of picture books, and frothy trash, daily thrown off from the busy work-shops of the Establishment? If an injudicious supply of wines, cordials, medicated condiments and drugs, tempts the appetite to excess, vitiates the taste, impairs digestion, and diminishes the demand in the family for "*daily bread*."—What must be our condition when cakes, conserves, fruits, and sugar-plums constitute almost the entire bill of fare; and when the national laboratories of confectionary so manage their merchandize as to tempt with fruit, not only "good for food, pleasant to the eyes, and desirable to makes one wise," but also the *cheapest* entertainment in the world? In many parts of the country, the books and the priesthood of the Establishment, (men, women, and children, *whosoever will*,) supercede a religious instruction, more *unpalatable* and *expensive*, and wherever the universal love and benevolent effort of the *Establishment* prevail, there the *doctrine of Christ* is a pilgrim and a stranger; *it is not at home*, and will not be entertained even for a night, without one hand is in the *pocket* and the other upon the *mouth*. The whole basis, organization, and action of the *Establishment* are in direct hostility to the DOCTRINES OF GRACE; they assume either that they are *not true* or *not material*, and hence it comes to pass that under these influences, the children of our own

* Exodus xx. 25.

† 1 Cor. x. 20.

‡ Mat. xxvi. 3, 4.

ommunion, (many of them) grow up and do not understand the *Jew's language*, they speak in the *phraseology* of the Establishment, which is mostly *Ashdod*.* In some parts of the Church our Confession and Catechism are *out of date*—the symbols of the dark ages, sectarian, illiberal, uncharitable, pernicious, antinomian! When the word of God, my brethren, shall have free course and be glorified among us, many of these curious books shall be food for the flames.† We do not say that all their productions are evil; nor do we condemn the height, the bone, the muscle, the weapons of Goliath; but *he is a Philistine*. His *might* is his own, but his *sword* may do some good execution, when it gets into the hand of David.‡

We oppose the “stated supply,” even in part from such a source; beside, these societies, not content with furnishing *books*, have their own priesthood;§ true, they do not intermeddle with the great, the rich, and the wise, they are left for the ministers of the Church; the voluntary ministry of the Establishment teach none but the poor, the helpless, the ignorant, and the children. But I ask to whom has Christ committed the poor, the ignorant, the captive, the lame, the halt, and the blind, the *sheep* and the *lambs*? Whoever, uncalled by Him to the ministry in the Church, discharges the public functions of this office, *usurps* a solemn trust, for which he has no warrant nor precept; whatever *benevolence* there may be in the work, it is *not* obedience to God. It is not a *religious* service. If these teachers would take some of their *own time*, give their labors some *week day* to instruct, &c. instead of robbing God, it would do better. We admit mental and moral culture to be desirable, yea, necessary; but we must not confound the *pedagogue* with the *minister*, *morality* with *piety*, *utility* to man with *obedience* to God; the kingdoms of this world with the kingdoms of heaven. This was the fatal error of the old Jews, they looked for a temporal Messiah; and every generation of Jews stumble at the same stone.

As to *Temperance Societies*, we oppose them not, if *this world* will satisfy their ambition, but when they mount to the heavens, ascend the throne of God, and would *lord it* over our *consciences*, when they make their monastic *vow a duty*, a christian obligation, and would put upon our necks a yoke, *which Christ has not imposed*; when their priests preach drinking of water, for remission of sins; when they enter the Church of God, and remove the “fruit of the vine,” to substitute *their water*, as the symbol of salvation; we are constrained to mark the shores and to define the boundaries of this rampant king, and to say, “hitherto shalt thou come and no further, and here shall thy proud waves be stayed.”

As to the *Missionary Societies*, brethren, who does not know, that Mahometans have had their missions; the Pope has his missions; Armenians their missions; Socinians their *evangelical* missionary societies; Pelagians their missions? Tartan comes against Ashdod, and Sargon, the King of Assyria sends him.¶ Syria is confederate with Damascus, and go against Egypt, and Tirhakah, King of Ethiopia, comes forth to war! Barbarian meets Barbarian—Greek meets Greek. But what concern, I ask, has Judah and Jerusalem with all these mighty movements? What are the objects and works of the missions of the *Establishment*? To civilize, educate, and improve the degraded, ignorant, and destitute at home and abroad; *their mis-*

* Nehemiah xiii. 23-31.
Appendix, G.

† Acts xix. 19, 20.

‡ 1 Sam. xxi. 9.

§ See

¶ Isaiah xx. 1.

sionary teaches letters, grammar, geography, arithmetic, astronomy, moral and mental science, agriculture, medicine, the useful and fine arts, history, political economy, &c. &c. *Religion!* such religion as they *have*, they *send*; their *religion*, in this behalf, consists in *teaching* and *preaching* these *very things*. They have *more faith* in the efficacy of this mental and moral cultivation and training to “do good,” than in the *power of the Gospel*; or they may regard these as a *preliminary* expedient; a sort of John the Baptist, *to go before* in the wilderness, to prepare the way, to make crooked things straight, &c. But there is this difference: John was *sent of God*, before Christ came; the preliminary policy of *the Establishment*, God has *not ordered*: Christ has come, and *his word of command* is to *preach* HIS GOSPEL to every creature. There can be no Christian mission *without* OBEDIENCE to *this precept*. If his ambassador turn aside from the duties of his COMMISSION, he forfeits in fact his *official* character, and because a schoolmaster, a trader, a physician, a statesman, according to his *actual employment*. He who gives himself to the *ministry of the word*, whereunto he has been called of God, is a missionary, (not of man) but of Christ, wherever he may be sent in any part of the earth; and wherever such a man is, and you know it, and he is not the object of your prayers, sympathies, and love, and (if he needs it) of your cheerful and generous support, then the truth of the Gospel and the love of God hath no place in you.

As to the popular cry, “the spirit of missions is the spirit of Christ,” it is only true in a qualified sense; it is true of the spirit of *Christian* missions. Where there is not only a zeal for God, but a zeal *according to knowledge*;* not only a spirit to *send*, to *preach*, but a painful anxiety for, and a godly jealousy over *the kind of gospel* that is sent. Is the popular spirit in behalf of missions *discriminating*? does it *insist* upon THE TRUTH; or is it, as to the MATTER of the *message sent*, vague, doubtful, or indifferent? Does it require *good security*, that neither Arminianism, Pelagianism, Socinianism, New-schoolism, or Republicanism shall constitute the *essence* of the missionary *testimony*, as to the kingdom of Heaven? A sort of spirit of missions is no *new* and no *good* thing; it was the spirit of the scribes, pharisees and hypocrites;† it was the animating soul of Mahometanism; it was the spirit that inflamed Peter the hermit, and set Europe on fire with the crusades; it is the spirit of Jesuitism and of the Monastic orders. So powerful has this spirit been, that it was received as a principle of belief and action among Christian nations; “that it was not only a right, but a duty, to reduce to obedience, for the *sake of conversion*, every people who were not Christians. To make war upon infidels, was for many years a conspicuous part of European public law; and these sentiments prevailed, not only among the ignorant, superstitious, and fanatic, but extend their influence over such men as Grotius, Coke and Bacon.‡ This spirit has infatuated the greatest as well as the weakest minds, and run them into the wildest extravagancies. It was the spirit of that wicked King, Ahaz, who demolished the vessels and shut the doors of the *Lord’s house*, that he might have *his altars* in every street, and corner, and house in Jerusalem!§

* Rom. x. 2. Phil. iii. 6. † Mat. xxiii. 15. ‡ The kingdom of Heaven is *spiritual*. No power of mere *intellect* can attain unto it. God reveals things to babes, that are concealed from the wise, and the prudent; and those among the simple who meditate upon HIS TESTIMONIES, are wiser than all their teachers. Psalms, cxix. 99.

§ 2 Chron. xxviii. 24, 25.

As to the *Bible Society*, my brethren, of all the works of King Love, the most plausible and seductive; I object to its *vital principle*. It is pledged to send the written word *without note or comment*; without the testimony of the Church, without the voice of the preacher. Now God has not given His word on this wise to "volunteers," and if any "voluntary society" undertake this office, it is a self-constituted agency and a will-worship; it is *not* obedience to a *commandment*. God has committed his oracles to *the Church*; * it is a sacred *depository*, and she hath this advantage, *coupled with a trust*, which she is bound *personally* to execute. † The Church is the pillar and ground of the truth; ‡ her ministers only are "stewards of the mysteries of God." In the Church He has established *His ordinances*, § "the word, sacraments and prayer," and the LIVING TESTIMONY, and those whom God calls and anoints to minister in holy things are confessors and witnesses of the grace and truth which they preach. || He has connected the Church, the word and the ordinances; and the *promise* of the Spirit is to *her ministrations*. ¶ What God hath joined together, let not man put asunder. In all things, my brethren, we shall find that the *foolishness of God is wiser than men*. ** God commands, PREACH the word; †† the *Bible Society* FORBIDS ††† to *speak* or to *preach* in the name of Jesus "within the precincts of her chapel and within her court." §§ The *vital word* of the Society is in *opposition* to the word of God. I speak of its *living principle*; as a *body* it is *not* a *moral person*; it is *not known* to the law of God; and the essential qualifications of its elementary *constituents* are *material*, not *spiritual*; *money*, not *grace*; the *hand*, not the *heart*; those who *are able to help* the kingdom, not those who stand *in need* of its power and protection. The great men, the wise men, the good men, unite with the rich men of this world to *patronize* the Bible. When the oxen *stumbled* Uzza put forth *his hand* to support the *ark of the testimony*; but God smote him; ¶¶ let us agree then with David that *none but the Levites shall carry the ark*. *¶ Has not the old Testament remained a *dead letter* for many centuries among the Jews, because of their denial of the work and the person of the Son of God? And is not sending the Scriptures without the *precept* and the *promise of the Spirit*, a denial of His person and of His work? Is it not an assumption that His *office*, if not wholly superfluous, is at all events, not *indispensable*? The disinterested love of her who is *not* the mother, may consent that King Solomon shall *divide the child*, upon liberal and equitable principles, and give and take half; †† that Pelagians should do so with the gifts of God, is consistent with their principles. It is *maternal* love that pleads for the spirit of life, and gives away the *living child*. *† With the body, the Church is *bound* to give *the life*; that is, the Spirit; to *preach* Christ and His gospel. *‡ The letter killeth, it is the spirit that giveth life. And this is not the spirit of the *Bible Society* *§ that is, like the spirit of Uzzah, King of Judah, a spirit of disobedience and usurpation. When he was *strong* and *his heart was lifted up*, he went into the temple to do the office of the ministers of God. *||

* Rom. iii. 2. 2 Tim. ii. 1, 2. † Mat. xvi. 19. Mat. xxviii. 18, 19, 20. ‡ Tim. iii. 15. § Eph. iv. 11-17. || 2 Tim. i. 8-15 ii. 1-3. Acts, x. 40-44. ¶ Mat. xxviii. 18, 19, 20. ** 1 Cor. 1. 25. †† 2 Tim. iv. 2-5. †† Acts, v. 28. §§ Amos, vii. 13. ¶¶ 1 Chron. xiii. 9-14. *¶ 1 Chron. xv. 2. †† 1 Kings, iii. 16-28. *† 1 Kings, iii. 25. *† Mark, xvi. 15. *§ 2 Cor. iii. 6. *|| 2 Chron. xxvi. 16-22. See Appendix H.

