

Indeed within the last few months there has been published in this town a catechism, which contains in reality a denial of the orthodox doctrine of the Trinity. The following are its statements.

"What is the Lord *as to his body* called?

*The Son of God.*

What is the *divine life* called to which his body is united?

*It is called the Father.*

What name is given to the life, wisdom and power that proceeds from the Lord?

The Holy Spirit.

Are the Father, Son, and Holy Spirit one God.

They are one God in the person of our Lord Jesus Christ.

Here we have published in our midst and by an individual belonging to a body which styles itself "Evangelical Union," views which are entirely subversive of the orthodox doctrine of the Trinity. And yet with that peculiar art, which Satan manifests in the present day of "transforming himself into an angel of light," and of teaching the grossest errors under the language of orthodoxy, we have an attempt to maintain a Trinity, a three one, but not three persons in one Godhead, as held by the universal church, but three "subsistents" to use Morrison's phrase, in the one person of Jesus Christ—the Father denoting, as it is said, the divine life to which his body is united, the Son denoting his body, and the Spirit denoting merely the influence that proceeds from him. Here is the "deceivableness of unrighteousness" so characteristic of all assaults upon the truth in the present day.

III. But in the third place I would remark that we are in the present day called on to maintain *the doctrines of sovereign grace against some peculiar modes either of denying them or of neutralizing them.*

There have been times in the history of the church, when these were proclaimed in such a manner as to cause other important truths to be neglected, and thus to induce an Antinomian abuse of them. The doctrine of the free grace of God in the salvation of man has been so exclusively exhibited, that the necessity of practical godliness has been overlooked—man's inability for spiritual good, and his entire dependence on the spirit, have been insisted on in such a manner, that the equally true doctrines of man's free agency and human responsibility have been kept out of sight, or so feebly pressed, that sinners rested in carnal security—as if they were not only helpless but blameless—the sovereignty of God has been so exhibited as to conceal the freeness of the gospel offer and the sinner's warrant to accept the Saviour.

But assuredly this is not the characteristic of the present day. The material progress which man is making—his advancement in the arts and sciences, and the improvements making in social life, have induced a boastfulness of spirit, which has been extended to moral and religious subjects. And hence in the present day those views which exalt man and tend to give him honor and credit in his own salvation are prominent and public, while Calvinism which lays man prostrate at the feet of his Creator is often regarded as distanced by the progress of the age.

It is not, however, so much against the open denial of the doctrines of grace, that we have to contend, as the spirit so prevalent of keeping out of sight the sterner features of the system—to clip off what we regard as its rugged corners, and plane down its roughness, that it may pass smoothly through the world. There is a disposition prevalent in the church, to in-