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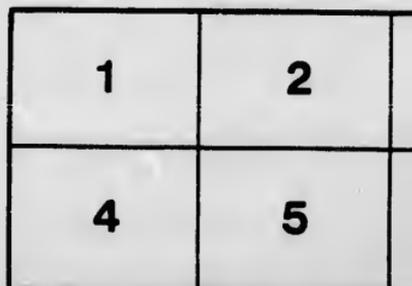
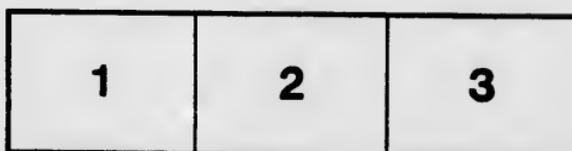
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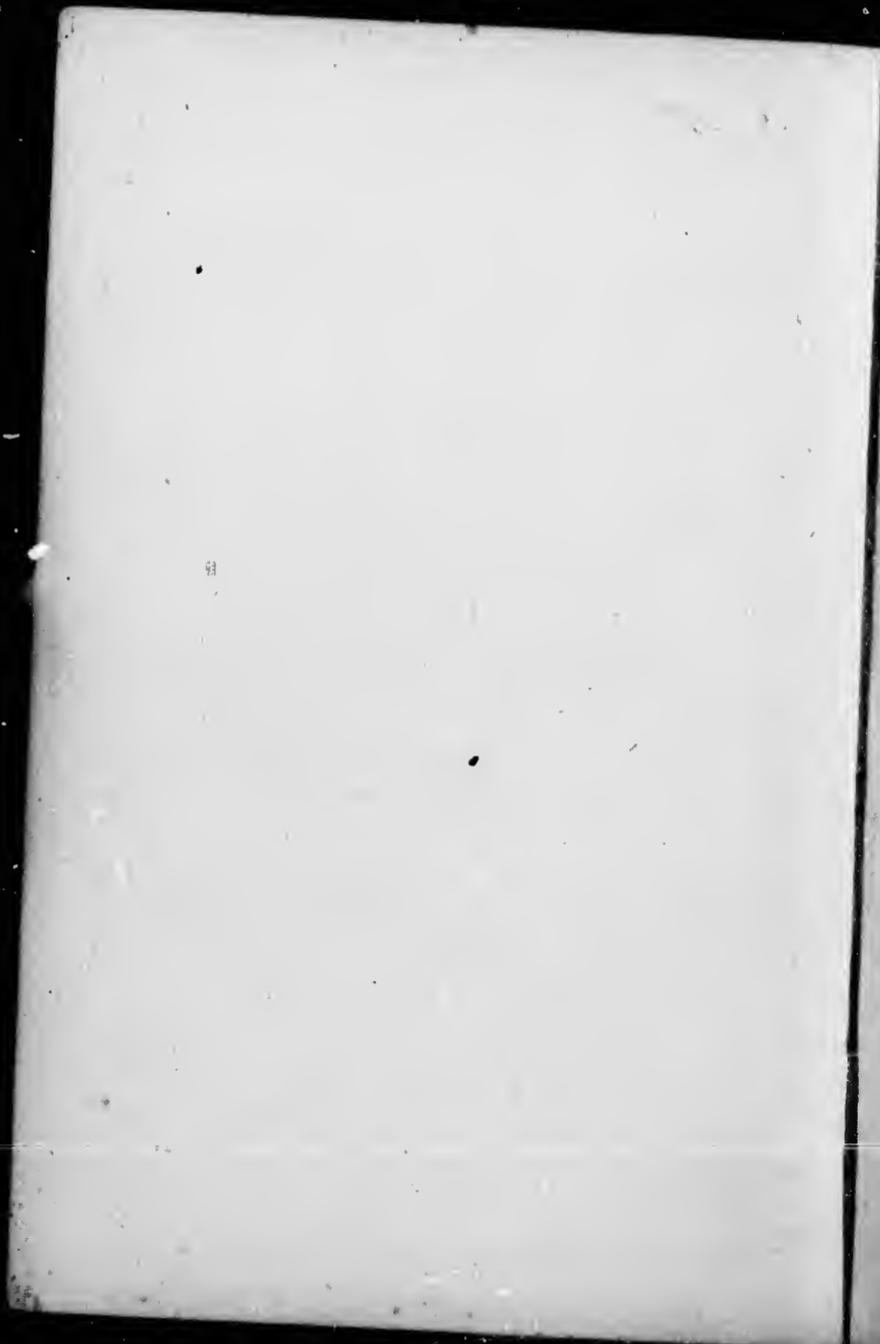
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THEOLOGICAL COMPEND:

CONTAINING

A SYSTEM OF DIVINITY,

OR A BRIEF VIEW OF THE

EVIDENCES, DOCTRINES, MORALS, AND INSTITUTIONS
OF CHRISTIANITY.

DESIGNED FOR THE BENEFIT OF FAMILIES, BIBLE CLASSES,
AND SUNDAY SCHOOLS.

BY THE REV. AMOS BINNEY,

OF THE NEW ENGLAND CONFERENCE.

I will show thee what is noted in the Scriptures of truth.--
DANIEL x. 21.

Search the Scriptures.—JOHN v. 39.

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PREFACE.

THIS little volume is of humble pretensions. It *aims* to lay the foundations of a firm belief in the Christian religion, and in particular to furnish young people with the chief grounds of their faith.

Compendiums of infidelity and false doctrine are circulating through every class of community, especially among our youth, and thousands are thereby being drawn into fatal snares.

Such hostile attempts should be met with publications calculated to fortify the youthful mind, by concise and plain statements of the principal arguments in favour of Christianity.

Many excellent treatises of this kind have already been published; yet it is obvious there is something wanting on this subject that is shorter, cheaper, and in a more familiar form.

With this view, the author's chief object has been to collect together, and compress in a narrow compass, the most forcible arguments which are to be found in our best writers, with such additional remarks of his own as might be found necessary.

To these writers this little work is, therefore, much indebted; and its author would here, once for all, tender to each of them his frank acknowledgments.

The work is designed principally for the instruction of youth; yet, considered as a kind of recapitulation of the evidences, doctrines, and

duties of Christianity, it may be found of some use to persons of a more mature age.

With this view, the matter is thrown into short, clear, and distinct sentences; an arrangement most convenient for the instruction of youth, best calculated to assist their memories, to make strong and durable impressions on their understandings, and to render the important truths of religion most easy to be comprehended and retained in their minds.

The great truths of religion are clearly and concisely stated, and properly arranged, so that their mutual connection and dependence may be readily seen, and, what is of more consequence, they are supported at every step by quotations from the unerring word of God.

To render the work still more entertaining and useful, the questions in the margin are very abundant; so that no important truth can well escape the attention and recollection of the student.

Finally, to induce, if possible, a greater relish for the Holy Scriptures in the youthful mind, several important statements, anecdotes, and other remarks are introduced, in the form of an appendix, to which special attention is invited.

In preparing this little volume, the divine assistance has been asked: in sending it abroad, the divine blessing is now implored.

May the Spirit of inspiration accept this feeble effort to manifest his glory and promote his cause.

A THEOLOGICAL COMPEND.

EVIDENCES OF CHRISTIANITY.

PRELIMINARY REMARKS.

SCRIPTURE is a word which, in its *primary sense*, signifies writing; any thing written. BIBLE is a word which signifies a book. THE Scriptures and THE Bible are so called by way of eminence, or distinction, because of all other writings and books these are the most important.

The Bible consists of two parts, called the Old and the New Testaments; that is, covenants, or, agreement.

The Old Testament is comprised of thirty-nine distinct books, seventeen of which are historical, five poetical, and the remaining seven prophetical.

These several books were written by different authors, at different periods of time, and were finally collected into one volume by EZRA, a famous Jewish high priest and scribe.

The order of this collection has respect to

What is the meaning of the word Scripture? Of the word Bible? Why are they called THE Scripture, &c.? Of how many parts does the Bible consist? How are they distinguished? What does Testament signify? Of what is the Old Testament composed? Were these books all written by one author? At the same time? Who collected them into one volume? What of their order?

the subjects on which the several books treat, rather than the period of their writing. The same may be said concerning the New Testament.

This collection of sacred books is sometimes called canonical, to distinguish them from another collection of books called the Apocrypha; that is books not admitted into the sacred canon, because not acknowledged as divine.

The Apocrypha contains much important truth, yet it is evident its authors were not divinely inspired; for, 1. They make no such claim; 2. The Jews never acknowledged them as such; 3. They are never quoted by Christ and his apostles; 4. The early Christians uniformly denounced them; 5. They neither agree with themselves, nor with the Holy Scriptures.

The Scriptures were originally written without any division into chapters, verses, or even distinct words, or punctuation.

This has since been done by an uninspired hand, for the purpose of facilitating the study of the Bible, though, in many instances, the author has not been so judicious as could be desired.

Very often the chapter breaks off in the midst of a narrative. If we stop with the chapter we shall lose the connection. See Isaiah viii. 22; ix. 1-7; ix. 21; x. 1-4. Gal. i. 23; ii. 1.

What is said of this collection? What is it sometimes called? Why? Apocrypha means what? Does it contain the truth? Is it inspired? How do you prove that it is not? Is the division of the Scriptures into chapters, &c., the work of inspiration? Is this division the most judicious? What is said of the chapters?

The division into verses is equally improper, and should not govern the sense at all, as this is often injured, if not destroyed by it. 1 Peter i. 4, 5.

The subscriptions annexed to the epistles of the New Testament are no part of inspiration, but were added by some grossly ignorant or wicked person; for they contradict both chronology and history.

The orthography of the New Testament sometimes differs from that of the Old. This is owing to the circumstance that the latter was first written in the Hebrew, and the former in the Greek.

The apparent imprecations found in 1 Cor. xvi. 22, and 2 Tim. iv. 14, and in many other parts of Scripture, especially the Psalms, are so many predictions, rather than anathemas, the imperative mood being put for the future tense, according to the Hebrew idiom.

The imperfections related of certain eminent Scripture characters, such as Noah's intoxication, Abraham's dissimulation, Jacob's lying, Aaron's idolatry, David's adultery and murder, Solomon's idolatry and lewdness, are merely stated as facts of history. They are recorded, not for our imitation, but for admonition. The

What is said of the verses? What of the subscriptions? Do you discover a difference between the orthography of the Old and New Testaments? How do you account for this? Repeat instances of apparent imprecations. What is said of these? What instances of imperfections in eminent Scripture characters do you discover? Why are they recorded?

record proves the disinterestedness and impartiality of the writers.

The destruction of the Egyptians, Canaanites, &c., are historical facts, recorded to show the perfection of the divine government. They were chastisements, and were no more inconsistent with the attribute of *mercy* than are pestilence and famine.

The apparent *indelicacies* of the Bible disappear when we consider the change in the use of language. Words which we consider immodest were not so formerly.

Thus we find the Scriptures have their difficulties. But these are by no means peculiar to them; all ancient writings are full of them.

These difficulties are generally in proportion to the antiquity of the writing; as the customs, manners, and language of mankind are constantly changing.

A little skill in the original language of the Scriptures, and in the times, occasions, and scope of the several books, as well as the customs of those countries which were the scenes of the transactions recorded will generally remove all difficulties.

Historical circumstances are an important help to the correct understanding of the sacred

What of the destruction of the Egyptians, &c.? What is said of apparent indelicacies? Have the Scriptures any difficulties? Are these peculiar to the Scriptures? To what are these difficulties proportioned? What is calculated to remove them? What is meant by historical circumstances?

writers. By these we mean the order, the title, the author, the date, and place of writing.

The consideration of the *scope* or design of any author will especially facilitate the study of the Bible.

The scope of an author is either *general* or *special*; that is, it either refers to the entire book, or to particular sections of it.

This general or special scope is sometimes mentioned by the writer. Thus Solomon, Prov. i. 1-6; St. John, chap. xx. 31; and St. Paul, of the Bible collectively, 2 Tim. iii. 16, 17.

Another important assistance is the consideration of the *context*, or the comparison of the preceding and subsequent parts of a discourse.

The context may comprise either one verse, a few verses, entire periods or sections, entire chapters, or whole books.

The comparison of *parallel passages* is another great help for interpreting Scripture. By these are meant those passages which bear some degree of resemblance in sentiment, language, or idiom.

Whenever a doctrine is manifest, either from the whole tenor of Scripture or from its scope, it must not be weakened or set aside by a few passages.

Of what benefit are they? What is meant by the scope of an author? Is a knowledge of this important? Is the scope ever mentioned by the author? Give some instances. What is said of the context? What of parallel passages? When a doctrine is manifest from the whole tenor of Scripture?

As every essential principle of religion is manifest from more than one text, no doctrine should be founded on a single text, or sentence.

When two passages appear to contradict each other, if the sense of one can be clearly ascertained, that may regulate our interpretation of the other.

An obscure, ambiguous, or figurative text must never be interpreted so as to make it contradict a plain one.

Figurative language, which had its rise in the first ages of mankind, was frequently employed by the sacred writers. Some knowledge of this is an important help in ascertaining the sense of Scripture.

The *metaphor*, of all the figures of speech, is that which is most frequently employed in Scripture, and in every language. See Matt. v. 13, 14; John x. 9; xv. 1, 5.

The *allegory*, which is a metaphor continued or extended, is another figure of Scripture use. See Psa. xviii.

The *hyperbole* consists in magnifying or diminishing an object beyond its natural bounds. It is of frequent occurrence in the Scripture. See Gen. xiii. 16; Deut. i. 28; Num. xiii. 33; John xxi. 25.

An *irony* is another figure used, in which

What is said of every essential principle of religion? When two passages appear to contradict? Of texts that are obscure? Figurative language? Metaphor? Instances. Allegory? Instances. Hyperbole? Instances. Irony?

one thing is spoken and another designed, in order to give the greater force and vehemence to the meaning. 1 Kings xviii. 27 ; xxii. 15 ; Job xii. 2.

The *synecdoche* where the whole is put for a part. As the *world* for the *Roman empire*, in Acts xxiv. 5 ; Rev. iii. 10. For the *earth*, 2 Pet. iii. 6 ; Rom. i. 8 ; 1 John v. 19.

Sometimes a *part* is put for the *whole*. As the *evening and morning* for the *entire day*, Gen. i. 5, 8, &c. The *soul* for the *entire man*, Acts xxvii. 37.

The word *hate*, when employed in reference to individuals or communities, frequently signifies nothing more than *less love*. Gen. xxix 30 ; Mal. i. 2, 3 ; Luke xiv. 26.

Events which will *certainly take place* are sometimes spoken of as *already realized*. Isa. ix. 6, &c.

TRANSLATIONS OF THE BIBLE.

The *translations* of the Scriptures into the different languages of men, both ancient and modern, are numerous.

To those who possess ability, means, and leisure of consulting them, they furnish very important assistance.

The translations most interesting to us are

Instances. Synecdoche? Instances. What of the word hate? Instances. Future events that are certain?

What is said of the translations of the Scriptures in points of number? Are these of any importance? What translations are most interesting to us?

those which have been executed in our vernacular tongue.

The earliest *English* translation of the Scriptures known to be extant was made by an unknown hand, near the close of the thirteenth century. This is still in *manuscript*.

The first *printed* edition of any part of the Bible in English, was of the New Testament, by William Tindale, in 1526.

The last English version of the entire Bible was executed under the direction of James I., king of England.

He appointed for this purpose fifty-four men of distinguished talents and piety. Only forty-seven of these actually engaged. This was in 1607, and in 1611 it was finished.

Of all modern versions, this, upon the whole, is considered the most accurate and faithful. Use has made it familiar, and time has rendered it sacred.

DIVINE REVELATION.

By *divine revelation* is meant a supernatural communication of truth from God to man. By *supernatural* is meant *beyond the light of nature, or reason*.

Revelation is distinguished into *oral* and *writ-*

What of the earliest English translation? Is this printed? When did the first printed copy appear? By whom? By whose direction was the last, or present English version executed? How did he effect this? When? What is said of this version in particular? What is meant by a divine revelation? How is revelation distinguished?

ten. By oral is meant *traditional*, or such as is transmitted by word of mouth from one age to another.

Such were the revelations made to the patriarchs ; and the longevity peculiar to the age served to preserve them from being corrupted.

These original truths were thus handed down to Moses, who, by the direction of God on Sinai, finally wrote them in five books, called the *Pentateuch*.

The leading facts of the Pentateuch are, the creation of the world ; of man ; primeval happiness ; his fall ; promise of a Saviour ; the deluge, preservation of a few ; Babel ; &c., &c.

These are all supported by the combined testimony of universal tradition, history, and modern science.

A large portion of what Moses records fell under his personal observation.

Of those facts which preceded his time, he had ample means of information, in the longevity of the ancients. Moses was cotemporary with the cotemporaries of Abraham ; Abraham with Noah ; and Noah with the cotemporaries of Adam.

In this way, under the divine guidance, the

What is meant by oral revelation ? Where is an instance ? Who finally wrote these revelations ? What are the leading facts of the Pentateuch ? How are these supported ? Was Moses a personal witness of what he relates ? How could he know concerning the facts that preceded him ? With whom was Moses cotemporary ? Abraham ? Noah ?

important facts of the antediluvian world were probably gathered by Moses.

Respecting those which took place prior to man's creation there must have been *direct* communication from God.

MODE OF REVELATION.

Respecting the particular *manner* of divine inspiration, there are two opinions extant.

1. That the Spirit of God inspired the *whole matter*; but that the writers were left to express themselves in their own words and phrases.

2. That every *thought* and *word* was suggested to them by the Spirit of God; and that the writers did nothing but write.

The doctrine taught in the Scriptures themselves favours the latter opinion. "The Holy Ghost by the mouth of David *spake*." "We'll *spake* the Holy Ghost by Esaias the prophet." "Holy men of old *spake* as they were moved by the Holy Ghost."

This view secures the Scriptures from all error, both as to the subjects spoken, and the manner of expressing them.

A *uniformity of style and manner* in the different writers was by no means *essential* to this kind of inspiration, which is called *plenary*; that is, full.

What of those facts which took place prior to man's creation? Is there more than one opinion concerning the manner of inspiration? What is the first? Second? What is the doctrine of Scripture on this subject? Repeat a few passages. What is this kind of inspiration called? Why? Is uniformity of style essential?

The *peculiar style* of each writer, instead of being removed, was probably enriched and appropriated to his own design by the Holy Ghost.

NECESSITY OF REVELATION.

All who believe in the infinite wisdom, power, and goodness of God, must admit the *possibility* of his revealing himself to men *in the manner he pleases*, and at the same time *convince and assure them* that such communication *is from himself*.

The *probability* of divine revelation appears, when we consider that mankind have in every age confessed their *need* of it.

Some of the wisest philosophers have expressed their *hopes* of such a revelation, while the more ignorant have given credit to *pretended* ones.

The *necessity* of this revelation is manifest from various considerations.

1. *Human opinions* are not a sufficient guide in judging of human conduct, as they are various and contradictory.

2. *Human reason* is insufficient; for among those who profess to be guided by it, some worship the true God, some his works, some their own works, and some no God at all.

What of the peculiar style of each writer in this case?

How does the possibility of revelation appear? Probability? What is said of some philosophers? Of others? How is the necessity of revelation manifest? Are not human opinions sufficient? Why not? Human reason? Why not?

3. The *law of God*, which is the only sufficient rule, can be known in no other way but by divine revelation.

4. The *moral condition of the ancient heathen* is proof of this necessity.

To this the sacred writers, considered merely as historians, bear testimony. Rom. 1. 21-31, &c., &c.

Heathen writers themselves testify that the greatest crimes were countenanced by the arguments and examples of their moralists and philosophers.

Infanticide, theft, and crimes, the detail of which modestly forbids, were not only tolerated, but even enjoined, by their legislators.

This would not have been, had not *public opinion* consented, and, in some measure, invited them.

Socrates made morality the only subject of his philosophy, yet he recommended divination, and was himself addicted to fornication.

Plato, the great disciple of *Socrates*, taught that to lie was honourable.

