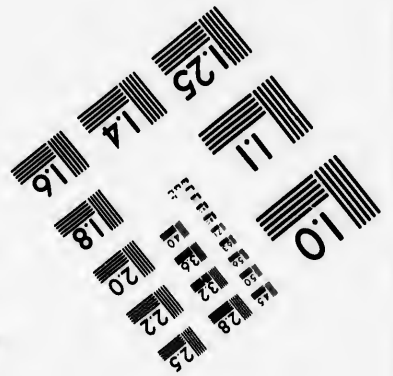
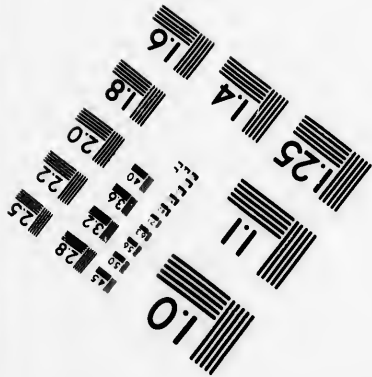
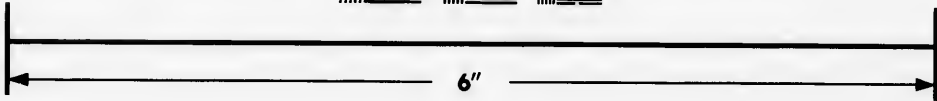
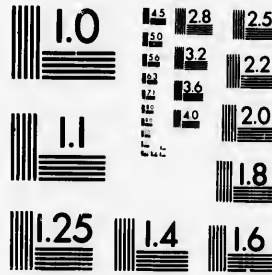


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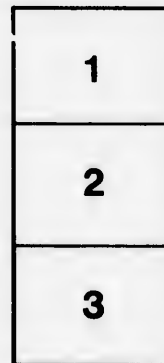
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ERRORS AND FALLACIES

IN A PAMPHLET ENTITLED,—

"CATHOLICITY AND METHODISM,"

EXPOSED AND REFUTED.

BY

page

JOHN C. MARSHALL.

HALIFAX:

NOVA SCOTIA PRINTING COMPANY,
CORNER SACKVILLE AND GRANVILLE STREETS.
1877.

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- 2.—Answer to Mr. Roy's Remarks on Rev. John Wesley's Sentiments and Conduct in relation to the Methodist System; and on the Doctrinal Standards of Methodism.
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ERRORS AND FALLACIES EXPOSED &c.

SEC. I.--INTRODUCTORY FACTS AND REMARKS.

THE present Treatise is designed to be a brief, but comprehensive Answer to a Pamphlet, recently published, under the title, "Catholicity and Methodism." Its author, Mr. Roy, of Montreal, was for many years, and until a few months past, a minister in the Methodist denomination, and officiating as such, in the churches of that body of Christians, within this Dominion. By a church tribunal of that church, he has lately been dismissed from that Ministry, for holding and publishing the unscriptural and erroneous opinions contained in that pamphlet, which was published previous to the examination of his case, and that dismissal. He has formed a new sect, under the name, "The Wesley Congregational Church," with the following Doctrinal Constitution :--" We recognize the Scriptures of the Old and New Testaments as the authoritative source of Christian Truth, and that they must be interpreted in harmony with all well ascertained facts, without binding ourselves to the phraseology of any Creed, of human origin ; believing, with John Wesley, after whose name our Church is called, that the essential truths of Christianity are summarized in the creed called the Apostles Creed, as the general expression of our doctrinal belief."

"That the only condition required by those who desire admission into this Church, be a desire to "flee from the wrath to come, and to be saved from their sins ;" and it is expected of those who are enrolled among its members, that they shall evince their reverence and love for God, as He is revealed in our Lord and Saviour Jesus Christ, by an earnest effort to obey His laws, and to be conformed to His image and character."

Mr. Roy, in several parts of his pamphlet, denounces and condemns all creeds of *human origin*, as being infringements on the right of individual thought and opinion, on religious doctrines and subjects generally ; yet in the discussions between him and his fol-

lowers, he said, "it had been considered necessary to adopt some creed, and that the Apostle's Creed embodied all essential truths." They have accordingly adopted it. Now, Mr. Roy, as a trained theologian, knows perfectly, as all do, in every church, who are versed in church history, that this *misnamed* creed was not made by the Apostles, or any of them, but was framed by some uninspired men, about three hundred years, or more, after the decease of all the Apostles. It is not even known, to a certainty, who composed it. It is therefore evidently of *human origin*, all which creeds Mr. Roy condemns. It is doctrinally, however, as far as it goes, truly Scriptural; but its form is as much of human origin as the Athanasian Creed, the Articles of the Church of England, the Westminster Confession of Faith, the Methodist Standard, or those of any other church. It does not, as Mr. Roy asserts, embody all essential truths. It has no referense to the divinity of the Saviour, the native depravity of mankind, Regeneration by the Holy Spirit, Justification by Faith, and the final punishment of the wicked. All these are essential doctrines, and some of them Mr. Roy holds, as will be seen in page 44 of his pamphlet, where he describes all the chief doctrines of what he styles "Real Orthodoxy."

His creed "recognizes the Scriptures of the Old and New Testaments as the Source of Christian Truth, to be interpreted in harmony with all well ascertained facts." Now, the New Testament in St. John's first Epistle, v. 7, gives the Divine Trinity in Unity in these words: "For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one." There are no "well ascertained facts," or facts of any kind, to contradict or impair the truth of this most important Scripture doctrine. There are many other passages of Scripture which serve to show its truth and the obligation to believe it. But Mr. Roy disbelieves both its authenticity and plain literal meaning. It is also evident from the wording of his pamphlet, that he does not believe the essential doctrines of the inspiration and authenticity of the present version of the Scriptures, the atonement by the Lord Jesus Christ, and pardon and justification through faith in that atonement, according as those doctrines are plainly set forth in the Scriptures. In consistency therefore with these his opinions, he ought to form a Bible of Scriptures for himself and his disciples. But by the words of the Constitution of his Church, he has taken our present version of the

Scriptures of both Testaments as "the authoritative source of Christian Truth," to be interpreted in harmony with all well ascertained facts. He has, indeed, produced several speculations and fallacies, to impeach the authenticity of that version, but not a solitary *well ascertained fact*. All the essential Scripture doctrines just mentioned Mr. Wesley fully believed and taught during the whole of his ministerial life. Upright and honorable man as he always was, and as a clergyman of the English Established Church, he could not, and would not, preach and teach contrary to those doctrines, or any others enjoined by the Scriptures, and by that church. Yet, knowing all this, and what the standards of Methodism were, as established by Mr. Wesley himself, Mr. Roy has presumed to name his new sect a "Wesley Congregational Church." It is not merely an entire misnomer, but may even justly be styled a defamation of Mr. Wesley.

On entering the Methodist Ministry Mr. Roy was fully acquainted with all those Methodist Standards, and therefore immediately on forming his doctrinal opinions contrary to any of them, he should have retired from the ministry and membership of the Methodist Church. But it appears that he did not act in that christian and honorable manner. It may here be remarked, as unfavorable to his opinions, that he has not, in his pamphlet, given a single passage of Scripture in support of any one of them.

SEC. 2.—ANSWER TO MR. ROY'S VIEWS AND REMARKS ON MR. WESLEY'S SENTIMENTS AND CONDUCT IN RELATION TO THE METHODIST SYSTEM, AND ALSO ON THE DOCTRINAL STANDARDS OF METHODISM.

Mr. Roy, throughout all those parts of his pamphlet which relate to Mr. Wesley's establishment of Methodism, and his carrying it forward, has earnestly labored to show that in its establishment it was perfectly catholic, or universal; and that though it gradually became more and more restrictive and exclusive, yet Mr. Wesley, its founder and continued leader was constantly increasing "in extended sympathy" and catholicity as to the Christian faith, and the doctrinal belief of all those professing that faith. Now, here, once for all, let me entreat the reader to bear in mind throughout this examination, that it was Mr. Wesley *alone* who originated Methodism, and was its leader and consolidator to the end of his life. It was he who soon after its establishment, framed the numerous Articles for the regulation

of the conduct of the members of the Society, and which certainly are sufficiently precise and restrictive, but are fully warranted by Scripture. He early became opposed to what is called Calvinism, and also Antinomianism, and wrote and spoke against them. It was he who wrote the Notes on the New Testament, framed the "Model Deed" and wrote the Sermons; and shortly before his death established all these as the Standards of Methodism, for the regulation and observance of all its ministers and members. All this does seem a strange mode of advancing in catholicity, and of "a constant growth of extended sympathy." He cites the following words of Mr. Wesley to show his catholicity, and that of Methodism at its commencement in 1739:— "One circumstance more is quite peculiar to the people called Methodists, that is the terms upon which any person may be admitted into their Society. They do not impose in order to their admission any opinion whatever. Let them hold particular or general redemption, absolute or conditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. * *

* One condition, and one only is required,—a real desire to save their soul." On this Mr. Roy says:—"Methodism then, in its terms of communion, was, at one time, catholic." It was not then such, according to Mr. Roy's own words in his next page, where he writes thus:—"In the case of Wesley, history records a constant growth of extended sympathy. At first, this was limited by the bounds of certain organizations, assuming to themselves the title of 'the Church,' or the 'Orthodox.' Next it extended to those whether orthodox or not, who had realized a certain subjective phase of religious experience which he termed a state of 'justification.'" Surely this last, as to admission to the Society, was not an extended sympathy as to the terms first given, but a *limitation* or *restriction*; for if the Presbyterian, the Independent, and the others named, had not, in Mr. Wesley's judgment "realized that subjective phase of religious experience," he would not have admitted them. This is Mr. Roy's strange, or inverted manner of showing "a growth of extended sympathy." He proceeds to show that growth in Mr. Wesley by saying:—"Finally, it rested on all who reverently yielded to the laws of Him whom we call God; that Power who is the source of moral obligation. These different views of humanity prevailed at different and successive periods in the mind of the founder of Methodism." The exercises of

Mr. Wesley's mind here referred to, did not relate to "different views of humanity," but were concerning true religion and its exhibition in Scriptural Christianity. Mr. Roy gives the following further citations from Mr. Wesley's writings:—"I dare not deny that Mr. Firmin (a Unitarian) was a pious man, although his notions of the Trinity were quite erroneous." This was in 1786. Further he cites as to the faith of Materialists:—"If you allow a Materialist to have any, their not believing the whole truth is not owing to want of sincerity, but merely want of light. There is no reason why you should be satisfied with the faith of a Materialist, a heathen, or a Deist, nor indeed that of a servant. * * * But beware how you rest here."

From the words of Mr. Wesley, as to the piety of Mr. Firmin the Unitarian, Mr. Roy has incorrectly stated;—"As Methodism began in 1739, it will be seen that from the time of its commencement to the time when Wesley acknowledged the Christianity of Unitarians, Methodism had been in existence for forty-seven years." Mr. Wesley's words as to Mr. Firmin, formed no admission by him of the Christianity of Unitarians. The word *pious* is of very general import. A Jew, a Mohammedan, a Deist and many others who acknowledge and worship the one true God, but disbelieve and reject Christianity, may be termed *pious*, but such piety will not obtain the favor and acceptance of God, and admission into His future heavenly kingdom. Every man, as to religion, is bound to believe and act in full accordance with the light or knowledge he possesses, or which is within his reach. Our Lord has said,—“While ye have light, believe in the light and walk in the light, that ye may be the children of light.” His commission to the teachers of His truth says,—“Go ye into all the world and preach the Gospel to every creature. * * * He that believeth not shall be damned.” “He that receiveth not my words hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.” Mr. Roy cites the case of Cornelius, and Mr. Wesley's Notes thereon, as making much in favor of his argument on this point, but tully and rightly considered it does not in the least assist him. Cornelius had been a heathen and idolator, but during his residence in Judea, he had become informed of the true God and worshipped him, and he and his works were favorably accepted. He thus acted according to the light afforded him. But if when Christianity was so evidently and powerfully brought to his knowledge, he had disbelieved and rejected it, would he and his

works, as before, have continued to be acceptable to God? Certainly not. Paul, in his defence before the Jewish Council, truly said,—“I have lived in all good conscience before God until this day.” Now suppose that Paul, notwithstanding the supernatural and powerful evidence afforded him of the truth of Christianity, had continued to disbelieve it, and to consider Christ an impostor, neither Mr. Roy nor any other person will say that he or his Jewish services would have continued to be acceptable to God; but would conclude that he would be justly liable to severe punishment for his wicked unbelief. The Jews, as a nation, rejected the Divine Messiah when His light had come to them, and for that rejection their country was desolated and subdued, and they were all either slain or brought under severe captivity. Doubtless there were some pious persons among them, according to their legal dispensation, but rejecting the Saviour, they justly suffered with the rest. As a further proof that persons holding various doctrines and creeds may, and should, be united in one church, and that Mr. Wesley continued growing in extended sympathy as to religious belief, Mr. Roy has given the following quotation from one of Mr. Wesley's sermons:—“And who are we that we should withstand God? Particularly by laying down rules of Christian communion, which exclude any whom He has admitted into the church of the first born, from worshipping God together.” This related to the case of Cornelius, which has just been explained; and it had reference to the admission of Cornelius, a Gentile, into the Church of the Jewish Christians, which the Apostle Peter, who was sent to Cornelius, at first thought improper, but by the previous vision, and the divine instructions then given to him, and being informed of the angelic visit to Cornelius, his Jewish prejudice was entirely removed, and finding that “the Holy Ghost fell on all them that heard the Word,” he immediately baptized Cornelius, and received him into the Christian Church. Observe Mr. Wesley's words, “any whom God has admitted into the church of the first born.” But no part of that citation, or any part of the sermon shows that Mr. Wesley considered that Unitarians or other deists, or Universalists or other unbelievers in the primary and fundamental truths of Christianity, were of “the church of the first born,” and should be admitted to Christian communion with those who hold the true Christian faith, as revealed in the Scriptures. Several passages of Scripture expressly forbid such communion. In Rom. xvi., 17, it is

