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THE
BIBLE DOCTRINE

OF

GOD, JESUS CHRIST, THE HOLY SPIRIT,

ATONEMENT, FAITH, AND ELECTION;

TO WHICH IS PREFIXED

SOME THOUGHTS ON NATURAL THEOLOGY.

AND THE

TRUTH OF REVELATION:

BY WILLIAM KINKADE,

A companion of all them that fear God, and keep his Commandments

New-York :

H. R. Piercy, Printer, 265 Bowery.

.....
1829.

Southern District of New-York, ss :

BE IT REMEMBERED, That on the twenty-sixth day of June, A. D. 1829, in the fifty-third year of the Independence of the United States of America, William Kinkade, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author in the words following, to wit :

“The Bible Doctrine of God, Jesus Christ, the Holy Spirit, Atonement, Faith, and Election ; to which is prefixed some thoughts on Natural Theology, and the Truth of Revelation. By William Kinkade, Companion of all them that fear God, and keep his Commandments ”

In conformity to the act of Congress of the United States, entitled, “ An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned ;” and also, to an act, entitled, “ An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the time therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

FRED. J. BETTS.

Clerk of the Southern District of New-York.

New-York, June 30, 1829.

PREFACE.



TO THE READER,

The reader may wish to know how I got in possession of my present views of religion. I was born in what was then called the back-woods, in western Pennsylvania. My parents moved to Kentucky, when I was not more than three, or four years old. I received my first ideas of religion, from my mother, and I have no doubt but that her prayers and instructions, were the principle means which made me a christian.

She told me there was a God and a devil, a heaven and a hell, and I believed her. She taught me the difference between righteousness and sin, told me that a virtuous life would secure the favor of God, and that a vicious course would not fail to draw on me his fiercest displeasure. She learnt me the Mother's Catechism and taught me that unless I would pray to God, I could not be righteous in his sight. A belief of these things made me religious, and when I was not more than five years old, I frequently went into the woods, or some other secret place, and kneeled by myself in prayer to God, when at the same time I did not know that any other person ever did so, for although my mother had taught me to say my prayers, when I went to bed at night, and when I got up in the morning, she had never told me to go into secret, and pray by myself. I was raised in the Presbyterian Church, and still think they

are the best religious sect I know, except the Quakers ; and in some respects, they excel them. I learned the Presbyterian Catechisms, but never believed near all of them.

The Bible was my school-book, and I still think it is the best school-book in the world. In learning my lessons in the New Testament, I took up the idea that God was the greatest, and oldest person in existence, and that Jesus Christ was the next greatest ; but I was just as far from thinking that he was as old, or as great as his Father, as I was from thinking that I was as old, or as great as my father.

I was under conviction for sin, almost all my life, and spent my days in sinning and repenting, till the great revival took place in the Presbyterian Church in 1800, and 1801, when I was brought under still deeper conviction for my sins, and my trouble of mind increased till the 26th, day of September 1802, and then at a large camp-meeting, God converted my soul ; he removed the burden of guilt from my mind, shed abroad his love in my heart, and filled me with joy unspeakable and full of glory.

I then refused to call myself by any name but that of *Christian*, bore a public testimony against all *party* names, and declared that I would take no other book for my standard but the *Bible*. I did not then know that any other person would unite with me to have no name but *Christian*, and take no standard but the *Bible*, but I thought it was right, and therefore determined to pursue it, let the consequence be what it might. I could have been a Baptist, a Methodist, or a Presbyterian preacher. The two latter sects both strongly solicited me to be a preacher among them, but I utterly refused, because I thought it would be better for me to go alone

on the word of God, than to put myself under obligation to believe, and preach any system that could be framed by fallible men. About that time the Presbytery where I lived, licensed near thirty preachers, that had not a liberal education, but this has since caused a division among them, and given rise to a new sect, who call themselves *Cumberland Presbyterians*.

I have since ascertained that in different parts of America, there were hundreds who started about the same time that I did, and although they were generally unknown to each other, they took the same ground, and were actuated by the same Spirit. According to the best of my recollection it was about three years after I took this stand before I heard of Marshall, Thompson, Stone, or any other member of the Springfield Presbytery.

I was raised on the frontiers of Kentucky, in the midst of the Indian war, where men were only respected in proportion to their valor and skill in fighting Indians, and killing wild beasts ; and I verily thought that to be a brave skilful warrior: and a good hunter was the greatest honor to which any man could attain.

When I got religion I had but little learning, I could barely read and write, and that but very indifferently. I then thought, and yet think, that God then called me by his Holy Spirit to preach the Gospel.

On this occasion I had to make a great sacrifice. I laid aside my leather hunting-shirt, my rifle-gun, and butcher-knife, and left my father's house and my beloved woods to travel and preach the Gospel. But before I started to preach, I thought it was necessary to buy a bible, and as I had no money, I agreed to work to a Presbyterian man for one. He let me have it for five days work, and although I had to grub bushes in a brier

patch, I think it was the best bargain I ever made ; I have it yet. It is a little pocket bible without note, comment, or marginal reference. By reading it, I formed my present views of religion, which I committed to writing in all their essential points, without the assistance of commentators, and before I had seen a concordance, nor had I at that time ever read a word from the pen of a Unitarian. After I had preached a while I went to school to Doctor Stubs, who taught an academy in the neighborhood of Newport, Kentucky : there I got some more learning. Boarding and schooling were both very high, and I paid my way by working day's works.

Although I have been a scholar in several schools, have travelled and preached more than twenty years, read several books, conversed with many men famed for wisdom, had many private and public disputes on various doctrines of religion ; still all I have learned has only confirmed me in the great and leading truths of religion, which I first learned by reading the little bible that I earned by grubbing in a brier patch. I now feel thankful to God that the independence of mind which grew up with me in my native woods has never forsaken me. I have at all times dared to oppose any thing that I did not think was right. Although this course has always created me enemies, and rendered me unpopular, still I glory in it, because I think it is the course pursued by the ancient prophets, and by Christ and his apostles.

I disown all party names. I do not profess to belong to any sect of Christians. I fellowship all good people of every name without regard to how much they may differ from me in doctrine. I have written this book as the sentiment of a private individual, nor denomination of people. It is a sketch of my own views. If you are a

Christian, or a sincere seeker of religion, I remain your brother, in the patience, tribulation, and hope of the kingdom of Jesus Christ.

WILLIAM KINKADE,

A Stranger, and Pilgrim on Earth.

May God guide us into all necessary truth. .

New-York, July 1, 1829.



PART I.

THOUGHTS ON WHAT HAS BEEN CALLED NATURAL THEOLOGY.

There is not one inch of rational ground between Christianity and Atheism. Independently of the Bible, or some supernatural revelation, we could never ascertain the existence of God.

Many christians contend that the existence of God may be learnt from the works of nature, but I believe they all confess that they cannot teach any correct knowledge of his attributes. Then I contend that if nature can give us no certain knowledge of his attributes, she can give us no assurance of his present existence, because if she cannot assure us that he possesses the attribute of immortality, she cannot assure us that he now lives. We never could ascertain from the works of nature that God is immortal; but on the contrary, reasoning from effect to cause, and seeing all his works perishable, we should naturally be led to think that the author would also die, because it is a maxim in the laws of nature, that *like produces like*; and if God is like the things he has produced, he must be mortal; therefore, for any thing that nature teaches to the contrary, he may have died long ago. The great regularity with which nature seems to move, is no proof that its author still lives; he might have created the machine so perfect, that it would run several thousand years without his interference. If a man can make a clock, that will run eight days without being wound up, its running the eighth day, is no proof that the man, who

made it, is still living. It is well known that a person, who could not make a clock, could keep one in operation fifty years after the one that made it was dead.— Just so, for all that nature can teach to the contrary, the Creator may have died thousands of years since, and the system of nature may now be proceeding of its own accord, or else carried on by inferior agents, that have succeeded him in the government of the Universe. But even if we should admit that the regularity with which nature moves, is a proof of God's present existence, it can be no proof that he will *continue to exist*; that my lungs move, and my blood circulates to-day, is no proof that they will to-morrow; so we may say of God, for all that nature teaches to the contrary, he may die to-morrow. If we reason from nature, his great age, instead of proving that he will *never die*, would rather go to prove that he must *soon die*, because every living being that we see under the dominion of nature, sinks into death under the weight of time.

We cannot tell by the study of nature, how long the world has stood; if nature cannot tell us when she was made, how can she inform us who made her? Although we cannot tell precisely the age of a machine by looking at it, we can tell whether it is new or old, but we never can, by looking at it, find out who made it.

The study of nature does not, nor cannot teach us, that God is unchangable; but on the contrary, reasoning from effect to cause, and seeing all his works mutable, we are more naturally led to think, that he himself is also subject to change. If the works of nature cannot assure us that God possesses the attribute of immutability, we cannot by nature be sure, that he exists; because every mutable being may die, or be essentially changed.

If we should admit that our Creator exists, and that he is wise and merciful, still, if we have no assurance that he is immutable, there can be no certainty that he will exist in future, or that if he should, he will then be wise and merciful.

That man, without revelation, could form no correct ideas of the Divine attributes, is clearly proved by the heathen. Although they had some knowledge of God

by tradition from their ancestors, yet being destitute of the scriptures, they could form no very correct ideas of his attributes ; hence they always have, and still do, ascribe to their Gods the most malignant passions, and abominable conduct. As it is certain that we cannot, by nature obtain any certain knowledge of God's attributes, so it is equally certain that we cannot prove from nature, that he *now* exists.

Romans i. 20. has been quoted to prove that a knowledge of God may be derived from the works of creation. "For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, *even* his eternal power and God-head." It is hardly probable that Paul intended to hold out the idea, that the people of whom he then spake, had received their first knowledge of God from the works of nature, because he must have known that they received it from their parents ; of course he only intended to hold out the idea, that to people, who knew that God made the world, creation is a great display of his eternal power and God-head. If they got their first ideas of God by viewing creation, they could not have lost these ideas while they kept it in view. If all my knowledge of an artist is derived from viewing his works, I cannot lose that knowledge while I continue to behold those works. If the knowledge of God flows from the works of nature, as a stream from a fountain, the stream cannot dry up while the fountain continues the same. But the apostle informs us, that those people did lose the knowledge of God ; that they became vain in their imaginations, and that their foolish hearts were darkened, and that as they did not like to retain God in their knowledge, He gave them over to a reprobate mind. The following text shows that Paul did not think that men, by the wisdom of this world, could know God. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. i. 21. Although it is self evident that there can be but one *supreme* being, yet to me, if I was unaided by scripture, it would appear just as reasonable to suppose there are a thousand million of Gods, as

that there is but one. Those nations, that are the farthest removed from the light of Revelation, are the most apt to worship a multiplicity of Gods. Reasoning from effect to cause, they conclude that the same being cannot be the author of so many things opposite in their nature to each other ; hence they ascribe each of the different elements, species of animals, vegetables, &c. to a different God.

If the book of nature could teach the knowledge of God correctly, then all the heathen, drawing their knowledge from the same source, would think of him alike, and would all believe in but one God. But we find they are all polytheists, and differ widely relative to the number, and attributes of their Gods. This diversity has, no doubt, obtained among them by corruption of the knowledge, handed down from their ancestors.

We have no account that any nation, having lost the knowledge of the true God, ever recovered it without the aid of Revelation : therefore, there is no evidence that nature has ever taught her children the knowledge of God.

By the powers of nature we can think of nothing but what has submitted to one, or more of our external senses. It is true we may form in our minds an image, the precise archetype of which we have never seen ; we may suppose an animal with the head of a man, the wings of a fowl, the body of a fish, and the feet of a beast ; but although we have never seen such a creature, we have seen those of which it is compounded. But it is as impossible for us, by our natural powers, to conceive an idea independently of our bodily senses, as it is to create a principle in the Mathematics. I therefore conclude, that if we had not heard of, nor seen God, we never could have formed an idea of his existence. This is in accordance with the opinion of Paul. He says, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. Nature has not a spark of spiritual light in her, nor did she ever tell any person that there is a God.

I have never talked with a person, who would testify that his first ideas of God were formed from the study of nature ; but on the contrary, I have uniformly found

that mankind, whether savage or civilized, receive their first ideas of the Deity from their ancestors. If a man in possession of all the senses of mature age, who had never seen nor heard of a creature like himself, should, in five minutes after he got his existence, see a water-mill, he would be as unable to account for it, as he would be to account for the stream that propelled it; but after he would get acquainted with men, and learn from them that a certain man made the mill, that information would enable him to discover in the machine, the skill of the artist. Just so, after we are informed by Revelation that there is a God, and that he made the worlds, that information gives the works of nature a voice to display to us the wisdom of the Creator; and every trace of intelligence, we discover in the mechanism of nature, is a corroborating proof of his wisdom.— If a man, who had never seen nor heard of a book, should find the history of the Arabs containing the Alcoran, written in Arabic, it would not inform him that there was such a man as Mahomet, or that there is such a nation as the Arabs. And if he should keep it his life time, and never meet with a person who had seen any other book except it, and never come in contact with a person who had seen or heard of Mahomet, or of the Arabs, and should never see nor hear them himself, he would die, not only without the knowledge of their religion and laws, but also without the knowledge of their existence. So we may have the volume of nature before us till we die, and unless the author should reveal himself to us directly, or through prophets, it could never teach us his existence, much less his attributes and laws. If the man, who found this book, should meet with an Arabian who would teach him to read Arabic perfectly, then that knowledge would enable him to learn from the book, the existence, religion, laws, and customs of those people. Just so, after God had revealed himself to us by the prophets, and informed us that he made all things, then through that information, “The heavens declare the glory of God, and the firmament showeth his handy work.”

It is true that the heathen, without the written word, have some ideas of God, but no doubt all their correct

ideas of him are either traditions handed down from their father Noah, who was a prophet, and a preacher of righteousness, or else information received from Jews, or Christians.

I will now illustrate the subject by a simple comparison. Suppose I should find a machine of the most complicated and exquisite workmanship, made by a man whom I had never seen, nor heard, nor thought of: surely, that machine could never inform me what particular man made it. It might have been made by a Spaniard, of a certain age, size, and complexion, living in a cottage in old Spain, but the machine could never inform me that such a Spaniard exists; it could give me no more information of him, than could a machine, he never saw, because I would not know that a Spaniard made it; and if I were as ignorant of all human beings as I am of him, the machine could not teach me that any humans exist. If I should view the said machine ten years, it would not suggest to me the idea that any Hottentot is a good mechanic, but if it was proved to me that a Hottentot made it, then through that testimony I could discover in the workmanship evidence to convince me, that there is, at least, one skillful Hottentot. Just so I think of the material universe; it has no tongue to inform us of its Creator; but after we are informed that there is a God, and that he made the worlds, that Revelation gives them a voice to display to us his wisdom and power.

Although there is nothing in the Bible contrary to reason, yet its truths never could have been discovered by reason, because men cannot reason without something to reason on: the best mechanic cannot construct a machine without materials; the blind man, who never saw, cannot reason on colors, nor can the deaf man, who never heard, reason on sounds. Just so I think of those, who never heard of God by Revelation, they could reason nothing about him.

The reason why nature cannot impart to us the knowledge of God is, because she does not possess it herself. Neither the earth, the water, nor the air, knows God; they know nothing. How then can they communicate to us the most sublime of all knowledge?

To say that a monkey can teach astronomy, would be less absurd than to say, that dead matter can teach the knowledge of God, because a monkey evinces more signs of intelligence than do rocks and trees.

But it will be asked if we may not receive the knowledge of God by internal illumination, independently of the bodily senses. To this I answer yes, but at the same time it should be remembered, that knowledge thus received, is not acquired by contemplating the works of nature, it is a direct Revelation, given by an act of God.

If I should find in a ship twenty different kinds of plants, and twenty different machines, all very unlike any thing I ever saw before, it would not teach me that this earth is a hollow sphere, inhabited in the interior by human beings. But if the ship's crew would inform me that these are facts, that they had been in that country, conversed with the inhabitants, and brought out of it those plants and machines as specimens of its growth and manufactures, then that information would not only teach me the existence of such a place, but it would enable me to form, by examining the plants and machinery, some ideas of its soil and inhabitants. Just so, the works of nature could not teach me the being of God, nor a future existence beyond this life, but when the prophets taught me these things, that information enabled me to learn by the study of nature something of his wisdom and power.

If we knew that God and the Devil both exist, that the one is the best, and the other the worst being in the universe, but at the same time we had never been informed which of the two is the greater, nor which of them made the world, we never could by the study of nature determine either of these difficulties. It is well known that many of the ancient philosophers, and also the Manichees, a numerous sect of ancient Christians, believed that the bad spirit was self-existent, and that he created all the matter in the universe. If nature could not inform us, which of the *two* made the world, how could she teach us that either of them did it? Or, what is still harder, how could she teach us the being and attributes of a

person, that had never been presented to any of our external senses in any respect whatever ?

As by the help of glasses the naturalist discovers things too distant, or too minute for the naked eye, so by Revelation the believer is enabled to obtain knowledge too high, and too abstruse for reason unaided by Revelation to have reached. But as these glasses show nothing in contradiction to our sight, so the scriptures reveal nothing in opposition to reason.

Independent of Revelation, it is altogether as reasonable to suppose that the sun, moon, and stars, are self-existent as that God is.

If the fact that the solar system exists, is a proof that there must have been a God, who made it, then the fact that God exists is a proof that there must have been a God, who made him. If the great state of perfection and order, in which nature exists, is a proof that there must have been a God, who made it, the *greater* state of perfection, in which God exists, must prove *more firmly* that he had a Creator.

Without the Christian scriptures, we never could ascertain that God is holy, because there is nothing in the empire of nature, that proves him to be just or merciful.

If the fact, that he gives life and pleasure to multitudes, is brought as a proof of his goodness, then the fact that he afflicts just the same number with misery and death, may be urged with equal force to prove that he is malignant.

If God made this world and all its inhabitants, reason would say he claims them as his own, and exercises a particular providence over them : but from every thing that can be learnt independently of the Bible, his providence appears to be more in favor of vice than of virtue. He has permitted more vicious men to rule over mankind than he has virtuous ones. He has generally given the wicked more wealth, ease, and earthly pleasure, than he has the righteous. Although the virtuous part of mankind have never contemplated injury to the rest, but have always sought to do them good, still God has, in every age, permitted them to be oppressed, tortured, or otherwise imposed on by the wicked.

The nations, destitute of the Bible, have mostly regarded the ruling deities, as the most vicious beings in the universe: and if we had no idea of rewards and punishments beyond the grave, and should suppose that God orders and controls all that happens in this world, we would probably be led to the same conclusion, because it is evident, that if he orders all the vicious actions of *all men*, he must be more vicious than any *one man*. To suppose that he does not order, but barely permits, the wickedness of mankind, would scarcely reflect on him a more amiable character, because it would at least make him accessory to all the wickedness in the world. Such a supposition would not only hold out the idea, that he refuses to exert his power to suppress vice, or protect virtue, but it would also represent him as a being who supports the wicked, while they are oppressing and torturing the righteous.

If God exists, but takes no care of, nor exercises no providence over mankind in any respect whatever, then he is exactly as good to us as no God, because we could do just as well without him as with him. On the other hand, if he exists, and governs this world just as it is governed, without any respect to future rewards and punishments, he must be worse than none, because he has generally been more favorable to the wicked (in this world) than to the righteous, and is himself the author of all the misery in the world. Surely a cruel tyrant is worse than no ruler. Nature cannot teach us a future existence, and it is plain that if our existence is limited to the present life, the virtuous must be more unhappy than the wicked, because although the suffering Christian in the depths of poverty, frequently has more happiness than is felt by pampered vice in the midst of affluence, yet that happiness is derived from the hope of enjoyments in the next life, and of course if that prospect were cut off, the comforts flowing from it would cease. A conviction of this truth, no doubt, made Paul say, "If in this life only we have hope in Christ, we are of all men most miserable." I Cor. xv. 19.

Before the light of Revelation all these difficulties disappear. The Bible informs us that all wicked ac-

tions originate in the persons who perpetrate them, and are the abuse of liberty, the choicest gift of heaven: and that in the next life God will reward the righteous with endless happiness, and inflict on the wicked everlasting punishment according to their crimes. And that inestimable book does not only hold out to the worst of sinners an offer of pardon and eternal happiness on no harder conditions, than just to forsake their evil practices and lead a virtuous life, but it also informs us all, that if we will ask of God he will give us his spirit to change our hearts, direct us in the way of life, and enable us to surmount every difficulty in our road to heaven.

The advocates of natural theology, in trying to prove the existence of God from the works of nature, generally proceed on the assumption that the world must have been created, and thence conclude that it must have had a Creator: thus, instead of proving, they assume the very point in controversy, and then argue from it as though it were an admitted or self-evident fact. If in trying to prove that the earth is not self-existent, they would proceed on the assumption, that there is a God who created all things, and thence conclude, that of course this world must have been created, the argument would be just as conclusive in the one case as in the other. In the former case the disputant says, "The world was created, therefore there must have been a God." In the latter case he says, "There was a God, therefore the world must have been created."—It is easy to see that the existence of this world is no proof that there is a God: and it is equally easy to see that the existence of a God is no proof that this world was created; and if we should even admit that this world was created, still it would remain to be proved that God created it, because, for any thing that nature teaches to the contrary, it might have been created by some other being.

Suppose I should assert that this earth is a hollow sphere, thickly inhabited by people on the inside, and some person would say to me, "How do you know that this earth is hollow?" I would answer, because many people live in the interior world, and therefore it

must be hollow. He would then ask me, how I know that people live in this supposed concave ; I would answer, because the earth is a hollow sphere, and therefore must be inhabited on both sides : surely no man in his senses would say, I had proved my assertions to be true ; and yet it would be just as good a proof that Symmes' theory is correct, as the advocates of natural theology have to prove the existence of a God. The two very points, that are accused at the bar of reason with being false, are admitted by these arguers to prove each other true. If the Court would admit two men who stood indicted for perjury to prove each other clear, it would not act more inconsistently.

If a Missouri Indian, at the foot of the Rocky Mountain, who had never seen nor heard of a book, should find Ferguson's astronomy, with a complete set of mathematical instruments, they could not inform him that such a man as Ferguson had lived, much less could they teach him the science of astronomy. Just so with blind nature, she cannot teach us the existence of God, much less his attributes and laws : but as the book and instruments might be useful in the hands of a living teacher to instruct the savage ; so nature, by the means of Revelation, may be useful to impress on our minds some important lessons, relative to the wisdom and power of the Deity.

PART II.

CHAPTER I.

THE TRUTH OF REVELATION.

As it is impossible for men by the powers of nature to discover the existence of God, so it would be equally impossible for them, without a previous revelation to report that he exists ; for it would be as difficult, without the means of mental conception, to conceive a falsehood, as a truth. Although in depraved nature, error may flourish better than truth, still it cannot spring up without a seed ; therefore the fact, that mankind believe there is a God, is a sufficient proof of his existence, because, if there was no reality in it, they could not have invented the report.

As in the dominion of nature nothing can grow without a seed, so in the empire of mind, ideas cannot spring from nothing. The seed of mental conception, is knowledge, which must be received through our external senses, or by divine influx. The means of this conception is reflection. By our outward senses we receive simple ideas, and by reflecting on them, we conceive, or form complex ones, and so combining thoughts, we reason and draw conclusions. Mental conception is an act of the mind, but the mind cannot act without something to act on : it can no more conceive an idea of God, or of any other being without previous information, than nature can bring forth fruit without a seed. Hence it would be as impossible for man to fabricate the Scripture doctrine of God, his attributes and laws, as it would be to grow large quantities of grain, and breed numerous flocks and herds, without any seed to grow, or breed them from. The richest soil, under

the best climate, and in the most favorable season, cultivated to the greatest perfection, will yield no fruit without seed. So it may be said of man, if the seeds of knowledge are not sowed in his mind, he cannot bring forth the fruits of wisdom.

As the ground that never received seed cannot produce it, so the man that never received the knowledge of God, cannot communicate it; and as we are neither born with this knowledge, nor can obtain it by the study of nature, it follows with moral certainty that the first who possessed it, must have received it by revelation from God.

When a child gives us a long, and connected account of some extraordinary circumstance, tells the names of several persons that were present of whom we know it had never heard before, and repeats several of their learned expressions, which we know are entirely above its capacity, we conclude the substance of the narrative must be true, because we say, the child could not invent such a story: so I conclude the Scriptures must be true, because ignorant nature was unable to forge such a book.

If the inhabitants of a remote island, who from time immemorial had never seen nor heard of a living creature, except those that lived on their own spot of ground, should all tell me that their island had formerly been inhabited by buffaloes, that although they had never seen them, their ancestors had, and also accurately describe the animals, I should consider the tradition true, because I should suppose they were incapable of giving an accurate description of those beasts, without some information on the subject. So I think the bare tradition that there is a God is a proof of the fact, because such a tradition could not have started from nothing.

The fact that some Indians on the Columbia, who had never seen the sea, nor a ship, believed that ships had been at the mouth of that river, was considered by Lewis and Clark as a proof that those seas had been navigated with ships, because they rationally concluded that savages, who never could have heard of the sea, nor of a ship from any other quarter, *could not* invent the tale; but when they saw among those people, seve-

ral articles of European manufacture, said to be bought from other Indians, who got them from the ships, they were confirmed in the opinion, because they knew those people could not make such articles, and they knew no other means by which they could have obtained them. So when I find that mankind believe there is a God, I take that belief as a proof of the fact, because I think they were unable to forge the doctrine; but when I find in the Scriptures, a beautiful and sublime description of his attributes and laws, I am confirmed in the opinion, because I know these ideas and doctrines did not grow out of human nature, and I know no way they could have received them, but by revelation from God.

I invite every Deist to reflect, and inquire, whether he, or any person, he ever saw obtained his first knowledge of God from the study of nature, or from human teachers; if he, nor no person he ever saw, received his first knowledge of the Deity from nature, he cannot be sure that it can be obtained in that way. Such evidence as that on which the Deist rests the being of God, would not be admitted before a justice of the peace to collect a constable's fee. It is a mere opinion destitute of proof.

In order to place this subject in a clear point of view, I will state a case, accompanied with evidence in every respect similar to that, by which the Deist tries to prove the extisence of God.

A, sues B, for trespass; the trial being set, and the suit called—

<p>A comes forward and accuses B of having, some time prior to the year of our Lord, 1650, entered on the lands of A, and dug some deep holes, and cast up a number of mounds, by which the said land was injured; but B does not appear at the trial, and A being called upon to prove</p>	<p>The Deist comes into court to prove there is a God that made the world, and the following dialogue takes place between him, and the court.</p>
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the charge, the following dialogue takes place between him and the court.

Court. How do you know that B injured your land?

A. Because I found those heights and hollows in it, therefore I know B must have made them.

Court. Did you see B injure your land?

A. No, it was done before I was born.

Court. Can you bring any evidence that saw him do it?

A. No, it was done before any of my witnesses were born.

Court. How do you know, but that some other person injured your land?

A. I know B must have done it, because no other person was capable.

Court. Perhaps these heights and hollows in your land are natural; how do you know that any person made them?

A. Because they could not have made themselves, and of course B must have done it.

Court. Did you ever see B?

A. No.

Court. Can you produce any person competent to

Court. How do you know there is a God?

Deist. Because I find the Solar system existing, therefore I know there must have been a God who made it.

Court. Did you see God make the worlds?

Deist. No, they were made before I was in existence.

Court. Can you bring any evidence that saw him make the worlds?

Deist. No, they were made before any man existed.

Court. How do you know but that some other being made the worlds?

Deist. I know it must have been God, because no other being could have done it.

Court. How do you know but that matter is self-existent, and not created by any being?

Deist. Because it could not exist of itself, and therefore God must have made it.

Court. Did you ever see God?

Deist. No.

Court. Can you produce one good witness, that has

give evidence, that has seen him? | seen him?

A. No.

Court. Where does B live?

A. I do not know, but I believe he is every where at the same time, yet cannot be seen personally at any place.

Court. How do you know that there is such a man as B?

A. Because he trespassed on my ground.

Being dismissed, and walking into the court yard, A meets one of his friends with whom he has the following talk.

Friend. How did you first come to know, that there is such a man as B, who injured your land?

A. The first I recollect of hearing about him, my father told me, and he said he learned it from an old book of records, that used to belong to his Grand-father.

Friend. Have you that book now?

A. Yes.

Friend. Why did you not take it into court, as evidence against B?

A. Because it teaches customs, and enjoins moral obligations that do not accord with my notions of happiness.

Deist. No.

Court. Where does he live?

Deist. I do not know, but I believe his centre is every where, and his circumference no where.

Court. How do you know that such a being as God exists?

Deist. Because he made the world.

Then being dismissed, and walking out into the court yard, the Deist meets one of his friends, with whom he holds the following conversation.

Friend. Mr. Deist, how did you first get the opinion that there is a God, who made the worlds?

Deist. Well friend to be candid, I acknowledge that the first ideas I had of God, or of creation, I learned from my parents, and they said they got them from the Bible.

Friend. Have you the Bible now?

Deist. Yes.

Friend. Why did you not take it into court to prove there is a God?

Deist. Its doctrines condemn my practice, and cross my appetite, and therefore I wish to have nothing to do with it.

Although I learned none of the preceding arguments from books, I am dependant on writers for most of these in the next two chapters, but as more than eighteen years have passed since I read them, I have no perfect recollection of their manner of treating the subject.

CHAPTER II.

We can establish Christianity by testimony that would be received as evidence in a court of justice.—The Bible proves as positively that Moses, the Prophets, Christ and the Apostles, wrought the miracles and wrote the books that are ascribed to them, as the history of England, France, or Rome, proves that the Kings, or Emperors, whose names are therein recorded, ever lived and transacted the public business, that is ascribed to them. It is well known that charters of real estate are subjects of historical record, and that in law suits about land these records are always read in court as evidence. In one land suit in Louisiana, it frequently happens that part of the history of Spain, of France, and of the United States, is read as evidence, because the land has been held under all these governments. The old Testament exhibits to the Jews a clear charter for the land of Canaan, under which they held it by metes and bounds, near two thousand years; so that we have as good evidence to prove that the five books of Moses, and the book of Joshua are true, as any freeholder in an old country has to prove that he has a legal right to his land.

The miracles by which the Jews were put in possession of Canaan, proved at once the truth of their religion, and their right to the soil. When they had their law-suits about land, they, no doubt, frequently referred to the crossing of Jordan, the settling of two and a half of their tribes in the land of the Amorites, the demolishing of Jericho, and the big hail stones that were thrown on the Amorites at the battle of Gibeon, because out of

these miracles grew the titles to their lands, and they frequently found both registered in the same page.

Time cannot invalidate this evidence, although the Jews have lost their land, the evidence that proves they once had a right to it, is as clear now as it was when Boaz bought of Naomi and Ruth the land that had descended on them from a warrior, who walked through Jordan dry shod, shouted to the sound of Ram's horns under the walls of Jericho, and fought the Amorites when the sun stood still upon Gibeon, and the moon in the valley of Ajalon.

To reject Christianity, because the evidences that establish it are mostly historical, is as absurd as it would be for a farmer to forsake his land because it descended from his ancestors, and the title had become a matter of historical record. When talking against religion the Deist says, "I read of these prophecies and miracles in books that are said to be as old as Christianity and Judaism, but as I never saw those miracles, and did not live from the times that those prophecies were delivered till they were fulfilled, they are all nothing to me but hearsay, and therefore it is not worth my while to cultivate religion, nor try to obtain any of its advantages." And with just as much reason the farmer might say, "The evidences by which the title of my land is established are historical records, as ancient as the government under which it was first owned, but as I only read these evidences in old books, and never saw the land surveyed, registered, nor purchased, it is all to me nothing but hearsay, and therefore it is not worth my while to cultivate, or try to derive any benefit from my estate."

It is utterly impossible that the Jews would, or could have received the books of Moses, and the book of Joshua, as a genuine history of their nation if they had not been true; because the miracles which they say were wrought in Egypt, at the Red Sea, at Mount Sinai, in the wilderness, at Jordan, Jericho, &c., were so stupendous, and done in the presence of so many hundred thousand people in open day, that they never would have been believed if they had not been true.— Yet we find the Jews have always believed them, nor

have I ever heard of a Jewish historian, that contradicted them. And besides, we should recollect, that these things were not mere opinions, or doubtful conclusions, drawn from abstruse premises, but they were matters of sense; and every Jew, who had eyes and ears, was capable of contradicting them, and detecting the imposture if it was one. It is as certain that the books of Moses and the book of Joshua are true, as it is that the Jews ever had a political existence in the land of Canaan; because in these books their civil code, and their religion are identified, and if they are not true, we have no authority to believe that those people ever had a political existence, priests, or religious ceremonies: the truth of their religion, and the reality of their national and political existence must stand or fall together, the same evidences support both.

If all miracles were excluded from the book of Exodus, it would appear ten times as unreasonable to me as it now does. That between two and three millions of slaves, consisting of men, women, and children, should be allowed to leave their masters, who were perhaps the most powerful and warlike people on earth, and march off in one body with all their flocks and herds without a drop of blood being shed; that they should be able to escape from the Egyptian army, cross the Red Sea, subsist in such a multitude (that must necessarily travel very slow,) long enough to march clear through the barren desert of Arabia, invade Canaan, and establish themselves there under such civil and religious institutions as those by which the Jews were governed, without any miraculous interposition of God, would appear to me altogether incredible.

If it is hard to believe that Pharoah and his subjects were scourged with ten plagues, it is harder to believe that they would let their slaves go for nothing. If it is difficult to believe that God parted the Red Sea to let the Jews walk through dry shod, it is more difficult to believe that such a multitude could have crossed that sea without any natural means, while the Egyptian monarch, with his powerful army, was pressing on their rear. If it appears improbable that they were fed with manna in the wilderness, it will appear still more improb-

able that they could march through that extensive barren desert without any thing to eat. To admit that the substance of the history is true, and then exclude all miracles from it, would be making it still more miraculous, because it would be affirming that a great and astonishing revolution has been effected without any adequate means.

The unbelievers in religion are like infidels in astronomy ; for fear of believing one sublime truth because it appears to them miraculous, they run into the necessity of believing things that are ten times more incredible. To the man who denies the modern system of astronomy, it appears impossible that this big earth should turn round on its axes every twenty-four hours, but he thinks it nothing strange that the sun, which is vastly larger, should at the distance of many millions of miles from the earth travel clear round it every twenty-four hours. So the Deist cannot believe that God has enabled prophets and apostles to effect, by miracles, these great revolutions, which are, in fact, quite out of the reach of any natural means ; but it appears to him altogether reasonable, that ignorant impostors, without the assistance of wealth, literature, religious prejudices, civil or military establishments, or even truth, but with all these things against them, and without any help from God, but when they knew they were rebelling against him, could effect the most stupendous revolution that ever was achieved on earth, and give to mankind a system of morals by which the civilized world has ever since endeavored to frame their civil institutions and regulate their judicial proceedings. The testimony of more than two millions of people that were present when the Almighty opened the Red Sea, and when he rained manna from heaven, is not sufficient to enable the Deist to believe that God wrought these miracles : yet, at the same time, he can believe, and that without any testimony, that God made the sea, the whole globe, and all the planets in the universe out of nothing. Although the apostles and prophets are the most creditable witnesses that ever bore testimony, and have accompanied their evidence with greater signs of truth, than any others ever did :

the Deist cannot believe that God has by them revealed a system of morality for the government of mankind; and yet, strange as it may appear, he can believe, without any evidence at all, that the Almighty has ordained all the wickedness in the world, and that every thing in this world is going on just as God designed it should. When a man rejects the Bible as the Deist does, he has no better evidence than his own opinion to prove that there is a God, who made and governs the world.

We must acknowledge the miracles of Moses, Joshua, &c., or else deny that the old Testament contains the history, religion, and laws, of the Jewish nation, and to deny this, would be as inconsistent as to deny that the history, laws, and religion of the Romans, English, or French, are to be found in Latin, English, or French books. The man who denies that the old Testament is a genuine history of the Jewish nation, might as well deny that there ever was such a nation, but if he should deny this, several millions of living Jews would rise up with their old Hebrew Bibles in their hands, and contradict him.

The objection that has been raised against Moses and Joshua for invading Canaan, and destroying its inhabitants, will disappear as soon as they can show their authority from God for so doing; for then the Israelites will only appear as agents, executing the judgments of God on those whom he had condemned for their wickedness, just as the sheriff executes the law on a condemned criminal. No one can deny but that God has as good a right to destroy nations, old and young, by the sword, as he has to destroy them by earthquakes, famine, or pestilence.

CHAPTER III.

The miracles wrought by Christ and the Apostles were so many, so great, so various, and performed in the presence of such vast multitudes, that they never could have gained credit if they had not been true.— Yet we find they did gain credit, and there in Jerusalem, the principal theatre of Christ's miracles, where he was publicly crucified between two thieves, the very place where the imposture, if it was one, might be most easily detected, in less than two months from his crucifixion, we find no less than five thousand people openly profess to be his disciples. And it should be remembered that they were not induced to make this profession for the sake of wealth or worldly honors, because Christ had promised them neither, but told them that they should be hated of all men for his name-sake, and that he himself was not as well off in worldly goods as a fox or a bird. He told them plainly, that to be his disciples would cost them their lives ; therefore nothing but the clearest conviction of his divine mission could have induced them to become his followers. It is utterly impossible for the apostles and their associates to have been deceived, because the things on which they rest their testimony are matters of sense, not matters of opinion ; besides it is impossible that they should be deceived respecting the miracles they wrought themselves. It is equally impossible that they could have been deceivers, because there is not one mark of deception in their characters. They always did good, and never did harm ; they persevered all their days in preaching and practising the purest morality, and at last laid down their lives in support of the same. If they were impostors I would inquire, what are the marks of truth and honesty ?

Either God or man must be the author of the Bible, this position is too plain to admit of dispute. And it is equally certain that if men are the authors of it, they must be either good men, or bad men. The prophets

and apostles, who recorded the truths of the Bible, could not have been bad men, for the following reasons.

1. Because in their characters, there is not one trait of bad men; they never spoke nor acted wickedly in all their lives, after they became prophets or apostles. 2. Because the histories of their lives, exhibit every characteristic of good men; they unremittingly taught and practised righteousness, and labored all their days, and at last laid down their lives to support virtue. To say they were bad men, would be an outrage on common sense; it would be the same as to say that very good men are very bad men.

It is impossible that bad men could have been the authors of the Bible, because it teaches all men to be good, and threatens bad ones with the wrath of God, and the torments of hell for ever and ever. If the apostles and prophets were impostors, they did not believe what they preached, and if so, then undeceived, wilful impostors, must have invented the purest system of morals that ever was preached on earth, denied themselves of nearly all the comforts of this life, and voluntarily submitted to the most ignominious and painful deaths, all in support of virtue; when, at the same time, they hated it in their hearts, and did not believe, that either God or man required them to do so, or that they would receive the least benefit by so doing.

It is equally clear that good men could not be the authors of the Bible; the men who wrote it constantly and unequivocally declare, they were not the authors of it, but that they only spoke and wrote what the Lord revealed to them; therefore if they did not receive these things by divine inspiration, they must have been constantly in the practice of lying wilfully and knowingly, and therefore could not have been good men. If then, neither bad nor good men, were the authors of the Bible, the conclusion is irresistible, that it cannot be a human production, but must have come from God.

If the evidences of Christianity, and the divine power attending it, had not been irresistible, it could not have prevailed at the time, and in the places where it was first preached. Its author neither accommodated the prejudices, customs, appetites, ambition, nor

worldly interest of those to whom it was addressed, but required them to take up a cross against all these things ; and told them plainly, that unless they would forsake parents, wives, children, houses, lands, and even their own lives, they should have no part in him ; while at the same time all the prejudices, customs, superstitions, learning, and civil authorities of those countries, were arrayed against it ; so that every one knew that to profess Christianity, was certain disgrace, and suffering, and almost certain death. Yet under all these disadvantages it triumphed ; and not by military force, and in the regions of the greatest ignorance, and barbarism as Mahometanism did, but by the spirit of truth, and in the precincts of science and civilization, so that in a short time it became the prevailing religion of scientific Greece, and political Rome ; and has ever since held its empire over civilized man. There was no train of natural causes sufficient to produce this great change in the moral condition of mankind, but on the contrary every thing in the dominion of nature, and in the state of society stood in opposition to it ; therefore to deny that it was effected by supernatural agency, would be the same as to say that great effects have arisen from no cause.

If the miracles said to be wrought by Christ and the apostles were false, why were they not then detected ? Learning, the prejudices of the age, numbers, and civil authority were all on the side of their enemies, and if they were impostors, nothing could have been easier, than for those enemies to defeat them ; and by murdering Christ, and more than a hundred thousand of his followers, they proved that they were disposed to suppress both him and his religion.

If a man should be arraigned at the bar for forgery, and his enemies should have every advantage over him, that the enemies of Christ and the apostles had over them, and when the trial would come on, his accusers would assert that they had more than a thousand living witnesses who saw him commit the crime, and then after manifesting the greatest zeal and rancor, so completely fail to bring one proof against him, either positive or circumstantial, that the judge would declare of

him, as Pilot did of Christ, that he found no fault in the man, surely common sense would pronounce him innocent. Similar to this was the trial of Jesus Christ, and if his enemies with every facility failed to convict him of forgery then, how can they expect to do it now, after his gospel has stood the test of eighteen centuries, and has always proved itself to be the nurse of science, and the promoter of every thing that accords with the best interest of man?

The Bible informs us, that if we will repent of our sins, take up our cross, and persevere in praying to God, he will give us his holy spirit to change our hearts, cleanse us from sin, and fill us with joy unspeakable and full of glory: and the Christians who have complied with these conditions, have found the promise true; therefore, with them Christianity is not merely a matter of opinion; it is a subject of experience, and there are among us tens of thousands of living witnesses, that have felt this supernatural change, whose lives and conversation corroborate their testimony.

No man in the world is naturally disposed to love his enemies, and to do good to them that injure him; but all men acting under the influence of nature, return good for good, and evil for evil. Therefore this religion, which teaches and *disposes* us to love our enemies, and return good for evil, must be superhuman, must be divine. I have long thought that the gospel contains internal evidence of its own divinity.

It was as impossible for this anti-sinful gospel to originate from fraud, as it is for anti-republican principles to proceed from republicanism, or anti-scriptural doctrines to grow out of the Bible. That, which is opposite to corruption, cannot grow out of it. That, which comes against the current of corrupt nature, chastens it, and turns it into the path of rectitude, must be *above* nature.

PART III.

THOUGHTS ON THE DOCTRINE OF THE TRINITY.

CHAPTER I.

THE UNITY OF GOD.

I shall first attempt to prove that there is but one self-existing independent God.

“Thou shalt have no other God before me.” Ex. xx. 3. “Unto thee it was showed that thou mightest know, that the Lord he is God; there is none else besides him.” Deut. iv. 35—39. “Know therefore, this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else.” “Thou art God alone.” Psal. lxxxvi. 10. “Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts, *I am* the first, and *I am* the last; and besides me there is no God.” Isa. xlv. 6. “I am the Lord, and there is none else.” Chap. xlv. 6—22. Some people argue that, because this God is called the Redeemer of Israel, he is therefore Christ, and hence infer that Christ is all the God in the universe. But this conclusion is certainly unwarranted, because the title of Redeemer must be as applicable to the Father, as it is to the Son. “Have we not all one Father? Hath not one God created us?” Mal. ii. 10. “Hear, O Israel; the Lord our God is one Lord.” Deut. vi. 4. He did not say the Lords, our Gods, are three Lords. In the New Testament, Christ repeats this text in the same words, but if he

knew that God existed in a Trinity of persons, and that it is essential to our salvation for us to believe so, he certainly would not have deceived us, but would have told us plainly that God exists in three persons. "God is one." Gal. iii. 20. "Thou believest that there is one God, thou doest well." Jam. ii. 19. One of the scribes asked the Saviour, "which is the first commandment of all?" and Jesus answered him, "The first of all the commandments is, hear, O Israel; the Lord our God is one Lord." "And the scribe said unto him, well Master, thou hast said the truth; for there is one God; and there is none other but he." Mark xii. 29—32. There can be no doubt but that Christ and the scribe, in this passage, both intended to assert that God is personally, numerically, and essentially but one being.

I will now show from scripture that this one God is the Father. "There is one body; and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4—6. Here the apostle asserts that this *one God and Father of all* is above all. Now it is plain that if the *one Spirit*, and the *one Lord*, that are mentioned in the same passage, are both God in the same sense that the Father is, and are in all respects as great as he is, the apostle has told two falsehoods: *first*, he has said that there is but one God and Father of all, when at the same time he knew that the *one Spirit*, and the *one Lord*, were just as much God, as the Father is. And in the *second* place, he has affirmed that this *one God and Father* is above all, when at the same time, he knew as well as he knew he had a head, that the *one spirit*, and *one Lord*, that he had just mentioned in contradistinction from the Father, and from each other, were both coequal, coessential, and coeternal with the Father. If a preacher in a Trinitarian church in the present day should affirm that neither the Lord, nor the Spirit is God, and that there is no God but the Father, and that he is above all the beings in the universe, they would charge him with heresy: and no doubt if the Ephesians had been strong Trinitarians, they would have had Paul

up about it. Well for old Paul, that the doctrine of the Trinity was not known in the church at that day, or perhaps he would have shared the fate of Michael Survetus, whom John Calvin caused to be burnt alive for believing that the Father was greater than the Son.

Paul says, "We know that an idol is nothing in the world, and that there is none other God but one. For though there be, that are called Gods, whether in heaven or in earth, (as there be Gods many, and Lords many.) But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor. viii. 4, 5, 6. Here Paul declares that there is but *one God*, and that this *one God* is the Father; and by mentioning him in contradistinction from the Lord Jesus Christ, he most unequivocally denies that the Lord Jesus Christ is the one God of the Christians.—If I should say there are a great many people in the state, but in this house there is but *one man*, and one little boy, it would be clearly denying that the boy is a man. From this passage it appears that all things are of, that is, they all originated from God, and were made and consist by Christ; which proves God to be the prime, and Christ the instrumental cause of creation, redemption, and providence.

If in writing a letter to your friend in England, relative to our government, you would say, "There is but one President in this country, for though there be that are called Presidents, whether in church or in state, (as there are in an inferior sense, Presidents many, and Secretaries many,) but to us, the American people, there is but one President, viz. John Quincy Adams, from whom all executive power originates, and one Secretary of State, viz. Henry Clay, by whom the whole department of State is regulated;" by such writing you would not only deny that the Secretary is the chief ruler, but you would plainly affirm that his power is derived from the President; and certainly no person of common sense could gather from such statements, that this government has a triumvirate of three persons in the Presidency. How could Paul, consistently with truth, declare that the Father is the *one God of whom*

are all things, and that too in contradistinction from the *one Lord Jesus Christ*, if, at the same time, he knew the son was as great a God as the father, and had as much original power as he had ?

In teaching Timothy the knowledge of God, Paul says, "For *there is one God*, and one Mediator between God and men, the man Christ Jesus." I Tim. ii. 5. Here the writer draws as clear a distinction between the *one God* and the *one Mediator*, as he does between the one God and men. If I should say *there is one British King*, and one mediator between the British King and the United States, viz. the Emperor of Russia, would not the distinction be as clearly marked between the King and the Emperor as it would be between the King and the U. States ? Then who could be condemned as a fool and as an enemy to his country, for taking up the idea from such an expression, that the British King and the Russian Emperor are two distinct persons ? So I think no person should be treated as a fool, or as a heretic, for believing that God and the Mediator are two distinct beings.

If I should say there was one man very angry with me, and that there was one mediator stepped in between him and me, viz. a woman, the distinction would not be more clearly marked between the man and the woman, than Paul has marked it in this text between the *one God* and the *one Mediator*; nor would this form of speech more clearly show that the woman was not a man than the above text proves, that the man, Christ Jesus, is not the supreme God. But if I knew that this Mediator, who stepped in between me and the angry man, was also as really and properly a man as he was, and yet, at the same time, should report that he was a woman, I should be guilty of falsehood : and if Paul knew that the Mediator was as really and properly God, as the father was ; and yet, at the same time, asserted that he was the man Christ Jesus, in contradistinction from the *one God*, he has used language adapted to deceive all his readers.

If the blessed Jesus is the supreme God, he cannot be the Mediator between God and men, because a mediator is not a mediator of one, but must be a third per-

son interposing between two contending parties. An offended God, and offending sinners are these two parties, and if Christ is the supreme God, then he is one of the parties, and therefore cannot be a third person to mediate between himself and the other.

Once, a long time ago, a Trinitarian reproached me for denying the divinity of Christ, and I asked him if he believed Jesus Christ was the self-existent supreme God, and he answered yes. I then asked him if he believed there was any mediator between Jesus Christ and sinners, and he said no; then said I, you do not believe there is any Mediator between the self-existent supreme God and sinners. I then saw clearly, that Trinitarianism takes the Mediator to make a God of, and as I did not feel willing to risk the chance of getting to heaven without a Mediator, I concluded that our heavenly Father would do for my God, and I would cling to Jesus Christ as a mediator between him and me, and trust in God to save me through the blessed Jesus, according to the plan laid down in the Gospel. I know many good people teach that Christ's human nature is the Mediator between his divinity and men; but as they have never proved, nor never can prove, that he is both a finite and an infinite being, that he has an infinite nature, which stands opposed and needs to be reconciled to the salvation of men, and also a finite or human nature, which is disposed to favor them, I see no authority to trust in such a mediation; besides if all my hopes of salvation were bottomed on the exertions of a mere human being, who has to plead my cause against an infinite unchangeable God, that feels disposed to damn me, I should think my chance is but slim. But when I consider that the Mediator is ten thousand times greater than all the men on earth and all the angels in heaven, and the next greatest being in the universe to God the Father; and when I regard God as a being, altogether as forgiving and compassionate as Christ is, and reflect that all the Mediator has to do in order to save my soul, is to cleanse me from sin, and reconcile me to God; and when the scripture informs me, that all power in heaven and in earth is given to him, and that he is able save to the uttermost all who

will come to God by him, I can feel no hesitation in trusting my soul to his care. And if there is any farther encouragement necessary to enable us to trust in Christ, it is furnished by those passages of scripture, which inform us that he has conquered death, and that God has committed all judgment to him, and engaged to make good to the Christians every promise which he has made in the Gospel.

The difference between us and the Trinitarians on the subject of redemption, appears to me to be this : we hold that the Father is engaged to reconcile sinners to himself, through the instrumentality of his Son, who is the next greatest being in the universe to God ; while they teach that his human nature, which they say is a mere man, is engaged to reconcile an unchangeable God to sinners. And which of these views gives the greater encouragement to sinners the reader will judge.



CHAPTER II.

THE DOCTRINE OF THE TRINITY EXAMINED.

Many good people believe that in God there is a trinity of three coequal, coessential, and coeternal persons, whom they call God the Father, God the Son, and God the Holy Ghost. They also affirm, that the Son is eternally begotten of the Father, and that the Holy Ghost is eternally proceeding from the Father and the Son. These doctrines are plainly stated in the Presbyterian Confession of Faith, and may also be found in several standard books that have been adopted as systems of faith by the different religious sects.

If these phrases were in the Bible, I would not say a word against them ; but as neither the word *trinity*, *coequal*, *coessential*, nor *coeternal*, nor the phrase, *three persons in the Godhead*, nor *eternally begotten*, nor *eternally proceeding*, nor *eternal son of God*, is in the holy

scriptures, but are all mere human inventions ; no person who takes the Bible for a standard will consider me erroneous for rejecting them, and making them subjects of animadversion.* The idea of a person and the idea of a being are inseparable, they are both one idea. We cannot possibly conceive of a person without having the idea of a being formed in our minds. The moment we conceive of three persons, who are equally God, that moment we conceive of three beings, who are equally God. If any Trinitarian should dispute this, let him ask himself whether he believes either of the three persons is a real being or not, and his own conscience will convince him that I am correct. If I should state that there are three equal persons in the room, and that each of them is really and properly a man, it would be most clearly affirming that there are three men in the room ; and if I say there are three co-eternal persons, each of whom is really and properly God, it is as plain a declaration that there are three co-eternal Gods, as can be made in human language.

Each of these persons must be a being, or a nonentity. If you believe they are three beings, and each one eternally God, then you believe there are three eternal Gods : but if you deny that either of them is a real being, then you deny that there are three persons in the Godhead, because you have asserted that neither of these persons is a real being. If God exists in three persons, and neither of these three persons is a real being, then God is not a real being, because three nonentities cannot make a being.

Trinitarianism runs me into a dilemma between Tritheism and Atheism. If there are three persons, each of whom is a real being, and really and properly God, then there must be three Gods ; but if neither of them is a being who is really God, then there is no being that is really a God, because if neither Father, Son, nor Holy Ghost, is a real being, and properly a God, there can be no God in the universe.

Equality implies plurality ; a lone being must be compared with some other being before it can be said of him that he is equal, therefore if the word equal is applicable to the persons in the trinity, they must be a

** How do I get the idea of a being is it a person*

plurality of beings, equal with each other by comparison. But if there be three persons or beings, that are equally and eternally God, then there can be no supreme being, because no being can be supreme, who is in company with two others, that are in every respect equal to himself.

If these three persons are not three beings, but all compose only one being, then God must exist in three component parts. This runs into Atheism, because if each of the three persons is but the third part of a God, there is not a whole God among them, because three finite parts cannot make one infinite whole.

There is no truth more clearly taught in the Bible, than that Christ is the Son of God. If God from all eternity existed in three persons, then Christ must be the Son of three persons; if so, he must be the fourth person in the Godhead. If Christ is the eternal Son of God, and was eternally begotten of three persons, then he must have been one of the three persons that eternally begot himself. But if he was begotten by his Father alone, then he could not be as old as his Father, nor an eternal Son. If Jesus Christ and his Father are one and the same being, that is, if he is the self-existent God and Father of all, and yet was eternally begotten, then the self-existent Father and God over all, was eternally begotten, and is an eternal Son. If to escape the absurdity of believing that the Father was eternally begotten, we should conclude that he and the Son are two distinct beings, then we must either suppose that they are both self-existent, and so believe in two self-existent Gods; or else we must fall in with the scriptural doctrine that Jesus Christ derived his existence from God.

If Christ is the self-existent God and at the same time the Son of the same God, then he must be the Son of himself. If he is the self-existent God, and if that very self-existent God is the Father of our Lord Jesus Christ, then he is the Father of himself. And if he is the Father of that being whose Son he is, then he must be his own Grandfather.

To say that Christ is self-existent, is the same as to say he is not the Son of God, because that being, who

derived existence from no one, but independently existed of himself from all eternity, cannot be a Son, cannot have a Father ; because the terms *Father* and *Son* are inseparable from the ideas of predecessor and successor, and elder and younger. If the phrase *Son of God* does not prove that he derived his existence from God, it does not prove that he is any how related to him.

Many people in the present day deny a trinity of persons, but contend for a trinity of offices in God. They say, that as one man may at the same time be a judge of the court, a justice of the peace, and a captain of the militia, so by the titles Father, Son, and Holy Ghost, God reveals himself to us in the three offices of Creator, Redeemer, and Sanctifier. If these men mean what they say, they do not believe that Christ is a person, or a rational being, but that he is nothing but an office.—They may truly speak of Judge Good, Esquire Good, and Captain Good, and still mean the same person, but they cannot in truth, apply such language to him as the holy scriptures do to Christ and his Father.—They cannot say, in truth, that Captain Good stands at Esquire Good's right hand, nor that Esquire Good proceeded and came forth from Captain Good, and that he did not come to do his own will, but the will of the Captain who sent him.

It is not a little strange that in many of the Trinitarian Churches a majority of the members are of this faith ; and although they flatly deny that there is more than one person in the Godhead, yet they are considered orthodox ; and notwithstanding they are downright Unitarians themselves, they cordially unite with the Trinitarians to persecute every man who acknowledges himself a Unitarian, or that believes Christ derived his existence from the Father.

Although the doctrine of three persons in the trinity is a leading article in the creeds of all the Trinitarian Churches, yet but few of their members will acknowledge that there are three coequal, coeternal persons, each one of whom is really and properly God. Notwithstanding the most of them acknowledge the trinity in some form or other, they differ widely among themselves on the subject. The *first class* teach that there

are three persons in the Godhead. A *second class* believe that God has a trinity of offices, as above stated. There is a *third sort* of Trinitarians, who contend for three modes of existence ; they say that, as rain, snow, and ice, are not three elements, but are only three modes, in which the one element of water exists, so Father, Son, and Holy Ghost are not three persons, each one of whom is a real God, but only three modes, in which the one God exists. A *fourth class* believe in a trinity of attributes ; they argue, that as light, color, and heat are three distinct properties of the one natural sun, so Father, Son, and Holy Ghost are nothing more than three attributes, or perfections of the one God. There is a *fifth sort* of Trinitarians, who deny that there are in the true sense of the words, three persons in God, and yet contend for three distinctions in Deity ; but what they mean by these three distinctions I have never been able to learn. A *sixth description* of Trinitarians with whom I have been acquainted, openly deny that there are three coeternal self existent persons, each of whom is God, in the highest sense of the word ; but they contend for a trinity of faculties in the Almighty. They say, that as soul, body, and spirit make but one man, and as will, memory, and understanding form but one mind, so Father, Son, and Holy Ghost compose but one God. I have known a *seventh class* who say that all they mean by Father, Son, and Holy Ghost, is three operations of the Divine Being. The *eighth division* in the Trinitarian phalanx declare that by three persons, they only mean three relations in Deity. And those people who argue, that all we should understand by Father, Son, and Holy Ghost, is three manifestations of God to his creatures, bring up the *ninth division* of this great Trinitarian army.

Notwithstanding *eight* divisions out of *nine* in this mighty host, deny that there is more than one person, who is God in the highest sense, yet for professing to believe in a trinity, they are all allowed to be orthodox.

It is not common for logicians to dispute much about words, when they agree in the idea ; but as it is impossible to form any distinct idea of how God can be but one undivided rational being, and yet, at the same time, be

three distinct rational persons, the abettors of the system appear to have concluded that ideas have nothing to do with it, and have therefore mutually agreed not to trouble themselves about the idea, but just contend for the word, and extend the hand of fellowship to all who ascribe a trinity to God; whether they mean a trinity of persons, offices, attributes, modifications, relations, manifestations, faculties, operations, distinctions, or what not. If all this is orthodox trinitarianism, it appears to me that no believer in a God can be unsound in the faith of the trinity; because we all believe God is a Creator, a Lawgiver, and a Judge, or that he has at least three attributes, or that we have three manifestations of God in the works of creation, providence, and redemption.

But some of us cannot conscientiously call Jesus Christ a mere attribute, nor a mere operation, nor can we believe that the unchangeable God has gone through three modifications as water does, when it is alternately changed into rain, snow, and ice.

If these people who oppose the doctrine of three persons in the trinity, believe as they say, they are all strictly Unitarians; that is, they believe there is but one person who is a self-existent God. I am truly glad that the march of intellect in the present day is so great, that the anti-scriptural, unreasonable doctrine of three co-eternal persons in the Godhead, is becoming almost universally unpopular.