Cicero, as favourable a specimen of heathen excellence as can be found, pleads for fornication, commends, and at length practices suicide.

Cato, extolled as a perfect model of virtue,

What is the only sufficient rule of human conduct? How can this be known? What do you learn from the moral condition of the ancient heathen? What is the testimony of sacred writers on this subject? Heathen writers? What crimes were tolerated? What of public opinion? Of *Socrates*? *Plato*? *Cicero*? *Cato*?

was guilty of prostitution and drunkenness, advocated, and finally practised self-murder.

Such was the moral condition of the ancient heathen; from which we argue the necessity of something superior to the religion of nature.

5. The moral condition of *modern heathen* is farther proof of this necessity. The inhabitants of *Ceylon* worship devils.

The *Hindoos* acknowledge one supreme Being, but never worship him. Their writings encourage self-murder, human sacrifices, and the burning of widows, to an alarming extent.

The *Chinese* burn gold paper before their idols, supposing it will become money in another world, and help the departed spirits of the poor to pay their way to heaven.

The inhabitants of *Bengal* acknowledge three hundred and thirty millions of gods, among which are the monkey, the serpent, logs of wood, &c., &c. They believe that when a man dies he will rise again in the form of a cat, dog, worm, &c.

The inhabitants of *India* worship no God previous to their reception of Christianity.

Their impurity surpasses description. In slander and deception they are adepts. Their females are despised as soon as born; among some tribes immediately put to death.

They are never allowed an education, or cul-

What farther proof of this necessity? What of the inhabitants of *Ceylon*? *Hindoos*? *Chinese*? Inhabitants of *Bengal*? *India*? Their impurity, &c.? Females?

tivation of any kind. When the husband dies the wife is either buried alive or burns on the funeral pile

The *New-Zealanders* glory in war. They kill and eat their prisoners, and consider the Supreme Being as a great invisible man-eater.

In some parts they suspend themselves in the air by large hooks, thrust through their backs. Others cast themselves from a stage upon open knives inserted in packs of cotton.

Now it is the Bible alone which makes us to differ from all these nations. Without it we should soon be like them—ignorant, superstitious, impure, and cruel.

We prove this from the characters of those among us who have, as far as possible, extricated themselves from the influence of the Bible. See lives of Herbert, Hobbes, Bolingbroke, Hume, Rousseau, and Paine.

GENUINENESS AND AUTHENTICITY.

A *genuine* book is one that is written by its professed authors.

We have ocular demonstration that the Bible exists. It must have been written by some one; if not by those whose names it bears, it is difficult to know who did write it.

Wicked men would not be likely to produce

New Zealand? Some other parts? What makes us to differ from them? How do you prove this?

What is a genuine book? What is said of the existence of the Bible? Could not wicked men produce it?

a book like the Bible, which continually condemns them.

Good men could not be guilty of imposing their own works on the world as the work of God.

The records of the church uniformly declare that the prophets and apostles wrote the Scriptures. And the Christian church has the same evidence of the existence of her fathers that we have of the existence of our ancestors.

An *authentic* book is one in which matters of fact are related as they really happened.

The sacred writers repeatedly assert that they wrote by inspiration from God.

To prove the truth of their assertion, they pointed to their *miracles*, which were *publicly wrought*, and *universally acknowledged*, at the time, as *real*.

For this they also suffered every thing, even death itself. This they would not have done to support what they knew to be false.

THE EVIDENCES OF CHRISTIANITY.

These are usually considered of two classes, *external*, or historical, and *internal*.

To these some have added a third class, called *experimental*.

Good men? How do you prove that the Scriptures were written by the prophets and apostles? What evidence has the Christian church of the existence of her fathers? What is an authentic book? Do the sacred writers assert their inspiration? How did they attest the truth of their assertions? What farther evidence did they give?

Of how many classes are the evidences of Christianity? What are they called?

Christianity was introduced among men under very remarkable circumstances. Miracles were performed, and future events foretold, in attestation of its divine origin. These constitute the *historical evidence*.

When we examine the book itself, its truths, its doctrines, its spirit, we find it exactly such in its nature and tendency as we should expect a message from Jehovah to us would be. This is called the *internal evidence*.

And when we look at the *effects* which the Bible produces, wherever it is faithfully received, we find it answers the purposes for which it was sent. This is the *experimental evidence*.

These three kinds of evidence are entirely distinct in their nature, and may be illustrated as follows:

You have a substance which you suppose is phosphorus, because, in the first place, a boy, in whom you place confidence, brought it for you from the chemist's, who said it was phosphorus. This is the *historical evidence*.

In the second place you *examine*, and it looks like phosphorus; its colour, consistence, and form, all agree. This is the *internal evidence*.

In the third place you *try*. It burns with a most bright and vivid flame, &c. This is the *experimental evidence*.

What constitutes the historical evidence? Internal? Experimental? Are the three kinds distinct in their nature? What illustration is given? Give the historical evidence of the article—Internal—Experimental.

This last is the best of the three. No matter what grounds of doubt and hesitation there may be in regard to the first and second kinds of evidence, if the article prove its properties on trial.

If any one should say to you, "I suspect your messenger's honesty: he may have brought something else;" or, "This does not look exactly like phosphorus; it is too dark, or too hard;" your reply would be, "Sir, there can be no doubt: see how it burns!"

EXTERNAL OR HISTORICAL EVIDENCE.

I. MIRACLES. A miracle is an event varying from the established course of nature; wrought by the interposition of God himself, in attestation of some divine truth, or of the authority of some divine messenger or teacher. It is generally accompanied with a previous notice that it is performed according to the purpose and power of God.

He who has power to *establish* the laws of nature, can, by the same power, *suspend* them at pleasure. *Common* events are called *natural*. *Uncommon* events are called *miracles*.

It appears reasonable that a revelation from Deity should be supported by miracles. They are his *seal*, by which he proves his communications divine.

Which is the best? How many kinds are there of external evidence?

What is a miracle? Why should a divine revelation be supported by miracles? Can the miracles of the Bible be supported?

The miracles recorded in the Bible *are matters of fact*, capable of being proved by proper evidence, as any other historical facts are.

1. "These things were *not done in a corner*," but *publicly*, sometimes before thousands of witnesses. Instance the plagues of Egypt, and the destruction of Pharaoh's host, in the Old Testament; the conversion of water into wine, and the feeding of more than five thousand, in the New Testament.

2. They were *never disputed* by those among whom they were performed, who were surely the best judges: not so stupid as not to know when the dumb spake, the blind saw, and the dead were raised.

3. Their *number* was very great. The gospel history is full of them. Forty of Christ's miracles are narrated at large; and St. John informs us that he performed a great many of which there is no record.

4. Their *variety* is great. They were performed in behalf of the blind, deaf, dumb, maimed, sick, insane, dead, and through a series of years, so that they might be examined and re-examined, as many of them actually were.

5. They were performed by persons known to be poor, unlearned, of low condition, and destitute of great friends and powerful patrons.

Were they public or private? What instances are given? Were they not disputed at the time? Were those who beheld them proper judges? What is said of the number? Variety? Of those by whom they were performed?

6. They were declared beforehand, wrought, and appealed to; and that in the *presence* of the great and the noble of a learned age, who, consequently, were not easily deluded.

As, therefore, miracles, being very extraordinary events, require more than ordinary proof, so those of the Bible have this very strong and extra evidence.

MIRACLES IN THE OLD TESTAMENT.

The following are the principal miracles recorded in the old Testament:—

Translation of Enoch, Gen. v. 24.

General deluge, or flood, Gen vii.

Confusion of language, Gen, xi. 6–9.

Destruction of Sodom and Gomorrah, Genesis xix. 24–26.

Burning bush, Exod. iii. 2.

Moses' rod changed, Exod. iv. 3, 4.

Moses' hand made leprous, Exod. iv. 6, 7.

Aaron's rod changed, Exod. vii. 10–12.

The plagues inflicted on the Egyptians by Moses and Aaron :

1. Water turned into blood,
2. Frogs,
3. Lice,
4. Flies,
5. Murrain,
6. Biles and blains,

} From Exodus
vii. 19, to
ix. 12.

Were they declared beforehand? Why do miracles require extraordinary proof? Have they this proof?

How many miracles are found in the Old Testament? Repeat them in order, giving the text.

Naaman's leprosy transferred, 2 Kings v. 27.
 Iron made to swim, 2 Kings vi. 6.
 Syrians struck blind, 2 Kings vi. 15-17.
 Dead man revived, 2 Kings xiii. 21.
 Sun goes backward, 2 Kings xx. 6-11.
 Three Hebrews preserved, Dan. iii. 19-26
 Daniel preserved, Dan. vi. 16-24.
 Jonah delivered, Jonah ii. 10.

MIRACLES IN THE NEW TESTAMENT.

The following are the principal miracles recorded in the New Testament :—

Water turned into wine, John ii. 1-11.
 Son of a nobleman healed, John iv. 46-54.
 Demon cast out, Luke iv. 33-36.
 Another, Matt. ix. 32; Mark iii. 11; Luke xi. 14.
 Peter's wife's mother healed, Matt. viii.; Mark i.
 Multitudes healed, Matt. viii.; Mark i.
 All manner of diseases, Matt. iv. 23, 24; Mark v.
 Leper healed, Matt. viii. 2, 24-26; Mark i. 40-42.
 Paralytic healed, Matt. ix. 1-8; Luke v. 24-26.
 Impotent man healed, John v. 1-9.
 Withered hand, Matt. xii. 13; Luke vi. 6-10.
 Many healed, Luke vi. 17-19.
 Centurion's servant, Matt. viii. 5-13; Luke vii.
 Widow's son raised, Luke vii. 11-15.
 Tempest stilled, Matt. viii. 23; Mark iv. 37-39
 Legion cast out, Matt. viii. 29; Luke viii. 30-35.
 Bloody issue cured, Matt. ix. 20-25; Mark v.
 25-34.

How many in the New Testament? Repeat them in order, giving the text.

- Jairus's daughter, Matt. ix. 23-25, Luke viii
51-56.
- Blind men cured, Matt. ix. 29, 30.
- Power given to heal, Matt. x. 1 ; Mark iii. 15.
- Many sick healed, Matt. xiv. 34 ; Mark vi. 56.
- Five thousand fed, Matt. xiv. 15-21 ; John vi.
5-14.
- Syrophenician's daughter, Matt. xv. 22-28 ;
Mark vii. 24-30.
- Deaf and dumb healed, Mark vii. 32-35.
- Multitudes healed, Matt. xv. 30 ; Mark vii. 37.
- Four thousand fed, Matt. xv. 32-39 ; Mark viii.
- Transfiguration, Matt. xvii. 1-8 ; Mark ix. 2-8.
- Demoniac cured, Matt. 17, 14-18.
- Fish brings money, Matt. xvii. 27.
- Blind man cured, John ix.
- Infirm woman cured, Luke xiii. 10-13.
- Dropsy removed, Luke xiv. 1-4.
- Ten lepers cured, Luke xvii. 11-19.
- Lazarus raised, John xi. 43-46.
- Bartimeus cured, Matt. xx. 30-34.
- Many lame and blind healed, Matt. xxi. 14.
- Fig-tree destroyed, Matt. xxi. 19.
- Malchus' ear healed, Luke xxii. 51.
- Draught of fishes, Luke v. 4-9 ; John xxi. 6.
- Apostles speak in other tongues, Acts ii. 4.
- Peter cures a lame man, Acts iii. 1-11.
- Ananias and Sapphira, Acts v. 1-11.
- Prison doors opened, Acts v. 19.
- Saul's conversion, Acts ix. 1-18.
- Peter's deliverance, Acts xii. 4-11.
- Paul heals a cripple, Acts xiv. 8-10.

Prison doors opened, Acts xvi. 26.
 Several miracles by Paul, Acts xix. 11, 12.

RESURRECTION OF JESUS CHRIST.

The most remarkable of all miracles is the resurrection of Jesus Christ from the dead. It therefore is entitled to a distinct examination.

The following facts in the case are acknowledged by friends and foes :—

1. Jesus Christ frequently predicted the circumstances of his death. 2. He actually died. 3. Was buried. 4. Was missing from the tomb.

Now there are but three conceivable ways by which the body could be removed from the sepulchre. By his *enemies*, by his *friends*, or by *himself*, as he had predicted.

If by his *enemies*, their motive must have been to produce the body, and thereby confront the apostles, and convince them of fraud in their Master. But the body was *not* produced by them.

If by his *friends*, we cannot tell for what purpose. The dead body could not prove to them or others that he was risen ; but, on the contrary, be a standing and visible proof against them.

It is true his enemies reported that his friends had *stole him away*. Matt. xxviii. 1, 12–15. But

What is the most remarkable of all miracles? What facts are acknowledged by friends and foes? In how many ways could the body be removed? If by his enemies, what could be their motive? Was this effected? If by his friends, what absurdity. What did his enemies report? Where is this recorded?

when their report is examined it will appear false.

1. So manifestly improbable is the report, that Matthew, though he faithfully records the whole, does not offer a syllable to refute it.

2. The disciples were *few in number*, and destitute of *natural courage*.

They were generally dismayed and terrified at the fate of their Master.

Hence, when he was apprehended, they all forsook him and fled. Peter followed him afar off; and when accused of being a disciple, denied it three times with vehemence and oaths. Not one attended him in the judgment hall. And when he was crucified, the only persons that ventured to stand near his cross were his mother, with two or three other women, and St. John.

It is not therefore probable that they would be found at such a work, especially at such a *season*; for,

3. It was the occasion of the great festival, the *passover*, when Jerusalem was full of people. It is also said to have been a time of the full moon.

4. It is not probable that all the guard would fall asleep *at once*, especially as they were in the *open air*.

Will it bear examination? Does Matthew refute it? Why? Do the number and fortitude of the disciples favour the report? How did the fate of their Master affect them? Does the consideration of the season render the report favourable? What was the season? Would all the guard be likely to sleep at once?

5. If they were all asleep, they could not depose to any thing that passed mean time. Sleeping witnesses! They could not *know* that it was *stolen*; or, if it was, *by whom*.

6. It was certain death to Roman soldiers to be found sleeping upon guard. Hence, if they had been asleep, they would not have *voluntarily confessed* it.

7. If the report of these soldiers had been believed, the *rulers* would have punished them. This they never did.

8. If the soldiers had believed their own story, they ever after would have reproached the disciples with it. This they were never known to do.

If, therefore, the body could be removed in no other way, it must have been *by his own power*, as he had previously foretold.

The more *direct* evidence of this great miracle is contained in the following particulars:

1. There were eleven distinct appearances of Christ after his burial. These were at different hours of the day, at different places, and, on one occasion, to above five hundred persons.

2. He did not appear to them *silently*, but talked and ate with them, showed his hands and feet, made them handle him, &c.; held

Is it proper to admit sleeping witnesses? What law would serve to keep them awake? Does it appear that the rulers themselves believed this report? That the soldiers believed it? What then is the only alternative? Is there any evidence of this great miracle that is more direct? Relate the first particular. Second.

several long conversations with them, and at last ascended up to heaven in their sight.

3. The witnesses, being a class of unlearned and despised men, were unequal to the task of *imposition*.

4. They were by no means *credulous*, but slow to believe in the resurrection of their Master.

5. There is a most remarkable change in the disposition and conduct of the disciples; from being the most timid of men, they suddenly became courageous and undaunted.

They boldly preach that very Jesus whom but a short time before, they had deserted in the greatest distress, and that, too, in the synagogues of Jerusalem, where he was crucified only three days before.

And, although his crucifixion was fresh before their eyes, and they had reason to expect a similar fate, they still avow his resurrection.

6. The *Lord's supper* was instituted as a perpetual memorial of his death, and the festival of the *Lord's day* to commemorate his resurrection.

These memorials were instituted *at the very time* when the circumstances to which they relate took place, and have been observed in the Christian world ever since.

The resurrection of our Lord is thus established, and is proof sufficient of his divine mission.

Third particular. Fourth. Fifth. How do you prove this change in the disciples? What of the Lord's supper and Lord's day? At what time were these instituted? Have they never been abandoned?

The Saviour often appealed to his resurrection as the grand proof of his being sent from heaven ; and his disciples constantly referred to it as the foundation of their faith.

Finally, this great event contains in itself the evidence both of miracle and prophecy. The prophecies herein completed are recorded in Psalm xvi. 10 ; John ii. 19, 22.

HISTORICAL EVIDENCE, CONTINUED.

II. PROPHECY is a miracle of knowledge, a declaration of something future, beyond the power of human sagacity to calculate.

The prophecies of the Bible form a regular system, and may be classified as follows, namely :—

1. Prophecies relating to the Jewish nation.
2. Those which relate to other nations and empires.
3. Those which relate to the Messiah.
4. Those delivered by Jesus Christ and his apostles.

I. Prophecies relating to the *Jewish nation*.

1. Concerning the *posterity of Abraham*
Prophecy: Gen. xii. 1-3 ; xiii. 16 ; xv. 5 ; xvii. 2, 4-6 ; xxii. 17 ; xxviii. 14 ; xxxii. 12 ; xxxv. 11 ; xlvi. 3.

Did the Saviour ever appeal to his resurrection? Why? What account did his disciples make of it? What does this great event contain in itself? What prophecies are herein completed?

What is the second kind of external evidence? What is prophecy? How may the prophecies be classified? Repeat some concerning the posterity of Abraham.

Fulfilment, as respects the Jews alone : Exod. v. 7-12 ; Num. xxiii. 10 ; Deut. i. 10 ; Heb. vi. 12-15.

In less than five hundred years after the first of these predictions the number of the Israelites alone amounted to six hundred thousand men, besides women and children.

2. Concerning *Ishmael*. Compare Gen. xvi. 10-12 ; xvii. 20 ; xxv. 12-18. From him descended the various tribes of *Arabs*, whose *numbers* and *manner of living* have ever since been a *verification* of the texts.

3. Concerning the *Jews*. Deut. xxviii.

Fulfilment, in three particulars :

(1) Their *subjection*, by Shishak, king of Egypt ; Chalmanezzer, king of Assyria ; Nebuchadnezzar, and several others.

(2) Their *famines* six hundred years after Moses, among the *Israelites*. Again, nine hundred years after, among the Jews. And, finally fifteen hundred years after.

(3) Their *reduction*, witnessed by all nations where they have been dispersed. Yet they continue a separate people, and have become "a by-word among all nations."

4. *Josiah* is announced by name, three hundred sixty-one years before the event. 1 Kings xiii. 2.

Fulfilment, 2 Kings xxiii. 15-20.

5. The *present state* of the people of Israel foretold by Hosea, ix. 17.

Their fulfilment. Concerning *Ishmael*. The Jews. How is this prophecy fulfilled? What concerning *Josiah*? Who prophesied of *Israel's present state*?

II. Prophecies relating to *other nations*.

1. Concerning the city of *Tyre*. Ezek. xxvi.
2. Concerning *Egypt*. Isa. xix; Jer. xliii. 8-13; xlv; Ezek. xxix. 10-15. xxx. 6-13.
3. *Ethiopia*. Isa. xviii. 1-6; xx. 3-5; xliii. 3; Ezek. xxx. 4.
4. *Nineveh*. Nahum i. 8, 9; ii. 8-13; iii. 17.
5. *Babylon*. Isa. xiii.; xlv. 27; Jer. li.
6. The four great empires of antiquity, the *Babylonian, Persian, Grecian, and Roman*.
Prophecies: Dan. ii. 37-45; vii.; viii. All history shows the *literal* fulfilment of the above.