As to the Education Societies of *the Establishment*, the learning which pertains to *this world* merely, such as mental and moral philosophy, and the common branches of science and the arts, this is the *proper* business of the *parent*, the *guardian*, or the *State*. It is *not* THE WORK *delegated* to the *Church*; all these things are desirable, some of them indispensable; and so are bread, and meat, and water; but it is not *the office* of the Church to manage plantations, raise stock, dig wells, or make pumps. Beside, there is a common error on this subject, that intellectual and moral culture necessarily *promote Christianity*. Our Lord and his Apostles pass no encomiums upon the mental and moral philosophy of the schools; not but that these have a real value and a proper place; but because it is *not the function* of Christianity *to teach them*; they pertain to this world, and not to the kingdom of Heaven. The Church is prone to *forget* the *DUTY*, to *render to Cæsar the things that are Cæsar's*. Those people and nations most advanced in civilization and the sciences, the useful and elegant arts, politics and law, are not *thereby* any nearer *the truth*, as it is in *Jesus*, or the life that is according to godliness. This is illustrated in the flood of infidelity coming in upon us with the literature and learning of *France and Germany, Scotland and England*; deism, neology, metaphysics and popery! *the van*, in the march of mind, in the glorious nineteenth century. And in our country we shall look in vain to the *Athenians* for the knowledge of God. The inscription of their altar is still "*To the unknown God*;" the "*tree of knowledge is not the tree of life*." As to the *supply of the ministry*, this is not within the competency of man. The State may take boys and young men, and *train* them up, and *drill* them for the *public service*. *Jeroboam* and the *Pope* can make *priests* in this way; but not all the world can make *a minister of Christ*; and hence we are taught, "*when the harvest is large, and the labourers few, to pray the Lord of the harvest to raise up labourers*:"* the Church are not hereby released from the obligation to *support* the clergy, but from *creating* them; for none but those whom God sends, *ought* they to receive or maintain.† Money is necessary, bread is necessary; but they should go *after* the prophet, or the son of the prophet, is *in being to keep him alive*; and not before he exists, to *make* him, and *breath* into him the breath of life. And if any of you know a poor brother who you have reasonable grounds to believe is called of God to preach the Gospel, and he needeth aid in providing furniture and armor before he girds up his loins and goes forth; and you withhold your hand from that poor brother, verily thou hast neither part nor lot in this matter—thy heart is not right toward God. This, however, is quite a different affair from the *generating* process. The children of this world are wiser in their generation than the children of light. Political economy has demonstrated, that a munificent, permanent, and sure provision *by law*, for the poor, increases to an alarming extent, the *supply* of that portion of the population; but is this either a benefit to the poor, or doing *the State* a good service? The true problem for civil government is to provide *so* for the *necessary poor*, as not to *create*; to *feed* and not to *beget*; to *keep* alive, and not to *make* alive. So it is no good office in the Church to *make* poor candidates, or poor ministers; but a duty and a blessing‡ to support the poor of Christ. His, however, are not dependent upon man. He has given *His word* for their support; the best

* Mat. ix. 37, 38.

† Mat. vii. 15.

Acts, xx. 29, 30.

Phil. iii. 2.

2 John 9-11.

‡ Acts, xx. 35.

bond and security in the universe ; none, whom He sends, *lack any thing* ; † their wants, if need be, He makes the ravens supply. ‡ I have not seen, says David, *the righteous forsaken, nor his seed begging bread.* § *The Lord is my shepherd, I shall not want.* || All this is true, very true, says unbelief, but still it will not do to *depend upon it* ; ¶ *we must use means* ; *we must reduce the thing to a certainty* ; *we must have money, vested funds, a temporal support* SECURED. But what has been the result of *laying up* provisions in the Church but putrefaction and a stench ; a dead carcase, whose odour may attract wolves and vultures, but never sheep and doves. ** But, enough of Benevolent Societies ; time fails, and I must leave this topic with one remark ; which is, that every institution that depends fundamentally upon a *human power*—the *sword, purse, or opinion* ; upon the will, sentiment, or reason of man, is a Gentile concern ; and so much in the Church as *reposes* on these *foundations*, is of the earth, earthy. Ours is a commercial and popular age ; money, and public sentiment. are the two pillars that support the temple of the Philistines in our day. But they who make merchandize of you ; †† the buyers and sellers in religion, must be turned out of the temple of God, according to the Scripture, that it may become once more *a house of prayer*. If there were nothing more *substantial* in the house of God than *prayer*, many who are serving their own *bellies* †† would go out of it. There is a *kind* of devil that *goeth not out* but by *prayer* and *fasting.* §§ The powers of this world are *not* delegated to the Church ; *they all belong to Cæsar* ; they constitute the sceptre of *his* dominion ; the *sword, the purse, and popular opinion*, are the ministers of the Kings of the earth—reason and passion their counsellors. But the gospel introduces *a dominion* that triumphs over all the might of this world. |||| When, therefore, Church, minister, or people, use a *power* of earth to *sustain Christianity*, they not only are guilty of USURPATION, but display an entire ignorance of the nature and end of *the kingdom of God*. Gold has always been an *evil root* in the Church ; and even in this country we have not wholly escaped the snares incident to a *national provision* for the clergy. The system of tythes and other large and permanent properties and estates, with consequent advowsons, or rights of presentation to benefices, which have proved so fatal to the cause of piety abroad, we have not in operation. But, alas, though *the law* makes no provision, *the Establishment*, through the activity of her mendicant orders, and the sagacious adaptation of her principles and arrangements to the spirit of the times, secures immense annual revenues, whereby her official dignitaries become invested with all the power of ecclesiastical preferment and patronage ; and if all this authority and influence be not perverted, it will not be from a want of *due regard* to the *will* of the people, by whose favour and purse they live, and move, and have their being. How can it be that men so called and established are *servants not of men, nor by man, but of Jesus Christ* ! ¶¶

It is written that after the rebellion of the ten tribes, the King Rehoboam who dwelt in Jerusalem, built cities for defence in his dominions, ** that he fortified the *strong holds*, and put CAPTAINS in them, and store of victuals and of oil, and of wine, and in every city he put shields and spears, and made them *exceeding strong*, and that when he *had strengthened himself, he forsook*

† Luke, xxii. 35. ‡ 1 Kings, xvii. 4–17. § Psalms, xxxvii. 25. || Psalms, xxiii. 1. ¶ Mat. iv. 3, 4. ** Mat xxiv. 28. See Appendix I. †† John, ii. 16. 2 Pet. ii. 3. †† Rom. xvi. 17, 18. §§ Mat. xvii. 21. |||| Mat. xvi. 18. ¶¶ Gal. i. 1. ** 2 Chron. xi. 5–13.

*the law of the Lord and all Israel with him.** It is also written that afterwards all these strong holds and bulwarks fell into the hands of the Egyptians, who took them for a prey and a spoil.† So in the great reformation, the politico-ecclesiastical bulwarks, especially the *pecuniary defences* won from the *spoils* of popery, became, from time to time, themselves a *spoil* to the *Egyptians*. So it always has been in the Church: bulwarks of *property*, became foundations for the support of incumbents more devoted to the *substance* than to the *faith* of doctrine. If the *substance* is well secured, they care not for the *shadow*: mere *shades* of difference in *opinion*. Doth the wild ass bray when he hath *grass*, or loweth the ox over his fodder?‡

The *principle* of vested funds, is infidelity to God. The Church *must* live from hand to mouth; her supply is, day by day, daily bread;§ she cannot make herself *independent*; if the manna is heaped up even for to-morrow “it breeds worms and stinks.”|| Nevertheless the Bishops and ruling Elders of the Church, in the last General Assembly, seem disposed to begin this day to fortify *our strong holds*, to lay up provision of store and weapons, victuals, oil, wine and spears, and to provide CAPTAINS that “*we* may be *exceeding strong*.”¶ Beside the *strong cities* that were in Judah before the revolt and rebellion of Israel, others were built for *defence and war*. So, we now, it seems, are to have OUR BOARDS for *Missions*, foreign and domestic, for *education*, and for *publication* of *tracts* and *divinity*. Whether we are not like Rachaël, stealing Laban’s images, and *concealing* them;*** whether we are not hankering with the Hebrews after the *flesh pots* of Egypt;†† or with Achan, *hiding in our tents* the wedge of gold, and the Babylonish garment;‡‡ whether these BOARDS are not *calves like* those in Dan and Bethel;§§ or altars *after the fashion* of that in Samaria;||| whether, in short, this *device* of BOARDS be not a *Trojan horse* which has in its *bowels* the *principles* of the voluntary societies, benevolent institutions, and even *King Love himself*, is a matter of the most momentous import. Let us hear no voice but the word of the Master,¶¶ and let every one who hath an ear HEAR HIM.*‡

If the *administration* of our Church be *established* through the functions and agency of these BOARDS, the CAPTAINS will become invested with a *prelatical* superintendance, authority and control; they will, *de facto*, constitute THE *government*; nothing will remain for the Churches and Presbyteries to do in the important departments committed to the *Boards* but to *obey* and to *pay*. We shall, in a short time, be as much in *bondage* to these *Boards*, as we were lately to the *Societies*, *National* and *American*. The old system of tactics will soon be adopted; we shall see the *agents*, hear of the appointed *times*, and *special efforts*, and “*implied pledges*,” by one grant, to make regular contributions; what to day is *charity*, to-morrow will be *tribute*, and non-payment will involve dishonour and rebellion; there will be one difference: the *Boards* will claim us as their natural born subjects, while we were under the *Societies* only by a *voluntary* treaty. We have cause to fear and tremble lest our deliverance, which we this day celebrate, be like that of Israel by the hand of Gideon, and we be left to make us idols of the spoils of Midian and worship them.*‡ Let us pray for grace rather to follow the ex-

* 2 Chron. xii. 1. † 1 Kings, xiv. 21-29. ‡ Job, vi. 5. § Math. vi. 11. || Exod. xvi. 20.
¶ 2 Chron. xi. 5-13. ** Gen. xxxi. 32, 34. †† Num. xi. 56. ‡‡ Joshua, vii. 19-24.
§§ 1 Kings, xii. 28. ||| 2 Kings, xvi. 10-17. ¶¶ John, x. 4, 5, 27. *‡ Mat. iii. 17.
*‡ Judges, viii. 22-28.

ample of David, who burned the gods of the Philistines which are left with fire;* and that we may not (to prevent the *escape of the people from us*) do foolishly, like Saul, and *sacrifice in Gilgal*;† but may keep the *commandments of the Lord* our God, which he *commands us*, and then he will establish our kingdom upon Israel forever.

A faithful execution of the principles of OUR STANDARDS; an inflexible adherence to *the terms of our ecclesiastical union*,‡ would effectually redress many evils we have endured and committed, and bring back the Church to the paths of obedience in *faith and practice*. These BOARDS‡ unless speedily arrested in their growth, will infallibly take root and perpetuate their existence; and from their inherent tendency to expansion, will spread out their leaves like the green bay, 'till like the societies they overshadow, obscure and blight the plantings in the garden of the Lord. They are very great trees, which Paul hath not planted, nor Apollos watered.§ Let us then remember the Scripture, "every tree which my heavenly father hath not planted shall be rooted up."||

Will the discipline of our past woeful experience, under the *rod of chastisement* teach us no wisdom? The fundamental maxim of Presbyterians, *according to their standards*, is *equality* in office, power, and responsibility, among the clergy. These BOARDS are, in fact, select, permanent *Councils of Ecclesiastical STATE*. They are *Colleges* to superintend, judge, and determine in the most weighty concerns of religion for the *whole Church*. Do we need a *Privy Council*, *Prime Ministers*, and a *Cabinet*? Our late *practice* under the Popish ascendancy is no criterion; and experience, results, and effects of practice are of *no* authority in religion, when *first principles* are the objects of inquiry. "To the book, to the book, *how readest thou*?"

