Waton’s Institutes. Part Second—Doctrines of the Holy Scriptures

The Doctrines of the Scriptures, are the first principles and the foundation of religion. (Brock’s Dictionary)

Chapter I

The existence of a God. This is the first doctrine taught in divine revelation. In three distinct ways do the Sacred writings furnish us with information on this great and essential subject. 1. From the name by which he is designated. 2. From the actions ascribed to him. 3. From the attributes with which he is invested.

I. His name. 1. The one, he is Elohim, God of persons adorable. 2. He is Jehovah, self-existing. 3. El, strong, powerful. 4. El Shaddai, self-existent. 5. Incomprehensible, all-sufficient. 6. Adonai, Almighty, all-sufficient. 7. Adonai, Shepherd, Lord, Judge. But on one occasion he was pleased more particularly to declare “his name” (Exodus XXXIV. 6, 7).

II. The actions ascribed to him. 1. The first act ascribed to God is that of creating the heavens and the earth out of nothing. By this one manifests his eternity, self-existence—2. His Almighty power:—3. His wisdom:—4. His goodness, as the whole tendency to the happiness of sentient beings.
The Hall of man, called for'th new manifestations of the Character of God-
His tender mercy, in the compassion shown to the fallen pair, the justice in forgiving them only in the view of a satisfaction to be hereafter offered to his justice by an innocent representative of the sinning race. This divine act of mercy is given to be that by which we are to set the Son to be the Redeemer of his people in connecting with the promises, the means of restoring him to a sinless state.

The course of Divine operation in the world has from age to age been a manifestation of the Divine Character.

III. Here at length do we learn what God is from the declarations of the inspired writers.

As to his substance - "God is a Spirit" - 2 as to his duration - "from everlasting to everlasting, how art Thou?"

As to his incomprehensibility - "Touching the Almighty we cannot find him out - He is unchangeable." The Father of lights with whom there is no variableness neither shadow of turning. That he is independent - "He is the fountain of life" - He is omnipotent - "Do not I fill heaven and earth with my commandments?" He is omniscient - "all things are opened to the eye of him with whom we have to do." He is the absolute Lord - "Owner of all things, the earth is the Lord's, and the fulness thereof the world and they that dwell therein, by Providence extends to the minutest objects - The hair of your head are numbered."

The Father is a Spirit and his substantial being challenges us to know him through Jesus Christ.
That he is a being of unspeakable purity and perfect sanctity—"Holy, Holy, Holy, Lord God of Hosts."—That he is just in the administration of his government—"Shall not the judge of the whole earth deal right?"
That his wisdom is unsearchable—"O the depths of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." And finall[y] he is good and merciful—"How good and they many and still more"

It is observable that in the Moses, the first of the inspired perenners, nor any of the authors of the succeeding canonical books, enter into any proof of the first principle of religion that there is a God; they all assume as a truth commonly known and admitted—And it is to have been tripling to moot a question which has been so fully determined, it to attempt to prove a doctrine universally received.

Whether the discovery of the supreme truth of the existence of a First Cause, be within the compass of human powers, is a point which cannot be determined by matter of fact; because it may be proved that those nations by whom that doctrine has been acknowledged, had their origin from a common stock, resident in that part of the world, in which the primitive revelations were given—.
We owe the knowledge of the existence and of its attributes, to revelation alone; but its discovery, the rational evidence of God, is copious and irresistible — p. 103.

Demonstration both a priori and a posteriori, the former beginning with the cause, the latter with the effect, have been attempted, not only of the being, but also of all the attributes ascribed to God in the Holy Scriptures. The argument a posteriori is the only satisfactory and convincing proof.

An argument a priori, is an argument from Cause to effect.

An argument a posteriori is an argument from effect to cause.

The eternal existence of God is convinced by the existence of Being; for if there has ever a time when the being existed, it would lead to the absurdity that nothing arose and created that which did not exist before. This Being is uncased, independent, and intelligent.

The actual existence of every thing which we behold, and that being upholder and sustainer, prove the power of God, and their arrangement, line and evidently intentional disposition, prove also his intelligence.
The arguments a priori which have been considered unsatisfactory, and may be considered a true test of the advocates of
truth.

The doctrine of the necessary existence of God, when reasons a priori have been taken advantage of by infidels, and have argued from that the Supreme Being cannot be a free agent.

The necessary existence of the first cause, considered as a logical necessity, may be made without difficulty; but the natural necessity of his existence is a subject too subtle for human grasp, and from its obscurity calculated to mischief.

Every thing important in the idea of the necessary existence of God, is well and safely expressed by Baxter. That which could eternally be without a cause and itself Cause all things, is self-sufficient and independent.

The true idea of the necessary existence of God is, That he thus exists because it is his nature as an independent and uncaused being, to be, his being is necessary because it is understood, and understood because it is necessary.
The proof of the being of a God resides wholly upon arguments after nature, and it needs no other.

But still we are dependent upon divine revelation for our primary light. That must both orivate our investigations, and conduct them to a satisfactory result.

Chapter II

Attributes of God — Unity — Spirituality.

They are called attributes, because God attributes them to and affirms them of himself.

Unity. — To God belongs an absolute unity or oneness — the testimony of the Scriptures is express — "The Lord our God is one Lord" (Deut. XV. 4.) Ps. 86:10. There is but one divine nature.

God is so one that there is not. There cannot be another God — the proof of the Divine Unity rests upon the same bases that the Scriptures do. This argument is sustained by the absolute perfection of God — of the Unity of the Deity says Paley, the proof is the uniformity of Plan observable in the Universe.

Spirituality. — God as to his nature or substance is a Spirit.
The first argument for the spirituality of God is drawn from his intelligence, which is not a property of matter. An immaterial principle is allowed to animals, but they are not constituted immortal. God has given the privilege of immortality only to man, and the Scriptures point out that it is to be exercised in the likeness of God. The mind of a wise man enlightens the conscience of a beast growth downward.

Chapter III
Attributes of God - Eternity, Omnipotence, Omniscience, Omnipresence, Universality, Immortality, Eternity. Some have advanced a metaphysical refinement - "The eternity of God is said not to be successive - the idea we gain from time are not to be allowed in our conceptions of him. As he fills all space with his immensity, he fills all duration with his eternity, and with him eternity is (space of stars) a permanent rest." This is erroneous - it is true that duration is something different from its artificial measure, yet we can form no idea of duration except in this way successive manner. The abstract idea of duration is simple continuance of being.
duration then as applied to God is no more than an extension, as applied to ourselves—
Even finite beings do not find it an imputation to have written, nor to look from? to continue it in
terminable existence. Without the idea of a flowing duration, we can have no measure of the continuance of our pleasures, and this
be an abatement of our happiness.

2. Omnipotence—It is evinced by the
works of Creation. There is entire
limitation to his power. Where
things in themselves imply a contradiction, as a body may be extended
and not extended—im a place
and not in a place at the same
time—he cannot do any thing
that is repugnant to his other perfections—he cannot lie, nor decei

3. The Omnipresence or ubiquity of
God. The Mode is incomprehensible but the fact is clear
—a Being cannot act where
he is not. It has been disputed whether
God is present every where by an infinite extension of his essence—or that God is in heaven or in earth but
only a part of God in each—The first is more consonant
with scripture.
Chapter VII

Attribute of God—Omniscience

"Great is the Lord his understanding is infinite"—Known unto God are all his works from the beginning of the world.

The full knowledge of God, or his presence of future things, though contingent, is by divine generally included in the term Omniscience.

From the difficulty which some have felt in reconciling this with the freedom of human actions, and man's accountability some have however refused to allow Omniscience at least of contingent actions to be a property of the Divine Nature—Others have adopted various modifications to close or remove the difficulty.

Three theories have been resorted to for the purpose of maintaining unimpeached the moral government of God, and the freedom and responsibility of man.