written :—"Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." In 2 Cor. vi., 14 :—"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness." In 2 Tim., iii., 5, it is said of some :—"Having a form of Godliness but denying the power thereof, from such turn away." In 2 John, x., 11 :—"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." If he is not to be received into the *house*, surely he is not to be received into the *church*. Mr. Roy further endeavors to support his opinion on the point here in question, by the following quotations from Mr. Wesley's sermon on bigotry :—"When I have reasonable proof that any man does cast out devils, (meaning by turning men from sin to righteousness) whatever others do, I dare not forbid him, lest I be found even to fight against God." * * * "Forbid him not, either directly or indirectly." * * * "What if I were to see a Papist, an Arian, a Socinian, casting out devils?" * * * "Yea, if it could be supposed that I should see a Jew, a Deist, or a Turk doing the same, were I to forbid him, either directly or indirectly, I should be no better than a bigot still." "Shall not God work by whom he will work"? Now, what has all this to do with the admission of these persons, or any others, into christian church communion? Nothing whatever. Does Mr. Roy mean, or suppose, that Mr. Wesley thought it right, and that he would be willing to admit into church communion a Jew, who rejects and blasphemes the Saviour, an Arian, who denies his eternal diety, a Socinian who considers him merely of human origin, or a Turk, who thinks Mahomet a much greater prophet than the Lord Jesus. This would seem to be the legitimate inference from Mr. Roy's argument and submitted proof on the subject.

Mr. Wesley's sentiments are perfectly Scriptural and correct. No person should be hindered from endeavoring to turn men from sin to righteousness. The Saviour reproved his disciples for opposing those who were casting out devils in his name, and the inspired Paul has said :—"Some indeed preach Christ even of envy and strife." * * * What then, notwithstanding every way, whether in pretence or in truth, Christ is preached, and I herein do re-

joice; yea and will rejoice." Our Lord has removed all difficulty on this subject by these His own words:—"Many will say to me in that day, (the day of final judgment) Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity." (Math. vii., 22.) Jews, Turks, Deists, and the others Mr. Wesley has named, may, and many of them do, persuade drunkards, gamblers, profane swearers, and others following vicious courses to abandon their wicked and injurious habits; but would that gain them the favor and acceptance of God, and constitute them members of the "Church of the first born," and of the "household of faith," and qualify them for communion in the churches here below? Surely Mr. Roy does not hold such a wild and unscriptural opinion, but his argument seems to tend in that direction. Mr. Wesley never said, nor in any way intimated, that any of those persons he named had "saving faith," as Mr. Roy has asserted. He has merely and incorrectly inferred it from Mr. Wesley's Notes on the case of Cornelius which has already been fully explained. Mr. Wesley justly thought that every person was bound to believe and act on all religious points in conformity with the knowledge he possessed, or had the means of acquiring. This opinion he formed, as every well-informed Christian does, on the following passage in Rom. ii., 14:—"For when the gentiles which have not the law, do by nature the things contained in the law, these, having not law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another." But the Jews, Turks, and other persons named by Mr. Wesley have access to the Scriptures to inform them of the whole system of Christianity; and therefore are liable to divine *condemnation*, instead of *acceptance* if they disbelieve and reject it, as it is revealed in the Scriptures. To them as to the Jewish nation, these awful words of Scripture apply:—Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it it unto you." (Acts xiii., 41.)

In Mr. Roy's strange and inconsistent attempt and argument to show the "increased growth of sympathy" and catholicity of Mr. Wesley, he has written as follows on p. 10 of his pamphlet:—"Thus during this progress, for half a century, in Wesley's mind, his societies

were being trained by men who had not yet fully caught the kindly charity which was only growing in his own heart ;" and further writes of that training :—"This narrowness of view, and consequently of sympathy would necessarily, in no long time, destroy that catholicity of which Mr. Wesley boasted, and did destroy it." Now this *training* and *narrowness* proceeded from Mr. Wesley *himself* ; and strangely enough Mr. Roy immediately goes on to show it. He says :—We find a curtailment of the liberties of the individual members of the Societies. Before the spirit of the early Methodists had time to expand it was cramped by narrow rules." It was Mr. Wesley himself who framed those rules in 1743, only four years after the formation of the Society. There are about 30 of them and they are in force to this day. It would be well if their observance were now required and duly regarded. Here are a few of them, sufficiently restrictive and prohibitory, but all of them are fully warranted by both the letter and spirit of Scriptural Christianity :—"Buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity. Buying or selling uncustomed goods. Uncharitable or unprofitable conversation. Putting on of gold or costly apparel. Taking such diversions as cannot be used in the name of the Lord Jesus. Laying up treasure on earth. Taking up goods without the probability of paying for them. Doing good of every possible sort, and, as far as possible to all men." These (meaning all the rules) are the general rules of our Societies, all which we are taught of God to observe, even in His written Word, the only rule, and the sufficient rule of our faith and practice. If there be any among us who observe them not, * * * we will admonish him of the error of his way ; we will bear with him for a season ; but then if he repent not he hath no more place among us."

Mr. Wesley also very properly framed and prescribed rules and directions for the instruction and guidance of his helpers in the ministry, in relation to their preaching and personal conduct. Mr. Roy says that at first, "Calvinists and Arminians dwelt in harmony. In 1770 Wesley's 'Minute on Calvinism' was the signal for a change." Here, also, was a *narrowing* instead of "a *growth* of extended sympathy and catholicity," and by Mr. Wesley's own act. Next and finally came the fixed code of Methodist doctrines, by the Model Deed of 1788, and in Mr. Wesley's Sermons, and his Notes on the New Testament, and forming a still stricter *narrowing* from that

asserted first sympathy and catholicity. In forming those rules and directions and fixing that code of doctrines, Mr. Wesley acted as a wise and really consistent man. He early found that many members of the Society were living in an irregular and inconsistent manner; and others causing strifes and divisions by their discussions and differences as to doctrines, and he felt bound for the good and permanence of the Society, from time to time to expel, and did expel many of those disorderly living and contentious members, as we read in his Journals. He also found that it was inconsistent and unseemly, as well as injurious, that some of his helpers should be preaching Calvinism, or special divine predestination, and others a free gospel salvation for all mankind. This consideration, and his own convictions led him to repudiate Calvinism; and finally to establish that fixed code of laws for the regular observance of all his assistants in the ministry. In dismissing the contentious members he acted in conformity with the inspired instructions of St. Paul to Titus,—“A man that is an heretic after the first and second admonition reject.” Mr. Wesley considered the word *heresy* to mean contentions in the church. The need and propriety of a fixed creed or system of doctrines for belief and observance in a Church will be treated of under another section.

Mr. Roy charges Mr Wesley and Methodism with “the want of harmony in their standards, as to justification and conversion.”

In support of this serious charge he first cites the following passages from one of Mr. Wesley's sermons:—“The plain Scriptural notion of justification is pardon, the forgiveness of sins. It is the act of God the Father, whereby for the propitiation made by the blood of His Son, He showeth forth His righteousness (or mercy) by the remission of sins that are past. By affirming that this faith, (that Christ died for my sins, as mentioned in another clause) is the term or *condition of justification*, I mean first, that there is no justification without it.”

Mr. Roy next cites the following passages of another sermon as expressing contrary sentiments:—“There may be a degree of long suffering, of gentleness, of fidelity, meekness, temperance, (not a shadow thereof, but a real degree, by the preventing grace of God) before we are ‘accepted in the Beloved,’ and consequently before we have a testimony of our acceptance.”

There is no inconsistency or want of harmony in these passages, as Mr. Roy charges. The first citations speak of the exercise of a personal faith which obtains a state of pardon and justification. The last relates to feelings and tempers, *previous* to the personal faith which secures pardon, justification and acceptance; and it is stated that those good tempers and fruits are produced by *divine grace*.

He also gives the following citation on *saving faith*, as being contrary to the one first above given:—"It is such a divine conviction of God, and the things of God, as even in its infant state, enables every one who possesses it, to 'fear God and work righteousness.' And whosoever in every nation believes thus far, the apostle declares, is 'accepted of Him.'" Here, also, there is no want of harmony with that first citation. This last related to the case of Cornelius, which has been previously explained, and to heathens and others who had not the christian revelation, or were in an "infant state" as to this revelation. Mr. Roy, as a university scholar and a trained theologian, should have perceived the consistency and harmony of all these citations.

He further alleges, that "The want of harmony of the Methodist Standards may be seen also in their views of the 'meritorious cause of our salvation,' or the Atonement of Christ. In the sermon on 'Justification by Faith,' already quoted, Mr. Wesley speaking of the Atonement of Christ, says 'God treated Him as a sinner, punishing Him for our sins.'" Mr. Roy next writes of Mr. Wesley: "In sermon 20, he says:—"There is no true faith, that is justifying faith, which hath not the righteousness of Christ for its object,—His active and passive righteousness,—and it is in regard to both these conjointly, that the Lord Jesus is called the 'Lord of Righteousness.'" Mr. Roy says of these citations:—"Here we have two distinct views of what is commonly understood as the Atonement. * * * Of the latter view two *meanings* may be taken, but as Wesley used it, it is substantially the same as the former." Well, if *two meanings may be taken*, and Mr. Wesley took the one of them, which was substantially *the same as his first*, as Mr. Roy says, surely he cannot be charged with inconsistency, Mr. Roy (the accuser) himself being the judge.

Scarcely can a man be named, of any age or country, of a more discriminating and logical mind than John Wesley. He received a thorough university education at Oxford, and was for a time a

senior wrangler in the college of which he was a Fellow. He became a clergyman of the Established Church, and, as a conscientious man, believed and accepted its Articles, and adhered to the doctrines they contain to the end of his life. The chief of those doctrines are:—A Trinity of Persons in the one Diety,—the Divinity of the Lord Jesus Christ in union with His humanity,—His propitiation and atonement for the sins of mankind,—The Holy Ghost proceeding from the Father and the Son,—The Inspiration of the Scriptures, contained in the books of our present version,—The authenticity and authority of the three Creeds: Apostle's, Nicene and Athanasian,—Native human depravity,—Regeneration by Divine power and operations, and Justification by Faith in the merit of our Lord Jesus Chrtst. All these, with the other doctrines of Christianity, as revealed in the Scriptures, are embodied in the Methodist doctrinal Standards, established by Mr. Wesley himself in 1788, about three years before his death. It may therefore be fairly concluded, that such a man would be exceedingly careful to make those Standards comport with his latest and most decided convictions as to the Scriptural and consistent character of the doctrines contained in those Standards. Mr. Roy, however, has charged that they are irreconcilable, but it is quite possible that this opinion is owing to some defect in his powers of discernment, rather than in Mr. Wesley's perception and accuracy. But it does seem rather strange and contradictory, that immediately after making this charge, Mr. Roy proceeds to show Mr. Wesley's consistency as to the doctrines exhibited in those Standards. He shows this consistency, it would seem, to his own satisfaction, under the title in his pamphlet—"The Reconciliation of the Differences."

The manner of its performance will now be briefly examined, as it is exhibited in Mr. Roy's own words. He says:—"In the fifty-three Sermons and the one volume of Notes, which constitute the body of the Methodist Standards of divinity, there is a mass of opinions held at different times by the individual who wrote them. These opinions constitute the *matter* of Wesley's theology. But running through the whole, and tested by a comparison of the dates at which the several parts were written, will be found a *systematic method*, by the application of which the opinions of Wesley were formed. When a man subscribes to those Standards, is he bound to the matter only, or is he also to recognize the *method* and be guided

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by it. To bind a man to the matter only, is to bind not merely one man to the opinions of another, but the whole ministry of a church, during all the time of its existence, to the views of a man like themselves." Now here it may first be remarked, that Mr. Roy has entirely mistaken the meaning of the word *method*, and has used it as if affording a latitude or freedom of opinion as to the *matter* to which it is applied or relates. It has the directly opposite meaning, as any lexicon will show him. It means *precise, orderly, exact, &c.*, and when applied to any matter or subject, is employed to remove any seeming ambiguity or doubt as to their meaning, and to render it strictly *precise* and *exact*. According then to this, its true meaning, Mr. Wesley's doctrinal views and opinions, through the whole course of his very extended ministry, were rendered more definite and exact by the Standards he established, as already mentioned. Mr. Roy's mode of reconciliation is quite inconsistent, and, outside of the points in question; neither is any other mode of reconciliation needed, for Mr. Wesley himself has removed the real or seeming *differences* by those *precise* Standards.

