

A
CATECHISM,

Designed for INSTRUCTING the
RISING GENERATION,

INTO THE
Principles of the Christian Religion.

TO WHICH IS ADDED,
AN EXPLICATION
OF
SUNDRY TERMS BELONGING TO RELIGION,

ALPHABETICALLY ARRANGED :

IN WHICH ARE SPECIFIED THE DISTINGUISHING TENETS
OF THE VARIOUS SECTS AND DENOMI-
NATIONS OF CHRISTIANS.



THE THIRD EDITION,
WITH MANY CORRECTIONS AND ADDITIONS.

BY WILLIAM MARSHALL, A. M.
MINISTER OF THE GOSPEL; PHILADELPHIA.

Be well established in the PRESENT TRUTH.

2 Pet. i. 12.

PHILADELPHIA:
PRINTED BY WILLIAM MARSHALL, *Jes.*
NO. 118. SPRUCE-STREET.

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1802.

P R E F A C E.

THE Catechism for Young Persons is intended for their instruction in the principles of evangelical doctrines; particularly in the nature of the sacraments of the New Testament church, in order to prepare them for partaking of the Lord's Supper, to which there is a lamentable aversion.

The Explication of Sundry Terms belonging to Religion exhibits a summary of the doctrines which are now taught among the various sects and religious denominations which appear in the world. The very extravagant notions which are still maintained, shew that notwithstanding all the refinements of our age, as absurd opinions prevail as in former times. Ancient heresies still prevail, though under a new dress. As there has always been a succession of witnesses for the truth, who have substantially held the same testimony for present truth and duty, and against present errors,—so there has always been a succession of enemies against it, under different names and disguises. In the present divided state of the church, it is safest to go by the footsteps of the flock, as far as we can trace them; and to ask for the old paths, where is the good way, and walk therein.

Religion is only to be learned by the holy scripture, and is not capable of modern improvements, like the arts and sciences. The glory of the church does not lie in conformity to the present times, but to the rule of God's word. We ought to be steadfast and unmoveable, always abounding in the work of the Lord; and not like children, tossed to and fro, and carried about with every wind of doctrine.

May the Father of Lights accompany this Publication with his blessing, to make it useful in giving direction and assistance to them who are asking the way to Zion, with their faces thither; and make it a blessed mean for spreading the knowledge of reformation principles in the United States of America.

PHILADELPHIA, }
August, 1802. }

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A
C A T E C H I S M

F O R
Y O U T H.

C H A P T E R I.

Of the Holy Scripture.

DO not the light of nature and the works of creation and providence, so far manifest the goodness, wisdom, and power of God as to leave men inexcusable?

Yes. Rom ii. 14, 15. ch. i 19, 20. Conf. Faith, ch. 1.

Are the light of nature and the works of creation and providence, sufficient to give that knowledge of God, and of his will, which is necessary to salvation.

No?

Where has God been pleased to reveal his will for our salvation?

In the Holy Scriptures of the Old and New Testament.

What makes a farther revelation of God's mind than by the light of nature, necessary?

For the preserving and propagating the truth, the

establishment and comfort of the church, for informing us of things which otherwise could not be known, and for trying the spirits and doctrines of men, a farther revelation became necessary. Confession of Faith, chap. 1.

How does it appear that the scriptures are the word of God?

From their antiquity, the heavenliness of the matter, the sublimity of the style, the harmony of all the parts, (though wrote in different ages and by different persons,) the exact accomplishment of the prophecies, the efficacy of the word on the hearts of men, the scope of the whole (which is to glorify God and debase self,) the wonderful preservation of the scriptures in the world, and the many miracles that have been wrought for their confirmation.

Can such rational arguments produce a divine faith?

They may produce an historical faith, but a divine faith, only rests on the divine testimony inherent in the word itself; or a "thus faith the Lord."

Who only can persuade and assure a person that the scriptures are the word of God?

The Spirit of God bearing witness by and with the scriptures upon the heart, John xvi. 13, 14. 1 John ii. 27.

Whether doth the authority of the scriptures depend on the testimony of the church or on God?

The church depends in her being on the scriptures, therefore the scriptures cannot depend for their authority on her, but on God only, who is truth itself and their sacred author.

Why is the word of God called the scriptures?

Because it is so called by the Spirit of Christ, who alone can open to us the scriptures. Luke xxiv. 32.

How was the mind of God made known to the church, before the writing of the scriptures?

By frequent revelations, the ministry of angels, and the patriarchs.

Why is the written word called a testament?

Because it contains the Testament of the second Adam, confirmed by his death; and because it bequeathes the richest blessings to us.

Why are the writings of Moses and the prophets called the Old Testament?

Because they were given to the Church, under that dispensation of Christs Testament, which being typical, was to "vanish away." Heb. viii. 13.

Why are the scriptures, from the gospel of Matthew to the end of the revelation of John, called the New Testament?

Because they contain a most clear and full revelation, and actual ratification of the covenant of promise by the death of the testator, and the dispensation of grace is to remain new and unalterable till Christ's second coming.

Do the scriptures of the Old Testament continue to be the rule of faith and practice under the New Testament dispensation?

Yes, because they are the record of God concerning Christ, as well as the scriptures of the New Testament and we are to search them, for they contain "eternal life and testify of Christ," John. v. 39.

Are the scriptures a perfect rule?

Yes, the whole counsel of God concerning all things necessary for his glory and our salvation is revealed therein, either expressly, Psalm xix. 7. Gal. i. 8, 9. 2 Sam. iii. 15, 16, 17.

Are necessary consequences to be admitted as a part of the rule as well as express words of scripture?

Yes, for our Lord in this manner proved the doctrine of the resurrection, Mat. xxii. 31, 32.

Can the heathen by the light of nature, attain to such a knowledge of God and his will as is necessary to salvation?

No, for the scripture declares "they are without God and without hope in the world;" (1.) that "where there is no vision the people perish;" (2) and that "there is no other name under heaven given among men by which we must be saved, but the name of Jesus." (1) Eph. i. 12. (2) Prov. xxix. 18. Acts iv. 12. Rom. x. 13, 14.

Is the spirit, without the word, or the light within, to be used as the rule of direction, which is pretended by Quakers, and other sects?

No, whatever light or

spirit is pretended to without the word, is but darkness, delusion, and a spirit of error.

In what languages were the scriptures originally written?

The Old Testament was originally written in Hebrew, and the New Testament in Greek.

Why ought the scriptures to be translated out of the original into vulgar languages?

Because sinners of mankind have an interest in the scriptures, and are commanded to read and search them, Prov. viii. 4. Joh. v. 39.

Who is the supreme judge in whose sentence we are to rest in determining all controversies in religion, and examining the decrees and doctrines of men?

No other than the Holy Spirit speaking in the scriptures, Matth. xxii. 29. Acts xxviii. 25.

Why are the books called Apocrypha, not to be admitted as part of the canon of scripture?

Because they were never acknowledged by the Jews as canonical; the Christian church till the fifth century never received them; they are not quoted by Christ and the apostles; and they contain many things false, contradictory, and heretical.

What pretended rules of faith

faith and manners are set up in the world, in opposition to the scripture?

The Papists set up the decrees of popes and councils, the Quakers and other sects the light within, and Socinians carnal reason, as the only rule of faith and obedience.

What improvement ought we to make of the holy scriptures?

We ought daily to read and study them; take them for a "light to our feet and a lamp to our path," and in all things to conform ourselves to this unerring rule.

CHAP. II. Of God.

SECT. I. Of the Nature and Perfections of God.

HOW doth it appear that God is?

From the light of nature and from the works of creation.

How doth it appear from the light of nature that God is?

All nations of the world worship some supposed god or other; and a natural conscience doth bear witness to a divine authority, by accusing or excusing us before one who is a judge of the heart, and of all the world, Rom. ii. 14, 15.

How do the works of God

prove that there is a God?

All effects prove an efficient cause; of successive beings there must be one who is the first in the succession; and the beauty, order and harmony to be seen in creation clearly prove the being of God.

Who is God?

The scriptures reveal that God is a Spirit, infinite in all perfection.

What are these perfections which the scriptures ascribe unto God?

He is infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

How may his perfections be distinguished?

Into those that are quite incommunicable, and those of which there is some faint resemblance among saints and angels.

What are these incommunicable perfections?

His infinity, eternity, and immutability.

Why are they called incommunicable?

Because there is no resemblance of them to be found among created beings.

What are these perfections of which there is some faint resemblance among saints and angels?

His being, wisdom, power, holiness, justice, goodness, and truth.

Wherein do these perfections of which there is any resemblance among saints and angels, differ from the manner in which they are in God?

They are in God in an infinite, eternal, and unchangeable manner; but it would be blasphemous to ascribe them to any creature in this sense.

What is God's infinity?

It is that attribute whereby God is beyond all limits in his being and perfections, Job xi. 7, 8, 9.

What does the infinity of God comprehend in it?

His incomprehensibleness, immensity, and omnipresence.

What is the incomprehensibleness of God?

It is that attribute whereby he transcends the most enlarged capacity of angels and men, as to his being and perfections, Job xxvi. 14. xxxvi. 26.

What is the immensity of God?

As it includes his omnipresence, it is that perfection whereby he is every where present with all his creatures, and infinitely exceeds all their boundaries and limits, Isaiah xl. 12.

A

What is the eternity of God?

It is the duration of God whereby he is without possibility of beginning, succession, or end.

What is the difference between God's eternity and the eternity of angels and men?

God's eternity is essential, absolute and independent, angels and men have a beginning, but their not having an end, depends on the good pleasure of God.

What is the immutability of God?

It is that perfection of his nature whereby he is always the same in himself, without the least alteration, Mal. iii. 6. Jam i. 17.

Is it possible or consistent with the nature of God that he could change?

No, because a change in God must either be to the better or worse, and both are inconsistent with absolute perfection.

Wherein is God infinite, eternal, and unchangeable?

In his being, wisdom, power, holiness, justice, goodness, and truth.

What is the being or essence of God?

It is the glorious and transcendent nature of God, whereby he is what he is, infinitely blessed in and of himself, and comprehended

by

by none but himself.

Are not creatures possessed of being?

Yes, but their being is derived from God, who is the only infinite, eternal, and unchangeable being, *Exod. iii. 16.*

What is the next communicable attribute of God?

Wisdom.

What is the personal wisdom of God?

It is Christ, *1 Cor. i. 24.*

What is the essential wisdom of God?

It is that attribute of God whereby he knows himself and all other things, and how to dispose all things to the best ends.

Is not omniscience implied in God's wisdom?

Yes.

What is the object of omniscience?

God himself, and all other things whatsoever.

Wherein appears the wisdom of God?

In the work of creation, as to its beauty, order, and harmony; in the work of providence, in over-ruling all things for his own glory; and above all, in the work of redemption, in the way of satisfying law and justice by the righteousness of Christ.

What is the power of God?

It is that perfection of God whereby he is able to do whatever is possible or agreeable in its nature to his perfections; and whereby he doth whatsoever he willeth.

How do you distinguish the power of God?

Into his ability and sovereignty.

What is the ability of God?

That whereby he can do all possible things.

What is the sovereignty of God?

That whereby he can do what he will, and is not accountable to any of his creatures for what he does.

What is the holiness of God?

It is that perfection, by which he possesses infinite purity of nature, and delights in that purity; and by which he perfectly abhors whatever is contrary to it.

What is the opposite of God's holiness?

Sin, that "abominable thing his soul hateth," *Jer. xlv. 4.*

What is the justice of God?

It is that perfect rectitude of his nature, whereby he is infinitely righteous and equal both in his regard to himself, and in all his dealings with his creatures, *Deut. xxxii. 4.*

Wherein

Wherein is the justice of God manifested ?

It is manifested to himself in securing his own honour, to his people in bestowing all the blessings on them which Christ has purchased, and to his enemies in inflicting his wrath on them.

What is the goodness of God ?

It is that property of his nature whereby he is altogether good in himself, and the author of all good to his creatures, Psa. cxlv. 9.

How is the goodness of God ordinarily distinguished ?

Into absolute and relative.

What is the absolute goodness of God ?

It is the essential goodness of his nature, without considering it as relating to the creatures, Mat xix. 17.

What does his relative consist in ?

In the propensity of his nature to do good to his creatures, and in the actual manifestation of his goodness to them.

Wherein is the goodness of God manifested ?

In making all things very good ; in giving his Son for a lost world, and in his providential government by preserving and upholding all creatures, but especially in bestowing on his own people all the blessings

of the new covenant.

What is the truth of God ?

It is that perfection of God whereby he is free from all falsehood, and faithful to perform what he hath spoken.

Wherein is the truth of God manifested ?

In the consistency of his ways with himself, and with one another ; and in his fulfilling his word which is Truth, 2 Tim. ii. 13.

How is the truth of God with relation to his word commonly called ?

His faithfulness or veracity, Heb x. 23.

Wherein is his faithfulness manifested.

In the certain accomplishment of his promises and threatnings, Josh. xxiii. 14. Zech. i. 6.

SECT. 2. *Of the Unity of God.*

Are there more Gods than one ?

There is but one only, the living and the true God.

How does it appear that there is but one God ?

From scripture and reason.

How does it appear from scripture ?

The Lord says, " There is one God, and there is none other but he " (1.) " I am the first and the last, " and

“and beside me there is no
“God.” (2.) (1.) Mar. xii.
32. (2.) Isa. xlv. 6.

*How does it appear from
reason that there is but one God?*

There can be but one
first cause, one infinite, in-
dependent, omnipotent, and
omnipresent being.

*But do we not read in scrip-
ture of several that are called
gods?*

Yes: angels (1.) civil rul-
ers (2.) and pagan idols (3)
are called gods, and Satan
is called the god of this
world (4.) (1.) Psa xcvi.
7. (2.) Psa. lxxxii. 6. (3.)
Psa. lxxxii. 9. (4.) 2 Cor. iv. 4.

Why are angels called gods?

Because of the excellency
of their nature, and parti-
cularly because of their
power and knowledge.

*Why are magistrates called
gods?*

Because they are God's
deputies for the administra-
tion of justice and govern-
ment among men.

*Why are pagan idols called
gods?*

Because they are honoured
as such by blinded nations.

*Why is Satan called the god
of this world?*

Because the greatest part
of the world are his ser-
vants and slaves, and he
rules in their hearts.

What improvement ought we

to make of the unity of God?

To love the Lord with all
our heart, as the object of
our worship is one; and to
study unity among ourselves.

SECT. 3. *Of the Holy Trinity.*

*What is the signification of
the word Trinity?*

It is three in one, or one
in three.

*How far is this mystery of
the Trinity of persons and uni-
ty of essence revealed to us?*

“In the unity of the God-
head there be three per-
sons of one substance,
power and eternity; God
the Father, God the Son,
and God the Holy Ghost.”
Confession of Faith, chap. ii.
sect 3. 1 John v. 7.

*What is meant by the God-
head?*

The divine nature or es-
sence. Rom. i. 10. Gal. iv. 8.

*What do you understand by
a person?*

A complete intelligent
subsistence, who is neither a
part of another, nor sus-
tained by another.

*What doth the word person
signify when applied to the di-
vine nature?*

Though all words come
infinitely short of expressing
this mystery, yet this is the
most proper to express the
divine nature with a distinct
relative

relative property, Heb. i. 3. Matth. xxviii 9.

What is the personal property of the Father?

To beget the Son, and that from all eternity, Psa. ii. 7.

What is the personal property of the Son?

To be eternally begotten of the Father, John i. 14.

What is the personal property of the Holy Ghost?

To proceed eternally from the Father and the Son, John xv. 26. Gal. iv. 6. Rom. viii. 9. John xvi. 14. 15. chap. xiv. 26.

What is the difference between an essential and a personal property?

A personal property is peculiar to one of the persons only, but an essential property is common to them all.

Are not the personal properties of the Trinity incommunicable?

Yes.

Are the terms "necessary existence, supreme Deity," and the title "the only true God," essential or personal properties?

They are essential properties of the divine nature, common to all the persons of the adorable Trinity, who have all the same essence, wholly, equally, and eternally.

Doth the arrangement of the persons of the Godhead into first, second, and third, imply any priority of existence, or any inequality whatsoever among themselves?

No: they are terms expressing merely the order of subsistence in the Godhead. And we find in scripture the Son is sometimes named before the Father (1) and the Holy Ghost before the Son. (2) (1) 2 Cor. xiii. 14. (2) Rev. i. 4, 5.

How do you prove that there are three persons in the Godhead?

From express scripture testimony,—from the baptism of Christ,—from our own baptism,—and from the apostolical benediction.

What is the express testimony of the scriptures?

"There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost," 1 John v. 7.

How does the Trinity of persons in the Godhead appear from the baptism of Christ?

At the baptism of Christ the Father speaks with an audible voice, the Son in human nature is baptized by John, and the Holy Ghost appears in the shape of a dove, Mat. iii. 16, 17.

How does the Trinity of persons

sons appear from our own baptism?

Because it is dispensed
“in the name of the Father,
“of the Son, and of the
“Holy Ghost;” and as it is
in the name, (not names,)
of the three persons, it
shews they are one.

How does the Trinity of persons appear from the apostolical benediction?

All blessings are sought
from the three persons who
are distinctly mentioned,
“The grace of the Lord
“Jesus, and the love of
“God, and the communion
“of the Holy Ghost be with
“you all.” 1 Cor. xiii. 14.

Are not all the three persons in the Godhead truly and properly God?

Yes: they are equal in
power and glory.

How then does our Lord call the Father “the only true God?”
John xvii. 3.

The Father is the only
true God in opposition to
false gods, not exclusive of
the other persons in the
Trinity.

How does it appear that the Father is God?

He is expressly so called
in scripture, Rom. xv. 6.
2 Cor. i. 3. Gal. i. 3. Eph. i. 3.

How doth it appear that the Son is God?

He is expressly called

“the true God,” (1) the
attributes of God are as-
cribed to him, (2) the works
of God are performed by
him, (3) and divine worship
is due to him (4).

(1) 1 John v. 20. (2) Rev.
i. 8. John iii. 13. Heb. i.
11, 12. (3) John i. 3. Heb.
i. 3. (4.) Mat. iv. 10. Mat.
xxviii. 19.

*Seeing Christ is the true God how does he say, John xiv. 28,
“My Father is greater than I.”*

He speaks then of his of-
fice as mediator, in which
respect he is the Father’s
servant, not of his nature
as God, Isa. xlii. 1.

How does it appear that the Holy Ghost is God, equal with the Father and the Son?

He is expressly called
God (1), the divine attri-
butes are ascribed to him
(2); the peculiar works
of God are done by him (3)
and divine worship is paid
to him (4).

(1) Acts v. 3, 4. 1 Cor. iii.
16. Isa. vi. 9. (2) 1 Cor.
xii. 6, 9, 10, 11. Psal.
cxxxix. 7. 2 Cor. ii. 10.
(3) Psal. xxxiii. 6. Psal. civ.
30. Mat. xii. 28. (4) Mat.
xxviii. 19. 2 Cor. xiii. 14.
Acts iv. 23, 25.

Is the doctrine of the Trinity discoverable by the light of nature?

No; it is only known
by

by divine revelation, and therefore it cannot be illustrated by any similitudes.

What ought we to learn from the doctrine of the Trinity?

To worship the Father through the Son, by the Holy Spirit.

C H A P. III.

Of the Divine Decrees.

WHAT is meant by a divine decree?

It is God's definitive sentence in his eternal purpose concerning all things possible, whereby they are peremptorily determined to be or not to be.

How doth God decree, or by what rule doth he proceed?

By the council of his will whereby he most wisely determines what is to come to pass.

From whence arises this counsel and determination?

From the pleasure of his own will.

What is the pleasure of his will?

It is that by which he is altogether free from the influence of any thing without himself, in the determination of his will.

What is the grand scope or end of God's decrees?

It is his own glory; and

next to this, the good of his elect, Rom. ix. 22. 23. chap. viii. 28.

What are some of the properties of the divine decrees?

They are eternal, most wise, absolute and unchangeable.

How doth it appear that the decrees of God, are from all Eternity?

Because his decrees are nothing but himself decreeing, and all his decrees are in himself one simple act: Besides as his foreknowledge is eternal, so are his decrees, for his foreknowledge is according to his decrees. Act. xv. 18.

How is it manifest that the decrees of God are most wise?

From the beautiful order in which they are executed, Mark vii. 37.

How does it appear that the decrees of God are absolute and not conditional?

The will of God cannot depend on the will of the creature; God is not ignorant of the event, nor incapable to accomplish it.

Has not God decreed the means and the end, and inseparably connected them together?

Yes; as appears from the preservation of Paul and those that were with him in the ship; which

was

was to be accomplished only in the use of lawful means, Acts xxvii. 24, 31.

How does it appear that the decrees of God are unchangeable?

Because there is no defect in God's wisdom, power, or faithfulness to cause a change in his will, therefore "his counsel shall stand, and he will do all his pleasure," Isa. xlv. 10.

Does the absolute and immutable nature of the divine decrees destroy the nature of the liberty of the will in the rational creature?

No; for there is no compulsion offered to the will in the execution of the decrees, he does not change the nature of things, but suffers necessary causes to act necessarily, and rational agents to act freely without constraint, as if they were under no such decree, Acts. iv. 27, 28.

How do the decrees of God extend to all the actions of his creatures?

To actions that are morally good, the decree extends effectively, as God is the author of all good; and to actions that are morally evil, the decree extends in a permissive and directive manner; for God cannot be

the author of sin. Phil. ii. 13. Act. xiv. 16.

Are the decrees of God about sinful actions, efficacious and permissive at the same time?

They are permissive as to the sinfulness of the action as moral, and efficacious as to the matter of it as natural.

Who are the special objects of God's decree?

Angels and men.

How is this decree commonly called?

Predestination

How is predestination commonly defined?

God's unchangeable purpose or decree concerning the eternal state of angels and men.

Is the precise number of angels and men predestinated to eternal life, unalterably fixed?

Yes; their number is certain, and can neither be increased nor diminished, Tim. ii. 19. John xiii. 18.

How is the decree of predestination, usually distinguished?

Into election and reprobation.

What is meant by the decree of election?

It is God's choosing a certain number of mankind in Christ unto eternal life, and the means thereof; to the praise of his glorious grace, Eph. i. 4. 2. Tim. ii. 13. 14.

Was it foreseen faith or good works, that was the cause of this choice ?

No ; faith and good works are the effects of this choice, but free grace is the cause.

What is God's decree of reprobation as it respects men ?

“ It is God's passing by
“ and fore-ordaining the
“ rest of mankind, whom
“ he hath not chosen, to
“ dishonour and wrath, to
“ be for their sin inflicted,
“ to the praise of the glo-
“ ry of his justice,” Larg.
Cat. Q. 13.

Is the sin of the reprobate, the cause of their being thus passed by ?

No ; their sin is the cause of their damnation, but the fovereign will and pleasure of God is the cause of their reprobation ; he having
“ power over them as the
“ potter over the clay, to
“ make one vessel to hon-
“ our and another to dis-
“ honour,” Rom. ix. 20,
21. Mat. xi. 25, 26.

Are the secret purposes of God concerning the eternal state of men, the rule of our faith and practice ?

The things that are revealed in the holy scripture, is our only rule, Deut. xxix. 29.

Doth the doctrine of pre-

destination limit the gospel call ?

No ; for Christ's commis- sion is, “ Go preach the “ gospel to every creature.” Christ is offered to us in the gospel, not as elect or re- probate, but as lost sinners, of Adam's family, Mark xvi. 15. 1 John iii. 23.

Has the doctrine of election any tendency to make men careless as to the use of the means of grace ?

No ; because God “ hath “ chosen us to salvation “ through sanctification of “ the Spirit and belief of “ the truth,” 2 Thess. ii. 13.

What improvement ought we to make of the doctrine of the divine decrees ?

To submit cheerfully to our lot in the world ; not to pry into God's secrets, but walk by the rule of his word ; and embrace the of- fers of Christ in the gospel, that are made even to the chief of sinners.

C H A P. IV.
Of Creation.

W H E N did God create the universe ?

In the beginning of time.

Was there any pre-existent matter out of which God created the world ?

No : “ the things which “ are

“ are seen, were not made
 “ of things which do
 “ appear,” Rom. iv. 17.
 Heb. xi. 3.

In what time did God create all things ?

In the space of six days
 Gen. i. 31. Exod. xx. 11.

Could not God have created all things in a moment of time ?

Yes ; but for his glory, and to set us an example of working six days and resting the seventh part of our time, he took six days.

On which of these days is it probable that the angels were created ?

On the first day, as we are informed that “ when
 “ God laid the foundations
 “ of the earth ; the morn-
 “ ing stars sang together,
 “ and all the sons of God
 “ shouted for joy,” Job
 xxxviii. 4, 7.

How is the power of God manifested in creation ?

In that he spake all creatures out of nothing into real existence, by his almighty Word, Gen. i. 3. Psal. xxxiii. 6.

In what condition did God make all things ?

He made all things very good, Gen. i. 31.

When was man created ?

“ After God had made
 “ all other creatures, he
 “ created man, male and

“ female,” Lar. Cat. Q. 17.

Upon which day of the week, did God rest from his work ?

Upon the seventh, which he hath appointed to be the weekly sabbath till the resurrection of Christ.

Doth resting on the seventh day, imply that God was weary with working ?

By no means ; it is an expression after the manner of men, and only means that he had finished the work of creation.

What is it that sustains all things in their being ?

The same power that created them at first continues to uphold them.

What improvement ought we to make of this doctrine ?

To remember that God is our creator, and that we are under the most inviolable obligations to serve him.

C H A P. V.

Of the Creation of Man.

WHAT solemnity was there in the creation of man ?

There was a council of the Trinity held about his formation : “ Let us make
 “ man,” Gen. i. 26.

What are the constituent parts of man's nature ?

A true body and a rational soul, united together.

Whereof

Whereof was man's body formed?

Of the dust of the earth,
Gen. ii. 7.

What should this teach us?

To be humble.

Of what was the woman formed?

Of a rib taken from the man's side, Gen. ii. 21, 22.

How was the soul of man made?

“ God breathed into his
“ nostrils the breath of
“ life, and he became a
“ living soul, Gen. ii. 7.

How may we be assured that we are poss-ss-d of reasonable souls?

Because we find something within us, that can think and know, can wish and desire, can rejoice and be sorry, which our bodies cannot do.

How does the soul differ from the body?

Our bodies are flesh and blood, and will die; our souls are spirits, and will live for ever.

How can you prove the immortality of the soul?

From the great price paid for its redemption (1) from the promises of eternal life and the threatenings of eternal death (2), and from Christ and his dying saints, committing their souls into the hand of God (3).

(1) Psal. xlix. 8. (2) Mark xvi. 16. (3) Luke xxiii. 46. Acts vii. 59.

After whose image was man created?

After the image of God.

Wherein did the image of God, which was delineated in man's soul, consist?

In knowledge, righteousness and holiness, Eph. iv. 24. Col. iii. 10.

What was that knowledge which man had at his creation?

Such a perfect knowledge of God, of his will and works as was necessary for man's happiness, and to fit him for universal obedience.

What righteousness had man at his creation?

A perfect conformity of all the powers and faculties of his soul to the pure nature of God, and the moral law engraven upon his heart, Eccles. vii. 29.

Wherein consisted man's original holiness?

In the lustre of his perfect knowledge and inherent righteousness, shining both in his heart and life.

What was the necessary consequence of man's thus having the image of God?

The immortality of the whole man, and dominion over the creatures.

Would man's body have been immortal

immortal if he had not sinned?

Yes; because there were none of the seeds of disease sown in it, and man only became liable to death by sin.

Wherein did man's dominion over the creatures consist?

In a lordly power over all the inferior creatures, whereby he could rule and use them at pleasure, for God's glory, and his own good, without being chargeable with injustice, Gen. i. 25. ii. 19, 20.

Where was man placed at his creation?

In PARADISE, a garden of the Lord's planting, Gen. ii. 8, 9.

What may we learn from this doctrine of man's creation?

The great disparity there is between man's present and former condition, and what woe sin has brought into this world.

C H A P. VI.

Of the Covenant of Works.

HO *W* many divine covenants are there?

Two; viz. The covenant of works, and the covenant of grace.

What is the covenant of works?

The agreement between

God and man about the manner of man's obtaining eternal happiness; implying a promise of life in case of obedience, and including a threatening of death in case of disobedience.

With whom was the covenant of works made?

With Adam, as the representative of all his posterity.

How does it appear, that man consented to this covenant?

The covenant was so equitable in itself, and so generous on God's part, that man's nature in its upright state, could not withhold its consent.

What were the sacramental seals of the covenant of works?

The tree of knowledge of good and evil, and the tree of life.

Why was the tree of knowledge of good and evil so called?

Because hereby God made trial of man, whether he would adhere to his creator by obedience, or depart from him by disobedience; and because man would know by experience the enjoyment of all good if he obeyed, and the depth of misery if he disobeyed.

Why did God restrain man from the tree of knowledge?

To shew that God was his Lord; that his happiness

ness was in God only ; that obeying God was preferable to every wordly delight ; and that in this state his happiness was not completed.

What is the condition of the covenant of works ?

Perfect, personal, and perpetual obedience.

Did man's obedience deserve happiness from its own intrinsic worth ?

No ; man could only have claimed eternal life as a pactional debt, not from the intrinsic worth of his obedience.

Why was the tree of life so called ?

Because it was intended to seal the promise of life in the covenant of works.

Is not the covenant of works also called a covenant of life ?

Yes ;

Why is it called a covenant of life.

Because life was the blessing promised for keeping it.

What life was promised in this covenant ?

Natural, spiritual, and eternal.

What was the natural life which was promised ?

Man's not being liable to any bodily disease, or to the separation of the soul from the body.

What was the spiritual

life which was promised ?

The perpetual union of the soul to God, and its uninterrupted enjoyment of communion with him.

What was the eternal life which was promised ?

The eternal enjoyment of God in heaven by man, in soul and body, after he had fulfilled the law of probation.

What was the penalty threatened in case of a breach of this covenant ?

It was death ; for God said " in the day thou eatest thereof thou shalt surely die," Gen ii. 17.

What death was threatened in case of a breach of this covenant ?

Natural, spiritual, and eternal.

What was the natural death that was threatened ?

Misery and sorrow in this world to imbitter life, the breach of the union between soul and body, and a dissolution of the body into the original dust.

What was the spiritual death that was threatened ?

The separation of the soul from God the fountain of wisdom, and the racking of an evil conscience, Eph. iv. 18.

What was the eternal death which was threatened ?

The translation of the soul to a place of torment, where is the hiding of God's countenance, and an intense feeling of his wrath for ever, together with horrible despair, Luke xvi. 23, 25.

Did man keep the covenant of works made with him?

No.

How did he break it?

By eating the forbidden fruit.

Who tempted man to eat this fruit.

The Devil.

Was not eating this fruit a great sin?

Yes.

Wherein lay the greatness of this sin?

By it, man believed the devil more than God; he was discontented with his happy estate, and ruined himself and all his posterity.

Was the penalty threatened, inflicted immediately on man's breach of this covenant?

Man died immediately a spiritual death, and became liable to temporal and eternal death.

C H A P. VII.

Of Sin.

HO W is sin ordinarily distinguished?

Into original and actual.

Wherein consists original sin?

In the imputation of Adam's sin, and the corruption of our whole nature.

What is the imputation of Adam's sin?

The charging Adam's fault in eating the forbidden fruit upon his seed, and thereby rendering them guilty before God, Rom. v. 12, 14. iii. 9, 19.

Was all Adam's sins thus imputed to his seed?

No; only the first sin of disobedience to God, whereby he brake the covenant of works.

What reason is there for this imputation?

Because he acted as a public person, and representative for all mankind, 1 Cor. xv. 22.

How do you know that your nature is altogether corrupted?

Because my heart is backward to what is good, and prone to what is evil.

How is this corruption of nature communicated to us?

By natural generation, Job xiv. 4.

Do you deserve hell on account of your original sin?

Yes; for I am by nature a child of wrath, even as others, Eph. ii. 3.

Does original sin extend to all mankind?

Yes; to all descending from

from Adam by ordinary generation.

What is actual sin?

It is any breach of God's law, in thought, word, or deed.

What are the adjuncts of sin?

Guilt, and moral pollution.

What is the guilt of sin?

The obligation to punishment, on account of sin, Rom. v. 16.

What is the moral pollution of sin?

It is that stain on the soul whereby we are opposite to the divine holiness, Psal. cvi. 39.

Are all sins equally heinous in the sight of God?

No; yet every sin is heinous in God's sight, Jer. xliv. 4.

Whence is it that some sins are more heinous than others?

From what they are in themselves, and from the aggravations which attend them.

What should we learn from this doctrine concerning actual sin?

That sin is our greatest enemy, which we should daily strive against; and that we should highly esteem Christ Jesus who saves his people from their sins, Mat. i. 21.

C H A P. VIII.

Of Man's Misery.

HAS not the fall involved all mankind in misery, as well as sin?

Yes;

Wherein consists this misery?

In the loss of the happiness we possessed, the evil we are presently under, and the misery we are liable unto.

What have we lost by the fall?

The image of God, and all true happiness.

What miseries are mankind presently under?

The wrath and curse of God.

What is it to be under the wrath of God?

It is to be under his anger in the sad and dismal effects of it, Psal xi 6.

What is it to be under the curse of God?

It is to be under the sentence of his law denouncing all evil on the transgressor, Gal. iii 10.

What miseries are mankind liable unto?

All the miseries of this life, death itself, and the pains of hell for ever.

What are the miseries which man is liable to in this life?

They are such as extend both to soul and body.

What are those miseries which

which extend to the soul?

The loss of its original beauty, blindness of mind, hardness of heart, vile affections, and the thralldom of Satan.

What are the miseries which extend to the body?

They are either public, as famine, the sword and pestilence; or private, as diseases, reproach, toil and poverty, and death itself.

What is the difference between the death of believers and that of the wicked?

Death puts an end to all the misery of believers in this world, and begins their eternal joy, but to the wicked it puts an end to all their joy, and begins their eternal misery.

What misery has sin made us liable to after death?

To the pains of hell for ever.

C H A P. IX.

Of the Covenant of Grace.

IS there any way to be saved from a state of sin and misery?

Yes.

Is this salvation from a state of sin and misery by the way of the covenant of works, or the covenant of grace?

By the covenant of grace.

When did God's purpose of

grace and love, towards any of Adam's family begin?

It never had a beginning, for he loved them from everlasting, Jer. xxxi. 3.

To what did God ordain his elect from among men?

He ordained them to eternal life, Acts xiii. 48.

Was it because of foreseen faith and holiness in the elect, that God ordained them to eternal life?

No, faith and holiness are only the fruits of election, and therefore cannot be the cause.

When was the covenant of grace made?

From all eternity, Tit. i. 2.

If the covenant of grace was made from eternity, how can it be called the second covenant?

It is not second in respect to its date, but with respect to its revelation.

With whom was the covenant of grace made?

With Jesus Christ the last Adam, as the representative of an elect world.

What character did Christ sustain in this covenant?

The character of a mediator and surety.

What has Christ done as a mediator?

He has brought about peace between God and sinners.

In what sense was he a surety for his people?

He took the whole of their debt of obedience, and sufferings, on himself.

Is the covenant of grace a distinct covenant from the covenant of redemption?

The covenant of grace and the covenant of redemption are one. The scriptures represent that there are but "two covenants" for man's life and happiness, of which the covenant of works is one (1); and that the salvation of sinners is "by the blood of the covenant," (2) not covenants, which covenant is Christ's, for "the covenant of grace was made with Christ as second Adam, and in him with all the elect as his seed" (3).

(1) Gal. iv. 24. (2) Heb. x. 39. 1 Cor. xi. 25. (3) Larg. Cat. Q. 31.

Why is this covenant called the covenant of redemption and the covenant of grace?

It is called a covenant of redemption in respect of Christ, who engaged to pay the price of our redemption, but it is called a covenant of grace in respect of us, as the whole of it is of free grace, without respect to our works.

Is the covenant of grace absolute or conditional?

It was conditional to Christ, but absolute in respect of us.

What is the proper condition of the covenant of grace?

Christ's fulfilling all righteousness due unto God from his seed, in virtue of the covenant of works.

Wherein consists the righteousness of Christ which is the condition of the covenant of grace?

In his holiness of nature, perfect conformity to the law in his life, and satisfaction for sin at his death.

Why was holiness of nature a conditional article in the covenant of grace?

He could not be a mediator for those whose nature is defiled, except his own nature was pure.

Why was righteousness of life, or perfect conformity to the law, necessary as a conditional article of this covenant?

Because there was no entering into life, but in a way of keeping the law as a covenant of works, without perfect obedience to the precept of the law, in its covenant form, Mat. xix. 17.

On supposition of sin being committed, how was satisfaction for it required of man in the covenant of works?

Not as a condition to be fulfilled by man, in order to

to the procuring of life ; but as a necessary declaration of the sinning creature's continued moral dependence on God, and also of God's infinite abhorrence of the affront offered by sin, to his holiness and justice.

Why was not satisfaction for sin proposed as a condition of life in the covenant of works ?

Because it is absolutely impossible for the sinner to give a sufficient satisfaction for one sin. The sufferings of the sinner, as being the sufferings of a creature, are no otherwise satisfactory to divine justice than as they are eternal.

How then comes satisfaction for sin to belong to the condition of life in the covenant of grace ?

Because in the covenant of grace, Christ represented his people not as innocent, but as guilty, and drowned in debt to the law and justice of God, and Christ being God as well as man, was able to give that satisfaction for sin which the whole creation could not afford.

Will it follow from this, that Christ was not made under the same law as a covenant of works, that his people are under as the children of fallen Adam ?

By no means ; because the difference here does not at all arise from any alteration of the demands of the law, but purely from the infinitely superior dignity of the undertaking-surety above a mere creature.

Why may not faith, or believing, be called the condition of the covenant of grace ?

Because faith is promised in the covenant, and therefore cannot be its condition, Isa. xlv. 24. Eph. ii. 8, 9.

What place then has faith in this covenant ?

It has a place of an instrument and gift, and necessary to interest us in Christ and his righteousness.

What are the promises of the covenant of grace ?

They are such as either have their immediate effect on Christ himself, or such as have their effect on the elect as in him.

What are the promises that have their effect on Christ the head ?

He had the promise of assistance in his work, acceptance of it, and reward for it.

What are the promises that have their immediate effect on the elect ?

They are all comprehended

C H A P. X.

*Of the Mediator, and his
Incarnation.*

*WHO is the redeemer of
God's elect?*

The Lord Jesus Christ is
the only redeemer.

*What does the title of Redeem-
er suppose with reference to the
redeemed?*

That they are in a state
of bondage.

*How does Christ redeem them
from this state of bondage?*

By price and by power.

*What was the price he paid
for their redemption?*

His own life, for "the Son
" of man came to give his
" life a ransom for many,"
Matth. xx. 28.

*How doth Christ redeem by
power or conquest?*

When by his word and
Spirit he looses the bonds of
the captives, and says "to
" the prisoners, Go forth,
" and to them that sit in
" darkness, Shew your-
" selves," Isaiah xlix. 9.

*Why is the Redeemer called
Lord?*

Because as God, his name
is high over all the earth;
and as Mediator he has all
power in heaven and in
earth given to him, Psalm
lxxxiii. 18. Mat. xxviii. 18.

Why is he called Jesus?

Because

ed in the promise of eternal
life, 1 John ii. 25.

*What is meant by the pro-
mise of eternal life?*

It comprehends in it all
true happiness, and the eter-
nal duration thereof.

*To whom was the promise of
eternal life made?*

To Christ primarily, and
to the elect secondarily, in
and through him.

*To whom are all the promis-
es of life directed, as they are
set forth in the gospel dispensa-
tion?*

To all that hear the gos-
pel, with their seed, Acts
ii. 39.

*Is the covenant of grace lia-
ble to be broken as the covenant
of works was?*

No, because its head and
surety is Jesus Christ, the
unchangeable God, Heb.
xiii. 8.

*What consolation does this
afford?*

Whatever changes take
place either with ourselves
or others; Christ is always
the same.

*What improvement ought we
to make of the doctrine of the
covenant of grace?*

To despair of salvation
by the works of the law,
and betake ourselves to the
covenant of grace as our on-
ly charter for the heavenly
inheritance.

Because he saves his people from their sins, Mat. i. 21.

Why is he called Christ?

Because he was anointed with the Holy Ghost above measure to the office of mediator.

What is the office of a mediator?

It is a days-man, who travels between two persons that are at variance, to reconcile them.

In what respect is Christ called a Mediator?

He is a Mediator in respect of his person partaking of the two natures; and in respect of his office he is a middle person dealing between God and man in the office of a prophet, priest and king.

What other significant name hath Christ?

He is called "Immanuel," which signifies "God with us," or God manifested in the flesh, Isa. vii. 14.

How many natures hath Christ.

Two; namely, the nature of God, and the nature of man, 1. Tim. iii. 16.

Why is the union of Christ's two natures called hypostatical, or personal union?