It is not probable that Christians will long contend that Father, Son, and Holy Ghost are nothing but three attributes, modes of existence or the like, because they must soon see that if any one of these systems be true, a great part of the scriptures must be nonsense. If the person of God consists of three attributes, or three modes of existence, and Christ and the Holy Spirit compose two thirds of them, then Christ must be a mere attribute, or a mode of existence, and the Son of three attributes, or of three modes of existence, and at the same time, one of those very attributes, or modes, whose Son he is. The same may be said of the Holy Spirit. If this doctrine be true, it is nothing but an attribute, or a mode of existence.

and proceeds from three attributes or from three modes of existence, and is, at the same time, one of those very attributes, or modes of existence, from which it proceeds.

Every reflecting man must see that these trinities of attributes, manifestations, &c. cannot bear the relations to each other, nor sustain the offices, that the scriptures ascribe to the Father and the Son. It is not true that one manifestation, or one mode of existence is the only begotten son of another. Nor would it accord with truth or good sense, to say that one attribute stands at another attribute's right hand. Christ says that he proceeded and came forth from God, and that he did not come to do his own will, but the will of his Father, that sent him : but the idea of one mode of existence, or so forth, proceeding and coming forth from another, and not coming to do its own will, but the will of the other that sent it, is too absurd to need refutation.

It would not be scriptural to say that a *relation*, a *manifestation*, or a *distinction*, created the world, is the Judge of the world, or the Mediator between God and men; but to say these things of the Father and the Son, is to speak the very language of the Bible.

These various speculations on the trinity, prove that the religious sects who profess to believe in that doctrine, are far from being satisfied on the subject. I doubt whether any rational man ever believed the doctrine, because faith is a relying on evidence, and evidence implies understanding ; that which we do not understand can be no evidence to us. And we certainly cannot understand how a son can be as old as his father, nor how three persons can be but one being.

When evidence is brought both for, and against a doctrine, we are apt to believe that which appears to us the stronger. In support of the trinity we have the opinions of men accompanied with their comments on certain passages of scripture, from which they think the doctrine may be fairly inferred, but there is not one text in the Bible which states the doctrine unequivocally, or in language that can mean nothing else. Nor is there any thing in nature, which teaches us that three rational persons are but one being, or that a son is as

old as his father, but on the contrary, all we hear, feel, or see, teach the reverse.

To say that lead is not heavy, or that ice is not cold, is not more false than to say that a son is as old as his father. To say that five hundred persons are but one being, is just as true, as to say that three persons are but one being. No evidence can establish a self-evident falsehood, nor overthrow a self-evident truth. If I should say *that heavy lead is not heavy*, the assertion would go as pointedly to prove that it is heavy, as that it is not, because by such a contradictory expression I should assert the one as much as the other. So if we should find it stated in scripture words, that Jesus Christ is the eternally begotten Son of God, such a statement would just furnish as strong evidence that he derived his existence from God, and is younger than his Father, as that he existed from all eternity, because the word *Son*, when used to distinguish him from his Father, and the word *begotten*, when applied to him as a son, as clearly indicate that he is younger than his Father, and derived his existence from him, as the word *eternally* implies that he existed from all eternity. But happily for the credit of the Bible, these contradictory expressions are corruptions of Christianity, and cannot be found in the holy scriptures.

It is very doubtful whether those who framed the doctrine of the trinity, did themselves believe that Jesus Christ was as old, and in all respects as great, as his Father. It is true that they have plainly said so, but it is also true that they have at the same time, as plainly ascribed to the Father, greater age, dignity, and power, than they have to the Son. They have called him the first person in the trinity. They have said he is Christ's Father, and that the Father sent the Son. They no doubt thought that to say the Son is the first person in the trinity, or that he begat the Father, or sent the Father, would be diminishing the real dignity of the Father; but if they believed that they could apply such language to the Son without detracting from his character, they must have regarded him as a less dignified person than his Father. If we are to understand them according to the true and common import of the terms

they use, we must suppose they believed that God was older than Christ, because they call him Christ's Father, and that he was greater than Christ, because they say he sent Christ : and that the Son derived his existence from God, because they say that God begat him. But if their words are not to be understood according to their common and true import, then we do not know what they believed. It is true they have said that there are three coeternal, coequal persons in the Godhead, but if they are not to be understood literally, they may by such expressions mean that there are ten, or but two, persons in the Godhead. If by the word *persons*, they do not mean rational beings, they may mean trees. If by the word *three*, they do not mean three, perhaps they mean five hundred. If by the word *coequal*, they do not mean equal, they may mean unequal. If by the word *Godhead*, they do not mean a self-existent God, they may mean the world, and finally, when they say there are three coequal persons in the Godhead, they may only mean that there are five hundred unequal trees in the world, or they may mean something else : but if they mean what they say, they believe that there are three self-existent eternal Gods.

If the three persons in the Godhead are in all respects equal to each other, they must all three be finite, because when one being is equal with another in size, age, understanding, or in any other respect, it is by measurement or computation ; and that which is infinite cannot be equalled, because it cannot be measured, nor computed. If God consists of three finite persons, he must himself be finite, because three finite persons cannot make one infinite being. By investing a son with authority, a father may make him equal to himself in transacting business, but cannot make him equal to himself in age ; so by the authority that God conferred on Christ, he was made equal to him in the work that he gave him to do, just as an agent is equal to his employer in executing the business he is empowered to transact ; but that does not prove that he was equal to God in every respect.

If God exists in three persons, and Jesus Christ is the Son of God, it is altogether as proper to call him the

the Son of the Holy Ghost, or the Son of himself, as it is to call him the Son of the Father.

The arguments that are advanced in the present day against the trinity, will appear to future generations as the arguments of the prophets against the heathen Gods do to us now ; that is, efforts to disprove self-evident falsehoods. It appears to us strange, that the people in that day should have been so ignorant as to need whole chapters of argumentation to prove to them that wood, or metal, made into the shape of a man, was not a proper object of worship ; or that such an image could not deliver them from their enemies, fill their houses with riches, nor save their lives.

So it will appear strange to future generations, that professors of Christianity in the nineteenth century, should need long arguments to convince them that three distinct persons are not one being, or that a son is not as old as his father, or what is still more absurd, that a son is not his own father.

I have long thought that as far as Christians have distinct ideas on the Godhead, their faith is nearly the same ; and that our principal difference is on certain unscriptural propositions, which present no distinct ideas to our minds. For instance, when we say, "*There is one God, and one Mediator between God and men; the man Christ Jesus,*" the proposition conveys distinct ideas to our minds, and we all agree that it is literally true. But when it is affirmed that *three coeternal persons are but one God*, the former clause of the proposition presents to our minds the idea of three coeternal beings, but the latter clause contradicts it, and asserts that they are but one being. Thus the two ideas being blended in our minds, neither of them is distinct from the other, and hence become a subject of disputation. They are like the figure 3, written right on the figure 1, thus, (B). It becomes a subject of disputation, one calls it three, another calls it one, a third says it is the letter B, and the fourth argues that it is nothing but a blot. But if they had been written distinct and legible, there would have been no dispute about them.

We all agree that Jesus Christ is the Son of God, because the proposition is clearly taught in the scrip-

tures, and conveys distinct ideas to our minds. But when it is stated that he is the *eternal Son of God*, the ideas are no longer distinct : the word *eternal* holds him up as self-existent, but the word *Son* clearly indicates that his existence is derived ; so the two ideas being blended in our minds, we are thrown into confusion, and begin to dispute on the subject. These unscriptural, contradictory propositions among christians, like an uncertain sound of a trumpet in the field of battle, throw the whole ranks into confusion. That ministers of religion should divide the church of God, and induce one part of it to persecute the other, merely to keep in credit these inconsistent propositions, which they themselves acknowledge are not in the Bible, appears very astonishing to, and is the cause of great grief among the lovers of truth and virtue.

I will now propose a plan of reconciliation between the disputers on this subject. The plan is this :—Let us believe every word relative to Father, Son, and Holy Spirit, which we find clearly stated in the scriptures ; and never contend for, nor dispute about any word, sentence, or form of speech, relative to either of them, but what we find, word for word, in the Bible. It seems to me that those who prefer the word of God to all human writings, and wish to follow after peace with all men, can have no objection to this plan ; yet I know that bigoted Trinitarians will not agree to it, because that moment they consent to it they give up the doctrine of the trinity ; for they know that not one of the leading phrases, which they use to express that system, is in the Bible. It would be well for every member of the Christian Church to propose this plan to his Trinitarian neighbor ; if it be acceded to, there will be an end to the disagreeable controversy ; but if the Trinitarian should reject it, he, by so doing, will fairly acknowledge that his doctrine of trinity is not the language of the Bible.

Although the pious Trinitarians admit in theory, that Jesus Christ is the supreme and only God, yet they deny it in practice, because when they attempt to worship God, they describe him in their prayers as the supreme Judge, and Jesus as a Mediator between him

and men, praying to his Father for sinners. I shall conclude this chapter with a short address to Trinitarians.

*Dear Brethren :—*If by the phrase, *three persons in the Godhead*, you do not mean three beings, three offices, three attributes, three modes of existence, nor any other three such things, what do you mean? If you can give no definition of the terms by which you express your faith, you do not know what you express when you use those terms. If the doctrine of the trinity is an inexplicable mystery that you cannot possibly understand, and if you cannot explain the terms by which you attempt to express it, then you neither know what you speak, nor whereof you affirm. Now in the name of common sense, I ask why do you make those expressions, which you acknowledge are unintelligible to yourselves, essential articles of religion, when, at the same time, you know they are not in the Bible? And in the name of Christian charity, I ask why do you reject from your fellowship pious Christians, whose morals are irreproachable, and stigmatize them as infidels and enemies of the cross, merely because their minds are not capable of receiving a doctrine, that you say is incomprehensible to your own minds, or because they refuse to express their faith in certain unscriptural terms, the meaning of which you confess you do not understand yourselves? And in the presence of Jesus Christ, before whose judgment seat we must all stand, I ask when did he authorize any set of men to go into all the world, and teach all nations that if they did not believe in a trinity of three self-existent coequal, coessential, coeternal persons, each one of whom is God in the highest sense of the word, that they should all be damned?

Now, brethren, as I propose these questions in love, I hope you will attend to them with candor, and investigate the subject with that diligence and honesty, which become rational beings inquiring into the things that belong to their eternal state. As error never can profit us, we should in all our religious inquiries make truth our aim, and the Bible our guide.—May God, by his holy spirit, guide us into all truth.

CHAPTER III.

THE EVIDENCES THAT HAVE BEEN BROUGHT TO PROVE THE DOCTRINE OF THE TRINITY EXAMINED.

The following passage has frequently been brought to prove the doctrine of trinity. "Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, thou art my beloved Son ; in thee I am well pleased." Luke iii. 21, 22. They suppose that, because the Father spoke from heaven, and the Spirit descended on Christ in the likeness of a dove, that therefore there must be a trinity of three coequal, coessential, coeternal persons in the Godhead. But I think this a most unwarrantable conclusion, because the text says nothing about equality, nor eternity : for all it teaches to the contrary, Christ may be no greater than Moses, and the Holy Ghost, if it is a person may be as much inferior to the Father as a dove is to a man.

This text proves that the Father and the Son are two distinct persons, that Christ is the Son of God, that he was baptized, that God sent the Holy Spirit upon him, and was well pleased with him, but it by no means proves any thing relative to his equality with the Father. If this passage is urged to prove that the Holy Spirit is a distinct being from God, it will not prove that it is a distinct person, but will only prove that it is a dove.

If I should assert that a dolphin is a sea-fowl, and then to prove my assertion bring forward a witness, who would testify that he had seen a dolphin, and that it had a bodily shape like a fish, surely no man in his senses would say that by this testimony I had proved my assertion ; yet it would prove that a dolphin is a sea-fowl, just about as much as the above text proves that the Holy Spirit is a person.

If the fact that God's Spirit has appeared in a bodily shape, will prove that it is a person, coequal, coessential,

and coeternal with God, then there must be at least ten persons in the Godhead ; because in Rev. iv. 5, John says, “ And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.” In this text it is as positively asserted that God has seven Spirits, and that they all appeared in a bodily shape, as the record of Christ’s baptism proves that the Spirit of God appeared in the shape of a dove. These seven, and the Father, and Son, and the Holy Ghost, that appeared in the shape of a dove, will make ten.

John says, the Lamb has “ seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Rev. v. 6. If the Spirit of God that appeared in a bodily shape like a dove, is a distinct person in the Godhead, then these seven horns, and seven eyes must also be distinct persons in the Godhead, because they are as much called *the Spirits of God*, as that which appeared in the shape of a dove is called the Spirit of God. These seven with the other ten would make seventeen persons in the Godhead.

When the Holy Ghost fell on the apostles, “ there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” Acts ii. 3. Here the Holy Ghost is represented as being seen in twelve distinct bodily appearances : and if its being seen in the appearance of a dove will prove that it is one distinct person, then its being seen in the appearance of twelve cloven tongues will prove that it is twelve distinct persons. These twelve added to the other seventeen will make twenty-nine persons in the Godhead. I wish to take no undue advantage in this argument. I ask all my readers to say, whether it does not appear as reasonable to suppose that God is in the shape of a lamp of fire, or a cloven tongue of fire, as a feathered fowl ?

God’s ordinary way of teaching his creatures is by hearing, but in these instances he added that of seeing. The appearance of the Spirit descending on Jesus in the likeness of a dove was, no doubt, designed to show his innocence and qualify him to perform the work of a Mediator. The seven lamps of fire, and the seven eyes were probably intended to represent seven communicable perfections of God displayed in the gospel ; and en-

graved on Christ the chief corner stone of God's spiritual building, and called by a prophet, "The eyes of the Lord, which run to and fro through the whole earth." Zech. iii. 9. chap. iv. 10.

The apostles' commission to baptize, has been often quoted to prove the trinity doctrine. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 19. The Greek word *eis*, which is here rendered *in*, would be more literally rendered *into*. Being baptized *in* or *into* the name of any person, or *into* any thing, is no proof that such person or thing is a God, or an object of worship, but it simply signifies that the persons so baptized professed their belief in the person, or thing *into* which they were baptized; which will appear from the following passages of scripture. "And he said unto them, unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying, unto the people that they should believe on him which should come after him, that is on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus." Act. xxi. 3, 4, 5. The word rendered *unto* John's baptism, in the third verse of this chapter is the same Greek word, which in the fifth verse is rendered *in* the name of the Lord Jesus. By being baptized *unto* John's baptism, those persons did not mean that it was a God, they only meant that by receiving baptism at the hand of John, they had professed their belief on one that should come after him, that is on Christ Jesus. And when they were baptized in the name of the Lord Jesus, they professed their belief that he had come, and conferred the Holy Spirit on his disciples.

Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. vi. 4. By being baptized into his death, Paul did not mean to convey the idea that his death was a God. He only meant that by baptism they had professed their belief in the death and resurrection of Christ.

The Jews that came out of Egypt "Were all baptized unto Moses in the cloud, and in the sea." 1 Cor. x. 2. The Greek word which is translated *unto* in this text is the same Greek word, which in Mat. xxviii. 19, is rendered *in*. Being baptized *unto* Moses does not prove that he is a God, coequal and coeternal with the Father, but it simply proves that the persons who were so baptized, professed their belief in his doctrine and authority.

In teaching that Christians are all different members of Christ's body, Paul says, "For by one spirit are we all baptized into one body." 1. Cor. xii. 13. By being baptized into one body, the apostle did not mean that this body was a God, but he meant that by baptism they professed the faith, and were brought into the fellowship of the one spiritual body of Christ, which is his church.

That being baptized *into* a person, or thing, only means that by baptism, those who were so baptized made a profession of faith in that person or thing, appears from the following text. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 26, 27. In all these passages the words *in*, *into*, and *unto*, are the same in the Greek. From these scriptures it is evident that by being baptized in the name of the Father, Son, and Holy Ghost, we should only understand that in submitting to the ordinance of baptism, people took on them the profession of that religion, which was originated by the Father, communicated through the Son, and impressed on their hearts by God's Holy Spirit : or in other words, that they professed to believe in the religion of the Father, Son, and Holy Spirit. The baptismal commission proves nothing about three coeternal persons in the Godhead.

The conclusion of Paul's second epistle to the Corinthians has been urged in support of the trinity doctrine. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." This does not prove that Christ is coequal, or coeternal with the Father ; nor does it prove that the Holy Ghost is a distinct person from God. If all three of these are equally God, why is but

one of them called God? If the bare mention of Christ, and the Holy Ghost in connexion with God will prove them to be persons, coeternal with the Father, then Paul's love must be a person coeternal with Christ, because in concluding his first letter to the Corinthians, he says, "The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus."

Paul concludes his epistle to the Romans in these words, "To God only wise, *be* glory through Jesus Christ for ever. Amen." Here he mentions Christ in contradistinction from the only wise God: but if Christ was the infinite God, and possessed wisdom of himself independently, he could not in truth be distinguished from the only wise God. If Christ were the only wise God, the sense of this text would be this, "To God only wise, *be* glory, through God only wise forever. Amen."

"For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 John v. 7. I have no doubt but that this verse is an interpolation; but even if it be genuine, it will by no means establish the common system of the trinity. It will prove that the Father, the Word, and the Holy Ghost, are one in some sense or other, but it will not prove that they are three distinct co-equal, coessential, coeternal persons. The word *equal*, nor the word *eternal*, is not in the text. If the Holy Ghost is nothing more than the spirit of God, then it cannot be a distinct person from God, any more than the spirit of a man is a distinct person from him, but as a man and his spirit are but one being, so God and his spirit are not two beings. If the Holy Ghost is not simply God's spirit, but is a distinct being from the Father, and if the word is Jesus Christ, another distinct being from the Father, then I will conclude that they are one in the same sense that Christ and his Father are one, and this the Saviour himself explains in the following passage: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in

us : that the world may believe that thou hast sent me, And the glory which thou gavest me, I have given them ; that they may be one, even as we are one ; I in them, and thou in me, that they may be perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xvii. 20.—23. From this text it appears that Christ, and his Father are one in the same sense that Christians are one with him, and with each other ; hence it is evident that their being one does not prove that they are in every respect equal with each other, because it is well known that although Christians are one in Christ, and in union and fellowship with each other even as, that is, in the same sense, that Christ and his Father are one, still they are not as great as Christ, nor in every respect equal with one another. I will now state my reasons for believing that this disputed text is a forgery.

Adam Clarke, the great Methodist commentator, who is perhaps the foremost Trinitarian Critick in Biblical literature of the present age, and whose means of information on the subject no one doubts, says "It is wanting in every manuscript of this epistle written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin : the others which omit this verse, amount to one hundred and twelve." He concludes his note on the text in these words: "Though a conscientious believer in the doctrine of the ever blessed, holy, and undivided Trinity, and in the proper and essential Divinity of our Lord Jesus Christ, which doctrines I have defended by many, and even new arguments in the course of this work, I cannot help doubting the authenticity of the text in question." See Clarke's Commentary on 1 John, v. 7.

Mr. Buchanan in his researches among the Assyrian Christians in the East says, that this text is wanting in all their ancient manuscripts. In the new translation by Campbell, Doddridge, and McNight, which has been recently reprinted by Alexander Campbell, of Buffalo, Virginia, this text is rejected as spurious.—Two considerations give this testimony great weight in my mind. The first is, that the men who made the translation, and the one that printed it in this country,

have all been famed, and I think justly, for learning and talents of the first order. The second is, that, as they were all Trinitarians, nothing but the clearest conviction of its being an interpolation could have induced them to expunge a text which had been so universally relied on to prove that doctrine.

In the improved version of the New Testament, we find the following note on this disputed passage.—“This text, concerning the heavenly witnesses, is not contained in any Greek manuscript which was written earlier than the fifteenth century. 2. Nor in any Latin manuscript earlier than the ninth century: 3. It is not found in any of the ancient versions. 4. It is not cited by any of the Greek ecclesiastical writers, though to prove the doctrine of the trinity they have cited the words both before and after this text. 5. It is not cited by any of the early Latin fathers, even when the subject on which they treat would naturally have led them to appeal to its authority. 6. It is first cited by Vigilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century, and by whom it is suspected to have been forged. 7. It has been omitted as spurious in many editions of the New Testament, since the Reformation: in the two first of Erasmus, in those of Aldus, Colinaeus, Zwinglius, and lately of Griesbach. 8. It was omitted by Luther in his German version.—In the old English Bibles of Henry VIII., Edward VI., and Elizabeth; it was printed in small types, or included in brackets; but between the years 1566 and 1580, it began to be printed as it now stands; by whose authority it is not known.”

The following text has been urged to prove the existence of a trinity. “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of *God*, and of the Father, and of Christ.” Col. ii. 2. Trinitarians think that as the Father and Son are each mentioned separately in this text, that therefore the word *God* must refer to the Holy Ghost, and hence conclude that there are three coequal, coessential, and coeternal persons in the Godhead. I do not think this text proves that there are three per-

sons in the Godhead, but even if it does, it proves nothing about their dignity, equality, nor eternity. For all this text teaches to the contrary, they may all three be of different ages and dignity.

But how do they know that the word *God* in this text refers to the Holy Ghost? The Scripture does not say so. And it appears to me that there is as much evidence to prove that it refers to Moses, as there is to prove that it refers to the Holy Ghost. Moses is called a God and a Mediator in the Bible. I think the word God in the above text alludes to the Father. A mystery is a secret. And the mystery of God, spoken of in the text is, no doubt, the calling of the Gentiles and the revelation of God and Christ, in the relation they bear to each other as Father and Son, which had been a mystery, or secret, from the foundation of the world, but as the whole Gospel plan was bottomed on that relation, it had now become necessary that it should be revealed. Hence it is first called the mystery of God, to show that the whole plan originated in him. Secondly it is called the mystery of the Father, to show that God bears the relation to Christ that a father does to a son. And, thirdly, it is called the mystery of Christ, because he is the Mediator through whom it is revealed.

Although the trinity doctrine is now popular, and a large majority of the Christians call God by the name of trinity, and triune, yet when the Jews shall be restored to their own country, and the Millennium established, "The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one." Zech. xiv. 9. If God's name shall be one, it will not be three. *Name* is generally significant of character, and if God is really a trinity of three persons, and if it is essential to the salvation of men so to believe of him, why did the prophet say that his name shall be one?

CHAPTER IV.

ARGUMENTS IN FAVOR OF A TRINITY EXAMINED.

The Trinitarians try to prove the doctrine of trinity from the Hebrew word *Elohim*, or as it is written without points, *Aleim*, which is the first word of the Hebrew Bible that is translated God. They think, that as *Aleim* has a plural termination, there must be a plurality of persons in God. But if we allow this argument, all the weight that Trinitarians append to it, it will by no means prove their system, because it may be the dual number, and of course only refer to the Father and the Son, or if it is plural, it may only mean two; besides let it be what number it may, it proves nothing about equality, nor eternity of persons.

Every scholar knows, and no Christian will deny, that *Aleim* is a scriptural name of God; therefore if the word *Aleim* means a plurality, it must signify a plurality of Gods. If the word *man* is the right name of one male person of mature age, then the word *men*, which is the plural of *man*, must signify a plurality of such person; so if the word *Al*, in the singular, signifies one self-existent God, then *Aleim*, which is the plural of *Al*, must denote a plurality of self-existent Gods, and, for any thing the word *Aleim* teaches to the contrary, that plurality of Gods may be two, three, or five thousand. But, as no pious Trinitarian will acknowledge that he believes in more than one self-existent God, they certainly must see that the argument proves too much for them, and therefore proves nothing to their purpose.

It is easy to see that this Trinitarian criticism goes as much to support the heathen Polytheism as the Romish trinity, because if there is a plurality of Gods, there may as well be thirty thousand as but three.

If God exists in three persons, and *Aleim* is the name of those three persons taken collectively, then it,

cannot be the name of either of them taken separately. Of course the whole triumvirate, or Aleim, did not send their Son to save sinners, it was only the first person of the Aleim, or trinity, that did so; nor did the Aleim, that is the trinity, die for sinners, it was only the second person of the Aleim, or trinity, that did so. If it takes the whole trinity to constitute the supreme God, then Christ, the second person, who died for sinners, must have lacked two thirds of being the supreme God.

In the Hebrew, as well as in all other languages, a King, an Emperor, or any other person of great dignity, is frequently mentioned in the plural number. Thus the King of Spain says, "*We, Ferdinand the seventh.*"—The King of France says, "*We, Charles the tenth.*" The Emperors of Russia say, "*We, Alexander,*" or "*We, Nicholas.*" Artaxerxes, the King of Babylon, speaks of himself in the plural, thus, "The letter which ye sent unto us hath been plainly read before me." Ezra. iv. 18. King Zedekiah speaks of himself in the plural, thus, "As the Lord liveth, that made us this soul, I will not put thee to death." Jer. xxxviii. 16. Christ speaks of himself in the plural, thus, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" I have never heard an advocate of this doctrine affirm that Jesus Christ separately considered, is the whole trinity; but on the contrary, they all assert that he is the second person of the trinity. If, then, Christ can speak of himself in the plural number, and still be one individual person, and not a whole trinity, why may not God the Father speak of himself in the plural, and at the same time be only one single person? In Wilson's Hebrew grammar we have the following rule relative to Hebrew nouns:—"Words that express dominion, dignity, majesty, are commonly put in the plural." Therefore the word *Aleim* being applied to any being of great dignity, is no proof that such being contains in himself a plurality of persons. The Lord applies this word to Moses, hence he says, "See I have made thee a God [Heb. Aleim] to Pharaoh."—

Exod. vii. 1. Surely Moses did not consist of three persons. The children of Heth gave the same title to Abraham; when he applied to them for a burying place, they said, "Thou art a mighty prince among us." Gen. xxiii. 6. In the Hebrew it reads, a mighty Aleim among us: notwithstanding this, Abraham was but one person.

The golden calf that Aaron made is mentioned in the plural number. "And they said these be thy Gods, O Israel, which brought thee up out of the land of Egypt." Exod. xxxii. 4, 8, 31. I now ask, were there three persons in the golden calf?

"Then the Lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their God, and to rejoice; for they said, our God hath delivered Samson, our enemy, into our hand. And when the people saw him they praised their God; for they said our God hath delivered unto our hands our enemy." Judg. xvi. 23, 24. In every place where Dagon is called God in this passage, the Hebrew is *Aleim*. Although Dagon is called Aleim, there is no probability that his worshippers regarded him as a triune God, or as a being that consisted of three coequal persons.

Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the God of the Moabites, and Milchom the God of the children of Ammon." I King. xi. 33. In each of these places, where God occurs in the English, the Hebrew is Aleim. Although the heathen believed in many Gods, we have no evidence that they thought each of them was three persons. Each of these Gods, that is here called an Aleim, was, no doubt, believed by its worshippers to be a demon, that is, the ghost of one man, or one woman.

In the above text the original is not *Aleim*, but *Alei*, the *mem* being dropped, because in each place it stands in regimine, or construction, with the following noun, but still it is the same word, and if it was not placed in regimine with the Zidonians, the Moabites, nor the children of Ammon, the Hebrew word would be literally *Aleim*. Although this is well known to every

tyro hebrean, I mention it to take away occasion from them who may desire occasion to cavil.

That the word *Aleim* does not mean a plurality of persons, is evident from the following text, "Hear, O Israel: the Lord our God [Heb. *Aleim*] is one Lord." Deut. vi. 4. If it is essentially necessary for us to believe that the Lord our *Aleim* is three persons, why did Moses tell us that he is one Lord? It is worthy of remark, that our Lord quotes this very text, and mentions the word *God*, by a singular noun in the Greek, thus: "Hear, O Israel: the Lord our God (Gr. *Theos*) is one Lord." Mark. xii. 29. If the word *Aleim* had been designed to express a plurality of persons in God, surely Christ would not have translated it by a singular noun. If it is a truth that God was six days making the heavens and the earth, Christ would not translate it three days. If Jonah was in the belly of the fish three days, the blessed Saviour would not say that he was in it but one day. If the word *Aleim* in the above text had been placed there to teach that there are a trinity of persons in God, Christ, who came to bear witness to the truth, instead of explaining it to the people, has wholly misrepresented it. A Trinitarian minister, if he would undertake to explain the text at all, would tell the people that the word *Aleim* signifies three persons in the Godhead, coequal, coessential, and coeternal; but Christ says, that *Aleim* is *Theos*, *God* in the singular, that is, "one Lord."

If it be argued that Christ spoke in Hebrew, and therefore did not translate *Aleim* by *Theos*; I answer, that his biographer, Mark, who certainly understood the Hebrew language, and his master's meaning, has so rendered the word as quoted by Christ: therefore it remains a fact, that if *Aleim* implies a plurality of persons in God, Christ has misinterpreted the word, or else Mark has misrepresented his master's speech.

If the word *Aleim* signifies three coeternal persons, there must be at least six such persons in the Godhead, because in the following passage Christ is called *Aleim* in contradistinction from another person, who is also called *Aleim*. "Thy throne, O God [Heb. *Aleim*] is forever and ever: the sceptre of thy kingdom is a right

sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, [Heb. Aleim, thy Aleim] hath anointed thee with the oil of gladness above thy fellows." Psal. xlv. 6, 7. If the word Aleim signifies a trinity, then in the above text we have one trinity anointing another trinity with the oil of gladness above their fellows, that is, I suppose, above their fellow trinities, because if they are all uncreated persons, it cannot mean above their fellow creatures. But if one of these trinities is anointed above the others, how can they all be equal?

Saint Paul, who was a Hebrew of the Hebrews, an excellent Hebrew and Greek scholar, well acquainted with the Hebrew scriptures, and also divinely inspired, translates the above text into Greek by the singular noun *Theos*, God. Thus he says, "Thy throne, O God, [Gr. *Theos*] is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, [Gr. *O Theos, O Theos sou.*] hath anointed thee with the oil of gladness above thy fellows." Heb. i. 8, 9.

If Paul knew that the word Aleim signified a plurality of persons in the Godhead, and that it is essential to our salvation that we believe so, he has handled the word of God deceitfully, and wilfully changed the truth into a lie, he has translated a plural noun, which signifies *three*, by a singular one, which only signifies *one*.

In addition to the above evidence I would observe, that in the septuagint the Hebrew *Aleim* is generally translated by the singular noun *Theos*; and is never, as I know of in that version, translated by any word that implies a plurality of persons. This proves beyond all reasonable contradiction, that the Jews did not think that *Aleim* represented a plurality of persons in God.—If the seventy Jewish interpreters, Saint Paul, Jesus Christ, and his biographer, Saint Mark, all render the word Aleim in the singular, what authority have we to say, that it signifies a plurality of persons in God?

Because the plural pronoun *us* is three or four times applied to God in the old Testament, some people have concluded that there must be three coequal, coessen-

tial, coeternal persons, in the Godhead : but I think no such conclusion can be fairly drawn from the fact, because he might say *us* with regard to himself, his son, and the rest of his spiritual family, while, at the same time, they are every one dependant on him.

If a father, who has the whole control of his family and estate, speaking in allusion to his household, should say, “ We will pitch our crop,” or “ We will sell our produce,” it would by no means prove that he thinks any members of his family are as great as himself. If a head workman says to his hands, let us do this, or that work, he does not mean by such language, that each of the hands is equal in authority to himself.— Christ called himself and his Father *us* and *we*. Praying to his Father for his disciples, he says, “ That they may be one in us.” And that “ They may be one as we are one.” If Christ uses plural pronouns with regard to the Father, why may not the Father use them with regard to the Son, and yet at the same time mean to express no equality by the phrase ?

When he said, “ Let us make man ;” Gen. i. 26, he probably spoke to his Son, because the scripture inform us, that God created all things by Jesus Christ. When he said, “ Let us go down and there confound their language ;” Gen. xi. 7, and when he said, “ Whom shall I send, and who will go for us.” Isai. vi. 8. He probably alluded to his Son and other heavenly messengers, whom he employs to execute his purposes ; for at the time he spoke the last of these passages, he was surrounded with the seraphims of glory. And after all I am not certain but that Christ himself made these expressions.

From the evidence I have brought, it is clear that the application of plural pronouns to God was never designed to teach that he consists of three persons.

Here it should be observed, that although there is not one plural pronoun applied to God in the New Testament, and perhaps not more than four in the old ; yet he is pointed out in the holy Bible by more than ten thousand singular ones. Therefore if the proof of three persons in God must rest on the numbers of the pronouns that are applied to him in the scripture, the evi-

dence will be against it in a proportion of more than two thousand to one.

If the trinity doctrine is an essential article of the Jewish religion, why is it not mentioned in the old Testament? And why has it happened that not one Jewish writer of any age can be produced, that has advanced or advocated the doctrine? It is certain that many Jewish writings of great antiquity are extant, and it is equally certain that ever since the doctrine of the trinity was invented, its believers have had access to those writings; and yet, notwithstanding all this, they, as far as I am informed, have never been able to produce one book written by a Jew in favor of the trinity. If the Jews had believed the doctrine, they surely would have taught it in their writings. Ever since the trinity doctrine was generally received among Christians, its advocates have taught it more or less in nearly all their religious books. Is it not reasonable to suppose that if the Jews were Trinitarians, they would have expressed it some where in their writings? The supposition that they would for many centuries be engaged in writing books on religion, and uniformly leave out of all their writings an important doctrine, the belief of which they thought was essential to salvation, defies credulity.

If God is a trinity of three persons, and Jesus Christ is the supreme God, he of course must be three persons. If God the Father exists in a trinity of three persons, and the Son and Holy Spirit are both God in the same sense that the Father is, then each of them must also consist of three persons, and if so, there must be nine persons in the Godhead, because three times three are nine. If to escape the absurdity of nine persons in the Godhead, it be argued that the Son and Holy Spirit are each but one person; I will then ask if God, our heavenly Father, is also but one person? If you answer yes, I shall conclude that you have renounced the doctrine of three persons in God the Father, but if you say the Father consists of three persons, but that the Son and Holy Ghost are each but one person, then you must believe that the Father is three times as great as either of the other two. This destroys the equality of

the Father and Son, and runs into the doctrine of five persons in the Godhead, because three in the Father, and one in the Son, and one in the Holy Ghost, make five. If it be argued that either Father, Son, or Holy Ghost, taken separately, is but one person, and that when they are taken collectively they are three persons, then if no *one* of them consists of three persons, the conclusion is irresistible that neither of them is identically the same with either of the other two, but must all be distinct from each other. If the supreme God consists of three persons, and Jesus Christ is but one person, he is but the third part of the supreme God. The same may be said of the Father and Holy Spirit; if the Almighty God is three persons, and each of them but one person, then each of them is two thirds less than the Almighty God. But if Father, Son, and Holy Ghost, each one separately considered is three persons, then there must be nine persons in the Godhead. Let Trinitarians take hold of which horn of this dilemma they choose, it will oblige them to deny that God is either supreme or infinite, because no being can be supreme who has two equals, nor infinite who consists of either three or nine equal parts.

PART IV.

THE SCRIPTURE DOCTRINE OF JESUS CHRIST.

CHAPTER I.

TO PROVE THAT CHRIST IS A DISTINCT BEING FROM GOD, AND
THAT HIS POWER IS DERIVED FROM THE FATHER.

The blessed Jesus says, "All things are delivered unto me of my Father." Mat. xi. 27. Luke x. 22. If he was the supreme Being, and the original owner of all things, how could he say in truth, "All things are delivered to me of my father?" He did not say, all things are delivered to me of myself, nor did he say that one of his natures had delivered all things to another of his natures: but he spoke as the Son of God, and if it is certain that the Son of God spoke those words, it is equally certain that he is dependant on the Father for all things.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18. If Christ was the eternal Father and the supreme God, then every one had seen the eternal Father and supreme God, that had seen Christ. This shows that they are two distinct beings, because if Father and Son were only different names for the same being, it would be impossible to see one without seeing the other. If your name is John Adams,

I cannot see John without seeing Adams, because John is Adams. If God's name is both Father and Son, then I cannot see the Son without seeing the Father, because the Son is the Father.

As John the Baptist was sent to announce the coming of Christ, and prepare the way before him, it would be well for us to attend to his testimony in the following verses : "He that cometh from above, is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all." John iii. 31. I think John here clearly shows that Christ existed in heaven before he came into this world ; because, if by coming from above, and from heaven he only meant, that the Saviour was commissioned and sent by God, he might have said the same of himself, for he was as really commissioned and sent by God, as Christ was. But contrasting himself with his Lord, he said that he was of the earth, and earthly, but that Christ came from above, from heaven, and was therefore above all. Verse 34. "For he whom God hath sent speaketh the words of God ; for God giveth not the Spirit by measure *unto him*." As sure as this text is true, Christ is not the supreme God : because, how could the supreme God send himself ? or give the Spirit to himself ? The idea of giving the Spirit of God to the supreme Being, is too absurd to need refutation.

In verse 35th of the same chapter, John says, "the Father loveth the Son, and hath given all things into his hand." As sure as John has told the truth, all the power the Son of God has, was given to him of his Father. It will not do to say that it was Christ's human nature to whom the Spirit was given, and into whose hand all things were given, because John says, they were given to that Son of God, who came from above, from heaven ; and it is evident that Christ's human body did not come from above ; that is, from heaven, any more than John did. In these verses John was teaching his disciples what they should believe respecting his Master ; and I now ask the reader, whether he thinks that John's disciples took up the idea from this discourse that Christ was the supreme self-existent God ?

When Trinitarians attempt to prove what they call the supreme deity of Jesus Christ, they always proceed on the assumption that he is both the supreme God and a real man; thus instead of proving they assume the main point in dispute, and then argue from it as though it were an admitted, or a self-evident fact. When they have taken this position, they refer all the passages which represent him as a being inferior to, or distinct from God, to his human nature, and still persist in their unproved opinion that he is the supreme Being. A little comparison will illustrate the course they take. If I should assert that in the late war, General Harrison was both commander of the North-Western Army, and President of the United States, and you, in order to disprove this assertion, would show a number of official documents, written both by the President and the General, which not only represent them to be distinct persons, but also affirm that the General was inferior to the President, and received all his power from him; and then to obviate this evidence, I should assert that as General Harrison he was inferior to the President, and distinct from him, but as President he was in all respects equal to the President, I would argue exactly as the Trinitarians do in this controversy. I can bring from the history of the war, and from the official documents in the war office, just as good evidence to prove that General Harrison was president of the United States, as the Trinitarians can bring from the Bible to prove that Jesus Christ is the supreme God.

To prove that Christ is God, they quote those passages of scripture, which ascribe the same offices, attributes and works to him that are in other parts of the book ascribed to God, and hence conclude that he must be God. And to prove that General Harrison was President, I can bring forward documents that ascribe the same office attributes, and works to him, which other parts of those documents ascribe to the President, and hence conclude that he was undoubtedly the President of the United States. The history of the late war, and the official documents in the war office show that the President was commander in chief of all the armies of the United States, and those documents ascribe to him the attributes of wisdom and fortitude, and

also show that he whipped the British at the battle of the Thames ; but as the same writings affirm that General Harrison commanded the North Western army, that he possessed the attributes of wisdom and fortitude, and beat the British at the battle of the Thames, I might therefore contend that he must have been the President.

And if any one should oppose to this argument a letter written by Harrison, in which he acknowledged that he received all his power from the President, and that he was inferior to him, I could reply that he spoke this in reference to his inferior office, that as *General* Harrison this was true, but as *President* Harrison it was not true.

Most Trinitarians affirm that the Godhead and manhood being united in the person of Christ, he was, therefore, both God and man in the highest and fullest sense of these words. The Presbyterian Confession of Faith says, that when the Godhead and manhood were united in the person of Christ they never were to be separated ; but it appears to me that when he died, they must have been separated, or else the divinity must have died as well as the humanity.

If this doctrine be true, then that very individual person, who is the supreme God, is in reality a man. If I should say of a human being that he is a large man six feet high, and sixty years old, and yet, at the same time, but a little infant three days old, it would not be so wide of the truth, as to say that the supreme God is really and properly a man ; because there is a greater disparity between God and a man, than there can be between any two finite beings.

God is a being, and a man is a being, and if Jesus Christ is very God, and, at the same time, very man, then he must be two distinct beings, one of whom is infinitely superior to the other. To say of an animal that it is really and properly a gnat, and at the same time really and properly an elephant, in the fullest and highest sense of these words, would not be more unreasonable, nor so far from the truth ; because the smallest insect is not so much inferior to the largest animal, as any creature is to the infinite God.

This doctrine is equally opposed to reason and scripture. The scripture says, " God is not a man that he should lie ; neither the son of man that he should re-

pent." Num. xxiii. 19. "The strength of Israel will not lie, nor repent, for he is not a man." 1 Sam. xv. 29. "I will not return to destroy Ephraim, for I am God, and not man." Hos. xi. 9. If Christ is the supreme God, and is as really and properly a man as he is a God, then it is just as untrue to say he is God and not man, as it would be to say that he is a man and not God.

If it be argued that as these passages were written before the incarnation of Christ, they were then true, but that he has become a man since they were written; then it will follow that the supreme being has changed, and since the days of Augustus Cæsar assumed a nature, and become a being infinitely inferior to what he was before. Previous to that time he was simply and purely God, infinite in all his perfections; but since then, he has become as really a created finite man, as he is an uncreated infinite God. If Jesus Christ is but one being, he cannot be a God and a man both, because they are two as distinct beings as ever existed. If it be argued that he is not really both God and a man, but that he only has the nature of them both, then I answer that every human being, who has received the Spirit of God, and has the divine law written on his heart, has the nature of both God and man. Peter says, "Whereby are given unto us exceeding great and precious promises; that by those ye might be partakers of the divine nature." 2 Pet. i. 4. But the divine and human nature both being united in the Christian, does not make him both God and a man.

If Christ is really and properly the supreme God, and at the same time, really and properly a man, and yet but one individual being, then he must be both a created and an uncreated being. He must know all things but not know all things. He must be in every sense of the word an independent being, and, at the same time, in every sense of the word, a dependant one. He must, independently of all other beings in the universe, be able to do every thing he pleases, and at the same time not be able of his own self to do any thing. If Christ is the supreme God, he is the Creator: if he is a man, he is not the Creator. If he is a man he is a finite being; if

he is the supreme God, he is not a finite being. If he is both God and man, and yet but one person, then he is what he is not, and is not the being that he is.

If a certain person is a man, and at the same time a Turk, then a Turk must be a man ; so if Christ is God in the highest sense of the word, and, at the same time, a real man, then a man must be God.

Christians may, without examining into this subject, admit that Christ is God and man, both in one person, but as soon as they attentively consider the subject, they must see that it is just as impossible for one person to be God and a man both, at the same time, as it is for an animal to be an ant and an ox both at once.

It is impossible to believe the testimony that says Christ is both God and man in one person, because it furnishes as much evidence to prove that he is neither God nor man, as it does to prove that he is both : because when I say that a person is a man, I as clearly affirm that he is not God, as if I should state in direct words that he is not God ; and when I say of the Almighty that he is the supreme God, it is as clear a denial that he is a man, as can be made in human speech.

Testimony, which flatly contradicts itself, never can be relied on as evidence by rational beings.

If a man should swear that although he was not born till after the Revolutionary war was over, yet he had served in that war five years, as a soldier under Washington, such testimony instead of proving that he has a right to a pension as a soldier of the Revolution, would only prove that he is unworthy of credit. Just so the testimony, which affirms that the individual person of Jesus Christ is the uncreated, infinite, independent God, and, at the same time, a created, finite, dependant man, only proves itself unworthy of belief.

We receive the Bible as God's word, because it contains the evidences of truth, and we reject the Alcoran, because it lacks them ; but if all the contradictory propositions involved in trinitarianism were literally stated in the New Testament, it would be almost as incredible as the Koran. To say that the individual person of Christ is the supreme independent God, who existed from all eternity, and at the same time a real man that

never existed till the reign of Augustus Cæsar, is as palpable a contradiction as I recollect to have seen in the writings of Mahomet. A wise and just God never can require his creatures to believe both sides of a proposition which appears to them to contradict itself; because, if he does, he requires them to believe that to be true, which at the same time they are obliged to believe is false. If God should require me to believe that the individual person of Christ is an uncreated, self-existent, independent being, and also require me to believe, at the same time, that the same person is a created dependant being, he might as well require me to be in New York and in London at the same time. It would be requiring me to believe and disbelieve the same proposition at the same instant. Such a requisition would lay me under as much obligation to believe that Christ is neither God nor man, as to believe the one or the other, because if he should bid me to believe that Christ is a created dependant person, it would be most positively forbidding me to believe that he is an uncreated independent person. To tell me I must believe that Christ is a self-existent uncreated God, is clearly telling me that I must not believe that he is a created dependant man. To order me to believe any thing, is the same as to order me not to believe the reverse of it. If God should order me to travel due North and due South, at the same instant of time, and then send me to hell because I did not continue to travel both these courses every moment of my life, it would just about be as reasonable, as to send me to hell for not believing, at the same instant of time, that Christ is an uncreated, self-existent person, and a created dependant person. But as I have already observed, these contradictions are corruptions of Christianity, and cannot be found in the Bible.

It has been said that the two most incredible things recorded in the New Testament are the miraculous conception of Christ, when considered with a view to his pre-existence, and the resurrection of the human body: but it appears to me that there is nothing more unreasonable, contradictory, or incredible in either of them, than there is in any other miracle. It is just as

easy for God to make a woman conceive a child without a natural father as with one. And it was quite as easy for God to prepare a body for the pre-existent Christ, and clothe him with it, as it would have been for him to invest the human body of Christ, with a spirit that got its existence at the same time the body did. And it is altogether as reasonable that God should raise our bodies from the grave, as that he could make Adam's body out of the dust of the earth, or Eve's out of Adam's rib.

Here I think it proper to state, that although I firmly believe in the miraculous conception, and the pre-existence of Christ, and the resurrection of the human body, still I do not think that a belief of either or all of them is essential to salvation. Although I regard them as important truths, I think a man might be so far mistaken as to reject them all, and still be a christian. The essentials of Christianity are comprised in a small compass. I think we should extend our christian fellowship to every one that takes Christ for a Saviour, and is moral and harmless in his behavior, and kind to his fellow creatures. And the people who do so should be treated as Christians without regard to how they may explain any text of scripture, or to what convictions or comforts they may have felt in their own minds : because no matter how great an experience a person may have, it will not do to depend on it for salvation.

As faith and obedience are the conditions of salvation, the man who professes faith and obeys the gospel according to the best of his knowledge, should always be treated as a Christian.

I know some Christians think that this would be opening the door of the church too wide, but I think it would be making it narrower than many professors make it in our days, because if none but harmless, moral, benevolent people were admitted to church membership, a great many that are now in churches would have to be excluded.

CHAPTER II.

(*The same subject continued.*)

As Christ is the "*faithful and true witness*," his own testimony must be the surest guide to a correct knowledge of his person and dignity.

According to the eighteenth verse of the fifth chapter of John's testimony, it appears that the Jews were so full of prejudice and hatred against Christ, that they accused him with making himself equal with God, and wanted to kill him, merely because he said he was the Son of God. But in the next two verses he positively denies the charge in the following words, "Then answered Jesus, and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things, that himself doeth : and he will show him greater works than these, that ye may marvel."

If Christ had been equal with God in the fullest sense of the word, he would not have denied it, because it is not likely that the supreme Being would deny his own power and dignity, for fear the Jews would throw stones at him. It is probable that the Saviour had two motives in correcting their mistake ; one was to keep them from thinking that he claimed equality with God, and the other was to escape out of their hands ; because the proper time for him to lay down his life had not then come. If the Son could do every thing of himself, he would not have said that he *could do nothing of himself*. If he was infinite in wisdom, he would have had too much regard for the truth, to have said that his Father would show him greater things than he then knew. In the 22d and 23d verses of the same chapter he says, "For the Father judgeth no man, but hath committed all judgement unto the Son ; that all *men* should honor the Son, even as they honor the Father, he that honor-

eth not the Son, honoreth not the Father, which hath sent him." If I should say that the President of the United States judgeth no man in Michigan Territory, but that he has committed all judgement, in that country to a supreme Judge, and ordered that all the people in that jurisdiction should honor the Judge while he is acting in his official capacity, even as they honor the President, and also assert that such as refuse to honor him, refuse to honor the President who appointed him, it is not probable that any rational man would take up the idea from such a statement, that the Judge was either the President, or a person in all respects equal to him. As sure as the Son of God has power to judge the world, he received it from his Father, because he says so, and he would not tell a falsehood.

In verses 26 and 27, he says, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the son of man." Here the blessed Saviour does not draw a distinction between a divine and a human nature in himself, and say as my divine nature has life in itself, so it has given to my human nature to have life in itself, but he draws the distinction between the Son and the Father; and as sure as he told the truth, both the life and the authority of the Son of God were given to him by his Father. Besides, that being to whom all judgement was committed, who is able to quicken whom he will, and has authority to judge the world, cannot be nothing but Christ's human body, but must be the Son of God in his most dignified character, yet in that very character he received his life, and his authority to execute judgement, from his Father. If those passages do not prove that he derived his existence and authority from God, they do not prove that he is a person of dignity, or that he has any existence at all.

In the 30th verse he says, "I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because, I seek not mine own will, but the will of the Father, which hath sent me." Trinitarians may call me an infidel for saying Christ is a dependant being, but I have a better opinion of my blessed Lord,

than to think he would say, "*I of mine own self can do nothing,*" if he knew at the same time that he could, *of his own self*, do every thing he pleased. It will not do to say that in this text he only spoke of his human body, because he was speaking of himself in his most dignified character as judge of the world; hence he says in the same verse, "As I hear, I judge, and my judgement is just, because I seek not mine own will, but the will of the Father, which hath sent me." From this passage we learn the following things: 1. That Jesus Christ as judge of the world, can of his own self do nothing. 2. That he was sent by God the Father. 3. That he has a will distinct from the Father's. The supreme God could not send himself, nor could he have a will distinct from his own will.

Peter says, "God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him." Acts x. 38. This text shows that he is a distinct being from God the Father, because it says, "*God was with him.*" If any person should assert that Moses was the Angel of the covenant, I would bring a text that says, he was with the Angel in the mount, at the time he received the covenant, and that would prove that he and the Angel were two distinct beings: so when Peter says that God was with Christ, it proves that they are two distinct beings.

In this text Peter does not scruple to say, that God anointed the Saviour with that holy spirit and power by which he wrought his miracles. If a preacher in a Trinitarian church in the present day, should state in as plain terms as Peter has done, that Christ derived all his power to work miracles from God, he would, no doubt, be charged with heresy.

CHAPTER III.

ANCIENT OPINIONS OF CHRIST.

The people, who lived contemporary with Christ, heard his discourses, saw his miracles, and conversed with him, had the best opportunity to form correct ideas of his person and dignity : therefore it will be well for us to attend to their testimony on the subject. Nicodemus said unto him, " Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him." John iii. 2. No doubt, Nicodemus felt disposed to ascribe to his Master all the honor he thought was due to him : yet he only called him a man, and a teacher sent from God ; and plainly shows that in his opinion Christ's power to work miracles was derived from God ; hence he says, " For no man can do these miracles that thou doest, except God be with him." When the Jews accused him of making himself equal with God, he flatly denied it, and said that the Son could do nothing of himself, but when Nicodemus said he was a man, and a teacher come from God, he just let it go so. By saying that God was with him, and that he came from God, it is evident that the Ruler thought he was a distinct person from God. If the Saviour knew that to believe in a trinity, and that Christ is the supreme God, were essential to salvation, he, no doubt, would have told Nicodemus so ; but he did not say to him, verily, verily, I say unto thee, except a man believe in a trinity of three coequal persons in the Godhead, he cannot see the kingdom of God. But he promptly told him that, " Except a man be born again, he cannot see the kingdom of God." If a person like Nicodemus, under deep concern about his salvation, should enquire of an honest hearted Trinitarian preacher what he should do to be saved, and like Nicodemus say he believed that Christ was a man who derived all his power from God, would not the preacher feel conscience bound to correct the

supposed error? especially if he knew he could do it with a word? Christ was not regardless of what Nicodemus should believe concerning him, because in the same conversation he informed him that he (the Son of man) came down from heaven.

The man whose eyes Christ had opened gave it as his opinion, that he was a prophet; and after the Jews cast him out of the synagogue for that belief, Christ informed him that he was the Son of God. See Joh. ix. 17, 35, 36, 37. Now, if the Saviour knew that it was essential to that poor man's salvation to believe that he was the supreme God, why did he not tell him so? He well knew, that the man did not believe that he was the supreme God, because he had just before told the Jews that he believed the man who opened his eyes was a good man and a prophet. I suppose if almost any Trinitarian preacher would undertake to instruct a new convert in what he should believe concerning Christ, he would tell him that he must believe something about him more than that he is just simply the Son of God.

When Jesus fell in with the two disciples on their way to Emmaus, and asked them what manner of communication they had as they walked, and were sad; they frankly told him their opinion of Jesus of Nazareth, viz. that he *was a prophet mighty in deed, and word, before God and all the people*. When Trinitarians undertake to tell an inquiring stranger, who Christ is, their consciences oblige them to say that he is the supreme God, but the doctrine that the Jews murdered the supreme God was not at that time believed among the disciples of Jesus.

If those disciples knew that Christ was the supreme God, they must have misrepresented him wilfully, because when they told the supposed stranger that he was a prophet mighty in deed and in word, they knew that it would convey the idea that he was a man and not God.

“When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, whom do men say that I, the son of man, am? And they said, some say that thou art John the Baptist: some, Elias; and

others, Jeremiah, or one of the prophets. He saith unto them, but who say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. xvi. 13, 14, 15, 16, 17.—Here the Saviour pronounces Peter blessed, because he believed that Jesus was the *Christ, the Son of the living God*. I now ask what authority have Trinitarians to pronounce us unsound in the faith respecting Christ, when we believe of him exactly as Peter did?—There is hardly a Trinitarian Church in all my knowledge, but would turn a man out of meeting unless he believed something more respecting Christ than Peter did. In the above passage, Christ was settling among his disciples the disputed question about *who he was*, and if it had been proper for them to believe in a trinity, or to believe that he was coeternal with his Father, or that he was the supreme God, he would, no doubt, have told them so. While we have that faith, for which Jesus blessed Peter, let men condemn us for not believing more, but our business is to pray for them, and go on our way rejoicing.

That Peter was sound in the faith respecting the Saviour, appears from the following testimony of John: And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John. xx. 30, 31. John does not say, "These are written that ye might believe there are three persons in the Godhead." Nor does he say, "These are written that ye might believe that Jesus is the supreme God." But he says, "These are written that ye might believe that Jesus is the Christ, the Son of God:" therefore all who believe that Jesus is the Christ, the Son of God, are sound in the faith respecting Christ; they believe of him the very things that John's testimony was written to make them believe.

This text proves that faith is the act of the creature, and that it is the privilege and duty of every one who hears the gospel, to so believe in the Saviour as thereby to have life through his name. But if it is impossible for men to believe till after God quickens them, imparts to them this eternal life, and gives them faith directly from heaven, then God has missed his aim. He inspired John to write this book that men might believe, but if it is not sufficient to enable them to believe, it does not answer the purpose for which it was written.

Christ says, "I proceeded forth, and came from God; neither came I of myself, but he sent me." John viii. 42. If Jesus Christ was the supreme God this text would be the same as to say, "I proceeded forth, and came from myself; neither came I of myself, but I sent myself."

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." This text shows that he and God are two distinct beings, because no being can come from himself, nor go to himself. It also proves that he is dependant on God for all his riches and glory, because if he had been the supreme God, nothing could have been given to him but what was already his own. It will not do to say, that he spoke all this in allusion to his human nature, because it was the very person that proceeded forth and came from God, into whose hands the Father had given all things. His humanity was made of a woman, and did not proceed forth from God.

Jesus said to his disciples, "I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go unto the Father." This text proves at once Christ's pre-existence with God, and his distinct existence from him. It proves his pre-existence, because it shows that he came into the world when he came from God, in the same sense that he went out of the world when he went to God: and if it will not prove that he existed personally with God before he came into the world, it will not prove that he has a real existence with him now, since he has left the world. It proves his distinct existence

from God, because, if he was that very God, he could neither come out from him, nor go back to him. It will not do to say that this distinct being was his humanity, for the person here spoken of, was with God before he came into the world, and consequently before the humanity existed.

In a solemn prayer to his Father, Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. Here the blessed Jesus has asserted that his Father is the only true God, in contradistinction from Jesus Christ, whom he had sent. If it was the only true God that was praying to himself in this text, the sense or rather the nonsense of the text would be about this, "This is life eternal, that they might know myself, the only true God, and Jesus Christ, who is also myself, and likewise the only true God, whom myself hath sent." Were I to say, "This is the happiness of the British subjects, that they know, and obey George the fourth, the only true King of Great Britain, and the Prime Minister whom he hath appointed," I would not, by such form of speech, more clearly deny that the Prime Minister is the only true King of Great Britain, than Christ has in the above passage denied that he is the only true God.

In the fifth verse of this chapter he says, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." If the Saviour never existed till he was born of the Virgin, he could have had no glory with his Father before the world was. Some people say, that as many a child had an estate with his father, that is, in his father's hands, before he was born, so all that Christ meant in this prayer was, that the Father should give him that glory which was laid up for him with God, before he or the world existed. This interpretation seems to me to be forced and unnatural; because when he says to the Father, "*Glorify thou me with thine own self,*" he certainly expresses a wish to be associated with God's person: for the phrase, *thine own self*, must mean *thy person*: it cannot mean thy property, thy riches, or thy blessings. When this prayer was answered, he was

seated with his Father in his throne, he was taken into personal association with God ; therefore he must have enjoyed that personal glory with the Father before the world was. It would hardly be proper for a child to ask for that enjoyment of his father's company which he had before he was born.

This text proves, that Christ is distinct from, and dependant on God ; because if he was not, he could not pray to God, nor receive any glory from him. It will not do to say, that it was the human nature that prayed to the divine nature, and depended on it for glory, because it was that Being that existed with God before the world was, that prayed to God as a dependant, and his human body did not exist before the world was.

If Christ is the supreme Being, and the only God in the universe, the sense, or rather the folly of the above passage, would be about this, " O myself, glorify thou me with mine own self, with the glory which I had with myself before the world was." In the eighth verse of this chapter, he says to his Father, "*I came out from thee :*" and in the thirteenth verse he says, "*And now come I to thee.*"

These texts shew that he came from the Father, in the same sense that he went back to him. If he had no personal existence with the Father before he came, he has none now, since he went back to him. If his *coming out from the Father* only means that God gave him an existence and commissioned him, then his *going back to the Father* must mean that God has taken him out of commission and out of existence.

CHAPTER IV.

PASSAGES OF SCRIPTURE THAT PROVE THE SON IS NOT SO
GREAT AS HIS FATHER.

“Blessed be the God and Father of our Lord Jesus Christ.” Ephes. i. 3. We all think it would be improper to say the supreme Being has a God and a Father. “That the God of our Lord Jesus Christ, the Father of glory ; Ephes. i. 17. If Christ is the supreme Being, he can have no God, but must, himself, be the Father of all glory ; In this text his God is, in contradistinction from him, mentioned as the Father of all glory, therefore he cannot be the supreme Being.—“I ascend unto my Father, and your Father, and to my God, and your God.” Joh. xx. 17. Every person is inferior to, and dependant on his God ; and so was he who had just conquered death, and was then about to ascend in triumph to his God.

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comforts.” 2 Cor. i. 3. Here the Father is mentioned as the original source of all mercies and comfort, and that too in contradistinction from our Lord Jesus Christ. But if Christ is the supreme God he must be the original source of all mercies and comfort. “The God, and Father of our Lord Jesus Christ, which is blessed forever more.” 2 Cor. xi. 31. Blessed be the God, and Father of our Lord Jesus Christ.” 1 Pet. i. 3.