Mr. Roy mentions Mr. Wesley's exercise of "private judgment" on religious doctrines, and his "loyalty to fact." This is true, and every person should act in like manner, for we shall all be finally judged as well for our sentiments and opinions as our words and works; but all should be extremely careful that their opinions on religious subjects are formed according to the plain words and meaning of Scripture truth.

Mr. Roy, in treating of his "Test of Fact," has written:—"In any dogma relating to the divine Spirit, the truth must be tested by our knowledge of the general laws of spirit. Anything predicated of a single mind, must be tested by the general laws of mind, where the particular mind is beyond our observation. Psychology thus becomes a clue to certain problems in theology, and the solution of the question whether, in the Divine mind, there exists a threefold distinction under the essential unity, can be determined finally, only by a profound analysis of the nature and laws of all mental and spiritual existence. It is a problem therefore of metaphysics."

Here, truly, is a conglomeration of unfounded, presumptuous, or even profane assertions. First, who understands and can fully explain "the essential nature of the Divine Spirit?" Scripture says:—"Canst thou by searching find out God? It is as high as heaven,

what canst thou do? deeper than hell, what canst thou know? Again,—“Where is the wise! where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe.” But Mr. Roy seems to think that the question as to a “threefold distinction in the Diety, in essential unity” can only be finally determined by a profound analysis of the nature and laws of all mental and spiritual existence. It would indeed be a most profound analysis. But it is one which never has been, or can be, produced by any created being, thus to explain and solve the question as to that threefold distinction and unity in Diety. How true are the inspired words, and so applicable here:—“The wisdom of man is foolishness with God,” and how needful the caution,—“Be not wise in thine own eyes.” As to those “general laws of spirit” and of “mind” to which Mr. Roy has referred, who has ever discovered and accurately defined them? Not one. There have been divers speculations and opinions concerning them. The “threefold distinctions and their unity” have no connection, or anything to do with *Psychology* or *Metaphysics*, as Mr. Roy has asserted. They are facts of divine revelation, given in plain words, the meaning of which all understand. Mr. Roy speaks of Reason being “the final court of appeal,” as to testing dogmas or tenets. He says:—“In personal investigation, whether of particular facts or general laws, all our knowledge of truth depends upon the trustworthiness of our mental faculties, and to this court all questions must ultimately come. This is not correct. We believe that the Divine Being is a Spirit, and possessing certain attributes and perfections, and of eternal existence. But we believe all these truths, not from our reason or the exercise of our mental faculties, but from the plain facts of inspired Scripture revelation. So soon as we endeavour fully to comprehend and explain these truths, reason is confounded and comes to a stand. How was it that not one of the large numbers of men of capacious and highly cultivated minds in Heathendom, never attained any definite and satisfactory knowledge of those most important truths? There are also very many facts and truths in the natural world, which are apprehended and believed, merely from the evidence of the senses, which the mental faculties cannot explain. We see that when a loadstone is brought near to a needle, the latter springs

to it and forms an attachment. This would not take place if a piece of wood or leather were presented. Also the needle of a compass always points to the northern region : and messages are conveyed by the electric fluid—if it is a fluid—of which there are doubts. But none by the exercise of reason can ascertain and explain why these things are thus. They are mysteries to all of us while in this world. Mr. Roy doubtless believes that his intelligent spirit inhabits his body, but his mental powers cannot discover and explain the mode or manner of their connection. Some have conjectured that the spirit is connected with the outer surface of the body ; others, that it resides in the brain ; and others, that it is diffused through the whole body. All, however, are convinced of the intimate connection until death dissolves it.

Mr. Roy next refers to Mr. Wesley's relation to what is commonly called "Orthodoxy," and says "to this we must now turn."

SEC. 3.—REFUTATION OF CERTAIN ERRONEOUS OPINIONS OF MR. ROY, AS TO ORTHODOXY.

Under his title of "Orthodoxy," he first says:—"During the early Christian centuries a mass of speculative dogmas accumulated in the minds of thinking men, and assumed the name of Orthodoxy." This is altogether incorrect. Certainly they did not assume any such name. Neither did they form speculative dogmas. In the very earliest periods of Christianity numerous heresies and false doctrines, as divinely foretold, sprang up in the Churches, and the faithful in the ministry found it needful from time to time to frame creeds or systems, founded on, and setting forth all the chief doctrines of Scriptural Christianity. In so doing, they acted in conformity with these inspired directions,—“Charge some that they teach no other doctrine ;” again—treating of the qualification of a bishop—the inspired apostle writes :—" Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (1 Tim. i., Titus i.) The Apostle Jude says :—" Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints." Now, one very needful and important mode of instructing the people, and contending for the true faith, was, by setting before them, in a systematic manner all the essential doctrines of Christianity,

for their belief and guidance ; and for the exposure, refutation, and* e if possible, the entire suppression of unscriptural, unchristian, and ha pernicious doctrines. In referring to Christian facts in relation to do orthodoxy, Mr. Roy says :—"The facts may be grouped under four heads, Trinity, Incarnation, Atonement, and Retribution. The Trinity implies three Agents in the work of saving men from sinof The Incarnation implies the embodiment, in some sense, of God, irbe Jesus Christ. The Atonement implies a reconciliation between Godph and man through Jesus Christ. Retribution implies rewards andpro punishments in a future state, of virtue and vice in this life. Thesepe question is being forced upon Christianity,—is any given explanationdif of these thoughts necessary to catholicity?" Now, let these heads ord titles, not of "thoughts," as he has said, but of *doctrines* or *principles* by be, for the present, admitted as correct and convenient. wh

The *true* question as to these solemn and most essential doctrines of is, not as to human *explanations* of them, but as to the plain and col well-understood *meanings* of the words in which those doctrines are Go set forth in the Scriptures. He further writes : "Are any of the is t current explanations of them to be regarded as the revelation of God? Ho Has the Bible distinctly unfolded any such explanation ; or has it Sev but revealed the facts? Especially has it revealed, as the truth of Mr God, that system of explanations which has assumed the name of Co 'Orthodoxy?' In any case what is the relation of Wesley's theolo sil to that system? To answer these questions an appeal must be made Ho to the facts of History,—Church Authority,—Christian Conscience, — the Bible,—and the Methodist Theological Standards."

As to the ascertainment of true orthodoxy on the doctrines above the an named, and all other doctrines of Christianity, it is neither essential ne nor requisite to understand, far less to depend on any of them, except pr the Bible itself, and that only. None will be finally tried and judged he according to any of those systems, or any other of human formation ; co but every one according to the Bible truth within his reach, or if not th so favored, by all the other means he had of knowing and serving te God.

Under the title,—"*Orthodoxy Tested by History*,"—Mr. Roy gives pages of extracts from several writers on Church History, two of them modern Germans named Hagenbach and Kurtz ; and two others named Westcott and Withrow. These give extracts from the writings, and references to the opinions of several of those men entitled the

measure, refutation, and "early fathers" of the Christian Church. These were improperly so called, unchristian, and named; for most, if not all of them, held, or sanctioned some facts in relation to doctrines of an erroneous or unscriptural nature; and were much grouped under four heads to speculative or allegorical views and suppositions as to many of the most important doctrines of Scriptural Christianity. All of them had come out of heathenism; and several of them had been lecturers and teachers in the various schools of heathen philosophy; and, as was natural enough, carried into their Christian profession and teaching more or less of the same philosophical and speculative spirit and views. There were very great varieties and differences of opinion among them as to many of the most important doctrines. *Hilary*, one of them, in the fourth century said,—as cited by Mr. Roy, that he could not find any passage in Scripture in which the name of God was given to the Holy Spirit; and Gregory of Nazianzum acknowledged that the doctrine was not expressly contained in the Scriptures, but he admitted that the Holy Spirit is God. These two fathers ought to have known that this Holy Being is thus named in Acts v., where we read that the Apostle Peter said unto Ananias,—“Why hath Satan filled thine heart to lie unto the Holy Ghost. * * * Thou hast not lied unto men but unto God.” Several other Scriptures might be cited to the same effect. One of Mr. Roy's Historical Tests is, Withrow's "Catacombs of Rome." Common sense people will fail to conceive how these catacombs, or silent places of sepulture, can afford any proof of the doctrine of the Holy Trinity, or any other Christian doctrine.

The writer may here close his remarks on these submitted Tests of the discordant views and opinions of the early and celebrated Fathers; and also that of the catacombs, by fully agreeing with Mr. Roy, that neither any one, nor the whole of them, afford any valid or satisfactory proof of those primary and essential doctrines of Christianity which he has named.

Mr. Roy next submits his "Reflections on the Extracts." He commences with saying that "The *real* must be distinguished from the *conventional* in orthodoxy." Real orthodoxy he describes in similar terms with those described on a previous page. Of what he calls "Conventional Orthodoxy," he says,—“It defines the three Agents in redemption as hypostases, or persons in the essence of one Deity, thus leading men into the subject of the essences of spirits.”

True Scriptural orthodoxy as defined and held by all truly

Christian Churches, does recognize three Divine Persons, as engaged in the work of man's redemption, as can be proved from plain Scripture authority; while only such speculative and self-confident men as Mr. Roy deny that essential truth. That belief does not require, or necessarily lead into any enquiry or investigation into the subject of "essences of spirits." It rests solely on the foundation of inspired Scripture truth. Those speculative persons do, naturally enter into such, and other improper and forbidden investigations, and soon get bewildered and lost. The Scripture authority for the orthodox belief of that most important doctrine, and for others equally vital and Scriptural, but impeached by Mr. Roy, will be fully considered, and their veracity shown in the succeeding section.

He further says:—"Orthodoxy, as commonly understood, is the outgrowth of philosophical speculation." This is not true. It commenced, and became established from the earnest and careful examinations of Scripture truths. He also says:—"There was a time when it did not exist." This, also, is not correct. It existed, in part, from the teachings of our Lord Himself, was enlarged by those of His inspired apostles, and was finally established and consolidated by the completion of the canon of sacred Scriptures which we now possess; though, it is true, not in the precise and compact form of what is called a *creed*. He denies the authenticity of the text of the three witnesses and asserts that it is "an interpolation." Proof will be given in the following section to show that it is a genuine portion of Scripture. Those who deny this are bound to give proof, as to its being invalid; and show *when, by whom, and how*, the asserted interpolation was effected.

Respecting the present doctrine of Trinitarianism Mr. Roy writes—"Going back, we find the hypostases subordinated to each other. Retreating again, we find it doubtful whether there is a trace of any distinction between hypostases. Back further we find but one hypostasis. Back still farther, we find the hypostatic, or personal Logos, vanish into a figure of speech, the 'Wisdom' of the Old Testament, and the Message or Word of the Lord communicated to the prophets, being spoken of as if they were living beings."

Tested by the Scriptures this is not a correct representation of the doctrine of the Trinity. But if viewed as one of human composition from Scripture truth, the testing course here adopted is a most unjust and perverted mode of judging of its validity, or of the truth or

Persons, as engaged in the foundation of persons do, naturally in investigations, and authority for the orthodoxy for others equally, will be fully convinced.

falsity of any system. Surely it ought not to be judged, and approved, or rejected, according to any particular stage in its progress towards establishment, but on the ground of its completed form. In concluding this title of "Reflections," Mr. Roy says of the orthodoxy he calls "conventional:"—"By whomsoever promoted, or by whatever means triumphant, it may yet be true." This is a candid admission, and goes very far to weaken, if not destroy, the force of all his earnest argument to prove that this orthodoxy is erroneous or false, and shows that his labor has been quite misapplied, and is merely a work of supererogation.

His next title is in these words:—"Can 'Orthodoxy' rest on Church Authority?" He gives five pages on this subject, and says, what is certainly true, as we all know, that there are various systems of doctrine or creeds in the numerous Church denominations; and that, of course, each considers its own to be *orthodox*. Attention and time will not here be wasted by the writer in specially criticising or examining Mr. Roy's statements and arguments on this subject, but he will candidly admit that true orthodoxy does not conclusively depend, or rest on Church authority.

His next title is:—"Can 'Orthodoxy' rest on Christian Conscientiousness?" In treating of the point, which he raises, as to who are, and who are not orthodox Christians, he says:—"Were Fletcher and John Wesley not Christians because they publicly repudiated the cruelty and contradictions of the highest expression of this orthodoxy, —the Athanasian Creed."

He may be safely challenged to give satisfactory proof of this statement respecting Fletcher and Wesley, for he cannot do it. These eminent and excellent persons were clergymen of the English Establishment, and as such submitted and adhered to its Articles. One of these is in the following words:—"The three creeds,—Nicene Creed,—Athanasius's Creed,—and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture." Fletcher and Wesley were men of the deepest piety and conscientiousness; also of very high mental powers, and extended culture and therefore never did *believe*, or would or did *teach* contrary to that Article. They believed in a Trinity of Persons, united in the one Deity, because they found those truths in the inspired Scripture, but they justly and faithfully rejected and condemned all attempts to explain the mode or manner

of that mysterious union. Other facts and remarks as to Wesley will appear in the next section.