Because the human nature is united unto, and subsists in the person of the Son of God, Luke i. 35.

What is the difference between the hypostatical union and the union that takes place among the persons of the Trinity?

The union in the Trinity is of three persons in one nature, but this is of two natures in one person.

What is the difference between the hypostatical union and the union which takes place between the soul and body?

Death dissolves the union between the soul and body, but Christ's soul and body though separated in death, were even then both united to his person as much as ever.

What is the difference between the hypostatical union and the mystical union that is between Christ and believers?

In the hypostatical union, the human nature is one person with the divine nature, whereas in the mystical union, we are not one person with Christ.

Why was it necessary that our Redeemer should be man?

That he might be our kinsman and have the right of redemption, and also that he might be capable of obeying and suffering for us. Larger Catech. Q. 39.

Why was it requisite that our Mediator should be God?

That the human nature might be supported under the

the load of its sufferings, and that his obedience and sufferings might be of infinite value. Larger Catech. Q. 38.

Why was it necessary that the Mediator should be God and man in one person?

That the proper works of each nature might be accepted of God for us, and relied on by us as the works of the whole person, Heb. ix. 14. 1 Pet. ii. 6. Larg. Catech. Q. 40.

What are the constituent parts of Christ's human nature?

A true body and a reasonable soul.

Of whom was Christ born?

Of the virgin Mary.

How could Christ be born of a sinful woman and yet without sin?

It was owing to his miraculous conception, and the power of the Holy Ghost, Luke i. 35.

Is an imaginary idea of Christ as a man, helpful to the faith of his being God-man?

No; it is very prejudicial, because it diverts the mind from the object of faith, to an object of sense, and from a single regard to God's testimony, on which only faith rests.

How is the person of Christ as God-man to be conceived of?

No other way than by

faith and the light of divine revelation.

What improvement ought we to make of Christ's incarnation?

To admire his condescension and claim him as ours, saying, "spread thy skirt over me, for thou art my near kinsman," Ruth iii. 9.

C H A P. XI.

Of the Offices of Christ.

W H A T offices does Christ execute as our Redeemer?

The offices of prophet, priest and king.

In what state is Christ to be viewed in the execution of these offices?

Both in his state of humiliation on earth, and exaltation in heaven.

Do we need Christ in all these offices?

Yes.

S E C T. I. *Of Christ's prophetic Office.*

What need have we of Christ as a prophet?

To teach us the mind and will of God.

How doth Christ reveal to us the mind and will of God?

By his word and Spirit.

To whom doth he reveal the will of God, outwardly in his word?

To his church, which is called the valley of vision, Isa. xxii. 1.

What is Christ's word of revelation?

The whole word of prophecy contained in the Old and New Testament.

Was the doctrine delivered by the prophets of the Old Testament, the revelation of Christ?

Yes; for Christ was the great prophet in the Old Testament church.

Does not Christ continue to be the prophet of the church still under the New Testament?

Yes; therefore he is said to speak to us from heaven in his word and ordinances, Heb. xii. 25.

What prophetic ministry was more peculiarly ascribed to Christ while on earth?

The ministry of the gospel of the New Testament, Mark i. 1, 15. and viii. 35.

What is the gospel?

God's revelation of Jesus Christ, with a free promise of salvation to sinners in him.

How doth Christ reveal the mind of God by his Spirit?

In an extraordinary, and in an ordinary way.

In what extraordinary manner did Christ reveal the mind of God under both Testaments?

Both immediately in his

own person, and mediately by others.

How did he reveal the will of God immediately in his own person?

By voices, visions, dreams, and various other manners under the Old Testament, and in his own personal ministry on earth.

How did Christ reveal the will of God mediately by others?

By inspiring the sacred penmen of the scriptures to write the infallible rule of the word.

How doth Christ reveal the will of God in an ordinary way?

In the preaching of the gospel, and by the Spirit accompanying the word to make it effectual.

In what schools does Christ train up his disciples?

In those of the law, the gospel, and affliction.

What does he teach at the school of the law?

The nature and desert of sin, Rom. vii. 7.

What doth he teach them at the school of the gospel?

That he hath fulfilled the law for them, and that on him only they must depend.

What does he teach in the school of affliction?

The vanity of the world, and that God is our sure portion alone.

How may persons know if they

they have been taught by this prophet?

They will delight in his company, desire to know more and more from him, and hide his word in their heart.

SECT. 2. *Of Christ's priestly Office.*

WHAT need have we of Christ as a priest?

To atone for our guilt, and make continual intercession for us in heaven.

Was it not necessary that Christ should make atonement on earth?

Yes; as the offence was committed on earth, John xvii. 4.

How did Christ make satisfaction on earth?

By sacrifice, 1 Cor. v. 7.

What sacrifice did Christ offer?

“The sacrifice of himself,” Heb. ix. 26.

Was not the shedding of blood even unto death, essentially necessary to every sacrifice?

Yes; “without shedding of blood there is no redemption,” Heb. ix. 22.

What was the sacrifice which Christ offered up?

It was his human nature, that is, soul and body, which were actually separated by death, Isa liii. 10, Heb. x. 10.

What was necessary to the acceptance of every sacrifice?

That it be offered on an altar fit to sanctify it, Mat. xxiii. 19.

What was the altar on which Christ offered his sacrifice?

The altar of his divine nature.

How did this altar sanctify the sacrifice?

It gave an infinite value and efficacy to the sacrifice, because of the personal union.

Was Christ's offering himself a sacrifice, limited to the time of his hanging on the cross?

No; for the sacrifice was laid on the altar at his incarnation, carried on thro' his life, and completed at his death.

Who was the sacrificing priest?

Christ himself, “who, through the eternal Spirit, offered up himself a sacrifice unto God,” Heb. ix. 14.

Was this sacrifice offered up for our good, or was it in our room and stead?

It was in our room and stead, for “God commendeth his love towards us, in that while we were yet sinners, Christ died for us,” Rom. v. 8.

How often did Christ offer up himself a sacrifice?

Only

Only once; "for Christ
"was once offered to bear
"the sins of many," Heb.
ix. 28.

*Why was it not repeated as
the sacrifices under the law
were?*

Because of the infinite
worth of this sacrifice.

*For what end did he offer
this sacrifice?*

To satisfy divine justice.

*How could satisfaction be de-
manded from Christ when he
was perfectly innocent?*

Because he substituted
himself in the room of elect
sinners, and became answer-
able for their debts.

*Has Christ fully satisfied di-
vine justice in the room of his
people?*

Yes; his sacrifice "to
"God" was "of a sweet
"smelling savour," Eph.
5. ii.

*How does it appear that he
has fully satisfied divine justice?*

From his words on the
cross, "he said, it is fin-
"ished," (1) and from his
resurrection from the dead
(2). (1) John xix. 30. (2)
Rom. i. 4.

*For whom did Christ make
this satisfaction?*

For the elect only.

How does that appear?

From his death and in-
tercession being of equal
extent, and he tells us, "he

"prayed not for the world,"
John xvii. 9.

*What is the effect of Christ
having made satisfaction?*

Our reconciliation to God,
Rom. v. 10. Eph. ii. 16.

*How doth the satisfaction of
Christ effectuate our reconcili-
ation?*

The discoveries of divine
love made herein, and those
apprehended by faith, slay
the enmity of the heart a-
gainst God, 1 John iv. 10. 19.

*When may a person be said to
be actually reconciled to God?*

When by a day of almighty
power he is enabled to
receive Christ as offered in
the gospel.

*What are the evidences of
our reconciliation to God?*

When we are dead to the
law as a covenant of works,
and well pleased with the
method of salvation through
grace

*What is the second part of
Christ's priestly office?*

His making intercession
for us.

*How does Christ intercede
for his people?*

By presenting the merit
of his sacrifice, and plead-
ing that it might be appli-
ed to all those in whose
room he died.

*Did not Christ intercede for
his people before his incarna-
tion?*

Yes;

Yes ; he, as the angel of the covenant is expressly represented as doing so ; and hence his people used his name in their prayers long before he was born, Zech. i. 12. Dan ix. 17.

Did he intercede for them during his humiliation ?

Yes ; we have a remarkable specimen of his intercession in the xviiith chapter of John.

Will not Christ intercede for his people for ever ?

Yes ; " he ever liveth to make intercession for them," Heb. vii. 25.

What is the first fruit of Christ's intercession with respect to the elect ?

His bringing them into a state of grace and reconciliation with God at the appointed time, John xvii. 20. 21.

What does he for them in consequence of this ?

He presents their prayers before the throne of God ; agents their cause in the court of heaven ; and answers all accusations against them, Rev. viii. 3. Rom. viii. 33, 34.

What is the last fruit of Christ's intercession in behalf of his elect brought into a state of grace ?

He obtains their admittance into heaven in due

time, and will secure their continuance there, for ever and ever, John xvii. 24.

Is not the holy Spirit also called an intercessor ?

Yes ; the " Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii. 26.

What is the difference between the intercession of Christ, and the intercession of the Spirit ?

Christ intercedes without us, by presenting the worth of his own sacrifice ; but the Spirit intercedes within us, by enabling us to wrestle with God, that he may do as he hath said for Christ's sake, Heb. xii. 24. Zech. xii. 10.

May we apply to any other intercessors in heaven ?

No ; for there is only " one God and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5.

Wherein lies the absurdity of applying to saints and angels as intercessors ?

They have no merit of their own to plead upon, nor do they know our wants.

What may we learn from the doctrine of Christ's oblation ?

The infinite evil of sin, and that Christ's sacrifice only can atone for it.

What may we learn from the intercession of Christ ?

That we should have the eye of faith fixed on Christ as our intercessor, in all our addresses to the throne of grace.

SECT. 3. *Of Christ's kingly Office.*

HOW does it appear that Christ is a king ?

From the testimony of God the Father (1), and his own testimony, which he sealed with his blood (2).

(1) Psal. ii. 6. (2) John xviii. 36.

Where is the throne of this mighty king ?

His throne of glory is in heaven, his throne of grace in the church, and his throne of judgment will be erected in the heavens at his second coming.

What is the sceptre by which he gathers and governs his subjects ?

The glorious gospel accompanied with divine power, which is called "the rod of his strength," Psal. cx. 2.

Who are the ambassadors of this king ?

The ministers of the gospel, who are called and

commissioned by him, 2 Cor. v. 19, 20.

What is the first act of his kingly administration which has a respect to his elect ?

He subdues them to himself.

How does he subdue them to himself ?

By his Spirit setting home his word upon their souls, and making them willing to embrace himself as offered in the gospel, Psal. cx. iii. Isa. xlv. 3, 5.

Does not the soul then cheerfully give itself up to Christ as Lord, as well as receive him as a Saviour ?

Yes; the person receives CHRIST JESUS the LORD, and renouncing his own will, surrenders himself wholly to the will of Jesus, Col. ii. 6.

What is this act of faith on Christ as Lord, the fountain and spring of ?

It is the continual fountain and spring of all evangelical obedience, which is called, "the obedience of faith," Rom. i. 5.

What is the nature of Christ's kingdom in the church ?

It is a spiritual and independent kingdom, distinct in its nature and constitution from the kingdoms of this world.

Are the officers of Christ's kingdom

kingdom under the direction of the civil powers ?

They are, it is true; as members of civil society, subject to civil government, but as officers of the New Testament church, only subject to Christ as their Lord and Master; in this sense, they are not the servants of men, Gal. i. 1.

Does Christ's rule and government over us, dissolve our subjection to civil authority ?

By no means; for "every soul must be subject to the higher powers," Rom. xiii. 1.

How are Christ's subjects to obey civil rulers ?

In all things that are lawful, but in things unlawful, they must be disobeyed, Acts iv. 19.

How does Christ rule his subjects ?

By laws and discipline.

What are the laws of Christ's kingdom ?

The scriptures of the Old and New Testament.

Have church courts a right to make laws binding on the consciences of mankind ?

No; their authority is not legislative, but ministerial and executive.

What degree of respect is then due to the decision of church judicatories ?

"Their decrees and de-

terminations if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word." Conf. of Faith chap. 31. sect. 3.

Whether are Christ's laws given to his people in the form of a covenant, or as a rule of life ?

As a rule of life, and to be obeyed in the strength of that grace which is secured in the promise, Ezek. xxxvi. 27.

What is the discipline of his kingdom ?

Afflictions of various sorts for the trial of his people's grace, lxxxix. 30, 35.

What is the gracious design he promotes by our afflictions ?

Our sanctification, Heb. xii. 10. Isa. xxvii. 9.

What does Christ further in the exercise of his kingly office with respect to his people ?

He defends them against all their enemies.

Who are these enemies against whom he defends them ?

Sin, Satan, the world, and death.

Which of these, is the most deadly foe to true believers ?

Indwelling

Indwelling sin.

What are the acts of his kingly power, with respect to his and our enemies ?

Restraining and conquering them.

How does Christ restrain his and our enemies ?

By keeping them back from doing his church and people all the mischief they intend, Psal. lxxvi. 10.

How does Christ conquer his and our enemies ?

Sin and Satan are conquered partially in the day of conversion, and all his and our enemies will be finally conquered at death and the day of judgment, 1 Cor. xv. 25.

What improvement should we make of Christ's kingly office ?

To submit to his government, carefully obey his laws, and rejoice in him as our king.

C H A P. XII,

Of Effectual Calling.

ARE not all those who accept of Christ in all his offices effectually called ?

Yes.

How manifold is a divine call ?

Twofold, viz. external, by the word ; and internal, by the Spirit.

What is the external call of the word ?

It is the free and unlimited invitation given in the dispensation of the gospel, to all the hearers of it, to accept of Christ and salvation through him, Isa. lv. 1. Rev. xxii. 17.

What is the internal call by the Spirit ?

It is the Spirit accompanying the external call, with irresistible power and efficacy on the soul, John vi. 45.

Does this internal call of the Spirit, accompanying the external call of the word, imply force on a person's will ?

By no means ; the constraining persuasion in the call, makes us willing.

How manifold is the work of the Spirit in effectual calling ?

Twofold ; one on the understanding, and the other on the will.

What is the work of the Spirit on the understanding ?

To enlighten it into the knowledge of sin and misery, and of Christ the Saviour.

What is the work of the Spirit on the will ?

The renewing of it, by which it is conformed to the will of God, Ezek. xxx. 26.

What is the blessed effect and happy

happy issue of this twofold work of the Spirit in effectual calling?

The sinner is persuaded and enabled to embrace Jesus Christ, freely offered in the gospel.

What is the warrant the sinner has to embrace Christ?

It is the gospel offer, Prov. viii. 4.

What is the term from which men are effectually called?

It is a state of sin and misery, in which mankind are involved, Eph. iv. 18.

What is the term to which they are called?

It is Christ and communion with him, Prov. ix. 1, 3, 4, 5.

What follows on this communion?

A communication of all the benefits of Christ, both in grace and glory, Isa. lv. 2, 3.

Does not communion with Christ, comprehend in it communion with the Father and the blessed Spirit also?

Yes; truly, 1 John i. 3. 2 Cor. xiii. 16.

What is the design of our effectual calling?

“ To shew forth the
“ praises of him who hath
“ called us out of dark-
“ nefs into his marvellous
“ light,” 1 Pet. ii. 9.

C H A P. XIII.

Of the benefits of Redemption.

SECT. I. *Of Regeneration.*

AR E not those who are called to communion with God and his Christ by the word and Spirit of God, also regenerated to a more excellent life?

Yes; Jam. i. 18.

Is not regeneration a very great mystery?

Yes; John iii. 8.

Is not regeneration, absolutely necessary to salvation?

Yes; “ except we be
“ born again, we cannot
“ enter into the kingdom
“ of God,” John iii. 3, 5.

What do you understand by regeneration?

It is a supernatural act of God, whereby a new life is infused into the elect person, spiritually dead; and that from the incorruptible seed of the word, made fruitful by the Spirit, Jam. i. 18. 1 Pet. i. 23.

What does regeneration presuppose?

That we are spiritually dead.

Wherein lies the nature of this spiritual death?

In our separation from God, insensibility of our misery, and incapacity to help ourselves.

What preparation is necessary

sary for our regeneration?

As there is nothing but death in the soul in the highest degree, there can be no preparation antecedent to the first beginning of regeneration, Eph. ii. 5.

Is it proper to say there is no more disposition in fallen man for regeneration, than there is in a stone?

No; a stone has not these faculties which the soul of man has, in which faith and love may be wrought.

Who is the author of regeneration?

It is God, and by it we become his sons and "partakers of a divine nature," 2 Pet. i. 4.

Since we are passive in regeneration, are we then to use the means of grace, and wait the Lord's time of quickening us?

Yes; for we must read the word, press on our minds, the consideration of our lost estate, cry to God for his Spirit to quicken us, and still go on in the use of these means, Luke xi. 9.

SECT. 2. *Of Faith.*

What is the principal act of the spiritual life implanted in regeneration, and the source of all subsequent operations?

It is faith.

What does faith pre-suppose?

The knowledge of the thing believed.

How does it appear that knowledge is implied in the nature of faith?

Faith is an assent to a truth revealed by God, and this necessarily implies knowledge of the truth assented to, John xvii. 3.

What is the formal act of justifying faith?

A receiving of Christ and his righteousness, as offered in the gospel.

What is it for a person to receive Christ particularly?

It is to be verily persuaded that Christ is his, upon the grant and offer of him in the word, to him in particular, John vii. 37. chap. ix. 35.

Is it not sufficient for man to believe that the grant and offer of Christ, is to sinners of mankind in general?

The conscience oppressed with a sense of guilt, can obtain no relief by believing the general offer, without a particular application thereof, to the person himself.

How is this commonly illustrated?

If civil government makes a proclamation of pardon to all rebels within the nation, every rebel must either believe in the pardon of

of his own crime, or reject the proclamation and continue in his rebellious practice—there is no midst.

Is not believing that a pardon is offered to rebels in general, a midst between the two?

No; because good subjects who need no pardon, may believe there is a pardon offered to rebels; and many rebels themselves believe this, and yet reject the pardon and continue in their rebellion.

Is a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come to him, all that is necessary to justifying faith?

No; because there being no appropriation or particular application in this persuasion, it can be no more than such a faith, as devils and reprobates may have; or such as Papists and Arminians may subscribe unto, in a consistency with their other errors and heresies.

What is that appropriating persuasion in the nature of faith which is necessary to answer the call and offer of the gospel?

It is not a persuasion that Christ is mine in possession, or that I am already in a state of grace; but a persuasion that Christ is mine in the

gift of God and offer of the gospel, and therefore I appropriate to myself the common salvation: or what did lie before me in common in the gospel offer, I take home to my soul in particular, believing that I shall have life and salvation by Christ; and that whatever he did for the redemption of sinners, he did it for me, Zech. xiii. 9. Acts xv. 11. Gal. ii. 20.

Why is an appropriating persuasion, or a man's being persuaded that Christ is his in particular, necessary to the nature of saving and justifying faith?

Because nothing can relieve the sinner from the curse of the law, accusing and condemning him in particular, but faith's application of an offered Saviour as made a curse for him in particular, to deliver him from the law curse, Gal. iii. 10, 13.

How does it appear that a particular application of Christ is the effectual relief from the curse of the law denounced against the sinner in particular?

From the free gift being as full to justification as the offence through the law unto condemnation; "for
" as by the offence of one,
" judgment came upon all
" men

“ men to condemnation,
 “ even so by the righteous-
 “ ness of one, the free gift
 “ came upon all men to
 “ justification of life,” Rom.
 v. 18.

Does it follow from this doctrine, that true believers always are assured that they are in a state of grace?

No; for a believer may be assured that Christ is his in the offer of the gospel, and yet doubt of his having an actual interest in him, Isa. xlix. 14.

Is doubting then in the nature of faith, since it is incident to the believer.

No; faith and doubting are directly opposite; the believer's doubts arise not from his faith, but his unbelieving heart, Mat. xxi 22.

What is the difference between the assurance of faith, and the assurance of sense?

The assurance of faith is founded on the testimony of the word, but the assurance of sense rests on the work of the Spirit in the soul accompanied with the Spirit's testimony.

What is the difference between faith, love, and hope?

By faith we get a sight of the unseen good and believe it; by love we desire and seek after it; and by hope we confidently ex-

pect and patiently wait for it, Heb. xi. 27. Isa. xxvi. 8. Rom. viii. 25.

How does faith view and consider its objects?

As certain, for God who reveals them is of undoubted veracity (1);—as suitable, for they are excellently adapted to the state of our souls (2);—and as invisible, because faith goes forward upon the testimony of God, often contrary to sense and carnal reason (3).

(1) John vi. 69. (2) 2 Cor. i. 30. (3) Rom. iv. 18. 19.

Have all true believers the same measure of faith?

No; some are of little faith (1), and others are strong in faith giving glory to God (2).

(1) Mat. xiv. 31. (2) Rom. iv. 20.

How many kinds of faith are there, that are not saving?

Historical, temporary, and the faith of miracles.

What is historical faith?

It is an assent to the truth of God's word without any pious affection to the things revealed, which faith is to be found in devils and wicked men, Jam. ii. 19. Acts viii. 13.

What is temporary faith?

It is an embracing the truth with some degree of emotion

emotion in the heart, with such correspondent actions in the life, as exhibit an appearance of piety.

Will a temporary faith continue to the end?

It is only for a while, during a prosperous state of religion, but dies when the storms of persecution assault it.

Is temporary faith properly so called?

It may rather be called a presumptuous faith.

What is the faith of miracles?

It is that faith, by which in several periods, before the canon of scripture was closed, a person believed that something would be performed by him, as a moral instrument, or upon him, above the power of second causes, 2 Cor. xiii. 2.

What is the ground and warrant for saving faith?

The free offer of Christ in the gospel (1), the declaration of God's good pleasure in the act of believing (2), and his peremptory command to believe (3).

(1) Isa. lv. 1. (2) John vi. 29. (3) 1 John iii. 23.

What may we infer from the doctrine of faith?

That it is a precious grace; that saving faith is of perpetual use while we

are here; and that we should seek to have faith wrought, actuated, and strengthened in us.

SECT. 3. Of Justification.

WHAT is that saving faith now described, usually called?

Justifying faith.

What is the justification of a sinner before God?

It is a judicial, but gracious act of God, whereby the elect and believing sinner, is absolved from the guilt of his sins, and hath a right to eternal life adjudged him on account of the righteousness of Christ received by faith.

Is justification the making a person righteous?

No; but the declaring of him to be so, upon a law-ground and trial of a judge.

Who is the author of justification?

It is God himself; "for it is God that justifieth," Rom. viii. 33.

Why is justification called an act?

Because it is the sentence of a judge, and is completed at once, Rom. v. 18. Deut. xxv. 1.

Why is justification called a gracious act?

Because we are "justified freely

“ freely by his grace thro’
“ the redemption that is
“ in Christ Jesus,” Rom.
iii. 24.

*How can it be said to be of
grace, when it is through the
redemption that is in Christ
Jesus ?*

The redemption that is
in Christ Jesus, is the chan-
nel through which justify-
ing grace runs to us freely,
Eph. i. 7.

*Whether is it God essentially,
or personally, that justifies ?*

God essentially consider-
ed in the person of the Fa-
ther, is the “ justifier of
“ him which believeth in
“ Jesus,” Rom. iii. 26.

*What part does the Son of
God act in our justification ?*

Though he has power to
forgive sin ; yet the part
peculiarly ascribed to him
in this matter, is that of a
surety and an advocate in
the court of heaven, John
v. 22, 27.

*How does Christ act the part
of a surety in this matter ?*

He owns the debt to be
his, which the sinner owes
to law and justice, Isa. liii.
11.

*How does Christ act the part
of an advocate ?*

He pleads his payment of
the believing sinner’s debt,
and furnishes evident proofs
that justice is satisfied.

*What part does the Holy
Ghost act in our justification ?*

He applies the righteous-
ness of Christ, and intimates
to the conscience, the sen-
tence which God pronoun-
ces in the court of heaven, 1
Cor. vi. 11. Tit. iii. 5. Psal.
xxxii. 5.

*What are the constituent parts
of justification ?*

The pardon of sin, and
acceptance of our persons
as righteous in God’s sight.

*Can the guilt of sin ever re-
cur upon a pardoned person ?*

An obligation to punish-
ment being once taken off
can never recur again, be-
cause “ there is no condem-
“ nation to them that are in
“ Christ Jesus,” Rom. viii. 1.

*Will after-sinning, revoke
this pardon ?*

No ; it may eclipse the
evidences of an interest in
pardon, but cannot revoke
the pardon itself ; for “ the
“ gifts and calling of God
“ are without repentance,”
Rom. xi. 29.

*What sins are pardoned in
justification ?*

“ He forgiveth all our
“ iniquities,” Psal. ciii. 3.

*How are sins past and pre-
sent forgiven ?*

By a formal remission of
them ; “ thou forgavest the
“ iniquity of my sin,” Psal.
xxxii. 5.

How are sins to come pardoned?

By securing a non-imputation of them, Rom. iv. 8.

Why then do the saints pray for the pardon of their sins?

Because they are by them exposed to God's fatherly anger, and they pray for the removal of their guilt.

"Restore me the joy of thy salvation," Psal. li. 12.

What is the other part of justification?

Accepting our persons as righteous in God's sight.

On the account of what, are we accepted as righteous in his sight?

The righteousness of Christ which is the material cause of our justification, Jer. xxxiii. 6.

Wherein does the righteousness of Christ consist?

In the holiness of his human nature, his righteous life and satisfactory death.

What is the formal cause of our justification?

The imputation of Christ's righteousness unto us, whereby it is made ours, Rom. iv. 6.

What is it to impute Christ's righteousness to us?

It is God's accounting or reckoning it unto us as if we had obeyed the law, and satisfied justice in our

own persons, and dealing with us accordingly, Rom. viii. 4. 2 Cor. v. 21.

Upon what ground is this righteousness imputed to us?

Upon the ground of Christ's representing us from eternity, and of our union to him in time, Isa. liii. 5.

What is the difference between the imputation of our sins to Christ and the imputation of his righteousness to us?

Our sins were imputed to Christ as our surety for a time, that he might take them away, but his righteousness is imputed to us to abide with us for ever, hence it is called "an everlasting righteousness," Dan. ix. 24.

What is the instrumental cause of our justification?

It is twofold; external and internal.

What is the external instrumental cause?

The gospel, in which the righteousness of God is revealed and brought near to us as a free gift, Rom. i. 17.

What is the internal instrumental cause of our justification?

It is faith, Rom. x. 10.

What is the instrumentality of faith in our justification?

It is the hand of the soul that receives and applies the

the righteousness of Christ, whereby we are justified, John i. 12.

But we are said to be justified by faith, is not that our righteousness? Rom. v. 1.

No; we are justified by faith, not as a work of righteousness, but merely as an instrument, receiving the justifying righteousness, and ascribing all to free grace. In this matter, faith is opposed to all works whatsoever, and even to any consideration of itself as a work, Rom iv. 5, 14, 16. v. 1, 2. Gal. iii. 12.

How often is a sinner justified before God?

Justification brings a sinner into a constant and unchangeable state of pardon and acceptance with God in Christ, from which he cannot fall, it being founded on the everlasting covenant, 2 Sam. xxxiii. 5. Rom. i. 33. Jer. xxxi. 33. Heb x. 17.

Do not justified persons fall sometimes from a justified state?

They fall under much darkness about their state, by reason of corruption and Satan's temptations, but can never fall from a justified state, Phil. i. 6. John xiii. 1. 2 Pet. i. 10.

Wherefore are justified persons to pray for pardon?

Justified persons need dai-

ly to exercise repentance while sin remains, and to pray for a believing sense of pardon, living by faith upon the justifying and pardoning grace of God.

How may this be illustrated?

We feed daily on our natural bread, and pray for it though we have it in our possession, that we may receive renewed nourishment, comfort, and strength from it, Mat. vi. 11, 12. 1 John ii. 1, 2. Psal. li. 12.

What is the difference between saving faith and justifying faith?

Saving faith receives and rests on Christ in all his offices, but justifying faith more particularly on his priestly office for pardon and acceptance, Phil. iii. 9.

If good works do not procure our justification, of what use are they to the justified?

They are evidences of justification, they glorify God and adorn our religious profession.

But how is it said that we are justified by works, and not by faith only? Jam. ii. 24.

Good works evidence the reality of our faith, and so justify us before men, but do not justify our persons before God.

Doth God punish his people for their sins?

Strictly

Strictly speaking, Christ suffered all the punishment due for the sins of his people, yet he chastises and afflicts them.

Wherefore doth he chastise or afflict justified persons?

For the trial of their faith, and as a mean of purging away sin, which he hates, though he loves "his own."

What is the difference between chastisement and punishment?

Chastisement proceeds from fatherly affection, and is designed for the greatest advantage; but punishment proceeds from an unsatisfied and revenging justice, and is designed for the sinner's destruction.

When is it that God justifies sinners?

Though God decreed to justify the elect from eternity, they are not actually justified till the Spirit in due time applies the righteousness of Christ to them.

Was the justification of saints under the Old Testament, the same as under the New?

Yes; their justification was in all respects the same with the justification of believers under the New Testament, Gal. iii. 9. Heb. xiii. 8.

What improvement ought

we to make of the doctrine of justification?

To admire divine wisdom manifested in the manner of our justification, to debase ourselves before God, seeing we have nothing to justify us before him, and to glory only in Jesus, in whom we have righteousness and strength.

SECT. 4. Of spiritual Peace.

D O E S not reconciliation stand closely connected with justification?

Yes.

What are the concomitants of reconciliation?

A spiritual, holy, and blessed peace.

How do you define this spiritual peace?

A mutual concord between God and the sinner who is justified by faith, whereby their hearts are mutually carried out to each other, by a delightful inclination of friendship, Isa. lxii. 4. Psal. xviii. 1.

What does this peace presuppose?

That there was a war between the parties, which is now done away.

Who procured this peace?

Jesus Christ.

From whence flows this excellent temper of mind?

From God the Father, Son, and Holy Ghost.

How is it from God the Father ?

As from the God of love and " peace, that brought " the Lord Jesus from the " dead, and giveth peace " through him," Rom. xv. 33, xvi, 20. Heb. xiii, 20.

How is this peace from the Son ?

As being " our peace " through the blood of his " cross," and " preaching " peace," Eph. ii, 14, 15. 1 Cor. i. 3.

How doth it come from the Holy Ghost ?

As a comforter, shedding abroad the love of God in the heart, and sprinkling the conscience with the blood of Christ, Col, iii. 15. Rom. v. 5.

What is the act of the mind or conscience in this peace ?

It is when sitting in judgment upon a man's self and actions it doth justly absolve and acquit from accusation and condemnation, Rom. viii. 1, 34. Prov. xx. 27. Acts. xxiv. 16. 1 Cor. x. 29.

How doth the mind or conscience acquit a man from guilt in respect of a man's state or condemnation from the law on account of sin committed ?

By faith in the grace of

justification, and application of the imputed righteousness of Christ, whereby guilt is taken off.

How does the conscience excuse or acquit as to particular actions charged as sin ?

Either by justifying the fact as not sin, but good ; or if it be found sin, by laying hold of pardon through the blood of Christ.

What is a peaceable conscience opposed to ?

To a blind and seared, or to a guilty and accusing conscience, justly called " evil."

Are not all who are in this state of peace, admitted to great familiarity with God ?

Yes ; they have access with boldness to his throne, allowed to pour all their oppressing grievances into his bosom, and wrestle with God with agreeable importunity, Heb. iv. 16. Isa. xxxviii. 14. Gen. xxxii. 25. Exod. xxxiii. 12, 13.

What influence has this on the believer's obedience ?

The believer will carefully avoid every thing unworthy of this friendship, or that has any tendency to marr it, and will aim at returns of love to God.

What is this peace of conscience accompanied with ?

With the friendship of the

the friends of God, and peace with all the creatures.

What is that friendship which takes place with all the friends of God?

There is a blessed communion with saints, and also with all the holy angels, Psal. xvi. 3. Heb. xii. 22.

How is it that believers have peace with the creatures?

None of the creatures can exercise any acts of hostility against them, to the prejudice of their salvation, Job v. 23, 24. Hos. ii. 18.

Are not all the efforts of their enemies vain to deprive them of their happiness?

Yes; for without their knowledge and against their will they promote the believer's salvation; yea the very devils bring them nearer to heaven, from which they themselves will be for ever banished, 2 Cor. xii. 7. Rom. viii. 28.

What flows from this peace?

All salutary good things, Psal. cxliv. 13.

How can this be when the Lord's people meet with so many trials in this world, and many of them are in the most miserable circumstances?

The evils with which they are overwhelmed, turn to their advantage, as they serve to humble them, build

them up in faith, patience, self-denial; wean them from the vanities of the world, and carry them towards heaven, Rom. v. 7. Jam. i. 2.

Is not this peace of great worth and excellency?

It is worthy to be sought after with the utmost diligence, kept when obtained, and renewed when interrupted, for it is "a peace which passeth all understanding," Phil. iv. 7.

How is it to be sought after?

In a way of attending on the means of grace and salvation.

How is it to be kept when obtained?

In a daily exciting of our love by devout meditation (1); frequent intercourse with God (2); the strict practice of godliness (3); watchfulness against the sins that easily beset us (4); and a cordial committing ourselves to the conduct of divine providence (5).

(1) John xiv. 21. (2) Job xxii. 21. (3) John xiv. 23. (4) Heb. xii. 1. (5) Phil. iv. 6, 7.

How is it to be renewed when interrupted?

By carefully enquiring into the cause of the estrangement (1); renewing our faith and repentance.

ance (2) ; being instant in continual prayer (3) ; and patiently waiting the Lord's return (4)

(1) Job x. ii. (2) Rev. iii. 3. (3) Psal. li. 1, 11, 12. (4) Sam. iii. 16.

What are the characteristics of carnal security ?

Carnal security arises from ignorance of a person's state ; by it men are swallowed up in pleasure, and dull in spiritual services ; and persons under its influence falsely imagine God loves them, though they are destitute of all true love to him.

What are the characteristics of true spiritual peace ?

A warfare with sin, a desire to please God, and a constant fear of offending him, Psal. cxix. 128. Gen. xxxix. 8.

SECT. 5. Of Adoption.

AR E not those who are admitted by God into a state of peace and friendship with himself, also adopted for his sons ?

Yes.

What depends on our adoption ?

Our right to the heavenly inheritance.

On what account are believers called the sons of God ?

Not on account of creation and preservation, but on account of regeneration, union to Christ, and adoption.

How are believers the sons of God by regeneration ?

Hereby they are born in God's family, and have their descent from above, John i. 12, 13.

How are we the sons of God by marriage with Christ ?

By marriage with the Lord Jesus Christ, his father becomes our father, 2 Cor. vi. 18.

How are we the sons of God by adoption ?

We are received into his family, and obtain the right and privileges of children, and the inheritance itself, by immutable testament, Eph. ii. 19. Rom. viii. 17.

What are some of the distinguishing privileges of the adopted ?

They are taught the secrets of their father (1) ; have free access to God (2), and are directly called to a spiritual inheritance (3).

(1) John xv. 15. (2) Heb. x. 20, 22. (3) Luke xxii. 29.

Is not the condition of the sons of God most excellent ?

Yes ; they are of royal extraction, possessed of a divine

divine nature, married to Christ, and have an incorruptible inheritance.

What is the inheritance of the adopted?

They possess all things (1), have a spiritual kingdom (2) and God himself (3).

(1) 1 Cor. iii. 21. (2) Luke xxii. 29. (3) Rom. viii. 17.

How do the sons of God possess all things? 1 Cor. iii. 21.

They have as much of the good things of this world as their father sees meet (1), and all things work together for their good (2).

(1) Psal. xxxvii. 16. (2) Rom. viii. 28.

Wherein consists their spiritual kingdom?

In their excellency above all others (1), in their victory over sin (2), in the security they have for bruising Satan under their feet (3); in their riches in the midst of poverty (4), and in holy peace of soul (5); all which begin in grace here; and shall be consummated in glory.

(1) Prov. xii. 26. (2) Rom. vi. 14, 18. (3) Rom. xvi. 20. (4) Rev. ii. 9. (5) Rom. xiv. 17.

Wherein lies their possession of God himself?

In God they find protec-

tion from every evil (1), and a communication of every good (2).

(1) Psal. xci. 2. (2) Psal. xxxvi. 7.

Since adoption is an act of translation from the family of Satan, to the family of God, to whom is it intimated?

To the angels in heaven, and sometimes to the adopted themselves.

How is it intimated to the angels in heaven?

It is probable that it is intimated by immediate revelation, for "there is joy in the presence of the angels of God over one sinner that repenteth," Luke xv. 10.

How is it intimated to the adopted themselves?

By the Spirit itself bearing witness with their spirits, that they are the children of God, Rom. viii. 16.

Is there any intimation hereof made to Satan?

No; but he must soon know when "he is spoiled of his goods, and the lawful captive delivered," Mark. ix. 26.

When sinners of mankind are adopted into the family of heaven, is their name changed?

Yes; for Christ has promised "I will write upon him my new name,"

Rev. iii. 12.

Wha

What is this new name ?

They are called " fellow citizens with the
" saints, and of the house-
" hold of God (1) ; also
" the children of the liv-
" ing God," (2)

(1) Eph. ii. 19. (2) Rom. ix. 26.

Whence come they by this new name ?

When Christ gives them the white stone of pardon, he gives them in that, the new name of the sons of God, Rev. ii. 17.

What are the characters of those who are the sons of God ?

They bear the image of their Father, love his company, and all the members of the family, desire their increase, and have the spirit of adoption.

SECT. 6. *Of the Spirit of Adoption.*

HAVE not all those who are adopted, the spirit of adoption given to them ?

Yes ; because " they are
" sons, God hath sent forth
" the spirit of his Son into
" their hearts," Gal. iv. 6.

Wherein does the spirit of adoption differ from the spirit of bondage ? Rom. viii. 15.

The spirit of bondage represents God as an austere master, and tremend-

ous judge, and works dread and terror ; but the spirit of adoption discovers him as an indulgent father, and excites to obedience to him as such.

What then is the spring of their obedience who have the spirit of adoption ?

It is not the fear of punishment, but a sincere affection and generous reverence to their most beloved Father, whereby they deny their own will, and exercise a diligent care to do nothing unworthy of their condition

Does not the spirit of adoption fill the soul with joy ?

Yes.

How does he thus fill the soul with joy ?

He removes that horror and dread which the thunders of the law, a consciousness of guilt, and an apprehension of divine vengeance beget in the soul, by working a persuasion of the love of God in it.

Does not the spirit of adoption, keep the believer from sinking under the difficulties of the present state ?

Yes.

How does he then keep them from fainting ?

By keeping up a lively expectation of their heavenly inheritance, and sometimes

sometimes giving them a realizing view of it, whereby they are made to "re-
"joice in hope of the glo-
"ry of God," Rom. v. 2.

What are the principal effects of the spirit of adoption?

He makes us cry "ABBA, Father," and together with our spirit he beareth witness himself, that we are the children of God.

Are not all those who have this spirit, made to speak to God?

Yes; "he causeth the lips of those that are asleep to speak," Song vii. 9.

How do they speak to God in prayer?

With boldness, firmness and courage, they approach the throne of grace, and cry "ABBA, Father."

What is it to cry Abba Father, by the spirit of adoption?

It is to believe his love to us, to have faith in him, as to what we expect, and to bind ourselves wholly to him, in acts of obedience.

What is the other effect of this spirit of adoption?

To witness with our spirits that we are the children of God.

Why does the spirit of adoption, witness with our spirits, the truth of our adoption?

That the truth of it may be confirmed, by the tes-

timony of two witnesses.

What is meant by our spirit, in this business?

The mind and conscience of every believer, whereby he is conscious of what passes in his own heart, 1 Cor. ii. 11. 1 John iii. 20, 21.

Wherein consists the testimony of our own spirit?

In an exact representation of our state by certain marks.

What is necessarily required to this witness of our spirit?

Knowledge of the marks laid down in the word, which is the rule we are to follow, and self examination, whether we have those marks of the children of God therein laid down.

What are some of these marks and evidences of our being the children of God?

Universal obedience to his commandments, (1) sincerity in our religion, (2) opposition unto and abstaining from sin (3), willingness to be searched by God (4), spiritual performance of religious duties (5), and love to the brethren (6).

(1) John ii. 3. (2) 2 Cor. i. 12. (3) 1 John iii. 9, 10. (4) Psal. xxvi. 1. (5) 1 Joh. iv. 13. (6) 1 John iii. 18.

Is not the testimony of the Holy Spirit, necessary to enable

us to discern these marks in ourselves?

Yes.

Is not the sealing of the Spirit, the consequent of the lively workings of faith?

Yes. Eph i. 13.

What is the effect of this testimony of the Spirit?

An increase of love to God, and sanctification.

SECT. 7. Of Repentance.

WHAT does initial sanctification imply in it?

Repentance unto life.

How is repentance distinguished?

Into legal and evangelical.

What is legal repentance?

It is produced by law terrors, without the heart being changed with gospel grace.

Is repentance a transient act, or an abiding principle?