When the National Societies reigned in our Church, they supplied us with new and cheap tracts, ministers and divinity, and all the efficient means and apparatus to *do good*, and nothing wherewith we could *do evil*; we were dependent on them for all good things. They kindly took away our old mischievous equipments, that they might furnish us better. Like the Philistines of antiquity, they were so fond of *peace and union*, that they refused us the privilege of having *smiths*, lest they should make us *swords and spears*;¶ so that we were compelled to go down to their camp, to have even our farming implements, our shares, coulter,** and axes sharpened; they loved us so dearly, and were so fearful we should hurt ourselves or our good neighbors, that they hardly left us *a file* to set our *working tools*;†† and so it came to pass *in the day of battle*, (after so long a peace under the white banner of benevolence union and liberality,) that there was no *sword* nor *spear* in the hand of any of *the people*.‡‡

And now, my brethren, with the sacrifices of our praise and thanksgiving to God for his mercies to all our unrighteousness, we are come together this day to make an offering, to *buy* the publication of *the truth*; to give gifts to those workmen, who *do the work*, who make us weapons for *defence* AND *war*. At what *shop* they shall be made is an incidental question demanding the gravest consideration. We do not like *one manufactory* for all the people. It is too much like the *Philistine idea*. It may turn out means for *defence*;

* 2 Saml. v. 21. † 1 Saml. xiii. 5-15. ‡ See Appendix L. § 1 Cor. iii. 6. || Mat. xv. 13. ¶ 1 Saml. xiii. 19. ** 1 Saml. xiii. 20. †† 1 Saml. xiii. 21. ‡‡ 1 Saml. xiii. 22.

but we fear they will furnish no weapons for war.* There will be nothing to hurt the feelings, or wound the sensibilities; at any rate, nothing of a killing unkindness, put into the hands of any of the people;† though, if the imperial prerogatives of the government are assailed we shall find a sword and a spear in the hands of Jonathan and Saul.‡ But, however this may be, we prefer a smith's shop on every plantation; where we can sharpen our working implements; and, if need be, make our own weapons for defence and war; none need fear the arming of all Israel, but their enemies.

Let every Church gird up her loins, put on the whole armour of God, and go forward. The poor ye have always with you, and when you will, you may do them good.§ The poor truth is beggar this day. Let us offer an offering for necessary uses; and let us remember what we give, it is not silver and gold, but the name of Jesus Christ of Nazareth.|| It is our testimony for the gospel of his grace. It is a free will offering to vindicate and defend the truth of the kingdom. And, my brethren, if the right hand know not what the left hand doeth;¶ if God has made us wise hearted in this matter, he will make us willing hearted.** He will know of our sacrifice this day. If we love his name, our deeds on this occasion will testify, "Lord, thou knowest that we love thee." Let none go away sorrowful when Christ asketh an alms. He asketh for us and for our famishing children. And shall not Zion have the bowels of the seamonsters? even they draw out the breast and give suck to their young ones; but Jerusalem hath been cruel as the ostriches of the wilderness.†† The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread and no man breaketh it unto them.‡‡ The sucklings are sick of oil and honey, they swoon in the streets of the city, and cry to their mothers, "give us corn and wine.§§" Zion groans and takes up the old lamentation: "the young and the old lie on the ground in the streets, the young men and the virgins are fallen; those that I have swaddled||| and brought up, hath mine enemy consumed, and now he rejoiceth over me. If a child ask bread, or fish, or an egg, of a father, will he give him a stone, a serpent or a scorpion?¶¶ He that provideth not for his own, especially for those of his own house, hath denied the faith, and is worse than an infidel.*† Remember the scripture, "drink water out of thine own cistern, and running waters out of thine own well.*‡ Brethren, you see "the distress that we are in. Zion lieth waste and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach;"*§ and though the adversaries of Judah and Benjamin do hear of it, and ask to build with us; saying that they seek our God as we do, and sacrifice unto him,*|| let us say with the fathers of Israel: Ye have nothing to do with us to build an house unto our God; but we, ourselves together, will build unto the Lord God of Israel;*¶ and though the people of the land weaken our hands and trouble us in building, and hire counsellors against us to frustrate our purpose,†‡ and accuse us before THE KING, though Rehum, the chancellor, and Shimshai, the scribe, with their companions,†§ write a letter to inform against us, to the great and noble Asnapper; and

* 1 Saml. xiii. 19. † 1 Saml. xiii. 22. ‡ 1 Saml. xiii. 22. § Mark, xiv. 7.
 || Acts, iii. 6. ¶ Math. vi. 3, 4. ** Exod. xxxv. 10, 21-30. †† Lament, iv. 3.
 ‡‡ Lament, iv. 5. §§ Lament, ii. 11, 12. ||| Lament, ii. 21, 22. ¶¶ Luke xi. 11, 12.
 *† 1 Tim. v. 8. *‡ Prov. v. 15. *§ Neh. ii. 17, also, 9th chapter. *|| Ezra, iv. 1, 2.
 *¶ Ezra, iv. 1-4. †‡ Ezra, iv. 5. †§ Ezra, iv. 6-11.

though Sanballat,* and Tobiah, and Geshem, hear of it and laugh us to scorn, and despise us, *as rebels against* THE KING, † *our God*, my brethren, will prosper us, in spite of the kiss and the scoff, the laugh and the jest, the olive branch and the sword, of all those who have no portion nor right, nor memorial in Jerusalem. ‡ And now unto HIM that *is able* to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto HIM be *glory* in THE CHURCH by Christ Jesus, throughout all ages, world without end, Amen. §

* Neh. vi. 1-10. Neh. iv. 1-4-7. † Neh. ii. 19—vi. 6. ‡ Neh. ii. 20. § Eph. iii. 20, 21.

APPENDIX.

NOTE A.

Religious liberty does not involve the right, to believe and act in relation to God and man without any law, but our own voluntary determinations, the persuasions of our sensibilities and our convictions of truth; for though our *consciences* are free from the dominion of *man*, they are *subject* to God. But there are no bounds to the licentious spirit of the Establishment. Every man's *conscience* is made his God. If he sin not against that idol, he has nothing to fear. The whole bible is in effect nullified, save the *letters* of the following maxim of the master, "therefore 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." This Scripture is so received as to amount to a universal dispensation from obedience to the law and the prophets. The anointing oil is poured upon the *conscience*, "the man within the breast," of every one of *the* people; and its *dictates* become the *rule* of action. That conduct the man in conscience would wish toward himself, were he in the place of another, that he is *bound* to do to, or for that other. This canon of interpretation, denies the word of God to be the rule of obligation; and in its place the intellect, sensibility and will of every one of *the* people, under the name of *conscience*, is exalted to the throne of God, and becomes the supreme law to the man. *His thought* is the truth, (infallible,) *his act* righteous, (impeccable,) *his choice* holy! Because he would wish such opinions, sentiments and conduct, to be entertained, felt and done in a given relation toward himself; *therefore* it is the law of his obligation so to feel, think and act, toward others in the same relation. A system too monstrous to be received, except by a people, every one of whom is born of the seed royal, a generation of kings. The maxim of the Lord has respect to *principles* of everlasting rectitude, not to human opinions, sentiments or volitions. The law and the prophets teach men in their intercourse among themselves, to *obey* the *law* of the family and the state; the *law* of life, of chastity, truth, justice, honesty, contentment and charity. These are the *principles* by which all men wish others to be governed, in their dealings with them; even so they ought to do to others. Men would not that others should be governed in their conduct to them by their own *interpretation* of these principles; but universally complain when they depart from the acknowledged *standard* and act from their own opinions, passions or caprice. The *word of God*, and nothing else, determines these principles for Christians.

Luther remarked that the *white* was much worse than the *black* devil, but he had no conception of the *blazoned whiteness* of some of the devils of this generation. Nobody suspects upon observation that the *head* or the *fang* of the serpent *can be* under such a beautiful *skin*, and so they deceive and charm the people. Hence it comes to pass, that the Church has more opposition to encounter under our popular institutions, and fascinating demons, than under any other form of social existence or anti-christian possession. We say *social existence*, for as to *law* or *government* scarcely the shadow of it remains among us in Church or State. Where the theology and spirit of the establish-

ment has most prevailed, (as in some parts of New England and in the four Synods,) we find a worship of *principles*, that promote human happiness and liberty, an adoration of humanity and a *temporal* Messiah; whose office it is to obey the conscience and to advance the general welfare of *the King*; that is, of the majority of the people. And so thoroughly has the leaven of this doctrine penetrated the mass, in some parts of the country, that you will look in vain for the order or law of the house. The Ministry belongs to *the people*; they are *their* ambassadors, they have rotation in office, coming and going and speaking at the will of *the King*; and having left the word of God, they are serving *tables* and *men*; and have become to a great extent agitating demagogues, a hireling, unsettled, migratory, time serving, jacobinical clergy.

In England the *bench of Bishops* is counted upon by the cabinet ministers in all cases of prerogative with as much confidence as the house of Lords. With us the people are King, and their clergy are those who are sustained by their power, their purse, and their opinion. It is a fixed point in religion, that the *Priest* obeys the *King*. The *obedience* therefore shows whom the priests serve.* “By their fruits ye shall know them.” The King is the reigning power, *de facto*. Of all earthly *Kings* (for obvious reasons) the sovereign people will have least cause to complain of *their priesthood*: and hence it is that under no other system of civil government, are the *Ministers of Christ* so sifted and tried, as under a dynasty where all the people *are Kings*.

When the spirit of jacobinism is so dominant, that the powers of this world not only cast off the restraints of Heaven, but break their own bonds asunder and throw their own cords from them, the times are sad and portentous. The denial or violation on the part of some of the states, of the chartered rights which themselves had guaranteed to corporations, is a fearful indication of the anarchy of our day. The minister of Christ naturally shrinks from uttering his message, and doing his duty before such a terrible tribunal as a free, sovereign, and independent *people*; especially when he knows he is regarded as a pest in the King’s Chapel; and the lions of the royal menagerie are roaring to devour him.† We have indications enough in our day, to see, that if humanity will display its *priestly nature* in a *popular* form, it will not lack for pontiffs to minister to its dark and bloody altars. *Be not deceived* with the doctrines and psalms of *peace, union* and *charity*; for the word of the establishment has gone forth, “fight neither with great or small, save only with THE KING OF ISRAEL.”‡

NOTE B.

This is no reason to wish for a change of our political constitution. No earthly government can preserve, none can destroy *the Church*.§ But it is of importance for Christians to know the kind of influence the state is exerting upon religion. When the kingdoms of this world have tried to do their worst, in demolishing the kingdom of Heaven, it has flourished the most, the blood of the martyrs has (in reference to this fact) been called “the seed of the Church.” and nothing has been more fatal to Christianity than the *favour* and *patronage* of Kings. The state always embraces a *dead body*. Let then believers every

* 2 Kings xvi. 10–16. Rom. vi. 16. † 2 Tim. iv, 17. Ezek. xxii. 25–27. ‡ 1 Kings xxii. 31. § Math. xvi. 18.

where understand that *the people* (all the Kings) are determined to *do good* and to *promote* Christianity. Let them PONDER upon this state of facts. Believers cannot be too anxious to keep the lines of demarkation *distinct* and *well defined*, that separate the *Church* from the *State*. These kingdoms never can coalesce without prejudice to both. God has established three kinds of government upon earth. 1st. In the family.* 2d. In the State.† 3d. In the Church.‡ In the first, government is maintained by *the rod*; and the master should *rule* his children and servants by this *power*. In the second, dominion is maintained by *the sword* and the *state* should *rule* by this *power*. In the third, government is maintained by the *Keys*, and the Bishops and Elders should *rule* by this *power*. A *voluntary government* is a contradiction in terms. A *subject of law* has no liberty but to ask for the *word*, the *voice* of the *Lord*, the *Ruler*. In the family what is the *word* of the master? In the State how readeth *the law*? In the Church what is the *voice* of the Lord in the Scriptures? A *subject of law* has no *right* to ask is the law *reasonable*, is it *just*, is it *good*? he should have eyes to read, ears to hear, hands to do, and feet to run *according to the commandment*. If he considers the *why* and the *wherefore*, and is induced or convinced *thereby*, and only for that cause, to act, he *governs himself*; he renounces his allegiance to any Lord, but his *own will*; he is a *voluntary*, and such a child or servant should be *chastised*; such a Christian should be dismissed from the Church; such a citizen should be sent to the penitentiary or hung. There can be no government without law, no law without the *will* of a *superior*. a *lord*, whom the subject is bound to *obey*; no obedience without the *word*, the statute, the *voice* of the King, and no act in opposition to that voice, without a legal *penalty*. Every citizen should be ready to lay down his life to uphold and maintain the laws of his country, without asking whether they were good or bad, for *fundamentally* all *legal* rights of the person, of liberty and of property rest upon the *SWORD*. When the questions of the *justice* or *expediency* of law became proper, the man acts in his sovereign capacity as a *King*. a *maker* of law, not as a *subject*.§ There is but *one condition* in which a Christian (without disobedience to God) can resist the laws of the State: and that is when the civil power usurps *the keys*, and *forbids* the believer to testify, to *confess*, and to *preach* the *doctrine* and the *name* of Jesus.||

NOTE C.