Referring to the consciousness of a Christian man, Mr. Roy writes "In that consciousness he knows that the power by which he is raised from sin unto righteousness, is not from himself, but from both the Father and the Son; and that power he knows is what the saints and apostles in all ages have recognized as the Holy Spirit; but when you come to define what is that Father,—what is involved in that term Son,—what is that Holy Ghost, he may accept the scholastic definitions you propose, if your support of them appears to him sufficient; and if it does not appear to him sufficient, he will discard them, and his Christianity will not be impaired thereby." Mr. Roy has put this supposed case very imperfectly and inaccurately. No man's mere inward consciousness would inform him of all those important truths. The knowledge of them is derived directly or instrumentally from the Scriptures alone; but Mr. Roy has made no reference to these. A man may, indeed, in most, if not all cases, as to his responsibility and salvation, reject *human* explanations of Christian doctrines, without his Christianity being thereby impaired. But if he is possessed of the Scriptures, or if they are within his reach, and he is capable of perusing them, he is responsible and accountable to God to prayerfully search them, to learn and believe the doctrines they plainly disclose, and learn and fulfil the duties they enjoin.

From the extract just given, and other parts of Mr. Roy's pamphlet, it would seem as if he thought it to be of very little, if any importance, what are a person's views or opinions as to even the chief doctrines of Christianity. The Scriptures teach quite the reverse. It is said in Isai. viii., 20,—“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” “Take the sword of the Spirit, which is the Word of God.” (Eph. vi.) “Stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle. 1 Thes. ii.) And our Lord has said,—“He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day.” (John xii.) These, and other passages of Scripture of like import, relate to *doctrine* as well as to *duties*.

Mr. Roy's next title is,—“Can ‘Orthodoxy’ rest on the Bible?” He commences with again denying the authenticity of the text in 1 John v., 7, which declares the sublime doctrine of the Divine Trinity in Unity. This subject will be examined, and his position and denial refuted in the next section of this work. He next advances a number of arguments to weaken or destroy the authenticity and authority of our present version of the Bible. A confirmed and zealous opponent of the Scriptures could scarcely more earnestly endeavor to prove them unworthy of belief and reliance than he has done in the first part of his presumptuous arguments on the subject.

He says of our present version that “not one passage distinctly maintains this so-called orthodoxy. Not one passage of those which seem to maintain it, is not capable of bearing a meaning totally different from it;” and says,—“Some other basis must be found for confidence in the so-called orthodoxy than simply the Scriptures.” Now, where will he, or any other speculator go to find this basis? Will they seek for it in Buddhism, Hinduism, Mahometanism, or any other idolatrous or profane *ism*? They are at present groping about to discover its parts, and put it in form from that chameleon and fleeting phantom with the double name, “Spirit of the Age” and “Modern Thought.” *There* they never can find it. Many others as wise as they, have made the like effort, but always as utterly and disreputably failed. His assertion that our translation of the Bible was made by men who regarded no view but this “orthodoxy,” and “that it bears the impress of their preconceptions,” is both presumptuous and defamatory. There were upwards of forty of them, and they were all amongst the most eminent scholars of the Universities of Oxford and Cambridge. They had access to numerous MSS. and versions of the Scriptures of the most ancient, as well as of later dates; and they were upwards of three years in preparing and completing the work, which shows that they were extremely careful, critical and scrupulous in making the translation. The accuracy and faithfulness of these translations, which form our present English version, and its superiority to all others, is acknowledged by such ripe scholars and critics as Dr. Adam Clarke, John Wesley, and others that might be named.

He next asks:—“What is the relation of the Bible to human intelligence? This question is being forced upon us. Science appeals to observation, and thus invests the human mind

with immense importance and responsibility." The question was always of as much importance as it is now. As to the "human mind," and human intelligence, we all know that they are,—as to the mass of mankind,—extremely discursive and dissimilar on very many subjects. On divinely revealed truth, they never did and never can of themselves form a reliable standard. Scripture declares,—“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, for they are spiritually discerned.” But Mr. Roy, evidently, is here trying to make this discursive and varied human intelligence the standard of judging of divine truth, instead of the plain words of inspired Scripture revelation.

He next says :—“Common sense, or reason, will assert itself. We may as well prepare for this at once. The Scriptures must assume one of two attitudes ; they must be regarded as a *fountain*, or as a *dictator*. If the former view of them prevails, * * * the keener the investigation, the better will the old Bible appear.” The Scriptures are both a fountain and a dictator. They are divinely required to be prayerfully and diligently searched, and their facts, doctrines and commands, and other revelations are to be believed and obeyed, according to the plain meaning of the words in which these last are declared. As to the hostile and dangerous investigations to which he refers, or rather seems to threaten, they are *now* going on, and Mr. Roy is trying to assist them. But they are not *new things*, for the like have been continued through various ages, from the times of Celsus, Porphyry and other opponents soon after Christianity was introduced, down to the dates of Gibbon, Hume, Hobbes, and others ; and in later years, when Diderot, Mirabeau, Voltaire, and Paine laboured in the same infidel cause. The adversaries have always been decisively vanquished, and the validity of the old Bible, to use his own words, has the better (or rather more clearly and firmly) appeared.

Mr. Roy, in his further attempts to depreciate the authenticity of the Scriptures, has written thus :—“What is Bible, and what is not ? The Old Testament existed in two forms, the Hebrew, and the Greek translation of it, known as the LXX. The latter was the form most used and quoted by the New Testament writers. It was their Bible. But in this Bible, the Books of Esdras now, and since the Geneva Bible of 1560 found in the Apocrypha, existed as 3 and 4 Ezra, and

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Nehemiah stood as 1 and 2 Esdras." The Jewish canon of the Old Testament Scriptures—established nearly in the whole by Ezra, one of the inspired writers of that Testament, at the return from the Babylonish captivity—does not contain any one of the Apocryphal books, but it is composed of precisely the same books, *by name*, as are contained in our present English version. That standard Jewish canon was made nearly five hundred years before the advent of our Lord; and was in use in his time, and that of the Apostles, in all the Jewish synagogues. Our version was made chiefly in conformity with what was called the Bishop's Bible, which had long been in use in the Churches. It contained exactly the same books as our present version, and did not contain any of the Apocryphal writings. Thus it will be seen that Mr. Roy's evil attempt to lessen the authority of our version, on this point of the Apocryphal books, has entirely failed.

But most conclusive proof will now be given to show the inspired character and authority of these Old Testament Scriptures. We read in the Gospel books, that our Lord repeatedly taught the people from those Scriptures, in the synagogues. And in all his discourses and teachings he was continually citing or referring to them, mostly giving the precise words, and explaining them. There is scarcely a chapter in any one of those books in which there is not some express citation by Him from those Old Testament Scriptures, or some references to them. Taking all the books of the New Testament, there are many hundreds of such citations or references. In Matthew alone there are upwards of fifty. In Luke xxiv. is given the conversation our Lord had with two of His disciples after His resurrection, where it is said:—"Beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself." And again:—"These are the words which I spake unto you while yet I was with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." This was precisely the division which the Jews made in the canon of their Scriptures. Now, it must surely be concluded that our Lord considered all His citations and references, and the "Law, Prophets, and Psalms" and "all the Scriptures" he mentioned, as divinely inspired, and consequently authentic writings. Several of his citations and references he expressly declared to be the laws and words of God. The same is true as to all such citations and references

throughout the Apostolic writings. In none of the New Testament books is there the slightest reference to any of the Apocryphal writings.

Mr. Roy further endeavours to lessen the authenticity of the Bible, by objecting to its being called the "Word of God." He says:—"It has already been noticed that this use of the expression has no authority in the Scriptures themselves, and could have none. * * * On this subject Hagenbach says of Tollner, who died in 1774,—“He shows from the language of Scripture itself, that by the *Word of God* we are not to understand the Sacred Scriptures. If by the 'Word of God' we mean the only source of revelation, Tollner is decidedly Wesleyan, for Wesley extends revelation beyond the Scriptures.”

Neither of these statements as to the "Word of God" and Wesley are correct. Our Lord said to the scribes and pharisees,—“Well hath Esaias prophesied of you, hypocrites as it is written, ‘This people honoureth me with their lips, but their heart is far from me. * * * For laying aside the commandment of God, ye hold the tradition of men.’” Here a *writing* of Esaias—the writer of one of the books of Scripture—is called the *commandment of God*, and it will not do to make a quibbling and contemptible distinction between the "Word of God" and the "commandment of God." They are synonymous expressions.

St. Paul says of Timothy :—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Now these Scriptures are the whole of the Jewish canon of the Old Testament from the first chapter of Genesis to the last of Malachi. And they are precisely the same as in our present version. And they are all called "Holy Scriptures," which, surely is equal to saying they are the "Words of God;" for no Scriptures can be called *holy* but such as are given by the inspiration of the Spirit of God. And the Apostle immediately adds:—"All Scripture (meaning the same Scriptures previously mentioned) is given by the inspiration of God." This, also, in effect shows that the Scripture itself declares that it is the "Word of God." And thus both citations fully refute Mr. Roy's assertion, that "the expression has no authority in the Scriptures themselves." St. Paul says in 1 Cor. :—"The things that I write unto you are the commandments of the Lord." Neither is his assertion concerning Mr. Wesley true. *He* never extended *inspired written revelation* beyond the Scriptures. Mr. Roy has not attempted to give proof of his bold assertion.

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Here are other and *New Testament* Scriptures to refute Mr. Roy's objections as to the accuracy and infallibility of our Bible records:—Our Lord said to His disciples,—“When he, the Spirit of Truth is come, he will guide you into all truth.” (John xvi.) In 1 Cor. ii, —“Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God: which things we speak, (and also write) not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.” Also in 2 Peter i,—“We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place. * * * Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not, in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” Here the words, “prophecy of the Scripture,” evidently comprehend all the prophetic writings of the Old Testament, from the five books—the Pentateuch—by Moses, down to the book of Malachi, the last of those writings. The word “spake,” in the text certainly refers to their writings in agreement with the words, “prophecy of *Scripture*.” And it is said, they did not write “by the will of man,” that is their own will, but only as they were “moved,” or actuated “by the Holy Ghost.” That whole line of prophetic writing, may, therefore, be strictly and properly called,—the *Word of God*; and of course devoid of any error or imperfection.

He still continues his endeavours to reduce the authenticity and authority of the Scriptures, and says:—“The New Testament was not accepted in its present form until after centuries elapsed.” He mentions two writings which were contained in some very early versions, but were afterwards rejected as not canonical, and says that the Apocalypse was not admitted until the sixth century.

Now if even all this be admitted to be correct, it evidently goes to contradict and destroy his attempt and argument to lessen the authority of the present canon of the Scriptures; for it clearly shows that the heads and rulers of the Churches were extremely scrupulous, judicious, and conscientious in framing that canon; and that therefore it is quite valid and thoroughly reliable.

He fills four pages in giving extracts from several writings, and the sayings of certain persons, who in like manner as himself, employed themselves in endeavouring to show errors and inaccuracies as to

Scripture revelation, and thus weaken with the people the estimation and authority of the sacred Book. Surely all this conduct of Mr. Roy is altogether inconsistent with the duty and character of a true Christian minister, and is directly contrary to the first article of the creed he has framed for his church, which says :—" We recognize the Scriptures of the Old and New Testament as the authoritative source of Christian truth." Has he any other English version of these Scriptures than the one now in use? He neither has or will use any other, and yet he has been striving to lessen its authority. His conduct here has reminded the writer of a part of Gibbon's celebrated work,—*"The Decline and Fall of the Roman Empire,"*—where on assigning his five principal causes for the establishment of Christianity in that empire, he gives as the last and most powerful :—" The divine nature of the doctrine itself, and the overruling Providence of its great Author." The writer has constantly remembered the passage during the seventy years since he read the work ; and has considered it as one of the many instances in which persons hostile to divine revelation as Gibbon was, yet through its power on the conscience and the mind ; have been constrained, and as it were *compelled*, to acknowledge its truth. So with Mr. Roy, although he has been so zealously and largely endeavouring to show inaccuracies, contradictions and errors in the Bible, and thus lessen its authority, yet he has taken it in his Creed "as the authoritative source of Christian truth," and has been induced to say of the Bible in his deluding and erroneous work, that a "divine power inspired the purpose and revealed the thoughts," and that "where the teachings of the Bible are clearly demonstrated, no scrutiny has found error in its leading doctrines."

He next proceeds to treat of the inspiration of the Scriptures. And here he is not only more in error, but by some of his admissions and expressions, destroys his own purpose and argument. He writes thus on the subject :—" Is inspiration to be found in the thought of the Bible? To answer in the affirmative, is to assert that the knowledge was given by supernatural inspiration. But this is to confound inspiration and revelation. That truth little known, or entirely unknown elsewhere, was possessed by the Jews, is a mere truism. That new thoughts of God, man, and the mutual relations of God and man, were given to the world in and by Jesus Christ, is but another truism. That the Bible is the casket in which these thoughts are contained, is only another. Did *God* reveal, or unveil these

thoughts to the men who uttered them? Assuredly! Then the Bible contains a revelation from God. It contains His Word—Truth. It does not contain all His Truth. It is not the only source from which truth is gained. But it is the written record of thoughts which God has been unfolding more and more, from the earliest times of human history, until in Christ, the living embodiment or incarnation of His thought, the Word became revealed in fullness, and until that Word lived again, in the deeds and writings of His holy apostles and evangelists. But this communication of thoughts is not, properly speaking, inspiration." * * * "Inspiration deals with the writing, recording, and transmission of knowledge received."