III. Prophecies relating to the *Messiah*.

1. *That he should come*.
Prophecy: Gen. iii. 15; xxii. 18; xii. 3; xxvi. 4; Isa. xl. 3-5; Haggai ii. 7.
Fulfilment: Gal. iv. 4; Rom. xvi. 20; 1 John iii. 8; Rev. xii. 9; Heb. ii. 14; Luke ii. 10.
2. *The time when he should come*.
Prophecy: Gen. xlix. 10; Dan. ix. 23-25.
Fulfilment: Compare Luke ii. 1-7; Matt. xxii. 20, 21. For the expectation of the *Jews*, see Matt. ii. 1-10; Mark xv. 43; Luke ii. 25, 38; John i. 19-45.
3. *From whom he was to descend*.
Prophecy: Gen. iii. 15; xii. 3; xviii. 18;

Repeat the prophecy concerning Tyre. Egypt. Ethiopia. Nineveh. Babylon. The four great empires. What shows their literal fulfilment? What prophecy relates to the coming of the Messiah? Fulfilment. The time of his coming? Fulfilment. From whom he was to descend?

xxvi. 4; xxviii. 14; xlix. 10; Isa. xi. 1; Psa. lxxxix. 4, 27; cxxxii. 11; Isa. ix. 6, 7; Jer. xxiii. 5; xxxiii. 20, 21.

Fulfilment: Gal. iv. 4; Acts iii. 25; Matt. i. 1; Heb. vii. 14; Rom. xv. 12; John vii. 42. Acts ii. 30; xiii. 23; Luke i. 32.

4. *To be born of a virgin.*

Prophecy: Isa. vii. 14.

Fulfilment: Matt. i. 22-25 Luke i. 26-35.

5. *The place of his birth.*

Prophecy: Micah v. 2.

Fulfilment: Luke ii. 4-6

6. *Concerning his forerunner.*

Prophecy: Mal. iii. 1; iv. 5.

Fulfilment: Matt. iii. 1; Luke vii. 27.

7. *Was to preach first in Galilee.*

Prophecy: Isa. ix. 1, 2.

Fulfilment: Matt. iv. 12-16

8. *Was to perform miracles.*

Prophecy: Isa. xxxv. 5, 6.

Fulfilment: Matt. xi. 4, 5.

9. *His entry into Jerusalem.*

Prophecy: Zech. ix. 9.

Fulfilment: Matt. xxi. 7-10

10. *Circumstances of suffering and death.*

(1) *Prophecy*. Isa. liii. 3; Psa. xli. 9; Iv. 12-14; Zech. xi. 12, 13.

Fulfilment. Of whom to be born? *Fulfilment*. Place of his birth? *Fulfilment*. His forerunner? *Fulfilment*. Place of his first preaching? *Fulfilment*. His Miracles? *Fulfilment*. His entry into Jerusalem? *Fulfilment*. Circumstances of his suffering and death? *Fulfilment*.

Fulfilment : Luke ix. 58 ; 2 Cor. viii. 9 ; John xi. 35 ; Matt. xxvi. 14-16 ; xxvii. 3.

(2) *Prophecy* : Isa. i. 6 ; liii. 5-8.

Fulfilment : Matt. xxvii. 30 ; Mark xv. 19 ; Luke xxiii. 34 ; John xix. 1, 2 ; 1 Peter ii. 23, 24.

(3) *Prophecy* : Psa. xxii. 7-12.

Fulfilment : Matt xxvii. 39, etc. ; Mark xv. 31, etc. ; Luke xxiii. 35, etc.

(4) *Prophecy* : Psa. lxix. 21 ; xii. 7, 8.

Fulfilment : Matt. xxvii. 48 ; Mark xv. 36 ; John xix. 23-29.

(5) *Prophecy* : Psa. xxxiv. 20 ; Zech. xii. 10.

Fulfilment : John xix. 32, 33.

(6) *Prophecy* : Isa. liii. 9.

Fulfilment : Matt. xxvii.

11. *Resurrection and ascension.*

Prophecy : Psa. xvi. 9, 10 ; lxxviii. 18 ; Isa. liii. 10. By Christ himself : Mark viii. 31 ; x. 34 ; John ii. 19, 21 ; x. 17, 18.

Fulfilment : Acts i. 3 ; ii. 31 ; xiii. 35 ; Matt. xxviii. 5, 6 ; Luke xxiv. 5, 6, 51 ; Mark xvi. 19 ; 1 Cor. xv. 4 ; 1 Tim. iii. 16 ; Heb. vi. 20 ; 1 Pet. iii. 22.

12. *Was to send the Holy Spirit.*

Prophecy : Joel ii. 28. By Christ himself : John vii. 38 ; xiv. 16 ; xv. 26 ; xvi. 7, 13.

Fulfilment : Acts ii. 1-4 ; iv. 31 ; viii. 17 ; x. 44.

Repeat the six clauses in order. Resurrection and ascension. Fulfilment. The sending of the Holy Spirit. Fulfilment.

13. *Salvation only through Christ.*

Prophecy: Zech. xiii. 1; Mal. iv. 2; Isa. liii. 11; lix. 20; xxviii. 16; Psa. cxviii. 19-22.

Fulfilment: John iii. 16; xvii. 3; Luke xxiv. 17; 1 Thess. v. 9; Acts x. 43; xiii. 38, 39; iv. 11, 12.

14. *Importance of faith in him.*

Prophecy: Psa. ii. 12.

Fulfilment: John iii. 18; Heb. ii. 3; x. 26-29; 2 Thess. i. 7-10.

IV. *Prophecies by Christ and his apostles.*

1. Christ foretells the circumstances of his own death: Matt. xvi. 21; Mark x. 33; Matt. xx. 18, 19; xxvi. 23, 31.

2. *Resurrection*: Matt. xvi. 21; xxvi. 32; xxviii.

3. *Descent of the Holy Spirit*: Luke xxiv. 49.

Fulfilment: Acts ii.

4. *Destruction of Jerusalem, with all its preceding signs and concomitant circumstances*: Matt. xxiv. 1-23; Mark xiii. 1-23; Luke xxi. 5-24.

The very generation that heard the predictions lived to be the miserable witnesses of their accomplishment.

His salvation. Fulfilment. Importance of faith in Him. Fulfilment. Repeat Christ's prophecies concerning his own death. Resurrection. Descent of the Holy Spirit. Fulfilment. Destruction of Jerusalem. Fulfilment.

EXTERNAL EVIDENCE, CONTINUED.

III. *The wonderful preservation of the Scriptures* is farther external evidence of their heavenly origin.

The Jews, from the beginning, have preserved the Old Testament with sacred diligence.

A particular tribe was even consecrated to this express purpose.

Besides the copies in use, extra copies were carefully kept in the archives of the temple, to which no person was admitted.

The manuscripts were transcribed with great caution and exactness. The alteration of a letter would condemn the copy.

The whole of the Old Testament was translated from its Hebrew and Chaldee into Greek, at Alexandria, nearly three hundred years before the Christian era. This translation is called the *Septuagint*, and is still extant.

The Samaritan Pentateuch, still extant, is also very ancient, and agrees essentially with that of the Jews.

When we consider the enmity between the Jews and Samaritans, this agreement of their copies is a strong confirmation of their genuineness.

What is a third kind of external evidence? What have the Jews done to preserve the Old Testament? What is said of extra copies? The manuscripts? When and where was the Old Testament first translated into Greek? What is this translation called? What has become of this? What is said of the Samaritan Pentateuch? Do the Samaritan and Jewish copies agree? What does this prove?

There is scarcely a passage of the New Testament which is not quoted by the *fathers*, and by other writers of the first three centuries.

The primitive Christians were divided into different sects. These would, of course, prevent each other from making any alteration in the text.

Observe the wakeful jealousy between the Jews and Samaritans; between the Essenes, Sadducees, and Pharisees, and different Christian sects in all ages.

It would not be possible for a Calvinist, or a Baptist, or a Methodist, or a Unitarian, to alter the Bible in the least to suit his sect, without being detected and exposed.

Copies of the New Testament were early distributed in various parts of the world. Many of these manuscripts are still extant, and essentially agree with each other.

During the first and second centuries, as was predicted, false Christs, false gospels, and false epistles everywhere abounded. These were all of short existence.

While millions of learned volumes, which promised immortality to their authors, have sunk into oblivion, the Bible has survived even

What is said of the fathers, &c.? Of the primitive Christians? How did the existence of different sects tend to preserve the original text? Is it so at the present day? What of the different copies of the New Testament that were early distributed? What predictions were to take place during the second and third centuries? Of what duration were they? What contrast between the Bible and all the other learned volumes?

against opposition such as no other book ever knew.

The loftest pretensions of learning, science, and philosophy; the most malignant arts of wit, satire, and scurrility, have been employed against the Bible in vain.

Thousands of times it has been condemned, banished, burned. Still it survives, and will survive the dissolution of worlds.

INTERNAL EVIDENCE.

This kind of evidence is found in the contents of the Bible itself. Such evidence should be examined with great caution: for if the book is really from God it should be received, whatever it may be found to contain.

1. Consider *the harmony of its several parts*. The Bible is more properly a *library* than a *book*. It consists of several distinct books bound up together.

It was written by at least fifty different men, of different variety of talents, genius, and learning, in various parts of the earth, without concert, and in different periods of time, occupying a space between the extremes of fifteen hundred years. And yet an entire harmony of

What has been employed against the Bible? What farther ill-treatment of it? What success has this opposition had?

In what does the internal evidence of the Bible consist? How should we examine such evidence? Why? What is the first evidence of this kind? What is said of the different writers, &c., of the Bible? Is this their agreement anything peculiar?

sentiment pervades the whole. How unlike all other writings in this respect!

2. *The simplicity of its whole design.* It has one simple and single object, from the beginning to the end—a *history of the redemption of our race by Jesus Christ.*

This *uniform object* is the more remarkable when we consider the great number of writers and the distance between the periods in which they wrote.

In one of the very first chapters of the Bible the coming of the Saviour is foretold. And from that time sacred history marks out and follows the line of succession which conducts to Christ.

At the time the Israelites were in Egypt many other nations existed, at least in embryo, whose history is far more important, in every respect but one, than is the history of the Jews.

There were the Egyptians, the Assyrians, and the Persians. The sacred history neglects them all, and confines its whole attention to a body of Egyptian slaves; and why? Because among these slaves there is *the ancestor of the coming Messiah.*

And it is remarkable how large a number of the individuals whose lives are given in the

What is the second kind of evidence? What is this uniform design? What renders this remarkable? What is said of the Saviour's coming? What of other nations while the Israelites were in Egypt? What nations were they? Does sacred history make any distinction? Why? What farther remarkable?

Old Testament were the ancestors of Christ, and how steadily these kept in view his future coming.

The numerous *sacrifices* among the Jews were all instituted, and uniformly observed, with the same simple design—to familiarize the minds of men to the idea of *something more than penitence to atone for sin*. They all point to *Christ*.

The nation from which the promised Saviour is to come is followed in its various difficulties and adventures, until it becomes finally established in the country where the Messiah is to appear, and then it is left.

There could be no stronger proof that the Bible has the history of Christ for its one great object.

3. The *Bible* is in *harmony* with the *light of nature*. This is a fundamental point, and should be well observed.

The Bible is not the *only* source of religious knowledge. Nature and Providence have a voice on this subject. Psalm xix.

The light of nature, however, when compared with that of revelation, is like the light of the moon, or a star, when compared with that of the sun.

What design is found in the Jewish sacrifices? To whom do the point? What of the nation from whom the Messiah was to come? What does all this prove? What is the third kind of evidence? What is said of this? What other source is there of religious knowledge? What scripture proves this? How may the different lights be compared?

The Bible never eclipses inferior lights, except by its superior lustre. Instead of closing our eyes to the manifestations of God, as given us in nature, it makes us see them more clearly.

All nature exhibits the Author of our being as *most benevolent in his character*. The Bible corresponds—"God is *love*."

All nature represents him as *most decided and efficient in his government*; frowning upon sin with an awful severity of judgment. The Bible corresponds—"God is a *consuming fire*."

"The Lord reigneth, let the earth *rejoice*."

"The Lord reigneth, let the people *tremble*."
Psa. xcvi. 1; xcix. 1.

Thus the Bible reveals the same principles of moral government that are revealed by nature, only in a stronger light.

And, *in addition*, it discloses other truths, still more valuable to us. It teaches us that *God is holy*, that *man is immortal*, that *sin is an infinite evil*, &c.

EXPERIMENTAL EVIDENCE.

This kind of evidence is the most convincing of all. It is found in *its moral power over the human heart*. The Bible is known by its *fruits*.

Does the Bible oppose or aid the light of nature? In what instance do nature and the Bible correspond? Another? What texts of Scripture illustrate these two doctrines? How does the Bible differ from nature as to the principles of moral government? Does the Bible disclose any important truths that nature does not? What is the third class of evidence? In what does it consist? Of what importance is it?

To illustrate: Suppose a dreadful plague should break out in the city of New York, and spread throughout the United States, carrying consternation and death into thousands of families.

After raging for several months, intelligence is brought from China of a certain plant that has there been found, and proved to be a remedy for this disease.

Our Government concludes to send a ship for a supply of the article: and our citizens everywhere are waiting with anxiety the ship's return; at length she arrives, and the article is in full circulation.

Now, the question is, what will interest our people most? Will it be an examination of the evidence there may be that the ship has actually been to China, or that her lading consists of the identical article for which she was sent? Will they not be more anxious to know whether this *medicine will cure?*

Suppose an individual interested in the continuance of the disease should pronounce it all an imposition. "Stop," he might say, "how do you know that this is a real remedy? That ship never came from China. The officers and crew have united in a deception. Examine her papers, and you will find it a delusion."

Now, would the mass be influenced by such objections? No. Their reply would be, "We leave all this with the few official agents by

What illustration is given?

whom the ship has been employed. At present we have no time to inquire into these matters. This medicine *has cured thousands*. It is *now curing thousands more*. Nay, *we were sick, and it has cured us*. Our neighbours and friends are dying, and *there is nothing else to try.*"

Thus we rely upon the evidence *we have*. It is *direct*. It is *sufficient*. We have reason to believe the medicine will cure. This would be the substance of their reply, and they who would be saved from sin should do the same.

Wherever we open the sacred volume we find some direction, which, if properly observed, would make us good citizens, good neighbours, good friends, and good men.

Wherever it *has been* received, and obeyed, the most beneficial effects have followed.

Every nation of every age through which it has descended to us, has been blessed by it.

The brightest spots upon the globe, in every view, intellectual, social, civil, moral, and religious, have ever been those where the Bible has been most honoured and obeyed.

Wherever Christian missionaries have gone, the most barbarous nations have become civilized and saved.

The ancient inhabitants of Germany, Hungary, Denmark, Sweden, Britain, and Ireland,

In examining this subject how should we proceed, if we would be saved? What useful directions does the Bible contain? Has this been realized where the Bible has been received? What is said of every nation, &c.? Which are the brightest spots on the globe? Of what benefit have Christian missionaries been?

as also those of North and South America, the East and West Indies, Greenland, South and West Africa, &c., are all illustrious monuments of the blessed effects of the Bible.

Another effect which the Scriptures produce wherever they are duly respected is, resignation and peace in view of death. *This is an honest hour!*

While the most noted *unbelievers* often renounce their systems of infidelity, and thereby show their *insincerity*, the *Christian believer is more than ever attached to the book that reveals to him eternal life.*

Another manifestation of the good effects of the Bible is the treatment it receives from immoral men

Where do we hear the Bible contemned, and its authority spurned? It is among the ignorant and vicious.

Where does it receive unmeasured insult and scorn, but in gambling houses, tippling houses, and other vile places?

Who are they that sneer about the indelicacies of the Bible, but those whose imagination and heart are found disposed to such things?

The Bible is not unchaste, but a consuming

What monuments exist of the good effects of the Bible? What effect does it produce in view of death? What contrast between the believer and unbeliever? What other proof of the good effects of the Bible? Where do we hear the Bible contemned? Where does it receive insult, &c.? Who sneer about its indelicacies? Is the Bible unchaste?

fire to all iniquity. This is the true reason why unjust, profane, and impure men complain of it.

As therefore the difficulty with unbelievers is one of the *heart*, not of the *intellect*, never be inclined to dispute with them about the evidences of Christianity.

In examining the subject of its evidences ourselves we should, first of all, ask the question, "Am I willing to become all that Christianity requires, provided it can be proved to be from heaven?" Whoever can answer this question in the affirmative will find every obstruction to the fullest faith removed. John vii. 17.

Our confidence in the truths of revealed religion is almost exactly proportioned to the fidelity with which we *do our duty*.

If we lay aside our duties, darkness and doubt will be our experience. *Return to duty*, and light for the intellect, and peace for the heart, will come back together.

Finally, there is not, in all the world, a particle of evidence against the claim of the Scriptures to divine inspiration.

"What none can prove a forgery may be true?
What none but bad men wish exploded must."

Why do the wicked complain of it? Should we be inclined to dispute with unbelievers? Why? In examining the evidences of Christianity, what question should be asked? What would be the result? Should we consent? To what is our confidence in the Bible proportioned? What is the result of neglecting duty? Of returning to it? Is there any evidence against the Scriptural claim to divine inspiration? What says the poet

DOCTRINES OF CHRISTIANITY.

EXISTENCE OF GOD.

The Divine authority of the Scriptures having been established, we will next examine them in reference to the doctrines they contain.

The doctrine which the first sentence of the Bible unfolds is, that *there is a God, the Creator* of all things. Gen. i. 1.

The belief of this doctrine is the first and fundamental principle of all true religion, and therefore demands our earliest consideration. Heb. xi. 6.

The inspired writers assume this doctrine as a truth known and admitted. Hence they do not enter into any formal proof of it.

The existence of God is proved by our own existence, and the existence of what is seen around us, as well as from what the Scriptures declare.

All things which are seen began to exist. Now, they either created themselves, came into existence by mere chance, or were created by some other being.

But self-creation is a contradiction, for it supposes that a being can act before it exists, or that an effect is the cause of itself.

With what purposes should we next examine the Scriptures? What doctrine is first taught? Do the inspired writers enter into any formality in teaching this doctrine? Why? How is the existence of God proved, aside from the Scriptures? What is said of that existence? Of self-creation?

Creation by chance is absurd ; for to say that a thing is produced, and yet that there is no cause of its production, is to say that something is effected when it is effected by nothing ; that is, not effected at all.

All things, then, which do appear, must have been created by some other Being—*that Being is God.*

The *design*, also, discoverable in the constitution, harmony, and government of the visible universe, proves the being of God.

The marks of design are too obvious to be denied. Design implies a designer ; and the designer must exist prior to the things designed. *This Designer is called God.*

The works of creation prove the existence of God. Gen. i. 1 ; Psa. xix. 1 ; xcv. 3, 4 ; c. 3 ; Isaiah xl. 12-31 ; Zech. xii. 1 ; Acts xvii. 24 ; Rom. i. 20 ; Heb. iii. 4.

This doctrine has further evidence of its truth in what are called the events of providence. Exod. v. 21 ; vii. 12 ; viii. 16, 22 ; xiv. 13, 29 ; xviii 9-11 ; xx. 18-22 ; xxix. 46 ; Psa. ix. 16 ; Deut. iv. 32-39.

The name of God signifies the good Being and is applicable, in a subordinate sense, to other beings. Deut. x. 17 ; Psa. xcvi. 7 ; 1 Cor. viii. 5 ; Isa. xli. 23 ; John x. 35.

This name, however, is given to the Author

Creation by chance? What then? What of design? Marks of design? Of works of creation? Texts. Of Providence? Texts. What does the term God signify? Is it applicable to other beings?

of our existence by way of *eminence*, and he only is entitled to the name. Deut. vi. 4; 1 Cor. viii. 4-6.

The most *appropriate* name of God, however, is *Jehovah*, which is not an accidental term, but a *name of revelation*, adopted by God himself, to express the mystery of his nature. Ex. vi. 3; Psa. lxxxiii. 18; Isa. xxvi. 4.

This name denotes the eternal existence of God. And the ancient Hebrews had it in such reverence that they did not pronounce it. Rev. 1. 8; iv. 8; xi. 17.

All who believe in the existence of God are called *Theists* while those who deny this doctrine are called *Atheists*.

Atheism is a credulity of the greatest kind equally degrading to the understanding and to the heart. Psa. xiv. 1; x. 4; lxxxii. 5; Job xxi. 14, 15.

ATTRIBUTES OF GOD.

The attributes of God are the several qualities, or perfections of the divine nature; or, in other words, the different parts of his character.

These are called attributes, because God attributes them to himself. They are sometimes

Who *alone* is entitled to it? What of the name *Jehovah*? What does it denote? What did the ancient Hebrews think of it? What are those called who believe this doctrine? Those who deny it? What of *Atheism*.