The following passages show that Christ’s authority is derived from his Father. “According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things

under his feet, and gave him to be head over all *things* to the church." Eph. i. 19, 20, 21, 22. Here Christ is described in his most dignified state; yet Paul affirms that all this dignity was conferred on him by his God, whom he mentions in the seventeenth verse of the same chapter. It would be very improper to say God raised the supreme Being from the dead, gave him might, dominion, &c. &c. If this text does not prove that Christ's greatest power and dignity were *given to him*, it will not prove that he has any power or dignity.

That Christ is a dependant Being, is as clearly proved from scripture, as that he is a person of great power and dignity: the two doctrines must stand or fall together, the same scriptures support both.

"I appoint unto you a kingdom, as my Father hath appointed unto me." Luk. xx. 29. Here he shows, that he was as much dependant on God for his kingdom, as his disciples were on him for their kingdom.—Christ says, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers :) even as I received of my Father." Rev. ii. 26, 27. This text shows that his disciples will receive from him power over the nations, *even as* he received it of his Father. The same language is used to show his dependance on the Father, that is used to show the dependance of his disciples on him. Peter says, "He [Christ] commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead." Act. x. 42. If this text does not prove that he derived his authority to judge the quick and dead from God, it does not prove that he has any such authority.

"Because he hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; *whereof* he hath given assurance unto all men in that he hath raised him from the dead."—Act. xvii. 31. "In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." Rom. ii. 16. "He which raised up the Lord

Jesus, shall raise us up also by Jesus." 2 Cor. iv. 14. In all these passages the Saviour is mentioned as an instrument through, or by whom God will raise the dead and judge the world.

Christ says, "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Joh. x. 17, 18. The person who spoke this could not be the supreme God, because the idea of the supreme God having a Father, being commanded, and laying down his life, is too absurd to need refutation. In the last mentioned text, Christ frankly acknowledges that his authority or power to lay down his life and take it again, was received from his Father.

Christ speaking of his sheep says, "My Father, which gave them me is greater than all." John x. 29. If the Saviour had been in all respects as great as his Father, he could not have spoken these words in truth.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." John xi. 21, 22.

If Martha had thought her Lord had unlimited power of himself, she would not have requested him to ask God to raise Lazarus. In the 27th verse of this chapter, she said unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Here Martha undertook to tell what she believed about Christ, and it is exactly what I believe. She did not say he was the supreme God, but still she was sound in the faith. When the blessed Jesus came to the grave of Lazarus, he addressed his Father in language well calculated to make the spectators believe that he was sent by his Father, and dependant on him for that power by which he wrought his miracles. "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always : but because of the people which stand by I

said it, that they may believe that thou hast sent me." John xi. 41, 42.

When he fed the multitude with loaves and fishes, he showed his dependance on God by looking up to heaven when he blessed, and brake them." Mat. xiv. 19. Mark vi. 41. Luke ix. 16.

"Christ says, the word which ye hear is not mine, but the Father's which sent me." John xiv. 24. The supreme God would speak his own word; he could not be sent to speak the words of his Father, because he has no Father, nor is it possible for him to be sent.— "And as the Father gave me commandment, even so I do." John xiv. 31. Now I ask, how could the infinite God obey commandments? "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." John xiv. 28. Here he does not distinguish between two natures in himself, and say one of them is greater than the other, but he draws a distinction between himself and his Father, and says, "*My Father is greater than I.*" If the blessed Jesus had known that he was coeternal, coequal, and coessential with his Father, he would have had more regard for truth than to have said his Father was greater than he.

Some good people think they honor the blessed Jesus by saying that he is as great as his Father, but I think it would be more honor to him, and ourselves too, to believe and obey him, than to contradict him.

When God delivered the law on Mount Sinai, the Jews were afraid and said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Exod. xx. 19. When Moses prophesied of Christ, he reminded the Jews of their desire not to hear God speak. He said "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desirest of the Lord thy God in Horeb, in the day of the assembly, saying, let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, they have well spoken. I will raise them up a prophet from among their brethren,

like unto thee, and will put my words in his mouth : and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Deut. xviii. 15, 16, 17, 18, 19. Here notice, the Jews had expressed their desire that God should not speak personally to them, and their lawgiver in the above text told them that God had granted that desire, and would, instead of speaking to them in his own person, raise them up a prophet like Moses, into whose mouth he would put his words, and whom he would command what to speak. Saint Stephen and the Apostle Peter, both affirm that this prophet is Jesus Christ. Hence the conclusion is irresistible, that Christ is not the supreme Being, but a prophet like Moses, sent to speak God's word to mankind, and be a Mediator between him and them, as Moses was between him and the Jews. Although this scripture affirms, that Christ is a prophet like Moses, it by no means proves that he is no greater than Moses. Another text informs us, that he is as much greater than Moses as a man is greater than a house which he has built.

After our blessed Lord was raised from the dead, he said to his disciples, "All power is given unto me in heaven and in earth." Mat. xxviii. 18. If this text does not prove that all his power is derived, it does not prove that he has all power. The very passages that ascribe to him the greatest power and dignity, prove that he is dependant on God for the same.

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke ii. 52. The infinite God cannot increase in wisdom, nor in the favor of God; but a dependant being can do both.

If the blessed Saviour had known as much as his Father, he would have known when the day of judgement is to be ; he says, "But of that day and that hour knoweth *no man*, no, not the angels of heaven, but my Father only." Mat. xxiv. 36. "But of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii. 33. Some commentators affirm that this passage

should be understood thus : "Of that day, and that hour, no man maketh you to know, no, not the angels which are in heaven, neither the Son, but the Father." If this interpretation be correct, then the Father has made us to know when the day of judgement will be.— But as the text does not say so, and as the Father has not made us to know when that day will be, I must regard the explanation as an evasion of the truth : and it, in my opinion, requires a good deal of charity to believe that such an explanation would satisfy a well informed christian.

Some people say he spoke this in allusion to his human nature, but it seems to me that if the Son of God has a finite and an infinite nature, and by the former cannot discover the day of judgement, but in virtue of the latter is equal in knowledge to his Father, and knows when that day will be as well as he knows, he has been guilty of a shameful prevarication, because he has asserted, unequivocally, that he does not know it. If one of my eyes was too weak to see a letter, and the other sufficiently strong to read the smallest print, and I should, without any reserve, assert that I cannot see to read, it would be a falsehood : and if I should say, I only meant that I could not see to read with my weak eye, it would still be a prevarication, because if I can read, I ought not to deny it. If the Son of God knew when the day of judgement will be, whether he obtained that knowledge by a human or a divine faculty, he could not tell the truth when he said he did not know it.

I have been accused of holding doctrines dishonoring to the Son of God, but I think the best way to honor the blessed Saviour is to believe and obey him. It can be no honor to Christ to disbelieve his words, and represent him as a much greater and older person than he is.

If I have erred in saying he is inferior to, and dependant on God, that his wisdom is limited, and his power derived, he has led me into those errors ; because he has said, "*I can of mine own self do nothing.*" "*My Father is greater than I.*" He has denied that he knew when the day of judgement will be, and as-

serted that *all power in heaven and earth was given to him.*

His very name proves that he is a subordinate being. He is called the Christ, which signifies the anointed; and certainly it would be very improper to say that the supreme God was anointed.

“God, who at sundry times, and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, &c.” Heb. i. 1, 2, 3. We are always dependant on ancestors, or benefactors, for what we possess by heirship. If Christ had been the original Creator and owner of *all things*, he could not have been appointed heir of all things: the infinite God cannot be an heir, nor receive appointments.

Every one knows that the image of a person is not the person's self. From this text, it is as clear that the person of Christ is not the person of God, as that the image or statue of Washington is not Washington.

“I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” Dan. vii. 13, 14. From this passage it appears that Christ received his kingdom from God; and the following text proves that he will give it back to him. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he hath put all things under his feet. But when he saith, all things are put under him; *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.” 1 Cor. xv. 24, 27, 28. These

passages show, beyond doubt, that Christ is dependant on God, and distinct from him ; because the supreme, infinite God, could not receive the kingdom from God, nor give it back to God, nor be subject to God. When it is said of Christ that all things are put under him, it is manifest that he is excepted, which did put all things under him, that is, the Father who put all things under Christ is not also under him. As Pharaoh set Joseph over all Egypt, but not over himself, but told him, "I only in the throne will be greater than thou," so the Father has put all things under Christ, while he himself is over him.

"And now, saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said it is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Isa. xlix. 5, 6. Here observe, the person speaking acknowledges that the Lord formed him to be his servant, and then exclaims, "My God shall be my strength." That this person is Jesus Christ, appears from the following scripture ; "For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts xiii. 47. I now ask if it is any how probable that from such prophecies as these, relative to their Messiah, the Jews would form the idea that he was coequal, coessential, and coeternal with the supreme God ?

The Holy Scriptures ascribe to the Saviour, humility, prayer, tears, fear, obedience, and sufferings ; no one of which is applicable to the infinite, self-existent God, "Who in the days of his flesh, when he had offered up prayers, and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things which he suffered ; and being made perfect, he became the author of eternal Salvation unto all them that obey him." Heb. v. 7, 8, 9. It will not do to say that the apostle here alludes

to nothing but his human flesh, because the text clearly shows that the very being, who prayed, cried, shed tears, feared, learned obedience, and was made perfect, has under God, become the author of eternal Salvation to all them that obey him. How could the infinite God cry, and shed tears, or to whom could he pray and make supplications? Whom could he obey, or how is it possible that he could suffer? yet Christ, in his most illustrious character as the author of eternal salvation, has done all these. "And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then said he my soul is exceeding sorrowful even unto death." Mat. xxvi. 37, 38. This text shows that it was not merely his human flesh that was subject to sorrow and death, because he says, "*My soul is exceeding sorrowful even unto death.*" "Learn of me: for I am meek and lowly in heart." Mat. xi. 29. "Now I, Paul, myself beseech you by the meekness and gentleness of Christ." 2 Cor. x. 1. "Behold thy king cometh unto thee: he is just and having salvation lowly, and riding upon an ass." Zech. ix. 9. "Behold thy king cometh unto thee meek and sitting upon an ass." Mat. xxi. 5.

Meekness, and lowliness are not applicable to the supreme Ruler of the universe.

When the prophets foretold of Christ, they always mentioned him as a being inferior to, and dependant on God. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord." Isa. xi. 1, 2.

These words are inapplicable to the infinite God, because he could not be dependant on the spirit of another being to make him of quick understanding, nor is it possible that he should have the fear of God in him.

"Behold my servant whom I uphold; mine elect in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement unto the Gentiles." Isa. xlii. 1—3. "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring

forth judgement to truth." Here the Saviour is represented as God's servant, upheld by him, and on him dependant for his holy spirit. Such language is not applicable to the supreme God; he needs no one to uphold him. The following passage in the same chapter from the fifth to the eighth verse inclusive, sets the subject in a clear point of view. "Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it: he that giveth breath to the people upon it. and spirit to them that walk therein; I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images:" That the person here described is Jesus Christ, appears from the following texts where the same scriptures are applied to him in the New Testament. "Behold my servant whom I have chosen; my beloved; in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgement to the Gentiles. A bruised reed shall he not break, and smoking flax shall he not quench." Mat. xii. 18—20. Luke ii. 32.

Here God the Lord, the Creator of the universe, is represented as calling, upholding, and disposing of Christ as his own servant, to make him answer his purpose as an instrument to enlighten the Gentiles: and then adds, "I am the Lord, that is my name, and my glory will I not give to another." Now, if I should ascribe to any other being, Jesus Christ not excepted, the glory, which the supreme being has claimed to himself, I should expect by so doing to incur his severe displeasure.

There is nothing said in the scriptures of his relation to the Father inconsistent with the idea of his being an heir, an agent, and an inferior. The following comparison will elucidate my view of the subject. If a rich merchant of New York should send his son to do business for him as his agent, with people in London, he

might address them in the following language, "You need not fear to deal with me : for whosoever deals with me, deals with my father ; every bond I give, I give in his name, and he will pay it. True it is, that none of you has at any time seen my father ; but I am come to declare him to you, and whosoever believes me, believes my father who sent me ; for I just speak his words as he directed me. I and my father are one in our views, disposition, and business. I act by his authority : he has given me power over his whole estate, and in all the transactions of his business he and I are equal : I continually obey him, and the bargains I make, and the prices I offer, I neither make nor offer of myself, but as my father commanded me, so I do, and so I speak ; because my father is greater than I, and I have come in his name to do his business." In such a discourse the son would claim altogether as much oneness and equality with his earthly father, as Jesus Christ has in the gospel claimed with his heavenly Father : yet it would be very improper to draw the conclusion, from such a discourse as this, that he is either as old, or in every respect as great as his father : and it would be still more absurd to conclude that he and his father are the very same identical being.

"When they were come from Bethany, he was hungry : and seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not *yet*." Mark xi. 12, 13. If he had been infinitely wise, he could not have made such a mistake as this. He went to the fig-tree for two reasons ; first, he was hungry, and secondly, "*If haply he might find any thing thereon.*" If the Lord did not make a mistake in this case, his biographer has misrepresented it. If a historian should state such a circumstance about any other person in the world, every reader would regard it as the history of a mistake.

The angel Gabriel addressed the Virgin Mary in the following words, "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the

throne of his father David : and he shall reign over the house of Jacob forever ; and of his kingdom there shall be no end." Luke i. 31, 32, 33. If Gabriel did know that Christ was the self-existent, independent God, he would not have represented him as a person dependant on the Lord God for the throne of David. If the angel knew that he was the supreme God, and that it was essential to the salvation of men that they should believe so, he, no doubt, would have told it. If a Trinitarian minister would undertake to tell what he believes of Christ's greatness, and go no farther than Gabriel did, he would be suspected of heresy ; because if he would not say that Christ is the eternal God, or the eternal Son of God, or something else, that no apostle nor prophet ever said, they would pronounce him unsound in the faith.



CHAPTER IV.

ARGUMENTS AGAINST THE ABOVE DOCTRINE CONSIDERED.

Argument 1. Christ says, "*I and my Father are one.*" John x. 30. *Therefore he must be the supreme God.*

Answer. It is very possible for two or more persons to be one in spirit and disposition, and yet distinct beings widely differing from each other in age, authority, and mental endowments.

Paul says, "I have planted, Apollos watered." 1 Cor. iii. 6—8. "Now he that planteth, and he that watereth are one." Although Paul and Apollos were distinct persons, and might differ widely in age and gifts, still they were one in religion. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus." Gal. iii. 28. "And the multitude of them that believed were of one heart, and one soul." Acts

iv. 32. This multitude were not one being, nor had they all souls of equal capacity. The man and his wife are said to be one flesh. Gen. ii. 24. Mat. xix. 5. Yet they are two distinct persons, the one inferior to the other. "Both he that sanctifieth, and they who are sanctified are all of one." Heb. ii. 11. Yet christians are not Christ nor equal to him. "But I would have you to know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. xi. 3. If this text does not prove that God is superior to Christ, it does not prove that men are inferior to him, or superior to women; because all three of these propositions are expressed in the same terms.

In the following passage Jesus has explained in what sense he and his Father are one. "Neither pray I for these alone, but for them, also, which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John xvii. 20, 21, 22, 23. If we can find out in what sense two Christians are one, then we can tell in what sense Christ and his Father are one. This is explained by the following scriptures: "He that is joined unto the Lord is one spirit." 1 Cor. vi. 17. "For by one spirit are we all baptized into one body—and have all been made to drink into one spirit." 1 Cor. xii. 13. If, because Christ and his Father are one, they are therefore equal to each other, then Christ must have prayed that all the Christians might be equal to God, because he prayed that they might be one in him, and in his Father.

Two Christians are not one being, yet they *are one*; even as Christ and his Father are one.

Argument 2. Christ is called God, therefore he must be the supreme Being.

Ans. This does not prove him to be the supreme Being, because the scriptures give this name to angels;

to men, to dumb idols, and to the Devil. Satan is called God, "The God of this world hath blinded the minds of them who believe not." 2 Cor. iv. 4. The man of sin is called God. "So that he, as God, sitteth in the temple of God, showing himself that he is God." 2 Thes. ii. 4.

Moses was called God. "And the Lord said unto Moses, see I have made thee a God to Pharoah."—Exod. vii. 1. "Who is like unto thee, O Lord, among the Gods?" Exod. xv. 11. "Thou shalt not revile the Gods, nor curse the ruler of thy people." Exod. xxii. 28. "For the Lord your God, is God of Gods." Deut. x. 17. "Thou hast made him a little lower than the angels." [Hebrew, than the Gods.] Psal. viii. 5. In the Hebrew Bible this is the 6th verse. "God standeth in the congregation of the mighty; he judgeth among the Gods." Psal. lxxxii. 1. Verse 6, "I have said ye are Gods." "Among the Gods there is none like unto thee, O Lord." Psal. lxxxvi. 8. "Worship him all ye Gods." Psal. xcvi. 7. Verse 9, "For thou, Lord, art high above all the earth; thou art exalted far above all Gods."

The Jews said to Christ, for a good work we stone thee not, but for blasphemy, and because that thou being a man, makest thyself God. Jesus answered them is it not written in your law, I said ye are Gods? If he called them Gods unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest; because I said I am the Son of God?" Joh. x. 33, 34, 35, 36. Here Christ argues that it is as proper to call him the Son of God, as it was to call them Gods to whom the word of God came; but in this discourse he was so far from claiming equal dignity with God, that he acknowledges his dependance on him by saying that his Father had sanctified him, and sent him into the world. I now ask the question, who sanctified the infinite God, and sent him into the world?

This text furnishes an argument in favor of his pre-existence, because it holds out the idea that he was sanctified before he was sent into the world.

It is not certain that the Jews were right in accusing Christ of making himself God, merely because he said he was God's Son, but if they were, he must have meant that he was God in a subordinate sense, or else he would not have referred to the text that called the children of Israel Gods, to justify himself in so doing : for we all know they were not Gods in the highest sense. It is not at all probable that the supreme Being would make such an apology as this for calling himself God. If Jesus Christ had a right to be called God, because he was the supreme Being, he could have told the Jews so, as easily as to tell them what he did.

If he is the infinite God, he has in the above passage used language adapted to deceive his hearers, because he has bottomed his right to the title of *God*, on the fact that his Father had sanctified him, and sent him into the world, when, at the same time, he knew that his right to that title arose from his being the supreme God, and independent of every being in the universe.

Argument 3. “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts. Zech. xiii. 7. “Here Christ is called the Lord's fellow, therefore he must be equal with the Lord of Hosts.”

Ans. The word fellow does not in every case prove equality. There are school fellows, work fellows, fellow heirs, &c., that are inferior and superior to each other. “Hear now, O Joshua, the high priest, thou and thy fellows, that sit before thee. Zech. iii. 8.—If Joshua was the *high* priest, he must have been greater than his fellow priests. Paul calls Andronicus and Junia his fellow prisoners. Rom. xvi. 7. Yet he was no doubt superior in gifts to either of them. “There salute thee, Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers.” Philem. 23, 24. All these were Paul's fellows, yet he was superior to any of them. He calls Titus his fellow-helper. 2 Cor. viii. 23. Philemon a fellow-laborer; Apphia, Archippus, and Epaphroditus, fellow-soldiers. Philem. 1. 2. Phil. ii. 25: Others of his brethren he claims as yoke-fellows, and fellow-laborers; Phil. iv. 3. 1 Thes. iii. 2. The Gentiles are fellow-

citizens with the saints and fellow-heirs of the same body. Ephes. ii. 19. Chap. iii. 6. Yet among all these fellows, Paul informs us there was a great diversity of gifts, some greater and some smaller, and that they will differ from each other, as one star differeth from another in glory. Hananiah, Mishael, and Azariah, were Daniel's fellows. Dan. ii. 13, 18. But in the last of the same chapter we are informed that Daniel was greater than either of them. The word *fellow* proves no kind of equality.

The following passage has frequently been brought to prove that Christ is the supreme God. "But unto the Son he saith thy throne, O God, is forever and ever : a sceptre of righteousness is the sceptre of thy kingdom : Thou hast loved righteousness, and hated iniquity ; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows : And, thou Lord in the beginning hast laid the foundations of the earth ; and the heavens are the works of thy hands." Heb. i. 8, 9, 10.

God is the highest title given to Christ in the holy scriptures ; yet, under that title, he is said to have a God on whom he is dependant for that anointing, which raises him above his fellows. If the Father and the Holy Ghost are his fellows, here alluded to, then Christ must be greater than both of them, because the text says, that he is anointed with the oil of gladness above his fellows. It will not do to say that it was nothing but his human nature that was anointed above his fellows, because the text calls the person, who was so anointed, God, and says, he was that Lord who in the beginning laid the foundations of the earth, and that the heavens were the work of his hands : and those works could not in truth be ascribed to that human nature which got its existence in the reign of Augustus Cæsar.

This passage puts the question relative to his pre-existence beyond dispute, because if he never existed till the days of John the Baptist, he could not have been in the beginning to lay the foundations of the earth and form the heavens.

That he is distinct from, and dependant on God, appears from this, that he was spoken to by God, and by

him anointed with the oil of gladness above his fellows. The supreme God cannot be anointed, nor made glad, nor promoted above his fellows, because he was always infinitely above every other being in the universe.

His fellows, above whom he is said to be anointed, are, no doubt, the angels, or heavenly messengers, with whom he is contrasted in the preceding part of this chapter.

When he laid the foundations of the earth, he, no doubt, acted as God's agent, and did the work by that power which God gave him. In the second verse of this chapter he is mentioned as the instrument by (Greek, *dia*, through) whom God made the worlds. When, in the third verse of this chapter, he is said to uphold all things by the word of his power, it is evident that he exercises a power derived from his Father, because it was impossible for him to have more than all the power in heaven and earth, and that much his Father had given him.

In the next verse he is mentioned in the passive voice ; " Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." This language is not applicable to the supreme Being, because he could not be made *better*, nor could he be made at all in any sense of the word, nor was it possible for him to obtain by inheritance a name from a Father.

But this language is very applicable to Christ, for he was capable of being promoted to higher dignity by his Father. Hence Peter says, " Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 36.

As Nebuchadnezzar made Daniel a great man, by making him ruler over the whole province of Babylon, and chief of the governors over the wise men of Babylon : Dan. ii. 48, so God has made Jesus both Lord and Christ by giving him all the power in heaven and earth, and anointing him with the Holy Spirit.

The first of John has been frequently quoted to prove the eternal generation, or the eternal existence of Christ. " In the beginning was the word, and the word

was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." Joh. i. 1, 2, 3—10. "The world was made by him." From this passage it appears that in the beginning there was a God with a God: therefore there must have been two beings that were called God, but as there can be but one supreme God, Christ must have been called God in a subordinate sense: and this is very possible, because Paul says, "There be that are called Gods, whether in heaven, or in earth, (as there be Gods many and Lords many,)" 1 Cor. viii. 5. From the fourteenth verse it appears that this *word*, that was called God, "was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." This language is not applicable to God the Father, because he could not be passive in being made flesh, nor is it possible for him to be passive in being *made* in any sense of the word: besides, the glory of the only-begotten of the Father, cannot be the glory of a self-existent infinite God. But in the thirty-fourth verse of this chapter, John decides who this person is; he says, "I saw and bare record that this is the Son of God." When it is said that all things were made by him, the meaning is, that God made all things by him as an instrument, because the Greek word, which in this text is rendered *by*, is used to denote an instrument in the following places. John i. 7. "That all men *through* him might believe." Luke i. 70. "As he spake *by* the mouth of his holy prophets." Rom. v. 11. "We also joy in God through our Lord Jesus Christ, *by* whom we have now received the atonement." Rom. iii. 24. "Being justified freely *by* his his grace." Acts viii. 18. "When Simon saw that *through* laying on of the apostles' hands the Holy Ghost was given." In these passages the words *through* and *by*, are the same Greek word which is rendered *by* in the text that says, "*All things were made by him.*"

The following passage proves that the Father is the prime, and Christ the instrumental cause of every thing. "To us *there is but one God the Father, of whom are*

all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6. " And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephes. iii. 9. From these passages it is evident that God created all things by Christ as an instrument ; and the following text shows that God will use him as an instrument in judging the world. " In the day when God shall judge the secrets of all men, by Jesus Christ according to my gospel." Rom. ii. 16.

Being in the beginning, is no proof that he was from all eternity, because a beginning implies a time ; and to prove that he existed at some particular time, no matter how long ago it was, is no proof that he existed from all eternity.

This text proves the pre-existence of Christ, because it shows that he was with God under the character of the *word* before he was made flesh. If the world was made by him, and if without him nothing was made, that was made, he must have existed before he was conceived by the Virgin Mary. It cannot be the beginning of the gospel dispensation that is alluded to in this text, because if all things were made by him, he must have existed before that time.

Some people who deny the pre-existence of Christ say that the world which was made by him, but did not know him, was the gospel church, but this is a mistake, because every member of that church did know him. And it will not do to say the *world* mentioned in this text means a dispensation, because it would not make good sense to talk about a dispensation not knowing him. Besides, I recollect of no place in the Greek Testament where the word *kosmos*, which is here translated *world*, is used to denote the christian church, but, on the contrary, it generally denotes the material world, or its inhabitants, as in Mat. iv. 8, where Satan showed Christ all the kingdoms of the world, (gr. kosmou) Matt. xiii. 38. " The field is the world." (gr. kosmos) 1 Cor. vii. 31. " They that use this world, (gr. kosmo) as not abusing it." In the following passages the world is mentioned, as being in opposition to Christ and his

people. "The world cannot hate you, but me it hateth." John vii. 7. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Joh. xv. 18, 19. In every place where the word *world* occurs in these passages, the Greek is *kosmos*, viz. the world that was made by Jesus Christ.

The second verse of the first chapter of Hebrews proves, that God made the worlds by Christ as an instrument. "By whom also he made the worlds." I know some people think that this phrase means, that by Christ, God appointed the dispensations; but I think they are mistaken; for although the word *aionas*, or *aionioon*, which in this text is rendered worlds, may sometimes mean dispensations, or ages, it is used in the following passage by the same writer to denote the material words. "Through faith we understand that the worlds (Gr. *aionas*) were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. xi. 3. And as the writer in the tenth verse of this chapter refers to the hundred, and second Psalm, where the Lord is represented as the one who formed the natural earth, and heavens, and who will finally fold them up, and change them as a garment, it is altogether probable that the true meaning of the text is, that God made the natural worlds by the instrumentality of his Son. And I am the more confirmed in this opinion from the consideration that the Greek word *epoiesen*, which, in the above text, is rendered *made*, is frequently used to signify *create*, as in the following passages: "Lord, thou art God, which hast *made* the heavens, and the earth, and the sea, and all that in them is." Act. iv. 24. "God, who *made* heaven and earth, and sea." Act. xiv. 15. "God, that *made* the world, and all things therein." Act. xvii. 24. Where the word *made* occurs in each of these passages, the Greek is *epoiesen*. But if the phrase "*By whom also he made the worlds*," means that by Christ, God appointed or regulated the different ages or dispensations, it does not effect the argument, because

whether God made the natural worlds, or regulated the different dispensations of this world by Christ, he must have used him as an instrument, and of course Christ must have existed before he came in the flesh.

If God has spoken to us by his Son, has appointed him heir of all things, made the worlds by him, made him better than the angels, given him by inheritance a more excellent name than they, and told him to sit on his right hand till he would make his enemies his foot stool, the conclusion is irresistible that the Son is a being distinct from, and dependant on God; because the infinite God does not need, nor cannot have a protector to say to him, sit thou on my right hand until I make thine enemies thy foot-stool. It will not do to refer these passages to two different natures in the one person of Christ, because a *nature* is not a person, nor a rational being, and it would not accord with truth, nor good sense to represent one *nature* as saying to another, "*Sit thou on my right hand till I make thine enemies thy foot-stool.*"

A mere nature is no more capable of making, or understanding a speech than is a rock, or a tree. How can one *nature* anoint another nature with the oil of gladness? As a *nature*, abstractedly considered, is a mere quality, or disposition, it would be folly to ascribe to it actions, or gladness.

If one of Christ's natures anointed another above its fellows, then he must have at least three natures, because the anointing and anointed natures make two, and its *fellows*, above which it was anointed, must be at least two. If it was a nature that was anointed, it could not have been anointed above its fellow persons, because a *nature* is not a fellow to a person. If Christ's *human* was anointed above his *divine* nature, then his humanity must be greater than his divinity.

Argument 4. The same attributes are in scripture ascribed to Christ that are ascribed to the Father, therefore he must be the supreme God.

Ans. It is true that some divine qualities are attributed to both the Father and the Son; such as wisdom, holiness, truth, mercy, &c. But it is also true,

that these qualities are by the scriptures ascribed to good men, yet that does not prove every good man is the supreme God. Besides I have already proved by the scriptures that Christ's life, his wisdom, and all he has, were given to him by his Father.

The scriptures say several things of the Father that they do not say of the Son. They say that he gave the Son life, that he gave him all power in heaven and earth, committed all judgement to him, that he is Christ's Father, is greater than he, and sent him to save sinners. But the holy scriptures do not say that Christ is God's Father, that he is greater than the Father, and gave him all power in heaven and earth, nor do they say that the Son knows some particular things that the Father does not know.

The inspired writings ascribe to Christ humility, fear, obedience, sorrow, pain and death, neither of which can, in truth, be attributed to the supreme Being.—Hence if we judge by the attributes of the two persons, they cannot be the same.

Argument 5. The scriptures ascribe the same works to Christ that they do to the Father, therefore he must be the supreme God.

Ans. If this argument be correct, then Moses must be the supreme God, because the same works are ascribed to him that are ascribed to God. Thus we read, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."—Exod. xx. 2. Deut. v. 6. "And the Lord said unto Moses, go, get thee down, for thy people, which thou broughtest out of the land of Egypt have corrupted themselves." Exod. xxxii. 7. Chap. xxxiii. 1.—Here it is first asserted that God brought them out of Egypt, and then it is asserted that Moses did it.

There is nothing more common than to ascribe the works of an agent to both him and his employer. If a planter should say, "I have raised a hundred acres of cotton," and then in the same conversation tell us that his overseer did it, it would not prove that he and his overseer are the same person. If a merchant should say he sold a large quantity of goods in New-York last

year, and then inform us that his agent sold them, it would not prove that he and his agent are the same man.

The scripture says, Moses made the tabernacle, 1 Chron. xxi. 29. Heb. viii. 5. Again we are informed that Bezaleel, Aholiab, and other wise men made it. Exod. xxxi. 1—6. But that will not prove that they and Moses were the same being. In the fourth chapter of second Chronicles, it is affirmed that king Hiram made the brazen things of the Temple, and the same chapter informs us that Solomon made those things : but still we do not believe that these two kings were the same man, because we read that the one employed the other.

If because the same works are ascribed to both the Father and the Son, they are but one and the same being, then Satan and God must both be one and the same being, because some of the same works are ascribed to both of them. Thus we read, “The anger of the Lord was kindled against Israel, and he moved David against them to say, go number Israel and Judah.” 2 Sam. xxiv. i. “And Satan stood up against Israel, and provoked David to number Israel.” 1 Chron. xxi. 1. From the first chapter of Job, it appears that Satan destroyed all his property, and killed his children ; but in the same chapter Job ascribes it all to God. In the second chapter of that book we are informed that Satan smote him with sore boils ; and in the tenth verse of the same chapter Job ascribes that also to God. If we regard those persons as God’s agents the whole difficulty disappears. There is as much scripture to prove that Christ is God’s agent and servant, as there is to prove that Moses was : and there is a good deal more scripture to prove it, than there is to prove that the Devil is God’s agent.

CHAPTER V.

(*The same subject continued.*)

Argument 6. The scriptures say that Christ is equal with God, therefore he must be the infinite God.

Answer. It is very possible for him to be equal with God in some things, and at the same time inferior to him in some other things. An agent is equal to his employer in transacting the business that belongs to his agency, while at the same time he is dependant on his employer for the appointment, and accountable to him for the performance of his duty. That Christ received his appointment from God, appears from the following passage. "Consider the Apostle and high priest of our profession, Christ Jesus: who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, in as much as he who builded the house hath more honor than the house. For every house is builded by some *man*; but he that built all things is God. And Moses verily *was faithful* in all his house, as a servant.—But Christ as a Son over his own house, whose house are we." Heb. iii. 1—6.

This passage as clearly shows that Christ received his appointment from God, and was accountable to him for the faithful performance of his duty, as that Moses was appointed by God, and to him accountable for the performance of his duty. The difference between Moses and Christ is this, Moses was a servant placed over the Jewish church, or house, which Christ in his pre-existent state had built, but Christ as a Son, and heir of all things, was faithful to God in his own house, that is, in the Christian church, which he has himself, under the authority of his Father, built up in the world, and over which his Father has made him the head.

I have heard some argue from this text, that if Christ built the house, and if he that built all things is God,

therefore Christ must be God. If this argument be correct, then every man that ever built a house is God, because the text as plainly says, that every house is builded by some man, as that Christ built his own house. Thus I might argue : if every house is builded by some man, and if he that built all things is God, then every *some man*, that ever built a house, is God. The obvious meaning of the text is, that Christ, and Moses, and every other rational being are by God appointed to their respective duties, and whatever they may be enabled to do, or to build up in obedience to God, is done, or built up by God through them as instruments.

I will now notice the two passages that say Christ is equal to God. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." Joh. v. 18. Thus the ignorant, murderous Jews thought, or pretended to think, that by calling God his Father, he had made himself equal to God ; but in the next verse he positively denies the charge. "Then answered Jesus and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise." Here instead of claiming equality with God, he expresses himself in terms as humble as any person can. "*Verily, verily, I say unto you, the Son can do nothing of himself.*" None of us can come lower than this. I have often thought it strange that although this speech of the Saviour convinced the murderous Jews that he had not claimed equality with God, still it does not convince some of the Trinitarians of the present day. I now ask every candid reader, whether he would have drawn the same inference from this expression that the Jews did? Do you think that when one person calls another his father, he thereby makes himself equal to him? I always thought that to call a man father, was to acknowledge him as a superior. If the Jews were correct in saying that Christ by calling God his Father made himself equal with God, then every christian in the world must be equal with God, because the scripture authorizes them all to call God their Father. I

believe that if the illnatured Jews had not drawn this inference from the Saviour's expression, that none of the good natured Trinitarian doctors of the present day would have thought of it. My reason for so thinking is, that out of the numerous texts where he calls God his Father this is the only one from which they have tried to prove that he is equal with God.

In the other place where he is called equal with God, the translation is incorrect, which perhaps will appear from attentively reading the connexion. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took on him the form of a servant." Phil. 2, 3—7. The sense of the translation amounts to this, "Now, in order to be humble, you must have the same mind, which was also in Christ Jesus, that is, because you are created in the image or form of God, you must think it no robbery to be equal with him. But at the same time you must make yourselves of no reputation, and put on the garb of a servant; and so at the very time when you think in your heart that it is no robbery for you to be equal with God Almighty, you must wear the external appearance of humility.

Archbishop Tillotson, who was a strong Trinitarian has translated the text thus, "*He did not eagerly covet to be (as he was of old) equal, in all his appearances, with the Deity.*" The learned Parkhurst in his Greek Lexicon on this passage, contends for the present translation, but at the same time acknowledges that many great and good men, as well as others inclined to degrade the Son of God, have rendered the Greek words by, "*He did not arrogate to himself to be equal with God, i. e. he made no ostentation of his dignity.*" But although Parkhurst when explaining the Greek word *arpagmon*, which is here rendered *robbery*, contends that it is translated right, yet when he comes to explain *isa theo*, which king James's translators have rendered

equal with God, he acknowledges the phrase is translated wrong, and says it should be rendered *as*, or *like God*. There is one thing certain, and that is, that the phrase, which is here rendered *equal with God*, is not the same, neither in the Greek nor Latin Testament that is so rendered in John v. 18. If we admit Parkhurst's definition of both words, the literal rendering would be this, "who being in the form of God thought it not robbery to be *as*, or *like God*." Let the former part of this passage be rendered as it may, I can see nothing to justify the rendering of *isa* by the word *equal*. The literal meaning of *isa*, is *as* or *like*. We all believe that Christ is *as*, or *like God*.

But I still maintain my first position, that if he is equal to God, it must be in a qualified sense, and cannot prove him to be the supreme Being, because, as I said before, it is very possible for him to be equal with God in some respects, and inferior to him in other respects. Besides no one being can be equal to himself: therefore if Christ is in all respects equal to his father, then they must be two distinct self-existent beings, independent of each other. But at the same time, neither of them can be supreme, nor infinite, because he cannot be supreme, who has a contemporary as great as himself, nor can he be infinite, who has been equalled.

Paul's expressions in the verses immediately after the above passage, are perhaps sufficient to convince any unprejudiced mind that he did not regard Christ as a being in all respects equal to God. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 8, 9, 10, 11.

This passage does not only prove that the Saviour is dependant on God for his most exalted station and dignified name, but it also proves, that the Father's object in exalting him, and giving him this great name, was his

own glory. It is vain for Trinitarians to say that nothing but his humanity is dependant on God for exaltation and a name; because they call his human nature a *man*, and that is not a *name above every name*.

It is plain from the above text, that Christ under his most exalted state, is dependant on God for his exaltation, and his name. He cannot have a name higher than the name which is *above every name*, and that was given to him by his Father; if, therefore, he is dependant on God for the highest character he sustains, he must be dependant on him, in every respect.

Some people say that if Christ is a dependant being, they would be afraid to depend on him for salvation, and pardon; but Peter in the following passage shows that the very person who is our Prince, and Saviour, was by God exalted to those high offices in virtue of which, he is enabled to forgive sins. "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts v. 31. As the scriptures plainly say that God has given Christ the power to forgive our sins, those who refuse to trust in him, because his power is delegated, refuse to have their sins forgiven in that way which God has appointed.

The following text has been quoted to prove that Christ and his Father are the same being. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, show us the Father? Joh. xiv. 9. There can be no doubt but that all Christ meant in this passage was, that in, and through him the perfections and will of his Father were displayed, and seen: because all that Philip could see of Christ with his natural eyes, was his human body, and the Trinitarians themselves do not believe that it was the infinite God. And all that Philip could see in Christ with his mental eyes, was the will and perfections of the Father. The above text is, I think, well explained by the following testimony of John: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Joh. 1. 18. John meant that Christ had

declared God in the same sense that Paul in the following verse declared him to the Athenians : " As I passed by and beheld your devotions, I found an altar with this inscription : TO THE UNKNOWN GOD ; whom, therefore, ignorantly ye worship, him declare I unto you." Act. xvii. 23. In this same conversation with Philip, the Saviour sufficiently explains himself. Thus he says in the next verse, " Believest thou not, that I am in the Father, and the Father in me ? The words that I speak unto you, I speak not of myself ; but the Father that dwelleth in me, he doeth the works." If it was the Father himself, that was talking to Philip in his own person, he could not in truth have said, " The words that I speak, I speak not of myself." In the twelfth verse of this chapter he says : " Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also ; and greater *works* than these shall he do ; because I go unto the Father. If that person that was talking to Philip and the other disciples was the Father in his own person, then every one that believes on him can do greater works than the Father can do, and that because the Father has gone to the Father. If that person who was talking with Philip had been the Father, he would not have said, as he does in the 16th verse : " I will pray the Father, and he shall give you another comforter." In the twentieth verse of this chapter he says : " At that day ye shall know that I *am* in my Father, and you in me, and I in you." And in the 28th verse he says, " My Father is greater than I."

From the 20th verse it is evident that the Father dwells in, and speaks through Christ in the same sense that he dwells in and speaks through every Christian ; with this difference, that as Christ is, perhaps, many thousand millions of times more capacious than the greatest saint, so he can contain that much more of God than can any other dependant being.

That the Father does speak through Christians, appears from the following text : " For it is not ye that speak, but the spirit of your Father which speaketh in you." Mat. x. 20.

Argument 7. The scriptures say, God is the Judge of the world, and they also say that Christ is the Judge of the world ; therefore Christ must be God.

Ans. We will now see what Jesus Christ says on this subject. "The Father judgeth no man, but hath committed all judgement unto the Son." Again he says, "As the Father hath life in himself, so hath he given to the Son to have life in himself ; and hath given him authority to execute judgement also, because he is the Son of man." Joh. v. 22, 26, 27. Now we will get old brother Paul to explain it to us. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. ii. 16. Paul taught this same doctrine to the Athenians, when he preached in Mars' Hill. He said to them : "The times of this ignorance God winked at, but now commandeth all men every where to repent : because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained ; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead." Act. xvii. 30, 31. That Christ will judge the world as an agent acting under the authority given to him by his Father, is taught by himself and his Apostles, in language too plain to be misunderstood.

I have often thought strange that the following text should be pressed into the Trinitarian cause. "Of whom as concerning the flesh, Christ *came*, who is over all, God blessed for ever." Rom. ix. 5. If in this text the word *God* was placed before the word *over*, then it would read that he *is God over all* ; or if the comma was placed after the word *God*, it might be construed to mean the same thing ; but as it now stands in the scripture, it does not say that he *is God over all*, nor does it say that he *is over all God*, but it says, "*he is over all, God blessed for ever.*" You see by the punctuation that the word *God* does not stand with that member of the sentence which says, *he is over all*, but with that member which says *he is blessed forever*. I have no doubt but that the true meaning of the text is, that he is over all, blessed of God for ever. But let what may be its meaning, it certainly does not say, that

he is God over all. If the text did say, *he is God over all*, verbatim, it would furnish a plausible argument in favor, but by no means a decisive proof of his supreme Deity, because the word *all* is frequently used in scripture in a restricted sense, and as the title *God* is given to many beings in a subordinate sense; it is very possible for Christ to be God over all, that is to be "*made head over all things to the Church.*" And have all power in heaven, and in earth *given to him*; and after all tell the truth when he says, "*My Father is greater than I.*" But if this text must be tortured by altering the punctuation, so as to make it say, *he is God over all*, and if the word *all* means every being in the universe, then it will prove too much for the Trinitarian, because it will prove that he is over the Father and the Holy Ghost. And if you so restrict the word *all* as to prevent it from making him higher than the other two persons of the supposed trinity, that very restriction will be ruinous to the doctrine of his supreme Deity, because no one can be a supreme God, who is not over all, but has two equals.



CHAPTER IV.

I will now attend to a few more passages of scripture that have been brought forward to prove that Christ is the supreme God.

"Hereby perceive we the love of *God*, because he laid down his life for us." 1 Joh. iii. 16. This text will not prove that the supreme God died. As the love of God is displayed to us in the death of his Son, there can be no doubt but that he is the one that died for us, because the supreme God cannot die.

The next passage I shall notice is, 1 Joh. v. 20: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true: *even in his Son*

Jesus Christ. This is the true God, and eternal life." I have no doubt but that the pronoun *this* refers to *him that is true*, because he is the person chiefly spoken of in the sentence, and is mentioned in contradistinction from the Son of God, who came to give us an understanding that we may know him that is true. It is just as grammatical to make the pronoun agree with *him that is true*, as to make it agree with Jesus Christ. The only argument that can be brought in favor of the latter construction, is that *Jesus Christ* is the last antecedent noun. But if this construction be adopted to prove Christ is the *true God*, in the above text, then it will in the following text prove him to be a deceiver, and an antichrist. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." 2 Joh. 7. This is precisely the same construction as that of the former text: and *Jesus Christ* is the last antecedent noun before the pronoun *this*. And it just as clearly and positively proves, that he is a deceiver, and an antichrist, as the other proves that he is the true God. "This is the stone which was set at nought of you builders, which is become the head of the corner." Act. iv. 11. If in this sentence the pronoun *which* X must agree with its highest antecedent noun *builders*, then the persecuting Pharisees, and priests, who murdered the Lord, must be the head of the corner in his spiritual house: and this text proves as pointedly that they are, as that one in John, v. 20, proves that Christ is the true God.

If it is essential to the salvation of men to believe that Christ is the supreme God, surely the proof of it would have been abundant and clear, it would not have been left to depend on the agreement of a pronoun with its antecedent, which is at best equivocal, and capable of being grammatically parsed two or three different ways. Desperate indeed must be that cause in support of which a majority of the wisest and most learned men in the world can find no better testimony.

As the text I am examining seems to be chiefly relied on by the Trinitarians, to prove that Christ is the *true God*, and as the whole force of the evidence de-

X which is so grossly & cannot agree
with the text. —

pend on making the pronoun agree with its highest antecedent noun, I will bring one more example out of the many, which might be brought to prove that this rule will not always hold good. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness." 2 Thes. ii. 8, 9, 10. Here the *Lord* is the highest antecedent noun to the pronoun *him* and *whose*, by which the writer points out the Man of sin with all his satanic working, and lying wonders. The Shakers frequently bring this text to prove that Christ in his second coming will appear to the world as the *Man of sin*. Certain I am that this text is as well adapted to prove that he is the *Man of sin*, as the former is to prove that he is the true God. In a solemn address to his Father, Christ said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Here he mentions his Father as the only true God in contradistinction from himself; but if he is, as the Trinitarians say, the only *true God*, then he has told a falsehood, for he pointedly said his Father was the *only true God*. Christ is not represented in the scriptures as the original source of eternal life, but as the Mediator through whom it is communicated to men. Hence Paul says: "The gift of God is eternal life through Jesus Christ, our Lord." Rom. vi. 23.

The following text has been brought to prove that Christ is the supreme God: "Feed the Church of God which he has purchased with his own blood." Act. xx. 28. Some eminent critics say, this reading is incorrect, and that the ancient manuscripts afford more evidence for reading it, "*The Church of the Lord*."—I think the last mentioned reading is most probably correct; but as it respects the present controversy, I would just as leave it should stand as it is, because it only proves that Christ is called God, and that the Church belongs to him, neither of which is denied by any Christian preacher: but take notice, we believe

that the blessed Saviour, who bled and died for the Church, was God in a subordinate sense. We do not think that the supreme God could shed his blood ; because the scripture informs us that he is a spirit, and we do not know that he has any blood, nor do we believe that he ever could die, or suffer.

The following text has been brought to prove the supreme deity of Christ : “ And he is before all things, and by him all things consist.” Col. i. 17. It is very possible for him to be before all things, and at the same time not before, nor even as old as his Father, because God the Father is not a *thing*. In what sense he is before all things is explained to us in the 15th verse : “ Who is the image of the invisible God, the first born of every creature.” This shows that he is the first creature that was born into existence. It would not be proper to say of God the Father, that he is the first born of every creature ; because he is not a creature, nor was he ever born. It will not do to apply it to Christ’s human body, for many millions of creatures were born before it was. Nor will it do to apply it to his resurrection from the dead, because that is quite another thing, and is mentioned in the 18th verse. The former says : “ He is the first born of every creature ;” the latter says : “ He is the first-born from the dead.” The two sentences are of very different meaning.—The plain truth is, that the pre-existent Christ was the first creature that was born into existence, and in this sense he is before all things. But if the phrase, *all things*, means every being in the universe, then he must have existed before the Father, for he is a being, and if the Holy Ghost is another being, he must have existed before it did, and if so, he existed without the spirit of God. The 16th verse of this chapter says, for by him all things were created that are in heaven, and that are in earth ; but this is not more true than the preceding verse, which calls him a creature. And if he is a creature, he cannot be the source from whom all things came, but must be the instrument by, or through whom all things were created. Hence the next verse shows, that he was dependant on God for all this fulness. “ For it pleased the Father that in him should all fulness dwell.”

And then the 20th verse holds him out as an instrument in the hand of that God, who created him and gave him to be head over all things to the church. “And having made peace through the blood of his cross; by him to reconcile all things unto himself; by him *I say*, whether *they be* things in earth, or things in heaven.” If, when it is said that Christ is *before all things*, it means that he is before every being in the universe, then when it is said that by him God created all things, it must mean that by him God created every being in the universe; and if so, he must have created himself by Jesus Christ.

If I should say you are the oldest of all the men in the house, it would be fairly calling you a man: and when Paul says Christ is the first born of every creature, he, as fairly calls him a creature; because if he never was born till the reign of Augustus Cæsar, he cannot be the first born of every creature, and he can neither be first nor last born of every creature, if he is no creature at all.

The exclamation of Thomas, when he said to Christ, “*my Lord and my God*,” has been brought to prove the supreme divinity of Christ. But this does not prove him to be the supreme God; nor does it prove that Thomas thought he was, because I conscientiously call him my Lord, and my God, and yet I firmly believe that he is a created being, nor is there any thing in the words of Thomas to prove that he believed otherwise.

There is no probability that Thomas believed Christ was the supreme God, because previous to then, he did not believe that the Saviour was alive, and affirmed that he would not believe it, unless he should thrust his hand into his side, and his finger into the print of the nails; and it is not likely that he would be instantaneously, converted into the opinion that the person whom he had seen crucified, and whom till that moment he had thought was dead, was the supreme God, and had just come to life, and now appeared to him with all these grievous wounds by which he had been murdered.

My opinion is, that Thomas’s words are nothing more than an exclamation on seeing such an unexpected sight. Many persons will cry out, my God, my God! or, my Lord, God! on seeing a person killed by accident, or on unexpectedly meeting a friend whom they

thought was dead ; but this is no proof that they think their friend is the supreme God. The law of Moses called the judges of Israel Gods ; and Thomas might have meant by this expression to acknowledge him as his ruler and his judge.

One thing is certain, and that is, that this exclamation of Thomas was never written to make us believe that Jesus Christ is the supreme God ; because in the next verse after Christ's reply to Thomas, John says, " And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : But these are written, that ye might believe that Jesus is the Christ the Son of God." Therefore, if we believe that Jesus is the Christ the Son of God, we believe all John designed to make us believe, when he wrote the exclamation of Thomas.

I will now notice Isaiah ix. 6, 7 : " For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace, *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement, and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

There is nothing in this passage inapplicable to Christ as a subordinate being. First, he is called a child born, and a son given ; if he is a gift, he must be subordinate to the one who had power to give him. It would be very improper to say that any one could give us the supreme God. If it was the supreme God that Isaiah was speaking of, where would be the propriety of foretelling that the government would be upon his shoulder, and that his name should be " the Mighty God ?" Surely the government was then on his shoulder, nor was there any probability that the unchangeable God would change his name. Christ is mighty, because all might or power, in heaven, and upon earth is given to him, and as I have already proved that the title *God*, is frequently given to creatures, it is evident that he could be the mighty God, and yet a subordinate being. The judges of

Israel were called Gods. "Thou shalt not revile the Gods, nor curse the ruler of thy people." Exod. xxii. 28.

"Then his master shall bring him unto the judges." (Heb. to the Gods.) Exod. xxi. 6. The Father has committed all judgement unto Christ, and by him will judge the secrets of all men; hence the propriety of prefixing the definite article to his title, *the* mighty God, that is, the mighty Judge. The point in dispute is not whether he is, or is not called God, but whether he is so called in the highest sense.

Christ is called the Bridegroom. Joh. iii. 29. The church is called the Bride the Lamb's wife. Rev. xxi. 2—9. Hence Paul says to the church, "I have espoused you to one husband, that I may present you as a chaste Virgin to Christ." 2 Cor. xi. 2. If Christ and the church are married, he, as the second Adam, must be the Father of the spiritual children, as the first Adam is the father of the natural ones. Hence Isaiah, personating Christ says, "Behold I and the children whom the Lord hath given me." Isa. viii. 18. The New Testament applies this to Christ; "And again, behold I and the children which God hath given me." Heb. ii. 13. Thus we find in what sense he is a Father. He is the *everlasting* Father, because he will last forever, but that is no proof that he existed from all eternity; because many things that had a beginning are called everlasting. Thus Jacob said to Joseph, "the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills." Gen. xlix. 26. "Their anointing shall surely be an everlasting priesthood." Exod. lx. 15. "And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood." Num. xxv. 13. If, because he is called everlasting he existed from all eternity, then the hills, the Levitical priesthood, and the covenant that was made at Horeb, must each have existed from all eternity, for they are all called everlasting.

If in the above text Isaiah had been speaking of the supreme God, he would hardly have said that "Of the increase of his government, and peace, *there shall be* no end, upon the throne of David and upon his kingdom;" because it is not probable Isaiah thought that the

infinite God was David's successor, and derived his throne from him. In fact the idea of the infinite God increasing in government and peace, and inheriting David's throne, is rather too absurd to need refutation. The last sentence of this passage says, "The zeal of the Lord of hosts will perform this." Therefore we must regard the Lord of hosts as the great donor, who gave Christ as an unspeakable gift to mankind, set him on the throne of David, and superintends all the economy of his reign.

Some people argue, that if Christ can be with his people in every part of the world at the same time, he must be the supreme God; but the argument is inconclusive, because whatever capacity he has, is derived from God, who gave him all the power in heaven and earth. Besides, Christians generally believe, and I think not without scripture authority, that the Devil can influence wicked people in every part of the world at the same time, but that does not prove that he is the supreme God. It is as easy for God to endue his creatures with great capacities, as with small ones.

I will now examine the passage where Christ is called Alpha, and Omega: "I am Alpha, and Omega, the beginning and the ending saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8. Many wise people think this text alludes to the supreme Being, and if it does, all it proves about Christ is, that one of the same appellations is given to him, that is given to the Father. I am not certain in my mind, but I think, however, it most probably alludes to Christ; because the phraseology seems to refer to his states of humiliation and exaltation, and his second coming: besides, I cannot see the propriety of saying the Father is to come. It is very possible for him to be the Almighty, and still not be the independent God, because, he cannot have more than all the might, or power in heaven and earth, and that much he himself acknowledges God gave him.

"In the eleventh verse of this chapter, the Saviour says, I am Alpha and Omega, the first and the last." This cannot mean that he is the first being that ever existed, because if it does, it must mean that he will be

the last being that will exist ; and if that should be the case, then there will be a time, when every being in the universe except Jesus Christ will be out of existence : if so, God the Father with all the saints and angels must be annihilated. Again, if he is the first being in existence either, as it respects time, or dignity, he must be older, or greater, than the Father ; and if the Holy Spirit is another person, he must be older than he. But if this text means that Christ is the first in dignity, it must also mean that he is the last in dignity, that is, that he is the meanest being in the universe.

The most probable meaning of this text is, that he is the beginning, and ending of divine revelation to mankind. As Alpha is the beginning, or first, and Omega the ending, or last letter of the Greek Alphabet, so Christ, under the direction of God, is the beginning and the end, the first and the last of religious knowledge and comfort to us. Hence he is called "The author and finisher of our faith." Heb. xii. 2. Whatever may be the true meaning of Alpha and Omega, it is certain that the person, who in the eleventh verse gives himself this appellation, cannot be the supreme Being ; because in the same interview, he said to John, "Fear not ; I am the first and the last : I am he that liveth and was dead." Verses 17, 18. It is not true that the supreme God has been dead.

If in Rev. xxi. 6, the appellation *Alpha and Omega*, is given to the Father, it proves nothing relative to the dignity of his Son ; but if it is given to the Son, it is given to a person, who under that title said he had been dead.

CHAPTER VII.

(*The same subject continued.*)

This expression of Peter, "*Lord thou knowest all things,*" has been brought to prove that Christ is the omniscient God. If by the phrase *all things*, Peter meant every thing in the universe, he contradicted his Lord, who had pointedly said that he did not know when the day of Judgement would be: and I would much rather believe Jesus Christ than Peter. I think all that Peter meant was, that the blessed Saviour knew all things respecting him, and the question he then answered. John says to the Christians, "But ye have an unction from the Holy One, and ye know all things."—1 Joh. ii. 20—27. "The same anointing teacheth you of all things." If Peter's expression proves that Christ is the omniscient God, Saint John's will prove that every Christian is the omniscient God.

That God and Christ are two distinct beings, is plain from the following text: "I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things." 1 Tim. v. 21. Here there is as clear a distinction drawn between God, and the Lord Jesus Christ, as there is between him and the elect Angels.

But, says one, if Christ is a dependant being, would it not be idolatry to worship him?

Answer. The word *worship*, signifies adoration, respect, honor, &c. And it is perfectly right to worship earthly rulers each in his proper place. Thus when we call a judge, his worship, or the court the worshipful court, all we mean by it is that they should be honored, and obeyed. One part of the marriage ceremony in the old church of England prayer book is, "With my body I do thee worship." When the Lord says, "Thou shalt worship the Lord thy God, and him only shalt thou serve." The meaning is that we must worship and

serve, that is, honor and obey him, and him alone as the supreme God. He does not mean that we should not worship, and serve our magistrates and parents in their proper places. The above text as much forbids us to serve any other being but God, as it does to worship any other than he. It does not mean that we should not serve our rulers nor parents. It only means that we should not give to any other being that honor and service which we owe to the divine being. The Jews worshipped their king. "And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king." 1 Chro. xxix. 20.

Christ says, "When thou art bidden of any man to a wedding, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee." Luke xiv. 10. If it was wrong to worship creatures, Christ would not have directed us to use means to get our neighbors to worship us.

I worship the Father as the supreme Being, and I worship Jesus Christ as the Son of God, the Mediator between God and men, the only way of salvation, and the next greatest being to God in the universe: and if these are not proper views of divine worship, I do not think my Maker will condemn me for them, because they are the best I can learn from the Scriptures. Christ has said, "My Father is greater than I," and I believe him.

But says one, when John fell down to worship an angel, he forbade him, and told him to worship God; therefore it must be wrong to worship any created being. I think the reason the Angel talked so to John, was that he saw John was about to offer him undue worship, that is, John was going to worship him as the supreme Being, which would have been improper.

I will now give a few reasons for thinking that the very angel, who forbade John to worship him was Jesus Christ. In the first place, it is necessary to observe that all the things which John saw in this vision, are "the Revelation of Jesus Christ, which God gave unto

him to show unto his servants, things which must shortly come to pass ; and he (God) sent and signified it by his Angel, (that is, by Jesus Christ,) unto his servant John.” Rev. i. 1. That Christ was the Angel, *that is*, the Messenger, who in person delivered this revelation to John, appears from the following verses of the same chapter. “ I was in the spirit on the Lord’s day, and heard behind me a great voice as of a trumpet, saying : I am Alpha and Omega, the first and the last : and what thou seest, write in a book, and send it unto the seven churches,—— And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks ; and in the midst of the seven candlesticks *one* like unto the Son of man, ——And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not ; I am the first and the last : *I am* he that liveth and was dead ; and behold, I am alive forever more, amen ; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” Verses 10, 11, 12, 13, 17, 18, 19. That John calls Christ an Angel appears from the following text. “ And I looked and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Rev. xiv. 14—18. “ And cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.” Verse 19th. “ And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.” Here John describes the Son of man with a golden crown, and a sharp sickle : and then says, “ The Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city.” And in the 15th verse of the 19th chapter it is said of Christ that he *treadeth the wine-press of the fierceness and wrath of Almighty God*. John wrote every thing in this book by the authority, and as the words of that person who appeared to him walking

in the midst of the seven golden candlesticks ; and that this was the same person that forbade John to worship him, appears from the following text : “ And he said unto me, these sayings are faithful and true : and the Lord God of the holy prophets sent his Angel to show unto his servants the things which must shortly be done. Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book. And I, John, saw these things and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the Angel, which showed me these things. And he saith unto me, see *thou do it not* : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God. And he saith unto me, seal not the sayings of the prophecy of this book : for the time is at hand. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his (that is, God’s) commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine Angel to testify unto you these things in the churches.” Rev. xxii. 6—16. In this last clause he does not say, “ I Jesus have sent mine Angel to testify these things to my servant John ;” but he says, “ I have sent mine Angel to testify unto you these things in the churches.” Therefore that Angel or Messenger, who preached and testified these things in the churches, must have been John. And there is just as much propriety in calling him an Angel, as there is in calling the ministers of the seven churches in Asia, Angels. If you read this passage over five hundred times, you will find every time, that the person who forbade John to worship him is the one, who pronounces judgement upon mankind, saying, “ *He that is filthy, let him be filthy still, and he that is*

righteous, let him be righteous still," and who represents himself as coming quickly to reward every man according as his work shall be : and who calls himself Alpha and Omega, and finally asserts that he is Jesus. The book of Revelation both opens and closes with an interview with Jesus.