Now on carefully examining and dissecting this long extract, it will be found, *first*, that it completely refutes and destroys all his previous assertions and writings in opposition to the authenticity and infallibility of the Bible records; for he says, that "the Bible is the casket in which the thoughts of God are conveyed," is a *truism*; and further, "that it (the Bible) is the written record of those thoughts, which God has been unfolding from the earliest times;" and that they "became revealed in fulness in Christ," and "in the deeds and writings of his holy Apostles and Evangelists." He also says, that "God revealed those thoughts of his to the men who uttered them." Surely, then, if as he says, "the Bible,"—"the casket," "contains the thoughts of God,"—"His written Word,"—"Truth," and this "from the earliest times, and until revealed in fulness in Christ, and the deeds and writings of His holy apostles and evangelists," the direct and only inferences are, that all the writers of the books which compose the Bible, truly and faithfully recorded those thoughts, which as Mr. Roy says, "God revealed to them," and consequently that the Bible contains the infallible Word of God. Those writers were the persons who recorded those divine "thoughts" and that "Word of God" in the writings of the Bible. Mr. Roy has thus, in that extract, though undesignedly, yet actually *twice* fully admitted the accuracy and authenticity of those Bible writings, by first stating that "the Bible is the casket in which God's thoughts are contained;" and again, that "it contains His Word—Truth." Of course, then, he cannot deny the infallibility of those divine thoughts, and that Truth and Word, contained, as he admits in the Bible, without impeaching the wisdom and truthfulness of God. Yet he previously

asserted, that "infallibility in our present version is hopelessly gone." The Bible he has been speaking of, in that extract, is our version of it, and no other.

Mr. Roy's scholastic logic and arguments have on this occasion, been fruitless, as to himself, and an utter and discreditable failure. He says of the Bible:—"It does not contain all His truth. Does he know, or can he refer to, any further or other written record of His Truth? He knows there is none. He says of the "communication" of the divine thoughts to the writers of the Bible records, and revealed therein, that it is not properly speaking inspiration," and that "inspiration deals with the writing, recording, and transmission of knowledge received."

This description of inspiration is not correct. It may properly be described as a *divine afflatus* upon the human mind conveying facts or thoughts, or both, which were not before known or possessed by the person, and a knowledge of which he would not or could not obtain in any other manner. In respect to the Scriptures, it has relation both to the divine *communication*, and to the facts and the thoughts recorded therein. And so, doubtless, it would be, in all instances, where it was divinely designed and directed that they should be recorded and transmitted. Where there was no such design, it is true that the inspired facts or thoughts may entirely escape from the mind or memory, or be imperfectly or inaccurately recorded; and in every such case, there would, indeed, be no inspiration in the record. Yet still, in some such cases, the thoughts, or events, may be given with perfect fullness and accuracy.

In a vast number of instances, recorded in the Scriptures, the precise words of the divine sayings or messages were directed to be communicated, and were so made known and recorded. We read in the Pentateuch:—"And the Lord spake unto Moses, Go unto Pharaoh, and say unto unto him,—' Thus saith the Lord, Let my people go that they may serve me.' " Again to Moses,— "Speak unto the children of Israel and say unto them;" and then the precise words of the message are given, and are so recorded; and the like in many other places. In Jeremiah, and Ezekiel, especially, there are many such passages as these:—"Say unto them,"—"speak unto them, and say;" and then the words of the message follow.

SEC. 4.—EXPOSURE AND REFUTATION OF MR. ROY'S ERRONEOUS
OPINIONS ON THE DOCTRINES OF THE TRINITY,—THE
ATONEMENT,—AND FORGIVENESS AND JUSTIFICATION,
THROUGH FAITH IN THE LORD JESUS CHRIST.

In here treating of Mr. Roy's opinions on these most solemn subjects, it will not be needful, but would be a waste of time and attention, to exhibit all his speculative and metaphysical notions and sayings, and unscriptural definitions concerning them. It will only be requisite, and also just towards him, to give all those parts of his work, which are really material or important on the subjects. He rejects this text in 1 John, v., 7 :—"For there are three that bear record in heaven,—the Father, the Word, and the Holy Ghost : and these three are one." He considers it an interpolation. It has been in the Scriptures from the earliest ages, and therefore Mr. Roy, and all others who make that assertion, are bound, according to the rules on controversial subjects, to give proof, showing *when*, and *by whom* such forgery was committed. *This* they have never attempted, and cannot do. In the very earliest ages of christianity, numerous copies of both the Old and New Testament Scriptures were made. Many of these, especially in the Western churches, which were made at different periods, went under the name of the Itala. In the fourth century, Damasus the Bishop of Rome employed St. Jerome, one of the most learned of the primitive Latin Fathers, to correct those Itala versions, and prepare a new and correct version, comprising all the Scriptures of both Testaments. He accomplished the work ; and it took, and has ever since retained the name of "The Vulgate," being originally intended for the use of the people generally. Of the Old Testament, it is said he collated the Itala with the Hebrew. Of the New he says :—"I have translated the New Testament according to the original Greek." Now the Vulgate, to this day, contains this text of the three witnesses in 1 John, v. Surely the learned and faithful Jerome did not forge it. Doubtless, he got it from the Greek MSS. and versions, in which language most of the early New Testament books were written. Or had any other person in any succeeding age committed that profane act, it would have been immediately detected (especially by the Arians who for very many years in early periods had possession of most of the churches), and his christian character would have been utterly ruined. But further, the ancient, and all the modern versions of the English Scriptures contain

it. Had the learned men who prepared those versions, especially the more than forty, who prepared the Standard one now in use, thought it spurious, they would either have omitted it, or have put it in brackets, or otherwise signified its doubtfulness. A voluminous and standard work, owned by the writer, entitled, "A Complete Body of Divinity," by Rev. Mr. Stackhouse, a clergyman of the English Church, shows the text to be genuine, and gives the names of several of the earliest Fathers, who, in their writings, cited or referred to it. Mr. Wesley, in 1775, when he had been about 40 years in the ministry, preached a sermon—(now before the writer) from this text, in which he notices the objection to its authenticity, and answers it thus. "But here arises a question. Is that text genuine? Was it originally written by the Apostle, or inserted in later ages? Many have doubted of this, and in particular that great light of the Christian Church, lately removed to the Church above,—Bengelins, the most pious, the most judicious, and the most laborious of all the modern commentators on the New Testament. For some time he stood in doubts of its authenticity, because it is wanting in many of the ancient copies. But his doubts were removed, by three considerations: 1, That though it is wanting in many copies, yet it is found in more, and those copies of the greatest authority. 2, That it is cited by a whole train of ancient writers, from the time of St. John to that of Constantine. This argument is conclusive, for they could not have cited it, had it not then been in the sacred canon. 3, That we can easily account for its being, after that time, wanting in many copies, when we remember that Constantine's successor was a zealous Arian, who used every means to promote his bad cause, to promote Arianism throughout the empire, in particular the erasing this text out of as many copies as fell into his hands. And he so far prevailed, that the age in which he lived is commonly styled *Seculum Arianum*, the Arian age: there being then only one eminent man who opposed him, at the peril of his life." This was Athanasius.

In treating of this doctrine of the Trinity, contained in that text in John v., and of the Athanasian Creed where it is set forth, Mr. Roy writes of the latter as follows:—"By our interpretation of this highest expression of 'orthodoxy,' we are shut up to one of two conclusions,—We may adopt a view of the Trinity to which even some Socinians would not object; or we may form a theory which is essentially tri-theistic. The majority of 'orthodox' people do the latter."

This is a most insulting expression, for tri-theistic means *three Gods*. All true Christians in accordance with the plain language of Scripture, believe in the mysterious union of three divine persons in that one Supreme and Glorious Deity; and they properly and consistently reject all attempted explanations of the *manner* of the union. They thus think and act, in conformity with the divine instruction and warning, that "Secret things belong unto the Lord."

In treating of the word hypostasis, or person, as used in Scripture, Mr. Roy says:—However we may translate this word, so far as Scripture testimony goes, there is but one hypostasis in God; and all that mass of speculative confusion, which has been imposed upon the Church for so many centuries, is utterly without foundation."

Here he plainly denies the truth of that essential doctrine of the divine Trinity, so precisely declared in that cited text in 1 John, and which has been shown to be a genuine portion of inspired Scripture. He says of Mr. Wesley, that "he desired to enforce no explanation or mystery, but rather to leave the formation of hypotheses, to the gradual development of the intelligence likely to arise from a critical analysis and synthesis of facts." This last is an utterly unfounded assertion, as regards Mr. Wesley leaving a judgment on the doctrine of the Trinity to be formed in any such manner. He says positively in his sermon:—"I believe this (if I may use the expression) that God is Three and One. But the *manner how* I do not comprehend. * * * I believe just so much as God has revealed, and no more." And further writes:—"The knowledge of the Three-One God is interwoven with all true Christian faith, with all vital religion. I do not see how it is possible for any one to have vital religion who denies that these Three are One."

In these words of Mr. Wesley there is not the least intimation of any "gradual development," or "synthesis of facts." Mr. Roy evidently has read and studied the Sermon in which Mr. Wesley used the words; and as a logical scholar, he either does see, or ought to see how positive they are, and directly contrary to his *postponing* representation.

In treating of "hypostasis," in relation to the Logos or Word, he says:—"That both this Logos, and he who is the embodiment of it, are called God, is certain. That creation is represented as having been made in and through Christ is also certain. But if we go beyond these statements, and ask in what sense we are to understand them,

four answers at least have been given, presenting four hypotheses,—the Ideal, the Hypostatic, the Emanation and the Personal.” He then proceeds to describe them severally, and says of the Hypostatic, “it represents the Logos as a “person,” in the modern popular sense, of one having a distinct consciousness and will, and is the so-called “Orthodox,” or Catholic hypothesis.

This last is a correct description. And his further announcement that some of those theories he has mentioned “have been overthrown,” is also true. And such will be the fate of all imaginative and speculative theories on the subject; and the hypostatic and *real*, which he is opposing, will alone remain, because it is not the proud and presumptuous invention of man, but rests on the sure foundation of the infallible Word of God.

He asks:—“Does the Bible teach the hypostatic theory of the Logos? It is enough for the purposes of this essay to know that John Wesley denies that the Bible presents any such theory, or explanation; and that he insists on nothing but the simple facts, leaving all speculative subjects to the individual judgment and to time.”

Here, also, Mr. Roy is at fault concerning the meaning of a plain English word, similar to the instance, in a previous page as to the word *method*. Here he writes “theory, or explanation,” as if they had the same or a like meaning. But it is not so, but quite different. *Theory* signifies the same as *system*, or *plan*; and as to religion means some particular or established doctrine. But we all know that *explanation* means making any subject or matter more clear and apparent. Mr. Wesley held the doctrine to the end of his life, as Mr. Roy has admitted, but condemned all attempts to explain it, and says of the words of the text in John:—“I know not that any well-judging man would attempt to explain them at all.” He said nothing about “leaving all speculative explanations to the individual judgment and to time,” as Mr. Roy has incorrectly inferred and mentioned.

As to the doctrine of the divine trinity of persons in the one Deity, no words could express it more clearly and positively than those contained in that text of inspired Scripture; and if there were no other passage of Scripture to declare that doctrine, that text alone would, with every humble and Scriptural Christian, be sufficient to satisfy him of its truth. But there are many other passages in the New Testament, showing the truth of the doctrine. There are several in the Old Testament which prove a *plurality* in the Deity, and that

it is in unity. Here are some of them :—“ And God said, Let us make man in our image, after our likeness. So God created man in his *own* image.” (Gen. i. 26.) “ And the Lord said, * * * Let us go down and confound their language.” (Gen. xi. 7.) “ I heard the voice of the Lord saying, whom shall I send, and who will go for us.” (Isai. vi. 8.) All these verses by the words *us* and *our* show a plurality of persons, and these in unity by the words *God* and *Lord*, and *I* and *he*.

Mr. Roy cites the Imperial Dictionary as mentioning, that “ the Jews generally did not expect Messiah to be more than man.” They ought to have known his divine character from the following passages in their own Scriptures :—“ For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” (Isai. ix. 6.) The child born is, evidently, the *humanity* of the Lord Jesus, for certainly the Virgin Mary was not the mother of Deity : and it is as evident that the Son given, means the divine Son, or the Word ; and it is He who the text says, is “ the mighty God, the Everlasting Father,” words which can relate and apply to Deity only. The distinction between the two is shown by the words “ the child born ” and “ the son given.” This latter inhabited the human shrine. Also in Micah v. 2,—“ But thou Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel, whose goings forth *have been* from of old, from everlasting.” Here the words, “ from everlasting,” show that this ruler is a divine being ; and the words *he* and *me* prove a *personality* in each. Again, —“ Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. (Zech. xiii. 7.) The word *fellow* evidently means a divine person, who subsequently dwelt in the man Christ Jesus, the equal of the Lord of hosts,—the divine Father,—the Speaker. And this agrees with the passage in John, i.,—“ And the Word (Logos) was with God, and the Word was God.” And in Phil. ii., where it is said of Christ our Lord :—“ Who being in the form (likeness) of God, thought it not robbery to be equal with God (the Father). Also in Col. ii. 9,—“ For in him (Christ) dwelleth all the fullness of the Godhead bodily.” In all these latter passages, the words *my*, *him* and *who* show *personality*.