It is a permanent grace, habitually disposing the believer to mourn for sin.

By whom is it wrought in the soul?

By the Spirit of God. Zech. xii. 10.

What is the mean, whereby the Spirit works this grace?

The revealed will of God in the scripture; where his holiness, grace and mercy, are displayed.

What are the springs of repentance?

A true sense of sin, and apprehension of the mercy of God.

Wherein consists a true sense of sin?

In a sight and sense, not only of the danger, but also of the filthiness and odiousness of sin, and its being the procuring cause of Christ's sufferings, Psal. li. 4. Zech. xii. 10.

What is an apprehension of the mercy of God in Christ?

It is to view mercy coming to us, only through the obedience and satisfaction of Christ.

Whether in the divine order, does faith or repentance precede?

Though faith and repentance are graces given at the same time, yet in the order of nature; faith goes before repentance.

How does it appear that faith goes before repentance?

Repentance is a turning from sin unto God, now there is no turning to God but through Christ, and no coming to Christ, but by faith, John xiv. 6. vi. 35.

What warrant have sinners to turn to God by repentance?

The free offers of grace and salvation to sinners of mankind.

Wherein

Wherein lies the danger of restricting the gospel call to penitent sinners?

It sets sinners about establishing a righteousness of their own, and bringing a price in their hand, instead of accepting all as a free gift.

What are the parts of evangelical repentance?

Grief and hatred of sin, and turning from it unto God, with holy resolutions to new obedience.

Why is this called new obedience?

Because it flows from new principles, is performed in new strength, and directed to a new end, even the glory of God.

Is not the call of God in the word, to all to repent?

Yes; "God calleth all men to repent," Acts xvii. 30.

When should believers seek to exercise the grace of repentance?

After relapses in sin (1), when in deep distress (2), and when about to ask of God any singular mercy (3).

(1) 2 Sam. xii. 13. (2) Sam. xv. 26, 30. (3) Dan. ix. 8, 18, 19.

By what way shall we attain to repentance?

By "searching our ways," (1) and taking a view of

Christ as crucified for us. (2)

(1) Lam. iii. 40. (2)

Zech. xii. 10.

SECT. 8. *Of Sanctification.*

In what sense are the people of God called holy?

Because they are devoted to God, and conformed to his image.

How is it that they are devoted to God?

They are set apart to his service, and hence are called an holy nation and a peculiar people (1); they are sealed as his property (2), and they subscribe with their hand to be only the Lord's (3).

(1) 1 Pet. ii. 9. (2) Rev. vii. 2, 3. (3) Isa. xlv. 5.

How are the people of God called holy as they bear his image?

Because of that purity in their nature, inclinations and actions, which consists in an intimation and expression of the divine purity or holiness, 1 Pet. i. 15, 16.

How may sanctification be defined?

It is the work of the Holy Spirit, whereby they who are chosen, regenerated and justified, are continually more and more transformed from the tur-

E

pitude

picude of sin, to the purity of the divine image.

How does sanctification differ from justification?

Justification is an act of grace, sanctification is a work of grace, justification is by righteousness without us, sanctification by holiness wrought within us; justification precedes as a cause, sanctification follows in the order of nature as an effect, justification is perfected at once, sanctification by degrees.

How comes a vile sinner to be sanctified?

By the purifying of the blood of Jesus, through the mighty operation of the spirit of holiness, 1 Cor. vi. 11. Tit. ii. 14. Rev. i. 5. 1 Cor. i. 30.

How is the blood of Christ applied unto sanctification?

In the effectual application thereof by faith unto the soul, whereby the "conscience is purged from dead works to serve the living God," Heb. ix. 14.

What is the use of faith in sanctification?

It receives grace out of the fullness of Christ, engages the heart to love him who first loved us, and to manifest that love in acts of new obedience.

To which person of the Tri-

nity is the work of sanctification ascribed?

All the three persons, sanctify in their distinct order and manner of working, but it is ascribed more especially to the Holy Ghost, because the Father and the Son work by the Spirit, in the sanctification of believers.

How is Christ made of God, sanctification unto us? 1 Cor. i. 30.

The image of God is restored to us in him as the second Adam, in whom we are created and sanctified, he being the root and living fountain of holiness, from whence all that are redeemed by him are supplied in their time and measure, John xv. 5.

What degree of holiness have we in Christ Jesus?

A perfect original holiness, as we had sinfulness in the first Adam; but that which we receive from him whilst we are here is but in part, according to the measure he is pleased to distribute to every one, in which they continue to grow till they shall come to a perfect man, "unto the measure of the stature of the fullness of Christ," Eph. iv. 13.

How may the work of sanctification

tification be distinguished?

Into habitual and actual sanctification.

What is habitual sanctification?

It is a renewing of the whole man after the image of God.

Can any have a sanctified life without a renewed nature?

No; for a "corrupt tree" cannot "bring forth good fruit," Mat. vii. 18

What is meant by the whole man, that must be renewed?

Both soul and body, in all the powers of the one and members of the other, 2 Cor. vii. 1. 1 Thes v. 23.

After whose image is the whole man renewed?

After the image of God; consisting of knowledge, righteousness and holiness, Eph. iv. 24. Col iii. 10.

What is the tendency of habitual sanctification?

The tendency of it is to actual sanctification.

Wherein consists actual sanctification?

In being enabled more and more to die unto sin, and live unto righteousness.

What is the difference between habitual and actual sanctification?

Habitual sanctification respects the renovation of our nature, and the habits

of grace; actual sanctification respects the renovation of our life, and the exercise of grace working inwardly in the heart and outwardly in the walk, Eph. ii. 10.

What are the parts of sanctification?

Mortification, or a dying unto sin, and vivification, or a living unto righteousness.

What is mortification?

It is a death unto sin and the law, through the body of Christ; or a putting off the old man, by being planted into the likeness of his death, Rom. vi. 5, 6, 7. Gal. v. 24.

What is vivification?

It is a living unto God through Jesus Christ, and putting on the new man, by being planted into the likeness of his resurrection.

From whence is it that this death unto sin, and life unto righteousness, do spring?

They spring from the virtue that is in the death and resurrection of Christ, to render his mystical members conformable to him therein.

Why hath the death and resurrection of Christ, such a conforming virtue?

Because he died and rose again as a public person, and procured this conformi-

ty of the members of his mystical body to his image, Eph. ii. 5, 6. Phil. iii. 10.

Are believers perfect as to sanctification in this life?

Their sanctification is perfect as to kind, but not as to degrees, there is sin and imperfection still remaining in them in this life, Phil. iii. 10, 15.

What necessarily follows from hence?

A continual spiritual combat or conflict, whereby the flesh lusteth against the spirit, and the spirit against the flesh, being contrary one to another, Rom. vii. 18, 19, 21. Gal. v. 17.

How far is a sinner sanctified through grace?

Throughout in soul, body and spirit, 1 Thess. v. 23.

What is the sanctification of the understanding?

It is the renewing of it in the knowledge of Christ, and purging the conscience from dead works, 1 Cor. ii. 13, 14. Acts xxvi. 18.

What is the sanctification of the will?

It is the subduing of it to the obedience of faith, and disposing it to comply with God's preceptive and providential will, Psal. cx. 3. Mat. xxii. 37.

What is the sanctification of the affections?

That whereby a person is zealously affected against sin, from a principle of love to God, and becomes fervent in spirit, serving the Lord, Numb. xxv. 10, 11.

What is the sanctification of the body?

That whereby the members of the body are yielded up as servants unto Christ, and the body becomes a temple for the Holy Ghost to dwell in, Rom. vi. 13, 19. 1 Cor. vi. 15.

How may a person know if he is the subject of sanctification?

By having a respect to all God's commandments, by watchfulness and warfare against sin, by a conversation becoming the gospel, and by an habitual improvement of the blood of Christ by faith in prayer, 2 Cor. vii. 1. 2 Pet. i. 4.

SECT. 9. *Of the perseverance of the Saints.*

WHAT do you understand by the perseverance of the saints?

It is a gracious work of God, whereby the faithful and sanctified, though weak in themselves, and can never lose those habits of grace once infused into them, but shall

shall certainly be brought forward to eternal salvation.

What are the means of the saints perseverance?

The external means are the word and ordinances of Christ, and the internal mean is the Holy Spirit.

May not believers fall into sin?

Yes; they may fall into many grievous sins through the prevalence of corruption, the temptations of Satan, and the want of watchfulness.

Can believers fall away from a state of grace?

They may lose the light of God's countenance, also a sight of their evidences of a right to the heavenly inheritance, but can neither totally nor finally fall away from their state of grace and salvation, Jer. xxxii. 40. 2 Pet. i. 10. John x. 28, 29.

Is not the state of believers a state of trial for eternity, undecided here, and depending on their perseverance?

No; it is a certain state for eternity; their perseverance depends on their state, not their state upon their perseverance, John xvii. 12.

How is the perseverance of the saints infallibly secured?

By the immutable decree of God in election (1), by their being given unto Christ for an unalienable inheritance (2), by the unchangeable promises of God (3), by the infinite power of God exerted in their behalf (4), by the intercession of Christ (5), and by the inhabitation of the Holy Spirit (6).

(1) Mat. xxiv. 24. (2) John x. 29. (3) Isa. liv. 10. (4) 1 Pet. i. 5. (5) John xvii. 15, 20. (6) John xiv. 16.

What promise among others, have the saints for their perseverance?

The Lord says, "I will not turn away from them to do them good; but I will put my fear in their hearts, and they shall not depart from me," Jer. xxxii. 40.

What security have believers by this promise?

They are secured on every side, that God will not cast them off, and they shall not desert him.

What is the ground in law upon which believers are secured, that God will never cast them off, and that they never shall desert him?

Christ's perseverance in obedience unto the law for them, till the condition of

the covenant was perfectly fulfilled, whereby their perseverance was purchased and infallibly secured.

Do all who make a zealous profession of religion, persevere therein ?

No ; for many of them fall away afterwards, John vi. 64.

What may we conclude about those who totally and finally fall away from their religious profession and practice ?

That they never were in reality what they professed to be. “ They went out
“ from us ; but they were
“ not of us, for if they had
“ been of us they would
“ no doubt have continued
“ with us,” 1 John ii. 19.

Is not the doctrine of the saints perseverance, favourable for profaneness and carnal security ?

By no means ; for the demonstrations of divine love herein, are powerful motives to new obedience and watchfulness.

How does the doctrine of the saints' perseverance promote piety ?

It illustrates the glory of God, is alluring to the unconverted, and confirming to the saints in the spiritual life.

How does it illustrate the glory of God ?

It illustrates the power of God in restraining our spiritual enemies, and fixing the disposition of our wills in the constant love of holiness,—his truth in fulfilling his promises,—his goodness in not rejecting his people for their sins,—the efficacy of the intercession of Christ, and the invincible power of the Holy Ghost.

How is this doctrine alluring to the unconverted ?

Because while the sinner pursues happiness from the things of the world he fees their uncertainty, but as soon as he enjoys the supreme good, he possesses what he can never lose.

How is this doctrine confirming to the saints in the spiritual life ?

Because all the arguments which support it, are taken from God's love, and the power of his grace ; besides, the better secured our inheritance, the more diligent we should be in the practice of religion, 1 Cor. xv. 58.

SECT. 10. *Of Glorification in this Life.*

WHAT do you understand by glorification ?

Glorification is the gracious act of God, whereby he

he translates his chosen and redeemed people from an unhappy and base, to a happy and glorious state

When may glorification be considered as begun?

It may be considered as begun in this life, and as consummated in heaven.

How can you prove that it is begun in this life?

From the scripture declaring that God hath called us to glory and virtue, (1) that we are called unto his kingdom and glory (2); and that whom he justifies, them he also glorifies (3).

(1) 2 Pet. i. 3. (2) 1 Thess. ii. 12. (3) Rom. viii. 30.

Wherein consists the glorification which saints have in this life?

In the holiness which is bestowed on them, in the vision of God in the light of grace, in their enjoyment of God, in the assurance of God's love, and being filled with joy unspeakable and full of glory.

How is holiness a part of glorification?

In as much as they who have sinned and come short of God's glory, are by his holiness imparted to them, made to resemble the blessed God, who is glorious in

holiness, 1 Cor. xi. 7.

How is the vision of God in the light of grace a part of glorification in this life?

As the complete happiness of the life to come, consists in the perfect vision of God; seeing God by faith in the light of his word and ordinances, and experiencing his goodness, is of the same kind, 2 Cor. iii. 18.

How is the gracious enjoyment of God a part of this glorification?

The enjoyment of God by communion with him when he is seen by faith, when the soul is filled with the goodness of his house even of his holy temple, is of the same kind though not to such a degree as the enjoyment of him in heaven, Psal. lxxv. 2.

How is assurance of God's love a part of this glorification?

When the Lord's people know in whom they have believed, this will calm the conscience, and delight it with the ineffable sweetness of consolations that this is heaven begun, Rom. viii. 38, 39.

How is the joy of the Holy Ghost a part of this glorification?

It springs from the same fountain with the joy of heaven,

heaven, and is squeezed from the grapes of ESHCOL, being a foretaste of heaven.

Wherein does the glorification of the saints in this life differ from their glorification in heaven ?

There is no essential but a gradual difference, in the manner and measure.

What is the difference as to the manner ?

Glorification in this life is by the means of grace, hereafter without the intervention of means : Here we see darkly as through a glass, but then face to face, 1 Cor. xiii. 12. Rev. xxi. 22.

What is the difference as to the measure of glorification ?

In this world glorification is only partial, in heaven it is complete and full.

Is not glorification in this world inseparably connected with glorification in heaven ?

Yes ; it is a pledge and earnest of it, Eph. i. 13, 14. Psal lxxxiv. 11.

C H A P. XIV.

Of the Moral Law.

HOW many kinds of laws were given to Israel ?

The moral law or decalogue, the ceremonial and judicial laws.

How are we to consider the children of Israel with respect to these laws ?

The moral law was given to them as rational creatures under God's moral government ; the ceremonial law respected them as the Old Testament church ; and the judicial law considered them as a peculiar people who had a policy and government suited to their genius and disposition in the land of Canaan ; which is called a Theocracy.

What was the ceremonial law ?

It was a system of positive precepts respecting the external worship of God in the Old Testament church, chiefly designed to typify Christ to come in the flesh, and to lead to the way of salvation through him, Heb. x. i.

What did the ceremonies of this law respect ?

They respected sacred persons, places, and things.

Who was the chief sacred person in the Jewish church which this law respected ?

The high priest, who was ordained for men in things pertaining to God, Heb. v. 1.

Was he a type of Christ ?

Yes.

In what respect was he a type of Christ ?

In his offering sacrifice, and

and entering into the holiest of all ; which typified Christ's sacrifice and intercession.

What were the sacred places under the Old Testament which were types of Christ ?

The tabernacle and the temple both typified Christ's human nature.

What are some of those typical things which shadowed forth Christ ?

The sacrifices being without spot, pointed out the purity of Christ's nature ; the shew bread, the exhibition of Christ the bread of life in the gospel ; and the altar that sanctified the gift, typified the divine nature, which gave value and efficacy to the sacrifice of Christ's human nature.

How do you prove that the ceremonial law is abrogated ?

Because Christ the substance is come, who was to cause the sacrifice and oblation to cease, Dan. ix. 27. Jer. iii. 16.

What was the judicial law ?

It was a body of precepts for the government of the Jews, which respected their civil rights as a nation distinct from all others.

Whether is this law abrogated, or in full force under the gospel ?

As far as it was ceremo-

nial, or respected the peculiar constitution of the Jews, it is done away, but as far as it is moral, it is in full force.

Is the law of nature, and the moral law the same ?

The moral law contains all the duties of the law of nature, but expresses them more clearly, and has in it something more, even positive institutions about the means of worship and sanctifying the sabbath.

Why is the law called the moral law ?

Because it respects the manners of men, and is of perpetual obligation, in opposition to what is only binding for a time.

Besides the above division of the law of God, are there not three laws mentioned in the New Testament, most necessary to be attended to, and carefully distinguished.

Yes.

What are these ?

The law of works, or the covenant of works ; the law of faith, or the covenant of grace, and the law of Christ, or the law as a rule of life to believers, Rom. iii. 27. Gal. vi. 2.

Are all under the moral law ?

Yes ; all mankind are under the law, but in diverse respects.

In what sense are the unregenerate under the law?

As a covenant of works, Gal. iii. 10.

Can the unregenerate obtain salvation by the works of the law?

No; "for by the works of the law, shall no flesh be justified," Gal. ii. 16.

Of what use then is the law to them?

To discover their inability to attain to salvation by the works thereof, it being thus "a school-master to bring them to Christ that they may be justified by faith," Gal. iii. 24.

Do the unregenerate make this use of the law?

The most part of them remain deaf to the dictates of the law, both as to their sin and danger, tho' by it they are rendered inexcusable, Rom. i. 20.

Of what use is the law to believers in Christ?

It excites them to express their gratitude and thankfulness to Christ for his fulfilling it as a covenant; by studying conformity thereunto in heart and life as a rule of life, Rom. vii. 22. xii. 2.

How can the moral law be a rule of obedience to believers, when it is said they are not under the law? Rom. vi. 14.

Though they are not under the law as a covenant of works, so as either to be justified or condemned by it, yet they are under it as a rule of duty, and account it their happiness and privilege to be so, 1 Cor. ix. 21.

What may we learn from the nature of the moral law?

That, it being a transcript of God's moral attributes, we come far short of it in its purity, and spirituality, and therefore should "fly to Christ, that the righteousness of the law may be fulfilled in us," Rom. viii. 4.

Where is the moral law summarily comprehended?

In the ten commandments, Deut. x. 4.

Where is the moral law more largely and fully set forth?

In the whole of divine revelation, viz the Old and New Testaments, Psalm cxix. 105.

By whom was the ten commandments promulgated?

By God himself, who "spake all these words," Exod. xx. i.

What is the difference between God speaking the words of the ten commandments at mount Sinai, and his revealing any other part of the holy scripture?

No other portion of scripture was spoken immediately by God himself, with a distinct articulate voice, in the hearing of the whole church, but the ten commandments and their preface. Deut. v. 6, 22.

Whether was it God essentially, or God in the person of the Son, who spake the words of this law?

It was a three-one God in the person of the Son, who is the great prophet of the church, and is called the angel that spake to Moses in mount Sinai, Heb. xii. 25, 26. Acts vii. 37, 38.

What was the peculiar work of God about these words, after he had spoken them with an audible voice to Israel?

He wrote or engraved them on two tables of stone, Deut. ix. 10.

In what form was the law given at mount Sinai?

In the form of a covenant; hence the ten commandments are called "the words of the covenant," Exod. xxxix. 28.

Whether was the Sinaitic transaction in the form of the covenant of works, or in the form of the covenant of grace?

Both covenants were repeated on this solemn occasion.

In what order were these

two covenants repeated on mount Sinai?

The covenant of grace was first proclaimed, and then followed the covenant of works.

How does it appear that the covenant of grace was revealed in the promulgation of the law?

It was contained in the preface to the ten commandments, in these words, "I am the Lord thy God," and this was spoken to the natural seed of Abraham, as typical of his spiritual seed, Gal. iii. 16, 17.

How are the ten commandments to be viewed as standing in connection with the revelation of the covenant of grace?

As a rule of life unto Christ's seed, in virtue of his having fulfilled the law as a covenant of works for them.

How does it appear that the covenant of works was displayed from mount Sinai?

From the law being the same with that written on Adam's heart, and from the thunderings and lightnings, and from the voice of the living God speaking (the law) out of the midst of the fire, Exod. xx. 18. Deut. v. 22, 26.

Why was the covenant of works displayed from mount Sinai, with such tremendous majesty?

To convince the Israelites of the necessity of a mediator ; to teach them to despair of salvation by the works of the law ; and to have their sole dependence on Christ, who endured that wrath represented by these dreadful emblems of avenging justice.

If both the covenant of works and the covenant of grace were exhibited from mount Sinai, were not the Israelites under both covenants ?

The church of the Jews was under the dispensation of the covenant of grace, yet every unbelieving Israelite was under the covenant of works as to his state, while every believer, internally as well as externally was under the covenant of grace.

How many commandments are commonly allotted to each of the two tables of the law ?

Four to the first table, containing our duty to God, and six to the second table, containing our duty to man.

What is the sum of our duty to God, required in the first table of the law ?

Supreme love to the Lord our God.

What is it to love the Lord supremely ?

It is to have the highest and best thoughts of him,

to desire his favour above all things, and to delight always to please him.

How must we evidence our love to God ?

By paying him constant worship, doing whatever else he commands, and bearing patiently whatever he suffers to befall us.

What is the sum of our duty to man, contained in the second table of the law ?

To love our neighbour as ourselves ?

Must we love our neighbour in all respects as ourselves ?

With the same sincerity of love, but not in the same degree.

What is it to love our neighbour as ourselves ?

It is to do to all persons as we would reasonably expect them to do to us if we were in their place.

How must we shew our love to our neighbour ?

It is to deal honestly with, wish well, and do good to all, as opportunity serves.

How are the precepts of the moral law distinguished ?

Into negative and affirmative precepts.

What is the difference between affirmative and negative precepts ?

Affirmative precepts bind always, but not at all times, to perform the duty required

quired; negative precepts bind at all times and in all places, because what is forbidden is always sinful, Mat. xii. 7. and xxiii. 23.

What are some of the properties of the law of the ten commandments?

It is perfect (1), spiritual (2), and exceeding broad (3).

(1) Pſal. xix. 7. (2) Rom. vii. 14. (3) Pſal. cxix. 96.

Wherein lies the perfection of the law?

It requires the utmost perfection in every duty, and forbids the least degree of every sin, Mat. v. 21.

Wherein lies the spirituality of the law?

It reaches to the thoughts and intentions of the heart, as well as to words and actions in the life, Deut. 6. v.

Wherein lies the exceeding breadth of the law?

In that where a duty is commanded the contrary sin is forbidden; and where a sin is forbidden the contrary duty is commanded: so when any duty is commanded, all the causes and means of it are commanded also; and when any sin is forbidden, all occasions and temptations thereunto are forbidden likewise.

Eph. iv. 28. 1 Theſſ. v. 22. Larg. Cat. Q. 99. Sect. 4. 6.

C H A P. XV.

Of the Ordinances of Christ in general.

WHAT is meant by the ordinances of Christ?

Those institutions of Christ by and through which, he, by his Spirit; conveys grace and salvation to the souls of mankind, 1 Cor. i. 21. iii. 5.

How manifold are the means of salvation?

Twofold; inward and outward.

What is the inward mean of salvation on our part?

It is faith, Heb. iv. 2.

What are the outward means of salvation?

The ordinances of the Lord's appointment, viz. the word, sacraments and prayer.

Wherein lies the sin of observing the ordinances of men?

The institution of them is an invasion of Christ's prerogative, who has directed us to "observe all things whatsoever he has commanded," Mat. xxvii. 20.

Is not praising God, an ordinance of Christ?

Yes.

How

How does this appear?

From the example of Christ and his apostles (1), and the injunction laid on us to be employed in this duty (2).

(1) Mat. xxvi. 30. (2) Eph. v. 18, 19.

What should be the subject-matter of our praises to God?

The psalms, hymns and spiritual songs which are dictated by the Spirit of God, Col. iii. 16.

Wherein lies the danger of singing hymns of human composition?

Manifold errors hereby may creep into the church, and will-worship be introduced.

C H A P. XVI.

Of the Word being made effectual to Salvation.

IN what respect is the word an ordinance for salvation?

The reading of the word, and the preaching of it, are means of salvation.

Where is the word to be read as a mean of salvation?

Publicly in the church of God (1), privately in our families (2), and secretly in our closets (3).

(1) Neh. viii. 2, 3, 8. (2) Deut. vi. 6, 7, 8, 9. (3) chap. xvii. 19.

What is necessary to enable

the unlearned to read the scriptures?

That they be translated out of the original, into the vulgar languages.

How is the word of God to be read?

“The holy scriptures are
“to be read with a high
“and reverent esteem of
“them, with a firm per-
“suasion that they are the
“very word of God; and
“that he only can enable
“us to understand them,”

Larg. Cat. Q. 157.

By whom is the word of God to be preached?

“Only by such as are
“sufficiently gifted, and al-
“so duly approved and
“called to that office,”

Larg. Cat. Q. 159.

Is the reading of sermons or discourses from the pulpit, an ordinance of God appointed in his word?

So far from it, that we find the contrary was practised by our Lord, who after reading his text, “closed the book, and began to say unto them, “this day is this scripture “fulfilled in your ears,” Luke iv. 16, 20. 21.

How ought we to attend upon the reading and hearing of the word?

With diligence, preparation and prayer.

What

What is it to attend upon the reading and hearing of the word with diligence ?

A cheerful embracing every seasonable opportunity of reading and hearing the word, Prov. viii. 34.

What preparation is necessary for reading and hearing the word ?

Solemn meditation upon the divine authority of the word ; upon its being the favour of life or death to us ; and the ordinance of God for our salvation.

For what things should we pray, in our attendance on reading and hearing the word ?

For an enlightened understanding, for God's blessing on his word, and presence with his servants in preaching it.

What is our immediate duty in the acts of hearing and reading the word ?

To receive the word with faith and love.

What is it to receive the word with faith ?

It is to apply the word to ourselves, in a suitability to our state, and the nature of the word, whether in a way of promise or threatening.

What is the consequence of receiving the word with faith ?

A receiving it with love also ; for " faith worketh

" by love," Gal. v. 6.

What are the evidences of receiving the word, with faith and love ?

It will have an animating and sanctifying influence on our hearts and lives, and we will esteem it " above thousands of silver and gold," Psal. cxix. 72.

What improvement ought we to make of the word, after reading or hearing it ?

We ought to lay it up in our hearts, and practise it in our lives.

What is it to lay the word up in our hearts ?

It is to store it up in our memories ; to esteem it as an enriching treasure ; and to keep it with the greatest care, Psal. cxix. 11. Col. iii. 16. v. 24.

What is it to practise it in our lives ?

It is to act conformably to the word in our heart and life, and sincerely to essay to be regulated by this unerring rule, Luke viii. 15.

C H A P. XVII.

Of the Sacraments of the Christian Church.

WHETHER are the sacraments intended to confirm the word, or our faith ?

The revelation of grace
can

can admit of no higher confirmation than the oath of God, but the sacraments are necessary to confirm our faith.

What is the difference between the word and the sacraments, considered as means of salvation ?

The word may be effectual unto salvation without the sacraments, but sacraments cannot avail without the word.

How many seals are appended to the covenant of grace ?

Two.

How have the seals of the new covenant been called in the Christian church ?

In the Latin church they were called *sacraments*; and in the Greek church, they were termed *mysteries*.

Why were the seals of the new covenant, called sacraments ?

The word sacrament, originally signifies the oath by which the Roman soldiers bound themselves to their general. It implies an oath by which we swear fidelity to Jesus the captain of our salvation.

Why were the sacraments called in the Greek church mysteries ?

Because that in them beside the outward and visible signs, there is also a secret

and hidden meaning which ought to be diligently attended to.

In what respect are the sacraments called seals ?

Because they are intended to confirm our faith that God is our God, and that the blessings of Christ's purchase are made over to us; and on our part, we avouch the Lord to be our God, and we give ourselves up to him to be his people.

Who have a right to the sacraments ?

Those who make a credible profession of the Christian religion, with a regular conversation, have a right before men; but real saints only have a right before God.

What is the end of the sacraments ?

To represent Christ and his benefits, and to confirm our interest in him; as also to put a visible difference between those that belong unto the church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word, Conf. Faith, chap. 27. sect. 1.

What were the sacraments of the Old Testament church ?

Circumcision and the pass-over.

When

When was circumcision first instituted ?

In the ninety-ninth year of Abraham's age, when he and all the men in his house were circumcised, Gen. xxvi. 24. 27.

At what age were the male children afterwards to be circumcised ?

Precisely on the eighth day after they were born, Gen. xvii. 12.

What was the spiritual meaning of this sacramental ceremony ?

It signified the corruption and impurity of human nature, the necessity of being cut off from the first Adam as a federal head, and united to Christ, as also a solemn engagement to be the Lord's, Jer. v. 4. Rom. ii. 28, 29. Gen. xvii. 4.

What was the other sacrament of the Old Testament church ?

The passover.

When was the sacrament of the passover instituted ?

At the deliverance of Israel from Egypt.

Why was it called the passover ?

Because when the Lord slew the first born of the Egyptians, he appointed the Israelites, to sprinkle the blood of the paschal lamb on their lintles, and door

posts, as a sign of his passing over their houses on that occasion; which was a type of his delivering their souls from everlasting wrath, through the blood of Christ sprinkled on the conscience.

Why was it required that the passover-lamb, should be a male of the first year, and without blemish ?

To signify the purity and excellence of Christ, who should "offer himself for us without spot," in the prime of his life.

Why was it to be roasted,—to be eaten wholly,—to be eaten with bitter herbs,—with unleavened bread,—and by the whole congregation at once ?

To represent the severity of Christ's sufferings,—that a whole Christ must be received,—that he must be received in the exercise of repentance, and that without delay, and in sincerity; and that there is enough in Christ for the salvation of the whole church at once.

Wherein do the sacraments of the Old Testament differ from those of the New ?

The sacraments of the Old Testament represented Christ as to come, but more obscurely; whereas those of the New Testament, represent him as come in the

flesh, and that more clearly.

How many sacraments hath Christ instituted in the christian church?

“ Under the New Testament, Christ has instituted in his church, only two sacraments, baptism: and the Lord’s supper.”
Larg Cat. Q 164.

How do these sacraments come in the place of those under the Old Testament?

Baptism comes in the place of circumcision, and the Lord’s supper in the room of the passover.

Were the sacraments of the Old Testament no more than shadows of the grace which is actually conferred by the sacraments under the New, as Papists teach?

By no means; for “ the sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.” Conf. of Faith, Chap. 27. Sect. 5.

What are the bastard sacraments, which the church of Rome has added to baptism and the Lord’s supper?

Confirmation, penance, ordination, marriage, and extreme unction.

How does it appear that these are spurious sacraments?

Because they have not, by divine institution, sacramental signs of any inward and spiritual grace; and therefore, are not seals of covenant.

Who may lawfully dispense the sacraments of the New Testament?

“ Neither of them may be dispensed by any but a minister of the word, lawfully ordained.” Conf. of Faith, chap. 27. sect. 3.

SECT. I. Of Baptism.

WHAT is baptism?

It is a sprinkling, or pouring of, or washing with water, in the name of the Father, of the Son, and of the Holy Ghost, Mark. i. 8.

Who instituted this ordinance?

Jesus Christ, the mediator and head of his church.

When did he institute it, as a sacrament of the New Testament church?

A little before his ascension, when he gave his apostles that solemn charge, “ Go, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost,” Matth. xxviii. 19.

What is the visible sign or outward

outward element used in baptism?

Water, pure and unmixed, Acts x. 47.

How is water applied to the body in baptism?

“ Dipping of the person
“ into water is not neces-
“ sary, but baptism is right-
“ ly administered by pour-
“ ing or sprinkling water
“ upon the person.” Con.
of Faith, chap. 28. sect. 2.
Acts ii. 41. xvi. 33. Mark
vii. 4.

How does it appear from scripture, that baptism is rightly administered by the pouring or sprinkling of water on the person?

From three thousand being baptised by the apostles in one day (1); from the jailer and his family being baptised in his house at midnight (2); from the baptism of Paul (3); and Cornelius also with his friends (4).

(1) Acts ii. 41. (2) chap. xvi. 33. (3) chap. ix. 18. (4) chap. x. 47, 48.

Why is water poured or sprinkled upon the face in baptism?

It is the principal part of the body, and the whole body is represented by it, Exod. x. 29.

What is meant by this washing?

It signifies the necessity

of our being cleansed from sin, becoming new creatures, and the disciples of Christ.

What is it to be baptised in the name of the Father, and of the Son, and of the Holy Ghost?

It is not only to be baptised by the authority of the three-one-God, but to be dedicated to the Father, Son, and Holy Ghost, as our God and portion for ever.

What are the ends and uses of baptism?

They are “ to signify and
“ seal our ingrafting into
“ Christ, and partaking of
“ the benefits of the cove-
“ nant of grace.” Shorter
Cat. Q. 94.

What is it to signify and seal our ingrafting into Christ?

It is to seal our union with him, and the imputation of his righteousness to us, Gal. iii. 27.

What are the benefits of the covenant of grace, the partaking whereof is signified and sealed in baptism?

Remission of sin by the blood of Christ, regeneration by his Spirit, adoption, and resurrection unto eternal life. Larg. Cat. Q. 165.

Is it according to scripture to call baptising by the name of Christening?

By no means; because
it

it goes on the dangerous principle that baptism makes us christians, and that without it we are infidels, and left to uncovenanted mercy.

What are the extremes about the necessity of baptism?

Socinians and Quakers deny that it is necessary at all; Papists and some others maintain that it is absolutely necessary for salvation.

What is the doctrine of our confession of faith on this head?

That, "although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated and saved without it, or that all that are baptised are undoubtedly regenerated." Conf. of Faith, chap. 28. sect. 5.

How does it appear that grace and salvation are not inseparably annexed to baptism?

Abraham had the righteousness of faith before he was circumcised; and the thief on the cross was saved without his being baptised.

How does it appear that all that are baptised are not regenerated and saved?

Simon Magus was baptised, and yet, after baptism, he remained "in the

"gall of bitterness, and in the bond of iniquity," Acts viii. 13, 23.

Is the efficacy of baptism confined to the time of its administration?

"The efficacy of baptism is not tied to that moment of time wherein it is administered," but may take place afterwards, as God in his sovereignty has fixed it. Conf. of Faith, chap. 28. sect. 6. John iii. 8.

Ought not public preaching of the word to go before baptism?

Yes; so our Lord has expressly ordered, "Go ye, therefore, and teach all nations, baptising them," Matth. xxviii. 19.

Is it lawful to dispense baptism in private?

No; for baptism is not to be administered privately, but in the place of public worship, and in the face of the congregation, where the people may most conveniently see and hear." Direct. for worship, on baptism.

Wherein lies the evil of private baptism?

It intrudes members into the church clandestinely; occasions an irreverent administration of the ordinance; confirms the ignorant in the Popish notion of its

its absolute necessity; robs church members of the opportunity of renewing their vows, and deprives parents and child of the benefit of the prayers of the church.

But what if the child should die before it can be administered in the church?

Parents may rest assured that the want of it cannot harm the child, and may comfort themselves in that they were not chargeable with an unnecessary delay, or of contemning the ordinance, 2 Sam. xii. 18, 23.

To whom is baptism not to be administered?

“Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him.” Short. Cat. Q. 95.

Have the infants of believing parents a right to be baptised?

Yes; “the infants of such as are members of the visible church are to be baptised.”

Have we any scripture example for infant baptism?

The apostles baptised whole households or families at once, as the household of Lydia; the jailer’s family, and the household of Stephanus, Acts xvi. 15. 33. 1 Cor. i. 16.

But there is no mention of baptising infants in these families?

Neither is there mention of their baptising adult persons; only since they baptised the whole, it is natural to suppose that there were children as well as adults; and an instance of a person born of christian parents, being baptised in adult years, cannot be shewn in scripture.

Upon what ground have the infants of such as are members of the visible church a right to baptism?

The grace and goodness of God assuming them into the same covenant with their parents; as in the promise made to Abraham, “I will establish my covenant between me and thee, and thy seed after thee,—to be a God unto thee, and thy seed after thee,” Gen. xvii. 7.

But has not this promise a respect only to the natural offspring of Abraham?

No; for the apostle Peter affirms, that there is a promise of the covenant of grace extending to the Gentiles as well as to the Jews, and is the foundation of church membership: for he says, “Repent, and be baptised, every one of you; for

“ for the promise is to you,
 “ and to your children, and
 “ to all them that are afar
 “ off, even as many as the
 “ Lord our God shall call,”
 Acts ii. 38, 39.

What is the consequence of denying, that the infants of believing parents, have a right to the initiating seal of God's covenant, as well as the infants of the Jews had, under the Old Testament?

That the privileges of the New Testament church, are more abridged and lessened than those of the Old; whereas they are rather increased and enlarged, Isa. liv. 2, 3.

Is there any express precept in the New Testament, for baptising the infants of visible believers?

The privilege of the infant seed of visible church members, having been settled ever since Abraham's time, and never reversed, there was no need of any more than the general precept, “ Go teach and baptise,” Mat. xxviii. 19.

What is there about infant baptism beside the divine institution to recommend it to us?

It discovers the great love of God to us, and it is an excitement to the practice of piety both in children and parents.

Wherein appears the great love of God in infant baptism?

In that as soon as we are born, he has commanded us to be brought from our mother's bosom, and put into his own arms, that he may bestow upon us the tokens of our dignity and future kingdom.

How is infant baptism useful to excite children to the practice of religion?

When they reflect on the covenant of their youth, and the great excellence thereof, it is an inducement to keep it inviolable.

How is infant baptism useful to excite parents to their duty?

It has a tendency to impress their minds with divine things at the time of the consecration of their children to God; and it lays them under the most inviolable necessity to train up their children which they have devoted to him, in the knowledge of the principles and mysteries of the christian religion, and the practice of true piety, by instruction, admonition, and good example.

How is our baptism to be improved by us?

By a serious consideration of the nature of it; mourning over our coming short of our vows; endeavouring

to have our conversation becoming the gospel; and by walking in brotherly love, as being baptised by the same Spirit in the same body.

When should we improve our baptism?

“ All our life long, especially in the time of temptation, and when we are present at the administration of it to others.”
Larg. Cat. Q. 167.

SECT. 2. *Of the Lord's Supper.*

WHAT are some of the scriptural names given to the ordinance of the supper?

It is called “ the breaking of bread, the Lord's table, the cup of blessing, the feast, the New Testament in Christ's blood, the communion, and the Lord's supper.”

Why is it called the breaking of bread? Acts ii. 42.

Because in this ordinance bread is broken in remembrance of the death of Christ, whose body is broken for us, as a sacrifice for sin, and to be the spiritual food of our souls.

Why is it called the Lord's table? 1 Cor. x. 21.

Because the Lord furnished

this table; the flesh and blood of the Lord Jesus is the spiritual provision for it, and it is sacred to his honour.

Why is it called the cup of blessing? 1 Cor. x. 16.

Because it is set apart for a sacred use, by thanksgiving and prayer, and because the worthy receivers offer up joyful praises and blessing to God for a crucified Christ.

Why is it called the feast? 1 Cor. v. 8.

Because of the ample provision that is here set before us, and the joy wherewith it is to be received, and in allusion to the passover, which it comes in the room of.

Why is it called the New Testament in Christ's blood? Luke xxii 20.

Because in it, is exhibited the shedding of Christ's blood, by which he confirmed his testament, and that it is a standing ordinance in the New Testament church.

Why is it called the communion? Cor. x. 16.

Because believers have in this ordinance, communion with Christ in the virtue and benefits of his death, and also communion with one another, for “ we be-
“ ing

“ing many, are one bread,”
1 Cor x. 17.

Why is it called the Lord's supper?

Because it is the chief banquet in Christ's family, as supper was among the ancients; but chiefly because it was instituted at supper time, after celebrating the passover.

What are the elements to be used in the Lord's supper?

Common bread and wine.

What is signified by the bread and wine?

The body and blood of Christ.

What is our faith to terminate upon, when the body and blood of Christ are represented by these elements?

The incarnation, obedience and death of our Redeemer.

What sacramental actions are used in this ordinance?

They are such as respect either the administrator, or the receivers of this ordinance.

What were the sacramental actions on the part of Christ the first administrator?

He blessed the elements and gave thanks; broke the bread, and gave both the bread and wine to his disciples.

What is meant by his blessing of these elements?

The setting apart so much of them, as shall be used, from a common to a holy use, and that this ordinance is a mean of Christ's blessing his people.

Are the bread and wine turned into the real body and blood of Christ, by ministerial consecration?

By no means; for the doctrine of transubstantiation is “repugnant not to scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.” Conf. Faith, chap. 29. sect. 6.

What is represented to us by the breaking of the bread, and pouring out of the wine?

The breaking of Christ's body, and the pouring out his soul unto death.

What is meant by giving the bread and wine to communicants?

That Christ is the Father's gift, and his own gift to mankind sinners, for life and salvation.

What are the sacramental actions, on the part of communicants?

They take both elements, and divide them among themselves.

What

What is imported in their taking the bread and the cup?

It imports that our receiving of Christ, is founded on the gift and grant, that is made of him in the word, John iii. 27.

What is included in their eating the bread, and drinking the wine?

That there is a particular application of Christ to the soul, in the act of worthy communicating

Why do the communicants divide the elements among themselves?

To imitate the practice of Christ and his apostles, and to testify their mutual love and union, as hereby they become "one bread."

When did Christ institute and appoint this sacrament?

The same night in which he was betrayed, 1 Cor. xi. 23.

What is implied in his instituting this sacrament the same night in which he was betrayed?

It implies the greatness of his love to his people, that in the immediate prospect of his great sufferings for them, he did institute this memorial of his dying love.