1. The Chavaler Ramsay holds "it a matter of choice in God to think of finite ideas"—Similar opinions have been adopted by divines—These opinions may be stated thus: Though the knowledge of God be infinite as his power is infinite there is no more reason..."
to conclude, that his knowledge should always extend to the full extent of its capacity, than that his power should employ to the full extent of his omnipotence - and if we suppose him Choose not to know some contingency, the infiniteness of his knowledge is thereby impaired - To this it may be replied - "That the infinite power of God is in Scripture expressed, as in the nature of things it must be, as infinite Capacity, and not as infinite in act; but that the knowledge of God is on the contrary never represented to us as a capacity to acquire knowledge, but as actually comprehending all things that are, and all things that can be - 2. The choosing to know some things, and not to know other, supposes a reason why he refuses to know any class of things or event, which Union can arise out of their nature and circumstances, and therefore supposes at least a partial knowledge of them. The doctrine is therefore somewhat contradictory - 3. But it is fatal to this opinion
That it does not at all meet the difficulty of the question, because some contingent actions, for which men have often made account, have been foreknown by God, because by his Spirit in the prophets they were foretold.

II. A seems they are, that the foreknowledge of contingent events being in its own nature impossible, because it implies a contradiction, it does no dishonor to the divine Being to affirm, that if such events he has and can have no presence whatsoever, and thus the presence of God, as to moral actions being wholly denies the difficulty has no existence.

To this the same answer must be given as to the former. It does not meet the case, so long as the Scriptures are allowed to contain prophecies of responsible and punishable actions.

III. The third theory amounts to this, that the foreknowledge of God must be supposed to differ so much from any thing of the kind he perceive in ourselves, and from any idea which we can possibly form of that property of the
Time: Nature, that no argument depending it can be grounded upon our in perfect notions, and that all controversy on subjects connected with it, idle and fruitless.

The same objections may be urged as in the former case. They are also dangerous, because the Scriptures are calculated to mislead the mind.

Chapter V

Attributes of God — Immutability, etc.

1. Immutability: "He is the Father of lights, with whom there is no variableness neither shadow of turning. "I am the Lord, I change not"

Of the truth there are many confirmations open to our observation. The general order of nature, in the revolutions of the heavenly bodies, the succession of the seasons, the laws of animals and vegetables; production — The moral government of God; give testimony to the same truth. The sovereign perfection of the Deity is an immoveable bar against all mutability — for which any power would have him to change, his supreme excellency is incapable or impaired by it.
2. Wisdom of God—"He is the only wise God." As to his works it is said, "He made them all" (Wisdom seems to be connected with action, as knowledge may be exercised with action).

1. The first characteristic of wisdom is to act for worthy ends.

2. It is another mark of wisdom when the process by which any work is accomplished is simple, and many effects are produced from one or a few elements.

3. The variety of equally perfect operation is a characteristic of wisdom.

4. It is peculiarly displayed by the means by which so many are reconciled to God—"The humble heart is abomineable in all wisdom to God."

Chapter VI

Attributes of God—Goodness.

Goodness as a separate attribute, signifies benevolence, or a disposition to communicate...
"How art good and doest good." The Saviour of all, from whom proceed every good and perfect gift. It is goodness of nature. The mercy of God is not a distinct attribute of his nature but only a mode of his goodness. It is the disposition whereby he is inclined to succor those who are in misery and to pardon those who have offended.

Chapter VII

Attributes of God: Holiness

In creatures, Holiness is conforming to the will of God, as expressed in his laws, and consists in abstaining from every thing which has been comprehended under the general term of sin, and in the habit and practice of righteousness.

Since it is manifest, that the Lord loveth righteousness and hateth iniquity, it must be necessarily concluded, that this preference of the one and hatred of the other
flow from some principles in his very nature. This principle is holiness. He is by his own designation the Holy One of Israel. Holy, Holy, Holy, is the Lord God Almighty, the whole earth is full of his glory.

The attribute of holiness exhibits itself in two great beams, justice and truth, which are sometimes treated of as separate attributes.

Justice in principle, is holiness, and is often expressed by the term righteousness. But when it relates to matters of government, the inflexible rectitude of the Divine Nature shows itself in inflexible regard to what is right, and in an opposition to error, which cannot be warped or altered in any degree. Whatever is "just and right is he." Justice in God, when it is not regarded as universal, but particular
in the legislative or judicial.

1. Legislative justice determines man's duty, and binds him to the performance of it, and also defines the rewards and punishments which shall be due upon the creature's obedience or disobedience.

2. Judicial justice, more generally termed distributive justice, is that which respects rewards and punishments. God renders to man, according to their works. This branch of justice is said to be commutative, when he rewards the obedient, and vindictive, when he punishes the guilty.

Second. All is justice in the truth of God. Truth is contemplated in the scriptures in two great branches — sincerity of faith and knowledge. His faithfulness relates to his engagements. The attributes of God may be distributed into incommunicable, as self-existence, immortality, eternity; omniscience, omnipotence, of communicable — wisdom, goodness, holiness, justice, truth.
Chapter VIII

God—The Trinity in Unity—

Mr. W.—Call the the great mystery of our faith, for the declaration of which we are exclusively indebted to the scriptures—it is incapable of proof a priori or from the existence and wise and orderly arrangement of the works of God. It stands, however, on the unshaken foundation of his word. It demands from us an entire docility of mind.

Pretensions to explain this mystery are very objectionable;

Some assume that the Trinity is the same as the three "essential persons or active powers in the divine essence, power, intellect, and will," for which they invent a kind of personalization. All such hypotheses darken the Counsel they would explain.

It is a more innocent theory that types and symbols of the mystery of the Trinity are found in various natural objects. Such as Three or One Tree; having each the same nature; by the union of two natures, of Mind and the Same Person.
The term person has been variously taken. It signifies in ordinary language an individual substance of a rational or intelligent nature. If the term person were so applied to the Trinity it the go head a plurality of Gods would follow. Whilst if taken in what is called a political sense, personality be no more than relation arising out of office. Personality in God therefore not to be understood in the same sense, if respect is paid to the testimony of scripture. God is one Being, this is admitted on both sides. But He is one in three relations, for personal act such acts as we are used to ascribe to distinct persons, and which we take most unequivocally to imply active personality are ascribed to him each. The Scripture doctrine is, that the persons are not separated but distinct, that they are united persons in persons having
separate existence, and they are so united as to be but one Being—One God. The manner of the Union is incomprehensible.

The term person is used for the word of a Latin term to avoid an inconvenient paraphrase.

Mr. Home supposes, that there are three distinct, eternal, Spirit, or distinct intelligible hypostases, each having his own distinct, singular, intelligent nature, united by such inexplicable manner, as that upon account of their perfect harmony, consent and affection to which he adds their mutual self-consciousness. They may be called the One God, as properly as the different created, Sensible, and Intellectual natures united may be called one Man.

Bp. Pearson, with whom Bp. Bull agrees is of the opinion, that the God the Father is the fountain of the Deity, the Whole Divine Nature is communicated from the Father to the Son, and from both to the Spirit, so as that the Father and the Son are not separate, nor separable from the Divinity.
Chapter IX

Trinity - Scriptural Testimony

This one Jehovah is spoken of under plural application - Aldine is sometimes in either form - Jehovah if it has not a plural form has more than one personal application. “Then the Lord rained upon Sodom and Gomorrah burning tar out of heaven.”

The first name in the Scriptures under which the Divine Being is introduced is a plural one - Aldine - In the
Remember the Creator in the deep of thy youth" — "And God said, 'Let us make man'; And the Lord said, 'Shall the man be as one of us?'

The doctrine of the Trinity does not depend upon names alone. We find that three persons, three persons only are spoken of in the scriptures, under divine titles, each having the attributes of divinity to him —

"The solemn form of benediction, in which the Jewish High Priest, was commanded to bless the children of Israel, has in this preface an indication, and answers to the form of benediction found in the close of the Apostolic Epistles — It is given in Numbers VI. 24—27. The inner part of Jewish sanctuaries was called the Holy of Holies, that is, the Holy place of the Holy ones, to the number of these is limited to three in the celestial train of Israel — the Saviour, Shepherd, and Conductor above, he will lead, who he electeth from the Father
The passages in the New Testament are very familiar; "Baptizing them in the Name of the Father to the Grace of our Lord Jesus Christ."

Chapter X

Trinity. The Pre-existence of Christ.

By establishing the pre-existence of Christ we take the first step in the proof of his divinity.

1. The existence of our Lord prior to incarnation might be argued from the declarations that he was sent into the world; that he came in the flesh; that he took part of flesh and blood. But there are passages which are more explicit. John 1:15, "He that came after me is preferred before me; for he was before me." The Cinnian expression is, "By the Divine appointment he was preferred for me."