I have heard some people say, that if they thought Christ was a dependant being, they would be afraid to trust in him for salvation, but I think such objections are unreasonable : it is our duty to believe on him, and trust in him as he is revealed to us in the scriptures. Besides, although I firmly believe the Saviour spoke the truth literally, when he said, "*I can of mine own self do nothing !*" and when he said, "*My Father is greater than I ;*" still I have the same God, the same divinity, to trust in for salvation, that the trinitarians have. I trust in one infinite God, and they do not profess to trust in more than one. I hope that infinite Being will save me through the blessed Jesus, and they hope the same. I pray for, and trust I have received the holy spirit to cleanse my heart, and enlighten my mind ; and they profess to have received the same.

The following text is frequently brought to prove the supreme divinity of Christ : " For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. If this text proves Christ to be the supreme God, the following one will prove every Christian to be the supreme God. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Ephes. iii. 19. The one passage states as clearly, that the Christians may be filled with *all the fulness of God*, as the other does that the fulness of the Godhead dwells in Christ bodily. The Greek *Somatikos*, which is here rendered *bodily*, signifies corporeal, material, as in 1 Tim. iv. 8, " Bodily exercise profiteth little." And Luk. iii. 22. " The Holy Ghost descended in a bodily shape." *Gr. Somatiko*. Joh. ii. 21. " He spake of the temple of his body." *Gr. Somatos*. I find no fault with the translation, but mention the original merely to show the meaning of the word. Some people think that the word *bodily* means wholly, or entirely, whereas the true

meaning of the text is, that all the communicable perfections of God dwelt in Christ while he was here in his body." If I did believe that God's person fills all space, I could not for a moment think that his boundless essence could be circumscribed to the person of Christ. If he is God because God dwelt in him, then it must be his body that is God, for it was in a bodily sense that the Godhead dwelt in him. When a mighty rushing wind filled all the house where the disciples were sitting, that did not make the house a mighty rushing wind; and when they were all filled with the Holy Ghost, that did not make them the Holy Ghost; so when the fulness of the Godhead dwelt in Christ in a bodily sense, that did not make his body the supreme God. One thing is certain, and that is, that he is dependant on God for his life, for the holy spirit, and all the power he has. Hence he says: "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also." Peter says: "Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear." Act. ii. 33.

It has been supposed that Christ is spoken of in the 8th chapter of Proverbs, under the character of wisdom. Accordingly it is quoted by Trinitarians to prove his supreme Deity; while the Anti-Trinitarians argue from the same chapter, that he was God's property, that God possessed or owned him in the beginning of his ways, brought him forth, and set him up; and that he must therefore be a dependant being. They think it would be very improper to say the infinite God was possessed, brought forth, or set up by any one.

My opinion is, that we have no authority to say that *wisdom*, which is personified in the 8th and 9th chapters of Proverbs, is Jesus Christ.

My first reason is, because there is no text in the Bible that applies it to him: therefore, to say the best of it, it is only an opinion destitute of scripture proof.—I know Christ is made unto us wisdom, righteousness, sanctification and redemption, but that does not prove that he is either of these abstractedly, because, if he is:

then he is not a person, but a mere attribute, or quality. My next reason is, that wisdom is called *she* and *her* all through those chapters, and it is both ridiculous and palpably false to call Jesus Christ a female. The Trinitarians take the 8th chapter of Proverbs to prove that Christ is the supreme God, and I think their comment on it is rather too ridiculous to be ridiculed, because, according to their comment, the supreme God and Father of all must be a *she*. In some languages I know that wisdom is in the feminine gender, but I know of no rule in any language to call Jesus Christ, or any other male person, a she, except it is the rule of lying. In the twelfth verse he says: "I wisdom dwell with prudence, and find out knowledge of witty inventions." From this it appears that if wisdom is a Deity she has an associate Goddess, called Prudence, by the advantage of whose society she finds out knowledge of witty inventions. But Christians do not generally think this is very applicable to the supreme Being, because they think he is incapable of improving in knowledge, and witty inventions. In the fourteenth verse he says:—"Counsel is mine, and sound wisdom." If Christ is the person here speaking, these last words will amount to this, "*Counsel is mine, and sound Jesus Christ is mine.*" In the next clause of this verse, Solomon makes wisdom tell us who she is. She says, "I am understanding." She did not say, "I am the supreme God," nor did she say, "I am Jesus Christ." Therefore, for us to say so, is not only an assertion without proof, but it is flat contradiction of Solomon's own words, unless it can be proved that the words *understanding* and *Jesus Christ* are synonymous. We know that wisdom, and understanding are sufficiently synonymous to be explained one by the other. The writer continues to personify wisdom, and hold it up in the character of an amiable female till he comes to the 11th verse of the 9th chapter. And in the 10th verse he says: "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." Here he mentions, *the fear of the Lord, wisdom, the knowledge of the holy, and understanding*, as being all four synonymous. But if wisdom is Jesus Christ,

then the fear of the Lord is the beginning of Jesus Christ.

Solomon personifies other things besides wisdom ; he says : " Wine is a mocker, strong drink is raging." Prov. xx. 1. " Jealousy is cruel as the grave." Song. viii. 6. Wine, and jealousy of themselves unconnected with any person, can no more mock, rage, or exercise cruelty, than wisdom separate from any person, can rejoice, or take delights. David says : " Let not the foot of pride come against me." Psal. xxxvi. 11. Solomon personifies folly and madness. Hence he speaks of the " Wickedness of folly, even the foolishness of madness." Eccle. vii. 25. I think all he meant in the 8th chapter was to set forth the excellency of wisdom by showing that God possessed it in the beginning of his ways, that he brought it forth, displayed, or set it up from everlasting in all his works of creation, and providence. Hence speaking of wisdom in the third chapter of Proverbs, he says : " The Lord, by wisdom, hath founded the earth ; by understanding hath he established the heavens : by his knowledge the depths are broken up, and the clouds drop down the dew." Here wisdom, understanding, and knowledge, are all mentioned as synonymous : but in the verses immediately preceding, wisdom is called *it*, *she* and *her* ; and is represented as holding length of days in her right hand, and in her left, riches and honor.

If Paul had believed that Jesus Christ is wisdom, he would hardly have said, that " The world by wisdom knew not God."

Some people say, that if Christ had not been the supreme God, he could not have fasted forty days ; but I think that if he had been the supreme God, fasting forty days would not have made him hungry. Both Moses and Elijah fasted forty days.

CHAPTER VIII.

ON THE ORIGIN AND SUBSTANCE OF JESUS CHRIST.

I will now offer a few reasons for believing that Jesus Christ is the Son of God by creation, and not by derivation ; or that he is God's Son not in the sense that Isaac was the son of Abraham, but in the sense that Adam was the Son of God.

Some people contend that Christ is dependant on God for all he has, but still they think he is uncreated : they say he is God's Son in the proper sense of the word : that as he derived his existence from God, he is therefore of the same specific substance as the Father.

I believe that Barten W. Stone, and Noah Worcester, have both advocated this sentiment. I never read the second edition of brother Stone's address to the Christian Church, nor his letters to Doctor Blythe, but I read his letter to Moreland, and his letter to Spencer Clark, in both of which he advocates the doctrine. I have read none of brother Worcester's writings, except two or three letters in his Bible news, where he attempts to prove that Christ is the Son of God, in a proper sense ; that is, that he is the Son of God in the same sense that Isaac was the Son of Abraham.

Although I highly esteem those brethren, I can by no means fall in with them on this point. Though I have seen some of brother Millard's writings, I cannot recollect of having ever read a whole page from his pen respecting the Son of God, of course I know not which side of the question he has taken. I read some in one of brother James Miller's books, but cannot at present recollect a word of it.

It is impossible for God to have a Son in the natural or proper sense of the word, unless he is changeable : because according to all the knowledge we have of natural generation it implies change.

If Christ is uncreated, and derived his being from

the substance of his Father, then God's substance must have been diminished in proportion to the quantity of it, that was derived from him to form his Son. If that substance of which the Son was formed, was, at the time it was derived, or separated from the Father, inactive, unintelligent, and unorganized, then he is of no more dignity than if he had been made of any other inactive, unintelligent, unorganized substance. If a part of God's substance became disorganized, inactive, unintelligent, and was separated from him to form his Son of, he has changed and become less than he was, and therefore cannot be an immutable, nor an infinite Being. If that substance of which Christ consisted in his pre-existent state, always existed, and was from all eternity an intelligent, active, organized being, then Christ must have existed a distinct person with his Father from all eternity, because organization, activity, and intelligence constitute person.

There can be no mistake in this reasoning. Jesus Christ is either a being or a nonentity. If he is a being, his substance is either created, or uncreated. If the substance of his being is uncreated, it either eternally existed as a distinct being from God, or else was incorporated in, identified with, and was a part of the substance of God's person. If Christ was a part of the substance of God's person, and has become a distinct person, and a distinct being from God, then the essence of the Father's being must be just as much less than it once was, as the uncreated substance of Christ is large.

If all of Christ, except his human body, is uncreated, and the same substance of the Father, he is no more derived from the Father than the Father is from him; because if you divide a fraction from a large substance, which is not of itself changeable, such as glass, the smaller part is no more derived from the larger, than the larger is from the smaller. This is not the case with the human family in propagating their species; as their whole bodies are continually changing, the substance of which their offspring is propagated has but a transient existence in them. But God is unchangeable in his essence; all the substance that ever existed in his

person is there yet. We do not believe that his person can be diminished by evacuations, and recruited by eating; therefore it is impossible that a part of God's substance should be separated from him to form another Being.

If Christ is God's Son in the same sense that Isaac was the Son of Abraham, God must have had a wife, for Abraham had one. But, says one, is it not possible for God to have a Son formed of his own substance without that son having a mother? To this I answer, that if Christ is God's Son without a mother, he is not the Son of God in the sense that Isaac was Abraham's Son, for he had a mother.

If God of his own substance brought forth Christ without the instrumentality of a mother, then he must be a female, and the mother of Christ, because bearing a child, or bringing forth young, is an infallible mark of a female.

Man has no choice whether his offspring will be wise or foolish, male or female, weak or strong, perfect or imperfect, but when God brought his Son into existence, none of these things were contingent with him; therefore he could not have a Son in the same sense that man has.

I think Christ is a created Being, and those passages that say he was begotten always allude either to his miraculous conception, or his resurrection from the dead. The word *begotten*, in its proper sense, that is, according to the common acceptation of the term, implies plurality; to beget, is this the united act of two: therefore the pre-existent Christ could not have been begotten in the proper sense of the word unless he had a mother as well as a father.

That Christ is a created being, appears from the following texts: "Who is the image of the invisible God, the first born of every creature." Col. i. 15.—Here he is called a creature, and as all creatures are created, of course he must have been created. This text cannot mean that his human body was the first born of every creature, because the bodies of all the people, that had lived from the creation till then, were born before his body. Then it must mean that glori-

ous Son of God who was with the Father before the world was. As sure as this text is true, Jesus Christ is a created being. "And unto the angel of the Church of the Laodiceans write; these things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. iii. 14. Some people say the common translation of this text is not right, and that the Greek word *arche*, which is here rendered *beginning*, should be rendered principal, or greatest; but although it is so rendered in some passages of the new testament, it is frequently rendered beginning as in the above text; the true meaning of which is in my opinion, that Christ is the first being that God created. That *arche* signifies *beginning* in point of time, appears from the following texts: "In the *beginning* was the word,——The same was in the *beginning* with God." Joh. i. 1, 2. "Have ye not read, that he, which made them at the *beginning* made them male, and female?" Mat. xix. 4. "All these are the *beginning* of sorrows." Mat. xxiv. 8. "How shall we escape if we neglect so great salvation, which at the first began (Gr. *archen*) to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. ii. 3. "Then said they unto him, who art thou? And Jesus said unto them, even the same that I said unto you from the *beginning*." Joh. viii. 25. "I am Alpha, and Omega, the *beginning* and the ending." Rev. i. 8. "I am Alpha and Omega, the *beginning* and the end." Rev. xxi. 6. "I am Alpha and Omega, the *beginning* and the end, the first and the last." Chap. xxii. 13. Wherever the word *beginning* occurs in these passages, the Greek is *arche*, the same that is rendered *beginning* in the text which says, Christ is *the beginning of the creation of God*. But even if the word should be rendered *principal*, or *chief*, it would not effect the argument, because he would still be one of the creation of God.

Some people contend that this text means, that he is the beginner of the creation of God, but if they would read the above passages, and change the word *beginning* into *beginner* every where it occurs, I think they would be convinced of their mistake. For instance: "In the *beginner* was the word." "The same was in

the *beginner* with God." Joh. i. 1, 2. "Have ye not read that at the *beginner* God made them male and female?" Mat. xix. 4. "They said unto him, who art thou? And he said unto them, even the same that I said unto you from the *beginner*." Joh. viii. 25.

Another reason I have for thinking that the text under consideration does not mean that Jesus is the beginner of the creation of God, is, that it does not say so, but says the reverse, viz., that he is the *beginning* of the creation of God. When Jacob said, Reuben was the *beginning* of his strength, he did not mean that Reuben was the *beginner* of his strength. If Christ was the beginner, that is the prime, or original cause of creation, then the creation must belong to Christ and not to God; but the creation is every where in scripture called God's, and Paul informs us that the Father is the prime cause of all things. Hence he says: "To us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him."

When it is said, that Alpha is the beginning of the Alphabet, it does not mean that it was the beginner of it, nor does it mean that Alpha is the first thing that ever existed, the style, or the pen with which it was made, existed before it did; but it means that in writing the Alphabet, Alpha is the first letter we make, and most probably the first that the Greeks ever did make: so Christ is not the first being that ever existed, nor the beginner of creation, but he is the first creature that God ever made. The above text cannot mean that his body was the beginning of the creation of God, because it was neither the first nor the greatest being that God ever created. It is probable that the least immortal spirit that ever was created, is greater than his human body would be without a soul. As sure as this text is true, Jesus Christ is the first creature that God ever created.

Paul says: "And so it is written, the first man Adam was made a living soul, the last Adam *was made* a quickening spirit." 1 Cor. 15—45. This text as positively says, that the last Adam was made, as that the first one was. If it does not mean that the last Adam

was created, it cannot mean that the first one was; the same language is applied to both. It cannot mean his body, because it does not say he was made a living body, but it says he was made a *quickening spirit*. It is true the words *was made*, where they occur last in this text are a supply, but it is certain that they do not change the sense. Christ's spirit was created as sure as Adam was created.

"As the Father hath life in himself, so hath he given to the Son to have life in himself." Joh. v. 26. If Christ is uncreated, his substance must have existed in the living Father from all eternity; if so, how could the Father give to the Son to have life in himself? It would be giving life to himself, or to some of his own substance. If the substance of Christ existed alive from all eternity, he never could have received life.—That night the Saviour was betrayed, he said: "My soul is exceedingly sorrowful unto death." Mark. xiv. 34. If, as some people contend, the pre-existent Son of God, is the soul of Christ, and the same specific substance of the Father, how could his soul be exceeding sorrowful unto death? Could the uncreated substance of God be subject to sorrow and death?

If God is an undivided, indivisible spirit, how could a being distinct from himself, be formed of his substance? If God is a spirit, *that is*, if *spirit* is the substance of his being, and if Christ's soul, or spirit is a part of that very uncreated substance, then where is the propriety of his receiving the Holy Spirit, or being anointed with the Holy Spirit? It would be one part of the spirit or substance of God receiving another part of it. It would be anointing God's spirit with the spirit of God. It would be like taking a gallon of oil out of a cask, and then anointing that gallon with some more oil from the same cask. Adding oil to other oil of the same specific substance, does not give it any properties of oil, which it had not before; so if Christ's soul, or spirit, is the same specific substance of God, and if God's spirit is the same substance of himself; then anointing with God's spirit could not impart to him any wisdom, holiness, or other quality of God which he did not possess before. It is said of Christ that he "Grew,

and waxed strong in spirit." Luke ii. 40. If his spirit is the same specific substance of the Father, how could it wax strong? Can the uncreated substance of God grow stronger?

When it is said that Christ was made of a woman, the meaning is that some of her substance was modified, or changed into his infant body. If his soul was uncreated, but derived from his Father, then a part of God's substance must have been formed into the soul, or pre-existent person of Christ; if so, the substance of God's person has as truly changed and become less, as Mary's person changed in bearing Christ. This doctrine appears to me equally as absurd, and unscriptural, as that which teaches that Christ is a distinct person, coequal, coessential, and coeternal with God.

The passages that say he is the first begotten, and the only begotten, have been brought to prove that he derived his substance from God, and is uncreated.

When he is called the first begotten, it may mean that he is the first one that was raised from the dead; because he is called, "The first born from the dead." Col. i. 18. And "The first begotten of the dead."—Rev. i. 5. This will appear more probable, by comparing the following texts: "Thou *art* my son; this day have I begotten thee." Psal. ii. 7. "He raised up Jesus again; as it is also written in the second Psalm: "Thou art my Son; this day have I begotten thee." Act. xiii. 33. The phrase, *first begotten*, naturally implies that there were others begotten besides him; therefore if it means that he was formed of God's substance, and is uncreated, it must mean that he is the oldest of other beings that have been formed in the same way.

His being called the only begotten of the Father, proves that he is the Son of God in a peculiar sense, but does by no means prove that he is an uncreated being; because it is probable, if not certain, that the phrase *only begotten*, refers to his miraculous conception, seeing it is particularly connected with the circumstance of his being made flesh; hence, John says: "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only be-

gotten of the Father." Joh. i. 14. The angel said to Mary : " The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee ; therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." Luk. i. 35. The words *only begotten* may mean the only heir, as in Heb. xi. 17, " Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only begotten Son." Abraham had before that time begotten Ishmael by Hager, and perhaps some others by Keturah : but Isaac was his only heir ; so God has appointed Christ "*heir of all things.*" And as the Jews were heirs of the promise made to Abraham, in virtue of their descent from Isaac, so we heir the blessings of the gospel in virtue of our union with Christ.

That Christ is called God's own Son, his first begotten, and his only begotten, is a proof that he is the Son of God in a particular sense, but it by no means proves that he is an uncreated being ; because the words *begotten* and *created*, at least sometimes signify the same thing, which will appear from the following passages of scripture. " For we are his workmanship, created in Christ Jesus unto good works." Ephes. ii. 10.— " And that ye put on the new man, which, after God, is created in righteousness, and true holiness." Chap. iv. 24. " Create in me a clean heart, O God ; and renew a right spirit within me." Psal. li. 10. In each of these passages the words *created* and *create* refer to the new birth ; and in the following texts the same thing is expressed by the word *begotten*. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3. " Whosoever believeth that Jesus is the Christ, is born of God : and every one that loveth him that begat, loveth him also that is begotten of him." " We know that whosoever is born of God sinneth not : but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 Joh. v. 1—18. That creation and generation are sometimes synonymous, appears still more evident from the following scriptures : " This shall be written for the generation

to come ; and the people, which shall be created, shall praise the Lord." Psal. cii. 18. "These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the earth and the heavens. Gen. ii. 4.

I think Christ is pre-eminently the Son of God in four respects. 1. He is the oldest Son of God. 2. He is, perhaps the only being that God ever made without doing it through an agent, or instrument. 3. He is the only one that ever was conceived by the miraculous interposition of God without the means of a natural father. And 4. He is the first born from, or first begotten of the dead. All these marks of distinction have been conferred on him by his Father, from whom he has received all power in heaven and earth ; and by whom he is made head over all things to the church.

Paul says that Christ, in his times, shall show "Who is the blessed and only Potentate, the King of kings, and Lord of lords ; who only hath immortality, dwelling in the light ; which no man can approach unto ; whom no man hath seen, nor can see." 1 Tim. vi. 15, 16. It is impossible that this only Potentate was Jesus Christ, because he is a person whom Jesus Christ is to show : besides Paul would not say of Christ that no man hath seen, nor can see him.

If the soul of Christ is uncreated, and of the same specific substance of the Father, how could it be said of the Father, that he only hath immortality ? If Christ's substance is uncreated, and the same of the Father's, he must have immortality in the same sense that the Father has.

CHAPTER IX.

A FEW REASONS FOR BELIEVING THAT CHRIST IS MENTIONED IN
THE SCRIPTURES UNDER THE CHARACTER OF AN ANGEL.

“ Behold I send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold he shall come, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner’s fire, and like fuller’s soap ? And he shall sit *as* a refiner and purifier of silver. Mal. iii. 1, 2, 3. The Hebrew *Malacha*, which is here rendered messenger, is the Hebrew word that is mostly, if not always translated angel in the old testament. Although this prophecy was delivered, perhaps three hundred and ninety seven years before the coming of Christ, it speaks of him as the Lord whom the Jews sought, and the Angel, or Messenger who delivered to Moses the covenant that God made with them at Horeb, and represents him as the owner of the Jewish temple. This in my opinion establishes the question of his pre-existence beyond dispute. The phraseology of the above passage proves that Christ existed before John the Baptist did. “ Behold I send my messenger, and he shall prepare the way before me.” It appears from the first chapter of Luke, that John the Baptist was born into the world six months before Christ. Now, if Christ never existed till he was born in the flesh, how could he send John the Baptist before him ? Can a nonentity send a messenger to prepare the way before it ? It will not do to say that Christ talked to John in person, and sent him to preach after they were both born, because John never knew Christ till he baptized him. He says, “ I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the

same is he which baptizeth with the Holy Ghost." Joh. i. 33.

Malachi in this prophecy, speaks of two messengers. One was, "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in," who was, no doubt, Jesus Christ. And the other was the Messenger, that was sent before him, viz. John the Baptist, as will appear from the following scriptures. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." In the following texts, Christ applies both these predictions to the Baptist.— "For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mat. xi, 10, verse 14. "And if ye will receive it, this is Elias, which was for to come."

This Angel of the Covenant was to be as a refiner's fire, and a purifier of silver, which character John applies to Christ in these words, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. iii. 11, 12. See Mark i. 2. "And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his way." Luke i. 76. Chap. vii. 27. When Malachi called Christ the Messenger, or Angel of the Covenant, he, no doubt, meant the covenant made at Horeb, because he uses the definite article, *the covenant*, showing that it was one well known to the Jews. It is not probable that they could understand him to mean any other covenant than the one made at Horeb, because it was all the one that existed between them and the Lord, and they knew of no other.

The person of the supreme God has always been invisible to mortal men. The Lord said to Moses, "Thou canst not see my face; for there shall no man see me and live." Exod. xxxiii. 20. Paul says he is "The blessed and only Potentate, the King of kings,

and Lord of lords ; who only hath immortality dwelling in the light which no man can approach unto ; whom no man hath seen, nor can see." 1 Tim. vi. 15, 16. But we find that Abraham, Moses, and many others saw a person whom they called God. All the way I have to keep these texts from contradicting each other, is to suppose that those which say no man hath seen, nor can see God, allude to the Father, and those which say men have seen him, refer to the Son. I think John the Baptist has explained it in the following text : " No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him." Joh. i. 18.

Abraham did certainly see those three men that called at his tent in the plain of Mamre, washed their feet, and eat with him, on their way to destroy Sodom, yet one of them is called the Lord, and Abraham called him God. He promised Abraham that Sarah should bear a son, and told him that he was going down to destroy Sodom ; but when talking on that subject, he speaks as a Being limited in knowledge, hence he says, " Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous ; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know." Gen. xviii. 20, 21. I can hardly ascribe this language to the supreme Deity, because it is not likely that he needed to seek farther information respecting the wickedness of those cities. When Hager fled from her mistress, " the angel of the Lord found her by a fountain of water. — And the angel of the Lord said unto her, I will multiply thy seed exceedingly. And she called the name of the Lord that spake unto her, *thou God seest me.*" Gen. xvi. 7. 10. 13. Here the Angel whom the text calls the Lord, and whom Hager calls God, promised to multiply her seed, viz : Ishmael, exceedingly. And in Gen. xvii. 20. God said to Abraham, " And as for Ishmael, I have heard thee ; behold I have blessed him ; and will make him fruitful, and will multiply him exceedingly." Hence it appears that the Angel whom Hagar called God, is the same God that spoke to Abraham.

I have three reasons for thinking that this person was Christ, and not the supreme God. 1. Because the supreme God is not limited in knowledge, as this person seems to have been.

2. Because no man hath at any time seen the Father, who is the supreme God.

3. It appears to me improper to call the supreme God, the angel, or messenger of God.

When Moses led the flock of Jethro to the mountain of God, "The angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush." "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush." "Moreover he said I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob."—"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." *Exod. iii. 2, 4, 6, 10.*—For obeying this person, that appeared to him in the bush, Moses lost his inheritance in the house of Pharaoh, and suffered reproach. But Paul intimates that Moses suffered the reproach of Christ. He says, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." *Heb. xi. 24, 25, 26.* Moses did not suffer reproach for believing that Christ would be born into the world, but for believing and obeying that person, who appeared to him in the bush.

God said to Moses, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared; beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies." *Exod. xxiii. 20, 21, 22.* This angel or messenger, who took the Jews into Canaan, is frequently called the *Lord*, and *God*; and it is said of him that he spake unto Mo-

ses, face to face, as a man speaketh with his friend.—
Exod. xxxiii. 11. Deut. xxxiv. 10.

The Lord said to Aaron and Miriam : “ If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant, Moses, is not so, who is faithful in all my house. With him will I speak, mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold.” Num. xii. 6, 7, 8. This person cannot be the same that refused to let Moses see his face, and told him that no man could see it and live, yet he was the angel who was called God, and whom God had sent to conduct the Jews through the wilderness into Canaan : and is probably the angel of God’s presence, of whom Isaiah speaks in the 9th verse of his 63d chapter : “ In all their afflictions he was afflicted, and the angel of his presence saved them ; in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old. But they rebelled and vexed his Holy Spirit : therefore he was turned to be their enemy, *and* he fought against them.” Paul intimates that this very person that supported them in the wilderness, and then destroyed them with serpents, for their rebellion, was Christ.—Hence he says : “ And did all drink the same spiritual drink ; for they drank of that spiritual Rock that followed them : and that Rock was Christ.” 1 Cor. x. 4. verse 9. “ Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents.”

That the Lord who made the covenant with Abraham, and brought the Jews out of Egypt, is called an angel, appears from the following passage : “ And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you into the land which I swore unto your Fathers ; and I said I will never break my covenant with you, and ye shall make no league with the inhabitants of this land ; ye shall throw down their alters : but ye have not obeyed my voice ; why have ye done this ?—Wherefore I also said I will not drive them from before you.” Judg. ii. 1, 2, 3. When Jacob was blessing Joseph and his sons, he said : “ The God who fed me

all my life long unto this day ; the angel who redeemed me from all evil bless the lads." Gen. xlviii. 15, 16. Here Jacob calls his redeemer and supporter an angel, and then prays to that angel to bless his grand-sons.

The following passages affirm that no one has ever counselled or instructed the Lord : "Who hath directed the spirit of the Lord, or, *being* his counsellor, hath taught him ? With whom took he counsel, and *who* instructed him, and taught him in the path of judgement, and taught him knowledge, and showed to him the way of understanding ?" Isa. xl. 13, 14. Paul says : "For who hath known the mind of the Lord ? or who hath been his counsellor ?" Rom. xi. 34. The following passage shows that the Lord whom Isaiah saw, asked counsel, and was advised. "Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us ? Then said I, here am I ; send me. And he said, go and tell this people, hear ye indeed, but understand not." Isa. vi. 8—9.

Micaiah said : "I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead ? And one spake saying after this manner, and another saying after that manner. Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith ? And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the* Lord said, thou shalt entice *him*, and thou shalt also prevail : go out, and do even so." 2 Chro. xviii. 18, 19, 20.

According to this scripture, the Lord held a counsel, asked advice, heard different opinions, and after enquiring into the means by which one of the schemes was to be effected, agreed to the proposal.

Now if those texts which say that the Lord God never has been seen, never has taken counsel, nor received advice of any one, nor never did change, nor repent, allude to God the Father ; and those passages, which say the Lord has been seen, has asked counsel, and taken advice, and has repented, allude to

the Lord Jesus, who is a created being, that can, of his own self, do nothing, and changeable, and capable of repentance, the whole difficulty is cleared up. This is my opinion, and I think it will be hard to prove that it is not true.

“ And Jacob was left alone ; and there wrestled a man with him until the breaking of the day : And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob’s thigh was out of joint as he wrestled with him. And he said, let me go, for the day breaketh. And he said, I will not let thee go except thou bless me. And he said unto him, what is thy name, and he said Jacob.— And he said thy name shall be called no more Jacob, but Israel : for as a Prince, hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said tell me, I pray thee, thy name. And he said, wherefore *is it that* thou dost ask after my name ? And he blessed him there. And Jacob called the name of the place Peniel : for I have seen God face to face, and my life is preserved.” Gen. xxxii. 24—30. This person, with whom Jacob wrestled, is called a man, and Jacob calls him God : but it is no how probable that he was the supreme Being, because they are represented as wrestling in personal contact with each other, Jacob having hold of him, and he saying *let me go* ; and when he saw that he prevailed not against Jacob, he touched the hollow of his thigh, and put it out of joint, and after all Jacob would not let him go till he blessed him ; and besides it would, perhaps, be improper to call the infinite God a man, nor is it likely that Jacob could have opposed his personal strength to that of the supreme Being with so much success. I believe the supreme God could throw Jacob down faster than ten men could pick him up ; and of course could have had no difficulty in breaking loose from him. However, it is certain that Jacob called this person God, prayed to him for a blessing, and received one from him.

If this wrestling was not literal, but only a wrestling by prayer, then this man that Jacob called God must have prayed to him, because, Moses says, “ Jacob was left alone ; and *there wrestled a man with him until the*

breaking of the day." In metaphorical language it will do to say, that Jacob wrestled with God by prayer; but it will not do to say that God wrestled with Jacob by prayer. There can be no doubt but that Jacob prayed on this occasion to that personage with whom he wrestled, but still there is no doubt but that they wrestled literally.

That the Lord of Hosts did sometimes appear to the ancients under the character of an angel, appears from the following scripture: "He took his brother by the heel in the womb, and by his strength had power with God: yea, he had power over the angel, and prevailed; he wept and made supplication unto him: he found him in Bethel, and there he spake with us: even the Lord God of Hosts; the Lord is his memorial." Hos. xii. 3, 4, 5.

Moses informs us, that God delivered them from Egypt by the instrumentality of an angel; he says: "When we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt." Num. xx. 16. Paul says, the law was ordained by angels in the hand of a Mediator. Gal. iii. 19. Moses was the Mediator of the first covenant, and that person, who wrote the law with his own finger on the tables of stone, and gave it to Moses, was the principal angel, [that is] messenger, that ordained, or appointed the covenant with the Jews. Saint Stephen speaks of the angel that appeared to Moses in the bush, as a person distinct from God; he says: "This Moses, whom they refused, saying, who made thee a ruler and a judge? the same did God send to be a ruler and a deliver by the hands of the angel, which appeared to him in the bush." Act. vii. 35. In verse 38, he says, "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our Fathers: who received the lively oracles to give unto us." And in the 53d verse he tells the Jews that they had received the law by the disposition of angels, and had not kept it. From the above passages it appears that the angel who appeared to Moses in the bush, and with whom he spake in the mount, and from whom he received the law, was not the supreme

Being, but an angel sent by God to establish the covenant with the Jews. And in the third chapter of Malachi we are informed that the angel, or messenger of that covenant, is the Lord whose forerunner was John the Baptist. And in the third chapter of Matthew we are explicitly told that this messenger of the covenant is *Jesus Christ*.

Again the above evidence proves, that their spiritual guide, who supported them, and against whom they rebelled, was some times called God, at other times called an angel, and sometimes called a man. And Saint Paul tells us, that they drank of that spiritual Rock that followed them, and that Rock was Christ. And that when they rebelled against that person, they tempted Christ. I have no doubt but that the supreme God frequently spoke to the patriarchs, and prophets, but I suppose they only heard his voice, but did not see his person. The one that said to Moses: "A prophet shall the Lord your God raise up unto you," &c. And the one that said, "No man can see my face and live," was no doubt God the Father. But that Lord who counselled with, and was advised by creatures, who was capable of repentance, was called a man, and an angel, whose person the patriarchs and prophets frequently saw, and who literally wrestled with Jacob, was most probably the Lord Jesus Christ.

CHAPTER X.

A FEW REASONS FOR THINKING THAT MICHAEL, THE ARCHANGEL, IS JESUS CHRIST.

The word *Michael* signifies that which is *like*, or *as* God. The word *Archangel* is composed of two Greek words, viz., *arche*, a head; and *angelos*, a messenger. The title *Michael, the Archangel*, literally signifies *the head messenger that is like God*. This must be Jesus Christ, because we all acknowledge that he is the image of God, and the head messenger that was ever sent into our world.

I have often heard preachers speaking of Archangels in the plural, but in scripture the word is always mentioned in the singular with the definite article *the* before it, by which one particular personage is denoted. In fact there can be but one Archangel, that is, one *head messenger*, and who dare to say that Jesus Christ is not the *head messenger*?

If Christ is a *messenger*, he is an *angel*. If he is the *head messenger*, he is the *Archangel*. If he is *like* God, he is *Michael*; therefore he must be *Michael, the Archangel*. I think every candid person that knows the meaning of these words will agree with me on this point.

The new testament informs us, that Jesus Christ will preside at the judgement of the last day. Thus we read: "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead." Act. xvii. 31. "The Father judgeth no man, but hath committed all judgement unto the Son." Joh. v. 22. See also Mat. xxv. 31—34. But the following passage shows that Michael will preside in the day of Judgement. "And at that time shall Michael stand up the great Prince which standeth for the chil-

dren of thy people : and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame, and everlasting contempt." Dan. xii. 1, 2. Some people have argued that this text does not refer to the day of judgement, because it says : " Many of them that sleep in the dust of the earth shall awake."— This text might be more literally translated. "*The multitudes that sleep in the dust of the earth shall awake.*" But as it stands, it sufficiently proves that Michael will stand up to deliver all God's people, who are written in the book, at the time when those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt. The angel Gabriel said to Daniel : " I will show thee that which is noted in the scriptures of truth : and there is none that holdeth with me in these things but Michael, your Prince." Dan. x. 21. In the thirteenth verse of this chapter Gabriel says : " The prince of the kingdom of Persia withstood me one and twenty days : but lo, Michael, one [Heb. *ahed*, the first] of the chief Princes, came to help me." The word which is here rendered *one*, is the same Hebrew word which is translated first in the first chapter of Genesis, where he says the evening and the morning were the *first* day.

Some people contend that Michael was a temporal Prince, viz., Cyrus, but I think they are mistaken, because Michael was not his proper name, and I do not think he was enough like God to deserve that name as an honorary title ; besides it appears that this Michael was an associate of the angel Gabriel ; and there is no probability that Cyrus will stand up to deliver God's people, when the *multitudes*, or even *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt.

We are informed in Deut. xxxiv. 5, 6, that " Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him

in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." Jude says, "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude ix. Now, if the Lord buried the body of Moses, and if Michael the Archangel took care of the body of Moses, then the titles *Lord*, and *Michael the archangel* are only different titles, or names given to the same person. In this dispute, Michael said to the Devil, "The Lord rebuke thee." Which are the same words the Lord used to rebuke him in the third chapter of Zechariah, from the first to the fourth verse. "And he showed me Joshua the high priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee." Here the very Lord that cleansed Joshua from iniquity, is called an Angel.

If this Lord-angel is not the Lord Jesus, who can he be?

That Jesus Christ commands the armies of heaven, appears from the following scripture: "And he was clothed in a vesture dipped in blood: and his name is called, the Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. * * * * * And he hath on *his* vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. xix. 13, 14. 16. But it appears from Rev. xii. 7, that Michael commands the armies of heaven. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." In the ninth verse of this chapter we are informed that the dragon is the Devil, and Satan, and that Michael and his angels cast him, and his angels out of heaven: and in the tenth

verse this victory is ascribed to Christ ; hence the exclamation, " Now is come salvation and strength, and the kingdom of our God, and the power of his Christ : for the accuser of our brethren is cast down." To me this evidence proves beyond reasonable dispute, that Michael is one of the names of Christ ; because if the Church is the seat of this war, and if Christ is the Captain of our salvation, and the leader of his people, he must be the person who is here mentioned under the the name of Michael.

Paul says, " For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first." 1 Thes. iv. 16. From this text it appears that when the Lord shall descend with a shout, his voice will be that of the Archangel, or head Messenger ; therefore the Lord must be that head Messenger.

This text says the dead shall rise at the voice of the Archangel ; and Christ affirms that the dead shall be raised by his voice. He says, " Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live." " Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." Joh. v. 25. 28, 29.

I am not alone in this opinion ; most of the principal writers of the Trinitarian school have advocated the same doctrine. Brown's dictionary of the Bible on the words *Michael*, and *Angel* says, that both these words do sometimes refer to Christ ; and also affirms that Christ is the Archangel. Wood's Spiritual Dictionary teaches nearly, if not exactly, the same on this subject that Brown's does. The former was a Calvinist, the latter a Methodist. Buck, in his Theological Dictionary, under the article *Angel*, asserts that Christ is in scripture frequently called an Angel. Butterworth, Cruden, and Taylor in their concordances, assert that *Michael* and *Angel* are both names of Christ. Doctor

Coke, a Methodist bishop, in his notes on the Bible, acknowledges that Christ is sometimes called an Angel. See his notes on that passage where the Angel of the Lord spake to the people at Bochim. Winchester has taught the same doctrine in the 152 page of the first volume of his lectures on the prophecies. Whitefield, in his sermon on the bush that burnt and was not consumed, says that the Angel that appeared to Moses in the bush was Christ. Pool, in his Annotations, explains those passages where the Lord appeared to the Patriarchs under the character of an Angel, as referring to Jesus Christ. Bunyan makes his pilgrim ascribe his deliverance from Apollyon to Michael. He says, "Blessed Michael helped me." Pilgrim's Progress, Cincinnatti edition, page 54. Guyse in his Paraphrase on the New-Testament, on Rev. xii. 7. acknowledges that many good expositors think that Christ is signified by Michael; and also gives it as his opinion.

Doctor Watts in his glories of Christ, page 200, 201, 202, 218, 223, and 224, teaches the same doctrine. Watts, Dodridge and some others have called this Angel of the covenant, or Angel of God's presence, Christ's human soul, whom they think was the first Being that God ever created. I agree with them that Christ is the first Being that God created, but I cannot see the propriety of calling the pre-existent Christ a human soul, seeing he did not descend from human's, but existed before the human family was created.

Thomas Scott, in his notes on the Bible, says the Angel that appeared to Hager when she fled from her mistress, one of the three Angels that appeared to Abraham in the plains of Mamre, the Angel that appeared to Moses in the bush, and the Angel that spoke to the Jews at Bochim, was Jesus Christ: and also asserts that Michael the Archangel is Jesus Christ. See Scott's Bible on Gen. xvi. 9, 10. Chap. xviii. throughout. Exod. iii. 2—7. Judg. ii. 1—5. Dan. x. 13. 21. Chap. xii. 1. Rev. xii. 7.

I could mention many other writers who have advocated this doctrine, but these are sufficient to prove that it has long been believed among the most eminent Trinitarians. I forbear to quote the words of all these au-

thors on the subject, because it would swell this work unnecessarily ; and as those books are very common, the reader can examine them for himself.

Little did many of these great and good men think that when they were teaching that Christ is an Angel, that he is the Angel of the covenant, the Angel of God's presence, and Michael the Archangel, they were thereby undermining Trinitarianism ; yet they actually were, because, if he was the Angel of God, and as Moses says, the Angel that God sent to bring the Jews out of Egypt, he cannot be God in the highest sense of the word.

As the text which says Melchisedec *was the Priest of the most high God*, proves that Melchisedec was not the most high God, so the passages which say Christ is the Angel of God, prove that he cannot be that God, whose Angel or Messenger he is. It will not do to say that Christ in his pre-existent state, was only distinct from, and inferior to God in his humanity, while in his divinity he was equal with him, because his humanity was not then in existence. This doctrine is as fatal to Socinianism, as it is to Trinitarianism, because, if Christ is the Angel of the covenant, who spoke with Moses in the Mount, and buried him when he died, he must have existed before he was born of the Virgin Mary.

I have heard but two texts of scripture brought to disprove this doctrine. One is, for verily he took not on *him the nature of Angels* ; but he took on him the seed of Abraham." Heb. ii. 16. As the word *nature* in this text is wanting in the Greek, it proves nothing about the nature of Christ. In fact the word *Angel* simply signifies a messenger, and never denotes *nature*, but is always significant of *office*. Every messenger that ever existed in heaven, earth, or hell, was an *Angel*. Christ is called a Messenger in Isa. xlii. 19. "Who is blind but my servant ? or deaf, as my Messenger that I sent ?" also, Mal. iii. 1, 2.

The other text that I have heard urged to prove that Christ never was an Angel, is Heb. i. 5. "For unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee." Although this

text abundantly proves that Christ is exalted above all other Messengers, it by no means proves that he never was a Messenger himself. If I should say of General Washington that he was made superior to all the officers of the Revolutionary army : for to which of the officers said Congress at any time, thou shalt be commander-in-chief, and again when they brought him into the army, they said, let all the officers obey him, and of the officers it is said that the government gave them commissions and appointed them wages, but to Washington it said, thou hast loved thy country, and hated treachery, therefore the government, even thy government, hath exalted thee to honor and office, above thy fellows ; such conversation would go just about as far to prove that I thought Washington never was an officer in the army of the Revolution, as the first chapter of Hebrews goes to prove that Christ never was a Messenger of God. In fact the above text taken in its connexion goes rather to prove, than to disprove, that he is one of God's Angels, or Messengers, because the writer, after speaking of him in connexion with the Angels several times, finally asserts that he was anointed with the oil of gladness above his fellows, by which he must mean his fellow messengers, for there are no others mentioned in the connexion.

The drift of the writer in the first chapter of Hebrews, was not to show that Christ was no Messenger, but to show that he was made greater than all the Messengers of God : therefore, when the above text is brought to prove that Christ never was an Angel, that is, a Messenger of God it is pressed into a service for which it was never designed by the writer.

CHAPTER XI.

THOUGHTS ON THE PERSONAL, OR REAL EXISTENCE OF GOD.

As all our knowledge of God must be received by revelation, it is important that we should believe of him as he is set forth in the inspired writings.

I think many Christians have been led astray from the simple doctrine of the Bible, relative to the person of God, our heavenly Father. Many have taught, and more have believed, that his person fills all immensity. That is, they believe that the very essence of his being exists as much in one place as it does in another, or that he personally exists in all places at the same time. Hence we frequently hear preachers assert that his centre is every where, and his circumference no where ; and that he is as essentially here, and in hell, as he is in the heaven of heavens.

In my view this very much resembles the doctrine of the ancient heathen, who held that matter is self-existent, and that God is the soul of matter. Alexander Pope, who professed to be a christian appears to have literally believed this doctrine. He expresses himself thus :

“All are but parts of one stupendous whole,
Whose body nature is, and God the soul ;
Spreads through all space, extends through all extent,
Spreads undivided, operates unspent.
Warms in the Sun, refreshes in the breeze, &c.”

If this doctrine be true, God must be the origin, and container of all the evil in the universe. Hell, the Devil, all natural corruption, and moral turpitude must be incorporated in his person : for all these things are contained in immensity, and if his essence fills all immensity, then they must originate, and be contained in the essence of God. According to this doctrine there can be nothing in the universe in opposition to God,

because every thing that originates, and is contained in God must be agreeable to him.

This theory confounds the colors of good and evil, removes the land-marks between vice and virtue, divests God of his agency as Governor of the universe, and makes him to be that very universe itself, governed by the laws of matter. It confounds the colors of good and evil by ascribing to them the same origin, and a common habitation. It is a scriptural fact, that if they both proceed from the same fountain, they cannot be contrary to each other ; because a good tree cannot bear evil fruit, nor can a fountain at the same place send forth bitter water and sweet. Every one must acknowledge that as soon as good and evil are blended together, the distinction between vice and virtue is removed.

This doctrine deprives God of his agency, for if his essence fills immensity, he cannot be an active Being, because there could be no room for him to act in, unless he could act beyond immensity, which is impossible. He cannot even turn round unless there is some space outside of him, and if there is, he does not fill all immensity. It will not do to say that God will move, or turn infinite space, because space is not *Being*, and therefore cannot be turned, nor moved, besides there could be no space to turn it in, nor move it to. We can imagine no space, beyond immensity.

If his essence fills all boundless space, he cannot act, nor operate, without acting or operating on himself, because, let him strike or operate in whatsoever part of immensity he might, he would strike or operate on himself.

Boundless space cannot move from place to place. Therefore if he fills all immensity, he cannot have the power of locomotion, unless he contracts and dilates his person, and if he does, he is *changeable in his essence*.

Acting on himself would not be governing the world, unless the world is himself.

If the world is God, or a part of God, he is very frail, very changeable, and very much under the control of man.

The Bible represents God as a real person. It holds him out as the Monarch of the universe, and ascribes to

him nearly all the members of the human body. The Lord said to Moses, "I will put thee in a cleft of the rock; and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." Exod. xxxiii. 22, 23. If God's person fills all boundless space, how could he pass by Moses? Or how could Moses see his back parts? Did Moses stand outside of infinite space? If God's person fills immensity there cannot be room in space for Christ to stand at his right hand.

If God's person fills immensity, how could he gather all nations before him? They would all be in him. Christ says, "I proceeded and came forth from God." Joh. viii. 42. He says, "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." Joh. xvi. 28. If God's person is as much in one place as another, how could Christ proceed forth and come from him? If the Father was as much in the place where Christ then stood as he was in any part of the universe, why was it necessary for him to leave the world, in order to go to the Father? If God's person is in every place at the same time, Christ could not come forth from him without leaving all infinite space, and that he could not do without going out of existence.

This text must not be understood in a moral sense, because to go from God in a moral sense, is to become wicked, which cannot be true of Jesus; he never was wicked.

Paul says, "Whilst we are at home in the body, we are absent from the Lord: we are confident I say, and willing rather to be absent from the body, and present with the Lord. Wherefore we labor that whether present or absent, we may be accepted of him." 2 Cor. v. 6, 8, 9. If God's person is every where at once, how can a christian be absent from him? If Paul alluded to Christ, it effects not the argument, for he is at the right hand of God. To be morally absent from God, is to be alienated from him in the spirit of our minds, of course Paul should not be understood in that sense, because he could not be in a strait to know whether that, or the

presence of God was the better. Besides, he says, "we labor that whether present or absent we may be accepted of him." And he could not expect to be accepted of God while he was absent from him in a moral point of view.

That God is a real person, appears from the following beautiful passage in Daniel: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened." "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him, his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 9, 10. 13, 14. If God's personal essence fills all boundless space, this passage must be false. How could boundless space be clothed? or sit on a throne? or ride on wheels? how could a fiery stream issue and come forth from before boundless space? or how could Jesus Christ come to, or be brought near before boundless space? Surely the clothes, the throne, the wheels, the fiery stream, the multitude, and Jesus Christ, must all be in space; then if God fills all space, how could they be around him? under him? come forth from before him? stand before him? or be brought near before him?

Gabriel explains the four beasts, the ten horns, and the little horn in this vision as an allegorical representation of the four great empires that should rule the world, and the anti-christian power that should make war against the saints. As all these, and the Son of man, and the great multitude that stood before the Ancient of days have shape and local habitations, and as shape and locality are as much ascribed to him as they

are to them, by what analogy are we to conclude that he has no shape, nor local habitation?

If God's person fills all space, he can have no shape, because shape always implies superficies, and that which is unbounded, has no surface. Whatever is too subtile to have any shape, must be quality, and a quality, or attribute has no existence separate from the being that possesses it, therefore, if God is nothing but a quality, he cannot be an agent, nor an intelligent being; hence the conclusion is irresistible, that if he has no shape, he has no real existence, because the being that exists in *no shape*, exists not at all.

The Presbyterian confession of faith says, "God is without body, parts, or passions." In my view this is equal to Atheism; because if we divest him of these, there is nothing left that would constitute being, or that would be perceptible to the mind.

Ears, hands, and eyes are parts of an intelligent ruler, and if God has none of these, he cannot hear, handle, nor see us. If he is without passions, he has no mercy, love, nor anger, and therefore cannot forgive us, love us, nor be angry with us, because if he has not these passions, he cannot exercise them. If it were possible for the divine Being to exist without body, parts, or passions, he would be to us neither desirable, dreadful, nor useful.

It is only from the Bible that we learn the existence of God, and that book ascribes to him nearly all the members of the human body, and represents him to be in the shape of a man. That various members of the human body are ascribed to him, appears from the following texts. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil. Psal. xxxiv. 15, 16. "He shall gather the lambs with his arm, and carry them in his bosom." Isa. xl. 11. "I will turn my hand upon thee." Isa. i. 25. "The Lord is a man of war, the Lord is his name." Exod. xv. 3. "And God said let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him." Gen. i. 26, 27.

Some suppose that Being created in the image of God, only means that man was made holy; but I think we should not restrict the word to the quality, it certainly extends to the personal appearance of the man; because in scripture the words *image* and *likeness*, are most generally used to represent the bodily appearance. Thus in the fourth commandment we read, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Exod. xx. 4. Here the words *image*, and *likeness* are used to represent the appearance of any thing in the heavens above, or on the earth beneath, or in the waters under the earth. The Jews did not understand the words *image*, and *likeness* to mean moral perfections, they could not think, that their God forbid them to copy the moral perfections of birds, beasts, or fishes, but they well knew, that when they made gold into the shape of a calf, they broke this commandment. That the image of God, in which man was *made*, respects the shape of his person, is evident from his being made of the dust of the ground, because if he was *made* of the *dust* of the ground, and at the same time *made* in the *image* of God, that *image* must consist in the modification, or fashioning of that dust. That this image of God in which man was created, signifies the configuration of his person, is still more evident from this consideration, that he possessed it before he was endowed with any moral perfections, or the breath of life was breathed into his nostrils; which appears from the following text: "And the Lord God formed man of the dust of the ground,—and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7. James, speaking of the tongue says, "Therewith bless we God, even the Father; and therewith curse we men, which are made in the similitude of God." Jam. iii. 9. The Apostle here says not that men *were*, but that they *are* made after the similitude of God. This most probably respects their personal appearance, because their minds, in their present fallen state, are not similar to God.

Paul intimates that a man bears that resemblance to God, which a woman does to a man, hence he says,

“For a man indeed ought not to cover his head, for as much as he is the image and glory of God, but the woman is the glory of the man.” 1 Cor. xi. 7. As Paul speaks of *man* in general, and that in his present fallen state, he must mean that he has the image of God in the shape of his person, because in a moral point of view, man is not in that divine image. Besides he must mean, that *man* is the image and glory of God in the same sense that the woman is the glory of the man, and all will acknowledge that to be her person.

There is no truth in scripture more plainly declared, than that Jesus Christ in his pre-existent state, and in his states of humiliation and exaltation, has always been in the shape of a man. Paul says, he is the brightness of his Father’s glory, and the express image of his person [Greek *hupostaseos*, substance.] This text shows beyond doubt that God’s person, or substance is in the shape of a man. It does not say, that he was the image of God’s moral perfections, but it says he was the *express image of his person*. Heb. i. 3. Paul to the Colossians, says of Christ that he is the image of the invisible God. Col. i. 15. God’s moral perfections have been revealed, and are visible to every believer, therefore it must be his person, that is called the *invisible God*, then Jesus Christ is the *image* or *shape* of that person.

Paul says: “Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God.” Philip. ii. 5, 6. *Form* is distinct from quality, and always relates to arrangement or shape. This shows that Christ was in the form, or shape of God before he emptied himself of that glory, he had with the Father in his pre-existent state. And we all know that in all his early appearances to the patriarchs, and prophets, he appeared in the shape of a man, and was frequently called a man. If he was in the form of God, and that form was the shape of a man, then God is in the shape of a man. It is not probable that by taking on him the form of a servant, Christ materially changed the shape of his person; the more probable meaning is, that he emptied himself of his lustre, and glory, and was chang-

ed from the condition of a great king to that of a servant. When Mark says of Christ, that he appeared in another *form* unto two of his disciples, he does not mean that the Saviour appeared in the shape of some animal entirely different from a man, but that he was so changed in his external appearance, that they did not know him. If the word *form* means moral perfections, then it follows that he emptied himself of God's moral perfections, and took on himself the form, that is, the moral perfections of a servant. Whether the form of God that he had before he took the form of a servant, was the shape of man or not, it was the form or shape of God, therefore it remains a fact that God has a shape.



CHAPTER XII.

I will now attempt to answer the principal objections that I have heard against the personal, or real existence of God.

Objection 1. If we worship God ascribing to him the human shape, will we not violate the second commandment which forbids us to make and worship any graven image, or any likeness of any thing?

Answer. It can break no commandment of God to believe of, and worship him, as he has revealed himself to us in his word : and although we ascribe to God the shape of a man, still he is not the image of a man, but man is the image of him, and God is the prototype ; besides we do not *make* this image, it is formed in our minds by the holy scripture, and believing the Bible is not making nor worshipping graven images.

Object. 2. Christ speaking of his Father, says : “ *Ye have neither heard his voice at any time, nor seen his shape.*” Joh. v. 37.

Ans. Some of the best critics read this in the shape of a question, thus : “Have you not heard his voice, and seen his shape ?” I think it is probable that this is the true reading, because the multitude did hear the Father’s voice when his Son was baptized, and as they had all seen Christ, who was the express image of his person, they must have seen his shape. But if the common reading is correct, this text shows as plainly that God has a shape, as that he has a voice. If it will prove that he has no shape, it will prove that he has no voice. When Jacob wanted his sons to go into Egypt, and buy corn, Judah told him, if he would not send Benjamin, they would not go : “For the man said unto us, ye shall not see my face, except your brother be with you.” Gen. xliii. 5. Would any one take this as a proof that Joseph had no face? Yet it proves it about as much as the above text proves that God has no shape.

In this text Christ has ascribed shape to the Father, but if the Father is shapeless, then the Son has misrepresented him.

Object. 3. God is a spirit, and how shall we, consistently with truth, ascribe shape to a spirit ?

Ans. All the spirits that the scripture gives an account of being seen, were seen in the shape of men.—The three men that appeared to Abraham in the plains of Mamre, as recorded in the 18th chapter of Genesis, were, no doubt, spirits, one of them is called the Lord, he was the God of Abraham, yet he, and the two that were with him appeared in the shape of men. In the thirteenth chapter of Judges we have an account of an angel, that appeared to Manoah and his wife, in the shape of a man, and they called him a man, but when they offered a burnt offering, and the flame went up towards heaven from off the altar, he ascended up with the flame of the altar. In the 6th chapter of Judges, we have an account of an angel that appeared to Gideon in the shape of a man, who is also called the Lord.—The angel Gabriel is called the *man Gabriel*. Dan. ix. 21. The fourth person that was seen walking with the three children in the midst of the fiery furnace, was,

no doubt, a spirit, yet he appeared in the shape of a man. After the rich man's body was buried, he is represented as a man lifting up his eyes in torment.—There appeared two men, which were Moses and Elias, talking with Christ in the Mount. Moses' body had not then been raised from the dead, yet Moses was a man. When the disciples saw Christ walking on the water they thought they had seen a spirit. On another occasion he said : “ Handle me, and see, for a spirit hath not flesh and bones, as ye see me have.” Luk. xxiv. 39. It is plain from these texts, that the difference between the people in the spiritual, and natural world, is not in shape. If the Saints in heaven exist, they must exist in some shape, and no doubt but that it is the human shape. We read of men in heaven, on earth, and under the earth. Rev. v. 3.

Object. 4. Habakkuk said, God had horns coming out of his hand. Isaiah says, he has measured the waters in the hollow of his hand, and meted out heaven with a span. Habakkuk. iii. 4. Isa. xl. 12. If these and similar passages are to be understood metaphorically, why not understand all the passages that ascribe shape to him in the same way ?

Ans. I think both these passages allude to Christ, and if they do, they cannot prove that he has no shape : but whether they do or not, he is represented as a Vine, a Lamb, a Door, a Rock, a Lion, &c. John said his voice was as the sound of many waters, he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword. Rev. i. 15, 16. But all these metaphorical representations do not prove that Jesus is not a real person, possessed of shape.

The king of Babylon is called Lucifer, son of the morning. Isa. xiv. 12. Ephraim is called a heifer. Hos. x. 11. Wicked people are called dogs, and swine. Papal Rome is represented as a beast with seven heads, and ten horns. Jacob said, “ Judah is a lion's whelp ; Issachar is a strong ass ; Dan shall be a serpent by the way. Naphtali is a hind let loose : Joseph is a fruitful bough.” Gen. xlix. 9, 14, 17, 21, 22. This metaphorical description does not prove that those

beings possessed no shape. The text that says he measured the waters in the hollow of his hand, will just go as far to prove that water has no real existence, as it will to prove that God has no hand. That the hands and eyes of the Lord are sometimes mentioned in scripture to represent his power and wisdom, is no proof that he has no hands nor eyes : because the hands of men are sometimes mentioned to represent their power. Thus : "Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand." 2 King. xv. 19. When the wise woman intreated David to recal Absalom, "The king said, is not the hand of Joab with thee in all this?" 2 Sam. xiv. 19. The woman acknowledged, that she acted under the advice of Joab. Now will any one suppose that because Pul's and Joab's hands in the above texts relate to the power of the one, and the advice of the other, that, therefore, they had no hands? Eyes are ascribed to people sometimes to represent their mental light, as in Luk. xi. 34. "The light of the body is the eye, &c." And Ephes. i. 18, "The eyes of your understanding being enlightened." In the following text, *arm*, and *right eye*, are ascribed to the idle shepherd, to represent his moral strength, and spiritual light : "Wo to the idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." Zech. xi. 17. *Arm*, is sometimes ascribed to men to represent their trust, or dependance ; hence, the prophet says : "Cursed be the man, that trusteth in man, and maketh flesh his arm." Jer. xvii. 5. But all this does not prove that the persons here spoken of have no eyes nor arms.

Object. 5. Does not the scriptures say, *that God fills heaven, and earth, and that he is every where present, beholding the evil and the good?*

Ans. When I contemplate God as infinite in all his perfections, I can easily conceive how he can sit on the circle of the earth, and with one glance of his all-seeing eye behold every being in the universe ; but if

his person fills immensity, his sight does not extend one inch from him. The sight of an ant extends but a few inches around it, while that of a man extends as many miles. As God surpasses us infinitely more than we do the smallest insect; we must suppose he can sit on his throne in heaven, and see, and control every being in the universe without being with them in person.