In what posture, should the Lord's supper be received?

The sacrament being called the Lord's table,

table posture, which is sitting, is most agreeable to the nature of the ordinance, as well as to the practice of our Lord and his disciples, at the first supper, Mat. xxvi. 20, 26.

From whence did the practice of kneeling at the sacrament take its rise?

From the church of Rome, who maintain that the consecrated wafer is changed into the body of Christ, and therefore to be worshipped.

For what end did Christ institute this ordinance?

To shew forth his death till he come again.

Is it only the last scene of his sufferings we are to commemorate here?

We ought to remember with application to ourselves, the whole course of his obedience and sufferings, from his birth to his death.

What is it about the death of Christ, we are to remember?

The truth, the necessity, and the sufficiency of it.

What is it to remember the truth of Christ's death?

It is by a true faith to believe that Christ really did, and suffered all these things for us, that are recorded in Scripture, 1 Cor.

xy. 3, 4.

What

What is it to remember the necessity of his death?

It is to believe that we would certainly have gone down to the pit, if God had not found out this ransom, Job xxxiii. 24.

What is it to remember the sufficiency of it?

That his death is of infinite value, and therefore is a price adequate to the demands of divine justice against us, Acts xx. 28.

In what manner should we shew forth the Lord's death?

With a lively faith, a flaming love, profound reverence, deep sorrow, an holy joy, and resolutions through grace of new obedience.

Unto whom ought we to shew forth Christ's death?

To God, as the ground of our acceptance; to Satan in answer to his temptations; to our consciences to purge and quiet them; and before the world, as what we glory in, and on account of which we are not conformed to it.

How often should the death of Christ be remembered, by celebrating this ordinance?

The scripture has not precisely determined how often; this must be regulated by the circumstances of churches, and as frequent

as is consistent with the solemnity of this holy ordinance.

Where will the death of Christ be remembered perpetually without interruption?

In heaven, though not in a sacramental way, for John the divine says, "I saw no temple there," Rev. xxi. 22.

Is Christ really present in this ordinance?

Yes; he is graciously, though invisibly present here, as in other ordinances where his name is recorded.

What obligation ties on christians to celebrate the Lord's supper?

The express command of Christ, "This do in remembrance of me," 1 Cor. xi. 24.

What is there about this command that makes it peculiarly binding?

It is express, it is easy, and it is Christ's dying command.

Whose duty is it to receive the Lord's Supper?

It is the duty of all that profess the name of Jesus; but the immediate duty of believers only.

Are graceless persons guilty if they neglect this ordinance?

Yes; they practically renounce their baptism, account the death of Christ unworthy

unworthy of remembrance, and despise sacramental blessings.

What course should they take, seeing they offend whether they neglect, or receive this ordinance?

Their immediate duty is to comply with the gospel-call, and receive Christ as offered in the gospel, and then come forward.

Whether is this a converting or confirming ordinance?

It is intended for the confirmation and nourishment of true believers, tho' sacramental occasions are often blest for the conversion of sinners.

What preparation is necessary for this ordinance?

Both habitual and actual preparation.

Wherein lies habitual preparation?

In being in a state of grace and salvation.

Wherein lies actual preparation?

In having grace in a lively exercise.

What are the means to be used for actual preparation?

Meditation, prayer, and self-examination.

What should we meditate upon, in making preparation?

On the sinfulness of sin, the sufferings of Christ as to their greatness, and as

being in our stead; also on the love of God manifested in this ordinance.

For what things should we pray in our preparation?

For the presence of God to be with the administrator, for fellow communicants and ourselves, and that we may be enabled to communicate worthily.

Is self-examination only to be performed the first time a person communicates?

It is the duty of every person to examine himself, every time he communicates.

What is the best way of examining ourselves?

To retire from the world, and in the sight of God, to compare our state with the marks of grace laid down in the word, and put the work into God's hand that he may examine and try us, Psal. xxvi. 2.

What are these things we should examine ourselves about?

Of our interest in Christ, our sins, our wants, our knowledge, our faith, our repentance, our love, and new obedience. Short. Cat.

Q 97.

Why should we examine ourselves of our interest in Christ?

Because without union to his person, there can be no communion

communion with him in this ordinance.

Why are we to examine ourselves about our sins?

That we may be humbled for them, and by faith apply to Christ's blood for washing.

How may we know whether our sins, are consistent with a state of grace?

When they are not committed wilfully and obstinately, when they sit heavy on our conscience, and we are enabled to strive against them.

What are some of the wants which believers ordinarily find in themselves, on self-examination?

They often want a full assurance of their interest in Christ; enlargement of heart in religious duties; a greater degree of stability in trying times; a more flaming zeal for the honour of God, and more conformity to him in heart and life.

How may we know if we have a competent measure of knowledge?

If we have distinct views of God and his perfections; of man's creation, fall, and inability to help himself; of Christ in his person, offices and righteousness; of the covenant of grace in its

freedom, fulness and stability, and of the seals thereof.

What are the properties of saving knowledge?

It is experimental, self-humbling, growing and practical.

Why is faith necessary to the worthy receiving of the Lord's supper?

It is necessary to feed on Christ.

How may we know by self-examination that our faith is of the right kind?

True faith will have a keen appetite for spiritual provision (1); will purify the heart (2); will account all things but loss for Christ (3); and will make us careful to maintain good works (4).

(1) Isa. xxv. 6. (2) Acts xv. 9. (3) Phil. iii. 8. (4) Tit. iii. 8.

What need is there for repentance in this sacrament?

Without it there can be no mourning for sin, which stands connected with looking on him whom we have pierced, Zech xii. 10.

How may we know if our repentance be unto life?

If so, we will grieve for sin as offensive to God (1); we will turn from it in heart and life (2), and be particularly affected with

the

the sin of unbelief (3).
(1) Psal. li. 4. (2) Hos.
xiv. 9. (3) JOHN xvi. 9.

*Why is the obedience of wor-
thy communicants, called new
obedience ?*

Because it flows from a
new principle (1), is per-
formed in a new man-
ner, even in the strength
of grace (2), and is di-
rected to a new end, viz.
the glory of God (3).

(1) Gal. v. 6. (2) 2
Tim. ii. 1. (3) 1 Cor. x. 31.

*What is the danger of not
making preparation before com-
municating ?*

Eating and drinking un-
worthily, and thus to eat
and drink judgment to our-
selves, 1 Cor. xi. 29.

*In what sense, do unworthy
receivers, eat and drink judg-
ment to themselves ?*

They render themselves
obnoxious to temporal
judgments in this world,
and to eternal judgment, if
mercy prevent not, in the
life to come, 1 Cor. xi. 30,
32.

*May one who doubteth of
his interest in Christ, or of his
due preparation, come to the
Lord's table ?*

“ If he be duly affected
“ with the apprehension of
“ the want of an interest in
“ Christ, and unfeignedly
“ desires to be found in

“ him, and to depart from
“ iniquity ; in that case,
“ he is to bewail his un-
“ belief, and labour to
“ have his doubts resolv-
“ ed ; and in so doing, he
“ may, and ought to come
“ to the Lord's supper,
“ that he may be further
“ strengthened.” Larg.

Cat. Q. 172.

*What is required of them
that receive the Lord's supper,
in the time of the administra-
tion of it ?*

“ It is required of them,
“ that they heedfully dis-
“ cern the Lord's body,
“ and affectionately medi-
“ tate on his death and
“ sufferings, and thereby
“ stir up themselves to a
“ vigorous exercise of
“ their graces, in for-
“ rowing for sin, hun-
“ gering and thirsting af-
“ ter Christ, feeding on
“ him by faith ;—and in
“ renewing their covenant
“ with God, and love to
“ all the saints.” Larg.

Cat. Q. 174.

*What is the duty of commu-
nicants after partaking of the
Lord's supper ?*

“ Seriously to consider
“ how they have behaved
“ themselves therein, and
“ with what success ; if
“ they find quickning and
“ comfort, to bless God

“ for it, beg the continu-
 “ ance of it, watch against
 “ relapses, fulfil their
 “ vows, and encourage
 “ themselves to a frequent
 “ attendance on that or-
 “ dinance,” Larg. Cat.

Q. 175.

*What is the duty of commu-
 nicants who find no present
 benefit by partaking of the
 Lord's supper ?*

“ More exactly to re-
 “ view their preparation
 “ to, and carriage at the
 “ sacrament ; in both of
 “ which, if they can ap-
 “ prove themselves to God
 “ and their own conscien-
 “ ces, they are to wait for
 “ the fruit of it in due
 “ time.” Larg. Cat. Q. 175.

*What is their duty if they
 have failed in their prepara-
 tion and carriage at the sacra-
 ment ?*

“ They are to be hum-
 “ bled, and attend upon it
 “ afterward, with more
 “ care and diligence.”
 Larg. Cat. Q. 175.

*Wherein do the sacraments
 of baptism and the Lord's sup-
 per agree ?*

“ In that the author of
 “ both is God, the spirit-
 “ ual part of both is Christ
 “ and his benefits ; both
 “ are seals of the same cov-
 “ enant ;—and to be con-
 “ tinued in the church of

“ Christ, until his second
 “ coming.” Larg. Cat. Q.
 176.

*Wherein do the sacraments
 of baptism and the Lord's sup-
 per differ ?*

“ In that baptism is to be
 “ administered but once,
 “ with water, to be a sign
 “ and seal of our regene-
 “ ration and ingrafting in-
 “ to Christ, and that even
 “ to infants ; whereas the
 “ Lord's supper is to be
 “ administered often, in the
 “ elements of bread and
 “ wine, to represent and
 “ exhibit Christ, as spirit-
 “ ual nourishment to the
 “ soul, and to confirm our
 “ continuance and growth
 “ in him, and that only
 “ to such as are of years
 “ and ability to examine
 “ themselves.” Larg. Cat.
 Q. 177.

C H A P. XVIII.

Of Prayer.

AR E we to pray to God
 only ?

“ God only being to be
 “ believed in, and wor-
 “ shipped with religious
 “ worship, prayer, which
 “ is a special part thereof,
 “ is to be made by all, to
 “ him alone, and none o-
 “ ther.” Larg. Cat. Q. 179.

Why

Why is prayer to be made by all to God alone, and to none other ?

Because " God only is able to search the hearts, hear the requests, pardon the sins, and fulfil the desires of all." *Larg. Cat. Q. 179.*

What are the parts of prayer ?

Petition, confession, and thanksgiving.

In which of these, doth prayer most properly consist ?

In petition or supplication.

For what things may we lawfully pray ?

For things agreeable to the revealed will of God, *Deut. xxix. 29.*

How can we know if what we ask, be agreeable to God's revealed will ?

If we ask what he has graciously promised, we may be sure it is agreeable to his revealed will.

May we ask temporal mercies from God in prayer ?

Yes ; because they are promised as far as we have any real need of them, *Psal. xxxiv. 10. Isa. xxxiii. 16.*

Whether ought temporal mercies, or spiritual blessings, to have the preference in our prayers ?

Spiritual blessings should have the preference, as our Lord directs us to, " seek

" first the kingdom of God
" and his righteousness,
" and all these things shall
" be added unto us," *Mat. vi. 33.*

In whose name, must we put up our prayers to God ?

In the name of Christ.

What is it to pray in the name of Christ ?

It is " in obedience to his command, and in confidence of his promise, to ask mercies for his sake." *Larg. Cat. Q. 180.*

Is the mentioning of Christ's name praying therein ?

No ; unless there be a drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation." *Larg. Cat. Q. 180.*

Why ought we to pray only in the name of Christ ?

Because " the sinfulness of man, and his distance from God, by reason thereof, is so great, that we can have no access into his presence without a Mediator." *Larg. Cat. Q. 181.*

Can we without supernatural assistance, pray in a right manner ?

No ; we cannot pray aright without the " spirit of grace,

"grace and supplication,"
is poured out upon us (1) to
help our infirmities, "for
"we know not what to
"pray for as we ought" (2).

(1) Zech. xii. 10. (2)
Rom. viii. 26.

*How doth the spirit help us
to pray?*

"By enabling us to un-
"derstand both for whom,
"and what; and how
"prayer is to be made."

Larg. Cat. Q. 182.

For whom are we to pray?

"For the whole church
"of Christ upon earth;
"for magistrates and min-
"isters; for ourselves, our
"brethren; yea our ene-
"mies; and for all sorts
"of men living, or that
"shall live hereafter."

Larg. Cat. Q. 183.

*For whom are we forbidden
to pray?*

We are not to pray "for
"the dead, nor for those
"that are known to have
"sinned the sin unto
"death." 2 Sam. xii. 23.
1 John. v. 6. Larg. Cat.
Q. 183.

*Why are we not to pray for
those who have sinned the sin
unto death?*

Because the sin against
the Holy Ghost is unpar-
donable, as it is a wilful,
blasphemous opposition to
the testimony of the Spirit

of God concerning Christ,
as the only way of salva-
tion, Mat. xii. 31, 32. Luke
xii. 10:

*For what things may we
warrantably pray?*

"For all things tend-
"ing to the glory of God,
"the welfare of the
"church, our own, or o-
"thers good; but not for
"any thing that is unlaw-
"ful." Larg. Cat. Q. 184.

How ought we to pray?

We are to pray with un-
derstanding, faith, sincer-
ity, fervency, love and
perseverance. Larg. Cat.
Q. 185.

*What are the several kinds
of prayer?*

Secret and social,

*How is secret prayer dis-
tinguished?*

Into closet and ejacula-
tory prayer.

What is closet prayer?

A person's free inter-
course with God, when re-
tired from all company, in-
to a place of secrecy, Mat.
vi. 6.

*Is not closet prayer, the in-
dispensable duty of all christi-
ans?*

Surely, because every
christian has his own par-
ticular wants to be suppli-
ed, sins to confess, doubts to
be resolved, and difficulties
to be strengthened under.

What

What is ejaculatory prayer ?

It is a secret and sudden lifting up the soul's desires to God without words, upon any emergency that may occur in providence, Neh. ii. 4. 1 Sam. i. 13.

How is social prayer distinguished ?

Into private and public.

What is private prayer ?

It is when a number of christians join in this duty privately, and one is the mouth of the whole to God ; as in family worship and fellowship meetings.

What is family worship ?

It is a family joining together in singing God's praises, reading his word, and calling on his name by prayer, Deut. vi. 7. Psal. xxx. Jer. x. 25.

How often should family worship be performed ?

Morning and evening, Psal. xcii. 2.

What do you mean by fellowship meetings ?

They are meetings of christians for prayer and spiritual conference upon soul-edifying subjects, Mal. iii. 16.

What is public social prayer ?

It is the solemn worshipping of God in the church in her public assemblies, wherein the minister is the mouth of the people to

God, Acts xx. 36. chap. xxi. 5.

What is the second part of prayer ?

Confession of our sins.

What doth the confession of sins imply ?

It implies a sense of guilt and deserved punishment.

In what manner should we confess our sins to God ?

With grief and hatred of them, and holy resolutions in the strength of divine grace, to forsake them.

What is the third part of prayer ?

Thanksgiving for all God's mercies.

What mercies ought we to give thanks for, in our prayers ?

For temporal and spiritual, common and special mercies, Psal. cxlv. 9.

What is the best evidence of thankfulness to God for his mercies ?

When we are truly thankful for Christ, " God's unspeakable gift," 2 Cor. ix 5.

How may we know that our prayers are heard by, and accepted of God ?

When we are enabled to pray in faith, with enlargement of heart, and importunity, accompanied with submission to God's will, 2 Chron. xx. 12, 17.

How may we know that our mercies come to us in the course of

of common providence, or in answer to our prayers ?

From the manner, if granted unexpectedly (1), and accompanied with other mercies (2); and from the time, if granted when we needed them most, and were most importunate about them (3).

(1) Isa. lxxv. 24. (2) 1 Kings iii. 12, 13. (3) Acts xii. 6, 7, 12.

Why does the Lord often delay mercies, which he intends afterwards to confer ?

To stir us up to more fervency in our prayers, and make us more thankful when the mercies are bestowed, 2 Cor. xii. 8, 9.

C H A P. XIX.

Of Death.

WILL all men die ?

Yes; for it is appointed for all men once to die, Heb. ix. 27.

What is the difference as to the manner of death coming to the righteous and to the wicked ?

Death to the righteous, comes as the crowning blessing of the new covenant; to the wicked, death comes in virtue of the threatening of the covenant of works.

How is death the crowning blessing of the new covenant to the righteous ?

It frees them of all the miseries of this life, perfects their sanctification, and by it, they enter into the joy of their Lord.

What is the difference of the grave, to the righteous and the wicked ?

The grave is a place of rest to the righteous; but it is a prison-house to the wicked, where they are confined till the judgment of the great day.

C H A P. XX.

Of the Resurrection.

WILL there be a general resurrection of the bodies of all mankind ?

Yes; there shall be a resurrection of the dead, both of the just, and unjust, Acts xxiv. 15.

How doth it appear that God can raise the dead ?

From his creating all things at first, we may reasonably infer he can raise up the bodies of men out of their former dust.

Will the self-same body that dies, be raised again ?

The very notion of a resurrection, implies this in it, for nothing can be said

to rise again, but that which falls, and if it was another body that was raised up, it would be a creation, not a resurrection.

Is there not great propriety and justice, in the resurrection of the self-same body ?

Yes ; it is highly just, that the bodies of the saints in which they glorified God, should be raised to immortal honour, and the bodies of the wicked, in which they dishonoured God, should be raised to everlasting shame and reproach, Dan. vii. 2.

What will be the difference between the resurrection of the godly, and the resurrection of the wicked ?

The Lord's people are raised by virtue of the Spirit of Christ, and shall rise with unspeakable joy ; but the wicked shall be raised by the power of Christ as a judge, and shall rise with unspeakable horror and consternation, Rom. viii. 11. 2. Theff. i. 9.

C H A P. XXI.

Of the last Judgment.

WHAT will immediately follow, on the resurrection of the dead ?

The day of judgment.

What kind of day, will the day of judgment be ?

It will be a day of wrath and vengeance to the wicked, but a day of complete redemption to the godly, 2 Theff. i. 8, 9. Luke xxi. 28.

Who will be the judge ?

The Lord Jesus Christ is appointed judge, Acts xvii. 31.

When will Christ come to judge the world ?

At the last day.

Why is it called the last day ?

Because, after it, time shall be no more ; there will be no more a succession of days and nights, but one endless day of joy to the righteous, and one eternal night of woe, to the wicked.

In what manner will he come to judgment ?

In a glorious manner, with all his holy angels.

What is meant by the sign of the Son of man, that will usher in Christ's second coming ?
Mat. xxiv. 30.

That infinite brightness and splendor in which he will appear : " For as the lightning cometh out of the east, and shineth even to the west ; so shall also the coming of the Son of man be," Mat. xxiv. 27.

Where

Where will the judge be placed?

On a glorious throne, high and lifted up.

Is not Christ well qualified for being judge?

Yes; for being possessed of human nature, he will be a visible judge; being God, he is omniscient, and is acquainted with all the actions of men; and being omnipotent, he is able to put the sentence he passes in execution.

Is there not a striking propriety in the appointment of Christ, to be the judge?

Yes; because he who was unjustly condemned by men, will be the judge, and hereby the ignominy of the cross, will for ever be rolled away.

Who are the persons that shall be judged?

All the race of mankind must appear before the judgment seat of Christ, men of all ranks in church and state, Jews and Gentiles, yea all the apostate angels.

What is the summons he will give to the parties to appear?

The voice of the archangel, and trump of God, 1 Thess. iv. 6.

Will there be any possibility of shunning an appearance before the judge?

No; for "all must stand before the judgment-seat of Christ," 2 Cor. v. 10.

By whom shall all mankind be gathered to the judgment-seat?

The angels shall gather together all the elect (1), and likewise the reprobate (2).

(1) Mark xii. 27. (2) Mat. xiii. 41.

Will the elect and the reprobate, stand together in one assembly?

No; "they shall be separated one from another, as a shepherd divideth his sheep from the goats," Mat. xxv. 32.

Where will he place the two distinct assemblies?

The righteous, who are called sheep, being caught up together in the clouds to meet the Lord in the air (1), shall be set on his right hand; and the wicked, being the goats, shall be left on the earth (2), upon the judge's left hand (3).

(1) 1 Thess. iv. 17 (2) Mat. xxiv. 40. (3) Mat. xxv. 33.

What kind of a separation will this be?

A complete and final separation, never more to meet together, Mat. xxv. 46.

What will mankind be judged concerning ?

Their thoughts (1), words (2), and works (3).

(1) 1 Cor. iv. 5. (2) Mat. xii. 36. (3) Eccles. xii. 14.

Is it probable that mankind will be judged concerning their religious principles ?

Yes ; because if for every idle word we must give an account in judgment, much more for every erroneous principle we hold ; all religious disputes will then be settled, and it will be made appear whether the Pagan or Christian, whether the Popish or Protestant religions are best ; and of all the jarring parties among Protestants, it will then appear who did, or did not, hold the truths of Christ.

How will the parties be tried ?

By the books that shall be opened, Rev. xx. 12.

What are the books that shall be opened, according to which, men shall be judged ?

The book of God's remembrance (1), the book of conscience (2), the book of the law (3), and the book of life (4).

(1) Mal. iii. 16. (2) Rom. ii. 15. (3) Gal. iii. 10. (4) Rev. xx. 12.

What is the book of God's remembrance ?

It is God's omniscience, whereby he knows the state, words and actions of all mankind exactly, John xxi. 17.

What is the use this book will be put to, in the trial ?

It will be a libel against the wicked, and a memorial of all the good done by the saints, Mat. xxv. 35. 45.

What kind of a book, is the book of conscience ?

It is the counterpart of the book of God's remembrance, so far as relates to the persons judged, Rom. ii. 15.

What is the book of the law ?

It is the great standard of right and wrong ; likewise the sentence that shall be passed on them who are under it, Rom. vii. 9. Gal. iii. 10.

By what law will the heathens be tried ?

By the law (or light) of nature, which declares that " they which commit such things (as they shall be convicted of), are worthy of death," Rom. i. 32.

By what law, will Jews and Christians be judged ?

By the written law, for " as many as have sinned in the law, shall be judged by the law," Rom. ii. 12.

Whether will Christians or heathens be most inexcusable?

Christians who despised the offers of salvation will be the most inexcusable, Mat. xi. 22, 24.

What is the other book that shall be opened?

The book of life, Rev. xx. 12.

What is recorded in this book?

The names of the elect that are written in heaven, Rev. iii. 5. Luke x. 20

Why is it called the book of life?

Because it contains God's gracious and unchangeable purpose to bring all the elect to eternal life.

In whose hands is the book of life lodged?

In the hands of Jesus Christ the Mediator, who "has all his saints in his hand," Deut. xxxiii. 3.

Will not the names of the elect then be publicly read out?

Yes Christ "will confess their names before his Father, and before his holy angels," Rev. iii. 5.

Will there be any mention made of the sins of the righteous?

No; "in that time the iniquity of Israel shall be sought for and there shall be none, and the sins of Judah, and they shall

"not be found," Jer. l. 20. Rom. viii. 33, 34.

What is the blessed sentence which the judge will pronounce upon the saints?

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Mat. xxv. 34.

What will follow on the saint's receiving their sentence of absolution?

They shall judge the world, 1 Cor. vi. 2.

In what manner shall they judge the world?

As assessors to Christ the judge, consenting to his judgment, and saying Amen to the doom pronounced against the ungodly, Psal. cxlix. 8, 9. Rev. xix. 1, 2.

What will be the sentence of damnation that shall be passed on the ungodly?

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Mat. xxv. 41.

Will not the pronouncing this sentence from the mouth of this judge aggravate their condemnation?

Yes; because they are damned by him that came to save sinners, and must suffer "the wrath of the Lamb," Rev. vi. 16, 17.

What

What will follow upon the pronouncing the sentence of condemnation?

The immediate execution of it.

Will the devils be also judged?

Yes; they are "reserved unto the judgment of the great day," Jud. v. 6.

But are they not condemned already?

Yes; but their final sentence is reserved for the day of judgment, when their torments will be increased, and an eternal restraint laid upon them.

C H A P. XXII.

Of eternal Glorification.

WHAT are the benefits conferred upon the souls of believers at their separation from their bodies?

They are made perfect in holiness, and immediately pass into glory, Heb. xii. 23. Phil. i. 23.

Is not this perfection in holiness, absolutely necessary?

Yes; because nothing that defleth, can enter within the gates of the heavenly Jerusalem, Rev. xxi. 27.

What follows upon this perfection in holiness?

Their souls immediately pass into glory.

What benefits do believers receive from Christ at death, with respect to their bodies?

Their bodies being still united to Christ, do rest in their graves till the resurrection; Isa. lvii. 2. Job xix. 26.

What benefits will believers receive after the day of judgment?

They shall be made perfectly blessed, in the full enjoyment of God to all eternity, 1 Theff. iv. 17.

Wherein lies the happiness of saints in heaven?

In deliverance from all evil, and in the enjoyment of all good.

What is the evil they shall be delivered from?

From the evil of sin, with temptations thereunto, and from all the evils of the present state, such as reproach in their name, diseases in their body, or sorrow in their soul.

Wherein lies the nature of the positive part of their happiness?

In their being with God in Christ, in seeing him in the light of glory, which will be accompanied with the most delightful love of him; to this is conjoined the most perfect conformity

of the soul to God in holiness and glory, from all which, will arise an unspeakable joy.

What will give the greatest satisfaction to the bodily eyes of the saints in heaven?

To behold the glorified body of God-man, which hung upon the cross for their sins, now shining as the sun in his meridian splendor.

What will the saints see about Christ in heaven with the eye of their mind?

They will see the glory of God in the man Christ Jesus, more clearly than they ever saw this by faith; and with rapturous delight they will contemplate on him, as the bond of their union to God, the medium of divine communications to them, and the meritorious cause of their having a place in the heavenly mansions.

Will glorified saints have a beatific vision of the Father, Son, and Holy Spirit in heaven?

Though the mystery of the adorable Trinity, will ever transcend the capacity of angels and men, yet they will see God with the eye of their mind, and be filled with the most perfect, clear and distinct knowledge of

him and divine things which they in their glorified state will ever be capable of; and as far as is necessary to make their happiness perfect.

Will they be perfectly happy in soul and body in heaven?

Their bodies will be fashioned like unto Christ's glorious body, their souls will be in a state of glorious perfection, all their faculties and capacities will be enlarged as much as their finite natures can admit of; and they will "come unto the measure of the fulness of Christ (1), and shine forth as the sun in the kingdom of their Father." (2)

(1) Eph. iv. 13. (2) Mat. xiii. 43.

Does not the blessedness of the saints in glory, exceed our conceptions in the present state?

Yes; for "eye hath not seen nor ear heard, neither hath it entered into the heart of man, to conceive the things which God hath prepared for them that love him," I Cor. ii. 9.

Is it lawful curiously to enquire into the nature of the heavenly state, farther than what is revealed?

No; for we are informed by divine revelation, that

"we

“ we are the sons of God,
 “ and it doth not yet ap-
 “ pear what we shall be,”
 1 John iii. 2.

*Do not the Lord's people
 sometimes have strong desires
 to be in heaven ?*

Yes ; they sometimes
 “ desire to depart and be
 “ with Christ, which is far
 “ better,” Phil. i. 23.

*May they not desire this sin-
 fully ?*

Yes ; when their desires
 are the effect of impatience
 under trials, and discon-
 tentment with their lot, 1
 Kings xix. 4.

*When may it be said that
 saints desire to be in heaven
 from right motives ?*

When their desires spring
 from an oppressive sense of
 indwelling sin, that they
 may be brought into a state
 of perfect holiness, and be
 for ever with the Lord, 1
 Thess iv. 17.

*May not persons in an un-
 regenerate state, desire to be in
 heaven ?*

They may, without true
 holiness, desire “ to die the
 “ death of the righteous,”
 (1) and to be in a state of
 happiness after death, but
 “ without holiness, no man
 “ shall see the Lord,” (2)
 and heaven without holi-
 ness, is only the fool's para-
 dise.

(1) Numb. xxiii. 10. (2)
 Heb. xii. 14.

*What will be the eternal em-
 ployment of the redeemed from
 among men ?*

To sing praises to God
 and the Lamb.

*What improvement ought we
 to make of the doctrine of the
 eternal glorification of saints ?*

To be diligent that we
 may be found in Christ
 without spot; and to be so-
 ber and watch unto prayer,
 because the end of all things
 is at hand, 2 Pet. iii. 14,
 1 Pet. iv. 7.

C H A P. XXIII.

Of Hell.

*WHAT becomes of the
 souls of the wicked at
 their death ?*

They are driven away
 in their wickedness, into
 everlasting punishment,
 Prov. xiii. 32.

*What will become of the
 wicked, after the resurrection
 and the last judgment ?*

They will be eternally
 shut up in the prison of
 hell.

*Wherein will the nature of
 their misery consist ?*

In the punishment of loss,
 and the punishment of sense.

*What is the loss they will
 eternally sustain ?*

The loss of access to God the chief good, and the offers of salvation through Jesus Christ, as well as all created comforts.

What is that punishment of sense they shall suffer?

They shall suffer intensely the wrath of God, as an angry judge, and the gnawings of the worm, that shall never die.

What is the nature of their torments?

They will be universal—every part of the creature will be tormented in the flames of hell;—they will be manifold, extending to soul and body;—they will be uninterrupted, “having no rest, day nor night;”—they will be unpitied, and, to crown all, will be without any end.

How will their torments be universal?

Their bodies in which they dishonoured God, will suffer exquisite pain; their minds will suffer a tormenting sense of God's wrath; their wills will be eternally crossed; their affections will be filled with hatred at God, at themselves and one another; their memories tormented with the remembrance of former mercies and privileges, and their conscien-

ces will for ever accuse them for the misimprovement of these, and for all their other sins.

How does it appear that their sufferings will have no intermission?

Though there will then be no succession of time by days and nights as now; yet in accommodation to our present ideas, the scriptures declares, that “they shall be tormented day and night, for ever and ever,” Rev. xx. 10.

How does it appear that their sufferings will be unpitied?

The redeemed will fully acquiesce in the displays of God's righteous displeasure, and will eternally sing, “O Lord God, true and righteous are thy judgments;” (1) therefore they can exercise no pity to them who are justly suffering his wrath; and the wicked themselves, will be filled with such hellish rage, that they will exercise no pity towards themselves, or one another.

(1) Rev. xvi. 7.

Will they have any hope of obtaining a place in heaven at last?

No; there is a gulf fixed in the eternal purposes of God, between the righteous and the wicked, whereby

by they will be for ever separated; and this the wicked can never pass; but "the smoke of their torment will ascend up for ever and ever," Luke xvi. 26. Rev. xiv. 11.

How do you prove that the torments of the damned, will never have an end?

From express scripture declarations, and from the analogy of faith.

How do you prove the eternity of hell-torments from express scripture declarations?

Our Lord Jesus Christ says, "these shall go away into everlasting punishment, but the righteous, into life eternal;" (1) here the duration of the punishment of the wicked, and happiness of the righteous, are asserted in the same terms, also he declares "their worm dieth not, and their fire is not quenched;" (2) and Paul saith "they shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power," (3)

(1) Mat. xxv. 46. (2) Mark ix. 46. (3) 2 Theff. i. 9.

How do you prove the eternity of hell-torments from the analogy of faith?

The duration of punishment of the wicked, must be equal to the duration of their existence; their sufferings being of finite value must be infinite in duration; and their sinful dispositions not being mortified by sufferings, every new act of sin, must increase, rather than diminish their debt to divine justice.

Is it reasonable to punish finite creatures, with sufferings which are infinite in duration?

Yes; because the party offended, is infinitely glorious and excellent; and his dependent creatures, who in this world rebelled against him as long as they could, do thereby "treasure up to themselves wrath, against the day of wrath and revelation of the righteous judgment of God, who will render to every man, according to his deeds," Rom. ii. 5. 6.

Who was the first that called the punishment of sin in question?

The devil, when he tempted our first Parents to eat the forbidden fruit, said "ye shall not surely die," Gen. iii. 4.

Wherein lies the danger of denying the eternity of hell-torments?

By

By denying a state of eternal retribution, one of the strongest bonds of civil society is loosed; a wide door is opened for all licentiousness, and the means of grace and salvation are rendered useless.

What are some of the blasphemous absurdities, of denying the eternity of hell-torments?

That God's sending his Son into the world to take away sin, by the sacrifice of himself, was unnecessary; and that there would be many in heaven at last, who would ascribe their salvation to their own, and not the sufferings of Christ; consequently, would not join the song of the redeemed, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever, Amen," Rev. i. 5, 6.

How is the doctrine of hell-torments, consistent with the mercy and love of God?

The mercy and love of God, will eternally be manifested in the happiness of the redeemed, while the contemplation of the justice of God in the eternal punishment of the wicked, will excite their admiration, of the distinguishing

goodness of God to them who "were by nature the children of wrath, even as others," Eph. ii. 3.

What are the characters of some of those that shall be sent into hell?

"The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and fencers, and idolaters, and all liars shall have their part in the lake that burneth with fire and brimstone; which is the second death," Rev. xxi. 8.

Who will undergo the severest degree of punishment in hell?

The wilful despisers of Christ and his gospel, cannot "escape who despise so great salvation," and it will be more tolerable for the land of Sodom, than for them," Heb. ii. 3. Mat. xi. 24.

What society will the wicked have in hell to eternity?

The society of fallen angels; for hell-fire "is prepared for the devil and his angels," Mat. xxv. 41.

How ought we to improve the doctrine of the eternity of hell-torments?

To fly from the wrath to come, by a laying hold upon Christ the "ladder set

“ on the earth (not on
 “ hell) and the top of it
 “ reacheth to heaven.” (1)
 For “ now is the accepted
 “ time, and now is the
 “ day of salvation,” (2)
 there is not another day
 of salvation after death.

(1) Gen. xxviii. 12. (2)
 2 Cor. vi. 2.

Now to the FATHER who
 from all eternity, hath cho-
 sen us in Christ to eternal
 life; to the only begotten
 SON of GOD, who hath re-
 deemed us to GOD by his
 blood; and to the HOLY
 SPIRIT, who sanctifies and
 comforts us, the only liv-
 ing and true GOD; be as-
 cribed glory, honour and
 praise in all the churches,
 now and for ever more.
 AMEN.

ADVERTISEMENT.

☞ Those who desire to
 read a refutation of both
Chancean and *Murrayean* u-
 niversalists, are referred to
 the writings of *Mather*,
Gordon, *Hopkins*, *Thatcher*,
Johnson and *Edwards*,—
 American divines;—to a
 short, but excellent pam-
 phlet by *Mr. Daniel Taylor*
 in England; and to a late
 European publication by
 the learned and evangelical
Frederick Adolphus Lampe,
 viz. his *Theological Dis-*
sertation on the endless
duration of punishment,
 translated from the Latin
 by the *Rev. Joseph Robertsen*,
 and recommended by *Dr.*
Erskine of Edinburgh, in
 the first Volume of his
Sketches and Hints of
Church History, page 300.

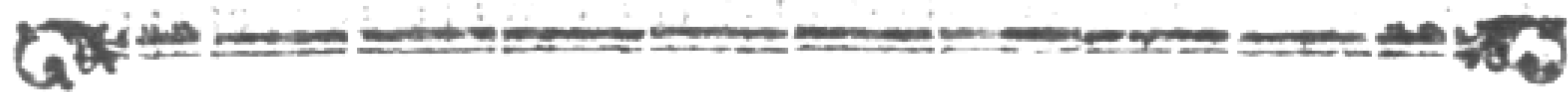
END OF THE CATECHISM.



AN
EXPLICATION
OF
SUNDRY TERMS
BELONGING TO
RELIGION,
ALPHABETICALLY ARRANGED :

IN WHICH ARE SPECIFIED THE DISTINGUISHING TENETS OF
THE VARIOUS DENOMINATIONS OF CHRISTIANS, AND
RELIGIOUS SECTS THAT NOW APPEAR.





AN
EXPLICATION, &c.

A

ABBA—Is an Hebrew, or rather a Syriac word, and signifies my Father. In using this word in prayer we are taught to pray to God, in the faith of his being our reconciled God in Christ; which is the foundation of our holy boldness at the throne of grace. Some have noticed that it reads the same, whether read backward or forward; which may point out, that God is the same God and Father to his people, though the dispensations of his providence may be very adverse; also the use of this Hebrew word may teach us, that Jews and Gentiles have one common father. It is only by the Spirit of adoption that we can cry *Abba Father**.

ADAMITES.—Were a strange sect which arose in the second century; and after dying away, were revived in Flanders in the fifteenth century. They maintained that by our redemption through Christ, man becomes as pure as Adam was, in innocence; in consequence of this, they went unclothed in their public assemblies. In like manner, the followers of John of *Leyden* the Anabaptist king, of *Munster*, while unclothed, ran in the streets of Amsterdam, men and women, howling and bawling, “Woe! woe! the wrath of God, the wrath of God,

I

“WOE

* Rom. viii.

“ woe to Babylon.” When brought before a magistrate in that shameful condition, garments for both sexes were speedily procured and they were entreated to put them on, but they absolutely refused to do it, and did, in a most triumphant manner that “ they were the “ naked truth.”

ALLELUIA, or HALLELUJAH †—Signifies “ praise ye “ the Lord.” In using it, the true worshippers of God excite one another to the heavenly exercise of praise. It is promised, that “ from the rising of the sun, even “ to the going down of the same, God’s name shall be “ great among the Gentiles.” But when Christ’s reign of grace shall be more universal than what has hitherto been, and the Lord God omnipotent shall reign in the hearts of men over the earth, this will be a hymn of praise which shall be sung, *Alleluia*. The word is Hebrew, which leads some expositors to think, that as Antichristian Rome has, by her idolatry, been a cause of the Jews’ being so prejudiced at Christianity; so when her destruction comes (some think Rome shall be burnt,) they will be brought into the Christian church, and the Gentiles will then call to them *Hallelujah*. God’s praises will then resound through the whole earth. “ And “ I heard as it were the voice of a great multitude, as “ the voice of many waters, and as the voice of mighty “ thunderings, saying, *Alleluia*; for the Lord God om- “ nipotent reigneth.”

ALLEGORY—Is a manner of speech in which is conveyed a sentiment, different from the literal meaning of the words. The scripture abounds with allegories. The Song of Solomon is altogether an allegory. Abraham’s two wives, Sarah and Hagar with their two sons, were allegories: Hagar was an allegory of the covenant of works; and Ishmael her son, an allegory of those who are attached to it, and of those who depended on the ceremonies of the Mosaic dispensation, for
eternal

eternal life. Sarah was an allegory of the covenant of grace, and Isaac her son was an allegory of those who are the children of the promise, and attached to the gospel dispensation||.

ALPHA and OMEGA—Is a title which, in sundry places of the Revelation, is claimed by our Lord Jesus Christ. As Mediator, he is the beginning and completion of our salvation, the author and finisher of our faith: But in a special manner, as he is the true God, he is from eternity to eternity, the author and finisher of the works of providence, as well as grace, and of the revelation concerning them, which he will accomplish in their due order, from beginning to end, so that he may fitly be represented by the first and last letters of the Greek Alphabet, which are *Alpha* and *Omega*.

AMEN—Signifies true, faithful, certain, and is often rendered verily; and when this is doubled, it approacheth to the solemnity of an oath. All the promises of God, are Amen in Christ, that is firm and certain. It is used in the conclusion of our prayers, and thereby we testify our earnest desire and assurance to be heard. Amen is “so be it,” or “so shall it be.” It is not translated, but is used in all languages. To enable every one to say Amen, or cordially to concur in public prayers and thanksgivings, it is necessary that it be spoken plainly, and in a language understood by all the professed worshippers,—else “he that occupieth the place
“ of the unlearned cannot say Amen,” 1 Cor. xiv. 16.

ANALOGY OF FAITH—Is the consistency of all the parts of divine revelation with one another. This is what the apostle means, when he says. “Let us prophesy according to the proportion of faith‡,” that is, according to the governing scope of the word of faith: and he reckons a disagreement with this, a sufficient reason for the rejection of any doctrine. “If any man
“ teach

|| Gal. iv. 24, 25.

‡ Rom. xii. 6.

“ teach otherwise, and consent not to wholesome words,
 “ even the words of our Lord Jesus Christ, and to the
 “ doctrine which is according to godliness, he know-
 “ eth nothing*.”

All scripture, springs from the pure fountain of *inspiration*, and is consistent with itself in all things. The most important doctrines are delivered plainly, clearly and frequently. With these, the sense of every particular place is to be compared, and no sense assigned to it, or taken from it, opposite to the truths elsewhere clearly and fully confirmed, otherwise it is a corrupting the word, and has been a source of most dangerous errors. Scripture is the best interpreter of scripture.

In the word, there is a representation of the most blessed God, as a Spirit entirely pure, consequently, those places which ascribe to him, bodily parts and passions, must be understood in a figurative sense, condescending to our weak capacities, otherwise we will have false conceptions of God.