2. There are various passages which represent our Lord as coming down from heaven. "He style himself, "The head of God, which came down from heaven." The living head which came down from heaven."
And in his Ascent to heav'n, as man hath ascended up to heav'n, but he that came down from heav'n, even the Son of Man, which is in heav'n. The Son of Man, as stated in these passages, means that Christ was admitted to an intimate knowledge of the Divine Counsels. **As ascended means to learn, descended means to unlearn.**

**John v. 26.** Our Lord tells the Jews that he was the head of life which came down from heav'n. This, they understood literally, and therefore asked if not the Son of Joseph, whose father and mother we know, how is it then he saith that he came down from heav'n. His disciples so understood him also, for they mentioned. **But our Lord did not pretend to remove the impression, but asks, “doth the offer of God you”**

What says he, if ye shall see the Son of Man ascend up where he was before.
John 8:24, Before Abraham was I was. John 17:15, And now O Father, glorify me with thee, even as I have with thee before the world was. When this thing was, it was before the world was. Chapter XII

Trinity - Jesus Christ Jehovah of the old Testament.

In the Scriptures of the Old Testament we mark the frequent visible appearances of God both in the wilderness and in the Tabernacle. The fact of these appearances cannot be disputed. It is necessary to show that the person who made these appearances was a divine person. The proofs of this, even that he bears the names of Jehovah, God of other Divine appellations, will enable the fineness of the object to work.
The words are copious. -- When the angel of the Lord found Hagar in the wilderness, she called the name of the Lord that spake to her, "Hear now, the Lord hath sought me."

On one occasion, Jacob said, "I have seen God face to face." Again, "Sure the Lord is in this place." He said unto Moses, "Say unto the children of Israel, I am the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob." The objector, "There is but one Lord." He said, "But this is not a designation of nature but of office."

A few passages will show that the Angel of the Lord and Jehovah are the same person. "Jacob said of Bethel, 'Surely Jehovah is in this place.' The Angel of God appeared to me in a dream saying, 'Surely the God of Bethel is God to thee, and hath brought thee forth from the way of thine enemy.'"
The God which fed me all my life unto this day, the angel which rescued me from all evil, bless the Lord. The Angel of the Lord appeared to Abraham in a flame of fire, but the same Angel of the Lord, called to him out of the bush, and said, I am the God of thy father, the God of Abraham and the God of Isaac, and the God of Jacob; and I will make him his face, for he was afraid to look upon God.

2. It will be necessary to show that this person was not God the Father. The following argument has been adopted. No man hath seen God at any time, therefore we must conclude that the God who abides was God the Son. But this is not sufficiently clear. The old Testament speaks of two Divine Persons - Jehovah and the Angel of Jehovah.
The thesis of the argument is that the Divine person called so often the Angel of Jehovah in the old T. was the promised future S. — The Angel of Jehovah, who led the Israelites out of Egypt and gave them their law, is introduced as the author of the Covenant. If this as we learn from the apostle, the New Covenant predicted by Jeremiah is the Christian Dispensation, Christ be its author; the Christ of the New T. and the angel of Jehovah of the old are the same person.

Equally striking is the verse in Malachii, the last of the prophets, 'Behold I will send my messenger to prepare the way for me.' When these verses shall come to be — the prophecy is fulfilled in Christ. The beginning of the prophet of Israel is the
Son of God, as it is written, he will lead my Messiah before thy face and he shall prepare the way before thee. St. Peter calls the Spirit of Elijah by which the prophets prophesied the Spirit of Christ.

In St. Paul's Epistle to the Colossians, he says, neither let us tempt Christ as some of them (the Jews) who were destroyed by de yeunti. The authority taken from the Father is Caphians.

The couple of the Father and Son, Christ are the same person.

End of 1st Volume.
Chapter XII.

The title of Christ.

1. He is Jehovah and Jesus of the old.
   Jer. 11:3. Moreover shall call on the name of the Lord that shall be saved, which S. Paul in the Romans applies to Christ.

2. He is called God. In the highest sense.
   "And the Word was God." — Thomas Emerson.
   "My Lord and my God." — Titus ii. 13. "Look ing for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

3. But unto the Son he saith, Thy throne
   Of God i. forever and ever. "This is the true God and eternal life." "God over all blessed forever."

4. He is called the Son of God (Prov. 8.
   (27)) All these passages which declare that all things were made by the Son and that God sent his Son may be construed as declarations of a Divine sonship, because they imply that the Creator was at the very time of Creation a Son, and that he was the Son of God.
An actual infinite and eternal cause implies an actual infinite and eternal effect. No sooner did the four
faces exist in its natural state, than it flower: No sooner did the sun exist in its natural state than it shine. 

He is called the Word. 

Chapter XIII.

Christ possesses of Divine attributes.

1. Eternity is ascribed to him. The everlasting Father. “The Alpha and Omega, the first and the last.”

2. Immutability. “The same yesterday, today, and forever.”

3. Omnipresence. Where two or three are gathered together in my name, there am I in the midst of them.

4. Perfect Knowledge. “He knew all men; what was in man’s heart Hesearcheth the heart.”

5. Omniscience. “He killeth life inemony.”
Chapter XIV.

The acts ascribed to Christ prove of his Divinity—

If acts have been ascribed to him which could not have been performed by any creature but God, he must of course be that Being—

1. The first act of this kind is creation—"By him were all things created" made—Heb. 1:2

"By whom also he hath created the world." (Col. 1:15-17)

2. The manner of sending the Holy Ghost is further in proof that he performs acts peculiar to the Godhead. "The Comforter whom I will send unto you".

3. Another act is the forgiveness of sins—"The sins to the sick of the kingdom, son be ye of good cheer, thy sins which are many and be for given thee."
Chapter XV.

Divine worship paid to Christ.

The disciples of our Lord worshiped him as a Divine Being—The Shep. worshiped also the blind man—"And he said Lord I believe; and he worshiped him."

2. But there are instances of worship subsequent to our Lord's resurrection and ascension—(Luke 24: 51-53) — "He was parted from them and carried up into heaven, and they worshiped and returned to Jerusalem with great joy."

When St. Stephen was stoned to death, he called upon the Lord Jesus to receive his Spirit—St. Paul hungered to Christ, confessing, "with the Father, in behalf of the Thessalonians—Now our Lord Jesus Christ himself and God, even our Father, which hath loved us and given us eternal consolation and good hope through grace,
commit your hearts, and establish you in every good work" (2 Thess. II. 16.17).
2 Tim. IV. 2). "The Lord Jesus be with thy spirit"—Rom. X. 13. "For whatso-

er shall call upon the name of the Lord shall be saved."

Saint Paul declares that all the name of Jesus, every knee shall bow.

"When he brings the first begotten into the world he saith "let all the

angels of God worship him"—Sh. JOHN in the book of Revelation

places every creature in the universe the inhabitants of hell only except, in

immediate adoration at his feet.

"And every creature which is in

heaven, and on the earth, and under

the earth, and such as are in the

sea, and all that are in heaven,

heard I, saying, Blessing and honor

and glory and power, be unto him

that sitteth upon the throne, and

unto the Lamb forever and ever!

—The apostles refused to accept

the worship which was paid to our
In Rev. 19:10. The angel which appears to St. John in Patmos, he took to be God; and fell down to worship him—but said he, “See thou do it not; and commanded him to” worship God.”

Chapter XVI.

Humanity of Christ—Hypostatic Union—Errors as to the Person of Christ.

In the early ages of the Church it was necessary to establish this great humanity. The period of this error was as early as the time of St. John, who in his epistles, excludes from the rule of the Church, all who denied that Christ was come in the flesh. The source of this error seems to have been a philosophical one. Both in the Oriental and Greek schools, it was a favorite notion that whatever was joined to matter was necessarily contaminated by it, and the perfection of this life was abstraction from material things.
and in another a total and final separation from the body. The things which took place in one or in appearance only, according to the interpretation just considered—

2. Whilst these men deny the real existence of the body of Christ, the Apollinarianians hereby suppose the existence of a human soul in our Lord, and taught that God supplied the place of it. They both these views denied to Christ a proper humanity, and both were condemned by the Church.