The text that says, God fills heaven and earth, does not prove that he is not a real person of shape, because it is said of Christ that he ascended up far above all heavens, that he might fill all things; and we all acknowledge that he is a real person in the shape of a man. It is very possible for God to fill heaven and earth without doing it with his person. A great king may fill a country with his armies, military stores, laws, and officers, while his person will not fill one house.—So God can fill heaven and earth with his armies, his power, his infinite riches, and perfections, till they are lightened with his glory, while at the same time his blessed person is seated on his glorious throne with his Son at his right hand. The inspired writers have explained how God fills heaven and earth. “His glory is above the earth and heaven.” Psal. cxlviii. 13.—“All the earth shall be filled with the glory of the Lord.” Num. xiv. 21. “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Hab. ii. 14. The earth is full of thy riches.” Psal. civ. 24. “The whole earth is full of his glory. Isa. vi. 3.

Object. 6. To represent God as sitting on a throne locally, and literally surrounded with saints and angels, is too gross for spiritual worship.

Ans. To contemplate God, as the Sovereign of the universe, seated on his glorious throne, surrounded by the ministers of his government, with Jesus Christ, his prime minister, at his right hand, is the natural consequence of believing the holy scriptures. If it is wrong, the error must be charged to the inspired writers.—Michaiah says: “I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand, and on his left.” 1 King. xxii. 19. Isaiah says:

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims, &c." Isa. vi. 1, 2, 3. I have already quoted Daniel's vision of the Ancient of days sitting on his throne with the multitude before him, and committing to his Son the mediatorial dominion and glory. Just before Stephen was murdered, he said: "Behold I see the heavens opened, and the Son of man standing on the right hand of God." Act. vii. 56, 57. On hearing this expression the Jews stopped their ears, and ran on Stephen with great fury: and I would not be surprised if the spirit which then influenced bigots to murder him for preaching this doctrine, should now induce them to call me a fanatic for believing it.

If Stephen spoke this metaphorically, then by the word *heavens* he must have meant the gospel, and by *the right hand of God*, the favor of God, if so, his expression would amount to this, "I now see into the gospel, and am convinced that the Son of man is in the favor of God." Surely Saint Stephen was convinced of this before that time of his life. There can be no doubt but that he saw it literally, because, "He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the Son of man standing on the right hand of God." He took the most effectual method to make the people believe that he then saw it with his natural eyes, and if he did not, he was an impostor. If any one should object to this on the supposition that Stephen could not see so far, I answer, that it was as easy for God to enable him to see a hundred millions of miles, as fifty yards.

John says, "I was in the Spirit, and behold a throne was set in heaven, and one sat on the throne, and he that sat, was to look upon like a jasper, and a sardine stone, and there was a rainbow round about the throne in sight like unto an emerald. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting clothed in white." Rev. iv. 2, 3, 4. "And I saw in the right hand of him that sat upon the throne, a book written within, and on the back side sealed with seven seals. And I beheld,

and lo, in the midst of the throne, and of the four beasts, (greek, *living creatures*,) and in the midst of the elders stood a Lamb, as it had been slain.—And he came and took the book out of the right hand of him that sat upon the throne.” Chap. v. 6. 7. If on this subject I am wrong, I err in good company. If God is shapeless, without body, parts, or passions, with his centre every where, and his circumference no where, all the inspired writers have misrepresented him. It is not probable that every thing in these symbolical representations should be understood literally, but as the host of heaven, the seraphim, the great multitude, the twenty-four elders, the four living creatures, and the *Lamb as it had been slain* are all real persons, and as shape and place are as much ascribed to God, as to them, the visions go as far to prove that he has a shape, and a local habitation, as that they have.

Object. 7. Nearly all the Christians believe that God is shapeless, and that his person fills all space.

Ans. Although many good people admit this doctrine, it is probable that they merely receive it as an opinion of the head, but at the same time do not firmly believe it in their hearts, because all sincere Christians, when they worship God, express the faith of their hearts, and we know that when these people pray to him, they describe him on a throne, with his Son at his right hand, or pleading before him, and surrounded by angels and elders who veil their faces before him, and cast their crowns at his feet.

If God's person fills all space, how can the wicked depart from him into everlasting fire? They cannot depart from him in a moral sense, because in that sense they are not nigh him: nor would he command them to depart from him in that sense, for that would be commanding them to be wicked, and God is not the author of wickedness. To assert that it is from Christ, and not from the Father that sinners must depart, will not help Trinitarians out of the difficulty, for they think that he and his Father are one being. Nor will it assist any one who believes the plain truth on the subject, because

the scripture says Christ has ascended up to God, and has set down with him in his throne.

If Christ is with the Father in his throne, the wicked cannot depart from him without departing from his Father. In fact the idea of the wicked being banished from the Son, but not from the Father is too absurd to need refutation. If God's person fills all space, the wicked will have to be banished from him, to him. And if his centre is every where, they will have to depart from his centre, to his centre, and that in a local sense, because persons that are already alienated from God in the spirit of their minds, cannot depart from him in a moral sense.

If God is as much in hell as he is any where else, the wicked could not depart from him to go there. The phrase, "*depart from me into everlasting fire,*" proves that God, and hell fire are not in the same place.

PART V.

THOUGHTS ON THE HOLY SPIRIT.

CHAPTER I.

TO PROVE THAT THE HOLY SPIRIT IS NOT A DISTINCT PERSON FROM GOD.

The Spirit of God is not a distinct person from him, any more than my spirit is a distinct person from me. God's Spirit bears the same relation to God, that the spirit of man does to man. Hence Paul says, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

The spirit of a person is frequently mentioned to express the person, as in the following text: "I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied. For they have refreshed my spirit and yours: therefore acknowledge ye them that are such." 1 Cor. 16, 17, 18. By having his spirit, and the spirit of his brethren refreshed, he no doubt meant that he and they were refreshed.

In concluding his letter to the Galatians, and his letter to Philemon, Paul says, "The grace of our Lord Jesus Christ, be with your spirit." By the word spirit in both these letters, he most probably intended to express the persons, because in concluding most of his

other epistles he says, "The grace of our Lord Jesus Christ be with you," or words to that amount.

David says, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there; if I make my bed in hell, behold thou *art there*." Psal. cxxxix. 7, 8. Here the Psalmist clearly shows, that "by God's Spirit he means God himself. Also in the following text God's Spirit is mentioned to signify God's self. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job. xxxiii. 4. "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them." Isa. lxiii. 10. This text is to the point; by vexing the Lord's Holy Spirit, they vexed the Lord, therefore the Lord's Spirit was the Lord, and not an intelligent person distinct from him. "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? while it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God." Acts iii. 3, 4. It is impossible to divide between any being and his spirit, so as to make two distinct persons of them. If you refresh my spirit, you refresh me, and if you vex my spirit, you vex me: just so when they vexed the Lord's Holy Spirit, they vexed the Lord; and when they lied to his Holy Spirit, they lied to him. That God and his Holy Spirit are the same person, will appear by comparing the following passages in the Old and New Testaments. "Also I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then I said here am I; send me. And he said go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Isa. vi. 8, 9, 10. Here it is said that God sent Isaiah to speak these things; but in the New Testament Paul ascribes this speech to the Holy Ghost. "Well spake the Holy

Ghost by Esaias the prophet unto our fathers, saying, go unto this people and say, hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive, &c." Acts xxviii. 25, 26, 27. That the Holy Ghost is sometimes mentioned to express God himself, is still more evident by comparing the following passages. "*Whereof*, the Holy Ghost also is a witness to us : for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more." Heb. x. 15, 16, 17. "But this *shall be* the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, &c." Jer. xxxi. 33. Paul says, this promise was made by the Holy Ghost, and Jeremiah says God made it, I suppose the meaning of both is that God by his Spirit spoke through the prophet.

In the following text the Psalmist represents God as speaking to the people. "Harden not your hearts as in the provocation, *and as in* the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation." Psal. xcv. 8, 9, 10. Paul ascribes this speech to the Holy Ghost. "Wherefore, (as the Holy Ghost saith, to-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness ; when your fathers tempted me, proved me, and saw my works forty years." Heb. iii. 7, 8, 9. By these passages of scripture it is evident that the Holy Spirit is frequently mentioned to express the person of God.

It is plain from the Old Testament that God sent the prophets, and spoke by them, because whenever they delivered a prophecy, they began with saying, "*Thus saith the Lord ;*" or by saying some other words of that meaning. But Peter ascribes their prophecies to the dictation of the Holy Ghost, he says, "For the prophecy came not in old time by the will of man : but holy men of God *spake as they were* moved by the Holy Ghost." 2 Pet. i. 21. Paul says, "God at sundry

times and in divers manners spake in time past unto the fathers by the prophets." Heb. i. 1. If God spoke by the prophets, and at the same time those very speeches were dictated by the Holy Ghost, then God and the Holy Ghost must be the same being; unless it can be proved that the Spirit is a distinct being from God, and acted as his agent or instrument, and if it is God's instrument or agent, it cannot be a person coequal, nor coeternal with him.

When one person acts as the instrument or agent of another, the same actions and works can with propriety be ascribed to them both. But in that case, the instrument or agent is always inferior to his employer, therefore the above passages of scripture will oblige us to either acknowledge that God and the Holy Ghost are the same being, or else that the Holy Ghost is a being distinct from, and inferior to God.

That the Spirit of God is sometimes mentioned to signify God himself, appears from the following passage: "But there are diversities of operations; but it is the same God which worketh all in all. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy, to another discerning of spirits; to another *diverse* kinds of tongues; to another the interpretation of tongues: but all these worketh that one, and the self-same spirit." 1 Cor. xii. 6—11. In this passage you will observe that it is first asserted that God distributes these gifts, and works these miracles; and then it is affirmed that the Spirit distributes these gifts, and works these miracles. And in the 18th verse the distribution of these gifts is again ascribed to God thus: "But now hath God set the members, every one of them in the body, as it hath pleased him." From these texts it is evident that the words *God*, and *Holy Spirit*, are at least sometimes synonymous, of which, if there is any farther evidence needed, it is furnished by Paul in the following text: "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory

of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord." 2 Cor. iii. 17, 18. Here the apostle shows that because the Lord is that Spirit, we are by the operations of it changed into his image. *If the Lord is that Spirit, that Spirit is not a distinct person from the Lord.*

The Holy Spirit is sometimes used to express the power of God, which will appear by comparing the following texts: "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luk. xi. 20. "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you." Mat. xii. 28. By this it appears that the same thing is ascribed to God's spirit, and to his finger. I now ask is God's finger a distinct person from himself? But it will be answered that God's finger represents his power. To this I agree; but then I ask, is God's power a distinct person from himself?

That the Holy Spirit is sometimes mentioned to express the power of God, may be seen by comparing the following verses: "And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luk. xxiv. 49. This promise of being endued with power from on high, was no doubt the gift of the Holy Ghost, which appears from the words he spoke to them after his resurrection. "And being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me: for John truly baptized with water; but you shall be baptized with the Holy Ghost not many days hence." Act. i. 4, 5—8. "But ye shall receive power after that the Holy Ghost is come upon you."

As God is infinite in all his perfections, he can communicate his spirit to his creatures, and influence them by it in every part of the universe at his pleasure. And when his Spirit is mentioned as a witness, a teacher, or a comforter, the meaning is that he bears witness to the truth, or teaches, or comforts his people, by his Spirit.

When we receive his Spirit we do not literally receive his person, so as to have it incorporated in our persons;

but we partake of his nature, and become the willing subjects of his government. I think, however, that the Holy Spirit is something more than a mere quality, it is real being, and yet not a distinct person from the Father. It is represented under the figure of water, of wine, and of oil, and was probably typified by the sweet anointing oil that was kept in the temple to anoint the high priests, to counterfeit which was death by the law. Our knowledge of the divine essence is extremely limited; but Elihu indicates that God's Spirit is his breath: hence he says: "The Spirit of God made me, and the breath of the Almighty hath given me life." Job. xxxiii. 4. David holds out the idea that the host of heaven was made by God's breath. "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth." Psal. xxxiii. 6. Job says: "By his Spirit he hath garnished the heavens." Job. xxvi. 13. Isaiah says of Christ, that "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. xi. 4. Paul says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth." 2 Thes. ii. 8. Eliphaz. says: "By the blast of God they perish, and by the breath of his nostrils are they consumed." Job. iv. 9. "Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large; the pile thereof is fire, and much wood: the breath of the Lord, like a stream of brimstone doth kindle it." Isa. xxx. 33. From these passages it appears that God's breath, and his Spirit, at least sometimes, mean the same thing. The Hebrew *Rooh*, and the Greek *Pneuma*, which are the names of the spirit of God in the original scriptures, are the same words that we have translated wind and air. Although my breath has a real existence, still it is not a distinct person from me; and notwithstanding it is nothing but natural air, yet its connexion with me is essential to my natural life. As God is a Spirit, and infinite in all his perfections, his breath must be as much superior to our breath, as he is to us. It was by his breath that a rational soul was breathed into Adam. The miraculous effusions of his spirit is represented as a refiner's

fire, which is generally accompanied with a blast of wind : hence it is in the third chapter of Matthew called a fan, by which the chaff is separated from the wheat. And when it was poured out on the day of Pentecost, it came like a mighty rushing wind. And when Jesus had received the Holy Ghost to give to his disciples, he communicated it to them by breathing on them.—Hence it is said, “ He breathed on them, and saith unto them, receive ye the Holy Ghost.” Joh. xx. 22.

Christ ascribes the new birth to the Holy Spirit, and illustrates its operation by comparing it to the natural wind. Thus he says : “ That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.” Joh. iii. 6, 7, 8.

As the natural wind or air is too thin for us to see with our natural eyes, so the Spirit of God cannot be fully comprehended by the eyes of our understanding : but as we can feel the former blow on our bodies, so we can feel the latter operate on our minds ; and as drawing breath in the natural air is necessary to natural life, so a constant supply of the Holy Spirit is essential to spiritual life, or the life of God in the soul ; and as the natural wind drives mists, and noxious vapors, from our atmosphere ; so God’s Holy Spirit dispels the mists of error, and unbelief, and removes evil affections from our minds.

But still I do not pretend to say, that God’s Spirit in its substance has the least resemblance of natural wind, because as I cannot see the particles of the natural wind so as to describe them, I am, of course, still more disqualified to define the substance of the Holy Spirit. But as it is altogether probable that the natural wind is more useful to us than it would be if we could see it as plain as we see trees and stones. So it is quite probable that our inability to describe the substance of the Holy Spirit, and the precise manner of its operations, is in our present mortal state, a blessing instead of an evil.

When I blow a horn, I make a loud noise with my breath ; when I blow on a flute, I make a melodious sound with my breath ; when I blow out a candle, I extinguish a light with my breath ; when I blow the fire, I kindle a flame with my breath ; I can blow warm, or I can blow cold with my breath, and when I wish to do it, I can speak, bear witness, or teach, with my breath ; and yet all these actions may be, with truth and propriety, ascribed to me, or to my breath, or to my power, or to my understanding. So I think God can teach, instruct, comfort, bear witness, kill and make alive, or do any thing else that he pleases by his Spirit, and yet his Spirit not be a distinct person from himself.

Although I have quoted some passages which seem to prove that the breath of the Lord is sometimes mentioned to represent his Spirit, yet I do not pretend to say, that God's breath is his Spirit, because I do not know. I do not understand the substance of my own spirit, much less that of the divine Being. But I have used the above illustration to show that all the language used in scripture relative to God and his Holy Spirit, may be consistently understood without making him, and it, to be two distinct persons.

CHAPTER II.

(The same subject continued.)

Some suppose that because the Holy Spirit is called a witness, that it must therefore be a person. But many things are mentioned in scripture as witnesses, as well as persons. Works are called a witness; hence, Christ says : “ But I have greater witness than *that* of John ; for the works which the Father hath given me to finish the same works that I do, bear witness of me.” Joh. v. 36. Chap. x. 25. “ The works that I do in my Father’s name, they bear witness of me.”

The gospel is called a witness. “ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.” Mat. xxiv. 14. Surely the gospel is not a person.

The Psalmist intimates that the moon is a witness.— Speaking of the covenant made with David, he says : “ His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and *as* a faithful witness in heaven.” Psal. lxxxix. 36, 37.

A covenant is called a witness. Laban said to Jacob : “ Now, therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.” A heap of stones is called a witness, which appears from the following verses : “ And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, gather stones : and they took stones and made a heap. And Laban said, this heap *is* a witness between me and thee this day. This heap be a witness, and *this* pillar *be* a witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar unto me, for harm. Gen. xxxi. 44, 45, 46, 48, 52.

God anointed Christ with the Holy Spirit. Hence he says ; “ The spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek.” Isa. lxi. i. Luk. iv. 18. Psal. xlv. 7. “ For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.” Act. iv. 27. “ How God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him.” Act. x. 38. If Father, Son, and Holy Ghost, are three co-equal persons, each of whom is God in the highest sense of the word, then in these passages we have the first person anointing the second person with the third person. But if the Holy Ghost is God in the highest sense, how could he be used as an instrument in the hand of the first person to anoint the second person, when the second person was, from all eternity, as great as he was ?

Saint Peter says : “ This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Act. ii. 32, 33. If Trinitarianism be true, then according to this text the first person gave the third person to the second person, and then he shed him forth on the people. But if the Holy Ghost is an intelligent person, and God in the highest sense of the word, how could he be conferred as a gift by another person ? The giver is always supposed to have power over the gift ; but if the Holy Ghost is the supreme God, who could have power over him to dispose of him ? The receiver is always dependant on the giver, and enriched by the gift, if it is a valuable one ; but if Jesus Christ is the self-existent, self-dependant, supreme God, how could he be dependant on God for, or be enriched by, the gift of the Holy Ghost ? No doubt the people who received the Holy Ghost at that time felt themselves dependant for it, and enriched by it.

It is as plainly said that it was given to Christ; as

that it was given to them, and that almost in the same language.

If the Holy Spirit was given to Christ, there must have been a time when it was given, and therefore a time before it was given. If God from all eternity existed in, or consisted of, three persons, how could there have been a time when the third person was given to the second? If the divine essence consists of three persons, how could the first person give the third to the second, if at the same time they were all but *one* rational, indivisible Being? It would be God giving himself to himself.

If Jesus is equal and eternal with the Father, he must have been from all eternity in possession of as much Holy Ghost as the Father was.

I can easily conceive how God could communicate his Spirit to his Son, or to any other rational, obedient creature; but to say, that the supreme, rational, indivisible God gave himself to himself, or what is still worse, gave one part of himself to another part of himself, appears to me to be downright nonsense.

I know it will be said, that the divine nature gave the Holy Ghost to the human nature, but if that was the fact, then there must have been a time when Jesus Christ had no divinity in him. If he was at every moment of his life as really and properly God as he was a man, it would have been as impossible to give him the Holy Ghost as to give it to the Father, because if he was the supreme God, and already possessed all the Holy Spirit there was in the universe, how could it be given to him?

Some people suppose, that because the Holy Spirit is sometimes mentioned in the masculine gender by the pronouns *he* and *his*, that it therefore must be a person. But this argument is inconclusive, because many inanimate things are in scripture put in the masculine and feminine genders, which will appear from the following texts: "The wind hath bound her up in *her* wings." Hos. iv. 19. "The wind returneth again according to *his* circuit." Eccles. i. 6. "And he made a molten sea, ten cubits from the one brim to the other; *it was* round all about, and *his* height was five

cubits." 1 King. vii. 23. "Thou shalt also make a laver of brass, and *his* foot also of brass." Exod. xxx. 18. And the table and *his* furniture, and the pure candlestick with all *his* furniture, and the altar of incense. And the altar of burnt-offering with all *his* furniture, and the laver, and *his* foot." Exod. xxxi. 8, 9. Jerusalem is called *she*. Jer. xxxiii. 16. And Wisdom is called *she*. Prov. ix. 1.

In the Greek Testament the pronoun of the Holy Spirit is generally expressed by a particle, which properly answers to the English pronoun *it*, and is but a very few times mentioned by the Greek word, which, in English, is properly rendered *he*: accordingly in the translation by Campbell, McNight, and Dodridge, the Holy Spirit is, I think, generally, if not always rendered in the neuter gender. And so it sometimes is in the common translation, as in the following texts:—"The Spirit *ITSELF* beareth witness with our Spirit." Rom. viii. 17. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and *IT* abode upon him. Joh. i. 32. In 1 Joh. ii. 27, the Holy Spirit is called an *anointing*, and is mentioned in the neuter gender. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as *IT* hath taught you, ye shall abide in him."—The *unction* and the *anointing* spoken of in this chapter, no doubt signify a portion of God's Holy Spirit.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. *Even* the spirit of truth." "But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Joh. xiv. 16, 17, 26. Here the Holy Ghost is said to be sent by the Father. If the Holy Ghost is the supreme God, I do not see how he could send himself; but I can easily conceive how he can send, or communicate his Holy Spirit to his creatures.

"But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me."—Joh. xvi. 26. If the Holy Spirit is a person, he must

be inferior to Christ, because he had power to send him. If the Holy Spirit and the Father are one, and the self-same Being, I cannot see how he, as a person, could proceed from himself. I never knew any person to proceed from himself. Nor can I, for the life of me, see how Christ could send the self-existent supreme God. If he is inferior to God, he could have no power to send him. And if he is the very God, and all the God there is in the universe, he could not send himself. He could not be active in sending, and passive in being sent at the same time.

But if the Holy Ghost is nothing but the Spirit of God, I can easily conceive how it could proceed from the Father, as a stream from a fountain, or as heat from a fire, or light from the sun, and so be communicated to Christ, and by him sent, or infused, into the hearts of his people.

When Christians receive the Holy Spirit, they receive God in a spiritual sense; they partake of his nature, are conformed to his will, his law is written on their hearts, and he dwells in them by his Spirit. Hence, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. Chap. vi. 19. "Know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have of God?" Again he says: "In whom ye also are builded together for a habitation of God through the Spirit." Ephes. ii. 22.

The following passage has been brought to prove that the Holy Spirit is a distinct person from God:— "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the Saints according to *the will of God*." Rom. viii. 26, 27. If the Spirit, which is mentioned in this text, is a person distinct from the Father, he must be inferior to God, and a Being capable of the deepest sorrow. If he was not inferior to God, and dependant on him, he would not intercede with, nor pray to him for the Saints. And if

he was not susceptible of grief, he would be incapable of those unutterable groans.

That the self-existent, self-dependant, supreme God should pray to himself, or to another person, who is also a supreme God, in such an agony with such unutterable groans, appears very unreasonable to me. In this case Trinitarians cannot resort to their common expedient to evade the force of the argument: they cannot say it was his human nature praying to his divine nature; and that it was his human nature which was susceptible of these unutterable groans; because they do not hold that the third person of the trinity ever had a human nature.

I think the true meaning of the above text is this. God, by his Spirit, enlightens our minds, shows us our moral condition, teaches us what we need, promotes in us a spirit of prayer, fills us with humility, and a godly sorrow for sin, and by dictating suitable words to us, enables us to pray to him with contrition of soul, and groanings that cannot be uttered. Paul says: "Though there be that are called Gods, whether in heaven or in earth, (as there be Gods many, and Lords many,) but to us *there is but one God*, the Father, of whom *are all things*, and we in him; and one Lord Jesus Christ, by whom *are all things*, and we by him." Here Paul is distinguishing the proper objects of worship from the Lords many, and Gods many, that are mentioned in the preceding verse, and if he knew that the Holy Spirit is an intelligent person, in all respects equal to the Father and the Son, why did he not mention him? And if Paul knew that a third person, viz. the Holy Spirit, was as much the author of all things as the Father was, why did he ascribe all things to the Father? In this text the Apostle restricts us to the worship of two persons, viz. the Father and the Son.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all comfort; who comforteth us in all our tribulation." 2 Cor. i. 3, 4. If the Holy Spirit is an intelligent person, co-equal, and coeternal with the Father, how could the Father be the God of *all comfort*? If the trinity doctrine be true, each one of the three persons is equally the God of all comfort. But this text says, the Father

is the God of all comfort, therefore the trinity doctrine cannot be true.

“But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. viii. 11. “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” 1 Pet. iii. 18. In these passages the Spirit is mentioned as an instrument in the hand of God, by which he raised Christ, and will hereafter raise Christians from the dead. If the Holy Spirit is a person distinct from the Father, and really God in the highest sense of the word, I cannot see how he could be used as an instrument in the hand of another person. But if the Holy Ghost is nothing but the Spirit of God, and not a distinct person from him, I can easily understand these passages; because, as God is a Spirit, if he can quicken people, and raise them from the dead at all, he can do it by his Spirit. If a man should say that he founded a society, or accumulated a fortune by his wisdom, we would not understand from such expressions, that his wisdom was a distinct person from himself, even so when God says, that he teaches, enlightens, quickens us, or raises us from the dead by his Spirit, we should not take up the notion that his Spirit is a distinct Being from himself.

Paul says, that Christ must reign till all things are put under him; and then observes: “But when he saith, all things are put under *him*; *it is* manifest that he is excepted, which did put all things under him.” 1 Cor. xv. 27. Now if the Holy Spirit is a distinct person, equal with the Father, it appears to me that he, as well as the Father, should have been excepted from being put under Christ. According to the trinity doctrine this text would have been more properly written:—“*They are excepted which did put all things under him.*”

Speaking of the day of judgement, Christ says: “But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.” Mat. xxiv. 36. “But of that day, and *that* hour knoweth no *man*, no;

not the angels which are in heaven, neither the Son, but the Father." Mark. xiii. 32. If the Holy Ghost is a real person, equal in knowledge to the Father, Christ, no doubt, would have excepted him as well as the Father from being ignorant of when the day of judgement will be. If the Holy Spirit is an intelligent person distinct from the Father, and equal to him in knowledge, then these passages are not true. In this case Trinitarians cannot say of the Holy Spirit as they do of Christ, viz., that as man he did not know, but as God he did know, because they do not hold that the Holy Ghost has any manhood.

There is not one example in the scripture of prayer, praise, or thanks, being offered up to the Holy Spirit: therefore those who worship it as a distinct person from the Father, do it without any scripture authority.

If the Holy Spirit is a person in the same sense that the Father is, and in all respects equal to him, surely Jesus Christ and his Apostles would have prayed to him, and in all respects praised him, and thanked him as much as they did the Father.

PART VI.

ATONEMENT.

CHAPTER I.

THE SCRIPTURE DOCTRINE OF ATONEMENT.

There is perhaps no doctrine in the Christian scriptures, more interesting to us than atonement. The word *atonement* occurs but once in the common translation of the New Testament, but is frequently found in the Old. The doctrine of atonement was first preached by God to Moses, in Mount Sinai; therefore, in order to get the true meaning of the word, we should try to find out how God himself applies it in the law that he gave to the Jews.

It has generally been preached by all the prevailing denominations in this country, that when an atonement is made, the design of it is to reconcile God; hence they say that when Christ made an atonement for sinners, he suffered the penalty of the law in their room and stead, and by bearing the wrath of God in their stead, reconciled him to them. But I hope to show that this doctrine is a mistake.

The primary meaning of the word atonement is to cleanse, or purify; and the secondary meaning of it, is to reconcile, or appease, which will appear from the following passages of scripture, where there was an atone-

ment made for the purification of a woman after childbirth. "She shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest ; who shall offer it before the Lord, and make an atonement for her, and she shall be cleansed." "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ; the one for a burnt-offering, and the other for a sin-offering : and the priest shall make an atonement for her, and she shall be clean." Lev. xii. 6, 7, 8. The express design of this atonement was to *cleanse*. It could not have been designed to appease the wrath of God, because he never was wroth with a woman for having a legitimate child.

There was an atonement made for the leper, to cleanse him from the uncleanness of his leprosy. "And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness ; and afterward he shall kill the burnt-offering. And the priest shall offer the burnt-offering, and the meat-offering, upon the altar : and the priest shall make an atonement for him, and he shall be clean." Lev. xiv. 19, 20. "And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord." Verse 29. Here the atonement was made by putting oil on the man's head : of course it could not have been designed to appease the wrath of God, because it is not at all probable that God could be wroth with a man for having the leprosy, any more than he would be with us now for having the consumption, or the palsy : and it is still more improbable that he would pour out his wrath on a little oil, in order to reconcile himself to the man on whose head it was poured. In the 30th and 31st verses of this chapter it is said, "He shall offer the one of the turtle-doves, or of the young pigeons, such as he can get ; *even* such as he is able to get, the one for a sin-offering, and the other *for* a burnt-offering, with the meat-offering : and the priest shall make an atonement for him that is to be cleansed before the

Lord." In all these cases the atonement was designed to cleanse the persons for whom it was made.

To make an atonement for a house that had the leprosy in it, the law required the following process. "And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop: and he shall kill one of the birds in an earthen vessel over running water; and he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: and he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet: but he shall let go the living bird out of the city into the open fields, and make an atonement for the house, and it shall be clean." Lev. xiv. 49—53. The sole object of this atonement certainly was to cleanse the house, because it is impossible that the supreme being could be wroth with a house, and if possible, it is still more improbable that he would pour out his wrath on water, the blood of a dead bird, cedar-wood, hyssop, and scarlet, in order to reconcile himself to the walls of a house. As for the living bird he did not pour his wrath on it, because it was let go, and never hurt.

That God used the word atonement to signify a cleansing, is plain from his direction to Moses in the following passage. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar

that is before the Lord, and make an atonement for it : and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation and the altar, he shall bring the living goat : and Aaron shall lay both his hands upon the head of the living goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited." Lev. xvi. 15—22.

Here there was an atonement made for the tabernacle, the holy place, the altar, the priest, and the congregation, for the express purpose of cleansing them.

As the tabernacle, the holy place and altar never were objects of God's wrath, the atonement made for them could not have been designed to appease him. But when the priest finished making an atonement for these things, it is said that he made an end of reconciling them ; hence I conclude that a secondary meaning of the word atonement is to reconcile. When the tabernacle, the holy place, and the altar were unclean, they were not what the law required them to be, but were in a state of opposition, or irreconciliation to it ; and when they were cleansed, they were reconciled to the law, that is, they were conformed to its requirements.

Here it should be observed that the atonement was not designed to reconcile the law to these things, nor to the people, but to reconcile them to it.

When there was an atonement made for sin, the design of it was to cleanse the people from sin, which will appear from God's own expressions in the 30th verse of this chapter. "For on that day shall *the priest* make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." I think these quotations must be sufficient to convince every man, who believes the Bible, that God's definition of atone-

ment, and the original use of it was first to cleanse, and secondly to reconcile.

We all agree that Christ came to make an atonement for sinners, but we differ about the design of the atonement, and the persons whom it was intended to affect.

Many professors of religion say that Christ in making an atonement appeased divine justice, bore the wrath of God that was due to sinners, fulfilled the law of God and suffer its penalty in their stead, and so reconcile him to mankind.

But this doctrine is not in the Bible. There is no text in that book which says, *he made satisfaction to justice for sinners*, or that *he bore the wrath of God that was due to sinners*, or that *he fulfilled the law*, or *suffered its penalty instead of sinners*; nor is there any text that says *he reconciled God to men*.

It is impossible that the atonement of Christ could apply to God, or have any effect on him; because the primary meaning of the word is to *cleanse*, and, as God never was *unclean* in any sense of the word, it is impossible that he could be cleansed.

The secondary meaning of the word atonement, is to *reconcile*. This is equally inapplicable to the Divine Being, because reconciliation implies change, and it is impossible for him to change. He says, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Mal. iii. 6. The advocates of surety righteousness think differently from this text; they think that because God has changed, and become reconciled to sinners, is the very reason why they are not consumed. To say that a wrathful being is propitiated, appeased, or reconciled, and at the same time not changed, is the same as to say that he is changed, but not changed, or that he is reconciled but not reconciled.

James says, "Every good gift, and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jam. i. 17. Just as sure as these scriptures are true, that say God is unchangeable, so sure that doctrine which says Christ appeased his wrath, and reconciled him to sinners, is false.

As the atonements under the law were never designed to affect God, but always intended to cleanse those for whom they were made from disease, pollution, or sin, and reconcile them to the law of God, so the atonement made by Christ was never designed to affect the unchangeable God, but was intended to cleanse us from sin, and reconcile us to him.

David speaking in the person of Christ, says, "*O my soul*, thou hast said unto the Lord, Thou art my Lord : my goodness *extendeth* not to thee ; *but* to the saints that are in the earth, and to the excellent, in whom is all my delight. If Christ by his righteousness in suffering for mankind has appeased the wrath of God, and reconciled him to sinners, then his righteousness has extended to God in the fullest sense imaginable. That the person of whom David was here speaking is Christ, appears from the succeeding verse of the same Psalm, where he says, "Thou wilt not leave my soul in hell ; neither wilt thou suffer thy holy one to see corruption." Psal. xvi. 2, 3. 10.

Christ makes an atonement for sinners by means of the gospel. By preaching, working miracles, suffering, dying, rising from the dead, and conferring the Holy Spirit on his followers, he has established that system of religion, by means of which we may be cleansed from our sins, and reconciled to God. Hence the apostle says, "For if the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ?" Heb. ix. 13, 14. Here the contrast is drawn between the law and the gospel. The atonement made under the law sanctified to the purifying of the flesh, but the gospel atonement serves to purge the conscience. Because God's law required the Jews to offer the blood of bulls, and goats, it was said of that blood that it was offered to God : and because God taught Christ by his eternal Spirit that it was his duty to suffer and die for sinners, it is therefore said of him that he through the eternal Spirit offered himself without spot to God ; but in neither of these

cases did the blood work any change in God ; in the former case it purified the flesh of men, in the latter it purges their consciences.

John says, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 Joh. i. 7. Here John clearly teaches us that our Christian fellowship, and cleansing from all sin, are only to be obtained on the condition that we walk in the light of the gospel. In this text, John does not tell us that the blood of Christ serves to *reconcile* God, but on the contrary he says it *cleanseth* us from all sin.

This cleansing from sin is in the gospel called regeneration, and can only be effected by the operation of the Holy Spirit ; hence Paul says, "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which he shed on us abundantly, through Jesus Christ our Saviour." Tit. iii. 5, 6. But as this Spirit is received through faith in the gospel, of course all the atonement, that is to say, all the cleansing from sin, and reconciling to God, that we experience by its operations, should be ascribed to the blood of Christ, because it was by shedding his precious blood that the gospel plan was established.

That the Spirit is received by hearing the gospel in faith, appears from the second and fifth verses of the third chapter of Galatians : "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?" "He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?"

As the atonement under the law cleansed the people from sin and pollution, so the means of grace under the gospel are adapted to purify our souls from iniquity : hence Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. i. 22, 23—

25. "And this is the word, which by the gospel is preached unto you." Here the apostle informs us that the new birth consists in purifying our souls by obeying the truth through the Spirit; and as this purifying is effected by obeying the truth, he hence concludes that the persons who are thus purified, are born again of the word of God, and then informs us that this word is the gospel.

This abundantly proves that the atonement of Christ is accomplished in believers by means of the gospel.

There is no text in the Bible that says God was reconciled to sinners, but on the contrary wherever the word occurs in the scriptures, it is applied to the creature.

The following passage places the doctrine of reconciliation in a clear point of view. "And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 18, 19, 20, 21. By being made sin for us, the apostle no doubt meant that he was made a sin offering; as it is said of him in Isaiah liii. 10. "Thou shalt make his soul an offering for sin." He was made a sin-offering for the very same purpose that the sacrifices under the law were, that is, that we, for whom he was offered, might be cleansed from sin, and made the righteousness of God in him. Sin is the sole cause of our enmity against God, and when we are cleansed from it, then we are reconciled to him.

In the ninth chapter of Hebrews, Paul explains the atonement made by the sacrifice of Christ, by comparing it with the atonement, or purifying that was made by the blood of the legal sacrifices. He says, "Almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore ne-

cessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these." Here we are clearly informed that the sacrifice of Christ was designed to purify the heavenly things. And if so, it could not have been intended to purify God, nor his law, nor the justice of God, because they were always holy, and never could be purified. No doubt, the heavenly things here spoken of are the Christians, whom God has translated into the kingdom of his dear Son ; and we can easily understand how Christ can purify them ; because the 26th verse of the same chapter says, " But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." And the scripture says, " He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 14. If Paul knew that Christ died to redeem us from divine justice, fulfill the law in our room and stead, and reconcile God to us, and that it is essential to our salvation that we should believe so, he certainly would have told us these things in plain words.

The great point of dispute in this controversy is, whether God or man receives the atonement made by Christ. The following passage decides this question as plain as it can be done in human speech : " For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.

And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v. 10, 11.

Thus it is decided by the holy scripture that by the sacrifice of Christ, man receives the atonement, and is reconciled to God.

CHAPTER II.

OF CHRIST FULFILLING THE LAW.

Many professors of religion say that Christ became the surety of sinners, and as such fulfilled the law of God in their room and stead, and so redeemed them from under the law.

I do not think that Christ redeemed us from under any law of God. He could not have redeemed us from under the ceremonial law, because we were never under it. None but the Jews were under that law; and it was abolished long before we came into existence.

The moral law consists of ten commandments written on two tables: the first of which teaches our duty to God, and the second teaches our duty to men. Christ sums them all up under two general commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets." Mat. xxii. 37, 38, 39, 40.

Now if Christ redeemed us from under this law, he has redeemed us from under obligation to love God and one another; and if he has done so, he must be the minister of sin, and the enemy of all righteousness.

The moral law is a copy of God's will and a transcript of his nature; therefore if Christ redeemed us from under the moral law, he has redeemed us from the will and nature of God. The moral law is the principle, yea the very system of the divine government. It is that eternal, unchangeable rule of righteousness, by which he governs all his obedient rational creatures. And if Christ has redeemed us from under it, he has redeemed us from under the government of God; and has done us more injury than ever the Devil did. The

Devil has induced us to rebel against the government of our heavenly Father; but, thank God, he never got us clear from under it.

Many good people preach that God placed Adam under an infinite law, the penalty of which was also infinite, and consisted of a three fold death, viz: death temporal, spiritual, and eternal; that all his posterity stood in him, and with him fell under this dreadful penalty: and then they tell us that Christ, as a surety for Adam and his posterity, stepped into their law-place, and by suffering all the penalty in their room and stead, made satisfaction to God and his law for original sin. I will now give a few reasons for not believing this doctrine.

There is no scripture to prove that God gave Adam an infinite law. A good and wise ruler will always adapt his laws to the capacity of his subjects. An infinite law must be infinite in the number, or nature of its demands, it must require its subjects to perform an infinite number of duties, or else it must require them to execute works of an infinite nature, such as could not be done without the exertion of infinite power. Adam was a finite being, and therefore not able to obey, nor even comprehend an infinite law. If a parent would give his little children commands that they could neither understand nor obey, and then burn them to death for not fulfilling them, he would act the part of an ignorant, cruel tyrant. And if God gave finite man an infinite law, and then bound him over to be tortured in hell fire to endless duration for not obeying it, he must be just such a tyrant.

It is impossible that Christ could have suffered this three fold death in the room and stead of Adam and his posterity. Because if he as our surety had suffered a temporal death in our room and stead, neither law nor justice could require us to suffer it again; yet we find all mankind have to suffer a temporal death. The best Christians, who have the greatest interest in Jesus Christ, and even little infants, who never committed an actual sin, have to die a temporal death.

Spiritual death is to be dead in trespasses and sins. It is impossible for any being to be spiritually dead

without being wicked; therefore if Christ suffered a spiritual death, he must have been wicked. But the scripture says he was *holy*; that *he did no sin, neither was guile found in his mouth*. So you see it was impossible for Christ to suffer a spiritual death for sinners.

There is nothing eternal but what is so in duration, therefore if Christ suffered an eternal death, he must be still dead, and dead he must remain to all eternity, because if he ever should be restored to life, he will not suffer an eternal death. The advocates of surety righteousness frequently tell us that the penalty of the law, which was due to sinners for their actual and original sins, was damnation in hell to all eternity under the wrath of God, and then they tell us that Christ has suffered that penalty in our stead. Now if this doctrine be true, Christ must be damned in hell to all eternity under the wrath of God. But the scripture informs us, that he is happy in heaven at the right hand of God.— So you see it is impossible that Christ could have suffered the penalty of the law instead of sinners.

We will now examine the law that God gave to Adam, and try to ascertain the sufferings of which its penalty consisted. “And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. ii. 16, 17. This does not look like an infinite law. It was a mere prohibition to eat of a certain tree, which a child of ten years old could understand and obey.

Here it is necessary to observe that there was no provision made in this law for a substitute to suffer the penalty of it instead of the transgressor. He did not say: “Be it remembered, however, that if a person of sufficient dignity will enter surety for you, and die in your stead, you shall not die, even if you should eat the forbidden fruit.” But he said, without any condition: “*In the day that thou eatest thereof thou shalt surely die*” The devil contradicted God, and told Eve that if she would eat the fruit, she should not surely die.— The advocates of surety righteousness agree with the

Devil on this subject ; they say that man did not die that death of which this penalty consisted, but that Christ stepped into their law-place, and suffered it in their room and stead. I now ask who told the truth, God or the Devil ? I conclude God told the truth, the Devil told a lie, and they who agree with him on that subject are very much mistaken. But I do not think they lie, charity always makes a distinction between lies and mistakes.

When God threatened Adam with death, he did not tell what kind of a death it should be, but by inflicting it on him, he has pointed it out sufficiently plain.

When a man says to his son : " If you eat the fruit of a certain tree I will whip you," the boy may be at a loss to know what kind of a whipping his father intends, but when he commits the crime, and gets the whipping, then he knows to his hearts content. So after our first parents eat the forbidden fruit, God explained the kind of death they should die, by pronouncing the penalty on them in the following words : " Unto the woman he said, I will greatly multiply thy sorrow and thy conception : in sorrow thou shalt bring forth children, and thy desire *shall be* to thy husband, and he shall rule over thee.

And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it : cursed *is* the ground for thy sake ; in sorrow shalt thou eat *of* it all the days of thy life : thorns, also, and thistles shall it bring forth to thee ; and thou shalt eat the herb of the field : In the sweat of thy face shalt thou eat bread till thou return unto the ground ; for out of it wast thou taken : for dust thou *art*, and unto dust shalt thou return." Gen. iii. 16, 17, 18, 19. Here is all that God said should come on man in consequence of Adams' sin. He died to much of that holiness, and happiness he possessed in his primordial state, was made subject to a temporal death, and liable to all the miseries consequent on a state of mortality. The earth was cursed with thorns and thistles ; the woman had her sorrow and conception greatly multiplied, and was doomed to bear her children in pain.

That doctrine which says, that Christ, as the surety

of mankind, suffered the penalty due for Adams' sin in the room and stead of him and his posterity, contradicts the experience of every man and woman in the world. Every person who has sense enough to put on his clothes, and wear them when they are on, knows that this doctrine is false. The women bear their children in sorrow. Man eats his bread in the sweat of his face. The earth brings forth thorns and thistles ; and we all have to return to the dust in death.

If Jesus Christ had made satisfaction to divine justice, and borne the penalty of the law that was due to Adam for his sin, a just God would not have required him to suffer it over again. Adam and his wife, on the ground of strict justice, would have remained in their primitive state, their native Eden.

I think the miseries that have come on the world in consequence of Adam's fall, are natural evils, and that God never could impute Adam's sin to any of his posterity, because they could not help what Adam did before they were born. Sin is an act, it is the transgression of the law. To impute, is to charge, and if I should be charged with any action that happened before I was in existence, it would be a false charge.

We frequently inherit weakness of body, or of mind, from our parents. There are many hereditary diseases, such as consumption, &c. that descend from generation to generation : and it is well known that parents may impart to their posterity, diseases which they have contracted by crime : and yet no guilt can be charged to the offspring. But in all these cases if the unfortunate children will faithfully serve God, he will no doubt bless them, and make them as happy in the end, as if their parents had been healthy and holy. Just so I think of the evils that have come on us by Adam's fall ; if we serve God faithfully, they will all work for our good ; and God will make them blessings to us in the end.

The following passage sufficiently proves, that God never imputes the sins of the parents to their children : "The soul that sinneth, it shall die. The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son ; the righteousness of the righteous shall be upon him, and the wickedness of the

wicked shall be upon him." Ezek. xviii. 20. It is certain that if the law of God did not charge any guilt on Adam's posterity for his sin, then Christ could not have suffered the penalty of the law to clear them from it.



CHAPTER III.

(The same subject continued.)

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. xlii. 21. I have often heard this text named to prove that Christ suffered the penalty of the law in the room and stead of sinners, but it by no means proves that doctrine. The word *magnify* signifies to honor. Paul says: "Now, also, Christ shall be magnified in my body, whether it be by life, or by death." Phil. i. 20. "Mary said, my soul doth magnify the Lord." Luk. i. 46. "And the Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee." Josh. iii. 7. "And the Lord magnified Solomon exceedingly, in the sight of all Israel, and bestowed upon him such royal majesty, as had not been on any King before him in Israel." 1 Chron. xxix. 25. David says: "I will praise the name of God with a song, I will magnify him with thanksgiving." Psal. lxi. 30.

If a great Emperor should make his son King over a nation of his rebellious subjects, the best way for him to honor the laws of his Father, and make them honorable among the subjects, would be to obey them himself, and use the most effectual means to make the people obey them. But if he should enter himself as security

to his Father for the good behavior of all the subjects, and agree to suffer the penalty of the law in the room and stead of its transgressors, that is, agree to be whipped, cropped, branded, or hung, as the case might be, in the room and stead of every felon, who might deserve to be thus punished, it would be the same as to repeal the law, because whenever subjects are assured that they are released from the penalty of a law, they feel no longer bound by its precepts. So if Christ has released sinners from the penalty of God's law by suffering it in their room and stead, he has in effect repealed the law of God, and put it out of all credit; because, as soon as a law is repealed it is no longer honored by the subjects.

There is not one text in the Bible that says, Christ fulfilled the law *for us*. But the scripture says, he fulfills the law *in us*. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled IN US, who walk not after the flesh, but after the spirit." Rom. viii. 3, 4. From this text we learn two things. *First*, that the law of Moses was too weak to keep human nature under proper subordination to God: and, *secondly*, that Christ has come into the world to establish a religion by which the righteousness of God's law may be fulfilled in us. Jesus Christ explains the righteousness of the law to consist in loving God with all our hearts, and our neighbors, as ourselves. And Paul says: "All the law is fulfilled in one word, *even* in this, thou shalt love thy neighbor as thyself." Gal. v. 14. And again he informs us that, "The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. i. 5. By the word *end*, in this text, he no doubt means *design*, that is, he means that the design of the commandment was to promote charity, out of a pure heart, a good conscience, and faith unfeigned. But as the diverse washings, and carnal ordinances of the first covenant, were not sufficient to promote in the worshippers this pure love to God and men, they were taken out of the way,

in order to establish the gospel, through which it might be implanted in the human heart.

With regard to this change, Paul makes the following statement: "But now hath he obtained a more excellent ministry, by how much, also, he is the Mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For, finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." Heb. viii. 6—12.

Here the Apostle is shewing the difference between the old and the new covenants; between the ministry of the law, and the more excellent ministry of Christ.—Under the former, the law was written on tables of stone: under the latter, he says: "I will put my laws into their mind, and write them in their hearts."—Under the law, none but the High Priest could enter into the holiest of all, have access to the mercy-seat, and directly commune with the God of Israel; and the people had to get the knowledge of God from him second-handedly, under that dispensation the priest and the prophet could have experimental knowledge of God, and they had to teach every man his neighbor, and his brother, saying, know the Lord. But when Christ suffered, the vail was rent, and the way thrown open into the holiest of holies, so that the whole multitude might have access to the mercy-seat; and now under the gos-

pel it is not for the priests alone to approach the mercy-seat, and get experimental knowledge of God, and then teach that knowledge every one to his neighbor, and his brother, but all with whom the new covenant is made, do come to the mercy-seat, that is to the throne of grace, and each one of them, from the least to the greatest, knows the Lord experimentally. Under the *first* covenant every one that transgressed, died without mercy under two or three witnesses ; but under the *second*, he will be merciful to our unrighteousness, and our sins, and iniquities, he will remember no more.

In the above passage the apostle undertakes to tell the principal things that are effected by Christ's ministry, and if he had known that the main object of it was to reconcile God to sinners, and fulfill the law in their room and stead, and that it is essential for us to believe so, he no doubt would have told it. But he informs us that God's main object in the new covenant was to put his laws into the mind, and write them on the hearts of his people. When Christ writes this law in our hearts, he fulfills it in us.

Man was created in the image of God, but by sin he has, in a moral sense, lost that image. The moral law is a transcript of God's moral image, and when it is written in our hearts, that image is restored to our souls ; we then put on the new *man*, which is renewed in knowledge after the image of him that created him.

When this holy law is written on our hearts, then, perhaps, is that scripture fulfilled, that says, the seed of the woman shall bruise the serpent's head. By the holy law of God the serpentine nature is destroyed out of our hearts.

When this law is written in our hearts, then is fulfilled that scripture, which says, " Mercy and truth are met together ; righteousness and peace have kissed *each other*." Psal. lxxxv. 10. Mercy and truth, and righteousness and peace are attributes of God ; and the question arises, " where have they met ? " but another question arises, where were they parted ? They never were parted in God, he never lost righteousness and peace, and became wicked and unhappy, nor did he ever become cruel and false by losing mercy and truth.

Mercy and truth, righteousness and peace were prominent features of the human mind in its primordial state. By sin, man lost mercy, and became cruel; he lost truth, and became ignorant and deceptive; he lost righteousness and peace, and so became wicked and unhappy. But when the law of God, which is a transcript of his nature, is written on the heart of man, it restores to his mind these heavenly features; then mercy and truth have met together, and righteousness and peace have kissed each other in the new born souls. The man receives mercy from his God, and becomes merciful to all around him; the truth which makes him free is implanted in his heart, and it disposes him to speak nothing but the truth with his neighbors.

Righteousness and peace being implanted in his soul, his heart is divorced from sin, and his mind from disquietude. And in him is fulfilled the scripture, that says, "Then I restored that which I took not away." Christ did not take from man these heavenly qualities, he lost them by sin, and they are restored to him by the Saviour. And now he experiences the truth of David's song, which says, "Great peace have they which love thy law: and nothing shall offend them."

CHAPTER IV.

THE DOCTRINE OF SURETY RIGHTEOUSNESS CONSIDERED.

The ministers of the most popular denominations in the present day, preach that Christ is the surety of sinners, that he made satisfaction to divine justice for them, fulfilled the law for them, answering all its demands, in their room and stead, and by bearing the wrath of God that was due to sinners, reconciled him to them.

I think this doctrine contradicts the experience of every Christian in the world.

In order to place this subject in a clear point of view, I will ask the reader a few plain questions.

Before you felt the comforts of religion did you not feel some severe conviction, or distress of mind, on account of your sins? Do you not think you were laid under these convictions by the word and Spirit of God? When you were under conviction did you not think and feel that divine justice condemned you? Did you not think and feel that the law of God condemned you? Did you not feel that God was angry with you, and that you were in danger of going to hell for your sins? To all these questions I know you will answer in the affirmative.

Now you can easily see that if the above doctrine be true, all your conviction was a mistake, according to the doctrine of surety righteousness, the law nor justice of God had nothing against you; your surety had made satisfaction to the one, and fulfilled the other in your room and stead; God had poured out all the wrath that was due to you, on his Son, and could not possibly be angry with you, but was perfectly reconciled to you.

If you act consistently, you must renounce your Christian experience, or else renounce surety righteousness; they are in direct opposition to each other, and therefore not both cannot be true.

I will now make a small comparison to illustrate the subject. Suppose I owe you a thousand dollars, for

The payment of which my neighbor stands security ; and suppose you, at a time when I am absent from the country, sue my security, and oblige him to pay the whole debt, principal, interest, and cost, according to the strict letter of the law ; then, after acknowledging that you were fully satisfied, and well pleased with the payment, would it be right for you to demand of me to pay you that debt over again ? Or could you collect it of me by law ? And if you would send your agent, or come to me yourself, and tell me that I still owe you that whole debt, on account of which you are much dissatisfied with me, and also tell me that I am in danger of the severest punishment for not paying you, would it not be false ? And if I should believe that I still owe you the debt, would I not believe a falsehood ?

If Jesus Christ, as our surety, has paid to law and justice, our debt of obedience and of suffering, and also reconciled God to us, surely the God of truth would not send his agent, the Spirit of truth, to tell us that we owe the whole debt yet, and that he is very angry with us for our delinquency.

The doctrine of surety righteousness teaches, that either before the foundation of the world, or else immediately after Adam fell, there was a covenant of redemption made between the Father and the Son, in which the Son entered into recognisance to the Father to answer all the demands of law and justice, which then were, or ever would be, against Adam and his posterity ; and that pursuant to this engagement, he, in the fulness of time, came into the world, was made of a woman, made under the law, and by obeying its precepts, and suffering on the cross, made full satisfaction for sin, reconciled God to sinners, and for them paid up all the debt of obedience, and of suffering that law and justice could demand.

The advocates of surety righteousness, however, differ among themselves on the extent of this satisfaction, some say he paid the debt for all, while others say he only paid it for a part, to wit, the elect.

Now if this doctrine be true, either as it respects the whole, or a part of mankind, it appears to me that the prophets and apostles must have all been false teach-

ers, because they all testify that the law of God condemns sinners; that God is angry with the wicked every day; Paul says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." And that God will recompense indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Rom. i. 18. Chap. ii. 9. Christ says: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Joh. iii. 36. The wrath of God is upon the children of disobedience.—Ephes. v. 6. Col. iii. 6. Paul says, that he and his Ephesian brethren were children of wrath even as others. Ephes. ii. 3. If Christ had borne the wrath of God for, and reconciled him to, every person, that ever did, or ever will get to heaven, how could Paul and his brethren have ever been children of wrath even as others?

If the main object of Christ's errand into the world was to appease the wrath of God, and reconcile him to sinners, why did he not tell it when he undertook to tell what he came into the world to do? He says to Pilate, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Joh. xviii. 37. When the teachers of surety righteousness undertake to tell what the Saviour came to do, their conscience obliges them to say that he came to appease the wrath of God, or make satisfaction to law, and justice for sinners.

When a witness is legally called on to give testimony, he is bound by law, and every principle of righteousness, to tell the truth, and the *whole truth*, and if he should keep any truth back, which he knows is essential to the case, he becomes a false witness to all intents and purposes. So, if Christ knew that an essential point to be gained by his sufferings was to reconcile God to sinners, and purchase salvation for them, and also knew that for them to believe so was essential to their salvation, he could not keep it back without being a false witness.

If Christ knew that he stood bound to bear the wrath of God instead of sinners, in consequence of which God

was reconciled to them, why did he say of the unbeliever, that *the wrath of God abideth on him*? Thousands that were unbelievers at the time Christ spoke these words, afterwards became believers, and were no doubt saved. If all the wrath of God that was due to them had been turned on Christ, who had undertaken to bear it instead of them, how could it be on them? And if the wrath of God falls on the sinners, and their surety both, what good does the suretiship do?

Just before Christ departed out of this world, he told his disciples why it was expedient for him to leave them, that is, why it was expedient for him to die.—“Nevertheless I tell you the truth; it is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” Joh. xvi. 7. If his main object in dying was to make satisfaction to the law, why did he not tell it?

After his resurrection he appeared to his disciples and plainly told them why it was necessary for him to die. “Then opened he their understandings, that they might understand the scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.” Luk. xxiv. 45, 46, 47. In the next verse he adds: “And ye are my witnesses of these things.”

Now if he wanted those witnesses to testify, that it behoved him to die, in order to appease the wrath of God, and make satisfaction to law and justice for sinners, why did he not tell them so? But instead of saying that he suffered to purchase their justification, he told them that the design of his sufferings was, that “*remission of sins should be preached in his name among all nations.*” Remission or forgiveness is always opposed to purchase and pay.

CHAPTER V.

(*The same subject continued.*)

“By so much was Jesus made a surety of a better testament.” Heb. vii. 22. This text has often been brought to prove the doctrine of surety righteousness. But there is, perhaps, no text in the Bible farther from it. The *better testament* is the gospel, and of this, Christ is the surety. There is a great difference between being surety for the gospel, and being surety for sinners. A surety to a bond always stands bound with the party that gives the bond. The gospel was given by God to sinners, and Jesus, as its surety, stands bound for the faithful performance of all its promises. Hence, Paul says : “Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises *made* unto the Fathers.” Rom. xv. 8. As a minister of the circumcision for the truth of God, Jesus came to fulfill, and by fulfilling, to confirm the many great and precious promises made by the prophets to the Fathers, relative to the coming of Christ, and the glory that should follow.

The 122nd verse of the 119th Psalm has been pressed into the service of surety righteousness. “Be surety for thy servant for good : let not the proud oppress me.” This text by no means proves that Christ stands as surety to God for the good behavior of sinners, because it cannot be proved, nor is it at all probable, that David was in this text praying to Christ : and if he was asking the Father to be his surety for good, that does not prove that Christ is the surety of sinners. If in this text David was praying to Christ to be his surety, in order to screen him from the wrath of God, he must have regarded God as a proud oppressor ; because he says : “Be surety for thy servant for good ; let not the proud oppress me.” It is evident that he was only praying to God to secure him against his proud ene-

mies, who were trying to oppress him. In the next verse before this, David pleads his own righteousness as a reason why God should be his surety : he says, "I have done judgement and justice ; leave me not to mine oppressors. Be surety for thy servant ; let not the proud oppress me." If he had spoken in accordance with the modern system of surety righteousness, he would probably have said : "I have been guilty of fraud and injustice, therefore be my surety, and preserve me from that wrath and punishment of the Almighty, which I justly deserve."

The advocates of surety righteousness teach, that Christ purchased the favor of God, and that the grace, which comes to us in the gospel, was purchased from God, and paid for by Christ when he suffered on the cross. This doctrine is incorrect, because God never was an unmerciful, unforgiving Being. The writings of Moses, and the Prophets, and the Psalms, all represent him as a merciful God, that could forgive sin without being paid for it.

Ezekiel teaches the doctrine of forgiveness on the sole condition of reformation. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him : in his righteousness that he hath done he shall live." Ezek. xviii. 21, 22. Here there is no mention made of a substitute suffering instead of the sinner.

In the following text, God shows on what account he will forgive sin : "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." "For mine own sake, *even* for mine own sake, will I do it : for how should my name be polluted ? and I will not give my glory unto another." Isa. xlviii. 9. 11. If God never forgives sin, nor defers his anger only for the sake of Jesus Christ, this text is false. The reason he assigns why he will defer his anger and forgive sin for his own sake alone, is, because he will not give his glory unto another. If he never forgives sin but always takes vengeance on

the sinner, or his surety instead of him, he could not be glorified for pardoning sinners; all the glory would be given to the surety.

When the legal sacrifices proved insufficient to procure the favor and mercy of God, the Jews were not informed that he would be propitiated, and his blessings obtained from them by the sufferings of Christ, but good works were recommended, as the only means to obtain his favor and blessings. This is sufficiently proved by the following passage : “ Bring no more vain oblations : incense is an abomination unto me ; the new Moons, and Sabbaths, the calling of assemblies, I cannot away with : *it is* iniquity even the solemn meeting. Your new Moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of blood.

Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgement, relieve the oppressed ; judge the fatherless ; plead for the widow. Come now and let us reason together saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : but if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken *it*.” Isa. i. 13—20.

If the surety righteousness of Christ is the only means of obtaining God’s favor and blessings, he told the Jews wrong in the above passage, because he tells them that good works will do it.