What are the attributes of God? Why so called?

called perfections, being the several representations of that one *perfection, which is himself*.

These attributes, or perfections of God, are divided into two classes, *natural* and *moral*.

The natural attributes are those qualities which do not immediately include the idea of moral action.

The moral attributes are those which give character to all his perfections, and render him infinitely lovely.

As to the *nature* or *substance* of the Deity, the testimony of scripture is most definite. John iv. 24 ; 2 Cor. iii. 17.

1. His *unity* stands first among his natural attributes. *God is one*. Deut. vi. 4 ; iv. 35 ; Psa. lxxxvi. 10 ; Eph. iv. 6 ; 1 Cor. viii. 4.

Polytheism, or the doctrine which teaches a plurality of gods, is a most dangerous error. It prevails generally in most parts of the pagan world.

2. *Eternity*, or *underived existence*. Exod. iii. 13, 14 ; Deut. xxxiii. 27 ; xxxii. 40 ; Psa. xc. 2 ; cii. 12, 24 ; cxxxv. 13 ; cxlv. 13 ; Isa. xlv. 6 ; xlviii. 12 ; lvii. 15 ; lxiii. 16 ; Mal. iii. 6 ; James i. 17 ; Rev. i. 4 ; Rom. i. 20 ; 1 Tim. i. 17.

3. *Omnipresence*, or *ubiquity*. 1 Kings viii. 27 ; Psa. cxxxix. 7-12 ; Jer. xxiii. 23, 24 ; Eph.

Why called perfections? How many classes are there? What are they? The natural? Moral? What is said of the nature of Deity? His unity? Polytheism? Eternity? Omnipresence?

i. 23. "Tell me *where God is not*," said a child to an infidel, "and I will tell you *where he is*."

4. *Omniscience*: Psa. xi. 4; xxxiii. 13, 14; cxxxix. 1; cxlvii. 5; Job xxxvii. 16; xxi. 22; xxviii. 24; 2 Chron. xvi. 9; Isa. xl. 13-28; xlii. 9; Prov. xv. 3; Dan. ii. 22; John xxi. 17; Acts xv. 18; Rom. xi. 33; Heb. iv. 13; 1 John iii. 20.

This attribute is supposed to include what has been called the *foreknowledge* of God. This term, however, is absurd; as it can be applicable only to *human* knowledge.

Whatever Jehovah knows he knows as it *is*, and not as it *will be*; for whatever is *past* or *future* with us, must be *present* with him.

The mere knowledge of God influences nothing, nor changes the nature of things in any wise; for the plain reason, that *it is knowledge and not influence*.

Some actions are *necessary*, and others are *free*; as such they are known of God. Had any thing been otherwise than it is, the knowledge of it would have been otherwise.

Man is ignorant of what is going on at a distance, but God knows, for *he is there*. Man knows not the time of his death, because it is future; but God knows, because that time *with him* is present.

Omniscience? Foreknowledge? Is this a proper term? What is said of the divine knowledge? Has His knowledge any influence on our actions? What of necessity and free actions? Difference between divine and human knowledge?

5. *Omnipotence.* Gen. xvii. 1 ; Job xxvi. ; Jer. xxvii. 5 ; Isa. xxvi. 4 ; lxvi. 1, 2 ; Dan. iv. 35 ; Matt. xix. 26 ; Acts xvii. 22 ; xxvi. 8 ; 1 Cor. vi. 14 ; Gal. iii. 20 ; Eph. iii. 24-28 ; Phil. iii. 21 ; Heb. i. 3 ; Rev. i. 8 ; xix. 6.

This attribute is represented in a variety of ways, for the twofold purpose of awing and controlling the wicked, and of affording strength and consolation to the righteous.

6. *Immutability.* This attribute is indicated in his august and awful title, "*I am.*" Exod. iii. 14 ; vi. 3. Also in various parts of Scripture. Mal. iii. 6 ; James i. 17 ; Num. xxiii. 19 ; Psa. cii. 26, 27 ; Rom. xi. 29 ; 1 Sam. xv. 29.

His immutability is also inferred from the general order of nature ; the revolution of the heavenly bodies ; the succession of seasons ; the laws of animal and vegetable production ; and the perpetuation of every species of being,

This attribute is not to be so interpreted as to signify that his *operations* admit of no change. or contrariety, under any circumstances whatever. Exod. xxxii. 14 ; Ezek. xviii. 20-30.

He creates and he destroys ; he loves and he hates, &c. These are the proofs, not of change in God, but of unchanging *principles*.

His immutability qualifies him as the Supreme Ruler of all, as all things in the kingdoms of nature and grace are governed by *fixed laws*.

Omnipotence? How is this attribute represented? For what purpose? Immutability? From what is this attribute inferred? How should it be interpreted? How proved? How does God govern all things?

Were it otherwise, there would be no security for any thing.

This attribute in God is the grand source of terror to the impenitent, and of encouragement to such as are of contrite hearts.

1. The *wisdom* of God. This stands first among his moral attributes. It is partly natural and partly moral, being a compound of knowledge and benevolence.

This perfection is proved from the works of creation, providence, and redemption, and from express declarations of Scripture. Psa. civ. 24; Prov. iii. 19; viii. 14; Jer. x. 12; Dan. ii. 20; Rom. xi. 33; 1 Cor. iii. 19; Col. ii. 3; Rev. v. 12.

2. *Goodness*. This perfection of God is proved from the works of creation, providence, and redemption, and also from the Scriptures. Psa. cxix. 68; xxxiii. 5; xxxiv. 8, 10; c. 5; cxlv. 7; lxxxiv. 11; cvii. 8; Exod. xxxiv. 6, 7; Matt. xix. 17; vii. 11; Rom. viii. 28; James i. 17.

3. *Holiness*, or his perfect absolute purity and rectitude of nature. The evidence of this is found in his uniform treatment of all moral beings, and also in his word. Exod. xv. 11; Lev. xi. 44; Josh. xxiv. 19; Psa. xxii. 3; cxi. 9; cxlv. 17; Job xxxiv. 10; Heb. i. 12; James i. 13; Rev. xv. 4.

4. *Justice*, or his disposition to render unto
 . Of what is this attribute the grand source? His wisdom? How proved? Goodness? Proof? Holiness? Proof Justice?

all their dues. This is proved from its being displayed in the moral world, and from the Bible. Deut. xxxii. 4; Neh. ix. 13; Job. viii. 3; xxxvii. 23; xxxiv. 12; Psa. lxxxix. 14; Isa. xlv. 21; 1 John i. 9; Rev. xv. 3.

5. *Mercy* denotes his disposition to pity the miserable; and especially to forgive those who have done him wrong. It is argued from the gift of his Son, the provision of the means of grace, and the Scriptures. Exod. xxxiv. 6, 7; Num. xiv. 18, 19; Psa. lxii. 12; lxxxvi. 15; c. 5; ciii. 8; cxvi. 5; cxxxviii. 8; Lam. iii. 22; Jonah iv. 2; Micha vii. 18; Eph. ii. 4; James v. 11.

6. *Truth*, or perfect veracity. His faithfulness in accomplishing his predictions, in fulfilling his promises, and in executing his threatenings, is evidence of this perfection. It is also declared in his word. Exod. xxxiv. 6, 7; Deut. xxxii. 4; Psa. lvii. 10; lxxxvi. 15; xcvi. 13; c. 5; cxlvi. 6; Num. xxiii. 19; Titus i. 2; Rev. xv. 3; Lam. iii. 23; 2 Tim. ii. 13; Heb. x. 23; 1 John i. 9.

THE TRINITY.

By the Trinity is meant the union of three persons in one Godhead; the Father, the Son, and the Holy Ghost.

Nearly all the pagan nations of antiquity acknowledge a trinity, which is no mean evidence in favour of the truth of this doctrine.

Proof? His mercy? How argued? Truth? Proof?
What is meant by the Trinity? What is no mean evidence of this?

Almost the whole Christian world agree here, however they may differ in other points—the Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, Independents, Congregationalists, Moravians, Waldenses, and many other smaller sects, together with the extensive churches of Greece and Rome.

The chief, if not the only, objection brought against this doctrine is, that it is absurd and contradictory. But it is not so, any more than the doctrine is which teaches His eternal existence.

It is indeed a *mystery*, and must necessarily remain such to us. Its incomprehensibility, however, proves nothing but that we are finite beings, and not God.

The doctrine involves no absurdity or contradiction; for, independent of the Scriptures, it has reason and analogy on its side.

Take, for instance, the sun in the firmament, and you will find that is three in one. There is the round orb, the light, and the heat. Each of these we call the sun.

When you say the sun is almost nine hundred thousand miles in diameter, you speak of the round orb; when you say that the sun is bright, you mean the light; when you say the sun is warm, you mean the heat.

The orb is the sun, the light is the sun, and

How do Christians agree here? The chief objection? Is this doctrine a mystery? What does it prove? Has it any analogy? Repeat a few of these.

the heat is the sun; they all mean different things, and still there is but one sun.

Again, let us look into ourselves, and we shall find farther illustration of the same truth. Every man living is an example of a trinity and unity in his own person. He has a soul, a rational mind, and a body, and we call each by the same name, man.

When we say man is immortal, we mean his soul; when we say the man is learned, we mean his mind; when we say the man is sick, or dead, we mean his body. Each of these we call the man. They are all different from each other, and yet there are not three men, but one man.

Even in the very mind itself we discover a kind of trinity. There is the judgment, the memory, and the imagination; three faculties, each of which we call mind. The office of each is distinct; the imagination invents ideas, the memory retains them, and the judgment compares and decides. Now each is called mind, yet there are not three minds, but one mind.

Farther proof of the Trinity is to be found in a remarkable peculiarity in the Hebrew language, which peculiarity has not its parallel in any other language.

The very first and most usual appellation of Deity in the original Scriptures is *Elohim*. That this word is plural is certain, by its being often joined with other words in the plural number.

What farther proof? What of the word *Elohim*?

The first instance occurs in the very first sentence of the Bible, and in at least two thousand five hundred other places.

This peculiarity of idiom is supposed to have originated in a design to *intimate* a plurality in the nature of Deity; and thus excite and prepare the minds of men for the full declaration of this mystery which God intended to make.

No other reason of this peculiarity can be given; and, although it is not relied on as sufficient proof, but, as the doctrine appears elsewhere, it is at least an important auxiliary.

The inner part of the Jewish sanctuary was called the *holy of holies*; that is, the holy place of the *Holy Ones*; and the number of these is indicated and limited to *three*, in the celebrated vision of Isaiah, chap. i. 1-8.

The scene of that vision is the holy place of the temple, the very abode of the *Holy Ones*, here celebrated by the seraphs, who cried one to another, and said, "Holy, holy, holy is the Lord of hosts."

This distinct triune of adoration is answered by a voice from the Lord, responding in the same language of plurality: "Whom shall I send, and who shall go for *us*?"

The three persons in the Godhead, though distinct, are not separate. This is the case with

What does this word occur? In what is this peculiar idiom supposed to have originated? Is this sufficient proof of the doctrine? What of the Jewish sanctuary? The scene of Isaiah's vision? How is the voice answered? Are the three persons in the Godhead both distinct and separate?

the body and soul of man while he lives in this world, as it is also with the faculties of the mind.

As in the material sun, the light and the heat proceed from the orb, yet the three are of the same duration; so in the Deity, the Son and the Spirit proceed from the Father, yet they are all of the same duration.

The same things, in the Scriptures, are attributed to each of the three persons, without distinction.

1. The attribute of *eternity*. Deut. xxxiii. 27; Col. i. 17; Heb. ix. 14.
2. *Omnipresence*. Jer. xxiii. 23, 24; Eph. i. 23; Psa. cxxxix. 7.
3. *Omniscience*. Job xxxvii. 16; John ii. 24, 25; 1 Cor. ii. 10.
4. *Omnipotence*. Jer. xxvii. 4, 5; Rev. i. 8.
5. *Wisdom*. Dan. ii. 20; Col. ii. 3; Eph. i. 17.
6. *Goodness*. 1 Chron. xvi. 34; Acts x. 38; Psalm cxliii. 10.
7. *Creation*. Gen. i. 1-27; John i. 3; Job xxxiii. 4.
8. *Gift of life*. Acts xvii. 25; Col. iii. 4; 2 Cor. iii. 6.
9. *Inspiration*. 2 Tim. iii. 16; 1 Pet. i. 11; 2 Pet. i. 20, 21.
10. *Divine law*. Rom. vii. 22; viii. 2.

How do you illustrate? Are the same things in Scripture attributed to the several persons? What texts attribute eternity to each? Omnipresence? Omniscience? Omnipotence? Wisdom? Goodness? Creation? Gift of life? Inspiration? Divine law?

11. *Teaching.* Matt. ix. 38; x. 5; Acts xiii. 2.

12. *Sanctification.* Jude 1; Heb. ii. 10, 11, Rom. xv. 16.

13. *Resurrection.* John v. 21; John vi. 63.

In a word, *all* divine operations are attributed to the same adorable Trinity. See 1 Cor. xii. 6; Col. iii. 11; 1 Cor. xii. 11.

The word trinity does not occur in the Scriptures any more than the words omnipresence, ubiquity, &c. The doctrines, however, which these terms express are none the less Scriptural on this account.

In theology, the five books of Moses are called the *Pentateuch*, and the ten commandments the *Decalogue*. These books and laws are no less real, because the terms by which they are known are not Scriptural.

The disciples were *first* called *Christians* at Antioch, A. D. 42 or 43. But they were certainly as *real Christians* long before this name was given them as they were afterward.

JESUS CHRIST.

Although the scriptures which treat of the character of Jesus Christ have not the form of a regular system, yet, when collected, they

Teaching? Sanctification? Resurrection? Are not all attributed to the three? Does the word trinity occur in the Bible? Is it then proper to use the term? Illustrate.

How is the character of Jesus Christ presented in the Scriptures?

present us with three particular classes, each of which supports its particular and corresponding proposition.

I. The first class sustains the following proposition, viz.: *Jesus Christ is verily and truly man.*

The following are a few of the passages of this class: The son of man, eighty times; made flesh, John i. 14; made of woman, Gal. iv. 4; likeness of man, Phil. ii. 7, 8; child born, Isa. ix. 6; vii. 14; Matt. i. 18-25; son of David, Isa. xi. 1, and several others; man of sorrows, Isa. liii. 3; hungered, Matt. iv. 2; fasted, Matt. iv. 2; tempted, Matt. iv. 2; sweat, Luke xxii. 44; wept, John xi. 35; prayed Luke xxii. 44; grew, Luke ii. 52; ignorant, Mark xiii 32; died, John xix. 33; buried, John xix. 42.

Finally, all those scriptures which speak of his sufferings and death, or indicate his inferiority in any sense, are predicated of and prove his real humanity.

They do not prove him to be a *mere man*, as some have supposed, neither do they prove him an *angel* or an *archangel*, as others have supposed; but they prove him to have been a *real man*, possessed, like other men, of a human body and a human soul.

II. The second class of scriptures sustains the following proposition, viz.: *Jesus Christ is the very unoriginated God.* The following are a few of those passages :

Where proposition does the first class sustain? What are the texts? What do these prove? What does the second class sustain?

1. Those which speak of him as *God*. Isaiah ix. 6; vii. 14; Matt. i. 23; John i. 1; Rom. ix. 5; Col. ii. 9; Phil. ii. 6; 1 Tim. iii. 16; Titus ii. 10; Hebrews i. 8; iii. 4; 1 John iii. 16; v. 20.

2. Those which speak of his *attributes*.

His eternity: Isa. ix. 6; Micah v. 2; Prov. viii. 23, 32; John i. 1; viii. 58; Col. i. 17; Heb. vii. 3; xiii. 8; Rev. i. 8; xxii. 13.

Omnipresence: Matt. xviii. 20; John iii. 13.

Omniscience: Matt. ix. 4; Mark ii. 8; John ii. 24; vi. 64; xvi. 30; xxi. 17; Acts i. 24.

Omnipotence: Isa. ix. 6; Matt. xxviii. 18; John iii. 31; x. 18; Rom. ix. v; Eph. i. 21; Col. ii. 10; Heb. i. 3; Rev. i. 8.

Wisdom: Col. ii. 3.

Holiness: Mark i. 24.

Justice: 1 John i. 9.

Truth: John xiv. 6.

Goodness: Acts x. 38.

3. Those which speak of his *acts*.

Creation: John i. 3, 10; Col. i. 16; 1 Cor. viii. 6.

Inspiration: 1 Pet. i. 11.

Salvation: Compare Isa. xlv. 21, 22, and 1 Tim. iv. 10, with 1 Tim. i. 15, and Heb. v. 7.

Resurrection: John v. 21.

Judgment: Matt. xxiv. 30; xxv. 31-33; Rom. xiv. 10; 2 Tim. iv. 1.

4 Those which speak of his *honours*.

Worship: Compare Matt. xiv. 33; Heb. i. 6;

What texts speak of him as God? His eternity? Other attributes, &c.? Of his acts? Honours?

John v. 23. The word worship generally denotes *supreme homage*; as such it is applied fifteen times in the New Testament to Jesus Christ, and in no instance is any *reproof* given.

III. The third class of scriptures sustains the following proposition, viz.: *Substantial divinity and real humanity are comjoined in the person of Jesus Christ.*

1. The very name of Jesus Christ is a sufficient proof. "*Immanuel*:" Matt. i. 23. See also 1 Tim. iii. 16; John i. 14.

2. Again: "Of whom concerning the flesh Christ came, [here is his *humanity*,] who is God over all, blessed for ever," [here is his *divinity*,] Rom. ix. 5.

3. I am *alpha* and *omega*, the *first* and the *last*, Rev. xxi. 6; xxii. 13.

4. As God, he is the *root*, source, or origin of David's family and kingdom. As man he has descended from David's loins. Rev. xxii. 16.

5. As man, he weeps over the grave of Lazarus. As God, he raises him from the dead, John xi. 35, 43, 44.

6. As man, he himself suffers and dies, Mark xiv. 34, 35; xv. 34, 37. But as God, he is able to raise his own body from the grave. John x. 18.

Now either the Scriptures are not true to themselves, or Jesus Christ is both very God and very man; but the Scriptures are true to themselves, therefore he is both God and man.

What proposition does the third class sustain? Repeat the first class of texts. Second. Third. Fourth. Fifth. Sixth. What is the conclusion?

The scriptures which say he is man are true, and those which say he is God are true also, for there are yet other scriptures which show that he is both God and man.

There is no more propriety in denying the divinity of Christ, because there are so many texts which speak of his humanity, than there is in denying his humanity, because there are so many texts which treat of his divinity.

As those two natures are united to him, he has of course a double mode of speaking of himself. Nor is this without analogy as to ourselves; for instance:

When you say, I am sick, you speak of your body; and when you say, I am happy, you speak of your soul, &c.

What should you think of one who should take one half of your words, and make no account of the rest, and thus attempt to prove that you were not both mortal and immortal? This is just the error men fall into concerning Jesus Christ.

THE HOLY GHOST.

There are three principal and fundamental errors extant respecting the Holy Ghost.

1. It is simply another name for the Father.
2. It is a mere figure of speech for the influence of the Deity.

May not his humanity be denied with equal propriety? Why does Christ speak of himself with a double mode? Is there analogy for this? What is the error men fall into concerning Christ?

What error extant respecting the Holy Ghost? How are the first two confuted?

3. It is a mere creature.

In confutation of the first two errors, our attention is arrested by the important fact, that this Spirit is frequently associated in the Scriptures with the Father and the Son, the distinct personality of both of which is not denied. See the arguments under Trinity.

In confutation of the third heresy, the third person in the association has all the names, perfections, and works, peculiar to the Godhead, ascribed to him, and is therefore essentially divine.

The Holy Ghost is called *God*, in Acts v. 3, 4; *Lord*, 2 Cor. iii. 17; *eternal*, Heb. ix. 14; *omnipresent*, Psa. cxxxix. 7; *omniscient*, 1 Cor. ii. 10.