3. Among those who held the union of two natures in Christ, the Divine and Human, which in theological language is called the hypostatical, or personal union, several distinctions were also made which led to a diversity of opinion. The Nestorians acknowledged two persons in our Lord, mystically and more closely united.
any human analogy can explain.
The Monophytses contends for one person and one nature, the two being supposed to be, in some mysterious manner, confused. The Monarchite acknowledge two natures and one will. Various other refinements were at different times propagated, but the true sense of scripture appears to have been very accurately expressed by the Council of Chalcedon, in the fifth Century, that in Christ there is one person, in the unity of person two natures, the Divine and the Human; and there is no change, or mixture, or confusion of these two natures, but that each retains its own distinguishing properties.
His Godhead was not deteriorated by uniting itself with a human body; for He is “the true God.” His humanity was not while on earth, separated into properties which made it different in time to the humanity of his creatures; for as
The children were partakers of flesh and blood, he also took part of the same.

Does any ask, if Jesus Christ was truly God, how could he born and how he could grow in wisdom and stature? How could he be subject to law? Be tempted in use of prayer? how his body could be opened off sorrowful unto death? Be in similitude of his Father? how chase the Church with his own blood have a joy set before him? be exalted have all power in heaven and earth given to him to? The answer is that he was also man. If on the other hand it be a matter of surprise that a visible man should heal diseases at his will, the only hypothesis explanatory of all these statements is that Christ is God as well as man.

The sufferings of Christ give a value then to the inferior dignity of his person. Pelagianism denies the personality of the Lord.
Chapter XVII.

The humanity and deity of the Holy Ghost.

The Holy Ghost is 1. A person of 2 to God.

1. As to the manner of his being, the orthodox doctrine is, that as Christ is God, by an eternal filiation, so the Spirit is God by procession from the Father and the Son.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and Son, who with the Father and the Son together is worshipped and glorified.

Nicene Creed.

It is expressly said that the Holy Ghost proceth both from the Father and the Son. “Where the Comforter is Come whom I will send unto you from the Father, even the Spirit of truth which procedeth from the Father, he shall testify of me (John 15-26).” — The Holy Ghost is called the Spirit of Christ. Rom 8-9. “Many who have not the Spirit of Christ are not of his.”
Peter I. 11. "Give the SP. of CH. which was in the Prophet."

— Arian regards the SP. not only as a creature, but created by Christ. Sometime afterward, the Personality was wholly denied by the Arians, and he was considered as the creator-energy of God. This appears to be the notion of Socinians. They sometime regard him as an attribute.

2. In establishing the proper Divinity and Deity of the Holy Ghost, the first argument is drawn from the frequent association in Scripture of a Person whose appellation with two other Persons, as of whom, the Father is by all acknowledged to be Divine, and the assumption to each of them, or to the Three in Union of the same acts, titles and authority, with worship of the same kind, adds to any distinction that is made, in an equal degree.
The existence of the Holy Spirit may be traced in the law and the prophets. The Spirit is represented as an agent in creation: "Moving upon the face of the waters" (Job 33: 21). By the word of the Lord were the heavens made, and all the host of them by the breath (Job 33: 7) of his mouth.

The Holy Spirit is associated with God in acts of preservation (Ps. 104: 30). Thus insufflating with the Spirit they are created, and thus reneweth the face of the earth.

The most association of the three persons we find in the inspiration of the prophets (St. Paul says God was one of our Fathers by the Spirit and in the prophets, Hut 1: 1). St. Peter declares there holy men of God spoke as they were moved by the Holy Ghost. 2. Pet. 1: 21. And also that it was the Spirit of Christ in them (1 Pet. 1: 11).
"I am with you saith the Lord of Hosts: according to my covenant that I made with you when ye came out of Egypt. So my Spirit remaineth among you: fear ye not: for this saith the Lord of Hosts.  I will shake all nations, and the desire of all nations shall come: there the Lord shall be for a house of prayer..."

The form of baptism demonstrates the two points before us, — the personality and Divinity of the Holy Ghost. "Go ye therefore and teach all nations..."

There are other arguments which prove the Personality and Divinity of the Holy Ghost.

1. The Mode of his Subsistence in the Sacred Trinity: from his Personality — he proceeds from the Father to the Son.
2. From so many scriptures being wholly unintelligible and even absurd, unless the Holy Ghost is allowed to be a person—there who deny the Personality and ascribe it to an attribute—confuse the following passages—

"God anointeth Jesus with the Holy Ghost and with power, that is with the power of God and with power—The Spirit said unto Philip go near and join thyself to this Ethiopian." It could not have been our attribute, which said this—

Some additional arguments may be given to prove the Divinity of the Holy Ghost.

1. The first is from his being the subject of blasphemy—"The blasphemer against the Holy Ghost shall not be forgiven unto men."

2. He is called God—"Why hast thou filled the heavens to lie unto the Holy Ghost? Then hast not thou come, but come to God?"
5. Omnipresent — Your body is the temple of the Holy Ghost. “As many as are one by the Spirit of the Lord are the Sons of God.” Now as all Christians are his temples so as by him, he must be present to think at all times and at all places.

6. He is omniscient. “The Spirit searcheth all things, even the deep things of God.”

7. He is the Bearer of inspiration. Holy men of God spoke as they were moved by the Holy Ghost. He is the Author of the New Testament — the Comforter — the Spirit is good — the Spirit of Truth.
Chapter XVIII

Fall of man—doctrines of original sin.

Besides the natural government of God, there is evidence of an administration of another kind. This we call Moral Government, because it has reference to the actions of rational creatures, considered as good and evil.

"And God said let us make man in our image after our likeness. In what then did this image and likeness consist?

That human nature has two essential constituent parts is manifest from the history of man. The body formed out of pre-existent matter, the earth, and a living soul breathed into the body, by the inspiration from God. The image a likeness of God in which man was made, has by some been assigned to the body; by others to the soul; others have found..."
It in the circumstance of his having dominion over the creatures.

1. Spirituality and consequently immortality. This image consists in the first place, "God is the Father of spirits." The spirituality of animals is inferior in kind to man's.

2. He was also created in the natural image of God—He was created capable of knowledge, and he was endowed with liberty of will.

3. There is an allusion to the New Man which after God is created in righteousness and true holiness. He explicitly declares the image of God to consist of knowledge—righteousness, true holiness.

1. The knowledge is not only a faculty of the understanding, which is a part of the natural image
of God, but that which ought to be lost, because it is that in which the new man was renewed. It is, therefore, to be understood of the faculty of knowledge in the right exercise of its original power.

2. The testimony of the sacred writings, to what is called in theology "the fall of man" is therefore to be most considered. (Watson's Institute, Vol. 2, p. 178)

Those who have denied the literal sense entirely, and regard the whole as a parable have adopted very different interpretations. But that the account of man's fall is to be taken as a matter of real history, and according to its literal import is established by two considerations:

1. The fact that the account of the fall of the first pair is a continuous history.

2. The doctrine that, as a matter of real history, it is referred to an
reasons upon in various parts of
the scripture. “But I say not
by any means, as the serpent beguiled
one through his subtlety, do your minds
should be corrupt from the simplici-
ity of the soul.
The deceiving of the serpent is an
stumbling block in the way of
some, but this is no more a
reason for overlooking the
arrangement allegorically, than the speak-
ing of the case of Balaam can
be for allegorizing the whole
of that transaction.
But rightly to understand this history it
is necessary to recollect—that Adam was
in a state of trial—that the prohibition
of a certain fruit was but one part of
the law under which he was placed—
that the serpent was but the instrument
of the real tempter; and the curse pronounced
on the instrument was symbolical
of the punishment reserved for the
agent.
The prohibition under which our

was first parents. A plant has been the subject of many, "a fool born just
and the threat of punishment has been argued to be disproportionate to
the offence.

The objection that it was a positive
not a moral precept deserves to
be for a moment considered. The
difference between the two is, that
moral precepts are those the reasons
of which we see; positive precepts
the reasons of which we do not see.

From these remarks on the his-
tory of the fall, we are called to con-
sider the state into which Tha-
rent reduced the first man and
his posterity.

As to Adam, it is clear that
he became liable to inevitable
death.