Now will be given a few, out of the New Testament to show *personality* and *union* in the Deity. Our Lord said to the Jews, as seen in John x. 30,—“I and *my* Father are one.” v. 38, “That ye may know and believe that the Father is in me and I in him. He said to his disciples,—“Believe me that I am in the Father, and the Father in me.” (John xiv. 11.) v. 20,—“At that day ye shall know that I am in my Father.” Again, in John xvii. 21,—“As thou Father art in me, and I in thee.” v. 22,—“That they may be one, even as we are one.” That our Lord spoke these words of His *divine*, and not His *human* nature, is evident from these words in the chapter last cited :—“And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” [This passage seems also to prove the doctrine of the *divine and eternal sonship*.]

In these cited passages the words, *I, thou, he, him, me, and my*, plainly relate to a single person, and the words, *we, us, and our*, as evidently relate to *persons* : and the passages also show the spiritual union of the same persons, by the words *we are one*.

It would be perfectly absurd to apply any of these words of Scripture to an *Emanation*, an *Idea*, a *Quality*, or *Influence*. Mr. Roy, as we have seen, has mentioned some of these speculative and profane theories, but although labouring so strenuously against the Scriptural doctrine of the Trinity, he has been discreet enough to refrain from adopting any of them or any other to solve or to remove his difficulties on the subject. He should have said, as the wise and devoutly humble Wesley did, “I believe the *fact* of the Three-One God, for it is revealed in the Scriptures, but the *manner* of it I do not know, and have no concern with it, because it is not revealed.”

The personality of the Holy Spirit is shown by the following passages of Scripture, from among many others which might be given :—
 “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” (Math. xxviii. 19.) “For it is not ye that speak, but the Holy Ghost.” Mark xiii. 11.) “Howbeit when he the Spirit of Truth is come, he will guide you into all truth.” (John xvi. 13.) “While Peter thought on the vision, the Spirit said unto him, ‘behold three men seek thee : arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them.’ (Acts x. 19.) “As they ministered to the Lord, and fasted, the Holy Ghost said,—‘Separate me Barnabas and Saul

for the work whereunto I have called them." (Acts xiii. 2.) In these passages the words *I* and *he* denote *personality*, and it would be quite absurd to apply them to an *emanation, influence, or quality*.

As to the mysterious union of the three divine persons forming but one Deity, among the multitude of passages showing it, it is only needful to cite this one, given at an early period:—"Hear, O Israel, the Lord our God is one Lord." (Deut vi. 4, Mark xii. 29.)

Mr. Roy, in his further opposition to the doctrine of the Trinity, writes thus:—"Westcott, page 163, assures us of 'the Hebrew faith in the absolute unity of God, * * * and that prior to the flood Messiah was not regarded even as a man, but that Jewish hope centred in a race, a nation, a tribe. Up to this point, he says, no personal trait of a Redeemer was given. The doubtful term 'Shiloh,' cannot be urged against this view.' On page 121 he assures us, that the book of Enoch, quoted by Jude, as an authority, and written about 107 B.C., proclaims Messiah as only a man, and his *pre-existence as being in the divine choice and purpose.*"

What a jumble of false and futile writings and sayings is here! It is an easy work to expose their falsities and absurdities, and utter worthlessness as to the subject in question.

First. The Apostle Jude quoted no *book of Enoch*, or any other book. He only said that "Enoch the seventh from Adam prophesied" concerning the judgment of God against the ungodly. Mr. Roy himself, directly after says, the book was "written about 107 B.C. It is true there was a forged writing under that name, and probably about that time. The very learned Professor Michaelis has written thus concerning this book:—"It is manifest that the book called the 'Prophecies of Enoch' was a mere Jewish forgery, and that too a very unfortunate one, since, in all human probability, the use of letters was unknown in the time of Enoch, and consequently he could not have left behind him any written prophecies. It is true that an inspired writer might have known, through the medium of divine information, what Enoch had prophesied, without having recourse to any written work on this subject." It is probable enough that Jude knew nothing of this forged book, and yet Mr. Roy, who, as a theologian, knew, or ought to have known all the facts on the subject, has presumed to offer merely the writings of another person, as proof that Jude quoted the *book*, and as an *authority*; and in his next sentence refers to those writings as giving "Scriptural facts." Neither the assertion as to the

quotation of the book, or its authority, has any truthful foundation, as has been shown. This instance, like many others, shows how reckless the writers or advocates in a bad cause generally are; and often on the most solemn or sacred subjects.

Mr. Roy's citation of Westcott's remarks as to early divine revelations, can as readily and fully be refuted. He says:—"Westcott tells us, that prior to the flood, Messiah was not regarded as a man; but that Jewish hope centred in 'a race, a nation, a tribe.' Up to this point we perceive no personal trait of a Redeemer was given."

Now, first, neither Westcott nor any other human being ever did or could know, the thoughts or regards of the people before the flood, concerning the Messiah. There never have been any records concerning them, except those contained in the few first chapters of Genesis; and these are largely occupied with genealogical notices. The Lord did not see fit to give, or leave, any other record of that period, regarding the Messiah, than the one, that "the seed of the woman shall bruise the serpent's head." This was sufficient for the very few among them who were pious. Again Mr. Westcott blunders in the mention of Jews before the flood. There were no such people until more than six hundred years after that event, they being the descendants of Judah, one of the sons of Jacob; and it was about the like additional number of years before they got as a separate nation the name of Jews.

It is clearly seen from Scripture, that God, in his wisdom, made from time to time such revelations concerning Himself, and His purposes towards mankind, as he judged to be, and truly were, the most appropriate and best. It would have been of no avail to have made full revelations on those points to those sensual and daring antediluvian sinners, nor to the ignorant and degraded Israelites while in their Egyptian bondage. In Exodus vi. we read:—"And God spake unto Moses and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH (the fulfiller of promises) was I not known to them." Our Lord said of His personal ministry,—“I am not sent but unto the lost sheep of the house of Israel.” He did not make explicitly and fully known, while on earth, the doctrine of the Trinity. This was reserved for the beloved disciple John. Again, although the learned Paul must have partially seen, from several of the prophetic writings, that the Gentiles were to be brought into the

Gospel dispensation, yet, until a special revelation was made to him, he did not perceive nor understand the mystery, as he calls it, that they and the Jews were to form but one Church. Surely it is even more than bold in Mr. Roy to produce these periodical and partial divine revelations as an argument and authority against the doctrine of the Trinity, or any other part or subject of divine revelation.

Under the title of, "Wesley's Relation to Orthodoxy," Mr. Roy gives most distorted and unscriptural views of the essential Christian doctrines of the *Atonement* and *Justification by Faith*. Although giving titles for the subjects of which he treats, he does not well observe order in discussing them, but often rambles from one subject or point to another, and at times involves two or more in the same discussions and remarks. He has inverted the true and appropriate order for treating of the two doctrines above-mentioned, and has commenced with Justification, whereas the first-named should, in discussion, have the precedence, for in the regular and suitable order of doctrines, atonement precedes justification. According to this appropriate order, therefore, Mr. Roy's views and remarks as to the Atonement, will here be first taken for consideration and remark. With the intent of dealing justly with Mr. Roy, and that the reader may readily see the real nature of his idea of the Atonement, if atonement it can be called—the most prominent and striking passages of his writings on the subject will be cited, and then will be given several portions of Scripture, on the doctrine; and thus the reader will be enabled the more clearly to see the entire difference between the two representations.

After making some observations as to the nature and design of divine law, Mr. Roy writes as follows concerning Atonement:—"The conditions of a possible reconciliation of all men to God, were the manifestation of God's love and God's righteousness,—love to awaken human love,—righteousness in the spirit of the Saviour's life, preserved 'even unto death,' to present the uniform and obligatory standard, by which all men must be tried; and to give direction to the awakened desire to please the loving Author of all good. The Atonement or means of reconciliation, then, becomes this double manifestation of love and justice, in the one 'human righteousness' of Jesus. Every man, then, becomes accepted, so far as he is Christ-like, for the sake of Christ,—that is because he is God-like; that is, because he is right." Again he says:—"Pardon is simply the re-introduction of

the offender within the circle of God's beneficent laws, physical, moral, or spiritual; and it is given whenever the offender returns to his allegiance. * * * If pardon can be granted where the penalty of offence is not, but where it is found that justice and mercy are both satisfied, without the infliction of punishment,—if we find this the case in earthly governments, domestic and political, . . . wherein lies the necessity for an 'infinite sacrifice,' to secure the pardon of one who needs but to realize the love of Him whom he has offended, in order to melt in penitence at His feet? If the antecedent necessity for such an 'infinite sacrifice,' is a fallacy, then wherein lies the necessity for an infinite divine 'hypostasis' to constitute such a sacrifice; and any combination of hypostasis at all, in the Being of the one God and Father of all."

By the words, "infinite sacrifice," in this last extract, Mr. Roy evidently means the atoning sufferings and death of the Lord Jesus Christ on behalf of mankind. He has not given or alluded to a single passage of Scripture to give any sanction to this presumptuous or even profane mode of our obtaining the forgiveness of sins, and the favour of God. The whole of the *letter* and *tenor* of divine revelation is directly contrary to this invented or adopted representation on the subject. It would be a waste of time to make any special comments concerning it. The most decisive and effectual mode of dealing with it is, to give plain Scripture declarations on this solemn subject; and thus by comparison show its unscriptural and false character. Here are selections from even a multitude of passages to the same effect:—
 "This is my blood of the New Testament which is shed for many for the remission of sins." (Mark xiv. 24.) "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth, to be a propitiation, through faith in his blood, to declare his righteousness, for the remission of sins that are past." (Rom. iii. 24.) "Being now justified by his blood, we shall be saved from wrath through him. * * * By whom we have now received the atonement." (Rom. vi.) "Christ died for our sins, according to the Scriptures." (1 Cor. xv.) "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, cursed is every one that hangeth on a tree." (Gal. iii. 13.) "In whom we have redemption through his blood, the forgiveness of sins." (Eph. i.) "Who in his own self, bare our sins in his own body on the tree, . . . by whose stripes ye were healed." (1 Pet. ii.) This exactly agrees with

what was prophetically declared by Isaiah in chapter liii.,—"He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all. * * * When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, . . . he shall bear their iniquities." "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. iii.) "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (John ii.) "Without shedding of blood there is no remission." (Heb. 9.)

No words more clear and forcible, than those here employed could possibly be used to express the gladdening truth, that through the grace and mercy of our God, the Lord Jesus Christ, His Son, bore our sins, and by His sufferings and death made satisfaction and atonement for them to divine justice; and thus placed us in a condition, wherein, through the provisions of divine grace as revealed in the Scriptures, we may obtain the forgiveness of our sins, acceptance to the divine favour, and be made holy and happy here, and secure glory and happiness in the eternal world. It will be readily seen that the proud and presumptuous scheme of salvation, of human invention advanced by Mr. Roy, is directly contrary to this sure and gracious plan, devised by God Himself, and so fully revealed in His faithful Word.

In treating of the doctrine of Justification by Faith, Mr. Roy puts forth many speculative and erroneous ideas and remarks, intended to show that we receive pardon and acceptance from God, not as Scripturally declared, because of the atonement of Christ, but on the ground of our conformity to the spirit and life of Christ. His scheme seems to be summed up in the following passages of his pamphlet:—"In what does the work of Christ, through which our goodness is acceptable, consist? In what sense is our goodness acceptable for its own sake, and is yet acceptable through Him? If saving faith has for its object God and spiritual things, and if this object is capable of being presented in various degrees of completeness by the different sources of revelation, open to all minds, from the Materialist up to the Christian, then the work of Christ is the perfect manifestation of God's character; and, consequently, His will, thus unfolding the true standard of moral and spiritual life. The acceptable life, is, then, one

that is conformed to this manifestation made by Christ; and its acceptability is graduated according to its conformity to him." On the same subject he further says:—"Pardon is simply the re-introduction of the offender within the circle of God's beneficent laws, physical, moral, or spiritual; and it is given whenever the offender returns to his allegiance. In spiritual things Christ Jesus is the only perfect expression of God's love; and he who returns to Jesus to learn His spirit, and manifest it, instantly partakes of that spiritual pardon which is free for all."

It will be seen that there is not in these extracts, nor is there in any part of Mr. Roy's work, the least intimation, that faith in the atoning sufferings and death of Christ, are at all requisite for obtaining that pardon; yet numerous passages of Scripture most emphatically declare that the exercise of this faith, is the *only* way in which pardon, justification, and acceptance by God can possibly be obtained. The following are, comparatively, but a few of those passages:—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. * * * But God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him." (Rom. v.) "Whom God hath set forth, to be a propitiation, through faith in His Blood, to declare His righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness, that He might be just, and the justifier of him that believeth in Jesus." (Rom. iii., 25.) In Rom. iv., the Apostle Paul in treating of the faith of Abraham being imputed to him for righteousness, says: "Now, it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification. (Rom. iv.) The same Apostle says, in Gal. ii., "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Again, he says in Ch. 3, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'cursed is every one that hangeth on a tree,' that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive the promise of the Spirit through faith."