To him is ascribed *wisdom*, Eph. i. 17; *goodness*, Psa. cxliii. 10; *creation*, Job xxxiii. 4; *inspiration*, 1 Pet. i. 11.

But as the divinity of the Spirit is inseparably connected with the subject of the Trinity, to extend this evidence farther would be superfluous.

ANGELS.

These are spiritual intelligences, the first in rank among created beings. People of all ages, nations, and religions, have believed in their

The third? What scriptures ascribe to him the names of Deity? Attributes? Acts? With what doctrine is this essentially connected?

Who are angels? Has their existence been generally believed?

existence, which circumstance is no mean argument in favour of the doctrine which teaches it.

The light of nature also suggests their existence. As in the works of creation we descend from the *body* of man to lifeless, unorganized matter, so from the *soul* of man analogy teaches us to look for a higher and superior race of beings.

But the Bible gives us the fullest assurance of their existence in more than a hundred different places.

In Scripture they are called by various names: *Spirits*, because immaterial and invisible.

Angels, because agents or messengers of God.

Cherubim, because of their extensive knowledge.

Seraphim, because of their holy zeal and love.

Watchers, because of their vigilance and care.

Morning stars, because of their splendid nature and early creation.

Sons of God, because they bear the impress of his image.

Thrones, dominions, principalities, and powers, because of the exalted dignity of their nature, high elevation of character, and sublime employments.

As to the number of angels, the Scriptures represent it as very great. Heb. xii. 22; Psa.

What else suggests their existence? What Bible evidence? What are the angels called in Scripture? Explain these terms severally. What of their number.

lxviii. 17 ; Dan. vii. 10 ; Matt. xxvi. 53 ; that is, more than a seventy thousand. These expressions represent no exact number, but are used indefinitely for a very large number.

They are represented as being employed in behalf of the righteous. Psa. xxxiv. 7 ; xci. 11 ; Matt. xviii. 10 ; Luke xv. 10 ; Heb. i. 14.

Against the wicked. Gen. iii. 24 ; xix. 1-29 ; Exod. xii. 29 ; 2 Kings xix. 35 ; Acts xii. 23 ; Rev. xv. 1, 6.

In worship. Isa. vi. 3 ; Dan. vii. 10 ; Heb. i. 6 ; Rev. v. 11, 12. Yet

They are to be worshipped. Judges xiii. 16 ; Col. ii. 18 ; Rev. xix. 10 ; xxii. 9.

They will also be employed in the judgment. Matt. xiii. 39-42 ; xxiv. 31 ; 2 Thess. i. 7-9.

The Scriptures favour the opinion of their existence prior to the formation of our solar system. Job xxxviii. 4-7.

The angels were constituted probationers ; and the rule of their conduct was probably the same in substance as that given to man in his innocency. Ps. ciii. 20 ; Matt. vi. 10.

Some retained their rectitude during their probationary state, and are now confirmed in holiness and happiness. 1 Tim. v. 21.

Others, through envy, unbelief, or pride, rebelled against God, and ruined themselves.

How employed? Are they to be worshipped? How long have they existed? Were they constituted probationers? What was the rule of their obedience? What was the result with some? With others?

2 Pet. ii. 4. These are now in utter despair.
Jude 6.

DEVILS.

The Scriptures abundantly speak of a devil, and of devils : by these something is meant.

The general belief of the church has been, that they are those angels who fell from their first estate by rebellion against God.

Those who reject this opinion are not uniform in their faith on this point. Some suppose that by the devil is meant a personified principle of evil ; others, the wicked dispositions of men ; and others, any enemy.

These three errors conflict with and destroy each other, and this very warfare is no mean evidence in favour of the Scriptural account of *real, personal devils*. Let us consider,—

1. Some persons were tempted who had no propensity to evil, namely, Adam, Gen. iii. 13 ; Christ, Matt. iv. 1.
2. Some have possessed many devils. Luke viii. 2, 30. And these were transferred to men, to beasts. Luke viii. 26–36.
3. Attributes and passions are ascribed to devils. Luke viii. 31 ; James ii. 19 ; 1 Peter v. 8.
4. The devil has names which denote personality. Eph. ii. 2 ; vi. 12 ; John viii. 44.

What do the Scriptures say of devils? What has been the belief of the church respecting them? What of those who reject this opinion? What of these errors? What is the testimony of Scripture? What particulars of this?

5. Has his angels. Matt. xxv. 41.

6. He is accountable. Matt. viii. 29 ; xxv. 41 ; see also Luke x. 17, 18.

As to their *names*, they are usually called devils ; the head or chief of whom is distinguished by other titles, such as Abaddon, in the Hebrew, and Apollyon, in the Greek. Rev. ix. 11. See also Job ii. 6 ; Matt. xii. 24 ; Eph. ii. 2 ; vi. 12 ; John xii. 31 ; 2 Cor. iv. 4 ; Isa. xiv. 9-11 ; Rev. xii. 9 ; 2 Cor. vi. 15 ; Isa. xxvii. 1 ; John viii. 44 ; Matt. xviii. 34.

All that is said of their numbers represents them as very great. Eph. vi. 12 ; Mark v. 9.

Their names denote their *nature*, and their *employment* corresponds. Rev. xx. 2, 3 ; Matt. iv. 1 ; xiii. 38, 39 ; Luke viii. 12 ; xxii. 31 ; John xiii. 27 ; Acts v. 3 ; 2 Cor. iv. 4 ; Eph. ii. 2 ; 1 Tim. iv. 1 ; 1 John iii. 8 ; Rev. xii. 9.

They will be restrained during the millenium, but afterward, for a short time, released, and then finally punished. Rev. xx. 2, 3, 8, 10 ; Matt. xxv. 41.

There is the same reason for believing in their existence as there is for believing in the existence of holy angels, namely, that God has revealed it.

The same principle of interpretation would lead to the denial of the existence of any invi-

Their names? Numbers? What do their names denote? Will they ever be restrained? What reason for believing their existence? What would the principle of interpretation lead to that denies their existence?

sible being, not excepting that of Christ and of God.

The denial of their existence tends to infidelity—to the rejection of the main truths of the gospel, viz., the fall of man, the atonement, the general judgment, and final retribution.

We should hate their character, resist their devices, and flee their unholy example. 2 Cor. xi. 2, 3, 14, 15; Eph. iv. 26, 27; vi. 11, 12, 16; James iv. 7; 1 Pet. v. 8, 9.

The *worship* of devils, in some form, is established throughout a great part of the heathen world.

In modern times it is systematized in Ceylon, Burmah, and many parts of the East Indies, and even an order of devil priests exists.

In Persia, the person of the devil is regarded as sacred by the Yezides.

MAN

Is a compound being, having a body and a soul. The body is formed of the dust of the earth, with the senses of feeling, tasting, smelling, hearing, and seeing. The soul is rational, of a pure spiritual nature, having understanding, affections, and will. Gen. ii. 7; Eccl. xii. 7.

The body is mortal, and of short continuance; but the soul is immortal, and endless in its duration. Heb. ix. 27; Eccl. ix. 5; xii. 7; Gen.

How are we to treat them? What is said of worshipping them? in Ceylon, &c.

What of man? Body? Soul?

iii. 19 ; Psa. xc. 10 ; Matt. x. 28 ; Luke xx. 36 ;
Dan. xii. 3 ; Rev. xx. 10.

Man was made upright, intelligent, and free ;
and, as soon as created, placed upon probation.
Gen. ii. 15, 17.

His chief happiness in his primeval state consisted in knowing, loving, serving, and enjoying God his Creator, Preserver, and Benefactor.

The rule given for his obedience in this state of innocence is what is usually denominated the moral law.

This law is spiritual and perfect. It extends to all the thoughts, affections, desires, purposes, words, and actions of men ; and can never be abandoned, altered, or repealed. Psa. cxix. 96 ; Matt. v. 17 ; Rom. vii. 12.

This law was first written on the hearts and consciences of men ; so that, by a proper use of their rational and moral faculties, they might have attained to a knowledge of their duties. Rom. ii. 14, 15.

It was afterward briefly comprised in the ten commandments, as written by the finger of God upon two tables of stone, and delivered to Moses on Mount Sinai. Exod. xxxi. 18 ; xxxiv. 27-29.

The summary of these commandments is supreme love to God, and impartial love to man, Matt. xxii. 37-40 ; Rom. xiii. 10.

In order to give force and efficacy to this

How was he made? In what did his chief happiness consist? What was the rule of his obedience? What of this law? - Where was it first written? Afterward? What is its summary?

law, it was accomplished with the sanction of eternal happiness to the obedient, and eternal misery to the disobedient. Rom. vi. 23; Matt. xxv. 46; Lev. xviii. 5.

To man also was given a positive precept, the design of which was to test his conduct, upon which was suspended his eternal state. Gen. ii. 16, 17; Exek. xviii. 4.

FALL OF MAN—ORIGIN OF SIN.

This phrase does not occur in the canonical scriptures. It is a theological term, and was probably taken from the book of Wisdom, x. 1.

It denotes the loss of those perfections and that happiness which man received at his creation, and the participation of that character which constitutes a sinner. Ecc. vii. 29; Gen. iii. 6, 7.

Original sin, sometimes called indwelling sin, or native depravity, is that whereby our whole nature is corrupted, and rendered contrary to the law of Gods. Rom. vii.

It sometimes means Adam's sin in eating the forbidden fruit, because it was that which, by the divine constitution, decided the moral character, or was the occasion of the depravity of his posterity. Rom. v. 12, 19.

The sins of Adam and of his posterity, however, are perfectly distinct, as much so as their

What was designed to give it sanction? What else was given to man, and with what design?

Is the term *fall of man* in the Bible? From what was it probably taken? What does it denote? What is original sin? What does it signify? Are the sins of Adam and his posterity distinct?

volitions. This is of necessity, as moral actions are not transferable. Ezek. xviii. 2-4, 20; Hosea xiii. 9.

The Bible teaches the total and entire depravation of the human heart. Rom. v. 12; iii. 10; viii. 7; Eccl. vii. 20; John iii. 5; Psa. li. 5; lviii. 3; Job. xiv. 4; xv. 13-16; Prov. xxii. 15; Gen. viii. 21; vi. 5; Isa. i. 4-6.

This doctrine is also proved from our own experience. We all are conscious that our hearts naturally are opposed to God, and to that which is good. Gen. iv. 5; Rom. viii. 8; vii. 18; 1 Cor. ii. 14.

The conduct of all unrenewed men, and the misery of mankind in general, in life and death, are a standing proof of the doctrine that teaches the fall of man. Job. v. 7; xiv. 1; Psa. lv. 4-8; Heb. ii. 15.

REDEMPTION—ATONEMENT.

By *redemption* is meant the recovery of mankind from sin and death, by the obedience and sacrifice of Jesus Christ, who, on this account, is called the Redeemer. Rom. iii. 24; Gal. iii. 13; Eph. i. 7; 1 Pet. i. 18, 19.

The *moving cause* of redemption is the love of God. John iii. 16.

The *procuring cause*, Jesus Christ. 1 Pet. i. 18, 19.

What does the Bible teach on this subject? Where? How else is the doctrine proved? Is there any thing in the conduct of men to prove it?

What is redemption? What is its moving cause? The procuring cause?

The *ends* of redemption are the delivery of man from the curse of the law, sin, death, and hell. Gal. iii. 13; Psa. cxxx. 8; Job xix. 25, 26.

By the *atonement* is meant the satisfaction offered to divine justice by Jesus Christ, who underwent, by his suffering and death, the penalty due to our sins.

The Hebrew word signifies *covering*, and intimates that our offences are, by a proper atonement, covered from the avenging justice of God.

The passages that follow plainly and distinctly set forth this doctrine. 1 Cor. xv. 3; Eph. i. 7; 1 John ii. 2; iv. 10; Matt. xx. 28; John vi. 51; Luke xxii. 19; Isa. liii.; Rom. iii. 25; v. 18-21; Heb. ii. 10, 14; ix. 22.

The atonement is necessary, that God might show his hatred to sin, and love to holiness, and that he might be honourable and just, and still be merciful. Rom. iii. 25, 26.

If the atonement had not been necessary, neither the Father nor the Son would have consented to the death of the latter to effect it. Matt. xxvi. 39; Heb. ii. 10; see also Luke xvii. 11; Heb. ix. 22; Rev. vii. 14; v. 9.

Repentance can make no atonement for sin. It cannot change its nature, or annihilate it, or repair the injury it has done.

The ends? What is the atonement? What is the signification of the Hebrew word? What texts of Scripture prove this doctrine? Why is the atonement necessary? How does this appear? What effect has repentance on our sins?

Present and future obedience cannot atone for past sin, any more than past obedience can atone for present and future sins.

The atonement is general ; that is, it extends in its sufficiency to *all the sins of all mankind*.

This appears from the character of Christ ; a person of infinite dignity. Hence his suffering and death are of infinite value and efficacy. To conclude otherwise would be derogatory to the glorious character of the divine Redeemer.

This is farther evident from the commands, invitations, and exhortations of Scripture. God is sincere, and could not tantalize his creatures. Mark xvi. 15, 16 ; Acts xvii. 30 ; Isa. xlv. 22 ; lv. 1 ; Rev. xxii. 17 ; Acts ii. 21 ; 1 Tim. ii. 1.

The Scriptures teach this doctrine by express declarations. 1 John ii. 2 ; Heb. ii. 9 ; 1 Tim. ii. 6 ; 2 Cor. v. 14, 15 ; John i. 29.

Among all the variety of beings in the universe, Christ only is qualified to make atonement. He, being both divine and human, has power to lay down his life and take it again. Job x. 17, 18.

There is a difference between atonement and redemption. Atonement is for sin ; redemption is from sin and suffering. We may distinguish between atonement and the application of atone-

Present and future obedience? Is the atonement general? What is meant by this? How does this appear? What farther evidence? What do the Scriptures teach? Is Christ alone qualified to make atonement? How? Is there any difference between redemption and atonement? What is it?

ment, but not between redemption and the application of redemption. We may pray for redemption, but not for atonement.

It is very important that this distinction be observed: not to do it lays the foundation for great errors. Make this distinction, and none would ever infer the doctrine of universal salvation from the general extent of the atonement.

There is a wide difference between an entertainment's being made, and the partaking of this entertainment. So there is a wide difference between the sufficiency of the atonement and its efficiency. It is sufficient for the whole world, but it is efficient to the salvation of those only who repent and believe. Rom. iii. 22; Luke xiii. 3; Mark xvi. 16; John v. 40; iii. 19.

The atonement is a fundamental doctrine of the gospel. Our belief in it is urged as an indispensable condition of salvation. Christ crucified is the theme and glory of the gospel. John xiv. 6; Acts iv. 12; 1 Cor. i. 17-24; ii. 2; Gal. vi. 14.

The doctrine of atonement is derived wholly from the sacred Scriptures. It is this which distinguishes Christianity from Deism, Mohammedanism, Paganism, and all other religions.

What else respecting this difference? Is it important that this distinction be observed? What illustration? Is this doctrine fundamental? Is it Scriptural? What distinguishes Christianity from Deism?

BENEFITS OF ATONEMENT.

Man having forfeited good of every kind, even life itself, by his transgression, all that remains to him, more than evil in the natural and providential world, as well as all spiritual blessings, are to be considered as the fruit of the death and intercession of Christ, and ought to be acknowledged as such.

The most important of these, however, are those which relate to, or which constitute, what in Scripture is called our *salvation*. By which term are meant man's deliverance from the penalty, dominion, and pollution of his sins, his introduction into the divine favour in this life, and his eternal felicity in another.

JUSTIFICATION,

In a theological sense, is either *legal* or *evangelical*. It is important that this distinction be observed.

Legal justification is justification according to the strict demands of the law. Holy angels are justified in this way, as mankind might now be, had they never sinned. Every attempt in sinners at justification by law is vain. Rom. iii. 20, 28.

That justification about which the Scriptures

What is said of the benefits of atonement? The most important of these? What is meant by salvation?

What is meant by justification? Is there any distinction of importance? What is legal justification? Who are justified in this way? Can sinners be justified by the law?

principally treat, and which reaches the case of the sinner is called *evangelical* justification ; by which is meant the acceptance of one, by God, who is, and who confesses himself to be, guilty, and who repents and believes in Jesus Christ. Rom. iv. 3-7 ; v. 1 ; Gal. ii. 16, 17.

As to the method of justification, three things are to be considered : the originating, the meritorious, and the instrumental causes. Hence it is said to be *by grace through faith*.

The originating cause is the grace of God, which disposed him when we were exposed to death, as the penalty of our offence, to provide a *substitute* in his Son. Tit. ii. 11 ; iii. 4, 5 ; Rom. iii. 24.

This substitute is the meritorious cause of our justification. What Jesus Christ did in obedience to the precepts of the law, and what he suffered in satisfaction of its penalty, constitute the ground of our acceptance or justification before God.

As to the instrumental cause of our justification, the merit of Christ does not operate so as to produce pardon as a necessary and unavoidable effect, but through the instrumentality of faith.

The *faith* by which we are justified is present faith ; faith actually existing and exercised.

What is meant by evangelical justification ? What is the method of justification ? What three things are to be considered ? What is the originating cause ? Meritorious ? Instrumental ? What is the faith by which we are justified ?

We are not justified by to-morrow's faith foreseen, for that would imply justification from eternity ; a notion which, to mention, is to confute.

Neither are we justified by yesterday's faith recorded and remembered ; for that would imply justification that is irreversible.

The acts of this faith are three. They are distinct, yet concurrent exercises of the mind.

1. The *assent* of the understanding to the truth of God in the gospel, especially that part of it which relates to the death of Christ as a sacrifice for sin.

2. The consent of the will and of the affections to this plan of salvation ; such an approbation and choice of it as implies a renunciation of every other refuge.

3. From this assent of the enlightened understanding, and consent of the rectified will, result actual trust in the Saviour, and personal apprehension of his merits.

Evangelical repentance must necessarily precede this faith. Isa. lv. 7 ; Ezek. xiv. 6 ; Joel ii. 14, 14 ; Acts ii. 37 ; xvi. 25-31.

Repentance, according to the original word used in Scripture, means *change of mind* ; an earnest wishing that something were undone that has been done.

When repentance has respect only to the *consequences* of sin, as when a malefactor, who

Is it the faith of to-morrow ? Of yesterday ? What is the first act of this faith ? Second ? Third ? What is said of evangelical repentance ? What is repentance ?

still loves his sin, repents, because *it* exposes him to punishment, it is sometimes called *worldly*, or *legal* repentance.

Evangelical repentance is called a "repentance toward God," because it consists in turning from sin to holiness; implying a sense and hatred of sin, and a sense and love of holiness.

The evidences of true saving repentance are—

1. Consciousness of guilt. Gen. xlii. 21; Job vi. 4; Psa. xxxviii. 1-10; lxxvii. 3-10; li. 3-12; Isa. lix. 12; Luke v. 8; xv. 17, 18; Rom. vii. 7.
 2. Sorrow for sin. 2 Kings xx. 5; xxii. 19; Psa. xxxviii. 4, 6, 17, 18; xxxiv. 18; li. 17; Isa. lvii. 15; lxvi. 2; Jer. ix. 1; Joel ii. 2, 13, 14; Matt. xxvi. 75; 2 Cor. vii. 9-11.
 3. Renunciation of sin. Job xxxiv. 32, 33; Isa. lv. 7; i. 16-18; Jer. vii. 3; Matt. iii. 8; John v. 14.
 4. Confession of sin. Lev. xxvi. 40-42; Psa. xxxii. 5; xxxviii. 18; li. 3; Prov. xxviii. 13; Isa. lix. 12; Jer. iii. 13; xiv. 7; Dan. ix. 5, 8; Matt. iii. 5, 6; Acts xix. 18; Rom. xiv. 11; 1 John i. 9.
 5. Restitution. Num. v. 7, 8; Luke xix. 8.
- The great motives to repentance are the commands, promises, and threatenings of God.
1. Commands. Acts xvii. 30; xxvi. 20; xx. 21; Matt. iv. 17; vi. 12; Luke xxiv. 47.
 2. Promises. Isa. lv. 7; Hos. vi. 1; Zech. i. 3; Acts iii. 19.

