

sin." Is unbelief no sin? Is it not our greatest sin? Yet, according to Mr. Morison, this fundamental obstacle to our salvation, the atonement does not remove, for we can remove it ourselves. It is so small a matter, in his estimation, that every man can remove it from himself. To what conclusion would this lead, but that if we can remove unbelief, we can remove every sin, and that there is no need for a Saviour at all?

3. What the Presbytery, in this charge objected to, was that Mr. Morison's doctrine would prevent an anxious sinner, who may have real faith in God as the hearer of prayer, from availing himself of the privilege of prayer, that his heart might be brought to a full and cordial belief of the Gospel, and that it would prevent a person from praying for any thing, or giving any glory to the hearer of prayer, until he felt himself possessed of the full assurance of salvation.

The scriptures declare that without faith it is impossible to please God, and that the prayers of faith will be answered. But surely this does not warrant the insinuation that sinners are not to pray, or that no person is to be directed to pray for grace to help him to believe, even though he be an anxious sinner. What does Mr. Morison make of that prayer to Christ.—'Lord I believe, help thou mine unbelief.' What of Christ's declaration,—that men ought always to pray, and not to faint? To tell us that no person's prayers can be of any avail till he believe unto salvation, is a rash assertion, not warranted by scripture. We would rather say,—Let all pray. Wherever there is a necessity, (and where is there not a necessity?) wherever there is the inclination, let them pray. Children should be taught to pray. The greatest sinner has the greatest need to pray. If earnest prayer is expressed by any, it is surely a token for good, and an evidence that the Lord has begun to deal with that soul.

4. Mr. Morison's definition of repentance seems to be an attempt to make nice distinctions where there is no need for them. The definition in the Shorter Catechism, which we hold to be agreeable to the scriptures, makes godly sorrow an accompaniment of genuine repentance. Mr. Morison says the word "repentance" simply signifies a change of mind, and never godly sorrow. Now the Presbytery never denied that such was the meaning of the original word, and they never asserted that it meant godly sorrow without a change of mind. The only question to Mr. Morison was, If he thought repentance could be complete without godly sorrow? He allowed that this change of mind necessarily involved, as a consequence, change of feeling and conduct, but he considered that this change of feeling and conduct did not belong to any word in scripture translated "repentance."

The Presbytery were surprised that Mr. Morison should show so much anxiety to separate between this change of mind, and godly sorrow, as to consider it of so much importance to persuade his hearers that the language of all Theologians, as well as of our standards, must be condemned on this point, and that whenever his hearers meet with the word "repent" or "repentance" in scripture, they must remember that it signifies a change of views, or opinion, and that they must not wait for any godly sorrow before concluding that they have obtained repentance unto life. How different is this from the language of scripture,—"I abhor myself, and repent in dust and ashes!"

5. The same remark, made at the outset in reference to the last statement, may be made respecting Mr. Morison's definition of Justification. It is an attempt to carry the analogy between a human and the divine court too far.—That God justifies as a judge is true, but we are not to suppose that he justifies, because, through Christ's atonement it is found that men were innocent, and acquitted, as sometimes occurs in human courts, in their own right. The analogy does not hold here; and we should think that whilst justification of sinners by God, may certainly be considered the act of God as the Judge, yet, as it is an act of free grace having so much of the paternal mercy and love in it, for Christ's sake, it may well be considered as also the act of a father.

Further, the Presbytery did not wish Mr. Morison to say that justification was