The scripture is a doctrine according to godliness, and its scope is to promote holiness. Herein Christ is revealed as coming into the world “ to purify to himself, a peculiar people, zealous of good works.” Therefore all doctrines, which are favourable to licentiousness, must be rejected, as contrary to the scope of the word. Agreeable to this, we must understand the falls and failings of the saints recorded in it, also the doctrine of Christian liberty. In like manner we must understand all these passages which seem to contradict others.

ANATHEMA MARAN-ATHA†—Signifies “ let him be
 “ accursed, the Lord cometh;” and points out that the enemies of Christ shall be rejected by the saints, and separated from their fellowship, because the Lord Christ will come to take vengeance upon his enemies, whether Jews or Gentiles, who know not God, and obey not the gospel.

ANGEL

* 1 Tim. vi. 3, 4.

† 1 Cor. xvi. 22.

ANGEL—The word is Greek, and signifies a messenger. *Angel* is a spiritual, intelligent substance, the first in rank and dignity among created beings. The name does not import the nature of any being, but only the office to which it is appointed; especially by message or intercourse between God and his creatures, in which sense, angels are called *the ministers of God, who do his pleasure, and ministering spirits, sent forth to minister for them who shall be heirs of salvation.*

That there are such beings, as we call *angels*, that is, certain, permanent subsistencies, invisible and imperceptible to our senses, endued with understanding and power, superior to that of human nature, created by God, and subject to him as the Supreme Being, ministering to his divine providence in the government of the world by his appointment, and more especially attending the affairs of mankind; is a truth so fully attested by scripture, that it cannot be doubted. Pride is supposed to be the sin which turned *angels* into devils.* *Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.*

ANTICHRIST—Signifies an adversary to Christ. Heretics who denied the Trinity and incarnation of Christ, or his divinity, were, in the apostolic age called *antichrist* †. But a particular system of wicked persons, principles and practices, is chiefly so denominated, and in the New Testament described as “the man of sin, and son of perdition, whom the Lord will destroy by the breath of his mouth †.” The period of his reign, is fixed in prophecy, to be twelve hundred and sixty days, which by all sound commentators, is understood of a year for a day. His rise was so gradual, that it is difficult to fix the period when he rose to that state, as to become fully vested with the *antichristian* character: hence it is difficult to fix on the time of his termination. His power has considerably declined, and the saints have

* 1 Tim. iii. 6. † 1 John ii. 13. 22. iv. 3. † 2 Thes. ii. 38.

full ground to hope in his final destruction in the Lord's time and way.

ANTEDILUVIANS—Is a name composed of two Latin words which signify *before the flood*, and is given to all mankind who lived before that period, and includes the whole of the human race from *Adam* to *Noah* and his family. From the great length of their lives, it is supposed their number was considerably greater than those now on the face of the earth.

ANTINOMIANS—Were heretics who appeared in the year 1535. The word is formed from the Greek, and signifies *against the law*. They are so called, because they rejected the law, as of no use under the gospel dispensation. They hold that good works do not further, nor evil works hinder salvation; that a child of God cannot sin; that God never chastises any land for the sins of its inhabitants; that murder, adultery, drunkenness, and the like, are no sins in the children of God; that an hypocrite may have all the graces that were in *Adam* before his fall; and the like strange opinions.

ANTISABBATARIANS.—A modern sect who oppose the observance of the Christian Sabbath. The great principle of the *Antisabbatarians* is, that the Jewish Sabbath was only of ceremonial, not moral obligation; and consequently is abolished by the coming of Christ.

Though this principle is avowed by few denominations, yet there are many who act according to it, while they profess the contrary.

APOCRYPHA—Signifies *hid or concealed*. Books so called, were not wrote by *inspiration*, they have not the sublimity of scripture style, and they contain many things trifling, superstitious, absurd and contradictory to the holy scripture, and also to themselves; all which proves they are only human composures. They were never received by any church bearing the Christian name, till the council of Trent, 1546, did receive them as canonical;

canonical; and even in that council, this met with great opposition.

APOLINARIANS.—A sect which arose in the fourth century, and took their name from *Apolinarius*, minister of the gospel at *Laodicea*, who successfully opposed the *Arian heresy*, but indulging himself too much in philosophical subtilities, ran into an opposite extreme and denied that the Lord Jesus Christ's body was actuated by a rational soul, maintaining that the divine nature supplied its place, and performed the functions of reason. Hence the divine nature was blended with the human, and suffered the pains of crucifixion, and death itself.—There is ground to fear, that too many in the world, still labour under the same mistake, through ignorance of the constitution of the person of *Inmanuel*, who has two distinct natures and one person for ever.

APOSTATE —Is one who having made a profession of Christ, afterwards gives up with it. Apostacy is sometimes general, as when the ten tribes gave up with the worship of the true God, and worshipped the calves of *Dan* and *Bethel*. Sometimes it is particular, as when an individual, or a family, enter into a course of defection from the ways of Christ. Sometimes it is open, as when a religious profession is renounced, sometimes more hid, as when persons do not believe what they profess, or live a wicked life secretly, under a profession of religion. Sometimes it is partial and temporary, to which real saints are subject, as in the case of *David*, *Peter*, and others. Sometimes final, as in the case of those who draw back unto perdition. This originates from an evil heart of unbelief in departing from the living God. It ordinarily puts forth its power in a gradual manner, by neglecting secret prayer, then extends to social worship, and after a while to a neglecting public ordinances, and when this is continued, a total apostacy is at the door.

APOSTLE—Signifies properly a messenger, or person sent by another upon some business ; and hence it is applied by way of eminence to the disciples commissioned by Jesus Christ to preach the gospel, and found the Christian church. The apostles were immediately sent by Christ ; they were immediately taught by him ; they were under the direction of the Holy Ghost, in what they delivered to the people ; they were eye witnesses of our Lord's personal ministry, especially of his resurrection from the dead ; their ministry was not restricted to any particular kingdom or city ; they had the power of working miracles ; they had the gift of prophecy, and were able to discern spirits ; they had a power to inflict visible judgments on the opposers of their ministry ; and had authority to write epistles to the churches, which epistles are part of the rule of faith and manners. These extraordinary powers died with them.

APOSTLES' CREED—Is a summary of the Christian faith, drawn up according to some, by the apostles themselves, but, according to others, it is so called, rather in regard to the doctrines contained therein, which are agreeable to those taught by the apostles. We have no account of the apostles meeting in order to compose this creed ;—the fathers of the first three centuries, never pretended that the apostles' composed it, though they strongly contended that the creed contained the same doctrine with what the apostles taught. If the apostles had made this creed, it would have been the same in all churches, and in all ages, and all authors would have quoted it in the same words. But the case is far otherwise ; the creeds of different churches, not only differed in modes of expression, but even in the number of articles. The *descent into hell, the communion of saints, and the life everlasting*, were, one or other of them, omitted in some of these creeds : The truth is, that it did not exist in its present form, till the fourth century, when the seeds of Popery were sown in the church,

ARIANS.—Their principles, according to *Spanheim*, were, that Christ is only God in respect of the title; that he is less than the Father, who alone is eternal, and without beginning; that he is a creature, having had a beginning of existence, and having no being before the beginning of all things; hence he was made God, and the Son of God, by adoption, and is not so by nature; that the Word was also made subject to change, that the Father created all things by him as an instrument; that he was the most excellent of all creatures; that the divine essence, was in a higher degree in the Father, than in the Son, hence the Son was not co-equal nor con-substantial with the Father; that the Holy Ghost was not God, but the creature of the Son, inferior in dignity to the Father and the Son, and co-worker in the creation. In their doxology, they ascribed *glory to the Father through the Son in the Holy Ghost.*

The Arians are so called, from *Arius*, who was born in the fourth century, at Lybia near Egypt: His doctrines were condemned by the council of Nice in the year 325; he was banished for five years, but being recalled to Constantinople, he presented the emperor *Constantine*, with a Confession of Faith, so artfully drawn up, that it fully satisfied him. Notwithstanding which, *Athanasius*, then bishop of Alexandria, refused to admit him and his followers to communion; this so enraged them, that by their interest at court, they procured that prelate to be deposed and banished. But the church of Alexandria, still refused to admit *Arius* to their communion. The emperor sent for him to Constantinople; whereupon a fresh confession of his faith in terms less offensive, was presented to the emperor, who commanded *Alexander*, the bishop of that church, to receive him the next day into his communion; but that very evening *Arius* died as his friends were conducting him in triumph to the great church of Constantinople; *Arius*, pressed by necessity, stepped aside to ease himself, and expired on the spot, his bowels gushing out.

This sect continued with great lustre, above 200 years; it was the reigning religion of Spain, for near two centuries

centuries ; it was on the throne both in the east and west ; it prevailed in Italy, France, Pannonia and Africa, and was not extirpated, till about the eighth century.

This heresy was again set on foot by *Servetus*, in 1531, who published at Geneva, a treatise against the Trinity, which gave this heresy some footing in that place, and from hence it spread to other places ; now it is chiefly degenerated into Socinianism : and from the publications that favour this heresy in the world, it appears to be rather a growing, than an exploded doctrine.

ARK of the COVENANT.—It was placed in the *holy of holies*. Its form was like a chest, and made of *shittim wood*, which was smooth, beautiful, and almost incorruptible ; it measured four feet six inches in length, and two feet nine inches in height and breadth, and it was covered with plates of gold, and had a golden cornice which supported the lid. This lid was altogether gold, and was called the *mercy seat*. Two cherubims were fixed to each end of the *mercy seat*, and stretched out their wings over it, with their faces looking towards it. Between the cherubims was the *Schechinach* or symbol of the divine presence. Within it, were the two tables of the law, and before it, (as is most probable,) was placed the pot of Manna and Aaron's rod which budded, and the five books of Moses. It was only in Solomon's, not in the second temple ; and was a lively type of our Lord Jesus Christ, who had the law of God in his heart, and has fulfilled it as a covenant for his people. He is the *true bread* which came down from heaven, and is the New Testament *mercy seat*, where God meets with sinners and converses with his people. He is also the centre of union and communion in his church with God, and of his people with one another.

ARK of NOAH—Was a large floating vessel, wherein he and his family, with a breed of all terrestrial animals were preserved from the deluge, which covered the whole

whole earth. It is generally believed that he was 120 years in building it; and must have employed a great number of hands, who afterwards perished in the flood. The form of it was an oblong square, with a flat bottom, and sloped roof, raised a foot and an half in the middle. It is calculated to have been 547 feet in length; 91 feet in breadth, and 54 feet in height. It consisted of three stories, each about 18 feet, and divided into a variety of apartments. It was supposed to have been above eighty thousand ton burden: and was built of *Gopher wood*, which is supposed to be *Cypress*.

It was an eminent type of Christ, by whom alone we are saved from the deluge of God's wrath. A contrivance which is every way worthy of infinite wisdom, and could never have entered into the mind of angels or men.

ARMINIANS.—Those who embrace the doctrines which were broached and propagated by *James Arminius*, a very learned Dutch divine, in the xviiith century, who maintained a system of principles repugnant to the doctrine of the Reformed Dutch church, and therefore he refused to subscribe their confession of faith. The spreading of his tenets so rapidly, occasioned the calling of the famous *Synod of Dort* in 1618, which was composed of deputies from the *United Provinces*, from *Breman*, from *Hessia*, from *Palatinate*, from *Switzerland* and from *England*: they condemned his doctrine as erroneous and heretical. Against their decisions the Arminians remonstrated, and were hence called Remonstrants. The sum of their creed is, 1st, that God has not elected any particular number, to eternal life; 2d, that Christ died for all mankind, 3d, that man has a free will to save himself if he pleases; 4th, that the grace of God may be resisted by men; 5th, that believers may fall away from a state of grace. Arminius pled, as is common at this day, that his opinions did not affect the fundamentals of religion, and therefore forbearance ought to be exercised towards him. It is said that when the Pope heard of the venting and spreading of these opinions, he rejoiced exceedingly

exceedingly and said, *that he hoped these doctrines would root out the northern heresy*, the term given to the Protestant faith.

ARMOUR OF GOD—Means those spiritual weapons which God has provided for his people in maintaining the conflict with sin, Satan, and the world*. The girdle of truth about the loins, may either mean, the truths of the gospel, or uprightness in our profession, in opposition to all guile and hypocrisy. The *breast-plate of righteousness*, is the perfect righteousness of Jesus Christ imputed to us, and received by faith, which repels all the accusations of Satan, and is our security against the wrath of God. The shoes which the Christian soldier is to wear, is *the preparation of the gospel of peace*, and means that solid knowledge of the gospel, as it publishes peace by Jesus Christ, which yields a sure foundation for him to stand upon, it being that to him, which the shoe is to the foot, its base or foundation. The feet to be shod with it, denotes the firm standing of believers in the faith of the gospel, and contending for it, that it may remain with them. By this part of the armour, Christians are enabled to travel through rugged ways, and escape the injury from briars, thorns and traps laid in their way.

The *shield of faith*, is the lively exercise of faith on Christ, his grace and promises; this is that which defends against every charge of guilt brought against us by Satan, to drive us to despair;—by this shield, we shall be enabled to refute Satan's attempts to hurry us into blasphemous thoughts of God, Christ, and religion,—into violent emotions of wrath and revenge, or fleshly lusts, which war against the soul. This shield alone can quench all these fiery darts, which like envenomed arrows, kindle with the swiftness of their passage.

The *helmet* is the hope of salvation, and is that part of the armour, which defends the head against false doctrines, and in the day of distress, lifts it up, with the
hope

* Eph. vi. 13, 18.

hope of deliverance, knowing that the day of our redemption draweth near. The *sword of the Spirit* is the word of God, this is a sharp two edged sword, to cut down heresies, all lusts in the heart, and temptations of Satan, and will be the great weapon by which Anti-christ shall be destroyed.

This armour can only be successfully managed, when it is accompanied with prayer in every encounter with the enemy, *praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.*

ASSOCIATE CHURCH—Is composed of those who are commonly denominated *Seceders*, which name, was assumed by our Reformers, who seceded from the corruptions of the Romish church. Those who were driven out of the communion of the national church of Scotland were also so called. As the Secession, forms a very remarkable epocha in church history, and the circumstances of it, not very generally known here, it may not be improper to give a short account of its rise in Scotland, and its introduction into America.

In the year 1732, the *Rev. Ebenezer Erskine*, opened the synod of Perth and Sterling, in a sermon from Psal. xviii. 22. *The stone which the builders despised, is made the head of the corner*; in which he used the freedom to testify against some of the public evils of the national church, particularly the violent settlements of ministers, by patronage, for which he was judged censurable, and they ordered him to be rebuked and admonished at the bar of the *synod*. Against this sentence he protested, and appealed to the *next General Assembly*; in which protestation and appeal, he was joined by the *Rev. Alexander Moncrieff*, the *Rev. William Wilson*, and the *Rev. James Fisher*. The assembly approved the proceedings of the *synod of Perth and Sterling*, and ordered Mr. *Erskine* to be rebuked at their bar, which was done accordingly. Against this sentence, he and the other three brethren, protested, and withdrew. They were summoned to appear before the *Assembly* next day, and at their appearance

a committee was appointed to deal with them, to retract their protest, which they refused to do ; they were appointed to appear before the commission of the *Assembly* the ensuing August, who were authorised to deal with them to retract, and upon their refusing, to proceed to *suspend* them from the *exercise* of their office. When the *commission* met, the four brethren refused to retract, and they accordingly did proceed to *suspend* them from the *exercise* of their ministerial office ; against this sentence, these brethren also protested. In November following, the *commission* proceeded further, by deposing them from the office of the ministry in a summary way. Upon this sentence being passed and intimated to them, they protested that they were obliged to make a *Secession* from the judicatories of the *national church*, and declared they would hold no further communion with them, till they saw their mistake and amend ; and they appealed to the first *free, faithful and reforming assembly* of the *church* of *Scotland*. This *declaration* and *appel*, was made on the 16th day of November, 1733.

The *Secession* thus commenced, went rapidly on, and the four brethren had eleven meetings for asking council of the Lord, mutual advice and strengthening one another's hands ; and finding it indispensably necessary to assert the truths of Christ, in a judicial capacity, and give relief to the Lord's oppressed heritage, they at their twelfth meeting, on the sixth day of December, in the same year, did constitute themselves with ruling elders into a *presbytery*, bearing the *style* and *title* of the *Associate Presbytery* ; which soon increased so much, that they formed themselves into a *Synod*, 1745.

Sundry persons of this communion, having emigrated to America, who with some others, who were dissatisfied with the Presbyterian ministers and judicatories in America, did apply to the *Associate Synod* for a supply of ministers, to labour among them, in a way of maintaining the *Testimony* for Reformation principles in this land. This application was made about the year 1750. Accordingly, the Synod missioned the Rev. Messrs. *Gelately* and *Arnot*, who arrived in *Pennsylvania* 1754, and
with

with ruling elders, constituted the *Associate Presbytery of Pennsylvania*. This Presbytery has been supplied with ministers from the Associate Synod as they were wanted, till of late years they have raised several young men for the ministry, from among themselves. The ministers and people of this communion in *North Britain* as they have *seceded* from the National Church there, are more properly styled *Seceders*, than the Associate body in *America* are so called ; because the ministers never *seceded* from the *Presbyterian*, or any other Church in this land, and the greater part of the people were originally of the *Secession Church* in *Britain* or *Ireland*. If some persons have left the communion of the Presbyterian body in *America* to join us, there are also some who were originally *Seceders*, have relinquished their profession, and joined them. The reasons why the Associate body maintain a distinct capacity from others, are stated in the *Declaration and Testimony* for the doctrine and order of the church of Christ. In the present state of things there are many belonging to the *Secession Church*, who find it their interest to emigrate to this country. These people are in general sober, industrious and peaceable members of civil society, yielding a ready obedience to civil authority, therefore it is conducive to the interests of the *United States*, that the *Associate Church* should exist here, as well as others.

The principles of the Associate Church, are so far from being sectarian, that they are of general concern to the Protestant churches. And we are so far from pleading for a separation on account of every corruption in a church, that this is only plead for, when churches refuse to be reformed, and obstinately persevere in a course of backsliding.

ASSOCIATE SYNOD OF NORTH AMERICA—Was constituted at *Philadelphia*, on the 20th, of May 1801. There are four Presbyteries under their inspection. viz. The Associate Presbytery of *Philadelphia*, the Associate Presbytery of *Chartiers*, (both in *Pennsylvania*.) the Associate Presbytery of *Cambridge* in the State of *New York*,

York, and the Associate Presbytery of *Kentucky*. Their declared principles, are contained in the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for worship and form of presbyterial church government, as these are received, and explained in the Declaration and Testimony for the doctrine and order of the church of Christ, which was agreed to by the Associate Presbytery of *Pennsylvania* 1785. Public covenanting has been gone about in several of their congregations—They make the same profession of the faith of Christ, with the General Associate Synod; only in a way of its being accommodated to the state of things in *America*. This Synod has the full power of government and discipline, over those under their inspection, and there lies no appeal or reference from it to the General Associate Synod, in matters of scandal, or personal offence.

ASSOCIATE REFORMED SYNOD.—Is a new ecclesiastical body, originally formed by ministers of two Presbyteries, of opposite principles. It rose in the year 1782, and professed to adhere to the principles they formerly espoused, as far as they were not local peculiarities, and they proposed to emit a pointed testimony against the errors of the present times. After various attempts this way, they at last in 1799, agreed upon the *Constitution and Standards*, of the *Associate Reformed Church in North America*. Its general contents are, the Confession of Faith, the Larger and Shorter Catechisms, the Government of the Church, and Directory for public worship. To these, are added sundry Appendixes, which are not comprised in the terms of their communion. viz. 1st, Forms of ecclesiastical papers 2d; Rules of procedure in Judicatories, 3d, Solemnization of marriage; 4th, Burial of the dead. To these are subjoined, the sum of saving knowledge, and the practical use thereof; the whole, making a large volume of 612 pages. This Synodis now composed of sundry Presbyteries; its original members did partly belong to the Associate Presbytery of *Pennsylvania*, and to the Reformed

formed Presbytery; therefore they retained these names, and assumed the *style and title* of the Associate Reformed Synod in North America. Wherein their public profession of the faith differs from the General Assembly of the Presbyterian church, is not easily discerned. The ministers of this Synod, marry with, or without publication of banns; observe humiliation days before the Lords supper, or not, just as they see cause: Instead of healing divisions in the church, this body has only increased them; for all the former denominations, of which it was originally composed, do exist, and thus they have now formed a new church.

ASSOCIATE SYNOD, called BURGER—IN North Britain, consists of upwards of an hundred ministers, formed into eight Presbyteries, subordinate to them. Their religious, and distinguishing principles, are published in that which is entitled, the Re-Exhibition of the Testimony; or a connected view of those principles upon which a Secession, from the Judicatories of the church of Scotland was stated, by several ministers of the gospel, in 1733; and since that time, maintained by the Associate Synod; containing 1st, a Testimony to the *doctrine, worship, government and discipline*, of the Church of Scotland; or Reasons, &c. &c. 2d, an *Act*, Declaration and Testimony of the Associate Presbytery; to which is now added, an Appendix; 3d, the *libel*, which was put into the hands of *seceding ministers*, by the General Assembly, with their answers; 4th, *Acts and proceedings* of the Associate Presbytery, containing their Declination, 5th, *Act* of the Assembly in 1739, condemning the Judicial *Act* and Declination, with observations thereon, by the Associate Presbytery; 6th, Reasons by Messrs. *Erskine, Wilson, Moncrieff and Fisher*, why they have not acceded to the Judicatories of the Established Church; 7th, *Act* of the Associate Synod, which met at *Sterling*; October 1747; declaring the *nullity* of the pretended Synod, which first met at *Mr. Gib's house*, April the 10th; 8th, *Act* of the Associate Synod, met at *Sterling*; containing a Narrative of the rise, progress,

and grounds of the Seceſſion, with a preface to this new edition of theſe papers. Published by order of the Aſſociate Synod.

The *Appendix* to the Judicial Teſtimony, is concerning the Eſtabliſhed church, the Antiburgers, the Antigovernment and Relief parties, Independents, Prelatiſts, Papiſts, &c. In this Re-Exhibition, it is very remarkable, that ſome things eminently belonging to the Seceſſion Teſtimony, are left out of it entirely, viz. *Act* concerning the *Doctrine of Grace*, the *Act* concerning the *renewing of our ſolemn Covenants*, the *acknowledgement of ſins*, and the *engagement to duties*, alſo the *Answers to Mr. Nairn's Reasons of Diſſent*, and the *Declaration and Defence of the Aſſociate Preſbytery's principles* concerning the *preſent civil Government*.

Though this Synod own, that public covenanting with God, is a duty, and alſo the obligation of the covenants, national and ſolemn league, they have never attempted the performance of this duty ſince the breach took place in the Aſſociate body.

A diverſity of views in this Synod, about the obligation of our ſolemn covenants, and concerning the power allowed to the Magiſtrate about religion, has of late produced a diviſion among them. This was occaſioned by making an alteration in the formula of queſtions for ſatiſfying the minds of ſome on this head. Upwards of twelve miniſters have broken off from this Synod, and formed themſelves into a Preſbytery, called the *Aſſociate Preſbytery of Glaſgow*. There is alſo a Synod in *Ireland* of the ſame deſcription with that in *Scotland*, bearing the ſame name, and making the ſame profeſſion of faith. It has four preſbyteries ſubordinate to it, and conſiſts of above forty miniſters—It was formed above forty years after the other, is not ſubordinate to, but co-ordinate with them.

In *Nova Scotia*, there is a *Preſbytery* of this diſcription, who are ſubordinate to the *Aſſociate Synod in North Britain*.

ASTROLOGERS,—Were thoſe who pretended to fore-tel future events, by the aſpect of the *ſtars*. They were

were very common among the ancient heathens, particularly the Babylonians. This kind of pretended knowledge is known by the name of *Judicial Astrology*, and has been justly expelled from all the seminaries of learning in the Protestant Churches, as not only contrary to scripture, but in itself absurd and fallacious. For how can these bodies, who have no consciousness of their own existence, have any influence on the lives and manners of rational beings? It is very strange to find that there are many in the world, who are not freed of this delusion, and that these absurd opinions are fostered by the manner in which many of our Almanacs continue to be framed.

ATHEISTS—Are those who either expressly, or practically, deny the being of the living and true God. It is denied upon good grounds, that there ever was a person of a sound mind, who believed there was no God; because the belief of his being, is entwisted with our natures. There have been persons who professed this, and who generally have come to an untimely end, but all their pretensions are founded in pride and affectation. There are no doubt, many fools who say in their heart, there is no God, who hold opinions destructive to the being of God, and who live as if there was none. They are interpretatively *Atheists*, who deny the divine authority of the holy scripture, who conceive of God being enthroned in heaven, but giving himself no concern about the actions of his creatures in this lower world, and takes no knowledge of things below. A system of Atheism was taught by *Spinoza*, who lived in the xviith century. The substance of this unaccountable delusion, is, that God and the universe, are one and the same being and substance, from whence all things proceed, and into which they all return. Or in other words, that there is nothing but thought and extension, or spirit and matter, producing a series of necessary movements, or acts in consequence of its own intrinsic, immutable, and irresistible energy. The friends of this atheistical system, assumed the name of *Pantheists*, and performed a
kind

kind worship in their Bacchanalian societies. These opinions of late, have had a great revival in the new Philosophy and a very diffusive spread in the world.

All who habitually profane the name o God, by cursing and swearing, and who allow themselves to live under the dominion of their lusts without regard to the law of God, and who pay no homage or worship to God, may call themselves by what name they please, but they are *practical Atheists*.

Atheism has no place among Devils, who believe and tremble, and it saps the foundation on which civil society rests. If there is no God, then what is to hinder men from committing the greatest crimes, and we have no ground to believe them in any thing, who do not believe in God.

AVIGNON SOCIETY—Commenced in *France* in the year 1779, they claim to be actuated by immediate inspiration, and that the present times are those glorious days, when the *Messiah* shall again personally appear in our world. They are said to be dispersed over Christendom, but a number always reside in *Avignon*, who have one common fund, and it is here only, where members are admitted, and out of this fund, the expence of members in travelling from, and to their places of residence, is borne if they need it. They take no part in politics, but declare they are waiting for the commands of their Master, not for what is written in his Word, but what he will communicate when he appears in human nature. They inculcate upon the rich, to do good to the poor, and upon the poor, to be patient under afflictions, and not oppose their rulers, but wait for the coming of the *Messiah*. They affirm, that the old prophets, the apostles and martyrs, are upon the earth, and have been literally born again. At the head of this Society, is a Polish Nobleman, who they say is possessed of the *soul of Moses*; another of them has the *soul of Aaron*: and they imagine they have immediate intercourse with *Angels*, as *Dr. Swedenbourgh* believed. His followers appear to possess much the same
enthusiastic

enthusiastic spirit with this strange sect, and they say that Christ will appear in human nature on earth very soon, even in the time of the present Pope's pontificate.

B

B A B Y L O N—The capital of *Caldea*, was one of the largest and most splendid cities that was ever built. It was an exact square, each side was fifteen miles. *Mystical Babylon*, mentioned in the Revelation, means no other, than *Antichristian Rome*, so called, for her idolatry, pride, tyranny and persecution of the saints : In like manner, she is called *Sodom*, for her uncleanness, and *Egypt*, for her idolatry and oppression of the people of God. The word *Babylon*, signifies *confusion* ; in this sense, it is justly applied to *Papacy*, because it is a confused mixture of *Judaism*, *Paganism*, and *Christianity*.

B A P T I S M OF I N F A N T S—Is practised in all the Reformed churches, but it is denied by several sects. One leading argument against it is, that there is no instance of infant baptism recorded in scripture. They might as well allege that none were circumcised on the eighth day, because of this we have no instance recorded of any from Abraham to John the Baptist. In like manner they might argue, that none were baptised in the churches of *Antioch*, *Iconium*, *Rome*, *Thessalonica*, and *Colosse*, because we have no account of any. The truth is, that it is very common for historians to pass by such things as are very common. But let the argument be turned against our opponents, and we ask of them to produce from the holy scriptures an instance of baptism being refused to the infants of believing parents, when they made a profession of faith, and took the vows upon themselves. We would humbly request
them

them to shew us one instance from scripture of the children of believing parents being baptised when adult, though the history of the Christian church reaches down for thirty years after her erection at Christ's resurrection. If their children had not been baptised while infants, it is strange there is not one instance of their applying for baptism when they were grown up. Unless the *Baptists* can produce an instance of this, all their arguments on this head fall to the ground; because that of baptising adults who never professed the Christian faith is not controverted. But the argument does not rest here: Christ commanded his apostles to *teach and baptise* *all nations**, of whom children make a part; and he expressly declared that they are members and subjects of the kingdom of God†: And why refuse them the seal of his kingdom? Infants of believing parents are called *holy*‡. The promise of being their God is express as to the offspring of Abraham||, and they received the seal of the covenant. Agreeably to this the apostles baptised whole families without exception§. Nor can it be supposed that the privileges of the Christian church are more straitened than under the Jewish church; or that Christians are put into a worse state than the Jews were. Had this been the case, we surely would have heard complaints from the Jews on this head. Our Lord came not only *that we might have life, but that we might have it more abundantly*¶.

BAPTISM by POURING or SPRINKLING—Is most scriptural; for the blessing promised is in these terms, of *pouring out the Spirit**, and *sprinkling us with clean water*†. Three thousand were baptised in the streets of Jerusalem, or in the temple, in one day‡. There is no account of going out to the brook *Kedron*, to be plunged. The jailer and his family were baptised at midnight,

* Matth. xxviii. 19.

† 1 Cor. vii. 14.

§ Acts xvi. 15, 33. 1 Cor. i. 16.

* Joel ii. 28.

† Mark x. 14.

‡ Acts ii. 39.

¶ John x. 10.

† Ezek. xxxvi. 25.

‡ Acts ii. 41.

might in the jail, probably with the water wherewith he washed the stripes of the prisoners; for we are told that *he washed their stripes, and was baptised, he, and all his, straightway* *. It is not conclusive reasoning to allege, in favour of dipping or plunging, that the Eunuch was baptised in *this way* by Philip, as they *both* went down *into* the water †; for then Philip must have been plunged as well as the Eunuch. Had it been said that Philip put the Eunuch into the water, the argument would have been conclusive. Much stress is laid on the word *into*, which might have been justly translated *unto*; and surely the word *into* does not always signify *under*, as is pled; for when our Lord went *into a mountain to pray*, it does not mean that he went under it. Nor does dipping mean a total immersion; for the priest was to *dip his finger in the blood, and sprinkle the blood* ‡. Every one knows that dipping the finger means only a part of it. After all that is said, it is but a part of the body which the Baptists dip or plunge in the water; for the subject of baptism puts a great part of his, or her body in the water, before they are baptised, and the body is only soaked through the clothes. The arguing of Baptists would infer, that those baptised should be unclothed, and the minister to lift them up in this state, and immerse them in the water.

In opposition to this reasoning it is urged, that *we are buried with Christ, by baptism, unto death* §; which is alleged to refer to the mode of baptism by dipping or burying the person baptised in water. To this we reply; that the apostle is shewing that we should not live any longer in sin, in as much as we are dead to it. To illustrate this, he tells us that *we are baptised unto Christ* ¶; our baptism being an outward sign of our engrafting into Christ, and our union to him. Therefore, *we are buried with Christ by baptism; by our*
 profession

* Acts xvi. 35.

† Lev. iv. 6.

‡ Acts viii. 35.

§ Rom. vi. 4, 6.

¶ Rom. vi. 3.

profession of him we are cut off from the life of sin, as those who are buried are cut off from the land of the living. Because the apostle says, that by our baptism *our old man of sin is crucified unto Christ**, this mode of reasoning might be used to vindicate baptism with the sign of the cross, as it is to pretend to imitate a burial in the mode of baptism by plunging. The truth is, it is not the sign, but the *thing signified*, which the apostle calls being *buried* or *crucified* with Christ in baptism. Moreover, *dipping* a person is neither an emblem of Christ's burial, nor of any *common burial*. Christ was not buried in a common grave, but in a tomb hewn out of a rock, into which they entered by a door. Neither does their mode of baptism represent a *common burial*, which is not properly a letting the body down into the grave, but a casting of the earth upon it; of which, *pouring* or *sprinkling* is no unfit representation, whereas *dipping* bears no resemblance to it. It is not an outward, but spiritual conformity to Christ's *death and burial* which is intended by our being *buried* with him in baptism.

Sprinkling is a fitter representation of the thing signified in baptism than *dipping*. 'Baptism is the outward sign of the application of Christ's blood for the washing away of our sins. We are never said to be *dipped* in Christ's blood. It was also a sign of ~~the~~ receiving the gift of the Holy Ghost: *Be baptised, and ye shall receive the gift of the Holy Ghost*. Now the giving of the Spirit is never expressed by *dipping*, but by his being *poured* out, or *sprinkled* thereby, which is called a being *baptised* with the Spirit.

BAPTISTS, OR ANABAPTISTS,—are divided into such a number of sects (some say about thirty) that it is difficult to ascertain their various tenets. Menonists, Dunkards, and some of the Universalists, are Baptists, as to the subject and mode of baptism. The *Baptists* are *Independents*, in respect to their form of government. They

* Rom. vi. 6.

They who only assume the name of *Baptists*, are ordinarily distinguished into *General* and *Particular Baptists*. The *General Baptists*, called *Antipedobaptists*, are *Arminians* in respect to their doctrine of conditional decrees. There is such a latitude in their system of doctrine, which consists in such vague and general principles, as to render their communion accessible to Christians of almost all denominations. They receive all who profess to believe in the scriptures; yea, *Arians* and *Socinians* are received into their fellowship. The *Particular Baptists* adhere to the *Calvinistic doctrine*, while they agree with the others in respect to Independency church government. Among the Baptists are a great number of points of difference. Some contend for the observation of the *seventh day sabbath*; others for *three dippings* in baptism; some make the naming of the *Father, Son, and Holy Ghost*, in baptism, a matter of indifference; some contend for the *laying on of hands*, at the administration of this ordinance; some of them hold, that Christ will reign in human nature a thousand years on earth; some of them believe, that Christ's *human body* was not formed from the *Virgin Mary*, but created by an omnipotent act of the Holy Spirit; there are some of them who look on the precepts of the apostles, prohibiting the use of *blood and things strangled*, as a law that was intended to be in force in all ages and periods of the church; and that the soul, from the moment of its separation from the body till the resurrection at the last day, remains in a state of *insensibility*.

BEREANS—A modern sect who appeared at *Edinburgh* 1773, and were founded by *Mr Barclay*. They have assumed this name, from a pretence that their system results from a particular searching of the holy scriptures*. They hold that no knowledge of God, is deducible from his works, but only from his Word, —that believers in Christ, have no doubts of their interest in him—that no part of the book of Psalms, should

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* Acts xvii. 11.

be applied to the experience of private Christians, as it all respects the sufferings, mediation, and kingdom of Christ—that the Lord's supper, has no more solemnity, than any other religious duty, and therefore they observe no fast day, or any preparation before it, or thanksgiving after it—and that “delivering over to Satan,” in excommunication, was peculiar to the Apostles. This sect is formed into distinct societies, in several places in Britain; and their principles concerning the Lord's Supper, having no solemnity about it, more than any other religious service, has many abettors among various societies in America.

BETHEL—Lay about twelve miles northward of *Jerusalem*. Its original name was *Luz*, which signifies an *almond* or *hazle* bush. Here Jacob had his first gracious visit from God; and a remarkable vision of Christ as a *ladder* reaching from heaven to earth. On account of this, he named the place *Bethel*, which signifies the *house of God*. The first gracious discoveries the Lord makes of himself to his people at their conversion, are called *Bethel-visits**.

BIBLE—Is of Greek derivation, and the word signifies *the book*. It is by Christians, applied by way of eminence to the collection of sacred writings of the Old and New Testament, known also by other appellations, as, the *sacred books*, *holy writ*, *inspired writings*, and *holy scriptures*.

The English translation of the *Bible*, which is now used in our churches, is allowed by the ablest critics, to be the best translation in the world. It was published in 1610, with a dedication to *King James*, and hence by many it is called *King James's Bible*.

The translation of the bible into vulgar languages, is absolutely necessary, for obtaining and spreading the knowledge of it. Our Lord directs us to *search the scriptures**.

* Gen. xxviii. 9.

*scriptures**. The ancient Bereans had a title of nobility conferred upon them for this. *They were more noble than these in Thessalonica in that they searched the scriptures, whether these things were so*†. This text declares; that the scriptures were in the vulgar language,—that the common people had them in their own hands, and that they did read them, or heard them read. Then there was no pontifical power to hinder them, no monks or friars to discourage them from reading, nor impeach them for it.

Moses in the year of release, directs, when all *Israel* are gathered together, men, woman, children, servants and all the strangers within their gates, *that shall read this law before them, in their hearing*‡. The Bible has ever been the rule of faith to the Church, and has been received as the only rule, *all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*§. For this end, God has commanded the *doctrines, precepts, promises, providences, and prophecies*, to be written for all her members, and therefore they are to read, and hear it read. *whatsoever things were written aforetime, were written for our learning, that we all through patience, and comfort of the scriptures, might have hope*¶.

The Christian division of the Old Testament is into *Historical Books, Hagiographa* and the *Prophets*. The Historical, are placed first; these begin with Genesis, and end with Esther. The Hagiographa, or holy writings, are placed in the middle; beginning with Job, and ending with the Song of Solomon. The Prophets greater and lesser, are placed in the last place, beginning with Isaiah, and ending with Malachi.

Several books mentioned in the Old Testament, as the book of *Jasher—the wars of the Lord*, and the story of the prophet *Iddo*, are now lost; but though they were certainly true, yet they never had more than human authority,

* John v. 39.

† Acts xvij. 11.

‡ Deut. xxxi. 11, 12.

§ 2 Tim. iii. 16.

¶ Rom. iii. 16.

authority, and were not received into the canon of scripture.

Of the books of the New Testament, the first five, are *historical*, the next part is *epistolatory*, containing twenty one Epistles, and the last, *prophetic*, viz. the *Revelation*, which was wonderfully preserved in the sacred Canon, by the Church of Rome; for it was once debated, whether it was to be retained as canonical scripture, the Church of Rome stood forth in its defence, and kept that which in the clearest manner, proves her to be Antichristian, and *the Mother of harlots*.

BIDDELIANS—Were a sect who arose in the xviiith Century, and were formed by *John Biddle*, who formed an Independent Congregation in London 1644. He admitted the *personality* of the Holy Spirit, but expressly denied his *divinity*, or in other words, his equality with the *Father* and the *Son*. *Dr. Owen* has written a learned answer to his objections, entitled *Vindiciæ Evangelicæ, or the mystery of the Gospel vindicated, and Socinianism refuted*. Quarto.

BIGOTRY—Is an obstinate adherence to a principle or practice in religion, in spite of the most convincing arguments against it; but is falsely applied to those who zealously appear in behalf of revealed truth, from a principle of regard to the honour of God.

BISHOP—In the New Testament, signifies an *over-seeer*, and means a minister of the Word, whose work it is to *oversee* and *feed* the flock of Christ. The same persons who are called *Bishops*, are called *Elders* or *Presbyters**. Some of the most learned Episcopalians allow, that a *Bishop* exercising a power over other *pastors* in the church, has no foundation in the New Testament. *Bishops* assuming a power over *Presbyters* in after ages of Christianity, was that which brought forth the great *Universal Bishop of Rome*. *Prelacy* was the egg which hatched *Popery*.

BLASPHEMY

* Acts xx. 17, 28. Tit. 1. 5, 7. 1 Pet. v. 12.

BLASPHEMY—Is an indignity or injury offered to the Almighty, by denying what is his due, and of right belonging to him; or by attributing to the creature that which is due to the Creator. The primitive church, distinguished blasphemy into three sorts; 1. The blasphemy of apostates, whom the heathen persecutors obliged not only to deny, but to curse Christ. These blasphemers were punished with the highest degree of ecclesiastical censure. 2. The blasphemy of heretics, and other profane Christians. In this sense they not only include those who maintained impious doctrines, but those who uttered profane or blasphemous words, derogatory to the majesty and honour of God. The same censure or punishment, was inflicted upon the latter, as the former sort of blasphemers. 3. The blasphemy against the Holy Ghost, concerning which, the opinions of the ancients varied. Some apply it to the sin of lapsing into idolatry and apostacy, in denying Christ in time of persecution. Others made it to consist in denying Christ to be God: others in denying the divinity of the Holy Ghost: and others place it in a perverse and malicious ascribing the operations of the Holy Spirit, to the power of the Devil; and that against express knowledge, and conviction of conscience.

The true nature of the sin against the Holy Ghost, lies in a wilful, malicious, and avowed rejecting of Christ, and salvation through him, by a blaspheming apostate, after manifest conviction of the truth of the gospel, and some kind of approbation thereof, by the common operations of the Spirit; joined with a spiteful scoffing at Christianity, and the professors thereof, and sometimes attended with a malicious persecuting of them*.