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From these Scriptures it is perfectly evident, that pardon and acceptance to the favour of God can only be obtained through faith in the propitiating and atoning sufferings and death of our Lord Jesus Christ. But it will be readily seen, from the extracts previously given from Mr. Roy's pamphlet, that he denies that divine method of obtaining those blessings; and has given, for securing them, a plan of an entirely opposite description. A question as to which of them is to be taken as *true* is not even allowable.

His opinions as to atonement and justification, when combined, will precisely amount to what St. Paul, in Ch. i. of Galatians, calls "another gospel," and, in reference to which, he says:—"Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

Whatever may be said of this curse, in relation to Mr. Roy. it is certain that he has brought himself under an awful responsibility to God, and to his fellow-men by his unscriptural, presumptuous, and ruinous mode for securing those divine blessings. Truly it is like "the broken cistern which can hold no water;" or the wall described by God himself, as "daubed with untempered mortar;" and of which He says, "I will bring it down to the ground, so that the foundation thereof shall be discovered, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord."

Mr. Roy says of Mr. Wesley,—his "*later view of Justifying Faith, Justification, and Human Merit, renders the Scholastic hypotheses of 'Orthodoxy' unnecessary.*" And further says:—"No one can compare the early and later views of Wesley, without realizing that a change towards the close of his life was going on in the philosophical stand-point from which his theology was formed."

Nothing can be more utterly destitute of a true foundation than both these representations concerning Wesley. Here is Wesley's own description of Justifying Faith, given in his sermon expressly on the subject, from the text,—“To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” (Rom. iv., 4.) “On what terms then is he justified, who is altogether ungodly, and till that time *worketh not*? On one alone, which is faith; he ‘that believeth in Him that justifieth the ungodly;’ and ‘he that believeth is not condemned;’ yea, he is ‘passed from death unto life.’ For the righteousness (or mercy) of God is, by faith of Jesus Christ unto all, and upon all them that believe, whom God

hath set forth, a propitiation through faith in His blood ; that He might be just, and (consistently with His justice) the justifier of him which believeth in Jesus." And he further says :—"I cannot describe the nature of this faith better than in the words of our own Church." And then he gives, in full, the Article of the Church on the doctrine. Mr. Wesley never gave any other, or different views or opinions concerning it. Neither had he, ever, any "philosophical stand-point, from which his theology was formed." In the year 1778, when he had been more than 40 years in the ministry, he wrote as follows on the Atonement :—"But the question is, (the only question with me, I regard nothing else) what saith the Scripture? It says,—'God was, in Christ, reconciling the world unto Himself.' 'That He made Him who knew no sin, to be a sin offering for us. It says,—'He was wounded for our transgressions, and bruised for our iniquities.' It says,—'We have an Advocate with the Father, Jesus Christ the righteous, and that He is the Atonement for our sins.' I firmly believe that God was angry with all mankind ; and was reconciled to them by the death of His Son. As long as the world stands, there will be a thousand objections to this Scripture doctrine. For still the preaching of Christ crucified will be foolishness to the wise men of the world. However, let us hold it fast in our heart, as well as in our understanding."

From the time of St. Paul to the present day, there has never been a man who more closely and firmly held to the plain letter and meaning of Scripture, both as to doctrine and duty, than John Wesley.

And here the writer feels justly impelled to say, that next to his *detestation* of the unscriptural and deluding views and opinions of Mr. Roy, on the all important divine doctrines treated of in this Section, he has experienced a feeling bordering on *indignation* against Mr. Roy's misrepresentations of Mr. Wesley's opinions, and his changing them, on those doctrines ; and concerning his views on other religious subjects.

Sec. 5.

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SEC. 5.—REMARKS ON MR. ROY'S VIEWS, AS TO THE RIGHT OF EXERCISING PRIVATE JUDGMENT ON RELIGIOUS SUBJECTS ; AND ON DOCTRINAL CREEDS AND SYSTEMS ;—WITH STRICTURES ON WHAT HE CALLS,—MODERN THOUGHT.

On the subject first named in this title,—private judgment,—Mr. Roy says,—“Protestantism may without danger to the interests of humanity, rely completely on the soundness of its fundamental principle,—private judgment, or the exercise of our intellectual and moral powers in the discovery of truth, unbiassed by dictation on the part of others.”

As to an entire submission to the *dictation* of others, for ascertaining religious or any other kind of truth, he is perfectly right. Even an inspired Apostle said to the members of the Churches,—“Not for that we have dominion over your faith, but are helpers of your joy ; for by faith ye stand.” (ii. Cor., 1.) There has always been, and still is, a very general neglect of the Church laity of privately perusing and diligently searching the Scriptures, to learn the doctrines and duties of the Christianity they profess. They have rested very far too much on periodical information and instructions from the pulpit. If they do not know, they ought to learn, that on the awful day of final decision, they will have to answer for that neglect of private examination, as to those doctrines and duties, as well as for the public instructions they receive, or have the opportunities or means of obtaining, concerning them. In the concluding part of this publication, further remarks will be given on this subject. But Mr. Roy has not intimated the need of any resort to the inspired Scriptures for the discovery of religious truth, although that is the only reliable source from which it can be acquired. Indeed it is quite apparent, that on every subject and point, throughout his Essay, he has neglected, or even seems to have purposely avoided, any reference to that sacred authority. This, however, is quite consistent, considering that his sentiments and arguments are, nearly throughout, so directly contrary to Scripture Truth.

Respecting private judgment he further says :—“Who gives men any right to prescribe another's thoughts, or expressions ? No one in earth, or heaven ! To attempt to do so is an impertinence.”

As relates to the ordinary intercourse between man and man, what is here said is true ; but if a man voluntarily enters into any society, secular, or religious, he is bound to conform and adhere to its rules,

and not to violate them, but in thought, word, and deed, to comply with, and obey them. In Mr. Roy's own case, knowing, as he did, the standard doctrines of Methodism, and having entered into its ministry, and thereby undertaken to teach according to them, he was in honor and honesty bound, so to think, speak, and act, and not in word, or deed, be found opposing them.

He says,—“Not one in heaven” has a right to prescribe as to thoughts and expressions.” His Almighty Creator, Ruler, and Judge, has told him to the contrary, and has commanded :—“Thou shalt love the Lord thy God, with all thy heart, and soul, and mind, and strength ;” and reverence, fear, and worship Him, “extol Him with thy mouth ;” and “sing to His praise ;” and also has commanded :—“Thou shalt love thy neighbour as thyself ;” “Let none of you imagine evil in your hearts against his neighbour ;” “Let your speech be always with grace ;” and “bringing into captivity every thought to the obedience of Christ.” Here, surely, are very precise divine injunctions and directions as to “thoughts and expressions.”

He says :—“Liberty of thought must be restored to the preachers. At present it is assumed, that the work of turning men to God is necessarily connected with certain forms of doctrine called ‘Orthodoxy,’ and ‘evangelical.’” * * * “Piety alone is essential to Christianity, or Methodism. Each is a life, not a fixed creed, or an unchanging organization. A Methodist, Mr. Wesley defined, in his English Dictionary, with the celebrated humorous preface, as “one that lives according to the method laid down in the Bible.”

Now first, as to “liberty of thought,” it cannot be prevented, or taken away, and therefore the words,—“it must be restored,” are without any appropriate meaning or application. Mr. Wesley formed a creed or system of doctrine, for belief, and it is quite as precise and strict as any other. Mr. Roy knows it, has abandoned, and is now condemning it, and all others. This Wesley creed was framed from the Bible, which contains a creed, both as to doctrines and duties, the most stringent and compulsory that has ever been formed. Of this Bible, or gospel creed, given by God Himself, He has said, by His Apostles :—“If any man reach any other gospel, let him be accursed ;”—“Charge some that they teach no other doctrine ;” and again :—“If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God-speed ; for he that biddeth him God-speed is partaker of his evil deeds.”

The propriety and necessity for a fixed creed, or system of doctrines, for the instruction and observance of ministers of churches, in their public teachings; and the absurdity of their being at liberty to preach according to their own conceptions, or speculative notions, and the confusions and mischiefs which would ensue from such a *liberty*, will be shown in the next Section.

In treating of his fanciful idea and desire of a *new presentation of Christianity*, and how, and by whom, it is to be originated and established, and as to religious developments, Mr. Roy writes thus:—"Mosaism in the Jew, philosophy, and the decay of Polytheism in the Gentile, prepared the world for Christianity. With Socrates (Ob. 399 B. C.) commenced the *positive preparation* for the truth accomplished by Greek philosophy."

Now whatever may be said as to Mosaism, and the decay of Polytheism, neither Greek, or any other philosophy, prepared the world for Christianity. All the heathen systems of philosophy were, always, bitterly opposed to true religion, both Jewish and Christian. When Paul visited Athens, the central point of Greek philosophy, then in its full bloom, and informed them of the true God, and preached of Jesus and the resurrection, the philosophers said he was "a setter forth of strange gods," *mocked*, and called him a "babbling." One divine purpose of Christianity was to utterly destroy that Greek and other Gentile philosophy, and after a time, that gracious purpose was fully accomplished.

Again, as to developments, Mr. Roy says:—"The culture of classical literature prepared the way for Luther."

This also is not correct. It was not Luther's classical literature that prepared or induced him to become a religious Reformer; but it was by a gracious Providence, through reading in his Monkish seclusion, a Hebrew Bible, whereby he became informed of the doctrines and nature of true Christianity. Like his divine Master, "the common people heard him gladly," while the great body of the literary class fiercely opposed his teachings, and Erasmus, their Prince of the age, wrote against him.

Further, Mr. Roy says:—"Scientific investigation is now producing a state of mind which calls for a new phase of religious thought and life."

It is certainly true, that an enlarged improvement in religious thought and conduct is much needed; but the *new phase* which he

and some others propose, instead of producing that reform, is now opposing, and will continue to oppose it; for that new phase, so far as it has been revealed, is *unscriptural*, partially *infidel*, and wholly *pernicious*. Though there may be repeated calls in its favour, they will fail to secure for it any general success or establishment.

He says:—"The theology of each development arises from an underlying philosophy."

It is not so, but quite the contrary. Every development of true Scriptural theology has proceeded from a benign over-ruling Providence; to which theology, the philosophy he means, has always been opposed. Scripture thus warns against it:—"Beware lest any man spoil you through philosophy, and vain deceit; after the traditions of men." (Col. ii.) "Avoiding profane and vain babblings, and oppositions of science, falsely so called." (i. Tim. 6.)

The reputed wisest of men has written:—"There is no new thing under the sun;" but if he had lived in the present day, he could not, and would not, have said it: for here is Mr. Roy, a professed Christian minister, who has published a writing of 109 pages, on various religious subjects, in which he has advanced a vast number of sentiments, thoughts, and arguments, but has not given a single passage of Scripture in support of any one of them. This, indeed, is not a new phase of Christianity, but, certainly, it is a new phase of a *Christian profession*.

In the course of Mr. Roy's further philosophical conceptions and speculative ideas, he says:—"The great demand of the age is, some objective evidence that may confirm the instinctive convictions of reason, that there exists a realm of spiritual being distinct from matter;" and then, after giving several *ifs* on the subject, he writes:—"The world demands, that its men of science shall examine, as some of them are examining, the foundations and confirmations of that belief, in a spiritual world, which everywhere, and always, has been characteristic of healthy and normal humanity."

There is no necessity for any such demand, nor is the world making it, on men of science, or any other men; for never was there a time in the world's history, when there was a more general, or nearly universal belief, of a spiritual world, than at the present time; nor has there ever been a period when the world,—notwithstanding all its present follies and vanities,—perished,—to use his words,—a more

"healthy and normal humanity" than now. Moreover if such a demand were requisite, the scientific men he means are not the men who are qualified safely and profitably to fulfil it.

In treating of "Modern Thoughts," Mr. Roy says:—It is "pre-eminently religious."

It might be well if it were of that character ; but, unhappily, it is of a directly opposite description, being pre-eminently secular, or worldly. It has its root and stock in selfishness ; and expands and rests itself in two great and extremely fruitful branches ;—ardent and constant exertions for the acquisition of silver and gold, and all other worldly and valuable possessions : and the other,—the gratification of the sensual appetites and propensities, the "desires of the flesh, of the eye, and the pride of life ;"—in scenes of amusement and pleasure, from the various tricks and performances of the juggler, or buffoon, up to the numerous and fascinating displays of luxury, ostentation and vanity ; and the gratification of the lowest of the sensual desires and appetites.

Modern Thought, it is true, is with a golly, but, comparatively, few pre-eminently exercised regarding religion and eternal realities. But *Modern Thought*, with those to whom Mr. Roy refers, is exercised, as it ought to be, in believing in, and venerating the Scriptures, as divine oracles, and taking them as the standard for their faith and practice ; but is wickedly and zealously employed in endeavouring to weaken their authority, and to substitute a new phase of Christianity, framed from their own proud and presumptuous speculations and conclusions, as to what it ought to be, to suit what they consider to be,—"the Spirit of the Age." There are, no doubt, a considerable number of such persons at present in many, if not all, civilized countries. They are to be found, not only among the disciples of Theodore Parker, and Bradlaugh, and of other leaders, male and female, of the like stamp, but several are from College Halls ; and from having certain letters added to their names, assume to be, and are called by others, scientific and learned characters, or even philosophers. These last are, truly, the most dangerous and contaminating to the youthful population, by their speculating, sceptical, and in some instances boldly infidel writings, regarding the sacred Scriptures, and some of the chief doctrines and duties of Christianity.