The Church of Christ has *one* faith, *one* Lord, *one* baptism,¶ which are thus *manifested*. 1. The faith by profession.** 2. The Lord by obedience.†† 3. The baptism‡‡ by washing with water. The profession,§§ obedience||| and washing¶¶ are but expressions of the grace of the Father, the offering and

* Eph. vi. 1-7. 1 Pet. ii. 18, 20. Tit. ii. 9, 10. Eph. v. 22, 24. † Rom. xiii. 1-8. 1 Pet. ii. 13, 14. ‡ Ezek. xliii. 11, 12. 1 Cor. v. 4. Heb. xiii. 7. 1 Thes. v. 12-13. 1 Tim. v. 17. Eph. i. 10, 22, 23. Col. i. 18. Eph. v. 23, 27, 32.

§ In Nullification times the author (who was then a layman,) was a fierce *Union man*: and staked his life in defence of the cause of that party. Since then the study of the Bible has convinced him that the Nullifiers were right *in principle*. He ought, therefore, to have been found marching under the *Palmetto banner*; and not acting treason. The *policy* of that measure was not for him to *consider*, after the *crisis*; that is, after the *State* had uttered her *fiat* and made *the law*.

¶ Acts v. 28, 29. ¶ Eph. iv. 5. ** Rom. x. 10. †† John xiv. 21. ‡‡ Acts x. 47. §§ Phil. ii. 11. ||| Rom. v. 19. ¶¶ Tit. iii. 5.

dominion of the Son; and the regeneration and sanctification of the Spirit. A mark in the flesh once distinguished the visible Church.* The imposition of prelatical hands and the submersion of the body, leaves no permanent mark, or visible trace of their virtues. If either of these was the true criterion of the Church, then there would be lords many, and gods many; there would not be *one* obedience and *one* worship. The people of God have the mark in their *forehead*, which is the profession of their faith.† This is the first and an indispensable criterion of the Church, the *confession* of its *faith*; for whatever else they may have, if they have not the *true faith*,‡ the imposition of prelatical hands, and the immersion in water avail nothing.§ They must not be recognized as disciples of Jesus: “if they bring *not* this doctrine, receive them not into your house, neither bid them God speed.”|| *This is the precept of Christ*, but who obeys it? When a preacher comes among the people, the universal inquiry is, *what* is he, is he a Baptist, or Methodist, or Presbyterian, or Episcopalian. The cry still is for the *mark in the flesh*; does he belong to *our nation*? is he one of *our Synagogue*? has he been *circumcised*? Now, we believe *circumcision itself* is done away, and not one *kind* of it only. The tabernacle of God is one of *witness*, and the ark is one of *testimony*, and believers are *witnesses*, and their bodies tabernacles.¶ “The temple of the Lord are these:” No Church can create and impose an exclusive test. What God hath cleansed, it is not for Peter, much less the Pope, the Prelates or the Baptists to call “common or unclean.”** Now the mark in the flesh, (the circumcision,) is the bond of union among Episcopalians. True they have *articles of faith*, but they are like the Pagan oracles in the hands of the priesthood. The large proportion of Bishops, Priests, Deacons and people are avowed Arminians, and still they are received as *Christian brethren*, by the Calvinistic party, which fellowship amounts to a nullification of the testimony of the *articles*; nothing remains as a bond of union but the *Apostolic succession*; they are all “children of Abraham,” *not exactly, but lineally descended from the Pope*; and this is all they have whereof to glory. “Your glorying is not good.”†† “It is your shame.”‡‡ As to the *fact* of descent, it wholly depends on the *tradition* of Babylon. Neither Popery nor Prelacy in this article admit of a shadow of vindication for their pretensions, without renouncing (quoad hoc) the Bible. We are all bound by the most solemn obligations to acknowledge and submit to the *true Church*. But when the Church opens *her own* mouth to establish *her title*, we object to the *competency* of her testimony. “Cogito ergo sum.” This is the sum of the argument, and the proof; sift this *cogito* to the bottom, and look at it at any given period of time, it is nothing but simply, *I think*. This high churchism is a system of Ecclesiastical *Egoisme*. The Church says to her children, *we* are *conscious* that *we* are the *true Church*, *our* progenitors from time immemorial have had the same *self-confidence*; *we* do not *know* that others are within the Christian pale, therefore *we* conclude none to be embraced within the covenant mercies of God, but *us*. This is an old way of building the temple: “Let *us* build *us* a tower to reach to Heaven, and let *us* make *us* a *name*.”§§ The witness of man may be great; but the witness of God is greater.¶¶¶ Let us go then to *the book*, and try all titles by *the word of God*. The *true faith* is the true mark; and a

* Rom. iv. 11. † Math. x. 32. ‡ Math. x. 33. § Gal. v. 6. || 2 John 10 ¶ 1 Cor. vi. 15. 19. 1 Cor. iii. 16, 17. ** Acts xth and xith chaps. †† 1 Cor. v. 6. ‡‡ Phil. iii. 19. §§ Gen. xi. 4. ¶¶¶ 1 John v. 9.

denial of it a sure mark of antichrist.* Those are Christ's sheep who *hear his voice*, and who will *not hear* the voice of strangers.† It is the *peculiar faith*, that begets the *peculiar love* of Christians.‡ The new commandment is that you love *one another*. By this we know that we have passed from death unto life because we *love the brethren*;§ by this do we know that we love the children of God, when we love God and keep His commandments.|| For this is the love of God, that we keep His *commandments*. As to the *word*, the tradition, and the law of the Church, her *own voice*, her testimony *for herself*, it is "vox et præterea nihil."

The exclusive principle of the *Baptists* is a symbolical concern, it is at best an amalgamation, or union, based upon an agreement in *one* article of practical obedience only. Considered in the light of circumcision then, as a mere work, their glorying in it, may not after all be so "good." *Moses* tells them that it is an *unlawful* thing for a man that is a *Jew* to keep company or come unto one of another nation; and God has not *yet* shewed them, that they should not call *any man* whom God has cleansed, common or unclean.¶ As a household, if they have *one faith* and *one Lord*, this light is hid under a bushel. We know Baptists are *called* Calvinists, but we also have reason to believe few in these parts *preach* that doctrine. Their Churches are *Congregational*, and their actual bond of union, confidence, action, and fellowship is *the water mark*, every preacher comes with his own "psalm and his own doctrine;" if he is a *Baptist* "quantum suf!" Their Churches are *Congregational*, and though under that system, they *should* make *the doctrine of Christ* a *sine qua non* to fellowship, we believe this is *not the fact*; but their correspondence is practically based upon the single iota of *immersion* in water. As for the old generation, who were baptised by the Spirit into the *name*, and the *doctrine* of Christ; we fear the seed of that stock has nearly run out. A race of Baptists has arisen who seem to have no sympathy with Gill, or Bunyan, or Booth; and who belong to the family of peace, union and charity, (charity for sprinkling always excepted,) and who are devoted, soul, mind, body and estate, to the good things of *King Love*, a *new King* that has arisen over Egypt who knows not Joseph.** We have heard of no trials in this part of the country among the Baptists, of any of their preachers, for *want of faith in God*; but one of their ministers was lately impeached *for want of faith in man*. The Rev. John Good, of Darlington, has been arraigned before his Church as a *railer* and slanderer of the Baptist ministry in this part of the country. Good, in his defence, denied *the fact of railing*, but admitted what he supposed was (and what proved to be) the basis of the accusation against him; namely, that he had said of most of his brethren in the association, that they were *unsound in the faith*, and preached Arminian or Pelagian doctrine; that he denounced such principles as heretical wherever he went, and avowed his determination to continue to do so; as it was of the essence of his calling as a minister of Christ to warn the flock against such preaching.†† On his trial, he could say (with Paul) of his brethren. "no man stood with me."‡‡ He craved time to prove the truth of his defence; but not one of the Baptist denomination could he find who would appear and testify in his favour against the preachers. Some of the Methodist people declared to Mr. Good, that his defence was *true*; and that some of the Baptist preachers did

* Math. x. 33. † John x. 1-6. ‡ 1 John v. 1, 5. § John xiii. 34, 35. ¶ 1 John iii. 14. || 1 John iii. 22-24. ¶ Acts 10th and 11th chapters. ** Exod. i. 8. †† 2 Tim. iv. 2-6. ‡‡ 2 Tim. iv. 16, 17.

preach John Wesley's doctrine; but they *did not like to go forward and testify*.^{*} So no one caring for God, or the truth and righteousness of the cause, he was left to do all he could alone, which was to hand a list of the names of the Methodists who were his witnesses, if they would testify. To rail against *Christ*, His blood and His doctrine, is accounted a venial sin in our day; but to rail against *the preachers* is an indietable offence in the Church! We fear we shall come in with brother Good; (we account him a brother, whatever he may think of us; we believe he has received the circumcision without hands,† and the baptism *without water*,‡ for he loves *the doctrine of Christ*, and *has suffered* for his testimony;§) we say, we suppose we may, in the judgment of some men, be obnoxious to the same charge as brother Good. But if our *railing* is sifted to the bottom, it will be found to be the words of *truth* and *soberness*; and if we have spoken blasphemy, it is like that of Stephen; it is blasphemy against *men*, against *places*,|| and not against *God* or *his word*.

The Methodists sometimes complain bitterly, that *new school* Presbyterians and *new light* Baptists, who *profess* in the main to be *Calvinists*, NEVER PREACH THAT DOCTRINE; but fill their Churches by the power of *Arminian* preaching, and then keep the people *in*, by *hiding* their *Calvinism*. Now, we admit that this *will fill* the Churches, though it be with wood, hay, and stubble, still it *will fill them*; and this seems to be the grand problem of most ministers. We say it *will fill* them, for we are all natural born *Arminians*, and *democrats*; that is, *opposed* to the restraints of all law and government; that is, opposed to the *dominion* of any *will*, divine or human, but our own. Now give the people *their own will*; that is, let the supremacy in the article of effectual calling be *theirs*, and you will make proselytes; or rather you will find them *ready made*. Captivity to their own free wills, is the religion for *Kings*; that is, for a free, sovereign and independent people.