But that the threat of death
as the penalty of disobedience, in-
cludes spiritual and eternal death,
was to himself and his posterity, but
This page continues to be largely debated. The view held by Pelagians, who lived in the fifth century, is that which is held by the modern Socinians. It is, though Adam by his transgression exposed himself to the displeasure of his Maker, yet that neither were the power of his own nature at all in part nor have his posterity in any sense sustained the smallest hurt by his disobedience; that he was created innocent, and we? Therefore have died, had he not sinned; and that the only evil he suffers was his being expelled from Paradise, and subjected to the sensible line of labor—That his posterity like himself, are placed in a state of trial; that death to them, as to him, is a natural event.

2. We have seen the sentiment of Obadiah in the natural state of man and it perfectly harmonizes with that of Calvin, where he says in his own words: "That blind
is so totally overwhelmed, as with a deluge, that no part is pure from sin, and that therefore whatever that owns proceeds from that line is accounted sin.

*Define the term death.* The Pelagian and Socinian notion, that Adam w. have died and be not sensible, requires no other argument than the words of St. Paul, "That death enters into the world by sin.*

2. The death threatens to Adam as to the soul of man as well as to his body — for the confirmation of this it is necessary to recur more particularly to the language of scripture.

3. The scripture speak of the life and death of the soul in a more direct sense — "And ye were dead in trespasses and in sins."

4. *But the highest sense of death in Scripture is the ruin of*
of the soul in a future state. "The wages of sin is death."

The next question is, whether Adam is to be considered as a mere individual, the consequences of whose misconduct terminated in himself, or no otherwise affected his posterity than incidentally — or whether he is to be regarded as a public head and representative of the human race, who, in consequence of his fall, have fallen with him, it received direct hurt and injury in the very constitution of their bodies, and the animal state of their minds."

The testimony of scripture is explicit on the latter point. — In Rom. 5:6, Adam and Christ are contrasted in their public or formal character, of the kind which man-kind have derived from the one, of the healing they have received from the other. We also contrasted in various particular ways which are equally apprehended as the effects of the absence of Adam and of the "absence of Christ."

Adam in the 14th is called the figure, type or model of him that was to come. The same Apostle also adopts the phrase "the first Adam" and the "second Adam" which mode of speaking can only be explained on the ground, that as sin by one death descends from one to another, so righteousness and life flow from the other, and that what Christ is to all his true spiritual seed, that Adam is to all his natural descendants. On this issue, the parallel is formed. "For as in Adam all die, even so in Christ shall all be made alive." Words which on any other hypothesis can have no natural signification.

The condition in which the formal connection between Adam and his descendants places the latter, remains to be considered. The imputation of Adam's sin to his posterity has been a point greatly debated.
In the language of theologians it is considered as mediate or immediate.
Our mortality of body and the corruption of our moral nature, in virtue of our derivation from him is what is meant by the mediate imputation of his sins to us; by immediate imputation is meant that Adam's sin is accounted ours in the sight of God, by virtue of our federal relation.

To support the latter notion, various illustrative phrases have been used as that Adam and his posterity constitute the moral person, and that the whole human race was in him, its head, constituting to his act.

This is so little answerable to that distinct agency which enters into the very nature of an accountable being that it cannot be maintained, and it destroys the same distinction between original and actual.

The other opinion does not appear to so the length of scriptures—there is another view of the importation of
Sir, I am consistent — This is clearly stated by Dr. Watts in his answer to Dr. Taylor.

"If a man, having committed treason, his estate is taken away from him to his children, then they be not iniquity of their father, and his sin is imputed to them also. — These sorts of treasons are by a figure said to be imputed to the children, when they suffer incurring the consequences of their father's trespass or eminent sin —

3. The second consequence is spiritual death.

Persons dying in infancy — The great consideration which leads to the solution of this case is found in Romans V. 18. "Therefore as by the offence of one" — As to infants, they are not indeed born justifiably and regenerate so that to say original sin is taken away, as to infants, by Christ, is not the correct view of the case, but they are not all born under the "free gift," the effects of the righteous.
...up of one which extends to all men, and this free gift is bestowed on them in order to justification of life, the adjuring of the condemned to live. The intrusion of Christ is no means of their salvation.

The natural moral condition in which man is born notwithstanding the presence of the public...he is born with sinful propensities by nature and capable of no good things. Who can bring a clean thing out of an unclean?...I was shielded in iniquity. The doctrine of Scripture is clearly established to be, that of the natural and universal corruption of man's nature.

Chapter XIX.

Redemption—Principles of Gov't moral government.

1. The justice of God lies at the foundation of the Christian doctrine of atonement—
Justice is considered universal in particular — universal justice, or righteous-ness, includes holiness and comprehends all the moral attributes of God.

Particular justice is in the Commentary which respects equality; or distributive, which is the dispensing of rewards and punishments, and is exercised only by sovereigns — it is the justice of God in this last view, but the in connection with universal justice, with which we are now concerned.

Enquiry whether the rights of God in any case are related, and permit merit unredeemed — from the principle that just offices are associated with infinity.

It is follow that the justice one might be overlooked in the same manner and they government ought be also.

— think “gives repentance” as well as “remission of sins.”
Chapter XX.
Redemption—Death of Christ—

The point being established, that sin is not forgiven by the mere expectation of God, nor upon the account of mere repentance, we proceed to enquire into the scripture account of the real consideration in which the reprobation of the penalty of transgression is delayed.

1. The first thing which strikes every attentive mind must be, that the pardon of our sin, and our salvation is ascribed to the death of Christ—"I lay down my life for the sheep." He died the just for the unjust, that he might bring us to God.

The scripture account for the death of Christ is by making it the means by which repentance is produced in the heart of man—"But the scripture doctrine is that Christ is not the meritorious means..."
but the signal cause of the propinquity of sins—
if inferior means had been necessary
then none was done by the Father.
Then was necessary in delivering
up his Son—a conclusion of superior
character—Thus it is written,
Thus it behoved Christ to suffer
and to rise again from the dead.
The Scriptures represent Christ
as saying "For us"—in our room
and theirs—

Chapter 44.
Redemption. Sacrifices of the
Law. It has been established by
the Scriptures that the death of
Christ was vicarious and propitiatory.
Since both the expiatory and typi-
cal character of the Jewish sac-
rifices were so clearly held by the
writers of the New Testament, there can
he no rational doubts as to the sense
in which they apply sacrificial

term of allusions, to describe the nature and effect of the death of Christ–as the offering of the animal sacrifice took away sin, we can be at no loss to know what the R. Meant, when he explains, “believe the Lamb of God which taketh away the sin of the world.”

Chapter 23:11

Redemption–Human Sacrifice.

The first point to be established is that the Abrahamic or Ante-Mosaic sacrifices were efficacious. The proof that sacrifices of atonement were a part of the religious system of the patriarchs who lived before the law, are, first, the distinction of beasts into clean and unclean which we find prior to the flood of Noah. This is a singular distinction and one which could not then have reference to food, since animal food was not allowed to man prior to the deluge.
As to the matter of the sacrifices, it was an animal sacrifice - "Cain brought of the fruit of the ground," and Abel he also brought of the firstlings of his flock, and of the fat thereof, or more literally, "The fat of the firstlings." That is, according to the Hebrew idiom, "The fat in the midst of the flock." That which Abel did by faith was, if considered generally, to perform an act of solemn worship, in this confidence that it would be accepted of God. This supposes a revelation, immediate, or by tradition, that such acts of worship were acceptable to God, or his faith could have been warranted and would not have been faith but fancy. But the case must be considered more particularly. This faith led him to offer a more excellent sacrifice than that of Cain; but this as necessarily implies, that there was some antecedent revelation.
on another supposing to which his faith, as this expression, has respect, and on which that peculiarity of his offering, which distinguishes it from the offering of Cain, was founded in a revelation which indicated, that the way in which God would be approached acceptably, in solemn worship was by animal sacrifices. Enough has been to know that the sacrifice of Abel was esthatic and that it confirmed, as an act of faith, to some anterior revelation. The Divine institution of expiating sacrifices being thus carried up to the past ages, and to the family of the first sinning man, we perceive the unity of the three great dispensations of religion to man, the patriarchial, the levitical, and the Christian in the great principle "and without the shedding of blood there is no remission". But the religion has been given to man since the fall, though
Chapter XXIII.