Solomon taught that the favor of God is obtained on the condition of obedience and good works. He says, “ Turn you at my reproof ; behold, I will pour out my Spirit unto you, I will make known my words unto you.” Prov. i. 23. “ The backslider in heart shall be filled with his own ways ; and a good man shall be satisfied from himself.” Chap. xiv. 14. “ He that covereth his sins shall not prosper : but whoso confesseth and forsaketh *them* shall have mercy.” Chap. xxviii. 13. The

wise man does not tell us that the mercy of God is conferred on us because it was purchased for us by Christ. David says, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep *his anger* forever." Psal. ciii. 8, 9. If David had believed that the Lord never would forgive at all, but would for every crime wreak his vengeance, either on the transgressor, or else on Christ instead of him, he surely would not have written these lines.

The following passage shows that David had no idea of surety righteousness: "The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgements were before me. and *as* for his statutes, I did not depart from them. I was also upright before him, and have kept myself from mine iniquity.

Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye-sight. With the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory." 2 Sam. xxii. 21—27. No man that believes in imputed righteousness, and has a strict regard to truth, can use such language as this. The believers in imputed righteousness dare not say that God blesses them according to their righteousness and cleanness in his sight, because they think all their blessings come through the righteousness of Christ.

In the fifteenth Psalm, David shows what sort of righteousness is necessary to save the soul. He asks the question, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill. He then gives the answer in the following language: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor," &c. Here the Psalmist does not mention surety righteousness as the essen-

tial means of salvation. He does not say that a satisfaction made by Christ to law and justice in the room and stead of sinners, is the real cause why any person shall be saved, but he ascribes their salvation to innocence and good works.

In the third and fourth verses of the 24th Psalm, he asks and answers the same question : " Who shall ascend into the hill of the Lord ! and who shall stand in his holy place ? He that hath clean hands and a pure heart ; who hath not lifted up his soul unto vanity, nor sworn deceitfully." He does not say, he to whom the righteousness of Christ is imputed.

David informs us that it is not by sacrifice, but by repentance and sincerity that the favor of God is obtained. " For thou desirest not sacrifice, else would I give *it* ; thou delightest not in burnt-offering. The sacrifices of God *are* a broken spirit : a broken and a contrite heart, O God, thou wilt not despise." Psal. li. 16, 17.

There never was any need of reconciling God, or purchasing his favor, because from the beginning of the Bible he has revealed himself to man as a merciful God.

" And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty." Exod. xxxiv. 6, 7. Chap. xx. 6. God was represented to the Jews as dwelling on the mercy-seat, by which he manifested himself to be a God of mercy. " The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. vii. 9.

God did not authorise Moses to tell the Jews that his favor would be conferred on them in consequence of the righteousness of Christ, but he told him to inform them that it depended entirely on their own obedience. " Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine. And ye shall be unto me a kingdom of priests, and a

holy nation. These are the words which thou shalt speak unto the children of Israel." Exod. xix. 5, 6.

God told the Jews that if they should disobey him, he would curse them, sell them into the hands of their enemies, and disperse them among the nations : but if they would return to the Lord with all their hearts and souls, that then the Lord their God would turn their captivity, and have compassion upon them, and would return and gather them from all the nations, whither the Lord their God had scattered them. Deut. xxx. 1, 2, 3. Here he gives not the slightest intimation that his compassion towards them depended on the righteousness of a surety, but told them plainly that it was altogether owing to their own conduct. In the following text God taught them the same doctrine. After telling them that they should be dispersed among the nations for their sins, he says, "But if from thence thou shalt seek the Lord thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul." "For the Lord thy God is a merciful God ;" Deut. iv. 29. 31. Here he tells them that the mercy of God is the cause of their salvation, and that seeking him with all their heart and soul, was the only condition on which they could receive it. He did not tell them that a satisfaction made to God by Jesus Christ, was the cause, and faith in that satisfaction the condition of their salvation.

Enoch was translated for being righteous. Gen. v. 24. Noah was saved because he was righteous. "And the Lord said unto Noah, come thou and all thy house into the ark : for thee have I seen righteous before me in this generation." Gen. vii. 1. God did not tell Noah that he and his family should be saved because he had imputed the righteousness of the Messiah to them. But if the imputed righteousness of Christ was the real cause of their salvation, the God of truth told Noah a falsehood, for he never mentioned the Messiah's righteousness, but told Noah that he should be saved because that he was righteous himself.

God blessed Abraham because he was obedient. "By myself have I sworn, saith the Lord ; for because thou hast done this thing, and hast not withheld thy Son, thine only Son ; that in blessing I will bless thee,

and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore ; and thy seed shall possess the gate of his enemies : and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice." Gen. xxii. 16, 17, 18.

This proves as clear as noon day that God blesses his people because they are obedient, and holy ; and not because some other person is obedient and holy instead of them.

Moses said he had set life and death before the Jews : but if life and the favor of God are only conferred on account of Christ's righteousness, Moses never taught them the way of life. He never told them that the mercy, and favor of God would be given them for the sake of Christ ; but he always pointed to the mercy of God as the cause of divine favor, and their obedience, as the only condition on which they should receive it.

When Daniel prayed for the Jews under the Babylonish captivity, he plead nothing but the mercy of God as a ground of forgiveness. He said, " We do not present our supplications before thee for our righteousness but for thy great mercies. O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, for thine own sake, O my God : for thy city and thy people are called by thy name." Dan. ix. 18, 19. If Daniel had known that Christ had reconciled God to the Jews, and purchased his favor for them by entering into a covenant with God to make satisfaction to law and justice in their stead, he no doubt, would have availed himself of that plea.

If the prophets and apostles did know that Christ purchased the grace of God, and that every blessing that men receive from God is on account of his suretyship, why did they not refer to it in their prayers ? and make it a plea at the throne of grace ? The men who believe in surety-righteousness in the present day, are compelled by their conscience to ask of God every blessing for Christ sake.

The Roman Catholics believe that they receive many blessings by means of the Virgin Mary, and therefore frequently pray to her to intercede for them.

There is no account in scripture of any of the prophets or apostles asking any blessing for Christ's sake. But if they knew that all blessings were purchased by Christ, and are conferred for his sake, honesty and piety would have constrained them to teach it to their hearers, and acknowledge it to their God.

Ephes. iv. 32, has been brought to prove that God forgives sin for Christ's sake. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." This text is wrong translated, the Greek *en Christo*, which is here rendered *for Christ's sake*, is in every other place in the New Testament rendered *in Christ*. If this rendering is to be understood according to the common system of surety righteousness, it destroys the doctrine of forgiveness altogether. Surety righteousness teaches that God poured out his wrath on his Son in our room and stead, in consequence of which he forgives us, so according to this doctrine we must never forgive our brother till we take vengeance on some innocent person instead of him. If this is the way God forgives, and if we must imitate him, then we must never forgive our guilty enemies till we wreak our vengeance on some one of our innocent friends, that is, on a beloved son, if we have one.

I now ask, is it possible that such conduct would be pleasing to God? Then let us not charge him with it.

CHAPTER VI.

ON IMPUTED RIGHTEOUSNESS.

Imputed righteousness, and surety righteousness are nearly the same. If Christ, as our surety, was righteous instead of us, then God will account, or impute that righteousness to us.

The righteousness of Christ consisted in his righteous disposition, and his righteous acts : he was holy, harmless, undefiled and separate from sinners. Now if God should impute that character to any sinner in the world, it would be a false imputation. It would be the same as to say, a very unholy, mischievous, corrupt person, is holy, harmless, undefiled, and separate from sinners. To impute the temper of the gentlest lamb to the most ferocious tiger, would not be more false. To impute the color of the whitest man in Europe to the blackest one in Africa, would not be farther from the truth. Christ's righteousness consists in the sum of his righteous deeds. He preached, wrought miracles, and died for the salvation of men. Now, if all this was imputed to a sinner born in the eighteenth century, would it be true ? Could it be said in truth that any one of us performed those miracles, and died on the cross ? Again, if these righteous doings of the Saviour were imputed to us, what good would it do us ? Holiness is moral health, and unholiness is moral disease ; and it would do no more good to impute the holiness of one person to another, than it would to impute the health of one person to another.

Christ represents himself as a physician ; hence he says, "They that are whole need not a physician ; but they that are sick. I came not to call the righteous, but sinners to repentance." Luk. v. 31. 32. Mat. ix. 12. Now if we should be sick, and send for a physician, what would we want of him ? would we want him to be a well man in our stead ? or would we want him to

apply his means and make us well? If all the men on earth, and God himself should impute the well man's health to me, it would do me no good.

Heaven is holy, and God has said, "Be ye holy, for I am holy." 1 Pet. i. 16. Levit. xi. 44. And again he has said, "Follow peace with all *men*, and holiness, without which no man shall see the Lord." Heb. xii. 14. If then we cannot see God without we are holy ourselves, what good would it do us to account, or impute the holiness of some other person to us?

Christ did not come to be righteous instead of us, but he came to make us righteous: hence the Angel said to Joseph, "Thou shalt call his name JESUS, for he shall save his people from their sins. Mat. i. 21.

When Christ was on earth he never once told the people that they should be saved by imputed righteousness; but on the contrary, when they inquired of him the way of salvation, he always told them that they must be righteous themselves. The answer of Christ to the man that inquired of him what he should do to be saved, sufficiently proves this. "There came one running, and kneeled to him, and asked him, good Master what shall I do that I may inherit eternal life?" The blessed Jesus did not tell this inquiring soul that he must put his whole trust in imputed righteousness: but hear his answer: "Thou knowest the commandments, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me." Mark x. 17. 19, 20, 21. If Jesus had known that a firm belief in the imputed righteousness of Christ was essential to this man's salvation, he surely would have told him so. I will quote a few more passages to show how Christ taught the way of salvation. "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? how readest thou?

and he answering said, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. And he said unto him, thou hast answered right : this do, and thou shalt live." Luk. x. 25, 26, 27, 28. Jesus did not tell the lawyer that he would inherit eternal life by the righteousness of Christ being imputed to him, but he told him that he must be a good man himself.

It is natural for us to suppose that Christ, in his sermon on the Mount, would teach the true way of salvation, but in that sermon he has taught nothing about imputed righteousness. He commences his sermon by pronouncing blessings on certain characters : he says, "Blessed are the meek. Blessed are the pure in heart. Blessed are the peace-makers, &c." But he never says, "Blessed are the persons who firmly depend on the imputed righteousness of Christ for their justification before God." If such a dependance is essential to the salvation of sinners, Christ has never taught them enough to save their souls, because we are in no part of the holy scriptures taught to depend on the righteousness of Christ being imputed to us.

The whole of his sermon on the Mount consists in teaching our duties to God and each other, and in exhorting us to abstain from vile and evil passions : and at the conclusion of the sermon he makes the following remarkable observation : "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock : And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not, for it was founded upon a rock." Here the Saviour closes his sermon without teaching his hearers any other means or condition of salvation, but that of obedience.

By the parable of the prodigal son, Christ shows the principle on which God will receive repenting sinners ; but in that case there is no account that the father required any substitute to suffer instead of the prodigal, in order to appease his wrath, nor is there the slightest intimation that he imputed the righteousness of any other person to his profligate son : all that was neces-

sary for the son, in order to be reinstated in the affections and house of his father, was to forsake his folly, return to his father, and confess his faults. If God will receive sinners on no other condition but that of surety righteousness, this parable does not fairly illustrate the case; he should have said that the father whipped the elder son in the room and stead of the prodigal; and then imputed the obedience of the elder son to the younger one.

By the parable of the sower, Christ explains on what principle we may expect to be saved. Speaking of the seed, he says, "but that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. Luk. viii. 15. Here he clearly shows that salvation depends on obedience, and says nothing about imputed righteousness. I now ask what good would it do the stony, or thorny ground, to impute the crop of the good ground to it? Would not the stones, or the thorns still be there? Besides if it were imputed, it would be a false imputation, because the good crop would be standing on the good ground, while on the other there would be nothing but thorns, or stones.

To impute, is to ascribe, to charge, or to account. It seems to me that no honest man should want any righteousness imputed to him but his own.

What would we think of a preacher that would impute or ascribe to his preaching, great revivals of religion that took place before he professed religion? what would we think of a statesman that would try to have imputed to him, great and popular measures which he had no hand in framing, or to which he was opposed? And what would we think of an old tory that would impute to himself the services of Green, of Lee, or of Washington?

To impute health, learning, or riches to me, that I do not possess, may serve to deceive the ignorant, and make them think better of me than I deserve, but it can do me no real good: so I think to impute righteousness to me, whether it be righteous principles, righteous disposition, or righteous actions, which do not belong to me, can do me no good. To impute the righteousness

of Christ to me, cannot raise me in God's esteem ; he knows how good and how bad I am : and it is impossible that he can esteem me to be any better than I really am.

In the twenty-fifth chapter of Matthew, Christ by the parable of the talents, shows the grounds on which men will be justified in the day of judgement. "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents ; behold, I have gained besides them five talents more. His lord said unto him, well done thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord." If there can be no justification before God but on the ground of imputed righteousness, this parable does not give a fair representation of the case, because it holds out the idea that each one will be judged according to his own works. To suit the plan of imputed righteousness, the lord's answer to the servant would have been better written thus : "O you ill doing unfaithful servant, although you have occupied your talents and gained as many more, yet you were very faulty, and I never would have forgiven you, had it not been that your surety has, in your stead, suffered all the punishment that was due to you, and has thereby appeased my wrath, and be it known that I impute his righteousness to you, and on that account, and no other, you stand justified."

In the following parable, Jesus shows on what ground his Father will forgive sins : "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents : but for as much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him and forgave him the debt." Here Christ does not say, that there was a surety stepped in and paid the debt instead of

the servant. If a surety had paid this debt, his lord could not have made him pay it over again : but because he refused to have compassion on his fellow-servant, his lord made him pay the whole debt. And Christ says, " So, likewise, shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Mat. xviii. 23—27. 35. If it is a fact that God the Father never does forgive without the debt is paid by a surety, Christ has, in this parable, misrepresented him, because he has said as plainly as human speech will admit of, that he forgives without having the debt paid.

" Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *saying*, blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. iv. 6, 7. This text has often been brought to prove that the righteousness of Christ is imputed to sinners, but it only proves that their own faith is imputed to them for righteousness. The 7th verse seems to have been designed by the writer, as an explanation of the 6th. Thus he says, " Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *saying*, blessed are they whose iniquities are forgiven, and whose sins are covered." He does not say, blessed are they whose iniquities have been paid for by the blood of Christ. In the third verse of this chapter it is said, that " Abraham believed God, and it was counted unto him for righteousness." And in the 11th verse it is said, that " He received the sign of circumcision ; a seal of the righteousness of the faith which he had, being yet uncircumcised ; that he might be the Father of all them that believe, though they be not circumcised ; that righteousness might be imputed to them also." That is, that righteousness might be imputed to them, in the same way that it was imputed to Abraham. His faith was counted to him for righteousness, and their faith will be imputed to them for righteousness. But it is not said in this chapter, nor in the Bible, that the righteousness of Christ is imputed to any person.

" And this is his name whereby he shall be called :

THE LORD OUR RIGHTEOUSNESS.” Jer. xxiii. 6. If this text will prove that his righteousness is imputed to us, then the following text will prove that the righteousness of Jerusalem is also imputed to us. “In those days shall Judah be saved, and Jerusalem shall dwell safely : and this *is the name* wherewith she shall be called, the Lord our righteousness.” Jer. xxxiii. 16. If because he is called our righteousness, his righteousness is imputed to us, then his peace must also be imputed to us, for in the following text he is called our peace : “For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us.*” Ephes. ii. 14. He is called our life. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” Col. iii. 4. We have just as good evidence to prove that his life and peace are imputed to us, as that his righteousness is.—To impute his peace to us while we are in distress, or to impute his life to us, while we are in a state of spiritual death, would do us just as much good as it would do us to impute his righteousness to us, while we are in sin. He is our peace by reconciling us to God, and filling our souls with peace ; by imparting to us eternal life, he becomes our life ; and by writing the law of God on our hearts, and implanting his righteousness there, he becomes *the Lord our righteousness.*

The following text has been often quoted to prove the doctrine of imputed righteousness : “But of him are ye in Christ Jesus, who, of God, is made unto us wisdom and righteousness, and sanctification and redemption.” 1 Cor. i. 30. If this text will prove that his righteousness is imputed to us, it will also prove that his wisdom, sanctification, and redemption, are imputed to us. That is, it proves that if he was righteous in our room and stead, then he was *wise* in our room and stead, *sanctified* in our room and stead, and experienced redemption in our room and stead. Now if all this be true, what good can it do us ? But for him to be wise, to be sanctified, or redeemed instead of us, would do us just as much good as it would do us for him to be righteous instead of us. He is, no doubt, made unto us righteousness the same way he is made unto us wis-

dom, &c. He is made unto us wisdom by teaching us, and making us wise; he is made unto us sanctification by sanctifying us; he is made unto us redemption by redeeming us from sin, misery, and death; and he is made unto us righteousness by making us righteous.

If men are to be justified, and finally saved by the righteousness of Christ imputed to them, then they will not be judged, nor rewarded, according to their own works, but according to the righteousness of Christ, which he wrought out for them. This doctrine flatly contradicts the Bible: that holy book abundantly proves that every one will be judged according to his own works. David says, "Also unto thee, O Lord, *belongeth* mercy; for thou renderest to every man according to his works." Psal. lxii. 12. Solomon says, "And shall not he render to every man according to his works?" Prov. xxiv. 12. Paul says, God will render to every man according to his deeds. Rom. ii. 6.—Jeremiah says of God, that his "*Eyes are* open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Jer. xxxii. 19. God himself says, "I, the Lord, search the heart, *I* try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. xvii. 10. Jesus Christ says, "All the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Rev. ii. 23. Again he says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. And again the blessed Jesus says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. xvi. 27.

People may impute the righteousness of Christ to themselves now, and solace themselves with the hope that he as their surety has been righteous in their room and stead, but when the day of judgement comes they will find their mistake. In the great day, when God shall judge the secrets of all men by Jesus Christ, according to the gospel, then those who shall have obeyed

that gospel ; that is, repented of their sins, and done to all their fellow-creatures all things whatsoever they would that others should do to them, and continued till death loving God with all their hearts, and their neighbors as themselves, will be honorably and gloriously welcomed into eternal happiness. The judge will not say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I have fulfilled the law, and made satisfaction to divine justice in your stead, reconciled God to you, and for you purchased his favor, and now unto you impute all my righteousness, for the sake of which, and for no other cause, I welcome you into the kingdom prepared for you from the foundation of the world."—O no, neither surety, nor imputed righteousness will then be taken into the account. Men may rest their souls on those doctrines now, but as sure as Jesus Christ is a true teacher, they will do no good in the day of judgement.

But at that day the blessed Saviour will say to the good people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee* ? or thirsty, and gave *thee* drink ? &c.—And the King shall answer, and say unto them, verily I say unto you, inasmuch as ye have done *it* unto one of the least of these, my brethren, ye have done it unto me." Mat. xxv. 34—40.

Here it is necessary to observe that we will not be judged by our opinions ; he will not welcome us into everlasting life for being Trinitarians, nor Unitarians, nor will he welcome us into heaven because we believe that Christ purchased the grace of God for men, nor will we be saved for believing in the doctrine of free grace without any purchase. In that day the pass-word will not be "*Well believed*" nor "*Well said*," but it will be "*Well done good and faithful servant.*"

There is one thing more that we should carefully observe relative to the final judgement, and that is that no acts of the human family will be rewarded in that day, but acts of benevolence or kindness to our fellow-creatures ; of course our prayers, our songs, and our preaching, will only be taken into the account so far as they are really acts of benevolence. When religious exercises are prompted by a principle of gain, of popularity, or of partyism, they are an abomination to the Lord. "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased."—Heb. xiii. 16. Jesus says, "Sell that ye have, and give alms ; provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth." Luk. xii. 33.

In that great day, those on the left hand will not be condemned for Adam's sin. The judge will not say to them, "Depart ye cursed into everlasting fire prepared for the Devil and his angels, because old Adam committed a sin, and I imputed it to you." Nor will he drive them down to hell for their erroneous opinions.—He will not tell them that they must be damned for being Calvinists, Unitarians, Universalists, Jews, Mahometants, or any other denomination ; but their unkindness to their fellow-creatures, is all the crime that will be charged against them.

CHAPTER VII.

OF IMPUTING SIN TO CHRIST.

"Sin is the transgression of the law." 1 Joh. iii. 4. To impute sin to any person is to charge him with a wicked action. Christ could not, in truth, be charged with any wicked action, because he did no sin, neither was guile found in his mouth. Sin is sometimes taken for depravity of mind, or naughtiness of disposition, but no such depravity could, in truth, be imputed to the immaculate Jesus, he was holy and undefiled. Neither righteousness nor sin is transferable, because they both respect practice and character, and it is impossible that the actions of one person can become the actions of another person. It is just as impossible for two people to transfer their actions to each other, as it is for them to transfer their persons to each other. And if we impute the actions of one person to another, it is altogether as false as if we should say that the one person is the other. If we say that Napoleon was the author of the Newtonian system, and that Isaac Newton commanded the French at the battle of Moscow, it is quite as untrue as it would be to say that Newton was Napoleon, and Napoleon was Newton. Just so if we impute the sins of a wicked man to Christ, or the righteousness of Christ to a wicked man, it is altogether as untrue as it would be to say that Christ is a certain wicked man, or that some certain wicked man is Christ.

It is equally untrue to say that the guilt of sin was imputed to the Saviour, because it is impossible for a person that never committed sin to feel guilty. To impute guilt to a person, is to charge him with being guilty of sin. God would not charge Christ with guilt, because he knew that he was not guilty. If he had been charged with guilt, the charge would have been false; and the Holy God would not make a false imputation.

The advocates of imputed sin commonly believe that

Christ is God in every respect equal with the Father : I now ask if it would be proper to impute sin to the supreme God ? If God imputed sin to Christ, while at the same time Christ was the supreme God, then the supreme God has imputed sin to himself. If God knows that he is not the author of sin, it is impossible that he could impute, or charge it to himself : but if he has imputed it to Christ, and Christ is not a distinct being from God, but is only one of the three persons of whom he consists, or in whom he exists, then he has imputed sin to himself, or at least to one third part of his own essence.

If it be contended that Christ is not merely the third part of God's essence, but that he is the whole supreme God, then if sin is imputed to him, it is imputed to the whole supreme God. If so, God has cleared mankind of sin, and taken all the blame on himself. And, in fact, if he has ordained all things whatsoever comes to pass, he ought to impute all sin and guilt to himself.

The advocates of this doctrine say, that sin was imputed to Christ in order that he might suffer the penalty of the law, which was the wrath of God, in the room of sinners, and that accordingly the wrath of God was poured out on him in our stead. But it appears to me impossible that God ever could have been angry with his Son. We cannot possibly conceive how any being can be angry or wroth with another, without the other has offended him, or is in some way offensive to him. Surely Christ in his conduct never offended God, and as he is the brightness of his Father's glory, and the express image of his person, he never could in his nature, or disposition, be offensive to his Father. - If Christ never offended God, how could God, in reality, be angry with him ? To say that God poured out his wrath on his Son, but never was the least offended with him, is the same as to say that God was very wroth with his Son, but, at the same time, not the least angry with him. But one will say, that as Christ took it upon him to die for sinners, then he legally incurred all the wrath of God that was due to them for their sins. Now I ask, was his offering himself up as a sacrifice to God for our salvation, an act of rebellion against his Father's

will? If it was not, then his Father could not be angry with him for doing it. The scriptures abundantly prove that he suffered in obedience to his Father; of course his Father, instead of being wroth with him on that account, must have loved him the better. This appears to have been Christ's own opinion: hence he says, therefore doth my Father love me, because I lay down my life that I might take it again. Joh. x. 17.

The Son of God is the brightness of his Father's glory, and the express image of his person. If God was wroth with Christ, he was angry with the brightness of his own glory, and the express image of his own person, which is the same as to be angry with himself. The believers in imputed sin commonly hold that Christ is the supreme God. If Christ is the supreme God, and if his Father did pour out his wrath on him instead of sinners, then the supreme God must have poured out his wrath on the supreme God, that is, he must have poured out his wrath on himself, in order to reconcile himself to sinners.

But it will be said that God only poured out his wrath on the humanity of Christ. This seems impossible, because if (as the Presbyterian Confession of Faith says) his Godhead and manhood were joined together, never to be separated, but to continue two distinct natures, and one person forever, I cannot perceive how one part of his person could be punished without the whole person being conscious of pain. If one member suffers, the whole body suffers. A person is one individual conscious being. If the human nature really and properly belongs to Christ's person, whenever it suffered his whole person must have been conscious of pain. If the human nature of his person suffered, and the divine nature of his person suffered not, then his person must have been afflicted with severe pain, and at the same time felt no pain at all.

If, as the Confession of Faith says, his human and divine natures were never to be *separated*, then they must have suffered together, and died together. But then we ask, if his divinity was the supreme God, how could it die? And again, if nothing but the humanity died, how could it pay an infinite penalty? or make an

infinite satisfaction to an infinite law, and pay an infinite debt? If the divinity of Christ is the supreme God, and if his human nature really belongs to his person, then, according to this doctrine, God must have imputed the sins of mankind to his own person, and also poured out his wrath on his own person.

If the supreme God has taken on him human nature, he has changed, and is not now what he once was : anterior to the conception of Christ he was simply a divine person, but since that time his person has been as really human as it is divine. The scripture says, God is unchangeable, but this doctrine says, that ever since the days of Augustus Cæzar he has had a nature added to his person that he never had before. Trinitarians must admit this difficulty, or else make Christ's human nature without beginning. And if that is a fact, then he never took on him human nature, because he always had it on him from all eternity.

CHAPTER VIII.

OF CHRIST BEARING THE WRATH OF GOD.

I now ask the candid reader, do you believe that God ever did hate Jesus Christ? Do you think he ever was in his heart angry, or wroth with the blessed Jesus? To both these questions every pious mind will, probably, answer no. Then if God never was wroth with his Son, how could he pour his wroth out on him in the room and stead of sinners? If we should admit that the divine Being did pour out his wrath on his Son, what good could it do mankind? Certainly it could not make the Almighty love us any better than he would have done. All rational beings love others according as they appear to them more or less lovely. And if God was angry with his Son, and did kill him, it could not change his opinion of us. If it was a meritorious act for Christ to die; and if it was a meritorious act in God to kill him, still he knows it was no act of ours. The sufferings of Christ have not deceived God respecting us, so as to raise us in his esteem above what we deserve. He knows exactly how bad, and how good we are, and what the Saviour has done for us can raise us in his esteem and favor only as it graciously affects our hearts, and makes us better people.

As it is impossible that the sufferings of Christ could deceive God, and make him think of us better than we deserve, so it is equally impossible that they could have reconciled him to sin, or made him more disposed to approbate our wickedness than he otherwise would have been. He is as much opposed to sin now as he was before the coming of Christ; and instead of being more indulgent to sinners, he is more strict with them under the gospel than he was under the law; because they have more light now than they had then. Hence, Christ says, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak

for their sin." Joh. xv. 22. The advocates of imputed righteousness think very differently from Christ on this subject. They think that if he had not come, they would have had a great deal of sin, for which they would have all been damned, but now that he has come, and suffered as a surety in their room and stead, he has wrought out a complete righteousness, which being imputed to them, will serve as a *cloak* or *covering* for all their sins.

The difference between him and them on the subject is this; he holds out the idea that in consequence of what he has done, they have *no cloak* for their sin, while on the other hand they affirm that in virtue of what he has done for them, they are furnished with a *cloak* of *imputed righteousness*, which will completely cover all their sins.

Speaking of the former dark ages of the world, Paul says, "The times of this ignorance God winked at, but now commandeth all men every where to repent." Act. xvii. 30. And Jesus says, it shall be more tolerable for Tyre and Sidon, and Sodom and Gomorrah, in the day of judgement, than for those who have slighted his gospel, and that the queen of the south, and the inhabitants of Nineveh shall rise up in the judgement and condemn gospel slighsters.

Some people say that God was not really angry with his Son as an individual, but being angry with mankind, and Christ having become their surety, he poured out his wrath on him in their stead. If this be true, the sufferings of Christ must have been a most exemplary display of God's indignation, and wrath against the human family. But the scriptures represent his sufferings as a manifestation of God's love to us. Paul says, "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." Rom. v. 8. John says, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 Joh. iv. 10. If God poured his wrath on his Son instead of us, these passages must be false; if that doctrine be true, they would have been more properly written thus: "But God displayeth his wrath towards us, in that while we

were yet sinners, he killed his Son instead of us." And if it is a fact that God poured out his wrath on Christ, and killed him instead of sinners, because he was angry with them; then the passage in 1 Joh. iv. 10, would have expressed the cause of his sufferings much better if it had been written thus: "Herein is wrath, not that we were wroth with God, because we were not then in existence, but that he was wroth with us, and killed his own Son to reconcile himself to us."

Christ did not come into this world to procure the love of God to the human family: but on the contrary. It was the love that God had to mankind, which caused him to send Christ to be their Saviour. This is evident from the words of Christ himself. He says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Joh. iii. 16. He does not say that God was so angry with the world, that he poured out his wrath on his own Son instead of it.

Speaking of the sufferings of Christ, John says, "Hereby perceive we the love of God, because he laid down his life for us." 1 Joh. iii. 16. Again he says, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." Chap. iv. 9. If the death of Christ was occasioned by the wrath of God being poured out on him in the room and stead of sinners, it is not at all probable that John would have mentioned it as a manifestation of God's love to us; but on the contrary he would have been more naturally led to say, "In this was manifested the wrath of God toward us, because that he poured it out on his Son instead of us."

If Christ drank the cup of God's wrath, his disciples must have drunken it also, for, "Jesus said unto them, ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." Mark x. 39. That he here alludes to his sufferings there can be no doubt, because the same night he was betrayed, when his soul was exceedingly sorrowful even unto death; he prayed, saying, "O my Father, if it be possible, let this cup pass from me." Mat. xxvi. 39.

Again he says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luk. xii. 50. Paul was willing to suffer the loss of all things that he might know the "fellowship of his sufferings, being made conformable to his death." Phil. iii. 10. That Paul suffered the same kind of afflictions that Christ did, is plain from Col. i. 24. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Paul and Timothy hold out the idea that they experienced the same kind of suffering that Christ did; they say, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation." 2 Cor. i. 5, 6. If the sufferings of Christ were occasioned by the wrath of God, Paul and Timothy must have borne the wrath of God, because they, in their measure, bore the same afflictions that Christ bore.

CHAPTER IX.

THOUGHTS ON THE DOCTRINE OF PURCHASED GRACE.

It is believed and preached by many good people that the blessed Jesus purchased the grace, or favor of God for mankind, that is, that all the blessings, both temporal and spiritual, which we receive from God, were purchased by Jesus Christ, and that they are now conferred on us as so many blessings merited by him.

If this doctrine be true, God has never given any blessings to mankind, they have all been purchased, and paid for, by Christ. I have several reasons for not believing this doctrine. The first reason I have for not believing it, is, because it is not in the Bible. It is nowhere said in that holy book that Christ purchased any favor or blessing from God, for mankind. My second reason is, because it is impossible that Christ could purchase any thing from God: for if he is a created and dependant being, he could purchase nothing from his Father, because he and all he had belonged to him already: and if he is the uncreated self-existent God, he certainly could purchase nothing from himself.

The third objection I have to this doctrine is, it strips God of grace and mercy altogether, because, if pardon and every other blessing are paid for by Jesus Christ, none of them can be given to us by the Father. But the scripture represents the Father as a God of grace and mercy.

Paul says, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.*)" Ephes. ii. 4, 5. He does not say that God is rich in wrath, and would bestow no mercy, and that by the merits of Christ we are saved. Paul says, God is not worshipped with men's hands, as though he needed any thing; "seeing he giveth to all, life, and breath, and all things. Act. xvii. 25. He

did not say that God sold to Christ, life, and breath, and all things, and then Christ gave them to us. "By grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*" Ephes. ii. 8. As sure as this text is true, the grace which saves us was not purchased, but was the *gift of God.* "For the wages of sin *is death*; but the *gift of God is eternal life*, through Jesus Christ our Lord." Rom. vi. 23. He does not say that eternal life was purchased from God by Jesus Christ our Lord. But if that is the way that we receive eternal life, Paul has entirely misrepresented it.

James says, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jam. i. 17. This text abundantly proves that no good, nor perfect gift that we receive was purchased by Christ, because the Apostle says, they all came down from the Father of lights. It cannot be that the Father of lights bestows these blessings on us because he has been reconciled to us by the sufferings of Christ, for if that was the case, then the sufferings of Christ must have changed him: but the text says he knows "*no variableness, neither shadow of turning.*"

Paul ascribes our justification to the free grace of God. "Being justified freely by his grace, through the redemption that is in Jesus Christ." Rom. iii. 24. He does not say we are justified by the imputed righteousness of Christ. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. ii. 12. As sure as this text is the truth, the blessings of the gospel were not purchased by Christ, but were freely given to us of God. God has said, "I will give unto him that is athirst, of the fountain of the water of life freely." Rev. xxi. 6. "And God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace." 2 Thess. ii. 16. He does not say that this consolation was purchased by the merits of Christ, but he says our heavenly Father gave it to us through grace. "Thanks be unto God for his unspeakable gift." 2 Cor. ix. 15. If the blessings of the gospel had been

purchased by Christ, they would not have been called God's gift. If a man should buy a thing of you, and pay you the full price for it, you could not in truth say that you gave it to him.

If Christ purchased our pardon from God by suffering the demands of law and justice in our room and stead, then the Father has never forgiven sin, but has taken vengeance on our surety, and made him pay up the last mite of sufferings that was due to us for our sins.

If this doctrine be true, almost the whole scripture is false, because both the Old and New Testaments abundantly prove that God forgives sin. Isaiah says, "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." Isa. lv. 7. Chap. xxxiii. 24. "I will forgive their iniquity, and will remember their sins no more." Jer. xxxi. 34. "And I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." Jer. xxxiii. 8. "It may be that the house of Judah will hear all the evil which I purpose to do unto them ; that they may return every man from his evil way, that I may forgive their iniquity and their sin." Jer. xxxvi. 3. "Blessed is he whose transgression is forgiven, whose sin is covered." Psal. xxxii. 1. "Bless the Lord, O my soul, and forget not all his benefits : who forgiveth all thine iniquities." Psal. ciii. 2, 3. "But *there is* forgiveness with thee, that thou mayest be feared." Psal. cxxx. 4. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then I will hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. vii. 14. "But thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. Neh. ix. 17. Christ says, "All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men." Mat. xii. 31. "If we confess our sins, he is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness." 1 Joh. i. 9.

These are only a few of a great many passages, which might be brought to prove that God forgives sin ; but if the doctrine of purchasing pardon, or of making satisfaction to God for sin be true, then all these passages must be false.

If the Father and Son are one and the same being, or if they are one in disposition and spirit, the Father must be altogether as merciful, and forgiving, as the Son is ; and the Son must be as just, and quite as much disposed to punish sinners, as the Father is.

Christ says, " At that day ye shall ask in my name : and I say not unto you that I will pray the Father for you ; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." Joh. xvi. 26, 27. Here he shows that there was no need of purchasing grace from the father because the father loves men as well as the Son does. ,

CHAPTER X.

OF CHRIST MAKING SATISFACTION TO DIVINE JUSTICE FOR SINNERS.

The justice of God requires that we should all be just, and love God with all our hearts, and our neighbor as ourselves. Just so far as Christ makes us just and holy, so far divine justice is satisfied with us, and no farther. If we justly owe service to God, his justice never will be satisfied while we are rebelling against him. If we have transgressed the law of God, his justice never would require his innocent Son to suffer its penalty in our room : because justice never did require the innocent to be punished instead of the guilty. Solomon says, "*It is not good to accept the person of the wicked, to overthrow the righteous in judgement.*" Prov. xviii. 5. Again he says, "*He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.*" Prov. xvii. 15. If God did condemn the innocent Saviour to bear his wrath instead of the wicked, and does now justify those wicked persons, because Christ was punished instead of them, he has done two things that are an abomination to himself. God says, "*Keep thee far from a false matter ; and the innocent and righteous slay thou not : for I will not justify the wicked.*" Exod. xxiii. 7.—Those who think Christ made satisfaction to justice for sinners, think that God will justify the wicked by imputing Christ's righteousness to them ; but in this text he says he will not justify the wicked.

I do not think Christ ever made any satisfaction to God for sin. To say that satisfaction has been made to God, is the same as to say that he has been injured, and then compensated for the injury. But it is impossible for any being in the universe, either to injure or compensate the Almighty. Elihu said to Job, "*If thou sinnest, what doest thou against him ? or if thy transgressions be multiplied, what doest thou unto him ? If*

thou be righteous, what givest thou him? or what receiveth he of thy hand? Thy wickedness *may hurt* a man as thou *art*, and thy righteousness *may profit* the Son of man." Job. xxxv. 6, 7, 8: David speaking in allusion to Christ, says, "O *my soul*, thou hast said unto the Lord, thou art my Lord: my goodness extendeth not to thee; but to the Saints that are in the earth." Psal. xvi. 2, 3.

The doctrine of purchased grace is inconsistent with all the conditional promises in the Bible; because our complying with, or rejecting those conditions, can have no effect on the purchase. If Christ made satisfaction to law and justice for all my sins, both original and actual, and if I stand justified from them all in consequence of his active and passive obedience imputed to me, I am sure of heaven whether I live a virtuous or a wicked life. It will not do to say he paid the debt for me on condition that I will believe it, because my believing, or disbelieving, can have no effect on the fact. If it is false, believing it will not make it true; and if it is true, disbelieving it will not make it false. This doctrine makes faith, and good works, if not useless, at least superfluous, according to it our justification before God does not depend on faith, nor good works, but wholly on the righteousness of Christ imputed to us. This doctrine strikes at the foundation of all morality, if it be true, the favor of God, and a place at his right hand cannot be obtained by faith and good works, but depend entirely on things beyond our control; things that happened long before we came into existence.

If divine justice required Christ to be killed instead of sinners, it certainly could not condemn the men who put him to death, seeing they only did what justice required to be done. But Peter charged the murder of Christ upon the Jews as a very wicked action.

If Christ made satisfaction to law and justice for all the sins of the whole human family, by suffering as their surety all that they deserve to suffer for their sins, then the whole human family must be saved; none of them can ever be punished by law or justice for their sins; because justice never can require a debt, that has been paid, to be paid over again. This contradicts the

scripture ; that book abundantly teaches that those who die in their sins will be punished in hell according to their crimes. Some people to evade this difficulty assert that the Saviour only died to purchase salvation for a part of mankind, and that those who go to hell are the reprobates for whom no purchase was made : but the scripture is against them ; that book plainly proves that he died for all, and that too in the same sense.

Some, to evade the difficulty of universal salvation, say that although Christ, as our surety, paid the debt to the Father, we now owe it to the surety, and if we do not believe, love, and obey him, *he* will send us to hell. If this be so, I ask, what good has his suretiship done us ? If he requires us to obey the law, or suffer the penalty, the debt might as well have remained in the hand of the original creditor. In fact, on the principles of Trinitarianism, I can see no valuable purpose that could be effected by Christ's suffering as a substitute instead of sinners ; they think God is so just that he could not forgive sinners without taking vengeance on an innocent person instead of them : and that Christ, as our surety, redeemed us from under the stroke of God's justice, and has taken us into his own protection : and then they inform us that although he is in every respect exactly like his Father, and altogether as great and just as he is, and still there is no Mediator between us and him. If the Father and the Son are the same identical Being, then the purchase is all a farce, there has no Mediator interfered between God and us, the whole tragedy of Christ's sufferings was nothing but God acting on himself. But if Christ is a distinct Being from the Father, and coequal, coessential, and coeternal with him, and in every respect exactly like him, then there is just as much need of a Mediator between him and us, as there can be for one between God and us.

That God is just, can be no reason why he should not forgive sin. It is no violation of justice for the Governor to extend mercy to the guilty, when he can do it agreeably to law, and without injuring any person. If the Governor should pardon a murderer, that he knew would continue to commit murder, it might be an act of injustice to the community, but if he could change

him, and make him a useful citizen, then it would be no act of injustice to extend mercy to him. When God changes a sinner, and writes his law on his heart, and makes him love God with all his heart, and his neighbor as himself, every attribute of the divine Being harmonizes in his pardon and salvation. Justice is satisfied, because the man is made just, and renders to God and man the service that justice requires of him.—Mercy is satisfied, because the man has received mercy from God, has the principles of mercy planted in his own heart, and has become merciful to all his fellow-creatures. Truth, that was trampled on by the sinner, is pleased with his conversion, because she has gained a complete ascendancy over his mind. Holiness accords with this change, because by it the man is cleansed from sin, and made holy. And the attribute of divine power shines far more conspicuously in the plan of free grace, than it possibly can on the principle of purchased grace, because it must be a greater display of God's power to bind the strong man of sin, spoil his armor, and deliver the captive soul from the powers of darkness than it would be for him to kill an innocent unresisting person instead of the guilty.

That a just God can forgive sin without taking vengeance on a substitute, appears from this, that Jesus Christ, who is called *that just one*, does forgive sinners without requiring any surety to suffer his vengeance in their room and stead.

Jesus did not purchase the power to forgive sin from his Father: God gave it to him. He says, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Joh. xvii. 2. The following passage shows that the people who believed on him while he was here on earth, regarded his power to forgive sin as a gift, that he had received from God. "But that ye may know that the son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) arise, take up thy bed, and go unto thy house. And he arose and departed to his house. But when the multitude saw *it*, they marvelled, and glorified God,

which had given such power unto men." Mat. ix. 6, 7. S. Here Saint Matthew does not say that God *sold* the power to forgive sins ; but says he *gave* it.

If Christ is in every respect as great as the Father, he did not need to purchase any grace, nor blessing from him, because he had as much of every thing as the Father had independently, and from all eternity. If Trinitarianism be true, it is quite as absurd to say, the Son purchased grace from the Father, as it would be to say that the Father purchased grace from the Son, seeing they are both equal in power, wisdom, essence, and eternity.

If Christ is the supreme God, and infinitely rich in grace, I do not see how he could increase his stock, by a purchase from the Father.

The doctrine of surety righteousness teaches that Christ purchased eternal life for us ; but Saint Paul affirms, that " The gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

CHAPTER XI.

THE EVIDENCES IN FAVOR OF SURETY RIGHTEOUSNESS, &c.
CONSIDERED.

I will now proceed to examine the principal arguments, and scriptures, that are most commonly brought forward to prove the doctrine of surety righteousness, proxy suffering, purchased grace, &c. &c. The following passage is frequently quoted to prove these doctrines : “ Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God, and afflicted.” Isa. liii. 4. This text does not prove that he, as our surety, suffered the punishment that was due to our sins. It only means that he suffered for our sakes in order to reform us from sin, and make us good people, but as it is quoted and explained in the New Testament, I will refer to the passage. “ When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with *his* words, and healed all that were sick : that it might be fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bore our sicknesses :” Mat. viii. 16, 17.— This is the way that Christ bears our maladies, both temporal and spiritual, by cleansing us from iniquity, and pardoning our sins, he bears them away from us, as the scape-goat figuratively bore the sins of the Israelites away into a land not inhabited. David says, “ As far as the east is from the west, so far hath he removed our transgressions from us.” Psal. ciii. 12. “ But he *was* wounded for our transgressions, *he was* bruised for our iniquities : the chastisement of our peace *was* upon him ; and with his stripes we are healed. All we, like sheep, have gone astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all.” Isa. liii. 5, 6. This text proves that

God laid our sins on Christ, and required him to suffer for us ; but it by no means proves that he suffered as our surety to reconcile God to us, and fulfill his law instead of us. When, in scripture, the guilty are said to bear their own sins, they were commonly charged with the guilt of them, and punished accordingly : but when the innocent were said to bear the sins of the guilty, the meaning is, that they labored, or suffered to cleanse them from sin and turn them to God. In this sense Aaron bore the iniquities of the holy things. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts ; and it shall be always upon his forehead, that they may be accepted before the Lord." *Exod. xxviii. 38.* In this case Aaron bore the iniquities of the holy gifts not to affect the mind of God, and reconcile him to them, but that the children of Israel might be accepted before the Lord ; and although he bore iniquity, he was not charged with guilt, nor was he punished as a substitute instead of the offenders. In the following passage God laid on Ezekiel, and made him bear the iniquity of the house of the Israel, and of Judah. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days : so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year." *Ezek. iv. 4, 5, 6.* There is no proof that the prophet in this case suffered as a substitute, to bear the wrath of God instead of the Jews, nor that he as a surety had undertaken to be righteous in their room and stead : yet the scripture as plainly says that God laid their iniquity on Ezekiel, and that he bore it, as it says that our iniquities were laid on Christ, and that he bore our sins. No doubt but Ezekiel was made to suffer all this hardship for the Jews, and bear their sins, in order to reform them, and make them better people.

And in this sense, no doubt, Christ bore our sins.—The text does not say, that the Almighty laid on him the wrath of God, that was due to us for our sins, and that by his stripes, satisfaction was made to divine justice for us : but it says that our iniquities were laid upon him, and that by his stripes *we are healed*.

I will now use a simple comparison to elucidate the subject. Suppose a man, living on the frontier in the time of Indian war, had ten children, nine of whom were young, ignorant, and disobedient, but the oldest was a son twenty five years old, strong, intelligent, and perfectly obedient. The father told all the children to stay in the fort, and that if they should go into the woods the Indians would catch them ; but the nine young children, in disobedience to their father, strayed off into the woods, and were caught by the savages, who took them to their towns, and adopted them into Indian families, where they soon contracted the habits, learnt the speech, and conformed to the customs of those barbarous people. After peace was made with the Indians, and they no longer had power to keep the children by force, their father sent his oldest son away to the Indian towns to reclaim those children from the savages, and bring them home to himself. The young man, after enduring the hardships of a long journey through a trackless desert arrived in the Indian town, and delivered his message to the children, but they were so alienated from the manners, and ignorant of the language of white people, that they did not know him, but accused him of being an impostor. He then, in order to convince them that he was not an Indian, but belonged to a superior race of people, wrote several letters, made a watch, constructed several musical instruments of the most exquisite workmanship, and played on them most skilfully, besides performing several other works entirely above the capacity of Indians ; but still neither his words nor his works would convince the children, a majority of them continued to call him an impostor, and told him that if he would not recant the profession he had made, of being their oldest brother, and sent by their father, they would kill him. But as he well knew that if he should make such a recantation, he would, by so doing,

make himself an impostor in reality, disobey his father, tell a falsehood, and relinquish the only means his father had devised to reclaim the children; and knowing that by submitting to death he could accomplish their recovery, he voluntarily submitted to be killed: and by means of his death, and the circumstances connected with it, he destroyed the influence that the Indians had over the children, reformed them from heathenism, and reconciled them to their father. Now, if before the young man started on his mission both he and his father knew it would cost him his life, it might be said with great propriety that he offered up his life as a sacrifice to his father, because he suffered in obedience to him. And as the sin of disobedience to their father first brought the children into captivity; and as their sinful conduct to him caused him to suffer death, it might be said that he suffered for, or on account of their sins. And as his father required him thus to suffer, it might be said in truth that the father laid on him the iniquities of all the children, and that he suffered for their sins, and that by his stripes they were recovered from bondage and misery. But it could not be said in truth that he suffered as a substitute instead of them, nor that he bore the wrath of his father in order to reconcile him to them.

It might be said with great propriety, that the son gave his life for the children that he redeemed them with his blood; and that he redeemed them from their enemies to their father: but it would be very improper to say that he redeemed them from their father's justice, or that he fulfilled his father's commandments in their stead, and so released them from obligation to their father's laws. And it would be very improper to say that this son bore his father's wrath, or suffered his father's vengeance to induce him to love those alien children, because it was the father's love to the children that induced him to send the son, and nothing that the son did, or suffered, was intended to affect the father, but was entirely designed to defeat the Indians, and reclaim the children.

But says one is it not unjust for God to require his Son to drink this dreadful cup of afflictions, in order to redeem sinners, and reconcile them to God? I answer

no, it is neither unjust nor cruel for God to require any of his creatures to do, or suffer any thing that he enables them to do, or suffer, provided he justly rewards them for the same. I hope Trinitarians will not be offended with me for calling the suffering Jesus a creature, because they themselves do not believe that the creator ever could suffer. As God required his Son to do, and suffer more than he required of any other person, so he gave him greater strength, and a richer reward than he ever gave to any other person. And when Christ was suffering, he had a view to this reward. Hence Paul says, "Let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 1, 2. The following passage shows that God rewarded Christ for his sufferings: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 7—11.

As the advocates of purchased grace commonly cite the three last verses of the fifty-third chapter of Isaiah, to support their system, I will state those verses separately, and show that no such doctrine can be fairly proved by them. "Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his seed*, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." I have already proved, and every candid man must acknowledge, that it is very possible for a father to put his Son to grief, and cause him to endure severe afflictions without either pouring his wrath on him, or making him suffer as a substitute to bear the penalty of the law instead of the guilty. If the fact that

God afflicted Christ is a proof that his sufferings were vicarious, then the sufferings of every human being in the world must be vicarious, because God afflicts us all. The scripture says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6. If God did scourge his only begotten Son, he, no doubt did it for his own glory, the salvation of sinners, and the good of Christ himself. In consequence of his sufferings he was better qualified to be a Mediator. Hence it is said, "For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." Heb. ii. 10. v. 18, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." If there is any more evidence necessary to prove that the sufferings of Christ tended to qualify him for the great work he had undertaken, it is furnished in the following passage: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared, though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation to all them that obey him." Heb. v. 7, 8, 9. This text proves, beyond reasonable contradiction, three things: 1. That the Saviour felt himself weak and dependant. 2. That by his sufferings he learnt obedience, and was made perfect. And 3. That in consequence of his obedience and perfectness he became the author of eternal salvation to all them that obey him.

That the soul of Jesus was made an offering for sin, is no proof that he suffered to expiate the wrath of God, or to make satisfaction to divine justice for sinners; because the sacrifices under the law never were intended for that purpose, but were always designed to heal, cleanse, or reconcile the things or persons for which, or for whom they were offered.

The use of the sacrifices under the law, and the design of Christ's sacrifice, are both explained in the following text: "For if the blood of bulls and of goats,

and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14. This text shows, beyond dispute, that the sacrifice of Christ was intended to purge us from sin, and make us holy, and never was designed to change the mind of the unchangeable God. Isaiah does not say that by making his soul an offering for sin he should appease the wrath of God, but he says, "When thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." And in the next verse he says, "He shall see of the travail of his soul, *and* shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities." This text does not say a word of justifying us by imputed righteousness, nor of bearing the wrath of God in our room and stead. The way he justifies people by his knowledge, is by making them wise unto salvation. The last verse of this chapter refers to the reward that God was to confer on the Saviour for his sufferings. "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death, and he was numbered with the transgressors : and he bare the sin of many, and made intercession for the transgressors." There is a wide difference between bearing the sins of many, and bearing the wrath of God, the scape-goat bore the sins of the Israelites, and Ezekiel bore the sins of the Jews, but neither of them by so doing bore the wrath of God.

CHAPTER XII.

OF THE JEWISH SACRIFICES.

The Jewish sacrifices were not substitutes to bear the penalty of the law instead of the persons for whom they were offered, but were themselves the penalties which the law required. Their government was both political and religious: and the sacrifices were fines, taxes, free-will offerings, and offerings to purge from disease, and external pollutions. When a fine, the value of the sacrifice was proportioned to the magnitude of the crime for which it was offered: and when the offender fulfilled the requisitions of the law, he stood acquitted, as when our law fines a man for a crime, and he pays the fine, the law accounts him honest. When a sacrifice was required as a tax, it was levied according to their polls and property. They had to pay for, or redeem every male child with a kid, or a lamb if able, if not able, with a pair of turtle doves, or two young pigeons. They also had to offer the first fruits of their ground, and the firstlings of their flocks; and redeem an ass colt with a lamb. *Exod. xiii. 12, 13.*

These sacrifices went to support their government; because the Levites, who for the most part administered it, had no inheritance of land among the other tribes, but were allowed to live on those offerings.

If the sacrifices under the law were designed to bear the wrath of God in the room of the ones for whom they were offered, then God must have been so angry at a child, or an ass colt, for being born, that he poured out his wrath on a lamb instead of it. The heathen frequently boasted of appeasing the wrath of their gods by sacrifices; but it is impossible that the sacrifices under the law ever could have been designed to change the mind or disposition of the unchangeable God.

Some people say that the sacrifices under the law were all types of Christ, and that the people who offered them could not be profited, unless they offered them with faith, that Christ the great antitype would at some future day be sacrificed as the surety of sinners to appease the wrath of God, and make satisfaction to law and justice in their room and stead. One reason I have for not believing that these sacrifices were types of Christ bearing the wrath of God, is, that they were frequently offered for things that were not objects of divine wrath. Sacrifices of atonement were made for the plague of leprosy, for child-bearing, for the tabernacle, the holy place and the altar, and for a leprous-house. We have no authority to believe that the Jews regarded their sacrifices as typical of the death of their Messiah, because they did not believe that he would die. When Christ signified to the Jews what death he should die ; “ The people answered him, we have heard out of the law that Christ abideth for ever : and how sayest thou, the Son of man must be lifted up ? Who is this Son of man ? ” Joh. xii. 34. Moses never told them that Christ should die. If they did not believe he would die, they could not have offered their sacrifices with a view to his death ; and it is still more improbable that they regarded them as types of Christ bearing the wrath of God in the room and stead of a wicked world. In Exod. xiii. 14, 15, Moses directed the Jews to explain the sacrifices to their children : he says, “ And it shall be, when thy Son asketh thee in time to come, saying, what meaneth this ? that thou shalt say unto him, by strength of hand the Lord brought us out from Egypt, from the house of bondage : and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first born in the house of Egypt, both the first born of man, and the first born of beasts : therefore I sacrifice to the Lord all that openeth the matrix, being males ; but all the first born of my children I redeem.” If the sacrifices were really designed to lead the Jews into a belief that Jesus Christ would die as a substitute, to suffer the divine vengeance in their room and stead, is it not reasonable to suppose that Moses would have told them so ?

Every advocate of surety righteousness in the present day, if he treats on the Jewish sacrifices at all, feels conscience bound to inform his hearers that they were types of Christ bearing the wrath of God in the room and stead of sinners.

When we administer the Lord's supper, we are careful to tell the communicants what the bread and wine represent. There can be no doubt but that Moses gave the Jews all the instruction they needed relative to the use and signification of their sacrifices, yet he never once told them that they were typical of the sufferings of Christ: and he was, if possible, still farther from telling them that those offerings represented the outpouring of God's wrath on his own Son instead of the law-breakers. "Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, *that* every soul which will not hear that prophet shall be destroyed from among the people." Acts iii. 22, 23. It seems to me that if the principal object of Christ's coming into the world was to die as a substitute, in order to bear the wrath of God in the law-place of sinners, the latter part of this passage would have expressed the design of his coming better, if it had been written thus: "And it shall come to pass that God will pour out his wrath on that prophet, and kill him in the room and stead of the people." Or, if it is essentially necessary for us to believe that doctrine, such a declaration certainly would have been made by some one of the inspired writers.

The Paschal lamb was, no doubt, a type of Christ: but it is impossible that it could have been intended as a figure of his bearing the wrath of God in the room and stead of sinners, because it was not a sin-offering; it was neither killed by a priest, nor burnt on an altar. It was designed for a feast, and was killed, cooked, and eaten by the people themselves.

The feast of the passover was not intended to make an atonement for sin, but was one of the means by which God delivered the Jews from bondage, and it is well known that their bondage never was charged upon

them as a sin. God himself explains the use of this feast in the following words : “ And it shall come to pass, when your children shall say unto you, what mean you by this service ? that ye shall say, it is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.” Exod. xii. 26, 27. If God had wanted the Jews to believe that the Paschal lamb was a figure of Christ suffering as a substitute in the law-place of sinners, he certainly would have told them so, especially if he knew that a belief in that doctrine was essential to salvation : but as he did not tell them so, and as the doctrine is no where taught in the Bible, we, of course, have no authority from God to believe it. It would have been as easy for the Lord to have told them, to tell their children that this lamb was a figure of Christ bearing the wrath of God in the room of sinners, as it was for him to tell them what he did,

CHAPTER XII.

(The same subject continued.)

Some people try to prove the doctrine of surety righteousness by the relation that Christ bears to his church : they think that as he bears the relation to his people of a husband to his wife, he of course was bound by law and justice to pay their debts ; and therefore they conclude that he suffered the penalty of the law in their room and stead. This argument is inconclusive, because there is no law in this country, nor is there any just law in any country, to punish a man with corporeal punishment, or with death for the crimes of his wife. If a wife should commit theft, the law would neither whip, nor imprison her husband for it. And if she should commit a crime worthy of death, it would be illegal to hang her husband instead of her.

If the husband should be ever so willing to die in the room of his wife, it would neither alter the law, nor the principle of justice : if he should be hung instead of her, both the judge, who passed the sentence, and the sheriff that executed it would be condemned by the law as murderers. The abettors of proxy suffering, and surety righteousness, tell us that Jesus Christ is the supreme, self-existent God : if this be true, he could not have involved himself in any debt by marrying the church, seeing she owed nothing to any other person but himself. It was nothing more than a creditor marrying his debtor ; in consequence of the union he would be bound to forgive a debt, but not to pay one.

The advocates of this doctrine tell us that the law of God is infinite, that the penalty annexed to it is also infinite, and that because sin is the transgression of that infinite law, it is an infinite evil, deserving an infinite punishment : and that to rescue sinners from under the infinite penalty of this infinite law, it was necessary that an infinite being should undertake, as their surety, to suffer

this infinite penalty in their stead ; and that Christ being both an infinite God, and a finite man, became their surety, and paid that infinite debt for them, by suffering the infinite penalty in their room and stead.

I have several reasons for not believing these notions—sin cannot be infinite, because, it is the transgression of the law, and is an act of a creature ; and no finite being can put forth an infinite act. Whether we explain sin as an act, or, as a quality of the mind, it is of creature origin, and no finite being can produce that which is infinite.

It is true that Eliphaz the Temanite said to Job, “*Is not thy wickedness great ? and thine iniquities infinite ?*” Job xxii. 5. I think this was a hyperbolical expression, and that by it the Temanite only meant that Job’s iniquities were very numerous. Such expressions are common in the present day, but are never designed to be understood in the strictest sense of their import. In the official accounts of campaigns, battles, &c. we hear it said of officers that they rendered infinite service : and we frequently hear it said of very rich people, that they are infinitely rich : no doubt, but the meaning of these expressions is that those services, or riches are very great ; and undefined, or incalculable : and in this sense we speak of the infinite mood in grammar, because it is used to express things indefinitely, or in an unlimited sense.

This expression of Eliphaz by itself, will not do to establish an important doctrine, because we have no proof that he spoke by the inspiration of God. I am far from thinking that every word that passed between Job and his friends in this dispute, should be taken for the word of God, because when they were contradicting one another, we know they could not all be right. God ended their dispute by saying to Job, “*Who is this that darkeneth counsel with words without knowledge ?*” Job. xxxviii. 2. To this charge Job pleads guilty in the following confession : “*Who is he that hideth counsel without knowledge ? therefore have I uttered that I understood not ; things too wonderful for me, which I knew not.*” Chap. lxii. 3. The following address of the Lord to Eliphaz, shows how much credit is due to

the opinions he advanced in this argument : " The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me *the thing that is right* as my servant Job *hath*." Job xlii. 7. Now, if Job uttered words without knowledge, and if Eliphaz was still farther from the truth than he was, I cannot see the propriety of quoting him to prove any doctrine, unless there were other texts to agree with what he says. In this dispute Job said he was innocent, and Eliphaz said his iniquities were infinite ; and God decided that Job spoke the more correctly, therefore I conclude that sin is not infinite.