Now, we ask, what has been the effect of the policy, the revivals, the measures, and the doctrines of the different orders in the National Establishment, but to cram the Churches with people, destitute of the spirit and the knowledge of the truth;¶ to secularise the Church and make it a kingdom of the Gentiles, a moral reform Society, a *boasting* Church, a *powerful* Church, vainglorious, rich in money, numbers, respectability, good deeds, saints, preachers, popularity, and the works of the flesh? But Jeshurun waxed fat and *kicked*.** These are all works of an apostate Church,†† and you may read them “ad nauseam,” in the chronicles of Popery, Methodism, Newschoolism, &c. It is when the Church is self-abased, and humble, confessing her poverty,‡‡ and sins, and wretchedness, and bringing forth fruits meet for repentance, when she is rich in nothing *but faith*,§§ that she is lifted up and prosperous. When she loathes herself, and the world despises her and tramples her under foot,||| then it is that her Lord lifts her up.¶¶ When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal he died.*† Such has been the effect of the established religion, that the *simple fact* of being a *professor*; that is, being *in the Church*, is not presumptive evidence of good principles and character. We appeal to the world for the fact, whether if a person is about to employ another, (or

* John ix. 22, 23. † Rom. ii. 28, 29. ‡ 1 Pet. iii. 21. Acts xi. 16. § Acts v. 41, 42. Acts ix. 16. ¶ 2 Tim. ii. 12—iii. 12. || Acts vi. 13. ¶¶ 2 Pet. ii. 1, 2. Mat. xxiv. 24. Mark xiii. 5, 6. Math. vii. 22, 23. ** Deut. xxxii. 15. †† Rev. iii. 17. ‡‡ Rev. ii. 9. §§ James ii. 5. ||| John xv. 18, 22. ¶¶ Mat. v. 11, 12. *† Hos. xiii. 1.

to *trust* him) the circumstance that he is a member of the Roman Catholic, Presbyterian, Methodist, Baptist, Episcopalian, &c. &c., (for there is no difference) *Church*, has the weight of a *feather*? To be *in the Church* is getting to be almost as universal, under the *new form* of Popery, as it is in *old Popish* countries, and it imports about as much; that is, *nothing*. There has been a time when, in Protestant Churches, the *confession of Christ meant something*. Sed tempora mutantur! We have spoken freely, but we have said *the truth*; this is not commonly uttered in the presence chamber of Kings, which is *every where* in our country, and a sort of courtly lying, called politeness, among the people, *covers up* and *conceals* unpleasant facts; but nothing can *alter* them. We do not confine our speech to Judah, but we go to Bethel; our commission is *broad*, to preach to *every creature*. We are no *sectarians*, but will preach to every one who has an ear to hear what the Spirit saith unto the Churches, whether they are in Judah or Samaria, Babylon or Egypt; Syria or Damaseus, or elsewhere. For the word of God to them of the captivity, wherever they may be, is, *Come out of her, O my people, and touch not the unclean thing, but be separate.** *Boasting* of the Church was no part of the burden of the prophets and apostles. They record the *wickedness*, unbelief, rebellion, apostacies, idolatries and shocking immoralities of the Church.† And all the prophets bear this kind of testimony: men are evil and do nothing but evil. God alone is good, and doeth good. When men are confessing their own sins and rejoicing in God's goodness, then they are at their best estate.

NOTE D.

The object of the Establishment is to discipline the mind and heart, by instructing the one, and cherishing the good sensibilities and subduing the evil propensities of the other; but the royal prerogatives of the *human will*, are held too sacred to be tutored, much less governed; the supremacy in the *act of choice* is challenged for *man*; and hence all the doctrine of the people may be summed up in *argument* and *entreaty*; the object is to *convince* and *persuade* the *will* to submit to the *law* of God, or to some *legal condition* for life. The philosophy of the doctrine is, that if the mind and heart are well drilled and trained, they will constitute a sort of power wherewith the agent may govern his own will according to the will of God. This is neglecting the education of the *King*, and training his prime ministers, who have no *right to govern*. The intellect, and sensibility, physical *organization*, are of the King's head, heart, and arm, only their proper office is to perceive, advise, judge, and *execute*; but have no *powers of legislation*, they cannot *will*, they are of the cabinet council, or on the bench, or *ministers* of the King. But to *govern* is a royal *act*, it is the province of the *will only*; and so in *obedience to law*; that is, to the *will* of the King; nothing else can fulfil it but *will*. Yielding to the conviction of the understanding; to the persuasion of passion, or to the dictates of necessity, are all different in their *nature* from a *willing*

* 2 Cor. vi. 17. Jer. li. 45. Rev. xviii. 4. Isaiah lii. 11. 1 Cor. xv. 33.

† Deut. i. 34—end. Judg. ii. 14—end. Judg. iii. 1—11. Judg. vi. 1—11. 2 Kings xvii. 7—23. Jer. vii. 23—27. Isaiah 1st chapter. Isaiah ii. 6—10. Isaiah iii. 8—19. Jer. i. 16. Jer. ii. 5—10. Jer. 3d and 4th chapters. Ezek. v. 5—12. Ezek. 8th chapter. Ezek. xvi. 44—60.

obedience to law; that is, to the mere *will* of a superior, to the *commandment* of the *Kurios*.* Those have read the Bible to little purpose, who have not learned that the subjection of the *rebel WILL*, to the *obedience of rest, or faith*, in the *word* of God, is the great problem of Christianity.† Under the arts of *moral suasion*, a smooth face will hide the “bathæ,” the depths of Satan. These are only discovered by preaching *the gospel*; that is, by declaring that the issue of eternal life fundamentally *depends* upon the *action* of the *divine will only*; that is, upon the *choice* of God alone;‡ and that man can not only *do nothing*, but also that he can *will nothing*§ to *influence* in any degree God’s *choice*; || that every *act* of man’s will; that is, every *choice* he makes, is *evil*, and only *evil*; and if Satan be not cast out, he will now be manifested, his image will appear in the cloud upon the brow, the vengeance of the eye, and the pale sentence of death from the lip.¶ When God leaves a man to his own *will*, he becomes a prey to the wiles of Satan, and a *slave* to “the lusts of the flesh, the lusts of the eye, and the pride of life.” Should He control the will of man by perfect laws of intellect, sensibility, and organization, the agent would be brought within the empire of *necessity*; *liberty* would be *destroyed*, and the subject become and be merely a *ministerial* or *executive* agent. The *voice*, the *word* of God, would not *govern*; the agent through submission would not be *obedient* to the *law* of the *will*, but would be governed by *physical* laws. Conversion is an effect of an *act* of the *divine will*; that is, a consequence of the *choice* of God.** In conversion the *activity*; that is, the *rebellion* of the human *will* is *subdued* of the Spirit by God in regeneration;†† in conviction of sin; that is, of original sin; that is, of *unbelief*; in a conviction of the *righteousness* of Jesus; that is, of a righteousness for *imputation*; that is, one of *faith*; and in a conviction of God’s *justice* in his *judgment* of the prince of this world; that is, in *condemning* every *will* that exalteth itself against, and opposeth the *obedience of faith*;‡‡ that is, a willing obedience to the *word* of God. *Faith*§§ in God is given, by the use of which the receiver is enabled to *turn* from his own will, which ceases to *choose*; that is, to *act*; that is, it dies as to *activity*; that is, to *the law of action for life* ||| and coming out of Egypt and the wilderness RESTS in the land of PROMISE;¶¶ that is, *trust* in the *word* of the *new covenant*; that is, yields the *obedience of faith* and lives a *willing servant* of the ONE Lord, whose *word* is henceforth and forever the *law of choice* to the *disciple*. He now prays, *My father* who art in Heaven, hallowed be *thy name*, *thy kingdom* come, *thy will* be done, give me bread, forgive my *sins*, deliver me from evil, for THINE is the *kingdom*, the *POWER*, and the *GLORY*. Not *my will*,*† but *thine* be DONE; that is, *acted* henceforth and forever more—Amen!

NOTE E.

There never was a more puerile, contemptible, and ridiculous lamentation taken up by *men*, than the sniveling cry of the *New School* party, about the

* Heb. x. 7, 9, 10, 14, 16. Mat. xxviii. 20. 1 John iii. 24, 5, 3. John xiv. 15, 21. Luke vi. 46—end. † Heb. iii. 18, 19. i. 13, iv. 1—12. ‡ Rom. ix. 16. Heb. vi. 17—20. § John v. 40. John vi. 44. Phil. ii. 13. || Eph. i. 11. ¶ Gen. iv. 5. ** Rom. viii. 29. Eph. i. 4. † Pet. i. 2—6. Heb. viii. 10. †† John i. 13. †† John xvi. 8—12. 1 Cor. xv. 25. §§ Eph. ii. 8. ||| Rom. vii. 8—12. ¶¶ Heb. iv. 3. John iii. 14—22. John v. 24. *† John vi. 38.

persecution of New England men, and New England divinity. If these men come into the Presbyterian Church, with the divinity *she teaches*, if they *love the faith she confesses*; they are never persecuted personally or doctrinally; but if they come into this Church with *another divinity*; if they lift up the hand at her door, and *swear*, but to beguile and deceive; if they *kiss her master only to betray*; they themselves are *the men* “who kill our Lord and persecute us.”* They are those *false brethren* who are brought in *unawares*; and who came in *privily* to spy out *our liberty*, that they may bring us into *bondage*.† They are *the men* who would *force us* to submit to *their yoke*, and *compel us* to worship *their gods*, which *we say* are *no gods*. If the Presbyterian Church had not been faithless, treacherous, and rebellious to the Lord whom she *professes to serve*;‡ if she had not *given place* by subjection to these men *for an hour*, the truth of the Gospel would have continued with her people;§ and these *calculators* could not with their “feigned words” have made merchandize of the house of her God.|| If *New England* has any divinity that *depends upon the word of God*, it is not *hers*; but if *hers* *reposes on the names or the brains of her great and wise and good men and the tradition of her elders*, we say, *let it perish*;¶ *keep it out of the house of God*. It is our belief, that the wise men of the East having apostatized from the blessed faith of the Pilgrim fathers, have progressed so far as *Judaism* in the spirit of their “new divinity;” hence they insist upon circumcising all the people born in the land; and all the proselytes they make out of it, that they may glory in their flesh.** That the household gods and altars of *New England* are in danger; is an alarm bell that *naturally* sets all the bees from that hive in a buz; a flutter, and a *stinging fuss*; it is then we hear the sound of all kinds of *martial music*. But *men* who like Abraham have been called out of their *native country*, and are seeking a better, even a Heavenly country;†† ought not to be deceived and decoyed back; ‡‡ for even *women* renounce their native country for Christ, and say with the Moabitish damsel to the mother in Israel, “I will not return from following after *thee*; for whither thou goest, I will go, and where thou lodgest, I will lodge; *thy people shall be my people, and thy God my God*.”§§ When we get into the heavenly country, let us say with Ephraim what have we to do any more with *idols*.||| Let us remember the scripture, “*out of Egypt have I called my son*.”