Benefits derive to man from the atonement = justification =

1. The only relation in which an offerer, sacrifice and a guilty subject could stand in true justice, was the relation of a judge and a criminal capitally convicte.

The new relations effected by the death of Christ, is, as to God, that of one offered sacrifice having device honorable means to suspend the execution of the sentence of death, and to offer terms of pardon to the condemn’d; as to man, that as the object of his compassion, he receives assurance of the fearlessness of God, and his readiness to forgive all his offences, to may by the use of the prescribed means, actually obtain the favor.

2. The atonement of Christ having made it morally practicable to exercise mercy, and having removed all legal obstructions out of the
way of reconciliation, that every
pursues itself for in ardent and
ceaseless efforts to accomplish its
own purposes, and, not content with
wasting the return of man in
perverses and prayers, "God is no
Christ remembering the world unto
himself"; that is, to say he employs
various means to awaken men, to
see some of their fallen and w-
damned conditions, and to prompt to
influence them to suit his favor
unto, in the way which he himself
has ordained in his word.

3. The first point which we find estab-
lished by the language of the New
Testament is, that justification, the
pardon and remission of sins, the
imputation of sins, and the impu-
tation of righteousness are terms
and phrases of the same import.
The following scriptures are in proof:
Luke 18:13, 14) "That ye see this man
went down to his house justified rather
than the other."
4. The term justification is properly judicial, and takes from courts of law and the proceedings of magistrates, and this judicial character of the act of pardon is also confirmed by the relation of the parties to each other, as it is constantly exhibited in Scripture. God is an offeree, man is an offeree, God is an offending subject. The has offended against public law, not against private obligation; and the act therefore by which he is delivered from the penalty, must be jurisdictional and royal. We are taught that pardon of sin is not an act of forgiveness, done above law, but a judicial proceeding consistent with law.

5. Justification, being this pardon of sin, this view of the doctrine should, as against the notion, that
The most fatal objection is, that this doctrine shifts the meritorious cause of man's justification from Christ's active obedience to the precepts of the law, and leaves no rational account of the reason of Christ's vicarious sufferings.

The active righteousness of Christ is his obedience to the precepts of the moral law. His passive righteousness is his obedience to the penalty of the law.

Christ's righteousness is only infused in the benefit and effect of it, that is, in the blessings and miseries purchased by it.

The imputation of faith for righteousness is the doctrine taught by the express letter of Scripture—Rom. IV. 3, "Abraham believed God and it was imputed to him for righteousness, "To him that worketh not but believeth."
Latter, as Gal. 3. 6 says — Christian righteousness is an appeared or faith on faith in the Son of God, which appearance is imputed unto righteousness for Christ's sake.

Righteousness in scripture means justification.

In Scripture, faith is presented to us under two leading views. The first is that of assent or persuasion. The second is that of confidence or reliance. That the former may be separated from the latter is plain, though the latter cannot exist without the former.

The faith, which God requires of men, always comprehends confidence or reliance, as well as assent or persuasion. The faith by which the elders obtained a good report was of the character — it united assent to the truth of God's Revelations, to a noble confirmed in his pursuance.
our Father's trust in these and was not confounded."

We have a further illustration in our Lord's address to his disciples upon the withdrawing away of the figure "I am with you always." He does not question whether they believed the existence of God, but he desired them to confine us in his promises. Faith is the necessary condition of justification. The only necessary condition there is.

Chapter XXIX.

Benefts derived to man from the Atumement — Concomitant of Justification.

The leading blessings concomitant with justification are regeneration and adoption; but with respect to which two, may observe generally, that although we must distinguish them as being different from each other, and from justification yet they are not to be separated — they occur at
The same time, and the same in the experience of the same person—In the following passage, they are all united as the effect of the same act of faith. "But as many as received him, to them gave he power to become the Son of God (which of fullness includes reconciliation and adoption) even to them that believe on his name, which were born of blood, born of the will of the flesh, born of the will of man, but of God, or in other words were regenerated."

Regeneration is that mighty change brought in man by the Holy Spirit, which the dominion which God has over him in his natural state, which he deplores, and struggles against in his present state is broken and abolished, so that, with full choice of will and the energy of right affections, he serves God justly, and runs in the way of his Commandments.
hence he is born of God, both not
born of God, for his Seed remaineth in
im, and he cannot sin because he
born of God.
The prevenient grace begins with
repentance.

We see then the order of the Divine
operation in individual experience,
conviction of sin, helplessness and danger;
faith, justification, and regeneration.
The regenerate state is also called
the scripture sanctification; though
a distinct term is made by the Apostle
Paul, between that and being "sanct
ified wholly."

Adoption is the second concomitant
of justification — This is that act
by which we who were alienated,
denominations and disinterested, are made
sons of God and heirs of his
eternal glory. "If children then
theirs, heirs of God, and joint heirs
with Christ."
This is made known by the "Act of the Spt." (Rom 8: 15-16)

— On the Subject of this testimony of the Holy Spt. There are four Opinions—

1. The first is, that it is, two-fold, a direct testimony to, or an inward impression on the soul, whereby this Spirit of God witnesses to my Spirit, that I am a child of God, that Christ hath loved me, and given himself for me, that I, even I, am loved and dear to God.

2. And an indirect testimony arising from the work of the Spirit in the heart and life, which St. Paul calls the testimony of our own spirits.

Chapter XXV.

Extent of the Attement

The Controversy on this Subject forms a clear case of appeal to the Scripture.

For to whom the benefits of Christ's death are extended, whether to the whole of our race, or to a part, can be matter
The question before us, put into its most simple form, is, whether our Lord Jesus Christ did die for all men, as to make salvation attainable by all; and the affirmative of this question is, we believe the doctrine of Scripture.

1. In all those passages which declare that Christ died "for all men," and speaking of his death as an atonement for the sins of the whole world.

2. In those passages which attribute an equal extent to the effects of the death of Christ, as to the effect of the fall of our first parents — "Therefore, by the offence of one died all mankind is implicated in those scriptures which declare that He died not only for those who are saved, but for those who do or may perish.

3. The unlimited extent of Christ's atonement to all mankind is implied in those scriptures which declare that He died for those who are saved, but for those who do or may perish.

"And through the knowledge shall they awake and perish for whom Christ died."
In all these scriptures which make the duty of men to believe the gospel; and if they once believe, and the penalty of death for rejecting it—"He that believeth in the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

In all these scriptures in which failure to obtain salvation is placed to the account of their opposing wills, and made wholly their own fault—"How often would I have gathered thy children together, even as a hen gathereth her children, and ye would not?"—"And ye will not come to me that ye may have life."

It is objected, 1. To our first class of text, that the terms all men, and the world are sometimes used in scripture in a limited sense. This may be granted, without injury to the argument, drawn from the text in question.

All and every are occasionally and with limitation when the connection...
prevent any misconceptions. The question here is, whether in the places above cited, they can be understood in the strongest sense. We may confidently thus:

Because the universal sense of the terms "all" and "all men" and "everyman" is confirmed, either by the context of the passages in which they occur, or by other scriptures — "if one die for all, then are all dead."

Whilst it remains on record, that God will yet all men to be saved, and to come to the knowledge of the truth, and that he willth not that any should perish, but that all should come to repentance, it must be concluded, that Christ died for all — Chapter XXVII.

The same subject continued, of a divine election or choosing and separation from others he has three kinds mentioned in the scriptures:

1. The first is the election of individuals to perform some special service.
The second kind of election which we find in scripture is the election of nations or bodies of people, to eminent religious privileges, and in order to accomplish by their superior illumination the principal purpose of God, in benefitting other nations of bodies of people.

The doctrine of the election to eternal life only of a certain determinate number of men to salvation involving, as it necessarily does, the doctrine of the absolute and unconditional reprobation of all the rest of mankind cannot be reconciled:

1. with the love of God;
2. nor to the wisdom of God;
3. nor to the grace of God;
4. nor to his justice;
5. nor to the sincerity of God;
6. nor to the declaration that God is no respecter of persons;
7. it brings with it the shocking idea of the eternal punishment of children.
Chapter XXVII

An examination of several passages of scripture, supposed to limit the extent of Christ's redemption.