Blasphemy among the Jews, was punished by stoning to death. In England, it is punished by fine and pillory, and in Scotland, with death. At the Reformation, it was a principle generally received by the Protestant Churches, that blasphemy should be punished

* Heb. vi. 4, 5, 6. x. 27. 1 John v. 16. Mark iii. 29, 30.

with death; on this ground did Dr. Servetus suffer death at Geneva, whose death is generally, though very unjustly, charged on the great Calvin, to blacken his reputation. In order to do justice to this dignified character, and rescue it from the cruel fangs of those who are enemies to that cause, which he so nobly pled, let the following things be attended to. It was not for one heresy, but a complication of the most damnable doctrines he was condemned; and these he propagated for thirty years. Much pains were used to reclaim him, but to no purpose, and *Calvin* said if he had been a little more moderate, he might have escaped punishment. The magistrates of Geneva, consulted the magistrates and divines of Switzerland and other places, who all gave the same judgment, that he should be put to death. He was a Spaniard by birth, and promoted commotions in Geneva, and was proceeded against as a seditious as well as heretical person. He blasphemed the *Holy Trinity* and divine revelation, in such a gross manner, that all the eminent divines of that time, (not excepting the good natured *Melancton* and *Cranmer*.) approved the sentence passed against him. Indeed it was not merely the sentiments of individuals, but of the times, that heretics should be put to death. Yea, *Calvin* in vain tried to get his punishment lessened. The sacred rights of conscience were not then well understood. Zeal against opinions subversive of natural and revealed religion, drove good men to unwarrantable extremes. If there was an error in this affair, it must be charged on the times, not on *Calvin*, or on the magistrate of Geneva. Perhaps the error was, in not confining him in a mad-house, instead of sending him to a stake.

BROWNISTS—Were a numerous sect of dissenters, which sprung up in England in the reign of queen Elizabeth, the followers of Mr. Robert Brown, an insinuating, but very unsettled man; he was for dividing the whole body of the faithful, into separate societies or congregations, not larger than those which he conceiv-

ed were formed by the apostles, in the infancy of Christianity ; and maintained, that such a number of persons as could be contained in an ordinary place of worship, was all that ought to be included in one church or society, enjoying all the rights and privileges of an ecclesiastical community. These societies, he pronounced independent, *jure divino*, of all other authority. That the power of governing each congregation, and providing for its welfare, resided in the people. Hence, all points of doctrine and discipline, were submitted to the discussion of the whole congregation or church. He allowed the brethren, to communicate in public their sentiments and illustrations upon any useful subject, when the ordinary pastor had finished his discourse.

After all, this man returned to the communion of the church of England, and died in 1630, in the 80th year of his age.

BUCHANITES—Are the followers of *Mrs. Buchan*, who was a common prostitute in *Irwin*, in the west of Scotland ; which, perhaps, accounts for her success in collecting a number of followers. She formed her society above twenty years ago, collecting about fifty persons of both sexes ; the men were excellent tradesmen, and the women were very expert in every employment, which rendered them useful members of civil society. Among those who joined her, was a *Mr. White*, who was licensed to preach by the Presbytery of Brunswick, New Jersey, and afterwards went to Scotland, and became a preacher among the Relief party. She and her adherents were banished from Irwin by the civil magistrates. They then went in a body, and rented a farm in the shire of Galloway, where they settled. She uttered some dreadful blasphemies ; and gave out that she would never die, nor would any of her followers die, if they continued firm in their faith. *Mr. White* wrote a number of blasphemous hymns for them. When he joined the society, he considered himself free from his own wife, and lived
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in adultery with Mrs. Buchan. It was generally believed that the men and women of the society lived very indecently together. But Mrs. Buchan died, which Mr. White endeavoured to conceal; and had her body secretly buried, giving out that she had ascended to heaven*. After this he came to America, and preached some time in the Universalist church, at Philadelphia. There are several of this society still living on the farm which they rented. When they went thither, they gave out that they were going to Jerusalem.

BURGESS OATH—In some burroughs in Scotland, contains this clause, *Here I profess before God and your Lordships, that I profess and allow with my heart; the true religion, presently professed within this realm, and authorised by the laws thereof. I shall abide thereat, and defend the same, to my lifes end, renouncing the Roman religion, called Papistry.* It was debated among Seceders, who had left the communion of the established church, whether they could, consistent with their religious profession, swear this oath. The matter was brought before the *Associate Synod*, at four different meetings, in thirteen sederents. At last, on the 9th of April, 1746, they passed this sentence, *That swearing this oath was inconsistent with their profession of the faith.* On this decision many questions were raised and agitated with great warmth, which finally issued in a division of the said Synod, in April, 1747.

Those who maintained the lawfulness of swearing this oath, pled, that the oath respects not the *profession* of religion made by the national church, but the *true religion* presently professed and settled by law. They say it is not the *profession of religion* that is sworn to, but the true religion, professed and settled, which religion is God's religion, viz. the Confession of Faith; and to swear to it, is that which is sworn to in this oath.

They who condemned the swearing of the religious clause of the Burgess oath, founded their opposition upon various grounds. They judged, that suspending a civil

* This Account is from a worthy Clergyman, who lived near the place.

a civil privilege upon a religious test was confounding civil and religious matters together, and making the terms of enjoying civil rights, the same with christian privileges. That it was a blending of church and state; a giving the civil magistrate a power of judging of a persons religious qualifications to be admitted to the taking of this oath. They objected also against the connection between the oath and the penalty, whereby the swearer engages to pay a sum of money to the treasury of the town, every time he breaks any part of his oath, which was a dreadful allowance for men to be free of perjury by paying a sum of money.

The subject of the oath, *the true religion*, is a word of ambiguous meaning:—as it is presently professed at Rome, it is Popery; at Constantinople, it is Mahometanism; and in England, it is Prelacy. The oath is of a current nature; still respecting the *true religion*, under the character of being *presently professed and authorised*. It has no relation to the past, but only to the *present state of matters*, in the *professing and authorising of the true religion*, continually changing according to all the changes which take place in that professing and authorising.

The oath being administered by *magistrates* in the *communion of the established church*, who mean nothing but the *profession of religion*, now made by that church, it must follow, that the swearer of the oath will be viewed as, in fact, abjuring the *Secession Testimony*, and swearing himself into the communion of the established church, unless he is guilty of *equivocation and mental reservation*.

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CALVINISTS—Are those who maintain the doctrines of the Holy Scriptures, which were so nobly defended by that eminent Reformer, *John Calvin*. These doctrines are comprehended in the following articles : —1. That God hath chosen a certain number in Christ, unto everlasting life, and this choice is of free grace, without any regard to foreseen faith or good works; and the rest of mankind he hath passed by, and appointed to wrath, to be inflicted for their sins, to the praise of his justice.—2. That Jesus Christ hath made satisfaction for the sins of the elect only.—3. That mankind are totally depraved by their fall in Adam, having the guilt of his first sin imputed to them, and a corrupt nature conveyed to them from him —4. That all whom God hath predestinated to eternal life, are, and will be, effectually called, by his word and Spirit, out of their natural state, into a state of grace and salvation, by Jesus Christ.—5. That none of those whom he calls by his grace shall ever totally or finally fall away from that blessed state.

CAPUTIATS.—A sect which appeared in the twelfth century, and were so called from their wearing a singular kind of cap, which distinguished their party. Their professed design was to level all distinctions, to abrogate magistracy, to remove all subordination among mankind, and restore that *primitive liberty and equality*, which, they alleged, were the inestimable privileges of mankind at first.

CANONIZING SAINTS—Was first practised in the Romish church, in the darkest times of Popery, in the year 993, by declaring them to be divinely honoured, in erecting churches and altars to them, public prayers to be made to them, holidays to be kept in their name, and

and their relicts worshipped. In consequence of this, these saints recorded in scripture, whom the Pope has canonized, are so called. Paul, whose highest title is an apostle of Jesus Christ, is only called Saint Paul; and so also the rest of the apostles. Moses, Aaron, and Daniel, have not a place in the Pope's calendar. When application was made to the Pope for a *Bull* declaring a deceased person to be dubbed a saint, it was always accompanied with a large sum of money, which often got a place for those among the saints, who, otherwise, had little pretensions to it. It is a practice derived from the *Apotheosis* of the Romans, whereby their dead emperors were ranked among the gods.

CHARITY—Is an unfeigned love to others, and a desire of their welfare, temporal and eternal. It is mistaken in its meaning, when put for forbearance to erroneous tenets. We are bound not to impute opinions to others which they disavow; and to put the best construction on the opinions of others which they will bear. All this is consistent with bearing a faithful testimony against avowed error. Yea, true charity requires this; *It rejoiceth not in iniquity, but rejoiceth in the truth**. An encouragement to error, whereby God is dishonoured, and an injury done to the souls of men, is a direct breach of charity. Under the influence of charity, we may love others as men, whom we cannot as saints, and love them as saints, when in many things to be blamed. Yea, we ought to forgive our enemies, notwithstanding all their bitterness against us. To be without charity, is, in fact, to be without Christianity. To think favourably of what God condemns, is a direct breach of that charity which he requires.

Charity is a high sounding word, and is applied to something very different from its scriptural meaning. It is often put for *lukewarmness* and *indifference* about the truths of revealed religion. Those who are propagating a system of selfish and ungenerous principles, assume

* 1 Cor. vii. 6.

assume the name of being charitable in an exclusive sense; while those who are aiming at a faithful maintenance of the *necessary testimony* of this day, are looked on as a set of bigoted persons, devoid of *christian charity*.

CHRISTENING—Is very commonly, but very improperly, used to express baptizing. To express baptism by christening, is to suppose, that by it, we are made *Christians*, and without it we are not. Whereas the children of believing parents, though *children of wrath even as others*, yet they are born federally *holy*, and in respect to external dispensation, are within the covenant of grace. Therefore parents may warrantably plead the promise in their behalf, *I will be your God and the God of your seed*, as soon as they are born. Baptism is not making our children Christians, but a public declaration of their being Christians and members of the visible church. The word *christen*, is derived from the cruel sentence which Antichrist has past on children being lost, who die without baptism. Though we have no ground to assert, that all children who die in infancy are saved, yet we may warrantably bring their case to Christ, who in the days of his flesh, took up children in his arms and blessed them; and said, *suffer little children to come unto me, and forbid them not, for such is the kingdom of God*, and if they are removed by death without baptism, we ought not to look upon them as lost on this account, nor that baptism, is making them Christians.

CHRISTIAN—A name given to those who profess the Christian religion. This name was first given to the disciples of Christ at Antioch*. They were called among themselves, disciples, believers, brethren, the Church, &c.; by others, they were called Galileans and Nazarenes. Whether the name Christians, which signifies *anointed ones*, was given by their enemies, by their
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* Acts xi. 26.

friends, or by themselves, we are not informed; but it is most probable the latter: and it may be they hit upon this general appellation, upon the union of the Jews and Gentiles into one *church state*, and happily buried the distinction of Jews and Gentiles among those that believed, whether they were of the *circumcision* or of the *uncircumcision*. The disciples of Christ were called Christians, as the disciples of Plato or Pythagoras were called Platonists and Pythagorians. It is a most honourable name. Happy they, who have *an unction from the Holy One, whereby they know all things**, and who are justly entitled to this name of *anointed ones*, and the disciples of our Lord Jesus Christ.

CHRISTMAS—Is the feast observed in the Roman and Greek Churches, as well as a fundry of the Reformed, in commemoration of our Lord's nativity. It was not observed in the Christian Church, till the seeds of Popery were sown, and as the ancient Romans were long accustomed to excessive feasting, on the 25th of December, this feast was appointed at this time, in the Roman Church, to divert them from such scenes of gluttony and debauchery. But alas! it is to be feared that the good eating and drinking, still preserves its celebration more than its original design.

The precise time of the year when our Lord was born is not revealed, but we may gather, it was not at the time in which it is celebrated by this festival.

It is reckoned by the most accurate chronologers that Christ was born in the thirty fifth year of the reign of Herod, and thirty first of Augustus Cæsar, and in the three thousand nine hundred and twenty eighth year of the world, at the feast of tabernacles, which answers to our September; this feast was a type of his incarnation, then *the word was made flesh and tabernacled among us*. It was when the shepherds were feeding their flocks, though the precise time cannot be known, when the Sun of Righteousness arose. It is a matter beyond

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* 1 John ii. 20.

all contradiction, that he is risen ; our ignorance of the time will not hinder us from enjoying the influence of his vital and salutary beams.

CHRISTIAN ASSEMBLIES—For public worship, are for the honour of God, and for promoting Christian edification ; therefore they ought not to be forsaken. In times of persecution they are often forsaken, through fear of suffering, but in this age, the forsaking of them arises from other causes. *Spiritual sloth* causes many to forsake them. The pleas of many may appear weighty, but will not stand the test of God's word, nor be sustained at the judgment-seat of Christ.—*An evil heart of unbelief* in many, is the cause of *their departing from the living God*. This ordinarily puts forth its power at first, inwardly in the neglect of secret duties, then extends to private exercises of religion, and at last reaches to a forsaking the public assemblies of Christians, if this is persisted in, a total apostacy is at the very door.

CHRISTIAN PERFECTION—In aiming at the performance of all the duties which the Lord requires, according to the measure of knowledge which believers have of the divine law, is what they all aim at ; but to attain to *legal perfection* so as to be free of sin in *thought, word, or deed*, is not attainable in this life, for *in many things we offend all, and come short of the glory of God ; and if we say we have no sin, we deceive ourselves, and the truth is not in us*. The pretenders to legal perfection, betray their gross ignorance of the *spirituality* of the holy law of God, and of the *deceitfulness* of their own hearts. Besides, if it was attainable, then the warfare with sin would terminate, and there would cease to be what the scripture represents us having, *a law in our members, warring against the law of our mind, and leading us into captivity to the law of sin**.

CHRISTIAN

CHRISTIAN RELIGION—Excels all other religions, in that it presents a Saviour to a lost world, who is the only relief to the consciences of men labouring under a sense of guilt, and it discovers the way of peace and reconciliation with an offended God.—Its design is to glorify God, and to subdue our corruptions, to teach us to live *soberly* and *righteously*, and maintain love and charity among men, and at last obtain eternal life through Jesus Christ our Lord.—It affords an admirable remedy to all the miseries of this life, by opening sources of consolation in every affliction, and teaching a cordial submission to God's holy will.—It shews the only way of subduing our corruptions, and entering upon the enjoyment of true *peace* and *comfort*. It has evident marks of being of a divine *original*, and worthy of a general acceptance among men. There is no other religion worthy of God to reveal, and of man's acceptance. Its mysteries are marks of its divine *original*, and it is the highest reason that the rational creature receive what is revealed by the Supreme Lawgiver. To reject the Christian religion, is at the peril of eternal damnation of all who are so blinded as to do it.

CHRISTIAN SABBATH—Is the first day of the week; which, in all the Reformed churches, is observed in solemn worship, in commemoration of Christ's resurrection from the dead. The seventh day was observed in the old Testament church, to commemorate God's finishing the works of creation; this in honour of our Lord Jesus having finished the glorious work of redemption, the chief of the ways of God. *He that hath entered into his rest, he also hath ceased from his own works, as God did from his**. The change of the sabbath from the seventh, to the first day of the week, which is the eighth day from the creation, was prophesied of: *And it shall be, that upon the eighth day, and so forward, the priest shall make your burnt-offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God**.

* Heb. iv. 10.

God *. It is called the *Lord's day* †, which shows that Christ instituted this day, as is evident from the like phrase of the sacrament called the *Lord's supper*. This change was made by him who is expressly called, *the Lord of the sabbath* ‡. We have an account of the first institution of the seventh day sabbath, but not expressly of the observation of it in the Patriarchal age. In the New Testament, we have no express account of the change, but we are expressly informed of the observation of the day, by the Apostolic churches. They met on this day to preach, and dispense the Lord's supper ||, and also to make collections for the poor §. It has been always observed in the Christian church, and God has confirmed the institution by signal displays of his grace, in the conversion of sinners, and edification of saints; as well as he has executed remarkable judgments on such as in a daring manner profaned this day, which could be illustrated in many very striking instances. The giving up with the Christian sabbath is unhinging the whole of the gospel church.

CHURCH—Signifies a society of mankind, called out of the world, into the *faith, fellowship, obedience, and worship*, of the Lord Jesus Christ, and God in him. Sometimes the word means only the elect, as united unto Christ, their Head ¶. At other times, the followers of Christ, who live in a particular district or city **. It sometimes signifies a small number of persons, who used to meet together in one place, for the worship and service of Christ; this is called a church in the house ††. It also means church officers, met for the exercise of discipline ‡‡. The *Catholic church* is the church universal, all over the world, and is called *Catholic* on three accounts:—1. Because it comprehends all the number of the elect, who have been, or are now,

* Ezek. xliii. 27.

† Mark ii. 29.

§ 1 Cor. xvi. 2.

** Rev. ii. & iii.

‡‡ Matth. xviii. 17.

† Rev. i. 10.

‡ John ii. 29. Acts xx. 7.

¶ Col. i. 18.

†† Rom. xvi. 5. Col. iv. 15.

now, in the world, and shall be in it to the end of time, as well as those who are now in glory. This is called *the church of the first born, who are written in heaven**. —2. The church is called catholic because it comprehends all who profess the name of Christ, in whatever place of the world they live; and whatever they are, as to their state.—3. She is so called, in opposition to the Donatists, who confined the Christian religion to a corner in Africa, where they lived. A separation from the communion of corrupt churches, is not to be considered as unchurching them, or viewing them as no part of the *Catholic* church, out of which there is no salvation in an ordinary way. This principle is maintained by the church of Rome, who unjustly claims the designation of the *Holy Catholic Church*.

CHURCH FELLOWSHIP—Consists in joining in the performance of the duties enjoined in the Christian religion, and a joint participation of the distinguishing privileges of the Christian church. Public worship cannot be performed without a joint concurrence of the people of God in it; neither can they *worship God with one heart, and with one mouth*, except they are agreed in some particular view of divine truth expressed in their Confession of Faith, or Testimony. Uniformity in practice is also necessary for this communion, there must be a practising of the same religious duties of public and private worship, and a regular conversation, else this communion must be marred. Much self-denial is necessary for church communion, Private judgment set up against the declared and public judgment of the church, is utterly inconsistent herewith. A sound profession of the faith is necessary for church communion as well as a credible appearance of godliness, and a blameless life. Philip baptised the eunuch on his making a profession of the faith in Christ. That a sound profession of the faith is necessary for church fellowship, appears from our Lord's last charge

* Heb. xii. 23.

to his apostles, *Teaching them to observe all things whatsoever I have commanded you**. This fellowship includes a mutual sympathy of church members in comforts and crosses, *Rejoice with them that do rejoice, and weep with them that weep†*. A tenderness of each other's character, *Speak not evil one of another, brethren‡*. A guarding against giving offence, and taking regular methods of removing it when given||. An endeavour to provoke one another to love and good works§. A joint attendance on all the ordinances of Christ, *And they continued stedfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer¶*. And also a relieving each other in outward things, according to their several abilities and necessities; which communion, as God offereth opportunity, is to be extended to all who in every place call on the name of the Lord Jesus**. This paragraph, taken from the Confession of Faith, is tortured by the Associate Reformed church to support their scheme; but from the scriptures quoted in said Confession, it appears that this communion, which is to be extended to all who call on the name of the Lord Jesus, is that which lies in ministering to their necessities. But, though it were granted that it extended to communion in the worship of God, it will not countenance the latitudinarian scheme. It is one of the scripture characters of saints, that they call upon the name of the Lord Jesus††. This includes a cleaving to him in profession, and walking in him in orderly conversation. In as far as any give up with any of the truths of Christ, especially with any point of reformation once attained to, or walk disorderly in their practice, they act not up to that character of calling on the name of the Lord Jesus. Church communion must suppose union in profession. We cannot keep communion with such as are stating themselves in opposition to such things as we have adopted, as belonging to the testimony of Jesus; for

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* Matth. xxxii. 20.

† James iv. 11.

‡ Heb. x. 24.

** Conf. of Faith. chap. xxvi. sect. 2.

† Rom. xii. 15.

¶ Matth. xvii. 17, 18.

¶ Acts ii. 42.

†† 1 Cor. ii. 1.

we would so far deny that testimony, and strengthen their hands in opposition thereunto. The scripture is plain, *Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us**. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing†. Had our worthy progenitors been Latitudinarians, a testimony had not been handed down to us, sealed with their blood.

CONCUPISCENCE—Is that sinful desire after impure gratifications, which naturally prevails in the unrenewed nature of man. Against this, the Holy Spirit erects a standard of holiness in those who are renewed in the spirit of their minds, by making them pure in heart. The law of God not only forbids all acts of uncleanness, and all fleshly communications, but also the cherishing of *lust* in the heart ‡. *Blessed are the pure in heart, for they shall see God* ||.

CONSCIENCE—Is the secret testimony of the soul, approving of actions which it thinks are good, and condemning those which it believes to be evil. Conscience is *good*, when void of offence toward God and man; when it bears witness in the Holy Ghost; and when purged from dead works. It is *evil*, when seared as with a *hot iron*; and when so defiled that it cannot judge of its own actions. The conscience of the best is liable to be erroneous and doubtful.

CONSUBSTANTIATION—Differs from Transubstantiation, which makes the elements used in the Lord's supper, the real body and blood of Christ. But Luther, though he was for laying aside the propitiatory sacrifice, and idolatries of the mass, and for receiving the elements in both kinds, yet he maintained, that the
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* 2 Theff. iii. 6.

† Matth. v. 23.

‡ Philip. iii. 16.

|| Matth. v. 8.

real body and blood of Christ, was contained and received in, with, and under the bread and wine. This opinion is *Consubstantiation*. This controversy between Luther and Zwinglius was carried to a great extent, and with much warmth on the part of that great man of God, Martin Luther. Before his death, he lamented this, and appears to have changed his views; but he did not publish this, for fear that the common people would be staggered about the other doctrines of the reformation, which he so zealously defended.

COCCEIANS—Those who embrace the peculiar tenets of *John Cocceius*, professor of Divinity in Leyden, who lived in the seventeenth century. He departed entirely from the views of *Calvin* and others as to the *sense* of scripture, representing the whole history of the Old Testament, as a mirror that held forth the events of the New Testament church, unto the end of the world. He went so far as to say, that even the miracles, actions and sufferings of Christ and his apostles, were types of future events. He affirmed that the words and phrases of scripture, are to be understood in every sense of which they are susceptible, that is, they signify *every thing* that they possibly can signify. This rule when followed by one who had more imagination than judgment, could not fail to produce strange comments on the sacred writings.

He held that the moral law, given at Mount Sinai, was not given as a rule of obedience; but as a representation of the covenant of grace. That on account of the sin of the Jews in worshipping the golden calf, the ceremonial law was added as a punishment,—that this law was not only painful in itself, but became doubly so, on account of its typical signification. Since it admonished the Jews, of the imperfection of that state, filled them with anxiety, and was a proof of their meriting the displeasure of God, and could not expect the remission of their sins, till the coming of the Messiah;—that the Old Testament saints had no assurance of salvation, and their hopeless anxiety flowed from
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this consideration, that their sins though they remained unpunished, were not pardoned, because Christ had not as yet offered himself up a sacrifice to the Father to make atonement for them ; and that recreations and pastime, were lawful on the Christian sabbath. He was a very learned divine, appeared to have great piety, and had a very lively imagination.

CONFESSIONS OF FAITH and TESTIMONIES— Express what the church of Christ believes concerning revealed truth, particularly such parts as are presently opposed. It is very commonly said that the *Bible* is the best Confession and Testimony ; but persons who talk so, do not consider that the scripture is Christ's *testimony* to the church ; but a declaration of the church's views of present truth, is her *testimony* for Christ. It is no disparagement to the scriptures, to collect their sense into a *Confession* and *Testimony*, by connecting passages that lie remote from each other, by deducing inferences that are not particularly expressed, and by explaining allusions and metaphors that are not easily known. Though the scripture revelation be now compleated, and nothing is to be added thereto, nor diminished therefrom ; yet the situation of the church, renders it necessary to exhibit revealed truths, in opposition to erroneous notions that are broached, and ungodly practices which prevail. Nor can there be communion among saints, unless they are agreed in what sense they understand the scripture, as to *doctrine, worship, discipline* and *government*. An *Arminian* and a *Calvinist*, a *Latitudinarian*, and one who espouses a *testimony* for truth, will equally profess adherence to the sacred oracles ; so did the *Pharisees* and *Sadducees* to the law of Moses ; yet with such opposite views, that they cannot worship God *with one heart and one mind*. We cannot teach our children the *first principles of the oracles of God*, without a summary of the principles of religion ; nor can churches have confidence in their officers and private members ; unless they agree to her declared views of revealed truth. If it is said Confessions are not required
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in scripture, it may be replied, they are not forbidden; which we apprehend would have been the case, had they been dangerous. It is true none can express the truth of God with equal propriety with himself, but we can express our own views of *truth* and *error*. If they have occasioned contentions among Christians, they have prevented them also, and the best things are liable to be abused. If men of corrupt minds have received these in hypocrisy, this is surely better, than that they should openly bring in the most *damnable heresies*.

Though an exact agreement in every article of revealed truth, is not attainable in the church militant, yet it is possible, yea absolutely necessary, to be agreed in such principles as are publicly received by a particular church, in order to *organized communion* in that church. The contrary opinion is a spring of wild irregularity and confusion.

The design of a Confession and Testimony is defeated, if persons are admitted to communion, who openly oppose the doctrines they contain; yet much tenderness ought to be used towards those who may have scruples, and are laying themselves open to light. But to dispense with one article, for the sake of a pious scrupuler, will lead to dispense with every article which in our variable opinion, we do not judge essential to it as a system; and consequently, we may carry our dispensing power so far, that our received principles will exhibit what few of us believe, and serve only to demonstrate our insincerity in the matters of God.

CONGREGATIONALISTS—Are a class of Independents, who submit matters of dispute in their churches to be referred to advisory councils, though they do not count themselves bound to submit to their judgment, further than they see cause. The Congregationalists appear to be most numerous, and prevail in Connecticut. They are in communion with the General Assembly of the Presbyterian Church in the United States.

CHURCH SESSION,—Is composed of the minister and elders of a congregation when met and constituted in name of Christ, the only head of his church. This court, has the sole power in a congregation to admit persons to the communion of the church, or exclude them from it, to judge of offences which take place, and censure offenders, to fix the proper time for fast and thanksgiving days and the dispensation of the Lord's supper; also to appoint one of their number to attend the meetings of superior judicatories.

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DANCERS—A sect which arose in 1373, at Aix-la-Chapelle; and spread through different parts of *Flanders*. Their custom was, that persons of both sexes, publicly as well as privately, would begin to dance all of a sudden, holding each others hands, and continue with such violence, as to become almost breathless, and then fall down; when they said they were favoured with *extraordinary visions*. They wandered about from place to place, begging their bread, and treated public worship with the utmost contempt, but held private meetings among themselves.

DANCING—Especially when performed by both sexes together, which is called *promiscuous dancing*, has been condemned as unlawful by several *councils*, and by sundry of the *Reformed Churches*. Profane dancing is not mentioned in scripture, as performed by any of the saints; for David's dancing before the ark was a piece of religious worship. It is inconsistent with a pious and sober frame of spirit; and it lessens persons in the *esteem* of the godly. It is recorded in scripture as a *blot* on the character of such as practised it*. It is of a
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* Exod. xxxii. Gen. xxiv. Mark vi. 22.

very *ensnaring nature* ; persons so engaged, often continue it to unseasonable hours, and it tends to banish away family religion—In fine, it is somewhat like what is called, *Walking and mincing as they go, and making a tinkling with their feet* * ; and therefore should neither be practised nor countenanced by those who fear the Lord, and who desire to *live soberly and righteously in this present evil world.*

DEACONS—Were the first officers chosen by the New Testament church, when founded by the apostles. The temporal concerns of the church, most naturally fall under their charge. Their business is to give timely information concerning the necessities of the poor, to the church session, that provision may be made for them ; and also to distribute to them carefully, honestly, and in simplicity, without respect of persons. They ought to attend to the wants of orphans, and such as are destitute of understanding to provide for themselves. Neither preaching the word, nor bearing rule in the government of the church, belong to their office. As the powers of the deacon's office, are implied in the ruling elders, it is a question whether in every church, the office of deacon, as distinct from the elder, is absolutely necessary ?

DECALOGUE—Is the ten commandments which the Lord spake from *Mount Sinai*, and afterwards delivered to Moses, when he had written them on two tables of stone. The scripture by way of eminence, calls them the *ten words*, † hence they are denominated the *decalogue*. The Romish church has left out the second commandment from the moral law, and in order to keep up the number, they have split the tenth commandment into two, for very obvious reasons.

The excellency of the *ten commandments*, lies in their suiting all mankind without distinction of age, sex, or condition. The first four, which were written on the
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* Isaiah ii. 16. † Exod xxxiv. 28. Deut. iv. 13.

first table, represent our duty to God ; and the remaining six, which were engraven on the second table, respect our duty to our neighbour and ourselves. The Law shines forth with additional lustre, by the explication which our Lord Jesus Christ has given of it, in his public ministry, by which we are taught its true spiritual meaning ; as reaching to our thoughts as well as our actions. That instead of cherishing a revengeful temper, we ought to love our enemies, to *bleſs them that curse us, and pray for them who despitefully use us, and persecute us* ; that we should not only abstain from acts of uncleanness, but that we ought to study purity of heart ; and that in *all things whatsoever that we would that others should do unto us, we ought to do the same to them, for this is the law and the prophets**.

DEISTS,—In the modern sense of the word, signifies those persons in Christian countries who acknowledge all the obligations and duties of natural religion, but disbelieve the Christian scheme of revealed religion. They are so called from their belief in God alone, in opposition to Christians believing the Trinity. They are distinguished into four sorts :—1. Such as pretend to believe the existence of an eternal, infinite, independent, intelligent Being ; and who teach that this Supreme Being made the world, though they fancy that he does not at all concern himself in the management of it.—2. Those who believe not only the being, but also the providence of God, with respect to the natural world, but who, not allowing any difference between moral good and evil, deny that God takes any notice of the morally good or evil actions of men : these things depending, as they imagine, on the arbitrary constitutions of human laws.—3. Those who have right apprehensions concerning the natural attributes of God, and his all-governing providence, and some notions of his moral perfections also. Yet, being prejudiced against the doctrine of the immortal-

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* Matth. vii. 12.

ity of the soul, believe that men perish entirely at death, and that one generation shall perpetually succeed another without any future restoration or renovation of things.—4. Such as believe the existence of a Supreme Being, together with his providence in the government of the world, as also the obligations of natural religion ; but so far only, as these things are discovered by the light of nature alone, without believing any divine revelation. These last are the only true Deists ; but as the principles of these men would naturally lead them to embrace divine revelation, there is no consistent scheme of Deism in the world.

DESCENT INTO HELL.—The Papists assert, that our Saviour descended locally into hell at his death, to triumph {over devils ; also into purgatory, to deliver the souls of the Old Testament saints from that place. But this doctrine is directly repugnant to what our Lord said to the penitent thief upon the cross, *To day shalt thou be with me in paradise* * ; and from his last words, *Father, into thy hands I commend my spirit ; which having said, he gave up the ghost* †. As to his *preaching to the spirits in prison* ‡, it is plain it means only that Christ sent Noah to preach to the old world, who being disobedient, were sent into the prison of hell, after the long-suffering of God had waited on them while the ark was preparing.

By our Lord's descending into hell, is meant only his continuing for a time in the state of the dead : for the Hebrew word we translate hell, frequently signifies the grave||. *For thou wilt not leave my soul in hell*, § is meant of his not being left in the grave.

DONATISTS—Were a sect which arose in the fourth century, in Africa, when Christianity flourished in that country, and are so called from Donatus. There were

* Luke xxiii. 43. † Luke xxiii. 26. ‡ 1 Peter iii. 19.
 § Gen. xlii. 38. xxxvii. 35. 1 Sam. ii. 6. § Psalm xvi. 10.

were two persons of that name, one a Numidian, bishop of Casæ Nigræ, the other, bishop of Carthage, a leader of this sect, who was called Donatus the Great, and it is probable they got the name of Donatists from both these men.

They pronounced the sacred rites and institutions void of all virtue and efficacy among those Christians who were not precisely of their sentiments; and not only re-baptised those who came over to their party from other churches, but even with respect to those who had been ordained ministers of the gospel, they observed the severe custom either of depriving them of their office, or obliging them to be ordained a second time. This schismatical pestilence was almost wholly confined to Africa; for the few Assemblies which the Donatists had formed in Spain and Italy, had neither stability nor duration.

The Donatists enjoyed the sweets of freedom, and tranquility as long as the Vandals reigned in Africa. But the scene was changed with respect to them when the empire of these barbarians was overturned in the year 534. Gregory, the Roman pontiff, tried various methods to exterminate this sect, and it would appear with great success; for in the sixth century the Donatists dwindled into nothing, and after this period no traces of them are any where to be found. Their history is very obscure, for it is chiefly taken from the accounts given of them by their enemies.

DUNKARDS or DUMPLERS—Are a religious sect, to be found in Pennsylvania only. A German hermit, who settled on the spot where Dunkard Town, called Ephratah, is now built, was the founder of this extraordinary sect. The fame of his solitude inspired some of his countrymen with curiosity, and the simplicity of his life, with the apparent piety of his conversation, induced them to join and imitate him. They are Anabaptists as they administer baptism by *dipping* or *plunging*, and that only to adult persons. They hold the doctrine of free-will; and deny original sin, and the
lawfulness

lawfulness of violence, even in self-defence ; and suffer themselves to be defrauded or wronged, rather than go to law ; they superstitiously observe the Jewish sabbath ; their prayers and preachings are extemporary ; humility, chastity, temperance, and such virtues, are the subjects of their discourses ; they imagine the souls of deceased Christians are employed in teaching those of the dead who had no opportunity of knowing the gospel ; they deny the eternity of hell torments ; they think that by a life of mortification, and abstinence from marriage, they do more than the law requires, and thereby imagine that they will get the highest places in the kingdom of glory ; for they believe that those who marry live after the flesh, and must undergo a severe purgation for a long time, in another world, before they are admitted into heaven.

EASTER*—Is a word in sacred scripture, which it must be acknowledged, is wrong translated, in order to favour Episcopacy. The word, in the original, signifies *passover*, a feast of the Jews. The Greeks and Latins call it *Pascha*, from the Hebrew word *Pesach*, which signifies *passage*, and is applied to the Jewish feast of the passover. The English call it *Easter* from the goddess *Eoster*, whom the Saxons worshipped with peculiar ceremonies in April. After the abolishment of this heathen festival by Christianity, that in memory of Christ's resurrection from the dead, was instituted in its place, and still bears the same name. This festival is kept in all the churches where holidays are observed.

EBENEZER

* Acts xii. 24.

EBENEZER—Signifies *the stone of help*, which Samuel set up to commemorate the remarkable victory which the Lord gave to Israel over the Philistines, who had taken the ark of God *. His setting up of this stone teaches us, that remarkable deliverances, wrought for us, by striking interpositions of divine Providence, ought to be particularly remembered by us. By a particular attention to these, to our deliverances from particular snares and temptations, and to our obtaining the victory over particular lusts and corruptions, we will find frequent occasions for setting up our *Ebenezer*; thereby giving God the glory, and impressing our minds with a lively sense of his grace and goodness, which is both our duty and interest to commemorate.

ELDERS,—In the New Testament, are either *teaching* or *ruling*. The teaching Elder is the same with Bishop, or Presbyter. The word Elder is now chiefly applied to those who assist the minister of the word, in the exercise of discipline and government. Their duty is to *watch* over the conversation of those under their care, to *instruct*, *admonish*, *exhort*, *rebuke*, and *comfort*, as there is occasion. It is a solemn part of their work to *visit the sick*; for which the sick ought to *send for them* *. Where this is not done, ministers and elders are often ignorant of the afflicted, and are doubtful whether their visits are wanted; and thus they are frequently very unjustly blamed for not visiting. It is the business of elders to assist the minister in the admission of church members, also to sit with him in church session, to judge offences, to take proof, weigh evidences, and determine accordingly, by inflicting censure according to the offence and its aggravation; thus they are to justify the innocent, and condemn the guilty, without any regard to men's stations in life: for they *judge not for men, but for the Lord, who is also with them in the judgment* †.

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ENTHUSIASM—

* James v. 14c.

† 2 Chron. xix. 6c.

ENTHUSIASM—Is a transport of the mind, whereby it is led to think of things in a sublime manner; and in this sense it may be applied to the inspired writers of the holy scriptures. And considered as a warmth in the affections, arising from the Spirit of God opening up the doctrines of the scripture, it may be applied to all true believers. But it is generally applied to those who fancying they have revelations from God, and immediate impulses from heaven, make these impulses the rule of their conduct without scripture or reason. The consequence of enthusiasm is, the mind is thrown into imaginary raptures and ecstasies; and if once it fancies itself under the influence of a divine impulse, it is no wonder if it flights stated ordinances, and despises a standing ministry, thinking itself directed by a much superior guide.

EPICUREANS*—Were a sect of heathen philosophers, who embraced the doctrines of *Epicurus*, the *Athenian*. He flourished about three hundred and forty two years before Christ. He maintained that the world was formed by a concourse of atoms; that God gives himself no concern about the affairs of his creatures; he denied the immortality of the soul, and the existence of angels; and maintained that happiness consists in pleasure. His followers have been called by his name, and are divided into two sorts: the rigid Epicureans, who placed all happiness in the mind arising from the practice of moral virtue. The other were of loose principles, and understood their master in a gross sense. They placed their happiness in the corporeal delights of eating, drinking, uncleanness, and the like vices. The world abounds with this latter kind.

ERASTIANS—Are those who maintain the following principles and tenets:—1. That the civil magistrate is supreme over all persons, and in all causes, ecclesiastical

astical as well as civil.—2. That the office bearers of the church, in their spiritual and ecclesiastical functions and administrations, are subordinate to the civil magistrate.—3. That the external government of the church is precarious, or depends upon the will and pleasure of the civil magistrate.—4. That the ordering and disposing of the external government and policy of the church doth properly belong to the civil magistrate, by virtue of his prerogative and supremacy, in all causes ecclesiastical; and that the civil magistrate may emit such constitutions, acts, and orders, concerning the administration of the external government of the church, and concerning all ecclesiastical meetings and matters, to be proposed and determined therein, as he in his wisdom shall think fit.

They are called *Erastians* from Thomas Erastus, a physician in Hiedelberg, in Germany, who first broached this system of opinions, whereby church government and discipline are taken from the hands of its own office bearers, and put into the hands of the civil magistrate.

ESSENES.—They were a party of *rigid Pharisees*, who lived somewhat after the manner of Romish monks, and had their rise about two hundred years before the birth of Christ. They had their residence in solitary places, and seldom attended on the temple worship. This may account for their not being mentioned in the New Testament. They believed in the immortality of the soul, and the existence of angels; but were not firm in their belief of the resurrection of the body; that all things were governed by eternal fatality, or a train of causes; that all oaths, sacred as well as profane, were sinful; that the sabbath should be kept with so much strictness, as not to move a vessel out of its place; they would scarcely attend to the irresistible calls of nature on that day; they were unfriendly to marriage, and some of them altogether condemned it; they lived chiefly on vegetables; they despised riches, and fine clothes, and wore white garments,

ments, which they never changed till worn out; they lived quietly without noise; some of them devoted their time to contemplation, while others cultivated the field for their support; they were kind to strangers, but would admit none among them without sufficient proof of their chastity and temperance; when ten of them sat together, no one would speak a word without the nine gave him leave, which must have been done by signs; they studied much on the cause of diseases, and by reason of their temperance, there were instances of great longevity among them; they would suffer death rather than speak evil of their law-givers, Moses, and others.

The spirit of this recluse sect is still to be found among Dunkards, and those who live a monastic life; and some other points of their principles also are still professed in the world.

ESSENTIAL TRUTHS.—Though it be true there are some truths which lie nearer the foundation than others, yet every truth revealed in the Word is to adhered to. What some call little truths, are, like the filings of gold, very precious. But, however common it is to hear of fundamentals and circumstantials, there is nothing that professors of religion are more divided about. Some make that a fundamental truth, necessary to be known and believed in order to salvation, which others think is of no consequence. While others are known to be of such a Catholic spirit, as to expunge all the peculiar doctrines of Christianity out of the list of fundamentals.