When the genius of *patriotism* is invoked to *save the religion of the State*; the sword is soon drawn to defend it; woe be to him who shall not fall down and worship the image, the *golden image* that Nebuchadnezzar, *the King*, shall set up; especially when he hears the *alarm*, the *sound* of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music.¶¶ Our King (the majority) has not yet heated the fiery furnace of the Establishment, nor has he given the sword to the executive officer of the kingdom; but every one of the seed royal carries his deadly poignard muffled in its scarlet sheath and *without law*, stabs in the dark, the good name of those *heretics*, whose bodies his royal and priestly sires were wont in olden time to *burn*.*†

We desire to hear no more of *New England divinity*. In the heavenly country “*all things are new*,” and the *slightest* odour from the *old things*, the

* Thes. ii. 14, 15. † Gal. ii. 4. ‡ 2 John 10. § Gal. ii. 5. || 2 Pet. ii. 1–4. Prov. xxx. 24–29. John ii. 16. ¶ Gal. i. 8. ** Gal. vi. 12, 13. †† Heb. xi. 13–16. ‡‡ Heb. xi. 14–17. §§ Ruth i. 16, 17. Math. xix. 29. Math. x. 34–40. Math. xii. 46. ||| Hos. xiv. 8. ¶¶ Danl. iii. 1–24. *† Jas. iii. 6. Luke xi. 47.

native land, especially if it *smell* of *wisdom* and of *honour*; is a *little folly* that sendeth forth a *stinking savour*, like that of dead flies in the precious ointment.* We confess that New Haven *speculations*, Boston *notions*, and New England *divinity* are but a set of voluntary terms to express the “lust of the flesh, the lust of the eye, and the pride of life.”† There is “no difference,” but in *phraseology* and in the philosophy of explanation, the facts are the same, and they agree *in fundamentals*. We confess that the *kingdom of Heaven* is *not* a *Yankee concern*. And it is a blot, a foul dishonour, and a burning shame that many ministers, very many who come out of that country, act as though they were *set* for the defence of the New England *idol*; and not of the Gospel and the *common salvation of God*.‡ Their queen of heaven gives them abundance of victuals, *cakes*, and all things,§ and so they seem to care not, save for those poor *souls* who are delivered to *relish their ginger cakes*, and to *lick molasses with them*.§ They have *chosen their own King* (*Love*), and he has put *them* under *tribute*, and made their *daughters, confectionaries, cooks, and bakers*, and their “*YOUNG MEN*” his officers to ride about in chariots and on horses to do the service of *King Saul*.|| *Money, honey and enterprize* are become the three things needful. We cannot avoid expressing our astonishment that in *New England* more words, such as “*triangle*,” “*antinomian*,” “*imputation*,” “*dead orthodoxy*,” “*evangelical*,” “*fine spirit*,” “*doing good*,” &c. &c., should have had such an influence. These are some of the magic words in the voluntary vocabulary with which the ministers of the “standing order” not only frighten and deceive women and children; but also *great men* upon the most vital points of the doctrine of Christ; it has been by the arts of incantation in the use and abuse of *phrasology*, that they have bewitched the great mass of the people, “*deceiving and being deceived*.”¶ Thus it has seemed to us; but as we know only *in part*, so we prophecy in part.** We know there are *great cities* as well as *great people* among the Anakims;†† and also many *Simones Majori* in Samaria;‡‡ *great, very great men* in Gaza, in Gath, and in Ashdod, and that there are none of the Anakims, or *Simones Majori* in the land of the children of Israel.§§ We know also that a dumb ass can speak to reprove the madness of false prophets;||| and that God *is able* with the jaw bone of a contemptible carcass to slay heaps upon heaps of the Philistines.¶¶ We confess our conviction to be that the *great power* in New England called “*ministerial influence*,” has been the curse of that people. This is the same thing that in countries of *old*, popery is more honestly called “*priestcraft*.” There is “no difference” but in the *mode* of “*stating*” the same *substance*. What would be the resentment of an earthly monarch, who should send his ambassadors to a revolted province; if they were to neglect their *official message*, and try how much *good* they could *do* with their cunning tricks, curious arts, and inventions, private purses, adroit management, and individual efforts and influence with the *rebels*?

When men's persons are had in admiration in the Churches, and *Ministers* have great *personal* power and authority,*† and are “*doing a great deal of good*,” and are highly esteemed for the sake of their *own* works; and not for the sake of their work for their master; *it is a bad mark*,*‡ and we see no *Scripture* that exempts any earthly *country* from the universal tendency of

* Eccl. x. 1. † 1 John ii. 16. ‡ Phil. i. 17. Jude 3. 2 Cor. v. 16. § Jer xliv. 15-20. || 1 Saml. viii. 6-end of chapter. ¶ 2 Tim. iii. 13. ** 1 Cor. xiii. 9. †† Num. xiii. 28, 33. Deut. i. 28. Deut. ix. 2. Deut. ii. 10. ‡‡ Acts viii. 9-26. §§ Josh. xi. 22. |||| 2 Pet. ii. 16. ¶¶ Judg. xv. 16. 1 Cor. i. 26-30. *† Jude 16. Luke xxii. 25, 26. *‡ Luke xvi. 15. 1 Thes. v. 15.

mankind to corruption, unbelief and idolatry. It is true that our *own sort* of popery is never *so* bad and *so* shocking as the popery of *other people*.* We are not much tempted to kiss the child of *another*, unless it has a *white* apron, a *clean* face, and withal is rather *pretty*; but we kiss our own children *without noticing* their dress, dirt, or want of beauty; they are in our *own image* and *that* is never *very* ugly, and we caress filth, rags, and deformity for the sake of *that*.

We testify that the word *triangle* is the theological *scare crow* in Connecticut; and if the jingle of this symbol did not save the *corn* of many of the clergy; they would take up their line of march for the *Boston crib* of domestic and foreign supplies; or wend their way to the commissary department of his serene, catholic, magnanimous and puissant majesty LOVE, *King* of voluntary saints, defender of their unbelief, and feeder of their benevolent flesh.† None shall lack meat at the king's table who *are willing* to volunteer as revolutionary officers, soldiers, seamen, or marines, in the service of *Saul*.

We have publicly confessed some of the *sins* of our native country;‡ an office few of her sons have the grace given them to do. We lately heard a minister in Connecticut, however, make a *confession*, but it was on this wise: "We *confess*, O Lord, that *we are able* to *do* all that thou hast commanded us to do in thy holy word," &c. This was almost a match for the humble admission of a minister, whom we heard not long since in this country concede thus much in a public prayer. "We *confess*, O Lord, that *we are* the *master piece* of thy creation." So goes the new divinity!

We suppose the *triangle* does not work so well in the New School Presbyterian Church; for we notice they have lately added to their philosophical apparatus a prize called the "*Hexagon*." We think this caption a most ungrateful, ungenerous, and warlike act on the part of the valiant Cox; who has been guilty of an unprovoked, wanton and predatory excursion in time of peace, love and union, upon the acknowledged territories of an ancient ally; and though the invader has changed the *name* of his spoil, and cut off *the ear*,[§] a slight acquaintance with the *old triangle* is enough to convict *him of the Hexagon*; of an overt act of rapine and war; of a ruthless plunder from a friendly fane. No Quaker could do such a dishonest and wicked thing without changing his coat, *durante bello*. In honor of the captor and of the demonstrator of the laws and properties of the *new figure*; it should be called the *Coxagon*. "A warrior's weapon and the sophist's stole."

But to the triangle: Why should *Trinitarians* have such a horror of the word *three* in its theological relations. They *say* they believe there are *three* that bear record in Heaven, and that these three are *one*: and also that there are *three* who bear record on earth and that these three agree in *one*.§ why then should it be thought incredible that *three* propositions should express three radical and fundamental articles of Christianity? 1. The guilt, sin, and dependence of man. 2. The *will* of God for his salvation. 3. The efficacy of the blood, righteousness and spirit of Jesus. If we reject these principles, or any of them, we lapse upon the dogma of the old Pharisees, and look to Beelzebub to cast out Beelzebub; devils to cast out devils; *sinners* to cast out *sin*.|| There is no other escape if we leave the kingdom of God; we come under the dominion of Satan; we become fundamentally *anti-christ*. But it is

* Math. vii. 3-5. † Dan. iv. 11, 12. Jer. v. 7, 8. ‡ Prov. xxvii. 6. § 1 John v. 7, 8. || Math. ix. 34. Luke xi. 15-21.

no *new* thing for the *Kings of this world* to resist the restraints imposed by the kingdom of Heaven. "The Heathen still rage, and the people imagine a vain thing; the Kings of the earth set themselves and the rulers take counsel together, against the Lord and against His anointed; saying, let us break their bands asunder, and cast away their cords from us. But He that sitteth in the Heavens shall laugh, the Lord shall have them in derision."*

Him of the Hexagon has testified, that a triangle contains 180 degrees, and it seems with certain data of side and angle, all the remaining sides, angles, relations, properties and quantities can be *exactly ascertained*. It is a regular mathematical figure, whose properties are *determined* by principles of unchangeable truth, and cannot be altered, accommodated or twisted by the genius of any voluntary. In the celestial mechanics of *free will*; the *laws* of light, gravitation, centrifugal and centripetal forces, are nullified or "adapted" to accommodate divers voluntary movements. The most eccentric orbit is rejected, because an ellipsis even is a mathematical figure subject to *fixed* laws. Hence a voluntary, will never be found in a triangle or Hexagon, for in such a position he might be *cornered* and *caught*; nor moving in an elliptic orbit, for certain data would enable another person to *calculate* in what *position* the voluntary body might be *found* at any *given time*. Nor will a voluntary *assent* to any *logical proposition*, that *can be UNDERSTOOD* (without mental reservations) for then there would be no way for "free will" *to escape*. Hence his assent to the most simple and categorical statement, is made "cum grano salis," and is always subject to *interminable explanations*. Every voluntary doctor has an oracular key of philosophic and master powers in exposition, beyond the comprehension of any *other* understanding; a subtle genius, adapted to calculate the effects of accommodation and of uncertainty in exegesis, and in construction; in the highest departments of cabalistic philology and criticism. A way to escape is always kept open, a trap door to preserve the *life of the King*. The *voluntary net* never can hold the *will*; if caught it slips through the meshes at pleasure. This Leviathan of the deep will never *consent* to *receive* any "hook in his nose," or spear in *his own dear side*; and so moves about at random in his own irregular, devious, serpentine ways.

Before we close this note, we must say a few words about "liberality," "feelings," and "spirit." *Truth* says this is wrong, very wrong. I admit it says *Liberality*; but then the man has such an "admirable spirit," "excellent spirit," "noble spirit," "fine spirit," so *evangelical, devoted, disinterested, &c., &c., &c.* These are some of the cant terms of the *Establishment*, for an indiscriminating "*charity*," that *confounds* every thing in religion, and introduces an inexplicable confusion which is in fact no other than the spirit of the *adversary*.† However *liberal* the indiscriminating indulgence of the *feelings* may be considered, by persons of licentious principles, we know that our God is a jealous God, and that his jealousy burns like fire.‡ If the cup of jealousy were put into the hands of the thousands of "fine spirits" in the "family of love;" it would prove a cup of trembling to many.§ A *personal preference*, devotion, and fidelity, to the marriage vow; an *exclusive love*, is the discriminating characteristic of the bride, the *lamb's wife*. *With her* he is the "*chiefest* among ten thousand;" *there is a difference*. Even

* Psalm ii. 1-5.

† *Diabolos*, from "dia" and "bollein," see Leiber's remarks on the Etymology of this word in his *Political Ethics*.

