

God has *not* commanded is *not* essential. But God *did* command respecting the smallest particular in the outward forms and ceremonies of the Jewish Church; therefore the smallest particular in the Jewish rites and ceremonies was *essential*. But God has *not* commanded concerning the particulars of any outward forms or observances for the Christian church; therefore no *particular* of the outward circumstantial, or forms of any Christian church, is *essential*. And, therefore, this silence of the Most High and all wise God has left every Body of Christians at liberty to adopt and enact those forms of worship and discipline, which they shall prove to be *for them* the most spiritually profitable: provided that nothing be enacted or adopted, contrary to the Gospel. And no confusion or ill consequence will necessarily flow from this graciously given liberty; for the Spirit of love enjoins every particular member not to break, or act contrary to the harmony of order and discipline which may have been adopted by the aggregate or majority of his Brethren.

Nay, so far, is the exercise of this liberty from producing evil, that, the principle if carried out, and fully acted upon is eminently calculated to produce good—it would “gather together in ONE (bond of affection) the children of God, which are (now) scattered abroad,” by those little shades of difference in their forms of worship,—in the names which they, severally, give to their Ministers and church officers—it would take away the effects of that *seeming* difference of opinion, which merely exists in the using of *different words*, where all mean the *same thing*! And, more especially, it would obliterate that objection raised against Christianity—that—“There are so many sects and parties; there is no possibility of knowing which is right!” It would shew, that, all true Christians agreed in all that was *essential* in *faith* and *practice*. And that Christian MEN could step over those separating trifles—those straws of difference, against which infants and ideots (in Infidelity and Christianity) as well as Irvingites “stub their toes” stumble and fall.

God has commanded concerning the substance—God has *not* commanded concerning the particulars of the shadow, and this is one chief particular that makes *Christianity* so plain, that, “He that runs may read”—that “the way-faring men, though fools shall not err therein.” This is what gives the glorious Sun of the Gospel the pre-eminence above the shadowy moon of the law. The veil—the *importance* of particular rites and ceremonies is taken away. God has written the substance of his Gospel—his great cure for the maladies of mankind as with a sun-beam. “Repent and turn—bring forth fruit meet for Repentance”—“Believe in the Lord Jesus Christ with an heart unto Righteous—and bring forth the fruits of Righteousness.” This is God’s talk—Man’s talk is about forms, and orders, and names—God’s talk is about the substance—Man’s talk is about the shadow!

When Satan cannot entirely prevent men from availing themselves of the great remedy provided for the disasters and maladies of man; he constantly strives to lead them to “Grasp at the shadow, and, they lose the substance.” And thus it is he has deceived every church which has fallen from its primitive simplicity. The fall of each several Church, was just in such proportion as they laid the *stress* upon the shadow of outward church forms—they first neglected, and then (some at least) denied that *Power* of Godliness which alone can change the heart and life. And the grand effort of every true Reformer of the visible church of Christ, has ever been, to counteract this evil tendency—this Satanic delusion. Now the grand error of IRVINGISM is, that, it joins hands with Satan in this delusion—The grand evil of Irvingism is, that, it endeavors to counteract the grand effort of every true Christian Reformer!

I have no objection, that Irvingites (or any other people) should preach up “Tongues” and “Gifts of Miracles,” provided, they at the same time, lay that same stress upon the essentials of the Gospel, that God himself lays upon

them. I earnestly you A M what contrast Gospel. adds “I have the have all mountain come as the Ripe pel well balance the Sar vanity. “Be and can not sai The the pe also ca sons h the “ Grace and th In fort.” bound in col Nay Th cour Gosp fenc sym Irvi sub it— Cal vir In wa M th in o n r i