It were to be wished, that the admirers of the Catholic scheme, or those who make it their business to recommend and promote union with Christians of all denominations, provided they agree in what they call the fundamentals of religion, would give a just and plain definition of what they call an essential or fundamental truth, which must not at any rate be given up with, or accounted a matter of indifference. As there may be some weak, though well meaning people, who may be ready to run into mistakes, in applying a
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general definition, however clear and accurate, to particulars; it would be proper, if not necessary, to give also a list, or make a full enumerations of what ought to be reckoned *essential* and *fundamental* truth. Till this is done, there is ground to fear that some will be ready to confound *essentials* with *circumstantials*, putting the one for the other; which cannot fail of being attended with very bad consequences. For should any, through mistake, drop one or more of what are called the essentials of christianity, reckoning them circumstantials, or things indifferent, it may alter, and consequently endanger the whole christiau scheme. On the other hand, if any should put circumstantials, one or more, in the place of essentials, and under that notion, pertinaciously adhere to them, it must issue in an unwarrantable breach of union, and tend to foment schisms and unhappy divisions among christians:

But, after all, an attempt of this sort is needless, as it would be difficult; for none of the truths of Christ are circumstantial, or matters of indifference. They are connected with his blessed person, and are part of *the travail of his soul*. And no church is vested with a power to dispense with his truths at her pleasure. His command is, *Go and teach all nations, teaching them to observe all things whatsoever I have commanded you**. He does not say, Be sure to instruct them in the essential and fundamental articles of my holy religion, the knowledge and belief of which are necessary to salvation: but as to matters of less consequence, which I have taught and enjoined the observation of, you may leave them at liberty to observe them or not, as may best suit their different tempers and inclinations, consist with their worldly ease or interest, or be reckoned most expedient for maintaining unity and peace among themselves. No; the divine command is peremptory and positive, *Teach them to observe all things whatsoever I have commanded you*.

EUCCHARIST

* Matth. xxviii. 12, 20.

EUCCHARIST—Is a name given to the Lord's supper, and properly signifies *giving thanks*. It is so called, because at the consecration of the elements we give thanks; and for the blessings sealed to us in the ordinance, we ought to praise God, saying, *Thanks be to God for his unspeakable gift**.

EUTYCHIANS—Are heretics of the fifth century, who followed the sentiments of Eutyches, a Constantinopolitan monk, who by contending with Nestorius, fell into a new heresy, and affirmed Christ was one thing, and the Word another. He likewise denied the flesh of Christ to be like ours, and maintained that his body was celestial, and passed through the Virgin Mary as through a channel. He also taught, that there were two distinct natures in Christ before the hypostatical union; but that after this these two natures were compounded together, and formed one only. Hence he concluded, that the divinity of Christ both suffered and died.

EVANGELISTS—Were an order of church officers, next to the apostles. They were sent by them to ordain officers, and to put in order what they had begun in the churches which they founded. *Mark, Timothy, Titus, Silas*, and others, were vested with this office. The inspired writers of the life and death of our Lord Jesus Christ were also called *Evangelists*. It was an extraordinary office, suited to the apostolic age. The ordinary parts of it in *teaching* and *ordaining* church officers, remain in the ministers of the word.

EXCOMMUNICATION—Is a divine ordinance, appointed by Jesus Christ, whereby persons that are scandalous are excluded from the communion of the church of Christ, in sealed ordinances. It is distinguished into the lesser and greater. The lesser excommunication is a judicial suspension from the sacrament of the Lord's supper

supper for a sealon. The nature and effect of this cen-
 sure is declared, *We command you, brethren, in the name
 of the Lord Jesus Christ, that ye withdraw from every bro-
 ther that walketh disorderly, and not after the tradition which
 ye have received of us. If any man obey not our word by
 our own epistle, note that man, and have no company with
 him, that he may be ashamed; yet count him not as an ene-
 my, but admonish him as a brother**. Here is a man with
 whom no company is to be kept, and from whom we
 are to withdraw; who is, nevertheless, to be considered
 as a brother, because this exclusion is not absolute and
 total as in other cases, when he is to be considered as
 a heathen, and publican. This formal sentence of sus-
 pension from the Lord's table answers to the first de-
 gree of excommunication used in the Jewish church,
 which was called *Niddui*. By this censure the person
 was forbidden to approach within four cubits of his
 nearest relations. He continued under this sentence
 for thirty days, and if impenitent, for sixty; some-
 times, though seldom, it extended to ninety; and if
 then he gave no evidences of repentance, a heavier
 censure was inflicted. The Jewish writers mention
 various crimes which incurred this censure, such as de-
 spising a Rabbin, or teacher, even after his death;
 calling one's neighbour a slave; selling land to a Chris-
 tian or a Gentile; bearing witness against an Israelite
 in a Christian court; making the blind to fall, &c.
 The greater excommunication is the casting out of
 an impenitent, notorious, and obstinate offender from
 all special communion and participation of church or-
 der, worship, and privileges, and delivering him to
 Satan, *the god of this world*, in distinction from Christ,
 the head of the church, *for the destruction of the flesh,*
*that the spirit may be saved in the day of the Lord Jesus**.
 The destruction of the flesh is meant of the destruction
 of that depraved nature, the old man, which the apos-
 tle speaks of putting to death, *that the spirit*, or the soul
 might be united to the second Adam, and made a new creature,

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may be saved in the day of the Lord Jesus. The salvation of the soul is the common end of all the ordinances of Christ. A person under the higher excommunication is to be considered by the church as an heathen man and a publican. They may attend on ordinances of general communion, as the preaching of the word, but they are totally expelled from fellowship in ordinances, which, from their nature, use, and design, belong to believers only. The greater excommunication corresponds with the second degree of excommunication among the Jews, called *Cherem*, by which the excommunicated person was cast out of the synagogue with curses and comminations, taken from the xxviiiith chapter of Deuteronomy, and other places of scripture. The person so excommunicated, was, it is true, allowed to attend the public means of instruction in the temple; but it was in such a way, as declared his state of separation from the rest of the worshipping assembly. Thus, when others entered into the temple by a gate on the right hand, the excommunicated person entered by a gate on the left. His fellow church members were prohibited from all intercourse with him in common life. This excommunication could not be inflicted but by an assembly consisting of at least ten men.

“ Church censures are necessary for the reclaiming and gaining of offending brethren; for the deterring of others from the like offence; for purging out that leaven which might affect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church if they should suffer his covenant and the seals thereof to be profaned by notorious and obstinate offenders*.”

It is agreeable to the nature of society, that when persons act contrary to the laws and regulations of that society, which they have joined, that thereby they deprive themselves of the peculiar privileges of
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* Conf. of Faith, chap. xxx. sect. 3.

it; and if they obstinately break through all its rules, they must be expelled. For the divine warrant for this censure, see Matth. xvi. 19. xviii. 15,—20. 1 Cor. v. 1, 2, 5. Falling from the profession of the faith made by a particular church, though it should not be into such errors in principle as unhinge the christian profession, or following any irregular practice, though it should not be a notorious violation of the law of God, yet it justly makes the offender liable to suspension from sealing ordinances. And when to these is added the pride and obstinacy of the heart, in refusing to be reclaimed, it makes a person liable to the higher sentence of excommunication. Dissolving the connection with offenders, who have done nothing worthy of the lesser excommunication, is an unscriptural and tyrannical treatment of them; and the Lord's blessing cannot be expected on any censure which is not of his own institution.

The grounds of excommunication must be something in principle or practice which is inconsistent with the character of a church member*. It must be something that is infectious and grievous to fellow church members †. It must be an evil that is very hazardous to the offending brother, and this censure is inflicted for his recovery therefrom. The evil must be attended with obstinacy when the higher sentence is inflicted ‡; for the higher sentence is the last resource of the church. Having tried all other methods, and all having failed, she has nothing left in her choice but to cut the offender off, who has refused to hear the church. The sentence of excommunication is to be inflicted according to the demerit of the offence, not our judgment about the state of the offender. The offences of the Lord's people do more injury to religion, and are more hardening to the wicked, than those of others.

O

FAMILY

* 1 Tim. i. 19, 20. 1 Cor. v. 1.

† Col. v. 12. ‡ Titus iii. 10.

F

FAMILY RELIGION—Consists in instructing children and servants in the principles of religion, and in offering in their name and presence, the spiritual sacrifices of the family before the Lord continually. These are praises, reading the scripture, and morning evening prayers. Another part of family religion lies in craving the Lord's blessing, and returning thanks at every meal.

Family religion also comprehends maintaining *good order and government* in families ; the want of this, will destroy all the other parts of family religion. Family worship will not long be performed, unless children and servants are in due subjection. Family religion is a blessed mean of family peace and comfort, and a source of consolation in family trials. The neglect of it is much to be lamented in our day. Our professing to be saints in church, will avail little, unless we carry our saintship into our families : this would make our houses *Bethels* for God to dwell in. *If a man love me, he will keep my words : and my father will love him, and we will come to him, and make our abode with him**.

FANATICKS,—Are wild, enthusiastic, visionary persons, who pretend to immediate revelation and inspiration.

The ancients called those *fanatici* who passed their time in temples, (*fana*) and being often seized with a kind of enthusiasm, as if inspired by the divinity, shewed wild and antic gestures. Cutting and flashing their arms with knives, shaking their head, were common practices among the *fanatici*.

There are many religious sects now in the world,
who

* John xiv. 23.

who may be justly styled Fanaticks. This name however is absurdly bestowed by some writers on all those who are often engaged in the exercises of religion, and have experienced its sanctifying and quickening power on their hearts.

FASTING.—Religious fasting is an abstaining from food, either totally or partially; from all worldly labour, discourses, and thoughts, in order to dispose the soul for spiritual exercises for a time. Fasting in itself, is no part of religious worship, more than bowing the knee is prayer, but it is a mean of divine appointment, to fit us for spiritual exercises. The degree of abstinence must be regulated by the particular constitution of the persons who are engaged. Fasting is an occasional duty, not periodical, and can never be fixed to particular times in the year. It is a duty evidently required under the New Testament, as well as it was under the law. *And when they had fasted and prayed, and laid their hands on them, they sent them away†. Give yourselves to fasting and prayer*.*

When the judgments of God hang over a people, it is a call for fasting and humiliation. When a special mercy is desired of the Lord, this is a proper exercise; thus Daniel prayed with peculiar earnestness for the return of the Jewish captivity, and *kept a fast* on the occasion†. In prospect of approaching the holy table of the Lord, fasting is a seasonable and preparatory exercise, and long practised in the best Reformed churches. Ministers, elders, and deacons should be set apart to their office with fasting and prayer‡. Every individual is to judge for himself about the call to personal fasting: The head of a family must declare the season for this duty of family fasting: The rulers in a particular congregation must judge of the special calls of the congregation, to this duty: The church in her public capacity must determine when the Lord is calling his people in general to this duty, and point out the

* 1 Cor. vii. 5. Mai. ix. 15. † Dan. ix. 1, 2, 3.
‡ Acts vi. 6. xiii. 2.

the reasons. The church being a spiritual independent kingdom, is under no other jurisdiction than the courts of his house, constituted in his name, and by his authority only.

FELLOWSHIP with GOD—It is that intercourse with God in religious services, which is the privilege of all true believers. *And truly our fellowship is with the Father and with his Son Jesus Christ**. It is mutual: *I will come to him, and will sup with him, and he with me†*. God lets out his grace to his people, and they make returns of love to him. It is real: persons may indeed dream of fellowship with God, but believers know and believe the love of God to them. It is mediate: The means of it are external and internal. The external means are in the duties God requires. In the duty of passive obedience, when they are called to suffer for his name's sake. *But rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified‡*. In the duties of active obedience. In their daily walk, like Enoch who walked with God. In religious duties, meditation, prayer, hearing the word, receiving and partaking of the sacraments. The internal mean of this fellowship, is faith in exercise; *the just shall live by faith*. It is transforming: Believers are hereby, more and more conformed to the image of God. *We all with open face beholding as in a glass, the glory of the Lord, are transformed into the same image, from glory to glory, as by the Spirit of the Lord||*. It is satisfying to the soul: All earthly enjoyments are unsatisfying in their nature; but this is suited to the nature of the soul. *Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased**.

* 1 John i. 3.

† 1 Peter iv. 13, 14.

‡ Rev. iii. 20.

|| 1 Cor. iii. 18.

*ed**. And it is inconstant, and liable to be interrupted. Though believers never can fall away from a state of grace, their fellowship with God may suddenly be interrupted. *And God went up from Abraham in the place where he talked with him*†. It will finally issue in the eternal and uninterrupted enjoyment of God in heaven.

FELLOWSHIP MEETINGS—Are regular societies of Christians, who voluntarily agree to meet together at stated times and places for prayer and conference. Christians stand in a near relation to one another. They are *fellow citizens*, who have the same privileges and interests; *fellow soldiers*, who have the same enemies; *fellow servants*, who have the same work; *children of the same Father*, and *members of the same body*. All which relations point out the propriety of fellowship meetings. Every one will allow, that it is proper for those of a trade to meet together; much more should Christians, who hold the same profession. God is well pleased with this service when rightly performed. *Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name*‡. The scripture recommends this service, *Let us consider one another to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching*||. We are expressly told, *That many were gathered together, and prayed in the house of Mary, the mother of John, &c.* Should any allege that we have no direct precept for such meetings, they may in like manner object against the observation of the Christian sabbath.

O 2

Important

* Psalm iv. 6, 7.

† Malachi iii. 16.

‡ Gen. xxxv. 13.

|| Heb. x. 24, 25.

§ Acts xiv. 12.

Important ends are to be gained by such meetings. They tend to promote and increase religious knowledge; to the exercise of christian sympathy among the members; to communicate the benefit of their gifts and graces to one another; to make Christians *monitors* to one another; and when prudently managed are surely of great use. By these means Christians are excited to spiritual mindedness, and they have a little sabbath in the work days, by their meetings for prayer, praise, and conference; in which they may expect to have the presence of Christ. *Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, who is in heaven; for where two or three are met together in my name, there am I in the midst of them* *. These are good and very comfortable words. In fine, where the Lord's people are destitute of public ordinances, such meetings will be found more profitable than the course which many take. It is better to live on bread and water at home, than to go to a feast where poison may be mixed with some of the dishes.

FIFTH MONARCHY-MEN—Were a sect which appeared in England, in the middle of the seventeenth century, in the days of Oliver Cromwell, who, under the influence of this illusion, vainly expected Jesus Christ would presently appear in the world in human nature. Hence they tried to overturn all civil government to make way for his reign; and professed to believe that this would be the *fifth monarchy*, which they said would be *universal*, in the personal reign of Christ on earth.

FRENCH PROPHETS—Were a sect who appeared in France, 1688, and gave out that they were inspired. From a few they increased to many thousands, chiefly of the younger sort, from six years old to twenty five. They were seized with fits, which came on with tremblings

* Matth. xviii. 19, 20.

blings and faintings, as in a swoon, which caused them to stretch out their legs and arms, and stagger several times before they fell down. They struck themselves with their hands, and laid upon their backs, shut their eyes, and heaved their breasts. In this state they remained a while as in a trance, and were seized with twitchings when about to recover. Then they said that they had seen the heavens opened, angels, paradise, and all. Those who were just receiving this strange spirit, often dropped down at once calling out *Mercy*. Their assemblies were often made up of several thousands. After being under agitations of body, they began and prophesied, *Amend your ways, repent ye, the end of all things draws nigh*. The hills resounded with their loud cries for *mercy*, with their imprecations against the priests, the church, the pope, and all the antichristian dominion, with predictions of the approaching fall of popery. In the year 1706 three or four of these prophets went to England, where they kindled the same fire of enthusiasm, and many ran into the same extravagancies. They pretended to foretell that the millennial state of the church was at hand. They professed to have the gift of tongues, to heal diseases, and to give the Spirit by laying on of hands. They declared that all that they prophesied would take place in three years. Their leader in London, gave out that he would confirm his mission by rising again after his death, in three days. When he was buried, *Queen Anne* caused his grave to be guarded by soldiers, to prevent any deception. His remaining in the state of the dead destroyed the credit of this very extravagant sect.

G

GENERAL ASSOCIATE SYNOD in *North Britain*,—Consists of about one hundred and fifty ministers. Their religious principles are expressed in the *Holy Scriptures*, and summed up in the *Westminster Confession of Faith*, *Larger and Shorter Catechisms*, *Directory for worship*, and *Form of Church government*. But they declare, “That as the *Confession of Faith* was at first received by the *Church of Scotland* with some exceptions as to the power of the *civil magistrate*, relative to spiritual matters, so the Synod, for the satisfaction of those who desire to know their minds on this subject, extend that exception to every thing in the *Confession of Faith*, or *Catechisms*, or in any other public paper, which, when taken by itself, seems to allow the *punishment* of good and peaceable subjects, on account of their *religious opinions* and *observances*: that they approve of no other means of bringing them into the church, or retaining them in it, than such as are *spiritual*, and were used by the Apostles, and other ministers of the word, in the first ages of the Christian church, persuasion, not force; the *power* of the gospel, not the *sword* of the civil magistrate: agreeable to that most certain doctrine laid down in the *Confession* itself: *God alone is the Lord of the conscience*, and has left it free from the *doctrines* and *commandments* of men, which are in any thing contrary to his word, or beside it in matters of faith or worship; so that to believe such *doctrines*, or obey such *commandments* out of conscience, is to betray and destroy true liberty of conscience, and of reason also*. While the Synod declare their approbation of the *Presbyterial government*, which is materially contained in that tract composed by the *Westminster Assembly*, commonly called the

* Conf. of Faith, chap. xx. sect. 2.

the *Form of Church Government*, yet they are not to be considered as adopting every thing in that tract as absolutely necessary to Presbyterian government. And in adhering to the Directory for public worship, the Synod only mean to consider it as giving direction in the public worship of God; but they do not bind themselves to use that book as a liturgy, or always to follow it in every article. And this is all the use that was intended to be made of it by the Assembly that composed it."

The distinguishing principles of the *Secession Church* have hitherto been scattered through a variety of publications: the *Judicial Testimony*, *Act concerning the Doctrine of Grace*, the *Act for renewing the Covenants*, the *Answers to Mr. Nairn's Reasons of Dissent*, with the *Declaration* subjoined. All which the General Associate Synod have now collected into a plain and comprehensive *summary*, which is entitled, *A Confession and Testimony*, to which is prefixed a *Narrative*.

This Synod own the formal obligation of the *National Covenants*; but they utterly disclaim all obligation to use any method inconsistent with due liberty of conscience, in prosecuting the ends of these covenants. In like manner they have essayed covenanting in most of their congregations, agreeable to their Act, entitled, *An Acknowledgment of Sins, Profession of Faith, and Engagement to Duties, suited to the present times*.

The *General Associate Synod* comprehends three Synods in Scotland, viz. the *Synod of Edinburgh*—of the Presbyteries of *Edinburgh, Kelfo, and Dumfries*; the *Synod of Perth*—of the Presbyteries of *Perth, Kircaldy and Forfar*; and the *Synod of Glasgow*—of the Presbyteries of *Glasgow, Kilmarnock and Stirling*. The Presbyteries of *Elgin and Aberdeen*, are in immediate subordination to the *General Synod*. In *Ireland* they have one *Synod*—of the Presbyteries of *Market-hill, Belfast, Temple-patrick, Derry and Newton-Lamavady*. The *Associate Synod of North America* are also connected with the *General Associate Synod*, tho' somewhat in a different way from the other Synods. The *Associate Presbytery of Nova Scotia* belongs to the *Synod of Glasgow*.

GERMAN CALVINIST SYNOD—Consists of near thirty ministers, who chiefly reside in Pennsylvania. They adhere to the Hiedelbergh Catechism, and the Confession of Faith of the Reformed Dutch Church. They observe a number of holidays, and have organs in some of their churches. They practise confirmation of their young people, to whom they dispense the Lord's supper. This synod meets annually, and in the interim of Synod, instead of the business of the church being transacted by presbyteries, the moderator adjusts what business may occur, such as the translation of ministers, and the like.

GLASSITES—Are a sect which arose in Scotland about the the year 1732. They are commonly called Glassites, from Mr. John Glas, a noted separatist from the national church of Scotland; but they call themselves *Independents*, from their form of church government. They are also called *Sandemanians*, from Mr. Robert Sandeman, who published his sentiments in 1757. He was at first a Congregational preacher at Perth, in Scotland, and afterwards came to America, and formed a society on his plan of principles at Danbury, near Boston, and had some societies in other places also. The principles exhibited in the writings of Messrs. Glas and Sandeman are quite different from those of the Protestant churches. They hold that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received; that this divine testimony carries in itself sufficient ground of hope and occasion of joy to every one who believes, without any thing wrought in us, or done by us; and hence they judged a particular declaration of articles of belief unnecessary; that unbelieving sinners ought not to attempt obedience to the *divine* law, and to exhort them to use the means of grace, is flattering to their pride. They maintain that there are no calls of grace directed to unbelieving sinners of mankind; that there are no mysteries in the gospel; that in justifying faith there is no appropriating of
Christ

Christ and his righteousness, but that it consists merely in the simple belief of the bare truth, that Jesus died, and rose again, and that this faith is no act of the mind, nor includes any activity in it; that the sins of believers do not only make them liable to God's fatherly chastisement in this world, but also to the wrath to come; that there is no abiding principle of grace implanted in believers by the power of the Spirit, nor any such thing as inherent and subjective grace, on account of which one man may be called more holy than other; that believers need not pray for the enlightening influences of the Spirit, as they are always furnished with a set of principles sufficient to direct them how to form their hearts and lives, suitable to what God requires. They dispense the Lord's supper every Lord's day; and in the interval between the forenoon and afternoon service, they have love feasts, of which every member partakes at the dwellings of those whose houses are most convenient for the purpose. Then they salute one another, by every one kissing the member who sits on each side. At the admission of members, he or she is saluted by every member of the church. They admit all their male members to exhort. They will not allow their teaching elders a second marriage, by a strange comment on the apostles words, *A bishop must be blameless, the husband of one wife.*

GNOSTICKS--Are so called from a Greek word which signifies *to know*; and it is a name which almost all the ancient Heretics affected to take, that they might by it express the new knowledge, and the extraordinary light to which they made pretensions. The origin of the Gnosticks is ascribed to *Simon Magus*. They acknowledged two principles, good and bad: They supposed there were eight different heavens, each of which was governed by its particular prince. The prince of the seventh heaven, whom they named *Sabboath*, created the heavens and the earth, the six heavens below him, and a great number of angels.

In

In the eighth heaven they placed their *Barbelo* or *Bierburo*, when they called the father of the universe. All the Gnosticks distinguished the Creator of the universe from God, who made himself known to men by his Son, whom they acknowledged to be the Christ. They denied that the Word was made flesh, and asserted that Jesus was not born of the Virgin Mary; that he had a body in appearance only; and that he did not suffer in reality. They neither believed a resurrection nor judgment to come; but imagined that those who had been instructed in their maxims would return into the world, and pass into the bodies of beasts.

GOSPEL—Is a Saxon word, which signifies *God-spell*, or *God's speech*, of the same import with the Latin word *Evangelium*, which signifies glad tidings, or good news. The gospel may be taken in a large, or in a strict sense: in a large sense, it is a system of all the doctrines, promises, threatenings, and histories, that any way concern man's recovery and salvation: in a strict sense, as it is contradistinct from the law, it is a promise containing glad tidings of a Saviour, with grace, mercy, and salvation in him, to lost sinners of Adam's family. *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel**. *Behold, I bring you glad tidings of great joy which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord†*. In the gospel, strictly taken, there are no precepts; for all precepts, not excepting those of faith and repentance, belong to the law: which, according to the nature of it, being a perfect and complete rule of all internal, as well as external obedience, must fasten the new duty on us, the same moment the gospel reveals the new object. The news of the gospel are good, and the tidings glad, because they publish life and salvation to lost sinners. They are quite

* Gen. iii. 15.

† Luke ii. 10, 11.

quite unexpected; they are most certain and true. They are news in which we are all deeply interested; and with the believing of them our eternal salvation stands connected.

GOSPEL MINISTRY—Is the sacred institution of Jesus Christ, vested in men duly called and ordained in his church, to dispense gospel ordinances, both ordinary and solemn; and also to exercise discipline and government, in concert with ruling elders. As ministers have the power of elders implied in their office, it is in the exercise of this as well as of pastors that they act in the governmental affairs of the church. It is not qualifications which will authorise a person to assume the exercise of an office, either in church or state, without being duly commissioned. None have a right to preach except they are called in a regular manner*. There is much of divine goodness and wisdom manifested in *putting this treasure in earthen vessels, that the excellency of the power may be seen to be of God, and not of man*†. Were God to speak by persons from the dead, gospel hearers would be frightened; or if it were by the ministry of *angels*, the success would be ascribed to them; but he condescends to speak by *men*, of like passions with ourselves. And notwithstanding all the contempt that is now poured upon a *gospel ministry* in this generation, they will be preserved; for Christ has promised to be with them *even to the end of the world*‡. It is granted it is a duty of all who know Christ in a saving manner, to recommend him to others, according to their place and station; but to attempt this publicly without being *duly called and ordained*, is quite contrary to the word of God. Ministers are called *stewards, ambassadors, pastors, and teachers*, all which are names of office; and *no man taketh this honour except he be called of God as was Aaron*.

The office of a gospel minister is a most difficult as well as a most important undertaking. It is very dif-

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* Rom. x. 15. † 2 Cor. iv. 7. ‡ Matthe. xxviii. 20.

ferent from making a fine harangue, or a pretty jingle of words, to please the fancy and tickle the ears, delivered with Ciceronian eloquence. It requires the most critical acquaintance with the truths of the gospel, in their connexion with one another; and with the person of Christ, from whom they derive their power and efficacy. It requires a very retentive memory, warm bowels of compassion for perishing sinners, and particular dexterity in applying the word to the consciences of saints and sinners. And in order to this it will require much reading, serious and frequent meditation, fervent prayer, much heart experience of religion, and a lively dependence on the grace of our Lord Jesus Christ. It requires much skill and faithfulness in admission of persons to church fellowship. Much time in catechising, and ministerial visitation of families, in instructing the ignorant, in resolving the doubts of those who are in trouble of mind about their everlasting concerns, and in attending those who are on sick or dying beds. These are objects of the last importance: and well may every minister, under a sense of his own weakness, say, *Who is sufficient for these things?*

GRACE—Is taken,——1. For the free and eternal love and favour of God, which is the spring and source of all the benefits we receive from him. *And if by grace it is no more of works*. Who hath saved us, and called us with an holy calling, according to his own purpose and grace†.*—2. For the work of the Spirit, renewing the soul after the image of God, and continually guiding and strengthening the believer to obey his will, to resist and mortify sin, and to overcome it. *My grace is sufficient for thee.* Grace is also used in a vulgar sense, to signify a short prayer said before and after meat, by all professors of religion, which is also called *asking a blessing, and giving thanks.* Those who do not, in this manner, acknowledge God, their *creator, preserver, and bountiful benefactor,* are indeed graceless persons.

GREEK

* Rom. ii. 6.

† 2 Tim. i. 9.

GREEK CHURCH,—Commonly called the *Eastern Church*, is dispersed throughout Europe, Asia, and Africa. They hold that the Holy Spirit proceeds from the *Father*, but not from the *Son*. They condemn all *graven* and *molten* images; but allow of *pictures* of the same things which those images represent. They all use prayers for the dead. The religion of the *Greek church* consists chiefly in the observation of festivals, rites, and ceremonies; and she is sunk as much in ignorance and idolatry as the Latin church. Their daily service for the whole year is written in *twenty folio volumes*; and one is called the *Regulation*, which gives directions to use the whole. It cannot be supposed that many perform the drudgery of searching for their religion in these great volumes. This church is spread over a great extent of territory, and has perhaps better pretensions to the title of *Catholic*, than the Latin or Roman church.

H

HERESY—Signifies a human opinion opposite to some truths of religion, when this opinion is obstinately defended, notwithstanding the clearest evidence of scripture and reason against it. The word has been perverted by the antichristian church, to signify any religious sentiment different from the received principles of that church, which the ecclesiastical judge, did determine to be heresy. And then the heretic was, on conviction, delivered up to the civil magistrate for punishment. In this manner many of the first Reformers were adjudged heretics, and by a writ *de heretico comburendo*, they were burnt at stakes. The common acceptation of the word heretic among Protestants is a person who holds opinions repugnant to the received principles of the christian faith, and are generally called fundamental errors.

HERMIT—

HERMIT,—In the Romish church, means a person who retires into solitude to be more at leisure for prayer and contemplation, and to disencumber himself of the affairs of this world. The word is of Greek derivation, signifying a *desert*, or wilderness; and according to its etymology, should rather be wrote Eremit. There appears no warrant from scripture for any to follow this life of retirement. The church is a body made up of members in which every one must remain in his proper place, and promote the edification of the whole.

HERODIANS—Were so called from their attachment to *Herod*; but for what reason cannot be clearly ascertained. They were of opinion that they might, in existing circumstances, comply with certain *heathenish modes* in worship. It is probable they received their name and distinction not so much from any particular sentiment, as from attempting to accommodate their religion to the *circumstances* of the times. The Pharisees, boasting of their privileges as the children of Abraham, could not brook a foreign yoke; but the Herodians, from motives of interest, were advocates of Herod, and the Roman favour. They were thus opposite to the Pharisees in political matters, as the Sadducees were in point of doctrine. Those who come up to their character in our days, are such as are governed by interest, and an endeavour to reconcile the incompatible services of God and the world, Christ and Belial. They are those who would stand fair with all, who would be religious upon cheap terms, and are always on that side where the greatest numbers are. They are always for accommodating religion to the fashion and maxims of the present times. They who do not scruple to attend places of worship where idolatrous and superstitious practices take place, nor to be present at the profane diversion of the stage, may pass by what name they please: but such persons possess the spirit and principles of Herodians.

HIERARCHY—Is the order of subordination among the clergy in the Episcopal church, viz. *Archbishops, Bishops, Deans, Prebends, Archdeacons,* and *Deacons,* together with the king of Great Britain at their head, in the church of England.

HOPKINTONIANS—Are those who receive the doctrines of the *Rev. Samuel Hopkins*, pastor of the first congregation at New Port, Rhode Island, who has made several additions to the sentiments of Dr. Jonathan Edwards. The principal articles of their creed are, that all true virtue, or real holiness consists in disinterested benevolence; that sin consists in selfishness; that there are no promises of regenerating grace made to the unregenerate; that man's inability to believe in Christ and keep the divine law, is not natural but moral; that we are bound to love God, so as to be willing to be eternally damned, to advance God's glory; that to love God because of his love to us, is selfish, and a sure sign of a graceless state; that the entrance of sin into the world is, upon the whole, for the general good of mankind; that repentance always precedes faith in Christ; that though men became sinners by Adam, according to a divine constitution, yet they are accountable for no sins but what are personal; they allow of justification on account of Christ's righteousness, yet they deny the imputation of his righteousness to believers. These opinions are very common in New England.

HUGUENOT—Is a name given to the French protestants by way of derision and contempt. Its origin is somewhat uncertain: Some derive it from Hugon, a word in Touraine, which signifies persons who walk at night in the streets. The first Protestants, like the first Christians, chose that season for their religious assemblies, though fear of persecution. The name of Huguenot may naturally enough have been given to them by their enemies for this purpose. Others are of opinion that it is derived from a French faulty pronunciation

nunciation of the German word *Eidnossen*, which signifies confederates, and had been originally the name of that valiant part of the city of Geneva which entered into an alliance with the Swiss cantons, in order to maintain their liberties against the tyrannical attempts of Charles the III. duke of Savoy. These confederates were called *Eignots*, from which some imagine the word *Huguenot* originally came. Others again suppose it was from *Hugo*, an eminent preacher among them. Others tell us, that multitudes of them being in the city of Tours, and not suffered to have any meeting for the exercise of the true religion within the walls, they used to go forth mostly at that part of the city, commonly called *St. Hugo's gate*, to the fields, to assemble for worship. And hence they were nick named *Huguenots*, so easy and common a thing is it for the craft of Satan, and the malice of wicked men leagued together, to scandalize religion, and frighten people from piety, with a foul visage of ignominious appellations, to invent nick-names upon the most trivial occasions, or indeed without any foundation whatsoever.

HYPOCRISY—Is an affectation of a religious name, while the heart is disaffected to religion itself. A hypocrite resembles an actor in a play; both their characters are assumed. Hypocrisy is a sin which is hard to cure, because it is difficult to be discerned. Men cannot dive into the hearts of others, and distinguish the paint of hypocrisy from the true glow of sincerity. This vile sin turns the means of salvation into poison: for the frequent exercises of religion, which are means of confirmation to others, only confirms the hypocrite in his error. A steadfast belief of God's all-seeing eye being upon us, and that *he will bring every work into judgment*, is the best cure of hypocrisy.

The infidel and profane world often represent the professors of religion as a set of *hypocrites*, when, in truth, they themselves are strictly such; professing love to God and man, while they are under the power of enmity against both; and professing to be happy
while

while they are miserable, and feel the stings of a natural conscience, and are filled with terror at death and judgment. But such a change is of little consequence; for it is a small matter to be judged of man's judgment, he that judgeth all things, is God.

I, J

JANSENISTS—Are a sect of Roman Catholics in France, who follow the opinions of Jansenius, bishop of Ypres, and doctor of divinity of the universities of Louvain and Douay, in relation to grace and predestination.

He maintained,—1. That there are divine precepts, which good men, notwithstanding their desire to observe them, are nevertheless absolutely unable to obey, nor has God given them that measure of grace that is essentially necessary to render them capable of such obedience.—2. That no person in this corrupt state of nature, can resist the influence of divine grace, when it operates in the mind.—3. That in order to render human actions worthy of praise or blame, it is not requisite that they be exempt from necessity, but only that they be free from constraint.—4. That the Semi-Pelagians err, in maintaining that the human will, is endowed with the power of either receiving or resisting the aids and influences of preventing grace.—5. That whosoever affirms, that Jesus Christ made expiation by his sufferings and death, for the sins of all mankind, is a Semi-Pelagian.

Pope Innocent X. at the entreaty of the Jesuites, pronounced the first four propositions heretical; and the fifth rash, impious, and injurious to the Supreme Being. The Jansenists have the most orthodox faith of any sect in the church of Rome.

IDOLATRY—Is the worship of Idols. Whatever occupies God's room is an idol. The first kind of idolatry which men fell into, was the worship of the sun moon and stars; then homage was paid to departed heroes, and also to demons, and lastly, men became vain in their imaginations, and worshipped four footed beasts and creeping things. The idolatry of the Romish church, is defended by allegations, that the images they adore, are only viewed as representations of spiritual objects to whom the worship is paid: but the second commandment forbids all kind of idolatry. Indeed it is very lamentable that there is much spiritual idolatry among those who profess the greatest detestation of the worship of images. Friends, riches, worldly honour, and self, occupy God's room in the hearts of many, who profess to abhor idolatry.

JEHOVAH—Is the incommunicable name of God, and signifies, *I will be what I will be*. It signifies God's absolute independency, self existence, eternity, and being the cause of existence to all creatures. When God says, that to Abraham, Isaac, and Jacob, by the name **JEHOVAH** he was not known*, it means that they had not seen it efficaciously displayed, in giving a being to, or fulfilling his promises. It is often joined in sacred inscriptions with other words, *Jehovah-Jireh*, the Lord will see or provide; the Lord will be manifested or seen;—*Jehovah-Nissi*, the Lord my banner;—*Jehovah-Shalom*, the Lord send peace;—*Jehovah-Shammah*, the Lord is there;—*Jehovah Tzidkenu*, the Lord our Righteousness. When it is given to an angel, it means the uncreated Angel of the covenant viz. the Son of God. The modern Jews superstitiously decline pronouncing the name *Jehovah*, and pay that respect to it, which Papists pay to the name *Jesus*: yea, they pay a superstitious regard to the Hebrew letters which compose the word.

JERUSALEM—

* Exod. vi. 2.

JERUSALEM,—In a literal sense, means the metropolis of the Jewish nation, which at present, is about three miles in circuit, and very thinly inhabited. On the place where stood the Holy of Holies, stands a Mahometan mosque, surrounded with a large enclosure, into which no Christian dares venture to go under pain of death. There is a church built over the *holy sepulchre*, which is visited by *Papists, Greeks, and Armenians*, with a great deal of ceremony.

The gospel church is also called *Jerusalem**, where God graciously dwells, and where the tribes of the true Israelites meet and serve him. This city stands on a sure foundation, is strongly fortified, and her privileges are unspeakably great. This is the city of the living God, the *heavenly Jerusalem†*.

The state of future glory, is called the *new Jerusalem, which cometh down out of heaven‡*. The happiness of heaven, is said to come down out of heaven, as it is brought near to us in the gospel. And to every overcomer in the spiritual warfare Christ says, *I will write on him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God‡*. This promise, secures their right to the glory that shall be revealed. Thus the word besides its literal meaning, signifies gospel, and figuratively the heavenly state.

JESUITES, or the SOCIETY of JESUS—A famous religious order of the Romish Church, founded by Ignatius Loyola, soon after the reformation from Popery. Besides the vows of poverty, celibacy, and monastic obedience, which are called the pope's three vows, taken by the orders of the church of Rome, the Jesuites take a fourth vow of obedience to the pope, binding themselves to go wherever he shall command, for the service of religion, and without requiring any thing for their support from the holy see. At a time when so many nations had revolted from the Romish church,

* Heb. xii. 22. † Rev. xxi. 2. ‡ Rev. ii. 12.

church, and every part of her superstition violently attacked, this order was warmly caressed by the pope, and ample privileges granted them, as their great design was to counteract their reformation now begun.

It was for the honour and advantage of the society, that its members should profess an ascendancy over persons of high rank, or of great power; the desire of acquiring and preserving such a direction of their conduct with greater facility, has led the Jesuites to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, which justifies their vices, which tolerates their imperfections, which authorises almost every action that the most audacious or crafty politician, would wish to perpetrate.

The Jesuites represent it as a matter of indifference from what motives men obey the laws of God, provided these laws be obeyed; and maintain that the service of those who obey from the fear of punishment, is as agreeable to God, as those actions which proceed from a principle of love to him and his laws. They maintain that a man never sins, properly speaking, but when he transgresses a divine law, which is fully known to him, which is present to his mind while he acts in breaking it, and of which he understands the true meaning and intent.

Besides the usual members, the society admits men of all ranks and stations, and even religions, if they vow obedience to the General of the order. Mahometans, Jews and Lutherans, have been, and are connected with them since the abolition of their order. To promote their designs, they often act as travelling governors to young noblemen. To acquire wealth, to pervert religion into an instrument of gain, and, by themselves, or emissaries, they carry on an enriching commerce to most parts of the world; and have large possessions in South America. They promise the greatest happiness hereafter to such as will promote their interest, though they indulge themselves in their vicious courses. The Jesuites were in so flourishing a condition

dition in 1750, that they had ten colleges in England. In the state of Maryland they have at present several colleges. They change themselves into every shape, they travel as merchants, and lovers of the fine arts, and even appear in Protestant churches, and profess to be Protestants, yea are Protestant ministers! They engage unwary Protestants, to propose schemes of union with the churches of Rome, as a fence to purity of doctrine against Socinian opinions. To Protestants zealously attached to revealed religion, they talk of the danger of free thinking, and damnable heresies, and the importance of good christians cultivating brotherly love, and uniting against the common enemy. They encourage persons to place all their religion in feelings. All this is the ready way to deceive the understanding. Their seeming merit as to learning, natural history, and extensive correspondence, and their journies to all parts, have procured them esteem from those who have no affection to their religious system. They are scattered all over the world, and are unwearied in the attempts to subvert the Protestant faith*.

The character and spirit of the Jesuits were admirably described, and their transactions and fate foretold with a sagacity almost prophetic, so early as the year 1551, in a sermon preached at Christ church, in Dublin, by Dr. George Brown, bishop of that See. A copy of which was given to Sir James Ware, and may be found in the Harleian Miscellany, vol. 5 page 566. The remarkable passage that relates to the Jesuits is as follows:—"But there are a new fraternity of late set up, who call themselves Jesuites, which will deceive many who are after the manner of the Scribes and Pharisees. Amongst the Jews they shall strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms: with the heathen an heathenist, with the Atheists an Atheist, with the Jews a Jew, with the reformers a reformed,

* See Eschine's Sketches, Vol. 1. N^o. X.

reformed, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that said in his heart there was no God. These shall spread over the world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea making your princes reveal their hearts and the secrets therein, and yet they not preserve it; which will happen from falling from the law of God, by neglecting the fulfilling of the law of God, and by winking at their sins. Yet in the end, to justify his law, God shall suddenly cut off this society, even by the hands of those who have most succoured them, and made use of them. So that at the end they shall become odious to all nations. They shall be worse than Jews, having no resting place upon the earth, and then shall a Jew have more honour than a Jesuit." The perfidious stratagems, iniquities avarice, and ambitious views of this society have excited France and Portugal to suppress this order. So that this prophecy is already in part fulfilled.

Jews—Are the children of Abraham. Their rapid increase while in Egypt, and afterwards in the land of Canaan, was certainly miraculous; and their present numbers, being above three millions, notwithstanding all the persecutions they have met with in the world, as well as their preservation from intermixing with those of other nations, are no less so.

ILLUMINATI—Were a denomination who appeared in Spain, about the year 1575. They alleged that they had arrived at such a state of perfection, as not to need good works, or the sacraments of the church. That they might commit the grossest crimes without sin. Being suppressed in Spain, they afterwards appeared in France. They maintained that none of the doctors of the church knew any thing of religion; even Peter and Paul, whom they owned were well meaning men, yet knew little of true devotion. That

the whole church lay in ignorance and unbelief; but in ten years the whole world would be enlightened. The name *Illuminati* is now assumed by an high order of *Masons*, whom the *Avignon Society* believe to have intercourse with devils.