Worldly, or legal repentance? Give the evidences of saving repentance in their order. What motives?

3. Threatenings. Matt. xi. 20; xii. 41; Luke xiii. 3; Rev. ii. 5.

4. The joy it occasions in heaven. Luke xv. 7.

5. As sin is a violation of the divine law, repentance is *reasonable*. Psa. li. 4; Prov. xiv. 34; Rom. ii. 4; vi. 21; 1 John iii. 4.

Repentance alone, however genuine, cannot *atone* for past sins, nor *merit* present or future favours. Hence justification or pardon is promised solely on the condition of true faith. Rom. v. 1; Matt. xi. 28, 29.

Neither are we justified by works, or partly by works and partly by faith, but wholly by faith. Rom. iii. 20, 28, 31; Gal. ii. 16; James ii. 20, 24.

The only time for repentance is limited to the present life. Eccl. ix. 10.

REGENERATION AND ADOPTION.

These are the leading blessings concomitant with justification. Whenever they are mentioned in Scripture, they involve and imply each other. This thought may preserve us from errors. Titus iii. 5, 7; 1 Pet. i. 3; Rom. viii. 14-17; Gal. iv. 5.

Although we must distinguish these blessings from each other, and from justification, yet they are not to be separated.

Can repentance alone atone for past sin, or merit salvation?
 What is said of justification by works? The time of repentance?
 What is said of regeneration and adoption? Are they to be separated?

They occur at the same time, and they all enter into the experience of the same person; so that no man is justified without being regenerated and adopted, and no man is regenerated and adopted who is not justified.

Regeneration is that work of the Holy Spirit by which we experience a change of heart: the recovery upon the heart of the moral image of God.

This, in the Scripture is variously expressed. John iii. 7; 2 Cor. v. 17; Eph. ii. 1-5; iv. 22-24; Gal. iv. 19; 2 Pet. i. 4.

That there can be no salvation independent of regeneration will appear, when we consider,

1. God is holy, and cannot look upon unholy beings with approbation or delight.

2. Heaven is a holy place, and none but holy beings are capacitated for either its employments or enjoyments.

3. The Scriptures declare that none but the regenerate can possibly be saved. John iii. 3, 7; Rom. viii. 7, 8; Gal. vi. 15; 1 Cor. ii. 7-14; Heb. xii. 14.

Adoption is an act by which one takes another into his family, owns him for his son, and appoints him his heir.

In a theological sense, it is that act of God's free grace by which, upon our being justified by faith in Christ, we are received into the family of God, and entitled to the inheritance of heaven.

What more concerning them? What is regeneration? How is it expressed in Scripture? Can we be saved without this? Prove it. What is adoption? In a theological sense?

THE WITNESS OF THE SPIRIT.

This is a consequence of this new relation to God ; and it is the only foundation of all the *comfort* the Christian derives from his renewed state.

This blessing consists in the inward testimony of the Holy Spirit to the sonship of believers ; from which flows a comfortable persuasion or conviction of our acceptance with God.

This doctrine is more especially and expressly taught in Rom. viii. 15, 16 ; Gal. iv. 4-6.

This has generally been termed the doctrine of *assurance*, though the phrases, the Spirit of adoption, or witness of the Spirit, are to be preferred for the following reasons.

1. There is a current and generally understood sense of this term which implies assurance of final safety.

2. The term assurance *seems* to imply the absence of all doubt, and shuts out all the lower degrees of persuasion in Christian experience ; whereas the testimony of the Spirit has its degrees of clearness, and our faith may not at all times be equally strong.

This testimony of the Spirit is twofold.

1. A *direct* testimony to, or inward impression on, the soul, that we are the children of God. Rom. viii. 15, 16 ; Gal. iv. 6.

What is the witness of the Spirit? In what does it consist? Where is it expressly taught? What has this generally been called? What terms are to be preferred? Is this doctrine susceptible of abuse? What does it seem to imply? What does the direct testimony signify?

2. The fruits of the Spirit, namely, love, joy, peace, long-suffering, gentleness, goodness. This is called the *indirect* witness.

The fulness of this attainment should be sought by every Christian. Heb. vi. 11, 17-19; x. 22, 23.

SANCTIFICATION.

This doctrine is variously expressed. It is called full redemption, the abiding witness, the fulness of the Spirit, full assurance, perfection, holiness, sanctification. Hence we need be tenacious of no one particular phrase to express it.

What is meant by these expressions is, that maturity in grace and participation of the divine nature which exclude all sin from the heart, and fill it with perfect love to God and man.

It is not the same with justification. Justification is a mere change of our *state* from guilt to pardon; sanctification is a change of *nature* from sin to holiness.

This doctrine is by no means involved in obscurity, though it has been the subject of much controversy and skepticism in the Christian church.

The attainableness of this state, however, is not so much the matter of debate among Christians as the *time* when we are authorized to expect it.

While some admit the doctrine of purgatory,

Should not all Christians seek for this blessing?

How is the doctrine of sanctification expressed in the Bible? What do these expressions denote? Is this the same with justification? Is this doctrine obscure? What is the point of debate among Christians

or some other intermediate institution, others contend that this blessing is attainable and indispensable in the present life.

The latter position may be maintained by the following classification of Scripture texts:

1. Those which express the *will* of God. Eph. v. 17, 18; Matt. vi. 10; 1 John ii. 17; Col. iv. 12; 1 Thess. iv. 3; v. 16-18; Rom. xii. 1, 2.
 2. Those which express his *commands*. Matt. v. 48; Luke i. 74, 75; Deut. vi. 5; Lev. xi. 44; xx. 7; Josh. vii. 13; Psal. iv. 4; John v. 14; Isa. i. 16; lii. 11; Rom. xii. 1, 2; 1 Cor. xv. 34; 2 Cor. vii. 1; Eph. v. 17, 18; 1 Thess. v. 16-18; Heb. vi. 1; xii. 1, 14.
 3. Those which express his *promises*. Isa. i. 18, 25; Jer. xxxii. 8; Ezek. xxxvi. 25; Psal. lxxiii. 1; cxix. 165; Titus ii. 14; 1 John i. 9; iv. 14-18.
 4. Those in which the blessing is *prayed* for. Matt. vi. 10; Hos. xiv. 2; Psal. li. 2, 7, 10; John xvii. 17; 1 Thess. v. 23.
 5. Those which record *examples*. Gen. vi. 9; Job i. 1; Luke i. 6; Phil. iii. 15; Eph. iv. 12-24; Psal. cxix. 1, 3; xxxvii. 37; Matt. v. 8; 1 Cor. ii. 6-13; Col. i. 28; 1 John iii. 9; v. 18-20; Rev. vii. 14.
- But if there were no *examples*, ancient or modern, it is nevertheless the duty and privilege of us all, being clearly revealed and divinely enjoined. See Heb. xii. 14.

Give the several classes of evidence in their order? Would the absence of example prove the doctrine false?

Errors of judgment, infirmities of body, fears occasioned by surprise and strong temptations, are by no means inconsistent with *perfect love*.

There is no such state of Christian maturity in this life as will not admit of any advancement, or from which there can be no departure.

The following texts of Scripture are often brought forward to confute this doctrine: 1 John i. 8, 10; Eccl. vii. 20. But a little attention to the *original* will show, that the doctrine of the first passage is, that all *have* sinned; while that of the second is, that none are *infallible*, but all are *liable to sin*. See *Dr. Clarke*.

PERSEVERANCE.

It is the birthright of every child of God not only to be cleansed from all sin in this life, but to keep himself unspotted from the world, and so to live as never more to offend his Maker.

Yet the best of believers may certainly so far apostatize as finally to perish. This is evident from the following histories, namely:

1. Of certain angels. Compare Job iv. 18; Jude vi.; 2 Pet. ii. 4.
2. Of Adam. Compare Gen. i. 27, 31; iii. 6-10, 24; Eccl. vii. 29.
3. Of the Jews. Compare 1 Cor. x.
4. Of Saul. Compare 1 Sam. x. 9; xxxi. 4, 5;

Are errors of judgment a valid objection? What is said farther of this state of grace? What texts are supposed to confute the doctrine? What is said of the first? Second?

What is meant by perseverance? Is it possible for Christians to apostatize? What historical proof from Scripture?

5. Of Judas. Compare Matt. x. ; xxvii. 4, 5. The numerous commands and exhortations to perseverance, and the many warnings against apostacy, are farther proof of this doctrine. Ezek. iii. 20; John xv. 2; Rom. xi. 20-22; 1 Cor. x. 12; ix. 27; 1 Tim. i. 19; v. 12, 15; Rev. ii. 4, 5; iii. 11; Heb. iv. 1; xii. 15; vi. 4-6; x. 23, 26, 27, 29, 38; 2 Pet. i. 3-10; ii. 15; Phil. ii. 12.

DEATH.

This is the extinction of animal life, and the separation of soul and body. It is the effect of a widely desolating cause—that cause is *sin*. Rom. v. 12; Gen. iii. 19; Eccl. viii. 8; xii. 7; Heb. ix. 27.

We find on record two exceptions to this general calamity. These were removed from the earth by translation. 2 Kings ii. 11; Heb. xi. 5.

Death terminates our probationary state, puts a period to all earthly connections and possessions, and levels all distinctions between high and low, rich and poor, bond and free. Eccl. ix. 10; Luke xii. 20; Psa. xlix. 16, 17; 1 Tim. vi. 7; Eccl. iii. 20; Rev. xxii. 11.

As our existence is from God, no man has a right to take away his own life, or the life of another. Gen. ix. 6; Matt. xxvi. 52; Deut. v. 17; Matt. xix. 18; 1 John iii. 15; Rev. xxi. 8.

What commands, &c., prove it?
 What is death? Its cause? What exceptions? What does death do? Have we any right to hasten it. Why not?

Satan is said to have the power of death. Heb. ii. 14. This, however, he has by permission only, and that to a limited extent.

As the *time* of our death is left uncertain, and as this event is followed by a future state of happiness or misery, as our deserts may be, it is highly important that we be duly prepared. Matt. xxiv. 44; 1 Tim. vi. 19; Matt. xxv. 31-33.

Whatever preparation is necessary for judgment and heaven constitutes a preparation for death. Luke xiii. 3; Mark xvi. 16; John iii, 3; Prov. xiv. 32.

FUTURE STATE.

A term made use of in relation to the existence of the soul after death.

That the soul is immortal may be argued from its vast capacities, boundless desires, great improvements, dread of annihilation, the consent of all nations and tribes of mankind, and the unequal distribution of divine justice.

That there is a future state is clearly proved from the Bible. Psa. xvi. 9, 11; Eccl. iii. 21; xii. 7; Dan. xii. 2, 13; Job xix. 23-27; Matt. xviii. 10; xvii. 3; xxii. 32; xxv. 46; Luke xvi. 19-31; John v. 24; x. 28; Rom. viii. 10, 11; 2 Cor. v. 1-4; Phil. i. 21; 1 Thess. iv. 14-18; v. 10; 2 Tim. i. 10.

What is meant by Satan's power? How shall we prepare for our death?

What is meant by a future state? Is the soul immortal? Prove it.

That state in which the soul exists between the death and the resurrection of the body is called the *intermediate state*.

While there the soul will be in a condition of enjoyment or suffering, according to the character it possesses on leaving this life. Luke xxiii. 43; xvi. 22-25; 2 Cor. v. 6-10.

RESURRECTION.

By the resurrection is meant the raising to life from the dead the bodies of mankind, incorruptible, and the reuniting of them to their souls.

It must be the *same* body, else the term *resurrection* is *absurd*. For God to give us a new body would be a new creation. See 1 Cor. xv. 35-44.

This doctrine, though above reason, is not contrary to it, and therefore not incredible. It cannot be more difficult to *raise* the body than to *create* at first. Acts xxvi. 8.

There are examples which indicate a resurrection in insects, vegetables, and trees, from year to year; these teach the possibility and probability of man's resurrection.

The Bible explicitly declares a general resurrection. Job. xix. 25-27; Isa. xxvi. 19; Psa. xvi. 9-11; Dan. xii. 2; xxii. 23-33;

What is the intermediate state? What then will be the condition of the soul?

What is the resurrection? Will the body be the same? Is the doctrine reasonable? What examples? What Scripture proof?

THEOLOGICAL COMPEND.

John v. 28, 29 ; Acts xxiv. 15 ; 1 Cor. xv. 21, 22 ; Phil. iii. 20, 21 ; 1 Thess. iv. 13-18 ; Rev. xx. 12, 13.

This doctrine is corroborated by the translation of Enoch and Elijah ; a circumstance equivalent to a resurrection. Heb. xi. 5 ; 2 Kings ii. 5.

There is further proof of this doctrine in the following historical texts. Matt. xxvii. 52, 53 ; John xi. 43, 44 ; Luke viii. 54.

Finally, Christ arose as a public person, the representative and forerunner of all the saints. His resurrection was a pledge and assurance of theirs. Matt. xxviii. 6 ; 1 Cor. xv. 12-23.

The necessity of the resurrection may be argued as follows :

1. The present body is unsuited to the future state. 1 Cor. xv. 50.

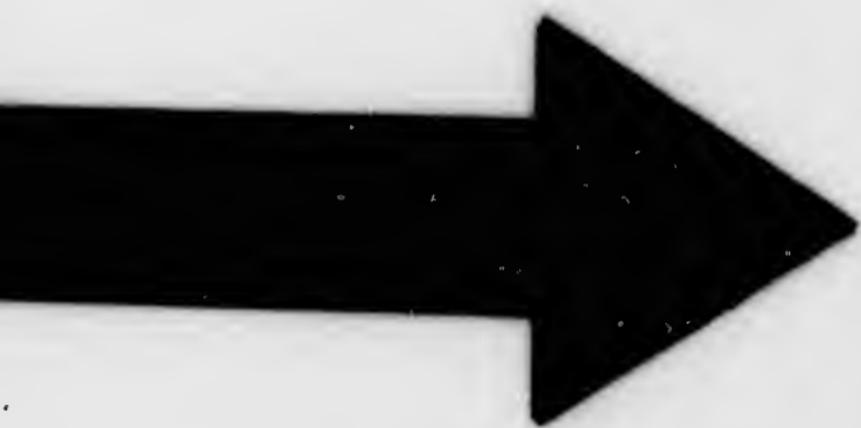
2. As the body, in the transaction of deeds to be adjudged, is united to the soul, the former must be raised in order to be a partaker in the future awards.

3. By the resurrection, or change of the body, and its reunion with the soul, the wisdom, goodness, and power of God will be illustriously manifested.

The doctrine of the resurrection is peculiar to Christianity, and is vastly important, as the whole gospel stands or falls with the truth of it, especially that of Christ. 1 Cor. xv. 12-23.

What corroborates it? What farther proof? What is the final proof? Is a resurrection necessary? Prove it. What divine attribute is illustrated by the resurrection? Of what importance is this doctrine?





MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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GENERAL JUDGMENT.

By this is meant that important period which is to terminate the present state of existence, and in which there is to be a general trial of angels and men, holy and unholy.

The evidences of such a day are many ;

1. The justice of God requires it, as this attribute is not clearly and fully displayed in the present life. Ezra ix. 13 ; Psa. ciii. 10 ; Eccl. viii. 14 ; 2 Thess. i. 5-11.
2. The dictates of conscience and reason suggest this. Rom. ii. 15 ; Dan. v. 5, 6 ; Acts xxiv. 25.
3. The resurrection of Christ is certain proof of it. Acts xvii. 31 ; Rom. xiv. 9.
4. Those texts which limit the judgment to a future and definite time. Acts xvii. 31 ; Eccl. xi. 9 ; xii. 14 ; Rom. ii. 5, 6 ; xiv. 10 ; 2 Cor. v. 10 ; 1 Cor. iii. 13, 14 ; Matt. xii. 36 ; 1 Pet. iv. 4, 5 ; 2 Pet. ii. 9 ; John xii. 48 ; Jude 6.
5. Those which limit the judgment to a period after death and the resurrection. Heb. ix. 27 ; Acts x. 42 ; John v. 28, 29 ; 2 Tim. iv. 1 ; Rev. xx. 12, 13.
6. Those which speak of former generations being reserved unto the judgment. Rom. ii. 12, 16 ; Matt. x. 15 ; xi. 23, 24 ; Luke xi. 31, 32 ; Jude 6, 7, 14, 15.
7. Those which speak of the accompanying circumstances by which the period may be

What is meant by the general judgment? Give the evidences in their order.

certainly known. Matt. xxv. 31, 32 ; 1 Thess. i. 2 ; 2 Thess. i. 7-9 ; 2 Pet. iii. 7-10

All who have received the Scriptures will be judged by them, while the heathen will be judged by the light of nature. Rom. ii. 12-16.

The judgment day should be viewed as the most sublime, solemn, and interesting of all periods. Then time will close, and eternity commence ; the material world will be dissolved, and the assembled universe receive an irrevocable sentence from their righteous Judge.

This doctrine should, therefore, excite mankind to universal holiness of heart and life. 2 Pet. iii. 11, 12.

FUTURE HAPPINESS.

The Bible explicitly teaches that there is a state of future and endless happiness for the righteous. Dan. xii. 2 ; Psa. xvi. 11 ; Matt. xxv. 34, 46 ; 1 Thess. iv. 17 ; Rev. ii. 10 ; iii. 21 ; xiv. 13 ; vii. 15, 17 ; xxii. 1-5 ; v. 9-13 ; 1 John iii. 2 ; Heb. xi. 35 ; Luke xiv. 13, 14.

Since, therefore, death is a *gain* to the righteous, instead of sorrowing on their account we should endeavour to copy their example. Phil. i. 21 ; Num. xxiii. 10.

What will be the difference in the judgment of Christians and the heathen? How should this day be viewed? How should it excite us?

Does the Bible teach future happiness? How should the death of the righteous affect us?

FUTURE MISERY.

The evidences that there is a future state of misery for those of mankind who die impenitent are many; as,

1. The peculiar descriptions given of the punishment of the wicked are not applicable to their sufferings in this life. Romans i. 18; ii. 8, 9; 2 Thess. i. 7, 8; Matt. xxii. 13; xxv. 30; Rev. xx. 15; xxi. 8.
2. The punishment of the wicked is so connected with the happiness of the righteous, in point of time, as proves it to be in a future state. Dan. xii. 2; Matt. xiii. 41-43; viii. 11, 12; Luke xiii. 28-30; 1 Thess. iv. 16, 17; 2 Thess. i. 7-10.
3. This punishment is so connected with the punishment of the devils, as to prove it to be in a future state. Matt. xxv. 41.
4. The Scriptures associate with this punishment the idea of locality in a manner that forbids the supposition that it is endured in this life. Psa. ix. 17; Luke xvi. 23; Mark ix. 43, 44; Rev. xx. 10; 2 Pet. ii. 4.
5. The Scriptures teach that men will possess, in a future state, the same moral characters with which they leave this. Prov. xiv. 32; John v. 28, 29; Ezek. xviii. 24-26; Rev. xxii. 10-12.
6. There are some sins which cannot be punished in this life; as in cases of blasphemy, lying, theft, adultery, drunkenness, and murder, where the criminal dies suddenly, in the very act of transgression.

What are the evidences of future misery as given in detail?

7. There is proof of this doctrine in the great solicitude manifested by Moses and the prophets, by Jesus Christ and his apostles, for the salvation of the souls of men. Ezek. xviii. 20-23; Jer. viii. 21, 22; ix. 1; Luke xiii. 24-30, 34; Acts xx. 31; 2 Cor. v. 10, 11; and many other places.

8. The concern which this solicitude produced in many for their future salvation is evidence that this doctrine was heard and believed. Acts xvi. 30; ii. 37; Zech. xii. 10; 1 Sam. xii. 18-25; and many other places.

9. The opposition which these teachers received from the impenitent is evidence that this doctrine was taught. Isa. xxx. 8-12; Matt. xxi. 33; &c., and their parallels.