‡ Exod. xx. 5. Deut. iv. 24. § Num. v. 11-31.

among men who are not so holy or jealous as God, the "spirit" of that *bride* is not accounted *very* "fine," who sighs for a common conversation, a free and unrestrained and *liberal* correspondence. Who has made *man* a *judge of spirits*? Men having ceased to *judge of the doctrine* by the Scriptures; have usurped the prerogative of God; and *try the reins and the heart*.^{*} They pronounce with as much dogmatism about *a good* or *a bad spirit*, as though they were upon the throne of God; these Papists exalt themselves to His judgment seat. The fact is that the world and the Christian public have been too long imposed upon by this whineing hypocrite, "a fine spirit;" the protean shapes of this "spirit" are numberless; but he commonly appears in the shape of a "theologaster," or as a *phantasma*, or as an *animal*. As a "theologue," he has *feelings* without *sense*; *bowels* without *brains*; *faith* without *truth*; *truth* without *knowledge*; *volition* without *will*; *will* without *volition*; *believing* without *faith*; *faith* without *hearing*; *hearing* without *hope*; and *hope* without *God*; *truth* without *love*; *love* without *end*; and *ending* without *charity*; *killing* without *meaning*; *meaning* without *harm*; *harm* without *intention*; *intention* without *doing*; *doing* without *precept*; and *law* without *transgression*. As a *phantasma*, "fine spirit" is a *fire* without *flash*; and a *flash* without *fire*; a sort of a blaze in a fog; a *false light*; a bewildering and bedeviling "wisp;" a sort of jack o'lantern, in the misty atmosphere and deadly marshes of Egypt. The blacker the night, the brighter the phantom; thousands of these "spirits," are caught by the active emissaries of the Establishment, and kept for voluntary use. When actually caught, they instantly change their appearance, and become a pearly semi-translucent oleaginous coagulum conglomerated of saccharine jelly. The smallest portion of this mucous unguent taken from the *National depository*, the cornucopia of *charity*, has never *failed to heal the sick of whatever diseases they had*; in short it is a practical theological catholicon for all *unbelief* and every spiritual abomination. As an *animal*, "fine spirit" appears in the shape of a *pony*, and has long been the hobby horse of the *Establishment*; and the universal favorite in the family of all the horses in the stables of the King; and had pony not been as *tough* as he is infamous, he would long ago have been ridden to death. The men of *tender* and the *better sort of feelings*, with the women and children, are forever on his back; they are all perfectly infatuated with this little beautiful creature. He is deceiving the rising generation as he has done us in times gone by; he is *so fine* an animal there is no resisting him; *fine* looks, *fine* points, *fine* action. At *first sight*, the *length of his face* strikes one as not well "adapted" to so small a concern; but there is something even about its *longitude* very *taking* and sympathetic; and then he looks so dove like out of his harmless eyes, it is clear he *would not hurt any body if he could*, and then he has such a peaceful and benevolent *expression* of countenance; he *looks so* docile, meek, and gentle, that the most timid never even think of asking whether or not he is *fiery*; it is *impossible*, such a dear, sweet little fellow could be. His reputation is the very best; he was never known to hurt, bite, or throw any body, or even to lop his ears, leer, show his teeth or lift a foot *in anger*. True, he runs away occasionally, but never without the *voluntary consent* of the rider first had and obtained; and when he is *fairly off*, he courses sweetly in waving, meandering lines of

* Rev. ii. 2.

grace, carefully avoiding all *narrow* ways and *strait* gates,* and triangular enclosures and *Coxagons*, but keeping the broad open public road where there are no fences or stumbling stones; † he always keeps upon his own legs, and his rider is secure upon his back, and those who are a little used to pony often “take a nap” when he is at top speed. In short, when mounted, on “*Fine Spirit*” every body feels as safe as “*the Church*.” There have been fears expressed that some of his riders will ride *themselves to death*, though there is no danger of pony. These are some of the *fine* things that are *told* of “*Fine Spirit*” in the *family of Love*; but it is a matter of fact (though none of them will believe it) that out of *that* family, *pony is quite another thing*. It is susceptible of judicial proof, that if any *stranger* come about him, especially if he belongs to the *family of Truth*, instantly pony becomes the most malicious, mischievous, and dangerous animal on earth, nothing but the *halter* can restrain his malignant propensities. He becomes the most *diabolical spirit*, and there are no terms of accommodation with him but such as are not generally deemed *undesirable*; that is, to make acquaintance with the family of Love, at the white palace; to come to terms of friendly concession and peace, and to seal the *union* and amity, by a matrimonial alliance with some of the many beautiful daughters of the King. This done, nothing remains but to pat pony on his milk white neck, put the golden snaffle to his mouth; lay the reins upon the silken tresses of his mane and mount the velvet cushion, and he is your humble, obsequious, obliging servant, and sweet little ambling pad pony forever!

NOTE F.

The error of *Locke*, that the evidence of Scripture itself, and so *faith*, reposes ultimately on the demonstrations of *reason*, is very common. But this is a *fatal mistake*. Faith depends upon *the word* of God; upon His TESTIMONY, revealed not to *mental*, but to *spiritual* consciousness. ‡

NOTE G.

As to the *good deeds*, the *pious achievements* of the *Church*; you will find nothing of it in the writings of Moses, the Prophets and the Apostles. For that *side*, that *aspect*, read the history of *Popery*, *old* or *new*.

NOTE H.

No Christian can object to filling the world with *Bibles*; but his prayer rather is that the world may be filled with *those* who *read*, *love* and *obey* the Scriptures; than with those who do nothing but *sell* them or *give them away*. Besides, carrying the word of God is a *holy work*; and the disciple of Christ will not readily commit it to *others*; for he remembers the word of *the Master*. §

* Math. vii. 13, 14. † Isai. viii. 14. Rom. ix. 32. 33. ‡ 1 Cor. i. 19, 21. 2 Cor. x. 4, 5. 1 Cor. ii. 45. 1 John v. 11, 12. § Math. vii. 6.

NOTE I.

We had intended to have added some thoughts here on the principle of *vested funds* in the Church. But we have not time now.

NOTE K.

Do our Confession of Faith and Catechism, and Book of Discipline, contain a true *testimony for the faith*, adequate laws for government; and a sufficient formulary for uniformity in worship; if so, what else is wanted? If not, let us proceed in formal and open reform by *day light*, or we shall slide into new theology and measures, &c. &c.; and soon find ourselves exempt from all government, all order, all doctrine, all law, and every thing but "*voluntary obedience.*"

NOTE L.

Washington in his "*farewell address,*" lays down the following *principle*; which will commend itself to every unbiased understanding. "The *right* of the people to establish government, supposes the *duty* of every individual to *obey the government* they establish. All *combinations* and *associations* under whatever PLAUSIBLE CHARACTER, with the real design to *direct, control, counteract* or *awe*, the regular deliberation of the *constituted authorities* are destructive of the fundamental principle of popular government and of fatal tendency."

The maxim applies to church government. If God has established a government *in the Church*, let us not go out of it to govern or do His work by voluntary combinations; it is "destructive of God's government, and of fatal tendency." We know the natural sentiment is, that as we are clear of the *new school*, there is no danger of the *Boards, &c.*; for they are UNDER OUR OWN HANDS. We think this very circumstance is the *essence* of danger; we prefer to be *in the hand of God*.

When Bonaparte invaded the peninsula, and Collingwood was in command of the British fleet in the Mediterranean, some of the Spanish juntas upon the coast applied to his Lordship for *ammunition*, which was readily furnished. It so occurred that the *next day* was a "high day" on shore, the anniversary of *some saint*; piety overcame patriotism, and the stock was fired away in honor of *religion*. On an application afterward for a further supply, Collingwood demanded security that it should be reserved for the *benefit of sinners*. Now what security have we from the *Boards*, that Presbyterian ammunition will not be exhausted in *honor of the saints* biographia, &c. &c. It cannot be denied but that the batteries of the *Establishment* have burnt a good deal of powder, and made no small noise in this way. We are also satisfied that what is to be done about the *Boards*, must be done *quickly*. There are many indications that should cause us to "speak trembling in Israel."

This hankering after the Boards is a shrinking from personal and Church responsibility of *contending* for the faith. The *war power* is committed to the *government afar off*, and so all the rest of the people and elders and ministers can have a comfortable, quiet time of it, and indulge their emotions, sentiments, and *feelings* for *peace, love* and *union*. Nothing is left them but in-

dulgence, benevolence and love, and all sorts of licentiousness on the high hills, in the groves, and under every green tree.* The members of the Synod of South Carolina and Georgia in the fall of 1838, passed firm resolutions, adopted a good confession, and pledged themselves in effect that they would not suffer Arminian or Pelagian doctrine to be preached in their pulpits. In January 1839, the annual conference of the Methodist Church met in Cheraw, and we shut their preachers out of the house of our God; not BECAUSE Synod had passed the above resolutions; (though we considered these as a pledge for common action,) but BECAUSE we will, by the grace of God, KEEP THE PRECEPTS of Christ, who has *commanded* us thus: "*If there come any unto you and bring NOT this doctrine, receive him NOT into your house, neither bid him God speed.*"†

At the meeting of Synod in Augusta, in the fall of 1839, two Methodist preachers made their appearance, and Synod rose up to do them honour, invited them to sit with them and participate in their deliberations; and, moreover, resolved, that the testimony and resolutions of the preceeding Synod, (fall 1838,) are not to be so CONSTRUED as to interrupt the harmony with the "SISTER CHURCHES." So Synod have "faced right about," and *are* as "they were" before the meeting in 1838. There may be much of French politeness in all this, but there is not much of French chivalry. Sir Jonah Barrington relates that *after* the battle of Waterloo, he met in the streets of Paris, among other innumerable objects of wretchedness, an old wounded soldier; his whole appearance indicated extreme suffering and want. Sir Jonah put into his hand some money, which was politely and gratefully received; but instantly recognising his benefactor to be a *Briton*, the veteran insisted upon returning the gold; saying that it was impossible for him to receive the slightest favour from a man who was an *enemy to his Emperor!*

We were not present at Augusta, last fall, but have understood that the vote of Methodistic pacification stood 26 to 17. We wrote to the stated clerk of Synod for a copy of these proceedings; but he informed us they were, he believed, burned with the office of the Observer with fire. The resolutions of Synod, in 1838 stood 49 to 8; so that the note of Arminian amity, or *sisterly* correspondence, is not as loud as the sound of the trumpet, and can hardly be considered as an authoritative recantation of the resolutions of 1838. The members of *that Synod* will remember that those proceedings grew out of an inquiry into the devotion of our professors in the Seminary to *our peculiar faith*. They both voted for those resolutions under circumstances the most solemn and affecting; and upon the strength of professions then made, and the votes on those resolutions, Synod appointed a committee consisting of Dr. Witherspoon, Mr. Thornwell, and the writer, to address a pastoral letter, endorsing the professors, and commending them and the Seminary to the full confidence of the Churches. In the vote of revocation, or equivocation or *construction* of 1839, neither of the professors was directly implicated. Dr. Howe was Moderator. Dr. Leland was not in the house at the time of the occurrence: but took occasion *afterward, in Synod*, to express his gratification that the harmony with the Methodist brethren was like to be maintained. We understand Dr. Leland has expressed similar sentiments *in his lectures* with respect to the resolutions of 1838. We are *obliged to recant* therefore, all we have ever uttered in the behalf of the Professors and the Seminary, and to *expunge*

* 2 Kings xvii. 7-13. Isaiah lvii. 3-13. Jer. ii. 20-37 Jer. 3d chapter. † 2 John 10.

our name from the said pastoral letter; for notwithstanding the order of Synod, we could never have put our hand to that epistle, did we not feel bound in charity to hope that what had been said and done in Synod was *itself* an *explanation* of the opinions, feelings, and position of brethren; but the majority of the last Synod have made the resolutions a *doubtful text*, subject to interpretations, constructions, &c. We stand upon the resolutions *as they read*; and may the Lord cause our arm and lip to be stiff in death, before he suffers us to salute with the kiss of charity, or the right hand of fellowship, those as "holy brethren and partakers of the Heavenly calling,"* whose lips deny the only Gospel of the grace of God, and whose hands are crucifying afresh his only Son; putting Him to an open shame, and counting the blood of the covenant wherewith He was sanctified, an unholy thing. Nor can we ever raise our voice, or lift a hand in behalf of any man, as a teacher of the prophets, who jumbles and confounds the elements of life and death in his crucible of charity. We do believe that the system of Wesley is a system of *anti-christ*. We have heard that Dr. Howe was grieved at the proceedings of the Synod of 1839, in relation to the resolutions of 1838; if so, we rejoice in this grace, and hope the same may abound more and more. We have been told, that after Dr. Leland's remarks in Synod, he, in the presence of several Presbyterian ministers and elders, at Augusta, expressed himself in somewhat a different tone: "Talk (said the doctor,) about the Papists! why the Methodists are taking possession of the country, and we must commence active operations against them." We confess we cannot see the consistency of the acts of the Synod of 1839. We turn the New School Presbyterians out of our house, because *we say* they deny *our faith, our Gospel*: and *avowed Arminians* are invited into it, welcomed and embraced as *Christian brethren!* It may be said *we* have had no controversy with *Methodists*; our disputes then it seems have been *family quarrels*, of a *personal* character; we have been fighting our *own battles*, and *not* for the *ark* and *cause* of God. May the Lord deliver us from such *reforms* as this. It may be said the *General Assembly* had given no *orders* about the Methodists; but has not *God* spoken, is not *his voice* as imperative in Synod as that of the *Assembly*? If we are not prepared to defend the *exclusive principle of the Gospel*, "the doctrine of Christ," the *professed faith* of the Presbyterian Church, according to the *commandment of God*; then for us to talk of *Reform* is a mere vapouring; and the separation from the New School a most shameful and iniquitous proceeding, in assuming a deceptive character and assigning false reasons for that measure.