Chapter XXVIII

Theore, which limit the extent of the death of Christ. (Read this chapter again very carefully)

Chapter XXIX

Redemption - Further benefits. We have already spoken of justification, adoption, regeneration & the baptism of The Holy Spirit. We proceed to another doctrine distinctly taught & promised in The Holy Spirit scriptures. This is the entire sanctification, or the perfect holiness of believers. That a distinction exists between a regenerate state & a state of entire & perfect holiness will be generally allowed. Regeneration is concomitant with justification. But the Apostle demands a higher degree of deliverance from sin, as well as a higher standard
in Christian virtues. Two passages will prove this:—1 Thess. v. 28 "And the God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." (2 Cor. viii. 7.) "Having these promises clearly believed, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God."

The attainableness of such a state is not so much a matter of debate among Christians at the time when we are accustomed to expect it. For as it is an article of Christian doctrine, that without holiness no man can see the Lord, it is equally clear, if we be found of him in peace, we cannot be found without spot or blameless.

It is contended that the final stroke which destroys our natural corruption is only given at death. To this opinion there are several fatal objections:

1. It is as true where in Scripture attributes to the article of death.
It is disproved by these passages of Scripture, which connect our entire sanctification with subsequent habits, facts.

Hence it is said, "Knowing this, that the body of sin might be destroyed, that hence for the we stand not alone.

It is disproved by these passages, which require us to bring forth those graces 

4. The doctrine of the necessary sin

4. The doctrine of the necessary sin, supposes that the dwelling of sin, supposes that the seat of sin is the flesh, and harmonizes with the pagan philosophy that attributes all evil to matter.

1. The manner of our sanctification has also been another of controversy. Some contend that all attainable degree of it, are acquired by the process of gradual sanctification, the acquisition of holy habits; others also, dising it to be instantaneous, and the fruit of the action of faith in the Divine promises.
Regeneration which accompanies justification is a large approach to this state of perfect holiness; and all growth in grace advances us nearer to this point of entire sanctity. But this is not contrary to a sincere earnestness, work, when the depth of our natural depravity being more painfully felt, we plead in faith, the accomplishment of the promises of God. The great question is whether he is a present blessing?

It has been urged that this state of entire sanctification supposes future incompleteness. (Certainly not.)

Another benefit of Christ's atonement is the right to pray.

With respect to every real member of Christ's body, the Providence of God is special. They have venturing our death (Heb. 11:14, 15).
The immediate reception of the soul into a state of blessedness after death is also promised (The penitent thief upon the cross.) Resurrection of the body to immortal life.
Part III

The Moral Law. We shall find in the discourse of our Lord, & in the apostolic writings, a system of moral principles, virtues & duties, equalizing in fulness & perfection that great body of doctrinal truth which is contained in the Creed.

No part of the preceding dispensation, designated generally by the appellation of "the law" is repealed in the Creed, but what is obviously ceremonial, typical, & incapable of co-existence with Christianity.

Our Lord, in his discourse with the Samaritan woman, declare that the hour of the abolition of the temple worship was come; & the Apostle in the Epistle to the Hebrews, teaches us that the Levitical services were but
shadows, the substance and end of which was Christ. No precepts of a purely political nature, such as those of the old law, which respect the civil subjects of the Jews, to their Theocracy and of the Jews to their Theocracy are of any force to us as laws, although they may have in many cases, the greatest authority as principles. With the moral precepts which alone in the old law the case is very different, which appears from the contrary manner in which they are always spoken of by Christ and his apostles. When our Lord says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to ful fill" the entire scope of his discourse shows, that he is, exclusively of the moral precepts of the law, eminently so called. In like manner St. Paul, after having strenuously maintained the doctrine
- true of justification by faith alone, anticipates an objection by asking, "Do we then make void the law through faith?" Subjoining, "God forbid," yea we establish the law" (Christ's reply to the young man).

The two circumstances, which form the true character of law, in its highest sense, its Divine Authority and Penal sanctions are found as truly in the New as in the Old.

The source of moral obligation is the will of God.
Notes on Christian Denominations

J. A. Reed
Christian denominations. (Watson’s Dict.)

Roman Catholics, otherwise called Popists, from the pope being considered the supreme head of the Universal Church. He keeps his palace Court at the palace of the Vatican, attended by 70 Cardinals as his King Counsellors, in imitation of the 70 Disciples of our Lord. The Popis authority in other kingdoms is merely spiritual, but in Italy he is a temporal sovereign – Louis the 15th, the oldest son, having in 1814 invested him to the throne, and to those temporalities, of which he was deprived by Bonaparte & the French Revolution – On resuming his government, Pope Pius the 7th restored the order of Saints to the Inquisition. The principal dogmas of this religion are as follows:

1. That St. Peter was appointed by Christ the Vicar and the Head of the Catholic Church and the Bishops of Rome being his successors have the same apostolic authority. “Thou art Peter, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it.” By which Rock, They understand St. Peter.
himself, and not his successor as the Protestant Christians believe.
And a successor in the Church being necessary, as Aaron had his successor under the old dispensation, which was a figure of the
New. This successor they contend can only be shown in the Chair of St. Peter at
Rome, where it is asserted he presided 25 years before his death. Therefore the Bishops
of Rome are his true successors.
3. The Roman Catholic Church cannot err in matters of faith, for the Church
has the promise of the Spirit to lead in the way of all truth.
3. That the Scriptures, see, in the Authority of the Church are not sufficient to
our faith, without apostolic traditions
which are of equal authority with the
Scriptures. We are directed by St. Paul to
stand fast, and hold the traditions; which
have been taught, whether by word or epistle.
4. That Seven Sacraments were instituted by Jesus Christ viz.: Baptism, Confirmation,
Eucharist, Penance, Extreme Unction, Matrimony, and Matrimony, if they conform.
Sacraments.
To prove that Confirmation is a Sacrament.

They quote Act viii. 17. "They," the Apostles, said, "lay their hands on them," believers: "If they sin, they are forgiven." Penance is a Sacrament, in which the sins we commit after Baptism, duly repented of, confessed to a priest, are forgiven. And thus they think was instituted by Christ himself when he breathed upon the Apostles, after his Ascension, and said, Receive ye the Holy Ghost: Whose sins you remit, are remitted, and whose sins you retain are retained. (John 20. 23.)

In favor of extreme unction, or anointing the sick with oil, they argue from James 5. 14-15.

The Sacrament of Orders, is inferred from I Timothy iv. 14-16.

That Marriage is a Sacrament they think evident from Eph. v. 32. "This is a great mystery," representing the mystical union of Christ and his Church. Nothwithstanding this, they impose celibacy upon the clergy. (Jer. 20. 33.)
5. That in the Mass or public Service there
is offered unto God, a true & veritable
sacrifice for the quick and dead.
And that as the Sacrament of the Eucharist
under the forms of bread & wine, are truly
and substantially present, the body & blood, the
same with the Soul and Divinity of our Lord
Jesus Christ: And that there is a conversion
made of the whole substance of the bread into
his body, & of the wine into his blood which
is called transubstantiation; according to our
Lord, when to his disciples "This is my body
to (Matt. 26:26-28). Therefore it becomes
with them an object of adoration. It is
a matter of discipline, not of doctrine in
The Roman C. Churches, that the laity re-
ceive the Eucharist in the kind, that is,
in the bread only.

6. That there is a purgatory (1Cor. 3:5)

7. That the Saints reigning with Christ
are especially the blessed Virgin and the
other Saints, ought to be venerated
in the Church.

8. That the images of Christ, of the blessed
Virgin, & other Saints, ought to be retained
in the Church.

9. That the power of Indulgence was left
Christ to the Church (Mark 16:19).
Church of England & Ireland, is that established by law in England & Ireland, which it forms a part of the Common Law of the law, or Constitution of the Country.

1. Where and by whom Christianity was introduced into Britain cannot at this distance of time be exactly ascertained.

2. Episcopacy was early established in this Country; and it ought to be remembered, to the honor of the British Bishops and Clergy, that during several Centuries, they have stood the encroachments of the See of Rome. Popery, however, was at length introduced into England, some day by Austin the Monk; and he found it errors every where prevalent and during every age preceding the Reformation, till they were repute by Wicliffe. The men which Wicliffe had saved, a dozen years after his death, and produced a glorious harvest. It was not until Henry the VIIIth that the Reformation in England commenced in reality.