10. The punishment of the wicked is represented as longer in duration than man's entire earthly existence.

When man's earthly existence is spoken of, the most impressive terms are employed to denote its brevity. 1 Pet. i. 24; James iv. 14; Psa. ciii. 15, 16; Job vii. 6; viii. 9; xiv. 1, 2.

But when his punishment is mentioned, the strongest terms are employed to express its duration. Matt. xxiv. 41, 46; 2 Thess. i. 9; Rev. xx. 10.

11. The same terms are employed to represent the duration of the punishment of the wicked that are employed to express the future happiness of the righteous, and also the duration of the Deity.

Compare Gen. xxi. 33 ; Deut. xxxiii. 27 ; Isa. ix. 6 ; Psa. xc. 2 ; 1 John v. 20.

And Isa. xlv. 17 ; Dan. vii. 18 ; xii. 2, 3 ; Rom. ii. 7 ; vi. 22, 23 ; Luke xviii. 30 ; Matt. xix. 29 ; xxv. 46 ; 2 Cor. iv. 17.

With Matt. xxv. 46 ; xviii. 8 ; 2 Thess. i. 9 ; Dan. xii. 2 ; Isa. xxxiv. 10 ; xxxiii. 14 ; 1 Chron. xxviii. 9 ; Psa. xlix. 8 ; Mark iii. 29 ; Jude 7 ; Rev. xiv. 11.

These terms are sometimes applied to those things which will certainly have an end. Gen. xvii. 8 ; xlix. 26 ; Exod. xl. 15. When thus applied, their true literal import must be determined by parallel texts.

12. The punishment of the wicked is represented by terms the most terrific and affecting. It is called "death," "worm that never dieth," "bottomless pit," "darkness," "mist of darkness," "blackness of darkness for ever," "lake of fire and brimstone," "fire that never shall be quenched," "vengeance of eternal fire," "furnace of fire," "fire prepared for the devil and his angels."

Though these expressions are metaphorical, yet they are designed to convey the idea of the greatest and most dreadful torments.

No argument can be drawn from the mercy of God against endless punishment, but will, in principle, bear with equal force against limited punishment ; yea, against *all kinds* and degrees of suffering.

Is not this doctrine inconsistent with divine mercy ?

Punishment is inflicted on the scale of *general good*, and is, hence, a display of the *mercy* of our *universal Parent*. Psa. lxii. 12; cxxxvi. 10, 15, 17, 18; 1 Cor. x. 5-11; Jude 7; 2 Pet. ii. 4.

It is contended by some that the punishment of sin consists, for the most part, in remorse of conscience, and that every sinner suffers this *in proportion to his guilt*, and *at the time of transgression*.

This doctrine cannot be true:

1. Because conscience in every individual is not the same. It rewards some for doing wrong, while it condemns others for doing right.

2. Because progress in sin is attended with increasing insensibility, while the first deviation from duty is attended with a keen sense of guilt; on the second offence the conscience feels less, and so on until she is lulled to sleep. 1 Tim. iv. 2; Eph. iv. 19.

3. Because, hence, a very good man feels more distress for having indulged a vain thought than a very wicked man does upon the greatest offence.

If there is no punishment beyond this life, and all who die become immediately happy, then it might be inferred, from his administration, that God is the friend of sin, and the enemy of holiness.

How is divine punishment inflicted? Does not the punishment of sin consist in remorse of conscience? Give some proof. Second? Third? If there is no future punishment, what may we infer?

For while the old world, in their abominations, are taken to heaven, righteous Noah is doomed to endure this world of suffering.

The same reasoning would apply to Lot and the inhabitants of Sodom ; to Pharoah and his hosts ; Korah and his company ; Judas, and the rest of the apostles ; Ananias and Sapphira ; and many similar instances in the present day.

Finally, it is the *harmony* of the divine perfections that men are to admire, and not the attribute of his *mercy* to the exclusion of the others.

If he were a God all vengeance, he would be a God unkind ; so if he were a God all mercy, he would be a God unjust. His greatness and his goodness continually illustrate each other.

How does this appear ? How would the same reasoning apply ?
What should we admire ? What farther of the divine character ?

MORALS OF CHRISTIANITY.

THE MORAL LAW.

It is that declaration of the divine will which relates to the duties we owe to our Maker, and to one another.

So far as this is discoverable by *natural light* it is called *the law of nature*, and is obligatory upon all mankind. Rom. i. 20; ii. 14, 15.

It was most solemnly proclaimed, by God himself, at Mount Sinai, for the purpose of confirming the original law of nature. Exod. xx.

This law is greatly amplified throughout the Old Testament, and, though not formally re-enacted by Jesus Christ, it is nevertheless as clearly revealed in the New.

This law is exceedingly comprehensive, and of perpetual obligation.

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbour too,
And what we wish from him, should do.

'Tis short and sweet, 'tis good and plain,
Easy to learn, and to retain:
May grace divine our souls renew,
And 'twill be sweet to practice too."

What of the moral law? When is it called the law of nature?
Is it obligatory upon all? Where was it solemnly proclaimed?
For what purpose? How does it appear in the Old Testament?
In the New? What farther is said of it?

DUTIES WE OWE TO GOD.

These, in Scripture, are summed up in the word, "*godliness*," which signifies right worship, or devotion; or the whole of practical religion. 1 Tim. iv. 7, 8.

These duties are both internal and external that is, those which relate to our inward principles and disposition, and those which relate to our outward actions, whether public or private.

1. The first and chief of the internal class is, *submission* to God. Matt. vi. 10; James iv. 7 Neh. ix. 33; 1 Pet. v. 7; Isa. xlv. 9.

2. *Love to God*. Deut. vi. 5; Josh. xxii. 5 Psalm xxxi. 23; Eph. i. 4; Jude 21.

3. *Trust in God*. Psal. iv. 5; xxxvii. 3; lv. 22; lxii. 8; Prov. iii. 5; xvi. 3; xxix. 25.

4. *Fear of God*. Psal. lxxvi. 7; lxxxix. 7; xcvi. 4, 9; xxxiii. 8; Prov. xxiii. 17; Matt. x. 28.

The external duties which we owe to God will include every branch of what are called the *means of grace*.

These are: a preached gospel, the reading of the Scriptures, the sacraments, religious conversation, self-examination, religious education, psalmody, and prayer. Eph. iv. 11, 12; Acts xvii. 11; Matt. xxviii. 19; 1 Cor. xi. 26; Mal. iii. 16; 2 Cor. xiii. 5; Deut. vi. 6, 7; Col. iii. 16; 1 Tim. ii. 8.

How are our duties to God expressed? What are these? What is the first of the internal class? Second? Third? Fourth? What are the external?

These means of grace are all indispensable ; but the most important of the whole is *prayer* ; by which is meant the offering up of our desires to God for things agreeable to his will.

The general duty of prayer is usually distributed into four particular branches, namely : ejaculatory, private, social, and public prayer.

Prayer in general includes several particulars ; to wit, adoration, thanksgiving, confession, supplication, and intercession.

The importance of this duty is manifest from the commands and promises of God. Ezek. xxxvi. 37 ; Matt. vii. 7-11 ; Phil. iv. 6 ; James v. 16 ; Jeremiah xxxiii. 3 ; Joel ii. 32 ; Isaiah lxv. 24 ; Rom. x. 12.

The Scriptures speak of various postures of the body while performing this duty. As *sitting*, 2 Sam. vii. 18 ; *standing*, Judges xx. 28 ; *kneeling*, Luke xxii. 41 ; Dan. vi. 10 ; Psa. xc. 6 ; *prostration*, Deut. ix. 18-25 ; Job i. 20 ; Ezek. ix. 8 ; Matt. xxvi. 39.

1. *Ejaculatory* prayer is purely mental. The term is from the word *ejacular*, which signifies to dart, or shoot out suddenly. It is therefore appropriate to those secret, but frequent, short and spontaneous aspirations of the heart which constitute one of the grand distinctions be-

Are they all useful? Which is the most important? How many particular kinds of prayer? What particulars in a general prayer? How is the importance of prayer manifest? What postures are mentioned? Which is the most common? What is said of ejaculatory prayer?

tween nominal and real Christians. Rom. xii. 12 ; Eph. vi. 18 ; Col. iv. 2 ; 1 Thess. v. 17.

The chief excellence of this kind of prayer is, that it can be performed at all times, in all places, and by all persons.

2. *Private* prayer. This, as a duty, rests upon express commands, and the example of good men, and especially that of Jesus Christ. Matt. vi. 6 ; xiv. 23 ; xxvi. 36, 39, 42, 44 ; Mark i. 35 ; Luke v. 16 ; Acts x. 9, 30.

The chief importance of this kind of prayer consists in being able to approach God with more freedom, and unbosom ourselves more fully than in any other way. Between us and God there are private, personal interests ; sins to confess, and wants to be supplied, which it would be improper to disclose to the world.

3. *Family* prayer. The absence of an *express precept* for family worship has been urged against our obligations to perform it.

But for such a precept there is no necessity, since it plainly arises out of the very constitution of a family ; and since it has been the practice of the church in all ages.

The same request for a particular precept might be applied to other branches of family duties with equal propriety ; such as the feeding and clothing of our children.

The truth is, this objection, to a duty so ob-

What is its chief excellence? What of private prayer? Its chief importance? Family prayer; what has been urged against it? What is there to meet this objection? How may the reasoning be applied? Where do such objections originate?

viously apparent, most manifestly originates in want of disposition to practise it.

4. *Public prayer.* With this duty may be included every branch of public worship; such as the reading, explaining, and enforcing of the Scriptures, religious exhortation, psalmody, and prayer.

The Scripture obligation of this duty is founded partly upon example and partly upon precept. Acts xv. 21; xviii. 4; Col. iii. 16; Psa. xcix. 9; c. 4; 1 Tim. ii. 8; Heb. x. 25.

By a proper maintenance of public worship all manner of evil is counteracted, and all manner of good is promoted. 1 Tim. iv. 8; vi. 6.

God has made it our duty to support, by our contributions, the preaching of the gospel. Matt. x. 9, 10; 1 Cor. ix. 11, 13, 14; 2 Cor. viii. 13, 14; Gal. vi. 6; 1 Tim. v. 8.

DUTIES TO OUR NEIGHBOURS.

By the beautiful parable of the good Samaritan we are taught that the term *neighbour* comprehends every child of man. Luke x. 29, &c.

This relation is independent of nation, vicinity of residence, configuration, complexion, language, politics, or religion.

While the relation continues the duty continues, and no conceivable circumstance short of death itself can dissolve it.

What is included in the duty of public prayer? What foundation has this duty? Should the gospel be supported?

What does the parable of the good Samaritan teach us? What is said of this relation?

The whole of our duty toward our neighbour is summed up in what has been very properly called the "royal law," or our Saviour's "golden rule." Matt. vii. 12.

The obvious import of this rule is, being guided by *justice* and *mercy*, do unto others as you would have others do to you were your circumstances and theirs reversed.

This law is therefore "*exceedingly broad*," whether it be considered negatively or positively.

1. This law of universal love forbids the indulgence of any unholy temper or disposition toward our neighbour; such as

Hatred, Lev. xix. 17; 1 John iii. 14, 15; iv. 20; Matt. v. 44. *Envy*, Prov. xxiv. 1; Psa. xxxvii. 1; Rom. xiii. 13; 1 Pet. ii. 1, 2. *Malice*, 1 Cor. v. 8; xiv. 20; Eph. iv. 31; Col. iii. 8; *Anger*, Eccl. vii. 9; Matt. v. 22; Eph. iv. 31; Col. iii. 8. *Wrath*, Rom. xii. 19; Eph. iv. 26, 31; James i. 19. *Revenge*, Lev. xix. 18; Prov. xxiv. 29; Zech. vii. 10; Rom. xii. 19. *Coveteousness*, Exod. xx. 17; Luke xii. 15; Eph. v. 3; Col. iii. 5.

2. It prohibits the transaction of all sinful conduct toward our neighbour; such as

Murder, Exod. xx. 13; Matt. v. 21, 22; xix. 18. *Lying and false witness*, Lev. xix. 11; Eph. iv. 25; Col. iii. 9; Exod. xx. 16; Mal. iii. 5. *Theft*, Exod. xx. 15; Matt. xix. 18;

What farther is said? What is the sum of this duty called? What is the import of this rule? Is this law extensive? What does it forbid in our tempers, &c.?

Lev. xix. 11 ; Eph. iv. 28. *Strife and contentions*, Gen. xiii. 6 ; Prov. xx. 3 ; xv. 8 ; Rom. ii. 8 ; xiii. 13 ; Col. iii. 13 ; Titus iii. 9. *Adultery*, Exod. xx. 14 ; Job xxxi. 1 ; Matt. v. 27, 28 ; 1 Pet. ii. 11. *Enticement*, Rom. xiv. 13 ; Hab. ii. 15 ; Rev. ii. 14. *Deception*, Psal. cxx. 2, 3 ; Zech. viii. 16, 17. *Evil speaking and reviling*, Exod. xx. 16 ; xxi. 17 ; James iv. 11 ; Eph. iv. 31 ; Acts xxiii. 5 ; 1 Cor. iv. 12. *Oppression*, Isa. i. 17 ; lviii. 6 ; Mal. iii. 5 ; Amos iv. 1 ; Zech. vii. 10. *Retaliation*, Lev. xix. 18 ; 1 Thess. v. 15 ; Luke vi. 27, 29.

3. It enjoins the cultivation of all holy tempers and dispositions towards our neighbours ; such as

Love, Lev. xix. 18, 34 ; Matt. v. 44 ; John xiii. 34 ; Rom. xii. 9 ; xiii. 8 ; Gal. v. 13, 14 ; Heb. x. 24 ; xiii. 1 ; 1 Pet. iii. 8 ; ii. 17 ; 1 John iii. 18. *Charity*, 1 Cor. xiii. 1, 8 ; Col. iii. 14 ; 1 Tim. i. 5. *Peace*, James iii. 17 ; Prov. xvi. 7 ; Rom. ii. 10. *Forgiveness*, Luke vi. 37 ; Matt. xviii. 21, 22 ; Eph. iv. 32 ; Col. iii. 12, 13. *Forbearance*, Matt. vii. 1 ; 1 Cor. iv. 5 ; Rom. xiv. ; xv. 1, 7.

4. It requires the practice of all good deeds toward our neighbours ; such as

Good example, Matt. v. 16 ; Col. iv. 5 ; Neb. v. 9 ; 1 Tim. iv. 12. *Honour*, Rom. xii. 10 ; xiii. 7 ; Phil. ii. 3 ; 1 Pet. ii. 17. *Gratitude*, 2 Sam. ix. 7 ; x. 2. *Mercy*, Micah vi. 8 ; Dan.

What does it require us to practice?

iv. 27 ; Luke vi. 36 ; Col. iii. 12. *Compassion and pity*, Zech. vii. 9 ; Luke x. 30, 37 ; 1 Pet. iii. 8 ; 1 John iii. 17. *Friendliness and kindness*, Prov. xviii. 24 ; John xv. 13 ; Rom. xii. 10 ; Eph. iv. 32 ; 2 Pet. i. 7. *Unity*, Rom. xv. 5 ; 2 Cor. xiii. 11 ; 1 Cor. i. 10 ; Psa. cxxxiii. 1.

5. It especially designates our deportment toward certain particular classes of our neighbours ; such as

Rulers, both of state and church, Heb. xiii. 7 ; 1 Thess. v. 12, 13. *Masters and servants*, Eph. vi. 5, 9. *Parents and children*, Eph. vi. 1, 4. *Husbands and wives*, Eph. v. 22, 25. *Aged*, Lev. xix. 32. *Widows and fatherless*, Exod. xxii. 21. *Sick*, James i. 27 ; v. 14. *Oppressed*, Isa. i. 17 ; Heb. xiii. 3. *Strangers*, Lev. xix. 33, 34 ; Heb. xiii. 2. *Enemies*, Matt. v. 44 ; Rom. xii. 20. *Wicked*, Lev. xix. 17 ; 1 Sam. xii. 23. *Heathen*, Mark xvi. 15 ; Matt. ix. 38.

What does it especially designate ?

INSTITUTIONS OF CHRISTIANITY.

THE SABBATH.

THIS word, in the Hebrew language, signifies *rest*. It is an institution of divine appointment, and is of two-fold purpose, namely, *rest* from secular pursuits, and devotion to holy service. Exod. xx. 8, 11; Lev. xxiii. 3; Acts xv. 21.

The time of its appointment was at the close of the creation. Gen. ii. 3.

Its sanctity was very distinctly marked in the history of the manna. Exod. xvi. 22-31.

It was finally made a part of that great epitome of religious and moral duty called the law from Sinai. Exod. xx.

Its observance throughout the prophetic age is connected with the highest of promises, and its violation with the severest maledictions. Isa. lvi. 1-7; Ezek. xx. 12-24.

That this institution is still in force among all men is evident from the fact, that the fourth commandment, which contains it, has never been repealed.

It is farther evident from the example of the apostles and early Christians. 1 Cor. xi. 20; xiv. 23-40.

The original law respecting the Sabbath re-

What is the signification of Sabbath? Is it an institution of divine origin? Of what purpose is it? When was it appointed? Is it noticed in the history of the manna? In the law from Sinai? In the prophetic age? Is it still in force? How does it appear? What evidence in the example of the apostles? In the original law respecting the Sabbath, what is required?

quired nothing more than the observance of a *seventh portion of our time* for holy purposes.

We are nowhere told what time of the day the Sabbath shall commence, for the obvious reason that the *same* day does not commence at the same time in all parts of the earth.

Under such circumstances, it is certainly safe and expedient for us to conform our reckoning of days to that which prevails in the country where we live.

The Jewish Sabbath continued in force until the Mosaic dispensation was abolished, and the thing typified by it took place.

This was at *the resurrection of Jesus Christ from the dead*. The time of the Sabbath was then changed from the seventh to the first day of the week.

Although there is no express command for this change recorded in the New Testament, yet it was evidently of divine appointment.

For immediately after the resurrection of Christ, the apostles and primitive Christians observed the first day of the week, and that without opposition or controversy. Mark ii. 28; John xx. 1, 19, 26; Acts xx. 7; 1 Cor xvi. 2; Rev. i. 10.

Is the time of day for its commencement expressly taught? Why? What is to be done under such circumstances? How long did the Jewish Sabbath continue in force? When was this? What then took place? Is there any express command for this change? What is observed immediately after the resurrection of Christ? Was not this opposed?

The first day of the week is now called the *Lord's day*, in distinction from all other days, being designed to commemorate the resurrection of Christ from the dead.

All servile labour, journeying, visiting, strolling, worldly conversation, non-religious reading, luxury, slothfulness, stupidity, &c., are inconsistent with the sacred observance of this day.

All works of mercy and necessity, such as healing the sick, administering to the relief of the distressed, &c., &c., when they cannot properly be deferred, may be performed without incurring guilt. Mark ii. 27 ; Luke xiii. 15.

As the Sabbath is of vast utility in preserving the knowledge and worship of God, and hereby promoting the temporal and spiritual welfare, the present and future happiness of mankind, it is our duty to make every exertion to prevent its violation.

THE CHURCH.

The church of God, in its distinctive character, is to be regarded as catholic or particular, visible or invisible, militant or triumphant.

The catholic or general church denotes the entire body of Christian believers in every period of time, on earth and in heaven.

What was the first day of the week then called? Why? What is inconsistent with the sacred observance of this day? What may we do without incurring guilt? Of what utility is the Sabbath? What then is our duty?

How is the church of God to be regarded? What is the catholic or general church.

By a particular church is meant an assembly of Christians of any particular denomination, united together for the worship of God, in accordance with their distinct views.

By the visible church is intended all those who have openly and freely professed Christianity, and have entered into covenant with God and his people accordingly. 1 Cor. i. 2.

By the invisible church is understood all those who have really put on Christ, whether they belong to the visible church or not. 2 Tim. ii. 19; 1 Cor. xii. 12.

The people of God on earth are called the church militant, and those in heaven the church triumphant. 1. Tim. vi. 12; Rev. v. 9.

The necessary qualifications for membership in the church visible are repentance, faith, and experimental piety, or vital godliness. Acts viii. 37; ii. 41, 42.