Mr. Roy says,—this *Modern Thought* is "radical," and "intensely earnest."

Here he speaks truly. It would, if not opposed and restricted, remove every guard and defence for true religion, civil government, and domestic and general Society ; and reduce all to a state of distracting and distressing chaos. But Mr. Roy is so infatuated with his scheme of a "new phase" and "representation of Christianity," that he cannot apprehend, or foresee, any of those calamitous consequences, for he says,—Modern Thought is "awakening a search for the true and the good." Now is it possible, that Mr. Roy, who has been so many years in the Christian Ministry, and, doubtless, very often inspecting the Sacred Scriptures, has seen so little of the *true* and the *good* in the Christianity they so plainly reveal, that a new phase of it is required, to exhibit and recommend those excellent gifts and graces. In those divine oracles *alone*, can they be found in perfection. But many persons, either cannot, or will not, there see and embrace them, but roam abroad, in vain, delusive, and ruinous speculations. Mr. Roy, in his work, has given rather a full exhibition of the new phase of Christianity for which he is contending, but it is so contrary to plain Scripture truth, that but few will afford it any countenance. Every true Christian, in all denominations, will despise, and utterly reject it. It is right that all such unscriptural and pernicious theories, as this by Mr. Roy, whether written or oral, should be publicly exposed and refuted. Yet there need be no very serious alarm concerning them, for this projected new phase of Christianity is a delusion and cannot succeed. There is, now, too much knowledge of Scriptural Christianity to permit its acceptance. "The Word of the Lord is true, and abideth forever." May these *new phase* advocates, before it is too late, take and obey the divine warning;—"Add thou not unto his words lest he reprove thee, and thou be found a liar."

SEC. 6.—REMARKS ON MR. ROY'S VIEWS AND PROPOSITIONS,
FOR A CATHOLIC UNION OF ALL THE PRESENT
PROTESTANT CHURCHES.

In discussing this subject, Mr. Roy commences with asking,—“Is a reunion of the churches desirable? Is it desired?” and then adds,—“Common work demands a common organization.”

After several prefatory explanations and remarks, as to the advantages of such a general union, he says:—"On what platform, can the Quaker, or the Unitarian stand, as a brother, with Presbyterian, or Congregationalist, or Methodist; and tell of his methods and his

success? Even a frank endeavour, on the part of an 'Orthodox' clergyman, to do simple justice to the history of Unitarian effort, is likely to be regarded as an unparalleled impertinence. Yet the collective wisdom of all is necessary to the proper performance of a work common to all, and narrowness must result from the absence of a common platform, on which representatives from all denominations may meet, and without suspicions of each other's Christianity, may propound their schemes for the benefit of man."

Now all this, on a first view, seems very liberal and comely, but facts and experience have invariably shown, that on both secular and religious subjects, associations composed of discordant elements have not worked well, but have been as disagreeable and unprofitable, as they are inconsistent. Those of a religious nature are, in general, injurious, both as to sound principle and duty; and in some cases are divinely forbidden, and therefore are *criminal*, as will presently be shown. Let us first consider and ascertain how such associations have operated, and would still work, in secular affairs. Suppose a State Cabinet to be composed of some who are called *Conservatives*, desiring to keep public institutions and affairs in their existing State; others, radical, "modern thought" men, bent on setting aside all old principles and policies, and chief political institutions, and establishing others called by them *liberal* and according to the *Spirit of the Age*; some, as to financial matters, rigid *protectionists* and others *free traders*. It is easy to see, that such a ministry could not long hold together; but the weaker party, would be obliged, either quietly to depart, or submit to be thrust out. Many years ago, when the writer thought and cared far more about political affairs than he does now, a ministry of that discordant kind was formed in Nova Scotia; one of its members being an enthusiast for *changes* and *progress*. In a conversation the writer had with one of the members, of opposite opinions, he was asked, how they could receive that person into their Council; and he answered, to this effect, that they had to do it, or found it convenient, but they would squeeze him out; and so they did. But after no long time, he squeezed them out, got the reins of power in his own hands, and became united with men of his own political opinions. They stood for a time, until the other party again obtained power, and forced them from their posts. And so it has always been, and will continue to be in State affairs. In commercial occupations, and educational, scientific, and numerous other professions and pursuits,

associations for common objects composed of members of different sentiments, concerning, or for obtaining them, are not likely to be cordially conducted, and succeed. To secure harmony and prosperity, it is obviously needful that the members should be of the same, or nearly similar sentiments, concerning the subjects on which their efforts are employed. This is essentially requisite on the most solemn and important of all subjects, that of religion; and most especially in the public ministration of Scripture Truth. Even in our divine Christianity, so plainly and fully disclosed in the Scriptures, there always have been great varieties and differences of opinions, especially on doctrinal subjects; and many of those opinions, so contrary to Scripture truth, that true and faithful Christians could not conscientiously hold religious fellowship with those who held them. They are divinely forbidden to do it, as will presently be shown. Such persons, and their ruinous errors and heresies, were foretold by the inspired Apostles, as we read in the Scriptures; and the like enemies of divine truth have continued to the present day. Religious fellowship with all such characters is expressly forbidden, by the following Scripture instructions and commands:—"Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." Rom. xvi.—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness." 2 Cor. vi.—"And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v.—"If there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds." 2 John.

Persons who deny any of the chief doctrines of christianity, such as the Trinity, the Divinity of Christ,—His Atonement, and forgiveness of sins, and justification and acceptance by God, through faith in that atonement, or the everlasting punishment of the finally impenitent and wicked in the future state; and as professed ministers of religion, preach contrary to any of these Scripture doctrines, may certainly be called unbelievers as to divine revelations, workers of darkness, and opposers of true Scriptural christianity. Believers in these doctrines, and the other essential truths of divine revelation, are therefore, according to the commands of the Scriptures just cited, bound,

in duty to their God and Saviour, to the true church, and their fellow men generally, to refrain from religious fellowship with all such unbelieving and deluding characters. This avoidance and separation only relates to such *religious fellowship*, not to secular and civil affairs, for if all intercourse in these were to be avoided, genuine Christians must, as Scripture remarks, "needs go out of the world." So far from such persons being in any way persecuted, they must not, because of their errors be in any manner insulted or injured; but are to be treated with all ordinary civility and courtesy. Yet the open preaching, or other publication of their erroneous doctrines and sentiments, should, as a Christian duty, be publicly and fully opposed and condemned. This also is commanded, as is seen in some of the Scriptures above cited; and by the exhortation of the Apostle Jude, to "earnestly contend for the faith which was once delivered to the Saints."

From the style of Mr. Roy's remarks, in the extract given, it seems evident, that he means, that the Ministers of all Protestant denominations should meet in Church fellowship, and without any discrimination, might occupy the same places for conducting worship, and public religious instruction. Now, supposing there were no divine prohibitions to this universal religious communion, let us examine and see, how it would operate as to religious edification, and general harmony in Churches. Suppose, in any one congregation, a Minister of the English Episcopal Church should, on one Sabbath, occupy the desk and pulpit, and preach on the doctrine of the Trinity; and a Unitarian on the next, preach against it; a Presbyterian, or Methodist, come next, or shortly after, and treat of the Divinity of Christ; and soon after a Socinian hold forth in direct opposition;—Next a Baptist, or Congregationalist, preach on the everlasting punishment of the finally impenitent and wicked; and soon after a Universalist deny and denounce the doctrine, and contend that there will, in the future spirit world, be a kindly process of purification of the wicked and they will be finally saved, and be admitted and dwell in the same mansions of eternal glory and happiness, with those who lived and died in a righteous state. It must be seen, at once, by every person of common understanding, that such a heterogeneous course of public preaching, instead of forwarding any real religious instruction, or edification, would immediately introduce and perpetuate divisions, and contentions throughout congregations; and produce, with many, a

total disregard or avoidance of public religious worship and instruction ; and, with some, would eventually lead to utter infidelity, as to divine Scripture revelations. Any such association and fellowship, besides being scripturally forbidden, is, by the application of Mr. Roy's right principle of private judgment, shown to be absolutely impracticable. The Scripture which says,—“ How can two walk together except they be agreed,” here, as on many other subjects, fully and forcibly applies.

The writer must here close his remarks on Mr. Roy's work, although he sees that it contains several other points of some importance, which have not been noticed. He trusts, however, that he has sufficiently shown, that the doctrinal sentiments Mr. Roy has advanced, are of such a character, as to deserve and receive the utter rejection of all Scriptural and true Christians ; and that nearly, if not all the theories and opinions he has presented, are more or less erroneous ; or are either impracticable, or not adapted to promote any beneficial results.

In one of the preceding pages the writer mentioned, that he would offer some remarks regarding the general neglect of the Christian laity as to privately and diligently searching the Scriptures, to become informed of the standard of Scriptural Christianity, for their belief of doctrines, and the exact and full performance of Christian duty. He will now endeavour to fulfil that intimation.

It is the deplorable fact, that all classes of the laity, in every age of the Christian Church, have very generally, and during some periods, almost universally, neglected to personally examine and study the Scriptures. It is true, that in the earliest ages of the church, the copies of them were comparatively few, and were almost exclusively possessed by the Clerical Orders. Even then, and in all succeeding time, before the commencement of the dark and superstitious ages, it was in the power of the more intelligent and religiously active among the laity, and others also,—to obtain copies of parts, if not the whole of those New Scriptures. But only a very small portion of any class of them, did seek and obtain any part of the sacred volume ; and soon that neglect became almost universal. Milner, in his *Church History*, referring to this neglect and the ignorance, in the *seventh* century, says:—“ So early had the laity begun to think themselves excluded from the reading of the sacred volume ; and

the clergy, both in the East and West, encouraged this apprehension. The growing ignorance rendered, by far the greater part of the laity, incapable of reading the Scriptures. It was now fashionable to explain Scripture, entirely by the writings of the Fathers. Hence, men of learning and industry, paid more attention to these than to the sacred volume, which, through long disuse, was looked on as obscure and perplexed, and quite unfit for popular reading."

Among the many ruinous consequences of that ignorance and neglect of the laity, this one was extremely injurious,—that whatever knowledge of the Scriptures remained, being entirely confined to the clerical order, the greater facilities were thereby afforded, for the introduction of erroneous opinions as to doctrinal truth, and of unscriptural ceremonies and observances in the public Services. The Clerical Orders were thus left without any *popular* check, or restraint, as to the introduction of doctrinal errors, and unscriptural rites and observances. They had, in effect, humanly speaking, the whole system of Christianity in their own power, to mould and exhibit it, according to their own conceptions, views, and desires. Many of them, in the course of the succeeding ages, having become seduced and perverted from the pure Scriptural faith, as foretold by the Apostle Paul, in his address to the Ephesian Elders, and also predicted in several of the Epistles, especially in one of Peter's, it followed, as of course, that departures from the infallible Scripture Standard, as to doctrines, as well as to conduct, still kept increasing, among both clergy and laity. Then followed, for upwards of *seven hundred years*, what are properly called the *ages of darkness*, as to true Scriptural Christianity, as well as enlightened and useful secular literature. Since the introduction of printing, by types, and especially of late years, by the vastly extended issues and circulation of the Scriptures, and their greatly reduced prices, the whole of the laity have been favoured with still increasing facilities for readily obtaining the whole of them; and they are, in all Protestant countries, so called, very generally possessed. Yet many circumstances seem plainly to warrant the belief that even in this day, only a comparatively small number, of any class of the laity, by their daily prayerful examination of the life-giving Word, endeavour to obtain such a *personal* knowledge of its spiritual meaning and power, as to be able to give Scriptural and other well-founded reasons for their belief of its doctrines, and other authoritative truths. They seem, contentedly, to think it sufficient

to take, as the chief ground of their religious profession, the weekly or occasional information and instruction they hear from the pulpit. On this subject, these words of our Lord directly and forcibly apply : —“ The children of this world are in their generation wiser than the (professed) children of light.” No person thinks of obtaining a correct knowledge of any learned profession, science, or art, or literary subject, without personally and diligently searching and studying the treatises which contain the information and instruction which will qualify him to secure the desired knowledge and success. It is, alone, in the best and most important of all branches of knowledge, that *of true heart and life religion*, so fully set forth in the inspired Scriptures, that the wilfully blind and perverse children of men are so careless and neglectful. Surely they must know, that it will not be by the pulpit instructions afforded them, that they will be finally judged, and sentenced, either to everlasting happiness or misery, but but by those divine oracles which they are now so recklessly and sinfully disregarding. The glorious and infallible Judge has commanded, “ O earth, earth, hear the Word of the Lord.” Our Lord and Redeemer has given this solemn warning to every neglecter of His Word that,—“ The same shall judge him in the last day ” ; and has given the gracious command to “ Search the Scriptures.” And further, we have the divine exhortations :—“ Take the Sword of the Spirit, which is the Word of God ” :—“ Receive, with meekness the engrafted word which is able to save your souls ” : and in those sacred oracles the awful warning is repeatedly given, that “ the Lord will judge the world in righteousness, and the people with His Truth.”