When Luther declared War against the Pope, Henry wrote his treatise on the 7 sacraments against Luther's Book.
of the Captivity of Babylon," and was received by the people with the title of "Defender of the Faith."

Henry's affections being estranged from his queen, Catherine, and fixed on Anne Boleyn, he requests a divorce from his wife; but the Pope hesitating, the Archbishop of Canterbury, annulls his former marriage. The sentence of the Archbishop was confirmed by the Pope, whose authority, Henry therefore shook off, and was declared by Parliament Supreme head of the Church. In 1550 when the kingdoms of Britain and Ireland became united, the Church of England and Ireland which had always been the same in government, faith, worship, became one united Church.

3. The acknowledged standards of the faith and doctrines of the United Church and after the Scriptures, The Book of Homilies and the 39 articles - the Liturgy is also doxological as well as devotional.

4. In this Church, divine service is conducted by a Liturgy which was composed in 1547, and has undergone several alterations since.
To this duty, every clergyman promises at his ordination to conform in his public ministrations.

Ever since the reign of Henry the 8th, the sovereigns of England have been the supreme heads of the Church, as well as "defenders of the faith," but this title conveys no spiritual meaning. It only sets the King in the place of the Pope, in respect to temporalities, and the external economy of the Church. The Church of England is governed by 2 Archbishops, and 24 Bishops, twice the Bishop of London.

The benefices of the Bishops are converted by Wm. the Conqueror into temporal baronies; and therefore all of them except the Bishop of London, are baronets or Lords of Parliament, and sit and vote in the House of Lords, where they represent the clergy. The Bishop's representatives and assistants are the Archdeacons, of whom there are 50 in England.
The other dignitaries of the Church, are the Deans, prefendaries, Canons &c; and the inferior clergy are the Rectors, Vicars, & Curates. The United Church, knows one by three orders of ministers; bishops, priests & deacons: but in these orders are come prebendaries, Archbishops, Bishops, Deans and deacons, Rectors, Vicars, & Curates. The Church of Ireland is governed by 1 Arch bishop & 19 Bishops. Since the Union of Britain & Ireland, the Archbishop & 3 Bishops sit alternately in the house of Peers, by rotation of session.
Episcopalians, are those who maintain that Bishops, Presbyters, or priests, and Deacons, are three distinct orders in the Church; and that the bishops have a superiority over both the others. They profess to find in the days of the Apostles, the model upon which their government is framed. (Acts vi.) The Apostles ordained 7 Deacons, (Acts xix. v.) St. Paul ordained elders. (2 Tim. i. 6.) Over the persons to whom he thus conveyed the office of teaching, he exercised jurisdiction; for he sent to Ephesus, to the elders of the Church to meet him at Troas; and there in a long discourse gave them a solemn charge. (Acts xx. 17-35.) And to Timothy and Titus, he wrote epistles in the style of a superior.

2. St. Paul delegates his authority to Timothy. He sets him over other ministers. (2 Tim. ii. 20.) For the same purpose he ordained Titus. (Titus, i. ch. 5.)

The Episcopal Church in America is organized very differently from that in England. The general convention was formed in 1789, by a delegation from the different states, and meets triennially.
Presbyterians, are those who affirm there is no order in the Church as established by his Apostle, Superior to that of Presbyters; that all ministers being Ambassadors, are equal by their commission, and that elders or presbyters, and Bishops are the same in name and office, & the terms synonymous. Their arguments against the Episcopalians are as follows:

With respect to the successors, they seem to have been placed on a footing of perfect equality — the Deacons not being included among the teachers — they were inferior officers, who presume it originally was to take care for the poor, and to discharge those secular duties arising out of the formation of Christian communities, which could not be discharged by the Ministers without interfering with their highest duties — These Ministers are sometimes styled Presbyters & sometimes Bishops; but the two appellations are indiscriminately applied to all the pastors who have the instruction of the different Churches.
Of the various examples may be given from the sacred writings—Acts 20:37; 1 Thess. 5:7; 1 Pet. 5:1-2.

It has been strenuously contended that there were several bishops in the infancy of the Church, and that allusion is made to them in scripture. But without directly opposing the assertion, this much must be admitted, that the proof of it is so clear than that bishops and presbyters were represented as the same in rank and authority. There does not seem to have been any occasion for this higher order to presbyters was actually committed the most important charge of feeding the Church of God, that is, of promoting the spiritual improvement of mankind; and it is remarkable that this privilege of separating from the people by ordination the ministers of religion is expressly acknowledged in the case of deacons, whom the apostle admonishes, not to abuse the gift that was in him, and which had been given him by any man, nor by the laying on of the hands of the presbytery.
The form of Church government among the Scotch Presbyterians is as follows: The Kirk Session, consisting of the minister, and lay elders of the congregation, is the lowest ecclesiastical judiciary. The next is the Presbytery, which consists of all the pastors within a certain district, each acting elder from each parish. The presbytery sends synods of which there are 15, met twice in the year, and are composed of the members of the several Presbyteries, with such in the respective provinces. From the Kirk Session, appeal lies to the Presbytery, from thence to the Synod, and from thence to the General Assembly, which meets annually, and is the highest ecclesiastical tribunal in the Kingdom. This is composed of delegates from each Presbytery, from every royal borough, from each of the Scottish Universities, and the King presides by a commission of his own appointment.
Baptists, or Ante paedobaptists, so called from their rejecting the baptism of infants.
The Baptists in England form one of the 3 denominations of Protestant Dissenters. The Constitution of these Churches is congregational. They bore a considerable share in the sufferings of the 17th and preceding centuries. There were many of the faith abroad. In Holland, Germany & the North they went by the name of Anabaptists & Mennonites; and in New England they were found among the Mennonites & Waldenses. The Baptists divide chiefly under two denominations — The Particular or Calvinistical, and The General or Arminian. The former is by far the most numerous. Some of both denominations admit of free or mixed communion.

Some of this persuasion, observe the 7th day of the week as their Sabbath, apprehending the original law of the Sabbath to be in force. These are called 7th day Baptists. A considerable number of the General Baptists have gone into Antinomianism, in consequence of which, those who maintain the doctrines of the Trinity and atonement form themselves into what is called "the New Connexion".
The Baptists in America, and in East and West Indies are chiefly Calvinists, but most of them admit of free communion. In this, they are as far as respects doctrine, mistaken. The Scotch Baptists, form a distinct denomination, and are distinguished by several peculiarities of their government. They were formed out of Cromwell’s Army about 1765. When a church was settled at Edinburgh, under the pastoral care of Mr. Carmichael, and Mr. Archibald Mr. Laist. Others have since been formed at Dublin, Glasgow, and in most of the principal towns of Scotland. Also in various parts of England. They think that the form of worship, which uniformly is:

'that the form of government in the Apostolic Church is clearly set forth in Acts II. 42-47; and the apostles and elders in every church, administer the Lord’s Supper, and make contributions for the poor. They have every first day of the week. They approve of persons who are properly qualified for the office of deacons in every church, administer the Lord’s Supper, and make contributions for the poor. The discipline of the Scotch Baptists is strictly congregational.
Methodists - a name given in designation to religious persons or parties, but which principally designates the followers.

Since then many parties have broken off, the followers of Wesley bear his name - Wesleyan Methodists.

In 1729 Mr. John & Charles Wesley began to read the Greek, 1735 joined by Mr. Whitfield. At this time their number amounted to 14.

The same year Mr. Wesley embarked for Georgia - they returned 1737. 

At the time of Mr. Wesley's death, the societies in connection with him in Europe, America, and the West Indies amounted to 80,000 members. They are now (1831) upward of 300,000, being half a million in the U.S.A.

Who since the independence have formed themselves into a separate Church - the rules were drawn up by the Wesleys in 1743. Continue to be in force.

Nature I design of a Methodist Soz
"A Company of men, having the form, and the power of"
The first conference was held in June 1741
Mr. Wesley presided at 11:00 a.m., afterwards
The bounds properly Speaking consists of
at 150 ministers.
The M.E. Church organized 1784.
The first conference was held in June 1744.

Mr. Wesley preached at 117 corps afterward.

The Society Properly Shaking consists of 1,000 ministers.

The M.E. Church organized 1784.