Paul says, " But where sin abounded, grace did much more abound." Rom. v. 20. If sin is infinite, grace must be *much more than infinite*. If sin were infinite, it could not be expiated. We cannot possibly conceive how Christ, by the sacrifice of himself, could put away that which is infinite.

It is impossible that Christ could suffer an infinite penalty, or pay an infinite debt, because, if he is a creature, and a dependant being, it was his duty to serve God with all the powers he had, and of course he could do no works of supererogation to be imputed to others. If he is a finite being, he could not pay an infinite debt, nor suffer an infinite penalty. And if he is the infinite God, he could not suffer at all, nor could he pay any debt, because every thing in the universe was his own, and he was the creditor to whom the whole debt was due. How could the same person be both debtor and creditor, plaintiff and defendant in the same suit ?

If Christ is the infinite God, and did become the surety of sinners, and suffer that infinite penalty in their room and stead, then the infinite God must have entered as surety of sinners to himself, and then killed himself in their room and stead, in order to pay himself the debt which they owed him.

If his humanity was too weak to suffer an infinite penalty, and if his divinity could not suffer at all, how could he pay it ? Some people, to avoid this difficulty, say, that his divinity was the altar on which his humanity was sacrificed, and, as the altar sanctifieth the gift, so the divine sanctifieth the human nature, and made it

equal to that infinite penalty. As this appears to be the last shift with the advocates of surety righteousness, I will show its fallacy. To sanctify, is to cleanse, purge, or make holy any person or thing in its kind ; but the thing so sanctified is not thereby changed to something of another kind. When they offered a lamb on the altar it was changed from a common to a holy use, but not from a lamb to an ox. If the law required a heifer, it would not be satisfied with a kid, though it were offered on the best altar in the Temple. The divinity of Christ might sanctify his humanity, and change it from a common to a most holy and important use, but could never make it an uncreated, infinite, self-existent being ; therefore the humanity never could pay that infinite penalty. When Christ was on the cross he cried, " My God, why hast thou forsaken me ? " If the divine nature forsook him before he died, how could the human nature alone pay that infinite penalty ?—I wish the reader to understand that I do not believe that Christ is God in the highest sense of the word, but I am now arguing on the supposition that Trinitarianism is true, and my object is to show that surety righteousness is inconsistent with the Trinity doctrine.

The advocates of Purchased Grace say, it took the whole of the Divinity to support him under the infinite sufferings that he had to endure, in order to pay that infinite debt, which sinners had contracted by the infinite evil of sin. If this be true, there could have been none of the Divinity engaged in punishing him : and if so, he has suffered nothing from the hand of God on account of sinners.

According to the system that I am opposing, it must have been the gift that sanctified the altar instead of the altar sanctifying the gift ; because the advocates of this system say that his humanity, which was the gift, being sacrificed on his Divinity, which was the altar, appeased the divine Being, made satisfaction to his justice, and rendered him propitious to the human family.

I have often heard the advocates of surety righteousness preach, and have also seen it stated in some of their writings, that the fall of Adam caused a jar, or as Isaac Ambrose states it, a holy contention among the

attributes of God. *Truth* said, cut the sinner down.—*Mercy* said, spare him. *Justice* said, the sinner must die, or the law is dishonored. Then *Wisdom* proposed a plan to satisfy *Truth*, please *Mercy*, appease *Justice*, honor the *Law*, and save the sinner; and *Power* executed it. The substance of this plan is, that Christ suffered the penalty of the law instead of sinners.

It appears to me, that nothing but folly could devise, or cruelty execute such a plan as this. According to it, *Truth*, which said man must die, was satisfied to see him not die: *Mercy*, who always protects the innocent, was pleased to see him suffer instead of the guilty: *Justice*, that called for the death of the sinner, was pleased to see him escape with impunity: the law was honored by acquitting the person it condemned, and condemning the innocent Jesus, who never transgressed it.

According to this system, some of God's attributes must have been wrong, for we all know that when two are entirely opposed to each other in any thing, they cannot both be right. It certainly is very improper to say, that the attributes of God ever were opposed to each other, because if God ever was divided against himself, according to Christ's own maxim, he could not have stood, but must have had an end. He says, "Every kingdom divided against itself is brought to desolation; and every city, or house, divided against itself shall not stand." "And if Satan rise up against himself, and be divided, he cannot stand, but hath an end." Mat. xii. 25. Mark. iii. 26. If God exists in three persons, and one of those persons was wroth with the other, and poured out his wrath on him till he suffered an infinite degree of punishment, then God was certainly divided against himself. If God felt a merciful disposition towards sinners, and at the same time a wrathful disposition, which would punish them without mercy, he must have been divided in his own mind on the subject. And if the plan of surety righteousness has settled his mind, then his mind has changed twice; first, when he got angry at man for sinning; and, secondly, when he was reconciled to him by the sufferings of Christ.

Zech. xiii. 7, is frequently brought to prove that God punished Christ as a substitute in the room of sinners. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts : smite the Shepherd, and the sheep shall be scattered ; and I will turn my hand upon the little ones." This text shows, that Christ suffered by the order of God, that is, that God gave him up to die for the world, but if that is a proof that he suffered as a surety, then each of his disciples must have suffered as a surety, because the same text says, "I will turn my hand upon the little ones." And as I have before observed, if the bare fact that he suffered by the order of heaven is a proof that his sufferings were vicarious, then the sufferings of the whole human family must be vicarious, because we all suffer by the appointment of heaven. It has been asserted that the sword mentioned in this text was the sword of God's justice ; but I do not think that the blessed Jesus fell under the sword of justice.

I think his death was a most unjust murder. Peter accused the Jews of killing him with wicked hands. No doubt but the sword alluded to in the above text was the wicked people, who murdered the Lord : hence David says, "Arise, O Lord, disappoint him, cast him down : deliver my soul from the wicked, which is thy sword." Psal. xvii. 13.

On that night in which Christ was betrayed into the hands of sinners this prophecy was fulfilled. "And Jesus said unto them, all ye shall be offended because of me this night : for it is written, I will smite the Shepherd, and the sheep shall be scattered." Mark, xiv. 27. Mat. xxvi. 31. Thus Christ himself explains this sword to be wicked men ; and it was not till he fell into their hands that his little flock was scattered from him. When David was foretelling the sufferings of Christ in the twenty-second Psalm, he, no doubt, alluded to the same sword where he says, "Deliver my soul from the sword ; my darling from the power of the dog." From this text it appears, that to deliver him from the sword, by which he was put to death, was to deliver him from the power of the dog ; therefore if Christ died by the sword of God's justice, God must be a dog.

The following passage has been much relied on to prove the doctrine of surety righteousness. "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written cursed is every one that hangeth on a tree : that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the spirit through faith." Gal. iii. 13, 14. If the bare fact that Christ was hung on a tree is a proof that he was cursed with the wrath of God in the room and stead of sinners, then the two thieves must have borne his wrath in the law-place of sinners, because they both suffered in the same manner that he did. Historians inform us that Saint Peter was crucified, but that is no proof that he was cursed by divine justice in the law-place of sinners. If the above text means that every individual in the world, that might be hung on a tree, should be cursed by God and die under his wrath, then thousands of innocent people, and hundreds of the holy martyrs must have died under the wrath of God ; because many of them have been put to death by hanging on a tree. I suppose that by the apostle's expression in the above text, he only meant that Christ by being hung on a tree, was made a curse, or an execration, in the popular sense of the word. Whatever was cursed under the law, was unclean, and unfit to be sacrificed ; and if Christ was cursed properly by the law of God, it would not accept him as a sacrifice. They who say that Jesus was cursed by God, do not speak in the spirit, for Paul says, "Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed." 1 Cor. xii. 3. The law curses us for sin, and when Christ redeems us from sin, he redeems us from being cursed by the law. The text does not say he was made a curse for us, in order to make satisfaction to law and justice for us. But it says, he was made a curse for us to redeem us from the curse of the law, and that the blessing of Abraham might come on the Gentiles through Jesus Christ ; that we might receive the promise of the spirit through faith.

CHAPTER XIII.

OF THE PURCHASE MADE BY CHRIST.

Paul says, "For ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are Gods." 1 Cor. vi. 20. Again he says, "Feed the Church of God, which he hath purchased with his own blood." Act. xx. 28.

That Christ purchased us we all agree ; but we differ both respecting the means by which we are purchased, and the power from which we are redeemed. The advocates of Purchased Grace think that he bought us from under the stroke of divine justice ; and that he did it by bearing the wrath of God, and suffering the penalty of the law, as our surety instead of us. On the other hand, the advocates of Free Grace deny that he is our surety. They think that God the Father is altogether as merciful to the human Family, and as little disposed to be wroth with them, as Jesus Christ : hence, they conclude, that the Saviour did not bear the wrath of God instead of us, nor redeem us from under his justice, nor his law. But they hold, that he redeems his people from sin, and misery, and from the power of Satan, and also from the grave : and that the means which he employs to effect this redemption are, the Gospel, the Holy Spirit, and divine Power, by which he saves them from sin, and will raise them from the dead.

The fact that Christ purchased us, is no proof that he suffered the penalty of the law, as a surety instead of us ; because the word *purchase*, in its most extensive signification, means to acquire, get, or obtain any thing by one's own exertion, and does not always signify the paying of an equivalent : hence, Paul says, "They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. iii. 13. The deacons, who purchase this good degree, neither suffer

as substitutes, nor pay an equivalent for it. David says God purchased the Jews, and redeemed them.—“Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, which thou has redeemed; this mount Sion, wherein thou hast dwelt.” Psal. lxxiv. 2. “Thou in thy mercy hast led forth thy people *which* thou hast redeemed.”—“By the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over *which* thou hast purchased.” Exod. xv. 13, 16. By *redeeming* and *purchasing* the Jews from Egypt, we are not to understand that God became their surety and suffered the penalty of the law in their room and stead, nor that he gave the Egyptians any equivalent for them.

I will bring a few more texts to prove, that to purchase, to buy, or to redeem, according to the import of these phrases in the scripture, does not always mean that the purchaser, or redeemer, paid an equivalent, or suffered the penalty of the law as a surety, instead of the persons whom he redeemed. “The Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, King of Egypt.” Deut. vii. 8. “Do ye thus requite the Lord? O foolish people, and unwise! is not he thy Father that hath bought thee?” Deut. xxxii. 6. Here the Lord redeemed, and bought the Jews from Pharaoh, yet he did not become their surety, nor suffer the penalty of any law for them.

God says, “Come ye, buy and eat; yea, come, buy wine and milk without money, and without price.” Isa. lv. 1. Jesus Christ says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.” Rev. iii. 18. Solomon says, “Buy the truth and sell it not; *also*, wisdom and instruction, and understanding.”—Prov. xxiii. 23. In each of these purchases the thing is obtained without paying God any price for it. God said to his people, “Ye have sold yourselves for nought; and ye shall be redeemed without money.” Isa. lii. 3. By reading this chapter through, it is easily seen that the Lord in this text alludes to the redemption made by

Christ. That he can redeem his Church without becoming a surety to suffer the penalty of the law instead of them, appears from the following text : "Zion shall be redeemed with judgement, and her converts with righteousness. And the destruction of the transgressors, and of the sinners, shall be together, and they that forsake the Lord shall be consumed." Isa. i. 27, 28.

Christ says he gave his life a ransom for many. Mat. xx. 28. But that does not prove that he died as a substitute to bear the wrath of God instead of sinners, because the word *ransom* sometimes only means a deliverance ; as in Jer. xxxi. 11, "For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he." And in Hos. xiii. 14, I will ransom them from the power of the grave ; I will redeem them from death." By ransoming his people from their enemies, and from the power of the grave, we are not to understand that the Almighty suffered as a surety in their room and stead, nor that he paid to their enemies, and to the grave, an equivalent for them. In both these passages the word *ransom*, simply signifies a deliverance. Solomon says, "The wicked shall be a ransom for the righteous, and the transgressor for the upright." Prov. xxi. 18. The wise man did not mean that the wicked should fulfil the law in the room and stead of the righteous.

When God delivered his people from their enemies, he was said to purchase, redeem, or ransom them ; and when he gave their enemies power over them, it was said of him that he sold them. "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about." Judg. ii. 14. "The anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim, king of Mesopotamia." Chap. iii. 8. Moses says, "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them?" Deut. xxxii. 30. It is said of the Jews that they sold themselves to do evil in the sight of the Lord. 2 Kings xvii. 17. And Paul says of himself, while in

a natural state, that he was carnal, sold under sin. Rom. vii. 14.

These passages sufficiently prove that no conclusive argument can be brought in favor of surety righteousness from those texts that say Christ purchased, redeemed, or bought us ; seeing those phrases frequently occur where no surety righteousness could have been intended.

I will now bring some passages to show what he redeems his people from : “ In whom we have redemption through his blood, *even* the forgiveness of sins.” Col. i. 14. Here redemption is explained to be the forgiveness of sins. The apostle does not tell us that it consists in making satisfaction to God for our sins. “ In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Ephes. i. 7. If this redemption, or forgiveness of sins, had been purchased from God, Paul would not have said it was according to the riches of his grace : he, no doubt, would have said that Christ purchased it by bearing his [the Father’s] wrath. Peter informs us what he redeems us from. “ Ye were not redeemed with corruptible things, *as* silver and gold from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ.” 1 Pet. i. 18, 19. In the following text the prophet informs us what was to be effected by the blood of Christ. “ As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.” Zech. ix. 11. If the prophet had known that the main object to be effected by the blood of Christ was to make satisfaction to law and justice instead of sinners, he would have told it. “ Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Heb. xiii. 12. Here we are informed that the object of shedding his blood was to sanctify the people. The four living creatures, and the four *and* twenty elders whom John saw round about the throne of God, did not say that Christ had redeemed them from God, nor from his justice ; but “ They sang a new song, saying, thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed

us to God with thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 9. Thus we see those dignified, and highly exalted personages, who sit nighest to the throne of God, give Christ no praise for vicarious sufferings nor surety righteousness. If a satisfaction made by him to law and justice in their room and stead was the real cause of their salvation, they would, no doubt, have told it; but instead of saying that Christ redeemed them *from God's justice*, they say he redeemed them *to God*.

In Heb. ii. 14, 15, the writer undertakes to tell us for what purpose Christ took on him human nature. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage." Here we are not told that he died as our surety to suffer the penalty of the law instead of us, but we are expressly informed that his death was designed to destroy our spiritual enemy, the devil, and deliver us from subjection to bondage through fear of death.

In the 14th and 15th verses of the third chapter of John, Christ explains the design of his death. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The brazen serpent was not intended to bear the wrath of God, nor suffer the penalty of the law instead of the Jews, who were then suffering it for their own disobedience: but it was lifted up to cure them of the bite of the fiery serpent. *Even so* must the Son of man be lifted up. The phrase, *even so*, implies that Christ was to be lifted up on the cross for a similar purpose; that is, to cure us of sin, the moral poison, which we received from that old serpent the devil. Hence the Saviour tells us that the design of his being lifted up on the cross was "that whosoever believeth in him should not perish, but have eternal life." If the main object of his death was to appease the wrath of God, or to suffer the penalty of his law instead of sinners, it would have

been as easy for him to have told it, as it was for him to say what he did say. But if that had been the case, the lifting up of Christ on the cross would have been designed for a purpose very dissimilar to that for which Moses lifted up the serpent in the wilderness. That serpent was not lifted up to procure the mercy of God to the Jews, but it was his mercy that procured it, and caused it to be lifted up to deliver them from misery and death. *Even so*, the sufferings of Christ were not intended to procure the love of God to the human family, but on the contrary it was the love which he had for them, that caused him to give his Son to die for their salvation. This is proved by the words of Christ in the very next verse, where he says, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

1 Pet. ii. 24, has frequently been brought to prove the doctrine of surety righteousness. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed." This text does not establish the doctrine, because, I have already proved from scripture that many innocent persons have borne the sins of the wicked without either being charged with the guilt of their crimes, or suffering the penalty of the law in their room and stead. Besides, it appears from the text that he bore our sins, not to affect God, nor to fulfil his law instead of us ; but that *we being dead to sins, should live unto righteousness* ; and that by his stripes *we might be healed*. If the doctrine of surety righteousness be true, Peter would have expressed the design of his sufferings much better by writing it thus : "Who his own self bare the wrath of God, that was due to our sins, in his own body on the tree, that God being dead to wrath, should live unto mercy : by whose stripes the breach, or jar, that had been made among the attributes of God by the fall of man, was healed."

The following texts, with several others of the same import have been brought to prove the doctrine of surety righteousness : "Because Christ also suffered for us." 1 Pet. ii. 21. "Forasmuch then as Christ hath suffered

for us in the flesh, arm yourselves likewise with the same mind." Chap. iv. 1. Some of the advocates of this doctrine have argued that the word *for*, as it is applied in the above texts, means *in the room and stead of*, and hence conclude, that when it is said that Christ suffered *for us*, it means that he suffered as our surety, instead of us : but this argument is inconclusive, because the word *for* is frequently applied in the same manner, where no proxy sufferings, nor surety righteousness could have been intended, which is evident from the following passages : " Greet Priscilla and Aquila, my helpers in Christ Jesus : who have for my life laid down their own necks." Rom. xvi. 3, 4. " Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. xii. 10. Although Priscilla and Aquila laid down their necks *for* Paul's life, and he suffered *for* Christ's sake, it is no proof that they were beheaded in his room and stead, nor that he suffered as a surety instead of Christ. " For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. i. 29. To suffer *for* his sake in this text, cannot mean to suffer as a surety instead of him. " Therefore I endure all things for the elect's sake." 2 Tim. ii. 10. Paul did not mean by this, that he endured God's wrath as a surety instead of the elect. " I desire that ye faint not at my tribulations *for* you." Ephes. iii. 13. " Who now rejoice in my sufferings for you." Col. i. 24. " For I will show him how great things he must suffer for my name's sake." Acts ix. 16. " I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xxi. 13. On this point I could cite many more passages, but these are sufficient to prove that when it is said of Christ that he died *for us*, it does not mean that he died as a surety instead of us.

I have frequently heard the following passage quoted to prove that Christ bore the wrath of God instead of sinners. " Who is this that cometh from Edom, with dyed garments from Bozrah ? this *that is* glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore

art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." Isa. lxiii. 1—6.

I do not think that this alludes to the sufferings of Christ at all. In this place it appears he was coming from Edom, with dyed garments from Bozrah: but Christ suffered in Judea, at Jerusalem. In this passage he was glorious in his apparel, travelling in the greatness of his strength: but when he suffered, he first wore a purple robe, and a crown of thorns, and was then nailed to the cross quite naked; nor did he appear in the greatness of his strength, but as a feeble lamb dumb before the shearer, he was led to the slaughter, and crucified through weakness. In this text he trod the wine-press, and trampled down the people, and stained his garments with *their* blood. When he suffered, he was mangled and abused by his enemies, and his garments were stained with *his own* blood. In the above passage, he says, "The day of vengeance is in mine heart, and the year of my redeemed has come. The day he suffered was not a day of vengeance in which he trod down the people in his anger, trampled them in his fury, and brought down their strength to the earth, nor had the year to deliver his redeemed from all their troubles then come.

I think this text alludes to the time when Christ will appear as the destroyer of his enemies: when he will sit on a cloud with a golden crown on his head, and a sharp sickle in his hand, with which he will reap the vine of the earth, when her grapes are fully ripe, and cast it into the great wine-press of the wrath of

God. Rev. xiv. 14. 19. All the Lord's enemies are represented under the character of Edom; and Bozrah was the metropolis of Edom. This country was inhabited by the descendants of Esau, and is sometimes called Idumea. And when Christ shall tread the wine-press of the fierceness and wrath of Almighty God, till blood shall come out of it to the horse-bridles, by the space of a thousand and six hundred furlongs, will be the time when the indignation of the Lord shall be upon all nations, and his fury upon all their armies. And the mountains shall be melted with their blood: for the sword of the Lord shall be bathed in heaven, and it shall come down upon Idumea, and upon the people of his curse to judgement. For then he will have a sacrifice at Bozrah, and a great slaughter in the land of Idumea. Isa. xxxiv. 2. 5. 6.

It is not a little strange that those passages which say he *trod*, and that he *treadeth*, the wine-press of the fierceness and wrath of Almighty God, should be brought to prove, that instead of *treading*, he was *trod-den* in the wine-press of God's wrath. If they had brought the text that says, Moses slew the Egyptian to prove by it that the Egyptian killed Moses, it would have been fully as much to the point. Yet these scriptures are quite as well adapted to the purpose as any which can be brought to prove that Jesus Christ appeased, reconciled, or in any other respect changed the unchangeable God.

I have heard those who believe in surety righteousness ask the following question. If we do not regard Christ as our surety, and trust to his righteousness being imputed to us, how are we to understand those scriptures, that speak of trusting in Christ, and believing in Christ? In answer to this question, I will just observe, that to believe, or trust in Christ, does not necessarily imply that we must regard him as a surety to be righteous instead of us. The Jews professed to believe in Moses: and Christ says, they trusted in him; and were accused by him. Joh. v. 45, 46. And the Apostles said, that "Moses of old time hath in every city them that preach him." Act. xv. 21. By these passages we understand, that they believed in, trusted in,

were accused by, or preached, the law of Moses. So I think that to believe in Christ, and trust in him, is to believe in his gospel, and trust in its promises.

I do not think, however, that the difference between the pious advocates of purchased grace and free grace is essential, or even so great as some people suppose : they agree in all the essential points. They both believe that Christ is the only way of salvation, and that in order to be saved by him, they must believe, and obey his gospel ; but they differ in this ; the advocates of purchased grace teach that Christ purchased grace from God for sinners by suffering the penalty of the law in their room and stead : while those who believe in free grace affirm that it is freely given to us by God through Christ.

The former think that although they are very unworthy, yet they are justified by works, not their own, but the works of their surety, which he performed instead of them : while the latter believe that God, for his own name's sake, freely justifies them by his grace. The former think that Christ purchased heaven for them, and that they can therefore claim of God the Father an inheritance in glory on the ground of merit, the full price having been paid to him for it by their surety in their room and stead : while those who believe in free grace think that they will in time and eternity, ascribe all their happiness to the free unmerited grace of God.

But at the same time those who believe in purchased grace must feel as much beholding to Christ for their happiness, as the others do to God. And as they generally think Christ is the supreme God, and do not believe that any person purchased the favor of *Christ* for them, it amounts to nearly the same thing, both parties expect to be saved by the unmerited grace of the supreme God.

There is one error in the preface of this book which I wish the reader to correct. In page 6th, line 6th from the top, omit the following words: *and before I had seen a concordance*. The mistake escaped my attention till the first form was worked off. The fact is, I never did see a concordance till some years after I professed religion, nor had I the use of one till after I got in possession of my present views, but still I had seen one before I wrote them for the press.

There is one more error in the book that I wish to correct, and that is respecting the copy right. I at first had no intention to have it secured, but as some of my friends insisted on it, I with reluctance, gave my consent. Since that time I have been fully convinced that it would be wrong for me to prevent any person from printing this, or any other good book. I, therefore, avail myself of this opportunity to inform the public that any person may print the book that pleases. I hereby renounce all my claim to the copy right, and wish the public to consider the book the same as if the copy right had never been secured.

July 29, 1829.

WILLIAM KINKADE.

PART VII.

OF FAITH.

CHAPTER I.

A FEW REMARKS ON THE DOCTRINE OF FAITH.

Faith is a relying-on evidence. On the doctrine of faith there are two opinions among Christians. The advocates of one opinion teach that it is the immediate, or direct gift of God, wrought in the creature by the operation of the Holy Spirit. The others also believe that Faith is the gift of God, but they think he gives it to them mediately, or indirectly; that is, they think he gives it to them through the means of evidence. The former teach, that no person can act, saving faith, till after he is quickened, and renewed by the Holy Spirit; while the latter affirm, that God has given sufficient evidence in his gospel to enable all rational persons, who hear it, to believe to the salvation of their souls.

If we cannot believe till after we are changed by the Spirit, all our seeking previous to that time must be sin, because Paul says, "Whatsoever is not of faith, is sin." Rom. xiv. 23. We must have faith before we can be benefitted by the word of God, because the scripture says, "The word preached did not profit them, not being mixed with faith in them that heard it." Heb.

iv. 2. If we must be converted by the Spirit before we can act faith, then the Holy Spirit must dwell in us before we believe there is any Holy Spirit; because if we do not believe the gospel, we do not believe in Father, Son, nor Spirit. Some preachers teach that faith is the immediate gift of God, wrought in us by Almighty power, and that until this gift is bestowed by an act of God, it is as impossible for us to believe, as it is to make a world, and then, as if they thought we have power to believe the word whenever we hear it, they quote scripture to make us believe their doctrine.

Christ says, "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." Joh. iii. 18. The Saviour makes faith the condition of salvation, but if we say, he has given all who hear the gospel power to believe it, those preachers accuse us of heresy: so the gospel condemns us for not believing, and they condemn us for believing that we can believe. When Christ was on earth, some bigotted professors agreed among themselves that if any man believed on him, he should be cast out of the synagogue, and some very strenuous professors in the present day, are in the habit of expelling, and debarring from church privileges, all who say they can believe in him: and at the same time that they deny us the power of believing God, they require us to believe their system, or else be excommunicated. Christ nor his apostles never told their hearers, that it was as impossible to believe them as to make a world.

If an ambassador from England to America, after delivering a very important message to the heads of our Government, would tell them that it is impossible for them to believe him, they would think he knew what he said was untrue, or else they would think he was a fool. Some people say the word of God is a dead letter, and of no more use to us till after we are converted than a common history: but Christ says, "The words that I speak unto you, they are spirit, and they are life." Joh. vi. 63. Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 29. In Rom. iii. 30, faith is represented as

being the instrumental cause of justification : hence, Paul says, “ Seeing *it is* one God, which shall justify the circumcision by faith, and the uncircumcision through faith.” As every cause precedes its effect, faith must precede justification, because it would be impossible for us to be justified by faith, if we had none ; besides Christ says of the unbeliever, that *he is condemned already*, of course he cannot be justified.

The scripture says, we are born of the word. “ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth, and abideth forever.” 1 Pet. i. 23. That this *word*, of which the saints are said to be born again, is the written testimony, appears from the 25th verse of the same chapter, “ And this is the word which by the gospel is preached unto you.” This shows that faith must be exercised before we can experience regeneration, because it is evident that we must believe the word before we can be born of it. Paul says, the gospel is the power of God to salvation to every one that believeth. Rom. i. 16. David says, “ The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple.” Psal. xix. 7. This proves that we must believe before we are converted, because if we are converted and enlightened by the Spirit before we can believe the law and the testimony, they neither convert, nor make us wise.

Faith is the condition of the New Covenant, and if it be out of our power to act faith, the New Covenant is more grievous than the old ; because it condemns us for not doing an impossibility. When the jailor asked Paul and Silas what he must do to be saved, they answered : “ Believe in the Lord Jesus Christ, and thou shalt be saved.” Acts xvi. 30, 31, 34. The jailor believed, and was baptized the same hour. If they had told him that it was as impossible for him to believe in Christ as it was to make a world, but that he must wait God’s good time, and that if he was one of the elect number, God would, when his own time come, send the Holy Spirit, and change his heart, and then, and not till then, he would be able to believe in Christ, it is not

at all probable that he would have got religion that night.

Any one that is born again, knows, loves, and fears God. If we must be born again before we can act faith, then we must know, love, and fear God, before we believe in him. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. To be converted before we act faith, is to get religion when we are neither coming to, pleasing, nor obeying God, for without faith it is impossible to do either. If we cannot believe till after we are changed by the spirit, all our seeking previous to that time must be sin, "For whatsoever is not of faith is sin." Rom. xiv. 23. Therefore, according to this doctrine, if we tell a sinner to seek, and he shall find, it is the same as to say, "Sin, and you shall be saved."

The advocates of this doctrine argue, that if sinners are dead in trespasses and sins, that it is therefore impossible for them to act faith till they are made alive, and renewed by the Holy Spirit; for, say they, how can a dead man put forth a living act? To this I answer, that although sinners are dead, in a moral point of view, yet they are not dead in an intellectual sense: they are still rational and accountable beings, capable of believing evidence, and of obeying God, or rebelling against him. If they were too dead to believe, they would be too dead to disbelieve. It is as much of a living act to reject testimony, when it is offered, as it is to receive it. It frequently requires greater mental exertion to reject than to receive testimony; because, when it is offered to us, we are furnished with the evidence ready made up, and presented to our minds, but in order to disbelieve, we have to exert our minds in collecting evidence, to refute that which is to be discredited.

That persons who are dead in sin are not too dead to believe the gospel, appears from the words of Christ in the following passage: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." John xi. 25.

If they who hold that sinners cannot come to Jesus by faith until they are renewed by the Holy Ghost, be right, then Jesus is not the Saviour of sinners, because the Holy Ghost, who they say is a distinct person, saves them before they come to him.



CHAPTER II.

TO SHOW THAT REGENERATION IS EFFECTED BY THE HOLY
SPIRIT THROUGH THE MEANS OF FAITH.

Among those who think it is the duty and privilege of all who hear the gospel, to believe and obey it, there are two opinions on the subject. Some of them think that faith is the efficient cause of regeneration; while others believe that it is only an instrumental cause, and that the efficient cause of the new birth is the operation of the Holy Spirit on the heart, which they think is received through faith. The former teach that regeneration is a moral persuasion, and that the opinions they receive in believing the gospel deeply affect their hearts, and produce the most salutary effects on their temper, and conduct. The latter believe all this, and more too: they think the new birth is not only a change of opinion, followed by a correspondent change of temper and conduct, but that it is a real change of heart, effected in us by a supernatural energy.

That the new birth is effected by a direct act of God, appears from the following text: "Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John iii. 7, 8. Now, if regeneration consists in nothing more than our belief, and the effect it has on our tem-

per and conduct, why did not Christ tell Nicodemus so? If that was all which was necessary for him to believe on the subject, why did the Saviour in explaining it to him ascribe the new birth to the Holy Spirit? and compare it to the wind blowing where it listeth? Surely our act of believing has no resemblance to the blowing of wind.

Some Christians think that although the new birth might have been effected by, or at least accompanied with the direct operations of the Holy Spirit in the apostolic age, that the case is very different now: they assert that the Spirit is now confined to the word, and that since the days of the apostles there is no present outpouring of the spirit from heaven. If this doctrine be true, I do not see the use of praying for the Spirit, nor for any Spiritual blessing; seeing all the Spirit that we are to expect is in the Bible, and it we have already. If I believed that the Spirit is confined to the word, and should under that belief pray for the Spirit at all, I would either pray to the Bible to give it to me, or else I would pray to God to give me more Bibles.

If God will not pour out of his Spirit on us in the present day, we must be in a dispensation very different from that of the primitive Christians: for the Holy Spirit was frequently poured out on them. God says, by Joel, "It shall come to pass in the last days, that I will pour out my Spirit on all flesh." Acts ii. 16. Christ says, "Your heavenly Father will give the Holy Spirit to them that ask him." Luke xi. 13. James says, "If any of you lack wisdom let him ask of God, that giveth to all men, liberally, and upbraideth not; and it shall be given him." Jam. i. 5. It appears from this and similar passages, that we may pray to God for, and expect to receive supernatural aid from him.

The Bible did not give me religion, but it was the means through which I got it. The holy scriptures gave me the knowledge of God, and taught me that I was a sinner, and that the Lord would have mercy on me if I would seek him. I then sought him, and he gave me religion, which I think was a special gift from himself. As we are liable to take the suggestions of the devil for the operations of the spirit; it is, therefore,

necessary that we should take the Bible for our standard, by which to try the spirits. But if there be no operation of the spirit, it is most probable that God, instead of telling us to try the spirits, would have told us to reject them all.

Were I to believe that the word is a dead letter, and that I must be entirely guided by the spirit, I would be liable to mistake the impulses of my own mind, and the temptations of the devil for the teachings of the spirit : and so run into all manner of delusions. And I suppose this error has produced many of the delusions that are in the world. On the other hand, if I should believe that God will not pour out his spirit on us in the present day to fire our hearts with his love, nor to dispel the clouds of darkness from our minds, I think it would destroy the spirit of prayer out of my heart altogether, and of course I would lose the spirit of religion : because I can see no use in praying to God for blessings, when I believe he will give me none.

Although the spirit does not teach any thing contrary to the word, yet it teaches things that the word does not teach. The word points out the qualifications of preachers, and christians ; and the spirit by giving those qualifications, points out the persons.

The part that faith has in the conversion of a soul, is, I think, clearly pointed out in the following narrative of the woman that had the issue of blood, who, " When she had heard of Jesus, came in the press behind, and touched his garment : for she said, if I may but touch his clothes, I shall be whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my clothes ? And he said unto her, daughter, thy faith hath made thee whole." Mark v. 27, 28, 29, 30, 34. Thus we see that although Christ said her faith had made her whole, still it is evident that her faith was not the efficient cause of her cure, it was the virtue which went out of him that cured the woman, and faith was the means by which she obtained that virtue. But if she had had as much faith in touching the clothes of

any other person in the world, it would have done her no good, because no matter how strong faith is, it cannot draw virtue from that which has none.

Neither the promise, nor faith in it, is the thing promised, but the promise is the means through which it is conveyed, and faith is the hand reached out to receive it, and the spirit, which is the thing promised, is a gift right from God. Hence, Paul says, "In whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Eph. i. 13, 14. It is well known that earnest money is part of a price paid in order to confirm a bargain, and that the party who pays it, by so doing, obligates himself to pay the whole stipulated sum. When we enter into the new covenant, God promises us an inheritance in heaven incorruptible, undefiled, and that fadeth not away; and when he gives us his Holy Spirit, it is something more than a promise; it is part of the inheritance, given as an earnest of the balance: and by it we are assured that God will faithfully perform to us every promise he has made in the gospel.

The scriptures require us to believe with our hearts, which is very different from believing with our heads. Thousands that are not born of God profess to believe in Christ: but John says, "Whosoever believeth that Jesus is the Christ, is born of God." 1 John v. 1.—Of course I conclude that the faith of those unregenerate believers is nothing more than an opinion of the head: but Paul says, "With the heart man believeth unto righteousness." Rom. x. 10. The heart in scripture signifies the soul, and all its affections. And until all the desires of the heart are placed on Christ, some of them must be placed on other objects, which the heart loves better than it does him. The Jews professed to believe Moses, and so strenuous were they for the law of Moses, that they wanted to murder Christ because he healed a man on the Sabbath day; but Christ said to them, "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 46, 47. They had a system of opinions in their heads, and honored the Lord with their lips, but

their hearts were far from him. When the eunuch said, here is water ; “ What doth hinder me to be baptized ? Philip said if thou believest with all thine heart thou mayest.” Acts viii. 36, 37. God says, “ Ye shall seek me, and find me, when ye shall search for me with all your heart.” Jer. xxix. 13. It is impossible to believe in God with all our hearts without loving him with all our hearts. And if we love him, we will keep his commandments. Faith and obedience are so nigh akin that the one cannot live without the other ; “ For as the body without the spirit is dead, so faith without works is dead also.” Jam. ii. 26.

God is as willing for sinners to come to him and receive pardon now, as he ever was, or ever will be. I should think myself guilty of treason against God, if I were to tell his creatures that they can neither believe nor obey him.

Every argument used to convince sinners that God has not yet given them power to believe, and obey him, is an argument to persuade them to do neither the one, nor the other ; because there is no way more effectual to stop any person from doing a thing, than to make him believe he cannot do it.

Were I to tell those who are rebelling against God, that he, having ordained whatsoever comes to pass, has put it out of their power to do otherwise ; and that the time which he has appointed for them to cease rebellion has not yet come, that he has ordained that they shall rebel till that time does come ; and that he will then cause any of them, who may be of the elect number, to believe and obey him, and that although the greater part of them will never have it in their power to turn to God, yet he will punish them to all eternity for not turning, I do not think such preaching would consist with the glory of God, or the good of men : yet this kind of preaching is very common in the present day. Some preachers, instead of preaching the gospel to sinners, and persuading them to repent, and believe in Christ, spend much of their time in persuading them that they can neither believe in Christ, nor turn to him now, but that they must wait till God’s time comes, which is the same as

o say that God is not willing for them to turn to him now, but that he wants them to sin a while longer.

That the Lord is willing for sinners to come to him now, appears from the following texts : " To-day, if ye will hear his voice, harden not your hearts." Heb. iii. 7, 8. " Behold, now is the accepted time : behold, now is the day of salvation." 2 Cor. vi. 2. Jesus Christ says, " Come ; for all things are now ready." Luke xiv. 17.

The following text has been brought to prove that we cannot have faith until it is wrought in us by the operation of the Spirit. " Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12. This text does not prove the doctrine ; because, as we in the ordinance of baptism are raised to newness of life by faith in Christ's resurrection, which was effected by the operation of God's power, it is evident that the *operation of God* spoken of in the text, was the resurrection of Christ, and the object of our faith.

Paul says, " Faith comes by hearing." Rom. x. 17. He also says, that the spirit is received through faith. " Received ye the Spirit by the works of the law, or by the hearing of faith?" " He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Gal. iii. 2. 5. Jesus says, the saints are sanctified through faith. " Them which are sanctified by faith that is in me." Acts xxvi. 18. Just before Christ left this world he prayed to his Father for his disciples saying, " Sanctify them through thy truth : thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." John xvii. 17, 18, 19.

Some people have said that faith is no how dependant on the will, nor affections, but that it depends entirely on evidence. In this I think they are mistaken. Although faith is the effect that evidence has on the mind, the will frequently decides whether the evidence shall be admitted or rejected. And when the evidence is

admitted, it is nourished, or suppressed by the affections, according as it agrees with, or opposes them. If the doctrine believed agrees with the affections, they promote every mental exertion to brighten the evidence in its favor : but if it opposes them, they will oppose it, and directly set the mind on search of conflicting evidence to enable it to doubt. Hence the great necessity of training up children to religion, and cultivating good affection in their minds from their infancy.

We are naturally inclined to believe things are as we wish them to be. A majority of the people are aptest to believe that doubtful popular elections will end agreeably to their wishes.

Prejudice has a deleterious effect on the understanding. I have known some people so prejudiced against a preacher, or his congregation, that the clearest evidence could make no impression on their minds, although they sometimes gave accurate attention to the best of sermons. Again I have known those same persons, (after having their prejudices against the people removed,) to be convinced by much less convincing evidence.

Nearly nine-tenths of the people in this gospel land, have faith enough to save their souls, if they would only put it into practice. If every one would do all he believes is right, and leave undone all he believes is wrong, no doubt but that the most of them would be saved.

Faith without works is dead, and cannot save the soul, but a living faith always produces good works, and is accompanied with salvation. The heathen who never heard the gospel, have no choice whether they will or will not believe it : but those who were raised in a gospel land have their choice whether they will have a living or a dead faith, *that is*, they may either do the things they believe they ought to do, or they may neglect them, and pursue the course which they believe is wrong.

If faith were no how dependant on the will, nor affections, unbelief could be no crime, because nothing can be a crime to us that has no connection with our wills, nor affections : but Jesus Christ charges unbelief on those who reject his gospel as a condemning sin. Ho

says, "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John iii. 18.

It has been argued by some people, that all persons act at all times according to their faith, that is, that they invariably pursue the greatest apparent good : but I think this is a mistake. If all people would always do what they believe is best, no person could have a guilty conscience. We see mankind generally act according to their inclinations, when at the same time they believe and acknowledge that such a course of conduct is not right, nor not the best for themselves. This again argues the necessity of training up children in the habits of virtue.

PART VIII.

OF ELECTION.

The following discourse on election was first published in Vincennes in 1818. It has gone through several editions in the Western States, but has never circulated much east of the mountains. I now offer to the public the present edition, with some improvements.

A
SERMON
ON
ELECTION,

BY
WILLIAM KINKADE,

A MINISTER OF THE NEW TESTAMENT.

PREFACE TO THE FIRST EDITION.



I have not written this sermon as the system of any sect, nor was I employed by any to write it. I wrote it of my own accord, and send it into the world as a sketch of my own sentiments ; and for it I alone am accountable.

As this sermon was not written to support any particular sect, I hope no person will be afraid to read it.

All pious, sensible people, know that truth cannot suffer from investigation. In this sermon I have but once disputed the translation. In other parts of it I have referred to the original, merely to explain the English scriptures. If I have named Calvinism, it was only to expose the doctrine. I love the Calvinists as well as I do any christians.—May the Lord guide us into all truth.

A
SERMON
ON
ELECTION,

From Romans viii, 33.

“WHO SHALL LAY ANY THING TO THE CHARGE OF GOD’S
ELECT ?”

I have always regarded election as one of the most important doctrines of christianity, and have been no little surprised to hear some christians say “away with election !” As election is plainly taught in the Bible, I shall attempt, not to explode, but to explain the doctrine. In doing this I shall have occasion frequently to hold up to view that system of election which is believed by my Calvinistic brethren, and by so doing I do not expect to offend pious and sensible Calvinists, because all my sensible readers must discover that it is my intention neither to deceive nor ridicule, but in humility and love to instruct them. Although this text would naturally lead me to speak, not only of the elect, but also of the charges that might be brought against them, and of the principle on which they are cleared of those charges ; yet as I design the sermon shall be entirely on election, I shall neglect the two last propositions,

and confine myself to the first, in discussing which, I shall endeavor to show,

1. Who the elect are,
2. When and how they were elected. And
3. Answer the objections that are most commonly brought against the doctrine, which I shall advance.

SECTION I.

TO SHOW WHO THE ELECT ARE.

Agreeable to the method proposed, the first question that arises, is, "who are God's elect?" I answer, the *elect* of God are, first, Jesus Christ, and secondly, every christian. That Christ is called God's elect, appears from Isa. xlii. 1, 2, 3. "Behold my servant, whom I uphold, mine *elect* in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgement to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth." That the person here described is Christ, is evident from Mat. xii. 18, 19, 20. "Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgement to the Gentiles. He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory." But this is not the only place where Christ is called the elect of God; he is mentioned under that character in 1 Pet. ii. 6. "Behold I lay in Zion a chief corner stone, *elect*, precious: and he that believeth in him shall not be confounded.

To *elect*, is to choose, and that Christ was chosen of God, is clear from the following texts: "I have made

a covenant with my chosen." Psal. lxxxix. 3. No person, who will read this psalm throughout, will deny that the person here mentioned is Christ. "If so be ye have tasted that the Lord is gracious: To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious." 1 Pet. ii. 3, 4. "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty, I have exalted one *chosen* out of the people." Psal. lxxxix. 19. From these passages it appears that Christ is the great *elect* head, and of course every christian must be an *elect* member, for the church is the body of Christ, and of this body every believer is a member. "Now ye are the body of Christ, and members in particular." 1 Cor. xii. 27.

"And gave him to be head over all things to the church, which is his body." Ephes. i. 22, 23.

"And he is the head of the body, the church." Col. i. 18. "So we being many, are one body in Christ, and every one members one of another." Rom. xii. 5.

As Christ is the *elect* head, and the church his *elect* body, we may safely conclude that all christians are *elect* members of this body; and consequently there must be a great difference between God's chosen, or elect ones, and the world; hence Christ says, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Joh. xv. 19. Christ, who speaks as man never spoke, gives an excellent trait of the elect character in his parable of the unjust judge. "Shall not God avenge his own elect, *who cry day and night unto him?*" Luke xviii. 7. Saint Paul more fully delineates the character of the elect in Col. iii. 12, 13. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

It is not necessary for you to ascend to the third heaven, and there search the secret book of fate in order to discover whether you are of the elect or not. Their

character is here clearly described, and you need not the knowledge of a prophet, nor an apostle, nor even a liberal education to know whether you are, or are not of that character. Do you cry to God day and night? Are you holy and beloved? Have you put on bowels of mercies, kindness, humbleness of mind, meekness and long suffering? Do you possess that forbearing and forgiving spirit which was in Christ? If you do not, you may rest assured that you are not of the *elect number*.

As the *elect members* have a union with Christ their *elect head*, they must be elected, or chosen in him, hence the apostle says, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. i. 4. The apostle in this text tells us for what purpose we were chosen, viz.—"That we might be holy and without blame before him in love." It also appears from the same passage, that we are chosen, not out of Christ, but in him; and the same apostle says, "If any man be in Christ he is a new creature; old things are passed away; behold all things are become new." 2 Cor. v. 17. Now I think if we are new creatures, and holy, and without blame before him in love, we must be christians; and therefore this passage will not prove that God has chosen us while we were wicked. The most probable meaning of the text is, that God, from before the foundation of the world, chose the character that he knew would on gospel principles, unite with, and be in Christ. And now, if we sustain that character, we may with propriety say, "He hath chosen us in him from before the foundation of the world." Yet he has certainly left it to our free will, whether to be, or not to be of that character.

Some people are at a great loss to know whether they are of the *elect*, or *reprobate* number; but I can tell you, if Christ is in you, you are of the *elect number*, but if he is not, you are *reprobates*. Because the apostle says, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. That the elect are Christ's people, I suppose no person will deny; and it is evident from scrip-

ture, that no person, destitute of Christ's spirit, can be one of his people, because the apostle says, "Now if any man have not the spirit of Christ, he is none of his." Rom. viii. 9.

It is impossible that we could have been of the elect number from all eternity, because we all recollect a time when we had not Christ in us, and were therefore not of the elect, but of the reprobate number. We all know there was a time when we had not the spirit of Christ, and were on that account none of his.



SECTION II.

TO SHOW WHEN AND HOW GOD'S PEOPLE ARE ELECTED.

Having thus shown who the elect are, I now come, according to the second proposition, to show when and how they are elected. Among christians I know two parties who differ on this subject; one says election takes place in this life, the other affirms that it was from all eternity. Those who believe the latter sentiment are mostly Presbyterians and Baptists. I will state their sentiments in their own words: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. Those angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."—(See Confession of Faith, chap. iii. sec. 3. 12. The Confession of Faith of the regular Baptists, is, in this doctrine, precisely that of the Presbyterians; and it appears to me that if their system be true, we are so bound down by the cords of fatality that no person, by any thing he can do, can make any alteration in his fate.

Some say that the saints were elected from all eternity. This I do not believe for the following reason :

Election signifies a choosing, and implies action ; every action has a time when it takes place, and of course there must have been a time before it took place, and therefore cannot be from all eternity. The same may be said of justification from all eternity ; the thing is impossible, because, to *justify*, is either to absolve from guilt, or from a charge of it, or to declare one to be just ; and in either of these senses it cannot be from all eternity, because the guilt, or the charge of guilt from which the act of justification acquits, must be anterior to that acquittal. Justification in every sense of the word implies action, and every action, has a time when it takes place, and for that reason cannot be from all eternity, therefore seeing these truths are self-evident, I hope we will hear no more of election, or justification from all eternity.

But there are some people who do not think election was from all eternity, yet they think it took place before the foundation of the world : with these I agree in part. First, I believe, that, from before the foundation of the world, God chose, or elected Jesus Christ to be the great head of the church. And, secondly, I believe that God at the same time chose the character, that every one of his members should sustain ; yet I do not think that he at that time elected us personally, but left it to our free will, whether to be, or to not be of that character. Saint Paul says of himself, and the Ephesian church, that they “ were by nature the children of wrath even as others.” Ephes. ii. 3. Now if they had been elected, and their salvation made sure before the foundation of the world, I do not see how at any time of their lives they could have been children of wrath *even as others*.

When we were under conviction, we were under the teachings of the Holy Ghost, and certainly he taught us the truth, and well do we remember that the spirit then made us believe, we were in danger of the pains of hell, and the wrath of God forever. It is plain that if we were elected, and made completely safe from before the foundation of the world, our conviction must have been a mistake, because according to that principle we could

not at any time of our lives have been in danger either of hell, or the wrath of God. It is easy to see that this system contradicts the experience of every christian in the world ; therefore every christian who acts rationally will reject it, or try to get a new experience. If it be true, that God has, as the Confession of Faith says, in chap. iii. sec. 5, according to an eternal purpose of his own, from before the foundation of the world, elected a part of mankind, and that not on account of any good works which he foresaw in them, and at the same time passed by the rest of mankind, and ordained them to eternal destruction, it must follow with moral certainty, that he is a respecter of persons. But the following passages of scripture sufficiently prove the reverse : “ There is no respect of persons with God.” Rom. ii. 11.—“ And ye masters do the same things unto them, forbearing threatening : knowing that your master also is in heaven : neither is there *respect of persons* with him.” Eph. vi. 9. “ But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons.” Col. iii. 25. It is probable that St. Peter once thought God was a respecter of persons, and that his spiritual blessings were confined to the Jews. But the Lord showed him a vision, which convinced him of his error, and made him willing to go and preach in the house of Cornelius an uncircumcised Gentile, and as soon as Peter had entered into his house, and heard how the Lord had been dealing with him, he exclaimed, “ Of a truth I perceive that God is no *respecter of persons* : but in every nation, he that feareth him and worketh righteousness, is accepted with him.”—Acts x. 34, 35.

It is impossible that God could have been a respecter of persons toward the human family before the fall of man, for then they were all holy, they being all in Adam’s loins, and Adam in God’s image, and if God had then passed a decree of reprobation against any of them, he would have reprobated his own image.

He could have been no respecter of persons toward them after the fall, because then they were all fallen.—As we all fell equally in Adam, would it not comport with justice, and mercy, and the principles of equality

to give us all an equal chance to rise in Christ? Certainly every benevolent mind must agree, that this is reasonable and right, and I am happy in affirming to my readers that it is no less scriptural, than reasonable, because Saint Paul says, "Therefore, as by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18. The plaster is as wide as the sore. The grace displayed in the second Adam embraces all, who fell in the first. Therefore with Paul, "We thus judge, that if one died for all, then were all dead, and that he died for all, that they, who live should not henceforth live unto themselves, but unto him, who died for them, and rose again." 2 Cor. v. 14, 15.

The following passages of scripture, which prove that Christ died equally for all men, are sufficient to convince us, that he did not elect a part, and reprobate the rest from before the foundation of the world. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet, and peaceable life in all godliness, and honesty; for this is good; and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.—For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 1—6. The word *all* occurs three times in this passage, and it is each time of equal extent. First, Paul will have us to pray for *all men*, and the reason he gives is, because, "It is good, and acceptable in the sight of God our Saviour; who will have *all men* to be saved." And the consequence of that willingness is, that the Mediator has given "himself a ransom for *all* to be testified in due time."

John says, "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" 1 Joh. ii. 2. Paul says, "We see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honor; that he,

by the grace of God, should taste death for every man." Heb. ii. 9. Jesus Christ says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Joh. iii. 16. God himself says, "Look unto me, and be ye saved, all the ends of the earth, for I am God and there is none else." Isa. xlv. 22. When the angel announced the birth of Christ to the shepherds, he said, "Behold, I bring you good tidings of great joy, which shall be to *all people*." Luk. ii. 10. As the gospel signifies good news, and shews the willingness of God to save all men, so Christ made it the duty of his ministers to preach the gospel to all.— "And he said unto them, go ye into *all the world*, and preach the gospel to *every creature*. He that believeth and is baptized shall be saved." Mark xvi. 15, 16.

If God from eternity, according to an eternal purpose of his own, had passed by a part of mankind, and ordained them to wrath even before either they, or their parents sinned, it would prove that he had some pleasure in their destruction ; but hear him swear the reverse : "As I live, saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live." Ezek. xxxiii. 11.

Having gone thus far in proving that we were not elected from all eternity, nor even from before the foundation of the world, I now come more particularly to show when and how we were elected.

Saint Peter says, that those to whom he addressed his first epistle, were "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ." 1 Pet. i. 2.

If we can remember when we were sanctified by the spirit unto obedience, and had our hearts sprinkled from an evil conscience by the blood of Christ, that was the time, and the sanctification of the spirit, and the sprinkling of the blood of Christ, were the means, of our election.

If a man can be of the elect number while he is in unbelief, then a blaspheming infidel may be an heir of glory, yea if it be so that a man is elected before he

is regenerated, then he may be an heir of heaven, and an heir of hell both at the same time, because all will acknowledge that the elect are heirs of heaven, and Christ says of unbelievers, "he that believeth not is condemned already." Joh. iii. 18.

But Saint Paul tells us very plainly how we were elected: "But we are bound to give thanks always to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth." 2 Thes. ii. 13. Surely we were not sanctified by the spirit, nor was it possible for us to believe the truth before the world began, and of course we could not have been *chosen* before the world began, because these were the means through which we were chosen.

The fact is, when our souls were converted, then we were elected, before that time we were "children of wrath even as others." And the apostle shows that there is a very great difference between the state we were in before our conversion, and that in which we are at present. "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus, ye who some time were far off, are made nigh by the blood of Christ." Eph. ii. 12, 13.

I now ask the strongest advocate of election from eternity, that may ever read my book, if it is not pretty hard to believe that a man can be one of God's elect, and consequently an heir of glory, and at the same time be *without Christ*, an *alien* from the commonwealth of Israel, a *stranger* from the covenants of promise, having no *hope*, and without God in the world? Yet hard as all this is to believe, every one, who believes the scripture, and holds that the Saints were elected before the world began, must believe it. Certainly the elect of God are his heirs, but we cannot conceive how that which has no being can be an heir, or in other words we cannot understand how a child can be an heir before it is adopted, born, or even conceived. But when we were born again, we received the adoption of sons, were united with the great family in heaven, and were made *elect members* of Christ our great *elect head*.

SECTION III.

OF FOREKNOWLEDGE AND DECREE.

Some people suppose that God, from all eternity, decreed all things whatsoever comes to pass, and therefore they conclude that God from all eternity fixed the fate of every man. I will here state their sentiments in their own words: "God's decrees, are the wise, free, and holy acts of the counsel of his will, whereby from all eternity, he hath for his own glory, unchangeably foreordained whatsoever comes to pass in time, especially concerning angels and men." See Larger Catechism, question 12th.

Now if this doctrine be true, I will acknowledge that election was from all eternity, but the doctrine appears to carry its own refutation in it. The authors tell us, that the decrees of God are the acts of his will, they then say, that by these acts, he has from all eternity foreordained whatsoever comes to pass, but every plain man knows it to be a self-evident truth, that every act must have a time when it takes place, and for that very good reason no act can be from all eternity.

If God has, by the acts of his will, fore-ordained all things whatsoever comes to pass, then it will follow that every thing comes to pass just as he wills it; and of course no being can, ever could, or ever will do any thing contrary to his will. I cannot see any difference between this doctrine and Deism. The Deists say, "Every thing comes to pass just as God wants it," and the Calvinists say, "God ordains whatsoever comes to pass." Now where is the difference? I can see none. If ideas are to be drawn from words, this doctrine makes God the author of every sin in the universe, because all sins come to pass, and it says, "God ordained whatsoever comes to pass." Certainly if this doctrine be true, the idea of sin is a mere elusion, all angels and men are doing that which God, from eternity, decreed they should do, and which he by the same de-

cree put out of their power to not do. But the Lord says, "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart." Jer. vii. 31. Here is a thing, that came to pass, which it never entered into God's heart to ordain.

The decrees of any Sovereign are his laws, so I conclude the decrees of God are God's laws, and as these are the effects of his own will, every one who transgresses them, acts contrary to the will of God.

The advocates of this doctrine commonly try to prove it by the foreknowledge of God. They think that as God foreknew every thing, he consequently foreordained every thing, for they say they can see no difference between God's foreknowledge and his decree. Now if God's foreknowledge and his decree be one and the same thing, must not our first parents have been placed in a most desperate situation, when they were put in the garden? God foreknew they would eat the forbidden fruit, and therefore according to this doctrine, he had decreed they should eat it. He then made a law, that in the day they eat thereof they should surely die, so if they refrained from eating, they would break God's decree, and if they eat, they would break God's law. It is easy to see, that according to this doctrine, it was impossible for our first parents to please their Maker.

The same may be said of all the sinful actions of men. God foreknew them, and therefore decreed them, and then, after decreeing them, made a law to punish those who commit them with eternal destruction. Surely every benevolent mind must abhor that doctrine which represents God as punishing his creatures in hell-fire to all eternity for doing those things which he himself had decreed they should do.

God has decreed many things, that never came to pass, and if his foreknowledge and decree be the same, this would prove that he foreknew many things which he never foreknew, or it would prove that he was frequently mistaken in his foreknowledge.

That God has decreed some things, that never did come to pass, and that some things have happened con-

trary to his decrees, are evident from the following passages of scripture. The Lord said to Hezekiah, "Set thine house in order, for thou shalt die, and not live." 2 Kings, xx. 1. Although this was a firm decree, yet on Hezekiah's repenting, God revoked it, and added to his days fifteen years.

God spoke by the mouth of Jonah, saying, "Yet forty days and Nineveh shall be overthrown." Jonah iii. 4. This was a firm decree, yet on repentance the city was spared, and the decree was never executed.

God decreed that our first parents should not eat the forbidden fruit, but they violated the decree. He also passed decrees to govern men, saying, "Thou shalt not kill; thou shalt not steal, &c." But still we see men break through all these decrees. I have mentioned these passages to show that God's decree and foreknowledge cannot be the same thing, because God's foreknowledge is perfect, and cannot be thus frustrated, nor violated.

The Lord certainly foreknew all sin, and if his foreknowledge be the same as his decree, then he must have decreed all sin. Now sin is the *transgression of the law*, and that law which it transgresses is not only the system of God's government, but also a transcript of his nature, therefore that decree, which occasions sin, operates against both the government and nature of God. This doctrine would prove that God is divided against himself, and if he be, according to Christ's own maxim, his kingdom must come to an end. But this doctrine may not appear so erroneous to some people as it does to others, and for that reason we ought to have a great deal of charity for one another.

Can we not easily conceive how God could foreknow all things without decreeing them? Or is it not possible for him to foreknow that an event will fall out in a certain way on certain conditions, and at the same time foreknow that we, by the free determination of our own wills in acceding to, or rejecting those conditions, may cause the event to fall out in another way?

I think the following narrative respecting David when he was at Keilah is fully to the point. He was afraid that Saul and his army would come down to Keilah, and that the men of the city would give him and his men up

to them; and he enquired of the Lord, and said: "Will Saul come down as thy servant hath heard; O Lord God of Israel, I beseech thee tell thy servant.—And the Lord said, he will come down. Then said David, will the men of Keilah deliver me and my men to Saul? And the Lord said they will deliver thee up. Then David and his men, who were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul, that David was escaped from Keilah; and he forbore to go forth." 1 Sam. xxiii. 11, 12, 13.

In this case God foreknew that if David and his men would continue in Keilah, Saul and his army would go down to that place, and that the men of Keilah would deliver David and his men into their hands, and yet at the same time he knew that if David would make his escape from that place, neither of those things would happen.

God's foreknowledge and his decree, are two very different things. Foreknowledge is a perfection of his nature; decree is an act of his will. To say that God's foreknowledge and his decrees are the same thing, is the same as to say that wisdom and actions are the same thing. If his decrees originated from his foreknowledge, then there is all the difference between the former and the latter, that there is between a cause and its effect. But I think his decrees are caused neither by his wisdom, nor his power, but by his disposition.—He does not decree because he knows how to do it, nor because he has power to do it, but he makes his decrees because he is *disposed* to do so.