It seems there was no little "billing and cooing," and amatory speech in Synod when the topic of the *Methodists* was on the carpet. As to the "dear brethren" and "*sister Churches*," we fear there will be more love in *word* and in *tongue*, than in *deed* and in *truth*;† more in the *wooing* time, than after the *union*. It would be no new phenomenon on earth, if (*in matches not made in Heaven*), there should be some *scratching* and *clawing* in the matrimonial life. If we would avoid the "shame" of being "shorn or shaven," we must keep our head out of the lap of "sister" Delilah. Let us remember that the paw of the bear, the jaw of the lion, and the spear of the Philistine,‡ are not so dangerous as the *feelings of love*.§ Even Solomon could not stand before outlandish women.|| Where Sampson, David, and Solomon fell, let us beware.

* Rom. xvi. 16. Acts ii. 42. Eph. v. 11. †1 John iii. 18. ‡1 Saml, xvii. 37. §2 Saml. xii. 1-15. || Neh. xiii. 26.

Let us keep out of the licentious house of a common and undistinguishing love. Let the bride avoid those liberal damsels who know "no difference" among suitors; and who will taunt her with the impudent question: "What is *thy beloved* more than *another beloved*?"*

We should never confound our own tenets with the tabernacle which the Lord has pitched, and not man. In our own homes, with which God in His goodness has blessed us, we may give full scope to our personal affections of friendship, generosity, kindness, hospitality, and love; and here (if we sacrifice not the truth) we may pay a decent homage to the *law polite*. But when we go into the house of God, we have only to ask for *the law*, the *voice* of the *master*; we have *no* right to indulge our personal partialities and feelings *here*; we must leave at his door the dearest object of our hearts, till *He* call them; our wives, our children, our kindred, yea, our friend, who is as our own soul (if his name is *Tobiah*) must not come in;† better break our own hearts, than the least tittle of the word of God. *Obedience to God*, is of infinitely more importance than our feelings, our interests, or our lives.‡ In His house we should "know no man after the flesh.§ Our *relations* are all *new*, and we should say with Jesus, "behold my mother, and my brother; for *whosoever* shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."|| When we are among Nazarinnes, we know them by their faith and their deeds; their "speech bewrayeth" them; but, if any *talk* in language of Ashdod or Samaria, of the *great strength* of the Anakims, and of *purchasing* the gift of the Holy Ghost, we *must tell* them with Peter, "we perceive thou art in the gall of bitterness, and in the bonds of iniquity." This would be accounted a very "*bad spirit*" in the *Establishment*; but God's thoughts are not as *man's*. The Presbytery of South Carolina, at their late meeting, *resolved* to support "*the Boards*," &c.; and declare, "they are fully convinced of the insufficiency of individual Churches, or Presbyteries, to carry forward the GREAT ENTERPRIZES of benevolence,"¶ &c. &c. Here is a formal renunciation of Presbyterianism; and a *college of Cardinals* is elected by Presbytery, "*to carry forward the work* which Christ has given *the Church to do*." We believe Presbyteries and individual Churches are fully competent to do what it is proposed *the Boards* should do for them. The most difficult work is that of foreign missions. Now we know that *one man*, a *merchant*, can plant his trading shop at any given point on the face of the earth where he *can make gain*, and he finds men who are willing (*for money*) to go and do his work, encountering all hazards to life from wild beasts, more savage men and deadly climates; and cannot a *Church*, *constrained by the love of Christ*, accomplish as much as the *votaries of Mammon*? "Tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."** We do not believe in the *necessity* of National organizations, or of *Imperial Boards* to do *any part* of the work of *the Church*. *Believers* are *converted*, gathered into the Church, and sent into the world *to do, personally*, every good work. They are "the *salt of the earth*;" now if the saline virtue is taken from the little particles and placed in a *grand depositum*, the salt *at home* has *lost its savour, it is good for nothing*. Salt will only preserve the matter from putre-

* Cant. v. 9. † Mat. x. 32-42. Deut. xiii. 6-12. Neh. xiii. 4-9. Ezra iv. 1-14.
 ‡ Deut. 13th chapter. § 2 Cor. v. 16. || Mat. xii. 47—end. ¶ See Charleston
 Observer, April 18, 1840. ** 2 Saml. i. 20.

faction with which it is *in contact* : “Ye are the *light* of the world ;” our little tapers should burn wherever *we are*, in our tents and log cabins, that they may give light to all who are *in the house* ; they should not all be gathered together and sent to make a *flaming blaze* at *St. Peters*. A little leaven will leaven the whole lump ; but it must be put *in the lump*. Our Saviour testifies I came *to do* the WILL of him who sent me ; and he went about doing good ; *He*, Himself, personally ; it was His meat and drink *to do* the will of His heavenly father. As my father hath sent me, even so send I you *to do my will* ; to keep *my* commandments ; to which we respond, as thou hast sent us, even so send we “*the Boards*,” or some *other substitutes*, to finish the work thou hast given us to do, *for us*. They can *do it* much better than we can. If instead of *obedience* to his voice, we have our devices to advance the kingdom of Heaven, and to do the work, what shall we answer when the Lord of Lords asks us, “who made *thee* of the King’s counsel ?” * We shall be “*speechless!*” If the Church *loved* the work of the Lord *very much* ; if it was her meat and her drink *to do the will* of her Lord, would she compound so blessed a service ? a beloved work for *money* ; would she *hire* others to do it for her ? “I trow not.” Rich men who have work they are *obliged to do*, usually *pay others* to do it for them, that they may enter into their rest, take their *ease*, indulge in pleasure and recreation or *do what they love to do*. Some who are *independent* are *working people* ; not, they say, for the *money*, or because they are *obliged* to labor, but because they prefer, they *love* to work.

But, it may be said what shall be done with the *vast sums of money*, given to *the Boards* ? Pass it over to those whose gods stand *in need of it*. Our God does not. He “*is able to give us* much more than this.” † Give it to those who will melt it up in *medals* and *images* of gold and silver to hang upon the necks of their wives and their daughters in honor of that son of Nebat, *Wesley*, ‡ or some other GREAT MAN.

We have spoken freely in this our testimony ; and believe we have uttered *truth* ; if not, on discovery, we will confess, recant, and repent. But we expect to hear no complaints about using *names*, or *divulging theological secrets*. Let this ever remain the distinguishing clamour of New England Taylorites and New School of Presbyterians. We have heard loud *wailings* and *moanings* from these characters that *confidential* communications as to *religious belief*, &c., had been *made public*. It seems to be challenged as a *sacred prerogative* by these *divines* to wear a mask, to have a *private faith* and a *public pretence*, and to expose one of them offends the whole generation of *pretenders*. Religion has become a *private affair*, and the *true sentiments* of men, especially the *private belief* of *ministers*, a *secret* not to be *divulged* by *others*, much less *professed* by themselves. *This is a bad mark*. Honesty, truth, and righteousness never shun *day light*. Those only “prefer darkness to light, whose deeds are evil.” *Hypocrisy* only is in a panic when *hidden* and *private* things are brought to light. If friendship requires of us to expose one who is about to violate a *trust* ; if patriotism demands of us to impeach our father, our brother, or our son, when engaged in *hidden treason* ; why should it be thought such a crying sin to proclaim upon the house tops what is *spoken in the ear in closets*, concerning the *Kingdom of Jesus* ? because *His word* and

* 2 Ch. xxv. 16, 17. † Chron. xxv. 5–13. ‡ We understand this was done by the Methodists in England, at their late *Centenary* ; it may have been the same in this country for ought we know. We believe this “*Saint*” is as much worshipped here as there.

His glory is counted among us of *less import* than the welfare of our country, our friends, and our dear selves. We believe nothing among professed ministers of Christ, of a religious doctrinal nature, can be of so private and confidential a nature, that the word of God does not bind us to publish and proclaim it, if it concerns the welfare of His kingdom; and especially in these apostate times, when that *name* which is above every name, is openly profaned and blasphemed in loud and brazen tones; and scarce a whisper is heard to call the *name* of any *mere man* in question, it is due to the American Churches, and to the American public, to expose a monstrous system of *national benevolent* hypocrisy, imposition, and Popery. Never did a people stand more in need of the "unleavened bread of sincerity and truth."

When the High Priest asked Jesus of his *doctrine*; he replied, "ask those who heard me." "They know what I said," "I spake *openly*," and "in *secret* have I said *nothing*."* It is an ominous feature of the "new Theology," that so little is said "*openly*," so much "*in secret*;" and that those who hear, "*do not know*" of the doctrine. Ask those who hear it of their *preacher* and his *doctrine*. They say *he* is a *sound, evangelical* man, *doing* a great deal of good, converting souls, raising mints of money for benevolent institutions, and as to doctrine, he is *no heretic*; ask them what they mean by *sound, evangelical, heretic*, and they "*do not know*." Their preacher is not a *doctrinal* preacher, but a *practical* man. Is he a *Presbyterian*? O yes, a *constitutional one*! Does he *PREACH* the *doctrines* of our *Confession*; on the *covenants*, on *imputation*, on *native depravity*, human dependence and *inability*; on *legal* satisfaction and righteousness by the blood, life and resurrection of Jesus; on *justification* by *faith only*; on sanctification by the word, sceptre and Spirit of Christ; on regeneration by the Almighty power of the Holy Ghost; on the final perseverance of the saints, on election and reprobation: does your *preacher* preach *these doctrines*? No he does not. But are not these the *distinctive features* of our Christian testimony as Presbyterians? are they not the *peculiar doctrines* of the Protestant reformation? Ans. "We do not know." Well, does your *Presbyterian* minister earnestly recommend the *Confession of Faith* to his people, as an aid in searching and studying the Scriptures? No. Does he teach the leaders of the flock, the *Larger and Shorter Catechism*? Ans. No. We have the *picture books* of the National Establishment, which are much better *adapted* to youthful hearts and minds, and we are *all* Sunday School teachers. Why then call your minister a *Presbyterian*? Ans. Because, *he says he is*. But are you sure that he *secretly loves* that faith, which he *suppresses* and does *not* preach? "By their fruits ye shall know them." "Out of the abundance of the *heart* the *mouth* speaketh." Never ask a preacher if *he* is sound in the faith; "Every man's ways are right in his own eyes." *Ask those who hear him!* and if he preaches the *doctrine of Christ*; he can say with his adorable Redeemer: "I spake *openly* to the world." "In *secret* have I said *nothing*." "They who have heard me, *know* what I have said." *They know the doctrine that they hear.*

* John xviii. 19-22.