No church on earth, however, is supposed to be composed entirely of real Christians. Matt. xiii. 41-43; viii. 47-50.

The design of this institution on earth is the maintenance and diffusion of the truths of religion, and the support of gospel ordinances, thereby securing the holiness of Christians and the reformation of the wicked. Eph. iv. 11-15; v. 27; Mark xvi. 15-18.

What is a particular church? The visible? Invisible? Militant? Triumphant? What are the qualifications for the church militant? Is the church on earth composed of real Christians only? Of what design is this institution on earth?

It is the duty, therefore, of all who have true faith in Christ, to unite with his visible church, and, by so doing, make that "confession before men" on which Christ, the head of the church, has laid so much stress. Matt. x. 32, 33.

Moreover, by attending to this duty, we are accelerating the fulfilment of those promises which relate to the final destination of the church. Isa. ii. 1-4; Matt. xvi. 18; Psalm ii. 8, &c.

BAPTISM.

This is a special or positive ordinance of Christ, and consists in the application of water to a person in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

It is a rite or ceremony by which persons are initiated into the profession of the Christian religion.

This sacrament was instituted after Christ's resurrection, and just before his ascension into heaven.

Baptism represents the necessity of the sprinkling or washing of the soul from sin and pollution by the Holy Spirit in his purifying influences.

It is an outward and visible sign of an inward and spiritual grace. It is not regeneration, but

What then is the duty of all believers? What is the advantage of observing this duty?

What is baptism? Of what purpose is this rite? When was it instituted? What does it represent? Of what is it a sign?

the symbol of it. It is also a seal of the covenant of grace, both on the part of God and of him who is baptized.

This ordinance is to be administered by such, and only such, as have been properly baptized and inducted into the ministerial office. Such are to administer the ordinance in their official capacity.

As to the *subjects* of baptism, infants, and all believing adults who have not been baptized before, are considered proper candidates.

That *adults* must *believe* in order to baptism is evident from the fact, that the Scriptures require faith in such, and that such as did believe were baptized. Acts ii. 41; viii. 12, 36, 37; xvi. 31, 33.

When the Scriptures speak of faith as necessary to baptism, or salvation, they refer solely to adults, or those who are capable of believing. Mark xvi. 16.

That these scriptures cannot refer to infants is evident from the fact, that the same thing, namely, a want of true faith, which disqualifies for baptism, excludes also from salvation. Mark xvi. 16; John iii. 18, 36.

That *infants* are proper subjects of baptism is evident, because,

1. The Christian church is a continuation of the Jewish church, and the covenant remains

By whom is it to be administered? Who are the subjects of baptism? Why must adults believe in order to baptism? Does this faith refer solely to adults? Why? How is infant baptism proved as Scriptural?

the same, though the seal or token of it is altered. Heb. viii. 12.

2. The token of the covenant in the former church was *circumcision*. This was, by divine command, administered to infants, and thereby they were constituted members of the visible church. Gen. xvii. ; Gal. iii. 14, 17.

3. Baptism is now substituted in the place of circumcision ; and as the right of infants to church membership was never taken away, it is argued that they should still receive the token of the covenant.

4. That infants are to be received into the church, and as such baptized, is also inferred from the following scriptures : Isa. xlv. 3 ; Matt. xix. 13-15 ; Luke ix. 47, 48 ; Acts ii. 38, 39 ; 1 Cor. vii. 14.

5. Another argument for infant baptism is derived from the conduct and declaration of Christ. Luke xviii. 15-17. If they belong to his kingdom they should not be refused the sign.

6. The practice of the apostles is farther evidence. Look at the history of their baptisms. The households of the jailer, Lydia, and Stephanas, were baptized, and in all probability some of these were children.

They have not recorded a single instance in which they baptized the *descendants of Christian parents* in adult years ; from which we infer their baptism in infancy.

7. All ancient writers of distinction refer its
Second proof? Third? Fourth? Fifth? Sixth? Seventh?

origin, as a matter of certainty, to the usage of the apostles. It was not even denied by any for 1100 years after Christ.

8. Only 150 years after the death of St. John, a council of sixty-six bishops unanimously decided that "the baptism of infants was not to be delayed to the eighth day after the birth, as circumcision had been; but might be given them at any time before." The question they decided was, not whether infants *should be baptized*, but whether they should be baptized *before* they were eight days old.

9. In the twelfth-century a certain sect of the Waldenses would not baptize infants, because they thought that all infants were damned; and hence it would be wrong to give to them the seal of the covenant, to which they had no right.

Indeed, there is every evidence that infant baptism was never denied until the doctrine of unconditional election found its way into the church.

10. It is true there is no positive command for infant baptism, nor is there any against it. Nor is there any for keeping holy the first day of the week, or for family devotion, or for females to come to the Lord's supper. The reasons are obvious; there was no controversy in either case that called for it.

11. By nullifying infant baptism all baptism is nullified, as there is no proof of a regular succession of adult baptisms from the days of

Eighth? Ninth? Tenth? Eleventh?

Christ, that is, the baptism of adults by persons who had been baptized themselves when adults.

12. It will do children as much good to baptize them under the gospel as it did to circumcise them under the law. It will do them as much good to baptize them as it does adults to baptize them.

13. All who dedicate their children to God in baptism take upon them the special obligation of training them to the service of God, by teaching them in all the doctrines and duties of the Bible, and by praying with and for them.

As to the *mode* of baptism, nothing particular is specified in the Scriptures.

The command is to baptize, without designating the mode. The mode, therefore, is not essential, or, if it be essential, it would seem that sprinkling is the proper mode; as

1. Water baptism is an emblem of spiritual baptism, or of the influences of the Holy Ghost upon the heart. Both are *called* baptism. Acts i. 5.

It is therefore reasonable that we look for a *resemblance* in the *mode*. But the mode of spiritual baptism is uniformly by *sprinkling*, or *pouring*. Isa. liii. 15; Ezek. xxxvi. 22; Joel ii. 28, 29; Acts i. 5, 8; ii. 4, 14-18, 33; Psa. lxxvii. 6.

2. The mode of immersion is unfavourable to universal practice, while the other modes can be performed in any place, at any time,

Twelfth? Thirteenth? What is said in particular of the mode of baptism? What mode seems most proper? Give the several arguments in their order.

and to any person : in the desert waste, or in the city full ; by the side of Jordan, at the house of Cornelius, in Philippi's prison, by the penitent's cross, or on the bed of sickness and death ; to the Greenlander on his icy mountain, or the African in the desert of Sahara ; in winter and in summer, by night and by day.

Baptism by sprinkling, or affusion, may always take place with decency, modesty, and propriety, which cannot be said of immersion.

4. The Scriptures give no account of persons going away from the place of worship to be baptized ; on the contrary, baptism is represented as taking place where they were at the time of worship, or conversion. Acts xvi. 30-33.

5. Baptism is never said to be *in* the water, but *with* water. But by immersion the *person* is *administered* to the *element*, and not the element to the person.

6. On the day of pentecost three thousand were baptized in the city of Jerusalem, which stands on a hill, where there is neither river, pond, nor sea. Acts ii. 41.

7. The phrases in the English translation of the New Testament, "went down into the water," and "came up out of the water," are no proof of immersion ; for nothing is said of the eunuch that is not said of Philip. Besides, the original word, here translated *into* and *out of*, might have been rendered *to* or *unto* with equal propriety, as it often is.

8. As to the apostle's expression, "buried

with him in baptism," it signifies, as Christ was buried and rose again to a heavenly life, so we, by baptism, signify that we are separated from sin, that we may live a new life of faith and love. It signifies the same as "planted together in the likeness of his death," and "crucified with him." See Rom. vi. 4-6.

9. Finally, Christ and his apostles have left the mode of baptism undefined, as they have also the mode of receiving the Lord's supper; for the obvious reason, that there can be no importance in the mere mode.

10. The baptism of Christ is no example for us, as his was not gospel baptism; not being baptism in the name of the Trinity, as that would be in his own name, with those of the Father and the Holy Ghost, nor unto repentance, having no sin to repent of.

He was baptized as a priest; hence he was not baptized till he was thirty years of age, which, among the Jews, was the time of life to be inducted into that office.

THE LORD'S SUPPER

Is that holy ordinance in which the sufferings and death of Christ are commemorated, instituted by Christ himself, on that memorable night in which he was betrayed.

The elements used in this institution are

Is the mode anywhere defined? Why? Is the baptism of Christ an example for us? Why not? How was he baptized?
 What is the Lord's supper? When was it instituted? What are the proper elements?

bread and wine, which are designed to represent the broken body and shed blood of Jesus Christ in behalf sinful man. 1 Cor. xi. 23-29.

The doctrine of transubstantiation, or that the bread and wine are literally converted into the body and blood of Christ, is one of the gross absurdities of the Romish Church.

It supposes that Christ partook of his own body and blood, and that the identical human body of the crucified is present on all sacramental occasions.

The special design of this institution is, to preserve a grateful and affectionate remembrance of the blessed Saviour. It is a memorial of his death, and it expresses the guilt and wretchedness of man, and the grace of God in his salvation.

The obligations to observe this institution are gratitude, personal benefit, the honour and command of Christ, and the practice of the apostles and primitive Christians. Psa. cxvi. 12, 13; Matt. x. 32-33; Luke xxii. 19, 20; 1 Cor. xi. 26.

This sacrament should be administered by the regularly constituted ministers of the gospel, who are to perform it in their official capacity.

This ordinance is designed only for visible Christians, in regular church standing, of whatever denomination.

That we may worthily partake of this sup-

What do they represent? What is transubstantiation? What is said of it? What does it suppose? What is the special design of the sacrament? What are the obligations to observe it? By whom is it to be administered? For what is it designed?

per, it is proper there should be suitable meditations, not only before, but at, and after partaking of it. 1 Cor. x. 21; v. 7, 8; xi. 28, 29; 2 Cor. xiii. 5; Matt. v. 16.

Such as partake of this supper with unworthy views of the character and offices of Christ, or with wrong feelings respecting sin, and the nature and importance of this duty, are said to "eat and drink unworthily." 1 Cor. xi. 29.

The time of the day for celebrating this ordinance is not material.

The posture of the body in receiving it is, of itself, indifferent. The Scriptures lay no stress on these points. Our convenience must determine.

CHURCH GOVERNMENT AND DISCIPLINE.

By the government and discipline of the church are meant the form and order by which its spiritual concerns are managed.

The exact form of ecclesiastical government and discipline in all particulars, and for all occasions, is to be determined by Christians from the general rules and principles established in the word of God, and from considerations of expediency.

Any particular form of ecclesiastical govern-

Who are said to eat and drink unworthily? What time of day, and in what posture should we receive it?

What are meant by the government and discipline of the church? How are we to determine the exact form of ecclesiastical government and discipline? What of any particular form?

ment, agreed on by the governors of the church, consonant to the general rules of Scripture, may be considered as Scriptural.

Hence, though one form of government be agreeable to the word, it does not follow that another is not, or, because one is lawful, another is unlawful.

In all cases that form of government is to be settled which is best calculated to promote the welfare of the church in its present state.

The proper officers of the church are called, in the Scriptures, by different names; probably for the purpose of representing the various and important duties of their office.

They are called *bishops*, from the oversight they are to take; *pastors*, from the spiritual food they are to administer; *ministers*, from the service they are to render; *watchmen*, from the vigilance they are to exercise; *elders*, from the grave and prudent example they are to set; *teachers*, from the instructions they are to give; *ambassadors*, from the treaty of reconciliation and peace they are sent to effect. 1 Tim. iii. 1; Jer. iii. 15; 1 Cor. iv. 1; Ezek. iii. 17; 1 Pet. v. 1; Eph. iv. 11; 2 Cor. v. 20.

These officers are to be invested with their office by ordination, or by prayer and imposition of hands, from regular ministers of the Gospel. 1 Tim. iv. 14; Acts xiii. 2, 3.

If one form is lawful, does it follow that all others are unlawful? What form of government is to be settled in all cases? What are the officers of the church called? Why so? Define the different terms? How are these officers to be invested?

The officers of the church can, from among themselves, constitute an officer, who, *as an officer*, shall be superior to any of those by whom he was constituted.

The officers of the church are entitled to a maintenance from the people who share in their labours. This should not be viewed as a matter of alms and free gift, but as a debt justly and honourably due. Matt. x. 9, 10; 1 Cor. ix. 7-14; 1 Tim. v. 18.

The power of executing the temporal economy of the church belongs either to the church as a body, or to those whom the church shall delegate for that purpose. Acts vi. 2-6.

The proper discipline of the church is to be gathered from those passages of Scripture relating to this subject which are found scattered throughout the sacred volume.

Every particular church should collect, arrange, and explain these texts in written form, for the purpose of informing its members, and also that there may be uniformity in administration.

The design of church discipline is, the reclaiming of offenders, delivering the church from reproach, and inspiring all with the fear of offence.

Can these create yet others? Are they entitled to maintenance? How should this be viewed? Who should attend to the temporal economy of the church? Whence should the proper discipline of the church be gathered? What is the duty of each particular? Why? What is the design of church discipline?

Every church should judge of the qualifications of those who offer themselves for membership, and to admit or reject, as they may think proper. Matt. xvi. 19.

All persons, before admittance to the church, should be examined in respect to their doctrinal views and religious experience. And none should be admitted but such as are found evangelical in both respects.

The duty of church members toward each other is, to watch over one another for good, and, when occasion requires, to reprove, rebuke, and admonish. 1 Tim. v. 20; Gal. vi. 1.

Church members are subject to discipline for immoralities and heresy in doctrine. 1 Cor. v. 11; Titus iii. 10.

Our Saviour has given a particular rule of proceeding in church discipline, which should be strictly observed in all cases. Matt. xviii. 15-17.

Offenders in the church, upon suitable confession and reformation, should be restored to the fellowship of the church. 2 Cor. ii. 6-8; Matt. xviii. 21, 22.

Excommunication consists in cutting off a member from all church rights and privileges. This should be viewed as a very solemn act,

Who should judge of qualifications for church membership? Should all candidates be examined before the church? In what? What is the duty of church members toward each other? For what are they subject to discipline? What particular rule has Christ given? Should this be observed? How are offenders to be restored? What is excommunication?

both by the church which performs it, and by the individual expelled. It should never be done but with much deliberation and prayer.

As communion is with the church as a body, and not with individuals, no person can be justified in absenting himself from communion because of existing offences between himself and another church member.

It would seem, from the Scriptures, that the decisions of the church should be confined to the male members. The sisters of the church, however, have a right to know the proceedings of the church, and should be consulted, and ought to be treated with all due kindness. 1. Cor. xiv. 34, 35 ; 1 Tim. ii. 11, 12. This is also analagous to all good practice in civil affairs.

In all decisions of the church, though unanimity is very desirable, yet the majority should govern, and the minority dissent with love, meekness, and a disposition to acquiesce. Such a course is Christian, and has a tendency to prevent many evils.

How should this be viewed? Should offended members abstain from the communion? What is said concerning the decisions of the church? To what is this analagous? Who should govern in these decisions? What is the duty of the minority? What benefit will result?

APPENDIX
TO
THEOLOGICAL COMPEND.

It is worthy of remark, that some of the first characters that ever adorned our world have been believers in the Christian religion.

Among the divines there are Usher, Lardner, Taylor, Pearson, Butler, Clarke, Watson, Sherlock, Doddridge, Watts, Wesley, and thousands of others.

Among the poets there are Spenser, Young, Thomson, Gray, Milton, Cowper, and a great many more.

Among the statesmen there are Hyde, Bacon, Somers, Harrington, Barrington, King, Lyttleton, and hundreds more.

Among the moralists there are Steel, Addison, Hawkesworth, Johnson, and many others.

Among the physicians there are Boerhaave, Cheyne, Pringle, Hartley, Haller, Mead, and scores of others.

Among the lawyers there are Hale, Forbes, Blackstone, Pratt, &c., &c.

Among the philosophers there are Grotius, Ferguson, Adams, Locke, Euler, Newton, and hundreds more.

These were all men of independent principles, and the most liberal and enlarged minds.

They investigated the gospel, and were satisfied with its claims. They recommended it to others. It was their study in life—it was their solace in death.

Various instances might be produced of persons who, when they approached the close of life, bitterly lamented the neglect of the sacred volume.

And numerous are the examples of persons, in all ages, who have spent much of their time in perusing it.

Moses and the prophets enjoined it upon the Jews. God himself commands Joshua to this duty; and David commends it to all. Christ and his apostles enjoin it on all Christians. Timothy was trained from his childhood in this way. The Bereans searched the Scriptures daily.

The primitive Christians were intimately acquainted with the Bible, and generally carried one about them.

Such was their affection for it, that many of them have been found buried with the gospel lying on their breasts. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart, and some of them made surprising proficiency.

It said of Dr. Marryat, that, when a youth, he committed to memory the whole books of Job, Psalms, Proverbs, Ecclesiastes, Isaiah, and Jeremiah, with all the minor prophets, and every one of the epistles in the New Testament, with

the book of the Revelation, and that it was his practice to repeat them once a year.

When Cranmer's edition of the Bible was published, in 1538, they who could procure it; they who could not, crowded to read it, or to hear it read in the churches, where it was common to see little assemblies of mechanics. meeting together for that purpose after the labour of the day—many even learning to read in their old age, that they might have the pleasure or instructing themselves from the Scriptures.

Two apprentices are mentioned, who joined their little stock, and bought a Bible, which, at every interval of leisure, they read; and being afraid of their master, a zealous papist, they kept it under the straw of their bed.

A certain man and his wife, having become true Christians, and being poor, and destitute of light for the evening, she would bring a handful of thatch, and kindle it, while he would make haste and read as much as he could from the Bible while the blaze lasted.

Another, being confined as a prisoner in a dark dungeon, when the light was brought that he might see to eat, would pull out his Bible and read, saying that he could find his mouth in the dark, but he could not read without light.

Some have been ready to part with all rather than with the Scriptures. We read of one who gave a load of hay for only a leaf of one of the epistles. The famous Boyle, speaking of the

Scriptures, said, "I prefer a sprig of the tree of life to a whole wood of bay."

Judge Hale, that ornament of his profession and country, said, "If I do not honour God's word by reading a portion of it every morning, things go not well with me all the rest of the day."

Robert, king of Sicily, said, "The holy books are dearer to me than my kingdom; and were I under any necessity of quitting one, it should be my diadem."

A certain French nobleman used to read three chapters a day with his head uncovered, and on his bended knees.

Young women in service have been known to walk thirty miles with the only bare hope of obtaining a copy of the Bible, and returned so overcome with joy at their success as to burst into tears of thankfulness.

Said a poor man, as he entered a bookseller's shop one Saturday night, "I am come to ask what may seem very unreasonable; I am very poor, I cannot buy a Bible, nor can I leave the value of one; will you trust my honesty, and lend me the use of one until Monday morning? I will return it faithfully." The bookseller consented, and at the appointed time it was returned, with many expressions of gratitude. He afterward came regularly for it, and as regularly returned. A person who heard of the circumstance, desired the bookseller to give him a Bible and place it to his account. When he

returned to ask the usual indulgence, and found that he had a Bible of his own, the poor man was in a transport of joy, imploring many blessings upon the head of his unknown benefactor, and declaring it was a treasure he never expected to possess.

In 1272 the pay of a labouring man was three halfpence per day. In 1274 the price of a Bible, with a commentary fairly written, was thirty pounds! That precious volume, which may now be obtained, by most labourers, for less than a single day's pay, would then have cost them more than thirteen years' labour to procure.

How great are the privileges of modern Christians! How great must be their guilt if they neglect them!

Will it be asked, "What advantage hath the Christian over the heathen?" We reply, "Much, every way; chiefly because unto him is committed the oracles of God."

The venerable Asbury, when worn down by incessant labours, infirmities, and age, and being able to preach but seldom, loaded down his carriage with Bibles and Testaments, and as he went distributed them among the necessitous and destitute poor. "Now," said he, "whatever I have been doing before, now *I know I am sowing good seed.*"

Yes; the Bible is *good*—it is *very good*—it is *all good*—it is good for *all*—it is good at *all times*

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