As God's decrees are distinct from, and were not occasioned by, his foreknowledge, of course the whole system of unalterable decrees, that has been built on the foreknowledge of God, must fall to the ground.—If his foreknowledge is not a decree at all, nor even the *cause* of a decree, then his foreknowing every thing can be no proof that he has decreed every thing. It appears to me that we might as well try to prove that God is the author of sin from his power, as from his wisdom. To say that because God is omnipotent, he is therefore the perpetrator of every wicked action in the universe, is

just as reasonable as to say, that because he is all-wise, therefore he has ordained all the wickedness that ever happened. Any of us would think hard to be condemned for murder, or forgery, merely because it was proved that we have ability to commit those crimes.

The Legislature of this state foreknew that felonies would be committed, but that is no proof that they decreed them. If we allow God to be as free as an earthly law-giver, we can easily conceive how he can foreknow the crimes of his subjects without decreeing them.

Some people argue, that, although finite beings may foreknow things without ordaining them ; it is not so with God, that as he is infinite in wisdom, holiness, and power, he, therefore, could not foreknow that any thing would come to pass, nor would not suffer any thing to happen, unless he had decreed it. With many, this argument is insurmountable, but with me it has no weight at all. The conclusion is certainly at war with the premises. The premises are, that God is a Being of infinite wisdom, holiness, and power ; and the conclusion is, that, therefore, he must have decreed all the folly and wickedness in the universe.

But one will say, if God did not want sin committed, why did he not exert his infinite power to prevent it ? To this I answer, that as God is infinitely good and wise, he certainly knows his own business, and it does not become ignorant, corrupt mortals to charge the wise and Holy God with all the crimes in the world, merely because he does not do every thing that they think he ought to do.

I have no doubt but that God has used all the means to prevent wickedness that are consistent with the happiness of his intellectual creatures.

Liberty and happiness are inseparable, and if we were not left free to choose between right and wrong, our actions would not be the result of choice, but of necessity. If we were irresistibly compelled by God to do all we do, it would be as absurd to praise or blame, and as impossible to punish or reward, us for our actions, as it would be to praise, or blame, or punish, or reward, a tool for being used by a workman.

Holiness and happiness are inseparable. Holiness

consists in conformity to God, who does good to all his creatures, therefore he that never does good is not holy, nor happy. If God, by an irresistible decree, forces us to all our actions, then in reality we never do good, nor evil, because all we do must be ascribed to that Being who compels us. If we are not free, we cannot do good. If we do not good, we cannot be holy : and if we are not holy, we cannot be happy. So it is evident, that if God had made it impossible for us to do bad, he, by so doing, would have made it impossible for us to do good, and therefore impossible for us to be holy or happy.

The will that acts not freely, acts not at all, because every action to which I am forced must be ascribed not to me, but to the one who forced me. If we have no free will, we have no will at all, because freedom is essential to the existence of a will, and a will is essential to the existence of a rational being. If we were not free, and therefore capable of sinning, we would not be men, nor women. For a person to ask the question, why did not God make me incapable of committing sin? is about as good sense, as to say, why did not God make me a rock, or a dumb beast? It is impious for the being that is formed, to say to the one who formed him, why hast thou made me thus? But it is not impious for me to try to justify the ways of God to men.

We cannot possibly will, without willing freely, because whatever we are forced to do, is not done by our will, but in opposition to it.

The advocates of fatal necessity both think and act in opposition to their theory. When they sin they are sorry for it, and their compunction must arise from a consciousness that they might not have done so, because if they fully believed that they were impelled into it by the irresistible decree of God, they could not blame themselves; nor could they feel conscious of having offended their Maker, when at the same time they feel conscious that they have only done his will.—Thus their inward thoughts are contrary to their outward profession. If I believed that every thing which comes to pass was unalterably decreed to happen precisely as it does, I would not, I could not, try to control the pass-

ing events, because I would feel conscious that any thing I might do could have no effect on them. But we find the fatalists are as prudent, and industrious in trying to manage the passing events as other men : hence I conclude that they act contrary to their system. I never knew one of them to try to control the winds, nor the clouds, although they, as well as other men, frequently feel deeply interested in the weather. If any rational man believed that all the actions of men are unalterably decreed by God, he would be as far from trying to over-rule them as he would be from trying to manage the winds and the clouds.

It would not consist with the happiness of the people in this country to prohibit them from owning houses, or horses, yet if our rulers had never suffered a house to be built, nor a horse to live in the state, the crime of house-burning nor horse-stealing never would have been committed among us : so it would be inconsistent with our happiness for God to have withheld from us free agency, and yet every one must acknowledge that if we were not free agents, we never could have sinned.

To blame God with the sins of mankind, is infinitely more absurd than to blame an earthly law-giver with the crimes of his subjects.

SECTION IV.

OBJECTIONS TO THE PRECEDING DOCTRINE ANSWERED.

Having shown who the elect are, and when and how they are elected, I now come to the third proposition, which is to answer the principal objections that have been most commonly brought against the doctrines which I have advanced. In doing this I need only comment on a few of those passages that are most frequently pressed to prove the doctrine of eternal election. Some suppose that Paul was elected before he got religion, and their reason for so thinking is, that while he was blind in Damascus, Annanias said to him, "the God of our fathers hath chosen thee." Acts xxii. 14. And because Annanias spoke in the past tense, they conclude that Paul was elected from all eternity. But as Annanias calls him *brother Saul*, might we not as well suppose his election took place but three days before on the road to Damascus at the time he had the falling exercise? However, let us hear what Paul himself says on the subject. "Salute Andronicus, and Junia my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me." Rom. xvi. 7. Now it is plain that if Paul had been in Christ from all eternity, Andronicus and Junia could not have gotten in before him.

Acts xiii. 48, is sometimes brought to prove that election precedes regeneration, "and as many as were ordained to eternal life believed." Here I will just remark that this passage is rather unhappily translated; the more literal rendering of it would be, "and as many as believed were ordained to eternal life." In this translation I am supported, not only by Wesley and many other pious and learned divines, but also by the general tenor of scripture. The scriptures no where teach that any person is set apart to eternal life before he believes. Jesus Christ says, "he that believeth not is condemned already, because he has not believed in the name of the

only begotten Son of God." Joh. iii. 18. We can hardly conceive how a person can be ordained to eternal life, and at the same time a condemned unbeliever.

Of Predestination.

The next passage I shall notice is, Rom. viii. 29, 30, 31. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" I have heard many persons quote this text erroneously; instead of putting the *predestination*, *calling*, *justification*, and *glorifying* all in the past tense as they really are, I have heard them put the justification in the present, and the glorification in the future, and thus they have read it: "whom he justifieth, them he also will glorify;" as if the glorification were yet to come; whereas in reality the persons of whom Paul was speaking, had all been, not only predestinated and called, but also justified and glorified before he wrote on the subject. Therefore it is certain that this passage did not respect one person that lived on the earth at the time it was written, or that should live on it afterwards. Certainly the Lord never foreknew the wicked to be his people, because he will say to them, "depart from me ye workers of iniquity, *I never knew you.*" Then the question is, whom did he foreknow? Or in other words, may we not say? Whom did he formerly know? I believe the persons whom he is here said to have foreknown, were no other than the prophets, patriarchs, and all his saints of old. And as they were the people whom he formerly knew, he predestinated them to be conformed to the image of his Son, that he might be the first born among many brethren. That is, he predestinated

them to a happy resurrection, in which their bodies should be fashioned like unto Christ's glorious body, so that Christ should not be the only one that should be born from the dead, but that he might be the first born among many brethren. And having thus predestinated his old saints, he called them to serve him in their various offices, justified them in their righteous conduct, and glorified them when they died. Now, what shall we say to these things? That is, what inference, or conclusion shall we draw from these things? The conclusion is this, "If God be for us, who can be against us?" That is, if God was so good to his saints, whom he foreknew, he will be good to his saints whom he now knows. "Who shall lay any thing to the charge of God's elect? *it is* God that justifieth." If God has of old glorified his saints, whom he then justified, we may comfortably hope that he will henceforth glorify his saints, whom he now justifieth.

Of Esau and Jacob.

The next passage I shall notice is, that in the ninth of Romans, respecting Esau and Jacob, which I have frequently heard quoted in the following erroneous manner: "for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was said, Jacob have I loved, but Esau have I hated." But this reading is essentially different from the text. By quoting the passage correctly, we can easily discover, there is nothing in it of God's hating Esau before he was born: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger." This is what was said of them before they were born. But in the next verse the apostle quotes another text which was spoken

of them, or rather of their posterity, long after they were both dead. "As it is written, Jacob have I loved, but Esau have I hated." We will now go to Genesis and see what was said of them before they were born: "And Rebekah his wife conceived, and the children struggled together within her; and she said, if it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. xxv. 21, 22, 23. Certainly there is nothing in this about God's hating the one and loving the other. Yet Paul says it is so written, and so it is, but not in Genesis before the children were born, but in Malachi, long after they were both dead. "I have loved you, saith the Lord: yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and hated Esau, and laid his mountains, and his heritage waste for the dragons of the wilderness; whereas Edom saith, we are impoverished, but we will return, and build the desolate places." Mal. i. 2, 3. It is plain that the Lord here speaks of the nation of Esau, whom he hated for being wicked, and for the same reason he might have said, "Moab have I hated, or Ammon, or Egypt, have I hated." I have cited these passages to show that the great God of infinite goodness, who holds the winds in his fists, handles the forked lightnings, and rules the universe, does not place his hatred on a poor little unborn infant. To do so would be beneath the character of a man, much more that of the supreme Being; yea, to hate an unborn infant, is only worthy the character of a devil. It is evident that the prophecy which said, "the *elder* should serve the *younger*," did not respect the two men, but the two nations, that descended from them, because it was never fulfilled in the two men. And indeed it was not said that "the one *man* should be stronger than the other *man*," but that "the one *people* should be stronger than the other *people*, and the elder shall serve the younger."

As for Esau himself, it is certain that when he sold his birth-right, he was wicked, because the apostle calls him a profane person for so doing. It is also pretty evident that he was wicked about the time his father died, for then he wanted to kill his brother, but that he continued wicked till he died, is by no means certain. True it is, that the apostle says, "He found no place for repentance, though he sought it carefully with tears." But I would here remark, that it was repentance itself, and not a place for it, that Esau was seeking. Because the Greek word *auteen*, which is here rendered *it*, being a pronoun feminine cannot agree with the masculine noun *topon*, which is here rendered *place*, but must agree with the feminine noun *metanoias*, which answers to the English word *repentance*. As it was repentance he was seeking, it is not probable he was seeking it in himself, for it was then in him, and seemed to influence his conduct. And as repentance signifies a change of mind, I rather think with the learned Raphelius, and the celebrated Parkhurst, that the change of mind, which Esau sought, was in his father; and inasmuch as Isaac would not recall the blessing which he had conferred on Jacob, it might be said with propriety that although Esau sought repentance carefully with tears, he found no place for it.

Although Esau by his sin in selling his birth-right, might forever forfeit his father's estate which was probably annexed to it, yet perhaps it was not a sin of such magnitude as would eternally prevent his reconciliation to God. The testimony of saint Paul, who says, "By faith Isaac blessed Esau and Jacob," the spirit of forgiveness Esau manifested towards his brother, when he met him returning from Padanaram, the circumstance of Jacob's having seen Esau's face as though he had seen the face of God, are all arguments to prove that Esau did regain the favor of his Maker. Therefore I conclude it is very probable, though I do not say it is certain, that these children who once struggled together in their mother's womb, are now singing together in heaven.

I will explain a few more verses of the same chapter: Verse 15, "for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion

on whom I will have compassion." The character of the persons on whom the Lord will have mercy and compassion is clearly pointed out in the following texts : " Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." Isa. lv. 7. Come unto me all ye that labor and are heavy laden, and I will give you rest." Mat. xi. 28. " He that covereth his sins shall not prosper : but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii. 13. " God is no respecter of persons ; but in every nation, he that feareth him and worketh righteousness, is accepted with him." Acts x. 34, 35. These passages leave us in no doubt, respecting the persons on whom the Lord will have mercy and compassion. But the 16th verse next calls our attention : " So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." This text shows that *willing* and *running* are not the causes of salvation, but only the conditions on which it is received. A little comparison will elucidate the subject. A rich man, who has his table spread with plenty of the most wholesome and palatable diet, tells a number of starving persons, who are not able to procure food for themselves, that if they will eat, they may have as much as they need for nothing ; now it is certain that neither their willingness to eat, nor their eating, either procures or pays for the victuals, yet both of these are necessary as conditions, but the food is of the rich man who shows mercy. And it is evident that if these poor people starve, it will be their own fault. So all the provisions of the gospel were made for us before we came into the world, and are now offered to us on the conditions of faith and obedience, and although both of these together cannot merit salvation, yet the want of either of them is sufficient to ruin our souls.

Of hardening Pharoah's Heart.

' We now come to the 17th verse. "For the scripture saith unto Pharoah, even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." From the express words of this text it is plain that God raised up Moses and all the rest of us for the same purpose that he raised up Pharoah, that is, that he might show his power in us, and that his name might be declared throughout all the earth. Now if Pharaoh had obeyed God, and let his people go, God would probably have shown the power of his grace, in converting and saving his soul, and the children of Israel could have been taken to the land of promise, and all God's purposes accomplished as well without Pharaoh's sins as with them. Yet as Pharaoh would rebel, God overruled that rebellion to his own glory, and so if we obey God, he will show forth the power of his grace in us, by making us completely happy, but if we continue in rebellion against him till death, he will, by punishing us for that rebellion, show forth the power of his justice in us. Thus God can carry on his plans in defiance of sin without making it any part of them.

But says one, "is it not said that God hardened Pharaoh's heart? I acknowledge the scripture says so, but I cannot think the Lord ever intended that we, from this text, should take up the idea that he promoted a spirit of wickedness in the heart of Pharaoh, because God is not the author of sin, and "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." Jam. i. 13. It is likely that the Lord, when he said he would harden Pharaoh's heart, only meant that, on account of Pharaoh's wickedness, he would refuse to afford him the softening influences of divine grace. Such judgements and mercies as God sent on Pharaoh when abused, tend to harden the hearts of those on whom they are sent; and in this indirect sense, we should probably understand the Lord, when he said he would harden

Pharoah's heart. These judgements and mercies would not have hardened Pharoah's heart, if he had not abused them, therefore it is said that Pharoah hardened his own heart. "And Pharoah hardened his heart at this time also, neither would he let the people go." Exod. viii. 32. "And when Pharoah saw that the rain and hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants." Exod. ix. 34. So it may be said of Christ, that he by the gospel indirectly hardens the hearts of those who reject it, for the apostle says, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life." Thus we frequently say that sinners are gospel hardened. But when we say that sinners are hardened by the gospel, we only mean that they have hardened themselves by the rebelling against it. And when it was said that Pharaoh's heart was hardened by the Lord, I think the meaning is that Pharoah hardened his own heart by rebelling against him.

The persons on whom God will have mercy, and whom he will harden.

The next objection that deserves notice is commonly raised from the eighteenth verse of the same chapter. "Therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth." As I have already pointed out the character of those on whom the Lord will have mercy, it only remains for me to show whom he will harden. According to the definition of the doctrine as given above, he will harden all that will continue to the end rebelling against him. Perhaps the following passages will give full satisfaction on the subject. "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened

Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed forever and ever. Amen. "For this cause God gave them up unto vile affections, &c." Rom. i. 21—25. It appears from this passage, that God gave them up to *uncleanness* and *vile affections*, not because he had predestinated them to be wicked, but because of their own wilful rebellion against him.

Paul says, the man of sin will come; "With all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." 2 Thes. ii. 9, 10, 11. Thus it appears, that not because God had predestinated men to wickedness or destruction, but because they received not the love of the truth, that they might be saved, he sent them strong delusions. And although these delusions of error and infidelity have ruined many, yet as they brought the delusions on themselves by their own wickedness, their destruction ought to be ascribed to themselves, and not to the Divine Being.

The next difficulty that I shall notice, arises from a misunderstanding of Rom. xi. 8. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day."

To get the right understanding of this text, it is necessary first to read it in the Old Testament where it was originally written, and then compare it with those passages where it is quoted and explained in the New. The Lord first used these words in his charge to Isaiah when he sent him to preach to the Jews: "Go and tell

this people, hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and convert and be healed." Isa. vi. 9, 10. On this text it is necessary to remark, that the Lord does not say, *he* will either make their hearts gross, their ears heavy, or shut their eyes, but tells *Isaiah* to go and do these things. Yet I do not think we ought to take up the notion from this, that God sends his prophets and ministers into the world, either to harden the hearts, stop the ears, or blind the eyes of his creatures. Because frequently when the prophets are in scripture said to make things happen, or cause them to take place, there is nothing more meant, than that they prophesied that such things should come to pass. For the Lord says to Jeremiah: "Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord sent me; *To wit*: Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse, as it is this day." Jer. xxv. 15, 17, 18. Certainly Jeremiah did not pour God's wrath on the nations, nor desolate Jerusalem, nor the cities of Judah, all that is here meant is that he foretold that these things would be done. Again the Lord says to the same prophet: "See I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant." Jer. i. 10. Surely all that is here meant is that Jeremiah was to prophecy of these things. So I think that when Isaiah was told to make their hearts fat, their ears heavy, and shut their eyes, all that was meant was that the prophet should foretell that they themselves would do these things.

But let us hear what he, who speaks as man never spake, says on this passage: "Therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of *Isaiah*, which

saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Mat. xiii. 13, 14, 15. It is evident that the blessed Jesus does not only relate this as a mere prophecy, but also pointedly says, their eyes have *they closed*." Saint Paul gave the same exposition of this text, when he repeated it to the Jews at Rome: "Well spake the Holy Ghost by Esaias the prophet to our fathers, saying go unto this people, and say hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have *they closed*; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." Acts xxviii. 25, 26, 27.

Of names written in the Lamb's Book of Life.

☞ The advocates of eternal election, some times try to prove their doctrine from Rev. xvii. 8: "And they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast, that was, and is not, and yet is." From this they infer that the names of some people were not written in the book of life from the foundation of the world. In this I agree with them, but perhaps we may differ in explaining what these names are. They seem to think they are the names, which their parents gave them, such as John, Thomas, Elizabeth, &c. But if this be so, then the parents of every child must be infallibly inspired to give it the same name that was recorded for it in the book of

life from the foundation of the world ; yes and it may be added that the grand parents, uncles, and aunts, and sometimes a few of the neighbors must also be inspired, for frequently the name of the child depends on the notions of some of them, as well as those of the parents. But as these relations are frequently very wicked and notionate, and often change the name several times, I rather think there is nothing of divine inspiration in the business. It is probable that the names which were recorded in the book of life from the foundation of the world, were nothing more than the characters, which God had determined to save. And now we are left to our own choice, whether we will or will not be that character or *name*.

That the word *name* does, in scripture, sometimes signify character, is plain from the following passages : "In Judah is God known ; his *name* is great in Israel." Psa. lxxvi. 1. God used the word in this sense, when he spoke to David by Nathan the prophet : "And I was with thee whithersoever thou wentest, and I have cut off all thine enemies out of thy sight, and have made thee a great *name*, like unto the name of the great men that are in the earth." 2 Sam. vii. 9. "Wherefore God also hath highly exalted him, and given him a *name*, which is above every name." Phil. ii. 9. "Proud and haughty scorner is his name, who dealeth in proud wrath." Prov. xxi. 24. In Exod. xxxiii. 18. Moses said to the Lord, "I beseech thee show me thy glory." And in the next verse God said, "I will proclaim the name of the Lord before thee." And in the 5th, 6th and 7th verses of the 34th chapter, we find this name is no more nor less than the Lord's character : "And the Lord descended in the cloud, and stood with him there, and proclaimed the *name* of the Lord. And the Lord passed by before him, and proclaimed, the LORD, the LORD, GOD, merciful and gracious, long suffering, &c."

Of the Potter and the Clay.

The next difficult text that remains to be explained, is that respecting the potter and the clay : "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" As the Bible is the best, and safest interpreter of itself, in order to understand this text, we must read what the Lord himself has said on this subject : "The word which came to Jeremiah from the Lord, saying, arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house ; and behold he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter ? so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter ? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and pull down, and to destroy it. If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it : If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. xviii. 1—10. I hope my readers will understand this allegory. Every body knows that a potter's vessel, when he is forming it on the wheel, is very tender. This potter had his vessel marred in his hand, and then it would not answer the purpose for which he first designed it, so he changed it to another vessel. Perhaps he first intended it for a jug, or a jar, but after it was marred, it was only fit for a platter ; "So he made it into another vessel as seemed good to the potter to make it." Just so God does with his creatures. "Behold as the clay is in the potter's hand, so are ye in mine hand, O house

of Israel." "At what instant the Lord speaks concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it," then he has it on the wheels for a vessel of wrath.

But the Lord says : "If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Now we see that by repenting, that nation so marred itself in God's hand, that he no longer esteemed it fit for a vessel of wrath, but by repenting of the evil, which he thought to have done unto it, he changed it to a vessel of mercy. Again, "At what instant the Lord speaks concerning a nation, and concerning a kingdom, to build, and to plant it," then he has it on the wheels for a vessel of mercy ; but hear what the Lord says in the next verse respecting that nation : "If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

Thus we see, that, by doing evil in God's sight, that nation so marred itself in his hand, that he no longer esteemed it fit for a vessel of mercy, but by repenting of the good wherewith he had said he would benefit them, he changed them into a vessel of wrath. Thus we see from this allegory, that although God has as much power over men as the potter has over the clay, yet he does not exercise that power without respect to their free agency. I suppose no person will deny that the parable of the potter and the clay is as applicable to individuals as it is to nations, because Isaiah says, "O Lord, thou art our Father : we are the clay, and thou our potter, and we all are the work of thy hand." Isa. lxiv. 8.

Now, when God says of an unbeliever, "he that believeth not is condemned already," and when he says of a wicked man, that on him "The Lord shall reign snares, fire, and brimstone, and an horrible tempest." Joh. iii. 18. Psal. xi. 6, then he has them on the wheels for vessels of wrath, but if they repent of their sins, and believe the gospel, they will, by so doing, be so marred in the hand of the potter, that according to God's plan, as revealed in the gospel, they will be no longer fit for vessels of wrath, because God says to repenting sinners. "Come unto me all ye that labor, and are heavy laden,

and I will give you rest." I suppose there are very few christians, and indeed I have never seen any, but can recollect the time when they felt themselves to be vessels of wrath ; and in this the apostle agrees with them, for he says, " We were by nature the children of wrath even as others ; Eph. ii. 3, but now we know by experience that God has changed us to vessels of mercy. We know from scripture that every wicked person is a vessel of wrath, because the Psalmist says, "God is angry with the wicked every day." Psal. vii. 11. And the apostle says, " The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness." Rom. i. 18. But still we are happy in believing that as God has changed many of these vessels of wrath into vessels of mercy, he is yet willing, and able to change all that will come to him by faith and repentance. And here it is worthy of remark that God has graciously enabled all sinners, that hear the gospel to repent ; and it is also worthy to be remarked, that although they by repentance may so mar themselves as, in God's view, to unfit them for vessels of wrath, yet they are not able to change themselves to vessels of mercy : none but the great potter is able to do this. The Lord has all christians on the wheels for vessels of mercy, and therefore he promises mercy to them, saying, " Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peace-makers, for they shall be called the children of God." Mat. v. 7, 8, 9. Again the Lord says of the righteous, that he will never forsake them, and that his grace is sufficient for them. But when the righteous man turns to be wicked, he, by so doing, so mars himself in the hands of the potter that he is no longer fit for a vessel of mercy, and on that account God will, by repenting of the good wherewith he said he would benefit him, change him to a vessel of wrath.

That it is possible for a person to be changed from a vessel of mercy to a vessel of wrath, appears from a great many passages of God's word, but here I shall only mention a few of them. " But when the righteous man turneth away from his righteousness, and commit-

seth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned in them shall he die." Ezek. xviii. 24. Some people affirm that it is self-righteousness, which is here meant, but it is plain that it is a righteousness sufficient to save the man if he do not forsake it; and indeed we can hardly think a man can be lost for turning away from self-righteousness.—Others have acknowledged that the righteousness is good, but they say the death we incur by forsaking it is temporal. To these I answer, whether we forsake our righteousness or not, we will die a temporal death. Saint Paul comparing the Jews to tame, and the Gentiles to wild Olive branches, says, "Well because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, *take heed lest he also spare not thee.*—Behold, therefore, the goodness and severity of God, on them who fell, severity; but toward the goodness, if thou continue in his goodness: otherwise "*thou also shalt be cut off.*" Rom. xi. 20, 21, 22. When the apostle found the Galatians were turning back to the law, he said, "I stand in doubt of you;" and then he plainly told them, "Whosoever of you are justified by the law; *ye are fallen from grace.*" Gal. iv. 20. Chap. v. 4. Paul did not only stand in doubt of the Galatians, for fear they would fall from grace, but also appeared a little apprehensive that he might fall himself, for he says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others I myself should be a cast-away." 1 Cor. ix. 27. When David exhorted his son Solomon to be faithful in God's service, he said, "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. xxviii. 9. And thus the prophet speaks to the Jews and their King: "The Lord is with you while ye be with him: and if ye seek him, he will be found of you; but if ye forsake him he will forsake you." 2 Chron. xv. 2. In this doctrine Saint Paul agrees with the Psalmist and the prophet, for he says fo

Timothy, "If we deny him, he also will deny us. 2 Tim. ii. 12.

Those who believe that it is impossible to fall from grace commonly bring Rom. viii. 28, 29, to prove their doctrine: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Although this text is a glorious encouragement to christians, and assures them that their enemies cannot separate them from the love of God, yet it does not prove that they cannot lose his favor by straying away from him. A small comparison may serve to illustrate the subject. A woman loves her husband, and is loved by him; neither her relations, neighbors, acquaintances, nor any other person, is able to separate her from him; but still she may prove unfaithful and leave him. Again we are members of, and enjoy the protection, and favor of the United States' government; and although neither the British, Spanish, French, nor any other nation, is able to separate us from our union with it, yet this very government may condemn us to death for transgressing its laws. Although no *creature* is able to separate us from God, yet God the *creator* is able to punish us for our sins, and will do it if we rebel against him.

The following passages of scripture abundantly prove that God will, for certain offences, cut off some who are united with him, and disinherit others that are heirs of glory. Jesus says, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit *he taketh away*." Joh. xv. 1, 2. A more intimate connexion cannot be imagined, than that which the branch has with the vine; and although our union with Christ is equally as intimate, yet, for being barren, God, the great husbandman, will cut us off.—In the third verse he says, "Now ye are clean through the word, which I have spoken unto you." And in the sixth verse he says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Perhaps the following parable will set the subject in a fair point of view : "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season ? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But, and if that servant say in his heart, my Lord delayeth his coming ; and shall begin to beat the men servants, and maidens, and to eat and drink, and to be drunken ; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke xii. 42—46. Here notice particularly, that this is a faithful and wise steward, and if he will continue to be so till his Lord shall come, he will make him ruler over all that he hath, but if he prove unfaithful, his *Lord* will cut him in sunder, and appoint him his portion with the unbelievers. When the children of Israel made the golden calf, Moses prayed for them, saying, "If thou wilt forgive, their sin, and if not, blot me, I pray thee, out of thy book, which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." Exod. xxxii. 32, 33. With this compare Rev. iii. 5 : "He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life." Take both these passages in connexion with Rev. xxii. 19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Surely those who are written in the book which God wrote, and those who have a part in the book of life, and the holy city, are vessels of mercy, yet by sin they may so mar themselves that God will change them to vessels of wrath. Certainly the angels in glory, and our first parents in Paradise, were vessels of mercy, and we know that for sin they were cast out of heaven, and changed to vessels of wrath. Thus we see the scriptural principle, by which the great potter works, when he,

out of the *same lump*, makes one vessel to honor, and another to dishonor.

Here it becomes us to remark, particularly, that these vessels are all made out of the *same lump*. If God from eternity has elected some to happiness, and made their number so definite that it cannot be increased, nor diminished, then they must be an *elect lump*, and it would be impossible to make a reprobate vessel out of them. Again if God has, from eternity, passed by a part of mankind, ordained them to wrath, and fixed their number so definite that it cannot be *increased*, then they must be a *reprobate lump*, and it is impossible for God to make an elect vessel out of them, because he has already fixed their number so definite that it cannot be diminished.

Having taken this view of the subject I think we may safely conclude, that no person is under a fatal necessity to be a vessel of wrath ; but if any poor sinner, who feels himself such, will forsake his sins, and turn to the Lord, he will change him to a vessel of honor. Because the apostle Paul says, " But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." 2 Tim. ii. 20, 21.

Of God creating Evil.

I have heard some try to prove that God makes people wicked from the fourth verse of the sixteenth chapter of Proverbs : " The Lord hath made all things for himself ; yea, even the wicked for the day of evil." On this text I will just observe, that the Hebrew word *pole*, which is here rendered *made*, does not signify to *create*, but to work, operate, prepare, or contrive, and *lemone'oo*,

which is rendered *for himself*, more properly signifies to *answer his purpose*, and the learned Mr. Parkhurst thus translates the sentence : “ *Jehovah hath prepared all things to answer his purposes, even the wicked for the day of evil*, i. e. to inflict evil or punishment on others.” See Parkhurst’s Hebrew Lexicon under o-ne. In this sense the Lord prepared wicked nations to bring temporal evil on the Jews for their sins ; and to these evils the Lord, no doubt, alluded, when he said : “ I form the light, and create darkness : I make peace and create evil. I, the Lord, do all these things.” Isa. xlv. 7. I have heard some people, in quoting this text, leave out the word *these*, and then read it, “ I, the Lord, do all things ;” but this entirely changes the meaning, because God cannot be the author of moral evil. That the word *evil* does frequently signify temporal calamities, is plain from the following texts : When Job was under great temporal affliction he said to his wife, “ Shall we receive good at the hand of God, and shall we not receive evil ?” Job ii. 10. When Judah was afraid that his Father would die of grief, he said, “ Lest peradventure I see the evil that shall come on my Father.” Gen. xlv. 34. When the Lord threatened the Jews with the calamity of war, he said, “ Shall a trumpet be blown in the city, and the people not be afraid ? Shall there be evil in a city, and the Lord hath not done it ?” Amos. iii. 6. So the Lord prepares wicked people against the day of temporal evil, and frequently scourges one nation with another.

The Application.

Having shown, according to the first and second propositions, who the elect are, and when, and how they were elected, and then in the third place answered the principal objections, that are most commonly brought against the doctrine, which I have advanced ; nothing more remains for me, but to apply the subject.

And now I shall begin the application with the tenth verse of the first chapter of Peter's second epistle : "Wherefore the rather, brethren, give diligence to make your calling and election sure ; for if ye do these things, ye shall never fall." If our election has been unalterably fixed from eternity, it cannot be made sure by any diligence that we can give.

From what has been said it is plain that no person is under any fatal necessity to be a reprobate. And I now, by the authority of God, proclaim that every sinner in the world, is, on certain conditions, eligible for this election. And I also announce by the same authority, that no person, who knows right from wrong, can be elected unless he will offer as a candidate, and comply with the conditions of the gospel. If any person should inquire what the design of this election is, I answer, it is not to make us members of congress, nor of the state assembly, but of the general assembly and church of the first born, which are written in heaven. To that happy company we will be joined, not to represent our country, but to be eternal monuments of the power and love of God. Now let every candidate for this election set listening at the feet of Christ the great judge, while he proclaims the following conditions : "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 23. "He that taketh not his cross and followeth after me, is not worthy of me." Mat. x. 38. "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Luk. xi. 9, 10.

God in his infinite goodness, and wisdom, has given us power to comply with these conditions, but if we wilfully abuse this power, and refuse to comply with these conditions, we will lose our election. And now, O Sinner, I set life and death before you. If you choose life, you will, to all eternity, esteem it as an inestimable gift, freely bestowed on a poor, helpless, unworthy sinner. But if you choose the way to death, you will have an eternity, in which to lament the wretched choice ; and while you will be mingling your cries with the groans of

the damned, this bitter reflection will forever roll through your mind: "I once had the opportunity of being elected to eternal happiness; but, alas! for me, I have willingly and knowingly, brought myself to this doleful region of despair."

Every person who hears the gospel has great encouragement to offer as a candidate for this election, because no one who continued a sincere seeker until death, has ever yet lost it.

And now, O Sinner! you are a candidate for eternity, and if you sincerely, and perseveringly serve the Lord, you will be elected for the assembly of the blessed, where you shall forever enjoy the sweet company, and participate the sublime pleasures of the patriarchs, prophets, apostles, and all the blood-washed millions, that will eternally love, and praise the Divine Redeemer. And then with them, and all the angels of glory, you shall be ever delighted with the sweet company of Jesus, conformed to his image, and perpetually transported with the heart-cheering smiles of the supreme Being, while new glories will be eternally unfolding to your happy soul.

Poor Sinner, unworthy as you are, if you, agreeably to the conditions of the gospel, offer as a candidate, you will have many, and some very powerful, friends to promote your election. If you sincerely seek the Lord, every holy being in the universe will be in your favor. To prove your Maker is willing to save you, I need only write the following passage: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live."—Ezek. xxxiii. 11. God manifests his willingness to save you by his works, as well as his word. He did not only make you a rational being, and give you all common blessings richly to enjoy, but also gave up his only and well beloved Son to die for you. Christ has shown his willingness to elect you by suffering the most excruciating tortures, and submitting to the most ignominious death to open the way of your salvation. If you would repent of your sins, it would rejoice even the angels in heaven. All the saints on the earth are praying for you, God's ministers are entreating you to for-

sake your sins, your conscience is admonishing you, and the Holy Spirit is striving with you.

If you inquire what qualifications are necessary to make you eligible for this election, I answer ; all that is necessary is, that you should be a lost sinner : “ For the son of man is come to seek, and to save that which was lost.” Luke xix. 10. And the blessed Jesus says, “ I am not come to call the righteous, but sinners to repentance.” Mat. ix. 13. If you ask what are the conditions of this election, I answer in the words of Paul and Silas to the jailor : “ Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts xvi. 31.

It is not by torturing your body, burning your children, or offering sacrifices of great value, that you can make God propitious. He demands of you no blood of bulls, nor fat of rams, nor pilgrimage to Jerusalem to obtain his favor. All he requires of you to secure your *election*, are faith and repentance. *Faith* signifies that confidence in the gospel, which induces believers to obey its precepts. *Repentance* implies a sorrow for, a hatred of, and a turning from sin.

O, Sinner ! although you derived your being from God, have walked on his earth, breathed in his air, and lived by his bounty, yet, till now, you have waded through his mercies in repeated acts of rebellion against him. And if you thus continue to transgress till pale death puts his cold arms around you, then you will never have another mercy to slight, but must bear the wrath of that Almighty God, against whom you have dared to rebel.

But now, Sinner, God is on treating terms, the white flag of peace is displayed throughout the borders of fair Zion, the silver trumpet of the gospel is sounding good tidings of great joy to all people, the sceptre of mercy is waved over the ramparts of rebellion, and every rebel is invited to touch it and live.

PART IX.

RESTORATION OF THE ANCIENT ORDER OF THINGS.

When I speak of the ancient order, I mean the order of the New Testament ; one inch short of that will not satisfy me. In that book the church is called the body of Christ. “ And gave him to be head over all things to the church, which is his body.” Ephes. i. 22, 23. “ Now ye are the body of Christ, and members in particular.” 1 Cor. xii. 27. Of this body Christ is the head ; the members in particular, are the various members of the church, possessing different spiritual gifts ; its principle of life is the Holy Spirit, by which the whole body was brought into existence, is regulated and kept in action. Hence Paul says, “ For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit : to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ.” 1 Cor. xii. 8—12. Paul considers these different spiritual gifts as being each in

its place, as necessary and useful to the church, as the different members of the human body are to a man. Hence he says, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?" Verses 17. 19. The government, or discipline of the church, was among the primitive Christians, administered by divinely inspired men, whom God placed in the church, each one in his proper order. Hence Paul says, "And he hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues."—Verse 28.

This is the *ancient order of things*; every one opposed to this, is opposed to primitive Christianity. To say God caused these gifts to cease, is the same as to say, God has abolished the order of the New Testament church. To say it is not the privilege of Christians in the present day to belong to such a church, is the same as to say it is not our privilege to be members of Christ's spiritual body, because the church here described, "*is the body of Christ.*" To divest the church of all these spiritual gifts, would be to take from the body of Christ the senses of hearing, smelling, seeing, &c. To say these miraculous gifts are not necessary nor useful to the church in the present day, would be as absurd as to say, eyes, ears, hands, &c. are not useful to a man. To say, we only need one of these gifts, viz. faith, would be to reduce all the members to one. Then, "If all were one member, where were the body?"

In *Ephesians* iv. 11—16. Paul describes the church thus: "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, &c." From this passage we learn two things relative to the primitive church; *first*, that their ministers were the special gifts of God: and *secondly*, that those ministers were parts of Christ's body, were given to unite the saints in faith and love.

guard them against wavering, and enable them to edify themselves in love: If infinite wisdom saw these gifts were necessary to make the church perfect in that day, who has authority to say the church can be perfect without them in the present day? Surely the church has as great need of being united, built up, and established in the present day, as it then had. These gifts constitute the ancient order of things; if the church is perfect without them, she must have been very imperfect with them, because they were members of Christ's spiritual body; and if that body is perfect without them, they must have been redundant; and superfluous members always render body imperfect. If a child should be born with two heads and four legs, we would call it an imperfect child. We have not such a church as the primitive Christians had; they had too many spiritual gifts, or else we have not enough.

Some say these gifts were temporary; were only given to introduce Christianity before Revelation was complete, and that God designed they should be superseded by the scripture.

This appears to me incorrect, because these gifts, as they are laid down in the scripture, compose the gospel ministry; and as this ministry is a part of the gospel plan, to say it was superseded by the gospel, would be the same as to say, the gospel has abolished the gospel. To say we must not look for such a ministry as the primitive Christians had, is the same as to say, we must not look for such a ministry as the New Testament directs us to, because it directs us to no other ministry than that of the apostolical church.

Some say that the phrase, *till we all come in the unity of the faith*, limits these gifts to that event, which they think took place as soon as the scriptures were all written. Their argument is, that when any thing in scripture is said to continue till something else happens, then as soon as that thing happens, it must cease. Thus they say, the Jewish ceremonies, which were imposed on them *until* the time of reformation, ceased as soon as that reformation came.

Although this rule holds good in some passages of

scripture, the following examples will prove that it cannot be applied to all : “Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee.” 1 Tim. iv. 13, 14. Surely Paul did not mean by this, that on his return, Timothy should cease from all his ministerial duties. “From the days of John the Baptist *until* now, the kingdom of heaven suffereth violence, and the violent take it by force.” Mat. xi. 12. It is plain from this text, that the kingdom still suffered violence at the time this was spoken ; of course the word *until* does not show that the violence had then ceased. “Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground : for it is time to seek the Lord *till* he come, and rain righteousness upon you.” Hos. x. 12. Surely this text does not mean, that as soon as the Lord rains righteousness on the people, they shall quit serving him. “The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool.” Mat. xxii. 44. Psal. cx. 1. We are not to understand by this, that as soon Christ’s enemies are subjected to him, he is then to be rejected from the right hand of God.

Those who oppose an apostolical ministry, a divine inspiration, and the restoration of miracles to the church, argue that because these gifts were given to the church before all the scripture was written ; therefore God did not intend them to be permanent. If this reasoning be correct, neither Baptism, the Lord’s Supper, nor the Church itself, was designed to be permanent, because they were all instituted before *any* of the New Testament was written.

The commission for an apostolical ministry, is found in the same text from which ministers derive their authority to baptize. “Go ye, therefore, teach all nations, baptizing them, &c. And lo, I am with you always, even unto the end of the world.” There are sundry texts in the New Testament, where people are exhorted to be baptized, but I believe none but those passages, that contain the apostles’ commission, give authority to any one to administer the ordinance. And as this authority is only given to an order of ministers acting

under the apostles' commission, of course those preachers, who say they do not act under that commission, have no authority to baptize; because there is no text that authorizes any person, who may please, to administer baptism.

This text proves, that Christ intended this order of ministers to continue till the end of the gospel dispensation: but the opposers of an apostolical ministry, in order to evade the force of it, tell us, that by the *end of the world* mentioned in this commission, Christ only meant the end of the Jewish state. This could not have been his meaning, because if it was, the commission of several of the apostles was out before they died. Paul said of the Jews, "Now all these things happened unto them for ensamples; and they are written for our admonition, on whom the ends of the world have come." 1 Cor. x. 11. Paul could not here have meant the end of the natural world, nor of the Gospel dispensation, because they still continue; of course he must have meant the end of the Jewish state. Now if Christ only promised to be with his ministers till the end of the Jewish state, and that state ended before Paul wrote his first epistle to the Corinthians. it follows of course that the most if not all of Paul's writings were written after his commission had expired. The gospel dispensation could not commence till the legal dispensation ended, because the church could not be married to Christ till the law was dead, but that happened before Paul wrote to the Romans. Hence he says "a woman is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. Rom. vii. 2. 6. The main drift of the epistle to the Hebrews, is to prove that the Jewish dispensation had ceased. Hence the writer contrasting the law with the gospel, saith, "He taketh away the first that he may establish the second." Heb. x. 9. "Christ blotted out the hand writing of ordinances that was against us, and took it out of the way, nailing it to his cross." Col. ii. 14. "Having abolished in his

flesh the enmity, even the law of commandments, contained in ordinances." Ephes. ii. 15. Christ is the great Antitype, to which all the types and ceremonies of the Jewish dispensation pointed, and when he died, rose from the dead, ascended to heaven, and poured out the Holy Spirit on his disciples, that dispensation or world, (as it is called in our translation) ended. Hence Paul says, "but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26. From this text it appears that Christ suffered exactly in the end of some world, and as no one will argue that it was either in the end of the antediluvian, or the gospel world, the conclusion is irresistible, that he suffered at the end of the Jewish world. Then he could not have alluded to it, when he promised his disciples to be with them always, even to the end of the world, because if he meant a world, that had already ended, it was no promise at all. If when Christ promised the apostles to be with them *unto the end of the world*, he only meant the destruction of Jerusalem, then the promise was out 26 years before John wrote his Revelation, and 27 before he wrote his Gospel, of course these books cannot be of divine authority, because John wrote them many years after he had ceased to act under a divine commission. According to our chronology, Jerusalem was destroyed in the year 70, and these books were written in 96 and 97. From what has been said, it is evident, that by the *end of the world*, mentioned in the apostles' commission, Christ did not mean the end of the Jewish economy, but must have meant the end of the Gospel dispensation; and if so, it follows without the possibility of a doubt, that Christ intended that order of ministers to continue till the end of that dispensation; of course it must be the privilege and duty of his ministers, in the present day, to look to him for the same holy Spirit and supernatural power, with which his primitive ministers were blessed.

James, after directing us to pray for the sick, anoint them with oil, &c. in order to strengthen our faith, refers to the case of Elias: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the

space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." Jas. v. 17, 18. Here an inquiry naturally rises, why was God more willing to answer the prayers of Elias, than he is to answer our prayers? Was he of a superior order of beings? No, he was a man subject to like passions as we are. Was God more merciful then, than he is now? No, he is always the same unchangeable God. Did Elias live in a more favored dispensation than we? No, he lived under the law, and we live under the gospel, and Paul contrasting the two, says, "the law had no glory in this respect by reason of the glory that excelleth." Again the question recurs, why may we not approach Elijah's God with the same success that he did? To this question there can be but one answer, and that is this; unbelief and sin alone prevent us from enjoying all the divine power and holiness that the worshippers of God enjoyed in any age of the world.

The following passage is frequently quoted to prove, that God designed miracles to cease in the church. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away." But by attention to the next verses, you can easily see that the time, in which these gifts were to cease, was to be when the saints should arrive in heaven; hence Paul says, "for we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. xii. 8—12. If we suppose Paul was here contrasting the church, such as it then was with the church triumphant, the whole passage is natural and plain; but if we suppose he was comparing it, as it then was in possession of all the miraculous gifts, with any state it has experienced since it was stripped of those gifts, common sense revolts at the contrast, and the whole passage appears a tissue of falsehood. Can any church in the

present day draw such a comparison between themselves and the primitive church? Can we say, the apostolical church knew in part and prophesied in part, but we having attained to complete perfection, have no use for their partial knowledge, and therefore partial knowledge is done away. Can we say the apostolic church was a mere child, spake as a child, and thought as a child, but we having grown to the stature of a man in Christ have put away the childish things of the apostolic age? Can we say that they saw through a glass darkly, but that we now see face to face, that they then only knew in part, but now we know even as also we are known? The glass through which they saw darkly, was no doubt the gospel; but can we now say, we see the Lord face to face, and have no need of the gospel?

There is not a text in the Bible that says God intended to take those spiritual gifts from the church. On the contrary that book exhorts us to "covet earnestly the best gifts." To, "covet to prophesy, and forbid not to speak with tongues." To "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. xii. 31. Chap. xiv. 1. 39. Would God exhort us to follow after, covet, and earnestly seek these gifts, if he did not intend them for us? James says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" If God allows no person to be Divinely inspired with wisdom, nor to receive the Holy Spirit in the present day, why do James and Jesus Christ exhort us to ask God for these inestimable blessings? Would the blessed Jesus hold out a false hope to his people? To say these texts were confined to people in the apostles' days, and are not applicable to us in the present day, would be the same as to say, there can be no Christians in the present day, because if we do not follow after charity, seek wisdom of God, and pray to him for his Holy Spirit, we certainly cannot be Christians: then so sure as it is our privilege to be Christians in the present day, just so sure it is our privilege to enjoy a

Divine inspiration and spiritual gifts. The two privileges must stand or fall together, the same scriptures promise and support both.

I will now try to answer such objections as are most commonly brought against a restoration of the ancient order of things.

Objection 1. Miracles are not necessary in the present day; they were only wrought to confirm the gospel, and as soon as that was effected, their use was at an end.

Answer. If miracles, and the inspiration of the Holy Ghost, were necessary to confirm the gospel among the Heathen in the apostles' days, they are necessary to confirm it among them in the present day; because it is well known, that at least two thirds of mankind are still under Heathenism. It appears to me impossible, that partyism can be destroyed, prejudice and persecution exterminated, slavery abolished, wars done away, and the Jews, Mahometans, and Pagans, converted to the gospel, without divine inspiration and the gift of miracles. There are as many evil spirits to dispossess, and as many sick people who need healing in the present day, as there were in the days of the apostles. As we have the same spiritual enemies to combat that they had, we need the same spiritual aid, that they needed. And as the world labors under the same moral diseases now that it then did, the same remedies are necessary to remove them. Professors of Christianity at present are but poorly qualified to Christianize the world. The primitive church in possession of miracles and divine inspiration, did more towards evangelizing mankind in two centuries, than the church has done without these gifts in sixteen.

Objection 2. If these miracles were continued, they would become so common that they would lose their use.

Answer. We might as well say, that if we continue the ordinances of the gospel, they will become so common, that they will lose their use. To say that a continual inspiration of the Holy Ghost, enlightening the minds, and graciously affecting the hearts of Christians, would render such inspiration useless, would be as ab-

surd as to say, that a continuation of the sun shining daily on the earth, would render him useless to the world. It is as useful to a sinner to be regenerated, or to a sick person to be healed now, as it was at any former age of the world. If miracles were frequently wrought in the present day, and that by none but Christians, it would, no doubt, establish the public mind in the faith of the gospel, and go far towards destroying partyism.

From the days of Abraham till a short time before the coming of Christ, the Jews had their divinely inspired prophets, prophetesses, and priests, who foretold future events and wrought miracles. Some of these prophets were seers, who could see into the spiritual world, and converse with spirits, which is probably the gift Paul alludes to, when he speaks of discerning spirits. And from the history of the Jews, we find their days of inspiration and miracles were always their best days.

If God does not allow any of the spiritual gifts to his church in the present day, he does not admit his worshippers under the gospel to as great an intimacy with himself, nor afford them so much of his spirit, as he did those under the law. If this be so, how can it be said of the gospel, that it excels the law in glory? The Christian church at present has less and fewer displays of divine glory and power, and more partyism than the Jews had in the days of their prophets, but hardly as much piety.

Objection 2. If you be correct, there are no true Christian ministers, nor true believers in the world, because there are none divinely inspired in the present day.

Answer. I have no doubt but there are hundreds of true Christian preachers in the present day, who have been called, and are assisted by the Holy Spirit, to preach the gospel. Many of them have entered apostolic ground, prayed to God for, and from him received a divine inspiration, which enabled them to speak with wisdom and power, more than their own: and while they have been in the precincts of primitive Christianity,

they have not only experienced the divine light and super-human power themselves, but have frequently been the means of conveying the same to their hearers.

Since the revival commenced in the beginning of this century, there have been, under the preaching of the gospel, many miraculous displays of supernatural power on congregations and individuals. We have seen hundreds struck down, and lay under the great power of God, unable to move hand or foot, and to all human appearance breathless for several hours, and then rise praising God, and speaking with a wisdom and power, of which they were no more capable the day before, than the most illiterate man is capable of delivering a well ordered discourse on Astronomy. The *jerks* is a great miracle : I have seen people jerked by an invisible power with such velocity, that if it had been done by any external force, it would have killed them in a minute, and still they received no injury.

Besides all this, there have been in the bounds of my acquaintance many miraculous cures performed in answer to prayer. I have been acquainted with several of the people who were healed, conversed on the subject with the persons who were present at the time : and some of these cures I have seen myself. I as firmly believe that Elder David Haggard had the gift of healing, as that the apostles had. He has fallen asleep, but there are many alive who saw him perform cures, and what I saw myself puts the matter beyond doubt with me. I state these facts in honor to God, who, in every age of the world, has shown a willingness to bless his creatures in proportion to their faith and obedience. Those who oppose an apostolical ministry, frequently challenge us to confirm our special call by miracles.— To this I answer, that every sermon and exhortation delivered in the power of the spirit is itself a miracle, because it is superhuman ; the man could not have done it of himself ; besides, these discourses frequently have miraculous effects ; they are often the means of making those do good who had been long accustomed to do evil, which is as hard as for an Ethiopian to change his skin, or the leopard his spots. Jer. xiii. 23.

My object is to establish my brethren in the religion

they have experienced, and exhort them to press forward for more of the same. All that is necessary to retrieve primitive Christianity, is, enough of the same spirit we have received.

I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of **MYSTERY BABYLON**, and her daughters; but now there is a "Voice heard from heaven, saying come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. O, where is the Christian that will rebel against this kind and powerful voice? Surely the lovers of Zion, who have long wept by the rivers Babylon with their harps on the willows, would now rejoice to learn the way that leads from that land of bondage. To such inquiring souls, I will venture to give a little advice. The first word of the inscription on Babylon's forehead is **MYSTERY**; therefore let us cease to contend for *mysteries*, and spend the remainder of our days in practising the plain precepts of the gospel. I think if all Christians would do this, contention about doctrine would soon come to an end. In Babylon was found *slaves and souls of men*: then cease from enslaving your fellow-creatures. Remember the dealers in human flesh, who continually oppress their fellow-creatures in both soul and body, must themselves continue in spiritual bondage. "*In her was found the blood of Saints*;" let this caution us against prejudice and partyism, because that spirit led her to murder Christians. By conformity to the spirit of the world, joining church and state together, getting her religion established by law, and framing the government of the church after that of Pagan Rome, *she committed fornication with the Kings of the earth*. Therefore let us renounce her jurisdiction, guard against the spirit of the world, make no attempt to have our meeting-houses incorporated, nor the support of our ministers collected by law, and be careful **not** to frame the government of the church after that of the state, but continually aim at, and pray to God for a restoration of the *ancient order*, laid down in the New Testament. *Babylon was dressed in red*, which shows

she was in the spirit of war, but let us put away that spirit from among us, and follow after peace with all men, and holiness, without which none can see the Lord. The inhabitants of the earth have been made drunk with the wine of her fornication, and she herself is drunk with the blood of saints. Thirsting for the blood of saints, and intoxicated with her success in shedding it, she has infused the same spirit into the kingdoms of this world, by which they have been so bewildered as to think all temporal power is derived from the Pope, and that it was their duty to butcher thousands of their best subjects to support Babylonish *mysteries*. In her drunkenness she has mistaken water baptism for regeneration, and a little bread and wine, that would not weigh an ounce, for the whole real body and blood of Jesus Christ : she has conceited that the Son of God is as old as his Father, and that he is the very uncreated, self-existent God, thus making him to be both the Father and Son of himself. In her drunken freaks, she has asserted that although Jesus Christ was the *self-existent* God, yet God killed him in the room of sinners ; thus declaring in the face of common sense, that God poured out his wrath on God, because he was angry with the devil and sinners : and now, like other drunkards, elated with her own folly, she condemns every man for a heretic or a fool, that dares to contradict her.

“ But let us come out of her spirit and practices too,
‘The track of our Saviour keep constant in view,
‘The pure Testimony will bring us safe through.”

On making and selling Intoxicating Liquors.

Making, or selling intoxicating liquors, is contrary to the will of God, because, being not nutritious, they will not support human life, of course all the labor spent on them is lost, and it cannot be God's will that we should waste our time. God wills that every man should follow some business useful to himself, and calculated to promote the happiness of his fellow creatures. But those who make and sell ardent spirits are worse than idle : they live by destroying the blessings of God.

By distilling grain, fruit, molasses, &c. they destroy of these blessings to the amount of many millions of dollars every year. If the people in the United States spend in ardent spirits only a half a dollar for each person in a year, it will amount to more than five millions of dollars per annum. It cannot be the will of God that so much wealth should be wasted. This sum appropriated annually to internal improvements and literature, would make our country almost a Paradise, but being applied to intemperance, it has a deleterious effect, and rather tends to convert the country into a Sodom.

Christians should live honestly, but those who sell spirituous liquors live by cheating their neighbors. They designedly obtain money for that which is of no value. Let no one say intoxicating spirits are useful, every person of sense knows they are not. The natives of this continent are healthier and happier without ardent spirits than with them ; and the Turks, Arabs and Hindoos, who never use them, are healthier, stronger, and live longer than those nations that drink them. The man who sells spirituous liquors, poisons his fellow creatures for the sake of money. Intoxicating liquors are physical, intellectual, and moral poison : they destroy the health, derange the minds, and ruin the morals of the wretches who drink them. And is it possible that a *Christian* will poison his neighbors for the sake of money ? The willingness of fools to buy the poison cannot in the least extenuate the crime of selling it to them. What should we think of a doctor who would sell poison when he knew it would ruin the persons that bought it ? In the United States alone, more than two

thousand, perhaps ten thousand people lose their lives every year by drinking ardent spirits. If one man should kill so many, he would be considered a great murderer, but every man of common sense knows that if ten, or ten thousand unite in the murder, they are all guilty. The dealers in ardent spirits are chargeable with all the deaths that are occasioned by intemperance. because, if there were no inflammatory spirits *made nor sold*, no person would get drunk.

He who makes a man drunk, is the cause of every excess which that drunkenness leads him to commit. He that makes his neighbor drunk turns loose a madman to disturb the peace of society ; he does worse, he turns a civil citizen into a madman.

Drunkenness opens the door to every vice. Can a Christian knowingly follow an employment in which he can only succeed by multiplying crimes, and increasing the number of transgressors in the land ? Six cents worth of spirits will make a man drunk : and is it possible that for the pitiful bribe of six cents, a Christian will promote rebellion against his Master, and assist in destroying the souls for whom Christ died ? That man can have but little regard for the law of God, who would have it broke for *six cents*.

Every vender of ardent spirits promotes swearing, lying, cheating, stealing, whoring, gambling, quarreling, fighting, and murdering ; because, it is well known that all these abominations are occasioned by drunkenness. They who sell spirits by large quantities, are as guilty as the retailers, because they all know that intemperance creates the market. Certainly no Christian will knowingly promote intemperance for the sake of money. All the dealers in ardent spirits from the distiller down to the retailer, do intentionally promote drunkenness, and every crime which it leads to, for the sake of money.

Some of the best physicians have said that distilled spirits are not good for any thing, and their warmest advocates affirm that they are only useful as medicine : ratsbane, and calomel may be good for medicine, but that will not justify any person in giving them out so as to destroy his fellow-creatures.

There is much talk in the world about damnable heresies, but I think there are no damnable heresies except those which lead to damnable practices. A belief that it is right to make and sell intoxicating liquors, leads to the practice, and the practice leads to almost every crime forbidden in the scriptures. I therefore conclude that every distiller of ardent spirits, and every person who makes a business of selling them either by wholesale, or retail, is in practice *an enemy of Jesus Christ*, and ought to be excommunicated from the Christian church. If there be any so very ignorant as to think it is no harm to keep distilleries or tippling shops, they should be instructed on the subject, and if they will persist, they have no business in the church. We cannot prosper while we keep thieves and murderers in our communion. Every house for retailing ardent spirits is a hot-bed of iniquity, and every wholesale dealer in those spirits is an upholder of brothels and gambling houses. If there were no inflammatory spirits in America, it is believed there would be few such houses kept, and if there should be any kept without inflammatory spirits, they certainly would be far less injurious to the country than they now are.

Let every instigator of drunkenness think of this scripture, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken." Hab. ii. 15. "All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." Gal. v. 14. But it is plain that they who cheat and poison their neighbors for the sake of money, cannot love nor pray for them. I believe it is pretty well known that distillers and retailers of spirituous liquors do not pray much for themselves, nor any body else. Good people may differ from me about the heinousness of this crime, but I insist that if it is a crime at all, it should not be allowed in the church. Surely the gospel gives no liberty to sin. A Christian is a follower of Christ who always went about doing good, but the vender of inflammatory spirits spends all his days in doing harm.

The most temperate and pious do not escape all the evils of drunkenness. Those evils assail them through

their drunken friends and neighbors. Thus intemperance is an enemy to the whole human family : its evils pervade all ranks, and enter all the walks of life, imbittering the cup, and planting thorns in the path of every individual. While the aged drunkard is bending under the weight of guilt and disease which he has brought on himself by intemperance, his faithful wife is dying of a broken heart, and his innocent children are reduced to poverty and wretchedness by the same means.

Intemperance fills the prisons, crowds the almshouses, takes thousands to the gallows, and millions to hell. It is well known, that making and selling ardent spirits is the real cause of all these evils. I now ask, is it possible that a christian will knowingly chose, and follow an employment that is the cause of so much sin and misery ?

As christians have long deplored this evil, I will now propose a plan to check its ravages. The plan is this, let us put away distilled spirits from among us altogether ; let all professors of religion do like the Quakers, neither make, sell, nor use them. Surely, Christians should be as temperate as Turks and Arats. At any rate let us no longer suffer our members to keep still-houses and tippling-shops. If all professed christians had put away slavery and distilled spirits at the time the Quakers did, in all probability these evils would have been by this time nearly, if not quite, banished from Christendom. Among the Jews, if any one was convicted of enticing others to idolatry, he was stoned to death, but we keep people in our church who make their living by enticing their fellow-creatures to sin. If Christ called the speculators, who sold and bought, and changed money in the Temple, a *den of thieves*, and cast them out, surely these promoters of wickedness should not be allowed to stay in the church. I greatly desire to call the attention of christians to the subject. I want to see it made a theme for the pulpit, a question in church meeting, and a subject of discussion in conference.

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