IMAGINARY IDEAS OF CHRIST—As man must produce delusion. Though it is most certain that he is man as well as God, yet his manhood never existed one moment separate from his divine person. To conceive of this manhood as separate from his divine nature is an idolatrous idea; and many persons by entertaining such a notion, form to themselves an idea of a false Christ. We can conceive of the person of Christ in no other way but in the light of divine revelation, and by faith resting on the testimony of the Spirit. All other conceptions of him must be diversified according to the different varieties of people's fancies; and every one must have an object in their fancy different from another. To indulge our imaginations about Christ as man, either as dying on the cross, or at God's right hand, without believing him to be God-man Immanuel, is nothing but delusion and mental idolatry, and can only be vindicated in a way of justifying crucifixes, and all the idolatry of the Greek and Romish churches.

INDEPENDENTS—Are a religious denomination in Holland, Britain, and New-England; but they are most numerous in the latter place. They are so called from their independency on other churches, and their maintaining that each church or congregation has sufficient power to act and perform every thing relating to religious government within itself, and is not subject or accountable to other churches or their deputies. They therefore disallow parochial and provincial subordination, and form all their churches in a scheme of co-ordinancy. But though they do not think it necessary to assemble synods statedly, nor allow them a judicial power, yet they allow them occasionally, and look on their resolutions as prudential counsels, but

not as decisions to which they are obliged to conform. They lodge the keys of government in the hands of the community of the faithful, and require positive evidences of regeneration to be produced to the church, before a person is admitted into communion in sealing ordinances, and subscribing their church covenant.

There is a new class of *Independents* lately arisen in Britain, called the *Christian Union*. Though they have adopted this form of government, they are far from pleading this to be of divine right. Forms of church government and order they set little value upon. They are formed by ministers of different churches; and following the pattern of Mr. Whitefield, they have erected tabernacles in various places. They represent all attachment to church government and order as mere bigotry; and are for breaking down all distinctions among Christians, except what relates to the doctrines of grace. They labour much to have their hearers visibly affected with their discourses, and trumpet abroad all appearances of this sort. They have a number of lay preachers. Their Itinerants and Catechists are under the direction of the *Society for propagating the gospel* at home, and they are paid out of their funds. Their proposed design is to preach the doctrines of grace, to awaken a serious concern among people about their best interests, and to unite all denominations into one communion.

INSPIRATION—Is the Holy Ghost conveying certain extraordinary and supernatural notices and emotions into the minds of the writers of the holy scriptures, whereby they were infallibly directed in writing the word of God, which is the only rule of faith and practice.

INSTUMENTAL MUSIC—Was first introduced into the Jewish service by Moses; and afterwards, by the command of God, was much improved by the addition of several instruments by David. The instruments which

which were used by the command of Moses, were *silver trumpets* and *cornets*. And though the Jewish people could blow a *trumpet*, or an *horn*, it is not probable that they were then much skilled in music. But afterwards, David introduced a great variety both of wind and stringed musical instruments. *Trumpets* were of the first sort. The *psaltery* or *harp* was of the second sort. *Cymbals* were of neither kind, but were of metal which sounded by striking it as a bell.

The use of instrumental music in the temple worship was one of the typical ceremonies of the Jewish religion, which is now abrogated; and there is no revival of it in the New Testament. It was never introduced into worship bearing the Christian name, till the darkest times of Popery. It is retained in the Lutheran churches contrary to the mind of Luther, who reckoned *organs* among the *ensigns* of *Baal*. The *voice* of *harpers* and *musicians*, and of *pipers* and *trumpeters*, is mentioned among the *trumpery* of *Mystical Babylon* *.

K.

KEITHIANS—Were those who adhered to the opinions of *George Keith*, who separated from the *Quakers* in Pennsylvania, in 1691. His principles were, that Christ's human nature was twofold, the one spiritual and celestial, the other corporeal and terrestrial. He opposed the *Quakers* in maintaining, that the whole history of Christ's life and sufferings was a mere allegory, or symbolical representation of the duties of Christianity. His followers were baptised with *water*, and received the *Lord's supper*. As they retained the language, dress, and manners of the *Quakers*, they were

* Rev. xviii. 28.

were denominated *Quaker Baptists*. In this dispute, both parties professed to be guided by *immediate inspiration*.

There is a sect somewhat similar to them in Vermont, who are called *Free-willers*, or *Arminian Baptists*, and appear to be a class of the *General Baptists*. They have no regular ministers, but every one in their public assemblies, delivers his sentiments as he thinks he is inwardly moved, and this is done with a *mournful crying* tone of voice. They are a medley of various sects; and prevail about Danville, and some other places.

KISSING the GOSPELS—Is a mode of taking an oath, without any scripture precept enjoining it, or any scripture example authorising it. *In vain do they worship me, teaching for doctrine the commandments of men**. It is a Protestant principle, “that the acceptable way of worshipping God is taught by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or any other way not prescribed in the holy scriptures. This mode of swearing is a piece of superstition and will-worship, the essence of which lies in pretending to worship God by rites and ceremonies devised by men, without any warrant from his word. Mr. William Thorp, in the reign of Henry IV. king of England, being called before the bishop of Canterbury to take an oath to purge himself of heresy, of which he was falsely accused, refused to do it by laying the hand upon the gospels, and kissing them. “To swear,” said he, “upon a book, is to swear by creatures, and this is ever unlawful. This sentence witnesseth Chrysostom, blaming them greatly who bring forth a book to swear upon.”

This mode of swearing is one of the relics of Pagan and Popish idolatry. The Pagans worshipped their idols by kissing them: hence Cicero informs us, that in Sicily, the chin of one of them was worn bare by kissing.

kissing. This Pagan rite was adopted by the idolatrous Israelites, who worshipped the calves of Dan and Bethel, which Jeroboam set up. *Let the men that sacrifice kiss the calves**. The same ceremony was used by them in worshipping Baal. God says, *I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed him*. The Papists have borrowed it from the Pagans. Kissing the book by them, is called kissing the four gospels, because they superstitiously imagine the gospels are more sacred than the other books of scripture.

Kissing the book in swearing, implies that the book is regarded as the object of worship, or as a mean through which that worship is directed to God. If the worship is ultimately directed to the book, we may as well bow to it, and pray to it, as Papists do to their images. Whatever threatenings it denounces against false swearing, yet it is not God, and to worship it, is gross idolatry. *Thou shalt worship the Lord thy God, and him only shalt thou serve †*. If it is pled that the book is only the mean through which the worship is directed to God, it is not a mean appointed in his word. And in this manner, we might vindicate all the worshipping of images among Papists, who say that the honour is paid not to the images, but to that which they represent. The mode of swearing by putting the hand upon the thigh ||, was a solemn indication of the faith of the Patriarchs in the Messiah, who was to come out of their loins; and it intended to remind them, that the matter sworn to had a special respect to the performance of the promise concerning him. And thus, swearing in this manner, was swearing by God to be incarnate. None pretend to make a precedent of this mode of swearing, and thereby practically own that it was extraordinary. Finally, kissing the book is no oath at all, as there is no appeal to God, the searcher of hearts. *Thou shalt fear the Lord thy God,*

Q 2

and

* 1 Kings xix. 18.

† Matth. iv. 10.

‡ Gen. xxiv. 2. xlvii. 29.

*and swear by his name**. God's name is not mentioned in the book-oath, except in the short prayer subjoined, *so help you God*, which is no part of the oath, but may be used with reverence in any business we engage in.

L

LATITUDINARIANS—In the last century, were those who endeavoured, to bring Episcopalians, Presbyterians, and Independents, into one communion, by compromising the difference between them. In this age it means those who look on all differences among Protestants to be only selfish attachments to a party: and the whole of their creed is, that nothing is to be admitted as a term of communion in the christian church which is not essential to salvation; that different sentiments about what they call non-essentials should not mar church-fellowship; that we ought to hold communion with all that we deem good men; and that creeds and confessions of faith are impositions on the conscience.

There is at present a more refined sort of *Latitudinarians*, who plead for what they term an *occasional communion*, with such as they judge good men, with whom they are agreed in various articles of their religious profession. But refuse to grant to such what they term a *fixed communion*. This new scheme of *Catholicism*, effectually destroys a pointed testimony against the errors and corruptions of all such as they admit into this *occasional communion*.

LAYING ON OF HANDS—Was a solemn usage both under the Old and New Testament dispensation. At the

* Duet. vi. 13.

the consecration of *priests*, and the establishment of *judges*, there was the *laying on of hands*. The Patriarchs laid their hands on those upon whom they conferred their blessing, which contained both a prayer and a prophecy. Our Lord Jesus Christ, when, in an authoritative manner, he *blessed* children, he *laid his hands upon them*. The apostles *laid their hands* on such as they cured of diseases. The extraordinary powers of the Holy Spirit conferred at baptism were accompanied with the *laying on of hands*. At the ordination of church officers this took place; for Timothy was set apart to his office by the *laying on of the hands of the presbytery*. The reasons for the imposition of hands do not now exist, except at the setting apart of men to the ministerial office. All the other kinds of imposition of hands ought now to cease.

LAY-PREACHING—Is men taking upon themselves to preach the gospel without a trial of their gifts by a *church judicatory*. This scheme has many plausible pretences; but necessarily has a very fatal tendency to introduce confusion and anarchy. It throws down the fence of government and good order, and levels all distinctions between public and private characters. Were private subjects to take upon themselves the exercise of the office of civil rulers, under an idea that they are qualified for it, nothing but confusion would ensue in civil society; and we can expect nothing better than this in the church, when private Christians arrogate to themselves the exercise of the ministerial office.

This scheme has a tendency to flatter the pride of the carnal mind. There are but few men who do not possess so much vanity as to imagine that they can speak well. *Be swift to hear, but slow to speak*, is an irksome precept unto many. The pride of the human heart is unsearchable, and in this way it gets a great vent. It has also a native tendency to corrupt the purity of the word, and introduce another gospel. Men unacquainted with the necessary connection of one truth

truth with another, would soon introduce another gospel, and the preaching of *damnable heresies* under the notion of *gospel truths*.

LENT—Is the fast of forty days which is observed before Easter; and it is called Lent from its happening in the spring. It took its origin from an early practice in the christian church of a religious commemoration of the forty hours which our Lord was in the state of the dead. The time gradually increased as the spirit of Antichrist began to work, till it extended to forty days. In order to enable the observers of it to keep this fast, they are allowed to eat *fish, butter, and eggs*, and to drink *wine*. When the multitude who attended our Lord's ministry were faint by long abstinence, he *fed them with loaves and fishes*; which, according to the notions of those who keep Lent, the multitude only fasted instead of being feasted.

LIBERTINES—In scripture means such Jews as were free citizens, or burgessees of Rome. They had a separate synagogue at Jerusalem, and sundry of them concurred in the prosecution of Stephen*. In church history a sect is known by the name of Libertines, who arose in the sixteenth century, and were confuted by the famous Calvin. Their doctrine amounted to this: that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; and consequently the distinction of good and evil, that had been established with respect to those actions, was false and groundless; and that men, properly speaking, could not commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who attained this happy union by sublime contemplation and elevation of mind, were then allowed, without exception or restraint, to indulge their appetites and passions; that their actions and pursuits were then perfectly innocent;

* Acts vi. 9.

cent; and that after the death of the body they were to be united to the Deity.

LORD'S PRAYER.—That prayer which Christ taught his disciples is commonly called the Lord's prayer. But this is very improperly so named; for that prayer contains some things which Christ could not join in for himself. He did not stand in need of pardon. But the prayer recorded in the xviiith chapter of John, being a compend of Christ's intercession in heaven, may with great propriety be called the *Lord's prayer*.

In the prayer which Christ taught his disciples are six petitions. The first three immediately respect *God*, and the other three *ourselves*. It was never intended as a form of prayer, because it does not contain thanksgiving for mercies. It is not wrote by the different evangelists in the *very same words*. It is not said, *pray in these words*, but in *this manner*; and ought, therefore, to be considered as a *pattern*, not an *exact form* of prayer. The practice of adding it to extemporary prayers, is calculated to make persons think that it gives a sanction to all that went before, and will merit a hearing of the preceding prayer.

LORD'S SUPPER—Is a solemn institution, and it ought to be administered according to the due order. This is broke through:—when children are allowed to partake before they are capable to examine themselves; when it is dispensed privately to *dying persons*, which detracts from the solemnity of the ordinance, deprives the church of a mean of her edification, and tends to deceive people by an apprehension of its making up their peace with God; when it is administered to the grossly ignorant, and openly profane; when received by communicants kneeling as if they paid adoration to the elements, for we are certainly informed, that our Lord administered this ordinance at first to his disciples as they *sat* at the table *; when

* Mark xiv. 23.

when the communicants betake themselves to prayer just as they receive the elements, as if they were blessing them again; when they do not give the elements to each as they sit next to one another, because this also is a significant sign of their union to one another, and their being one *bread*; and by the administrator carrying the elements to each communicant, and making a vain repetition of the words of the institution, which should be done but once.

LOTTERIES.—A lot is a direct appeal to God, that he would, by his immediate providence, give a present decision about some matter in question, without any use of means or second causes to influence that decision. *The lot is cast into the lap, but the whole disposing thereof is of the Lord**. A lot should not be used upon frivolous or trivial occasions, no more than an oath. As great matters were referred unto Moses for decision, so great matters only should be referred to an oath. Yea, a greater than Moses is here, even God himself, who passes a decision on every lot by his providence. (To call for a lot in trivial occasions, is sporting with that fearful and glorious name, *the Lord thy God*. It is an abomination in the sight of God to use lots in any game or pastime, as in playing cards, or throwing dice, or any other decision, where the event is designedly put out of the reach of human foresight, and referred to a casual decision, either in whole or in part. Nobody can deny that tossing up money to determine who shall be partners in a game, or drawing cuts, or throwing dice by whatever means, are a lottery. In dealing out cards there is a lot, because the cards are shuffled and cut in order that none may know what the event may be, and this is surely under the immediate direction of the Holy One of Israel. *The hairs of your head are all numbered †*.

A lot being an appeal to God, should be gone about with prayer. Surely none would presume to address
 God

* Prov. xvi. 33.

† Matth. iv. 30.

God by supplication, to determine who shall have the best hand of cards, and have the greatest advantage over the rest. Besides, cards are great temptations to waste precious time, to lie and cheat, to pride and passion, to quarrelling, and to heathenish language and actions*.

State lotteries are encouraged by the greatest part of adventurers, not from patriotic, but covetous principles. The hopes of obtaining prizes are the spring of adventuring. A disappointment seldom produces a resignation to the divine will, but vexation. And many ruin their families by running imprudent ventures in them.

LOW and HIGH-CHURCH MEN.—In the reign of king William, in the year 1684, the church of England were thus divided. The bishop of Canterbury, and eight other bishops, refused to take the oaths of allegiance to king William, because they believed it was unlawful to resist their sovereign on any pretence whatsoever; and that the hereditary succession to the throne is of divine institution, and therefore, can never be interrupted, suspended, or annulled on any pretence. Therefore, king James the II. though banished from his dominions, remained, nevertheless, their rightful sovereign. On which account they were deprived of their ecclesiastical dignities, and their sees filled up by others. They formed themselves into a new episcopal church, and were denominated non-jurors, for refusing to take the oath of allegiance; and high-church men, on account of their high notions of church power, are still denominated high-church men. Those, on the other hand, who disapproved of this schism, and distinguished themselves by their charity and moderation towards dissenters, and were less ardent in extending the limits of ecclesiastical authority, are denominated low-church men; and all moderate episcopalian clergymen are so called to this day.

LUTHERAN

* See Pike's Cases of Conscience, Case 3J.

LUTHERAN CHURCH—Is so called from Martin Luther, whom providence honoured to be the instrument of its foundation and establishment. The rise of this church must be dated from the time of the excommunication of Luther and his followers, by Pope Leo X. It began to acquire a regular form, and degree of stability and consistence, in the year 1520, when the system of doctrine and morality it had adopted was drawn up and presented to the diet of Ausburgh. And it was raised to the dignity of a lawful and complete hierarchy, totally independent on the laws and jurisdiction of the Roman Pontiff, in consequence of the treaty concluded at Ruffia, in the year 1552, between Charles and Maurice, elector of Saxony, relating to the religious affairs of the empire.

The articles of faith of this church are contained in the Ausburgh confession, with the defence of it against the objections of the Roman catholic doctors, the articles of Smalcad, together with the larger and shorter catechisms of Luther, and also the form of concord. This church holds the doctrine of consubstantiation, that is, that the real body and blood of Christ is really present in and under the elements of bread and wine. The Lutheran churches differ one from another with respect to the number and nature of their religious ceremonies. The supreme civil rulers of every Lutheran state are clothed with the dignity, and perform the functions of supremacy in this church. The Lutherans are of opinion, that a certain subordination and diversity, in point of rank and privileges among the clergy, is not only highly useful, but necessary for the benefit of church communion. But they are not agreed as to the extent of this subordination, and the degrees of superiority and precedence, that ought to distinguish their doctors. Every country has its own liturgies, which are the rules of proceeding in every thing that relates to external worship, and the public exercise of religion. They observe a number of holidays, such as the Nativity, Ascension, Pentecost, &c.

M

MACCABEES—Were those eminent heroes and witnesses for the truth in the Old Testament church, who appeared in the days of Antiochus Epiphanes, that cruel persecutor of the worshippers of the true God. Of whom Daniel speaks, *Such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits**. Those magnanimous witnesses were the sons of Mattathias, who began the reformation which was completed by the Maccabees. Before his death he called his sons together, and charged them to stand up valiantly for the law of their God, and fight against their present persecutors. Having appointed Judas to be their captain, and Simon their counsellor, he expired. Judas, his brethren, and those that resorted to them, formed a little army. The motto which he chose for his standard was, *Who is like unto thee among the gods, O Jehovah†*. The initial letters of the Hebrew words form, by abbreviation, *Maccabii*; and all who fought under that banner were called Maccabeans. These gallant men recovered Jerusalem from the idolaters who possessed it. Judas appointed priests to cleanse the sanctuary, which the Jews never lost after this, till it was destroyed by the Romans. When Antiochus Epiphanes heard of this, he was so enraged that he commanded his charioteer to drive speedily, that he might make Jerusalem a place to bury that whole nation. But he was smote with a sore judgment from the hand of God. Being smitten with an incurable plague, a great pain seized his bowels, and trembling in his inward parts, of which he died, in great torment of body, and horror

R

of

* Dan. xi. 32.

† Exod. xv. 11.

of mind. This was a just judgment upon him who had so cruelly tortured others, because of their love to the law of their God.

Eleazar, a venerable old man, for his steadfastness in the faith, was beaten, and thrown into the fire, and stinking liquors poured into his nostrils. *Solomona*, an aged and venerable woman, and her seven sons, would not forsake the law of their God, though all the instruments of torture were laid before them. *Maccabeus*, her eldest son, was stretched on a rack, till his sinews and bowels burst, and was then thrown into the fire. *Aber*, her second son, had his skin flayed off to his knees, and was then killed. *Macher*, the third, had the skin plucked off his head and face, his tongue cut out, and consumed in the fire. *Judas*, the fourth brother, had his tongue cut out, beaten with ropes at a stake, racked on a wheel, and so died. *Achas*, the fifth brother, was cast into a brazen pot, and died of cruel torments. *Areth*, the sixth, had his tongue cut out, and was consumed by fire. *Jacob*, the youngest, died in like manner. The mother, having encouraged them to courage and constancy, suffered martyrdom herself in like manner. The apostle appears to allude to these witnesses, when he says, *Others were tortured, not accepting deliverance, that they might obtain a better resurrection**. Though the books of Maccabees be *apocryphal*, there is no doubt of the truth of their history; and these confessors will stand enrolled on the list of martyrs for the truth.

MAGISTRATE'S POWER—"It is competent for, and incumbent upon the Christian magistrate, to countenance true religion, and discourage false religion; to encourage the professors of the one, and discourage the professors of the other; to do so by all means which may consist with men's natural rights, so as not to touch any one's person or property, life or liberty, on a religious account. But it is grossly inconsistent with the
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* Heb. xi. 35.

the sovereignty of the Lord Jesus Christ, the spirituality of religion, and the unalienable rights of conscience, for the civil magistrate to make himself an authoritative judge of true and false religion, of religious principles and professions, for dealing compulsively with his people in such matters; or that they should be any way accountable to him in the matters of their faith and worship as such. A maintaining and promoting the public good, of outward and common order in all reasonable-society through his dominions, is the proper work of his office. If men are truly chargeable with principles or practices, under the name of religion, which manifestly strike against the welfare of civil society; or are according to the common principles of reason, subversive of the public peace; the pretence of religion, ought not to be any safeguard unto them in such a case: But it is the magistrate's business to restrain and punish them, as troublers of the civil state; or under the character of bad subjects, yet still without assuming any cognizance of them as bad Christians, or using them with any compulsions in that respect; as it is by a quite other sort of means, that men are to be reclaimed from religious errors, or enormities*.

Consistent with the above doctrine, the magistrate ought to punish sabbath-breakers, swearers, and suppress brothels and stage-plays, as these are injurious to civil society, and for them, none will pretend conscience. He should abolish all these legal establishments, which evidently favour and support heresy and corruption in the worship of God.

It may be objected against the preceding doctrine, that our confession of faith allows the magistrate to "call synods, and to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." The civil powers may call synods in a time of general anarchy and disorder, requiring such of the office-bearers of the church, as by
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* See Mr. Gib's account of the Re-exhibition.

the best advice they can have, they may judge most fit for bringing about a proper settlement of matters. In this manner was the Westminster assembly called. He may be present at such synods, not to controul and over-rule their proceedings, but to hear their debates for his own information. He is "to provide that whatever is transacted in such synods, be according to the mind of God". This can only mean that the magistrate may propose his doubts and scruples, which the synod will duly regard and endeavour to remove.

There are several things in which the magistrate may do much for religion, viz. by exemplary godliness in his own person and family; by giving his countenance to the professors of religion, and strengthening their endeavours for the suppression of vice and immorality; by attending on the ordinances of Christ, and submitting with all meekness to the admonitions and reproofs of the office bearers of the church. These the magistrate ought to do as a Christian, even as ministers are to submit to him in all lawful commands and exactions that are of a civil nature. Finally he ought to grant unto the church, the privileges of a body corporate, by having power to manage her own temporal concerns as an individual can do*.

MAGISTRATES QUALIFICATIONS.—It is no doubt the duty of a people professing the Christian faith, to choose those for their rulers who profess the same faith, and who will make no laws that tend to weaken the system of revealed truth, but who will encourage the same; yet the profession of the true religion cannot be necessary to the being of civil rulers, or else they would be ecclesiastical officers, acting under Christ the head of his church, but it is necessary to their well-being, and the well-being of the state. Where this has been made a condition of government, and is fallen from, it does not deprive the people of their right to

† See the Secession Testimony, abundantly consistent with liberty of conscience, by the Rev. James Morrison.

to government, nor invalidate the authority of their rulers, who want this condition, “ infidelity or difference in religion, doth not make void the magistrates just and legal authority, nor free people from their due obedience to him*”.

MAHOMETANS—Are the followers of *Mahomet*, who was born in the year 569. He gave out that he was a greater prophet than *Moses*, yea than *Jesus Christ*. He lived a most flagitious life, in respect of *adultery*, and pretended to have liberty granted to him from God, to do so. He taught his followers not to reason with such as opposed his doctrine, but cut them off by the sword. His doctrine is taught in the *Al-koran* or *Koran*, which teaches, that the divine decrees do not stand connected with means in their execution; that *Paradise* is a place of sensual delights, whether all his faithful followers, especially those who fall in defence of his doctrine shall finally go. The *Koran* contains abominable lies, such as that *Zacharias* was dumb only three nights,—that *Jesus Christ*, was not crucified, but one like him,—that the apostles who lived near six hundred years before him, were his *scholars*. This false religion is spread over a great part of the world.

MARRIAGE—Is a civil contract, whereby a man and a woman are legally united for various important purposes. The essence of marriage, lies in the mutual consent of the parties. Marriage is not a sacrament of the Christian church, but is part of the law of nations, and is in use among all people. It is lawful for a man to have one wife only, and a wife to have one husband, at the same time. Polygamy was the offspring of the days of ignorance. Those who marry, must not transgress the bounds set in respect to consanguinity, or a relation by blood, nor in respect to affinity or an alliance by marriage, and for this purpose,

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* Conf. of Faith, chap. xxii. sect. 4.

pose, there is this general rule : “ The man may not marry any of his wife’s kindred nearer in blood than he may his own ; nor the woman, of her husband’s kindred nearer in blood, than of her own.”—“ Such as profess the true Reformed religion, should not marry with infidels, papists, or other idolaters ; neither should such as are godly, be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable heresies*.”

The practice of the primitive churches with regard to marriage was very strict. Those who married without publication of their intentions, were liable to prosecution, as for fornication. Widows were prohibited from marrying for twelve months after the death of their husbands. The solemnities of marriage were usually performed by ministers of the word, and such as were performed in any other way, were accounted adulterous and unlawful. They forbade all dancing, singing lascivious songs, and all kinds of buffoonery at marriages, and recommended a conduct similar to that which took place at Isaac’s marriage with Rebecca †. In like manner, in most of the Reformed churches, there is a proclamation of banns for three sabbath days, and the solemnization is performed by a minister of the gospel.

Marrying with licence springs from the papal dispensing power, which has been so long exercised by Antichrist, and therefore the protestant churches have fixed upon the publication of the intention of marriage as most necessary to prevent many evils. The Puritans, among other reasons for separation, held “ licencing marriages to be intolerable. Nor is it lawful to grant licences that some may marry without the knowledge of the congregation, who ought to be acquainted with it, lest there should be any secret lets or hindrances ‡.” Marriage must remain undissolved till the death of either of the parties, except in case of infidelity to the marriage bed §.

MARROW

* Conf. of Faith, chap. 24. sect. 3, 4. with scripture proofs.

† Bingham’s Antiquities, Vol. II. page 370, 372, 373, 375, 380.

‡ Neal’s Hist. vol. 1. page 183. § Rom. vii. 2. Mat. xix. 9.

MARROW DOCTRINE*—Is contained in the following summary.—That it is the duty of all, upon the *revelation* of Christ in the gospel, without looking for any *previous qualifications* in themselves, instantly to believe in him for salvation, both from sin and wrath; and that in so doing they will be made in a gospel manner, to *mourn for sin*, and *forsake it*, by *living* unto righteousness. That *God the Father*, moved by nothing but his free *love* to mankind lost, hath made a *gift* and *grant* of his Son *Jesus Christ* unto them in the word; that whosoever of them all, will receive this *gift*, by a true and lively faith shall not *perish*, but have everlasting life; or in other words, that there is a *revelation* of the divine will in the word, affording a *warrant* to all to receive him, however *great sinners*, they are or have been, and that this *gift* is made to *mankind only*, and not to fallen angels. That in *justifying* faith, there is a real persuasion in the heart of a sinner, that Christ is his, that he shall have *life* and *salvation* by him; and that whatsoever Christ did for the redemption of mankind, he did it for him upon the foundation and ground of the *gift* and *promise* of Christ in the gospel that is made to sinners of Adam's family *as such*; and so there is a resting upon him alone, for the whole of his salvation. That the *gospel* properly and strictly taken, as contra-distinguished from the law is a *promise*,—containing glad tidings of a Saviour, with *grace*, *mercy*, and *salvation* in him to lost sinners of Adam's family; and therefore all *precepts*, those of *faith* and *repentance* not excepted, do, in a strict and proper sense, belong to the *law*. That as the *sufferings* of *Jesus Christ* our surety, are the believers only plea, in answer to the law's demand of *satisfaction* to justice; so the complete and perfect conformity of the surety to the law, in *nature* and *life*, is the believer's only plea, in answer to the law's demand of *perfect obedience*. That believers, being heirs of the heavenly inheritance, and
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† The doctrine taught in the *Marrow of Modern Divinity*, and illustrated in the writings of *Trait*, *Marshall*, *Harvey*, *Boston*, and *Erskines*.

having it not by the law, but by free promise, through Jesus, they ought not to be influenced in their obedience, by the hopes of obtaining the possession and enjoyment of the inheritance, by any works of righteousness, or obedience done by them. That believers should be moved to *obedience*, from the consideration of the excellency of the heavenly inheritance, even of God in Christ as their inheritance, so particularly that they have got the begun possession of this inheritance, and full possession secured by the rich and free *promise* through Jesus Christ, being made heirs with God, and joint heirs with Christ. That, though the believer ought to entertain an holy awe of the majesty of God, and of the awfulness of his threatenings and judgments, both *temporal* and *eternal*, against sin and sinners, and to consider from them, even what *his* sins deserve, yet he is not called to be *moved* or *excited* to obedience to the precepts of the law (either as it is a covenant of works, or as it is a rule of life) by the *fear* of falling into *hell*, for omitting duty, or committing sin; but he is ever called fully to believe his security from *going down to the pit*, through the *ransom* God had found; so that through the firm and lively faith of this, his safety in a state of favour with God, to have his heart more and more filled with that *love* which *casteth out* tormenting *fear*, and will be natively exercised in cheerful *gospel obedience* to all the Lord's commandments. That though believers ought to *remember* and seriously *consider* that there is *discipline* in their father's family, and believe that they may expect it when they transgress his law, yet this discipline is instituted on account of *remaining corruption* in them, so the consideration thereof ought to excite them more and more to improve the *blood* of Jesus Christ by faith, for mortifying this *corruption*, and particularly for subduing the *legal bias* and disposition, which is the *strength of sin* in them; and thus they may be more and more made to serve in *newness of spirit*, and not in the *oldness of the letter*. That whatever the law, as a covenant of works, promises or threatens, in itself, and to them that are
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under it, yet as to the believer, it is truly *divested* of the promise of life, and threatening of death; and that believers hold their *right* and *title* to eternal life, only by the *perfect obedience* of Christ to the law, in their room and place; and their legal security from *eternal death* only by the complete satisfaction of Christ to the justice of God, in the threatening of the law, and not by any law having *promise of life* to his own obedience, or *threatning of death* to his disobedience. That the moral law doth for ever bind all to the obedience thereof, justified, as well as others; yet believers are set free from the commanding and condemning power thereof, as a covenant of works. That though it be the duty of all who hear the gospel to seek after life and justification by the obedience of Christ, and not by their own, yet, while they do not so through unbelief, they remain under the law as a *covenant of works*, both in its commanding and condemning power, and that it is the peculiar privilege of true believers in Christ to be freed therefrom. That the *law*, under the gospel dispensation, is called the *law of Christ*, intimating, that it is in the *hand of a Mediator*, and that in our obedience we are to keep an eye to the authority of God in him, to hear him as the King whom God *hath set over the holy hill of Zion*. That the end of Christ's coming into the world was, *not to destroy the law*, but *to fulfil and establish* it: he has fulfilled it as a covenant, by his obedience as our surety, and he gives it forth as a rule of perpetual obedience to us; for obedience and conformity to the law is one great end of our redemption by him: Christ is the great Mediator, through whose hands the law is transmitted to us, and this greatly sweetens it; for he reconciles the law to sinners, and sinners to the law. That acceptable obedience to the law will proceed upon evangelic principles, the leading principle of which is faith in Christ; hence our obedience is called the *obedience of faith*: the spirit of life enters into the dead soul, and unites it by faith to Christ, as the head of vital influences. That obedience flows from evangelical motives; the consid-

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eration of the matchless love of God, makes the person active to do all to the glory of God: it is influenced by evangelical affections, love, delight, zeal, and filial fear, and it is directed to a gospel end, which is the honour of Christ, and the glory of God in him. Christ is the principle, and the last end of the believers obedience, the *Alpha* and *Omega* of our salvation.

MARTYR—Is one who lays down his life, or suffers death for the sake of his religion. The word is of Greek extraction, and properly signifies a *witness*. Hence it applied, by way of eminence, to those who suffer death in witnessing for the truth of the gospel. The christian church has abounded in martyrs; and history is filled with surprising accounts of their singular constancy and fortitude, under the most cruel torments that human nature was capable of suffering. The name is borrowed from the sacred writings, and expresses the glorious testimony which those magnanimous believers bore to the truth. The title of confessors was also given to such, as, in the face of death, and at the expence of honours, fortune, and all other advantages of the world, had confessed with fortitude before Roman tribunals, their firm attachment to the religion of Jesus. The faithful followers of Christ are called his *witnesses**. A witness for Christ is an honourable name, and of ancient date. *I will send unto you from the Father, the Spirit of truth:—And ye also shall bear witness* †.

MASS.—What Protestants call the Lord's supper, the Romish church call the *sacrifice of the mass*, or the *Mass*. In which they say, that, “In this divine sacrifice, performed in the mass, the same Christ is contained, and unbloodily offered, who once, on the altar of the cross, bloodily offered himself, which sacrifice is truly propitiatory; by the oblation whereof God being appeased, granting grace and repentance, does re-
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* Rev. xi. 3.

† John xv. 26, 27.

mit even the most grievous sins. It is one and the same sacrifice, offered now by the administration of the priests, which Christ offered on the cross; and this according to apostolic tradition, is not only rightly offered for the sins, punishment, satisfaction, and other necessities of the living, but likewise for those of the dead in purgatory”.

This doctrine of the mass destroys the nature of the sacrament of the supper, and renders the sacrifice of Christ of no effect. It is a piece of horrid idolatry, and therefore, no sound Protestant can, with a good conscience, give countenance to it, by his presence at the celebration of the mass.

MEDIATOR'S POWER.—It must be granted, that our Lord Jesus Christ's mediatory government and administration doth extend unto all things, in the world of nature and providence, in so far as these things are ordered in a supernatural manner, unto supernatural ends, in the spiritual advantages of his church and people; and this is the fruit of Christ's death. But it is denied that outward things, in the kingdom of nature and providence, in their natural ordering to natural ends, are transferred over to Christ's mediatorial kingdom. Though all divine prerogatives and administrations are justly ascribed to Christ, who is our mediator, therefore, all must be ascribed to him as mediator; and our Lord's divine and mediatorial power must not be confounded. To suppose the kingdom of common providence transferred to Christ as mediator, is to suppose the divine administration, which is inseparable from his God-head, was laid aside for giving a place to the mediatorial administration, which would be materially denying or degrading his God-head.

Christ's mediatorial kingdom is not of this world, and nothing in its worldly nature can belong to it upon a right of donation and purchase; but the supernatural ordering of things unto gracious ends, in the channel of love and favour to his people, with a sub-

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ferviency to the purposes and glory of free grace in their salvation, is in the hand of Christ as mediator. Common benefits, in their earthly nature, are not the purchase of Christ, but proceed from God as the great creator and preserver of the world, and are common to men and beasts. To the wicked they come through the channel of the covenant of works, under God's curse. To the righteous through the channel of the covenant of grace, with God's blessing. All the blessings of Christ's death are only received by faith, and they are inseparably connected with himself. The preservation of the world, and common benefits of the wicked, are not purchased by Christ the mediator, because divine justice, in the curse of the broken covenant, required, that the world should stand for the production of the seed who had sinned. Common benefits are necessary for the subsistence of the wicked in this world, but they come to them under the curse of God, and therefore not by the purchase of Christ*.

MEDITATION—Is thinking intensely on divine subjects, so as the heart to be affected, and the grace of the Holy Spirit, to be excited to a lively exercise. Studying upon divine subjects, in order to know them, is very different from *meditation*. It is a very pleasant exercise, and tends much to keep up the life and spirit of religion in the soul. The book of God affords a large range for meditation. It is that which invigorates the soul for every part of our christian course, by chewing the cud in a spiritual sense, and is a distinguishing mark of a real christian.

MELCHIZEDECK—Signifies, in the Hebrew language, *king of justice*. He was king of Salem, and priest of the Most High God. He is said to be *without father, and without mother, without descent, having neither beginning of days, nor end of life; but made like the Son of man, abiding a priest continually*. The conjectures that have been
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* See Present Truth, Vol. 2. page 299,—333.

formed about him are endless. Both Moses and Paul represent him as a mere man; therefore he was not the Holy Ghost, or Christ himself, as has been imagined by some: he was "made like unto the Son of God;" who could not be a type of himself. He was a "priest and a king," to signify Christ in both characters. He is "without father and mother" in respect of revelation; and other great personages in scripture, as Job, Jethro, &c. are so also, as the Messiah was not sprung of them; he had not his right to the priesthood by family, or tribe, therefore he is "without father, and mother, and descent: without beginning of days or end of life", as we have no account of his birth and death, and is a priest for ever in the antitype Christ Jesus, who has an unchangeable priesthood.

MENNONITES—They are so called, from Menno Simon, a native of Friesland, who had formerly been a Popish priest, and a notorious profligate. In the year 1536, he resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists, and about a year after, he assumed the rank and function of a public teacher.

The Mennonites admit none to the sacrament of baptism, but persons that are come to the full use of their reason. They neither admit civil rulers into their communion, nor allow any of their members to perform the functions of magistracy. They deny the lawfulness of repelling force by force, and consider war in all its shapes, as unchristian and unjust; they are against taking away the life of any, for the most capital crimes. They deny the lawfulness of confirming testimony by oath. They are against all luxury in dress, furniture, &c. and hence arises their great wealth. They condemn human learning, as any way necessary for qualifying for the ministry, and allege, that their teachers are all immediately taught by the Holy Spirit. They are a numerous sect in Pennsylvania, and wear long beards; as well as Dunkards or Dumplers.

METHODISTS—Are a sect who was formed in England in 1729, by a number of students in Oxford College, who met in a religious society; and agreed upon certain methods and rules for spending their time in fasting, prayer, communicating, visiting the sick, and prisoners, also instructing the ignorant. These various methods which they pursued, gave rise to the name Methodists. They soon spread over Britain and Ireland, and reached America, under the direction of two eminent leaders, *Mr. Whitefield* and *Mr. Westley*. The first, professed the doctrines of Calvinism, and he allowed his friends and followers to remain in communion with the churches they belonged to. He was a powerful orator, and his ministry often produced great emotions among his hearers. *Mr. Westley* being doubtful about his religious opinions, submitted the matter to a lot, and it turned out for Arminianism. He then strenuously opposed the doctrine of *election* by sovereign grace, the irresistible *efficacy* of divine grace, the *imputation* of the guilt of Adam's first sin, the *imputation* of Christ's righteousness, and the final perseverance of the saints. He held also the doctrine of *perfection* in this life. His followers in England receive the sacraments in the National Church, but in America, they are entirely separated from all other societies. He ordained two bishops for America, viz. *Cocke* and *Asbury*; these, with delegates from all their other churches, did agree upon a Confession of Faith and book of church order, entitled, *The doctrine and discipline of the Methodist Church, received and approved by the general conference, held at Baltimore, in the state of Maryland in November 1792, in which Thomas Cocke and Francis Asbury presided, arranged under proper heads, and methodised in a more easy and acceptable form.*

Among their various regulations about their church order, there is one that is very singular. A Band society, made up either all of men, or all of women, or all married, or all single, where at every meeting, the members must answer the following questions:
1st, What known sins have you committed, since your last meeting?

ing? 2d, *What particular temptations have you met with?* 3d, *How were you delivered?* 4th, *What have you thought, said, or done, of which you doubt whether it be sin or not?*

MILLENARIANS—Are a sect which appeared in the third century, and maintained that Christ would come again into this world in human nature, and reign a thousand years before the last judgment. *Nepos*, an Egyptian bishop, strongly defended this opinion, but the credit of it was overthrown by *Dionysius* of Alexandria in his dissertations on the promises. Of late years this opinion is revived and spread in the writings of *Dr. Gill*, *Winchester*, and others. The *Millenarians* believe, that after the destruction of Antichrist, there will be a resurrection of the just, and that Christ will descend from heaven in his glory. That the city of Jerusalem will be re-built, enlarged and embellished, and its gates stand open day and night. Here Christ will fix the seat of his government and reign a thousand years with the saints, patriarchs, and apostles, who will enjoy perfect and uninterrupted felicity. This reign for a thousand years, they call the *Millennium*.

MINISTERIAL BLESSING—Is pronounced in the name of the Lord, by the minister of the word at the conclusion of the exercise of public worship, in these, or the like words, “The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all, Amen.” This solemn service is not only a supplication for divine *favours*, but is a solemn declaration of God’s *good will* to his people. It is an ordinance of divine appointment*, which comprehends in it a prayer and an annunciation of every thing necessary to render men holy and happy through time and eternity. This solemn benediction ought to be pronounced and received with great *reverence*, with solid understanding of the blessings announced; and of the manner of their conveyance to
us :

* Num. vi. 23—26. 2 Cor. xiii. 14. Rev. xxii. 21.

us : with a *deep sense* of our *need* of them, and an *ardent desire* to be possessed of them ; with *fervent love* to all saints, and an *assured faith* and *joyful hope* of God's conferring all these blessings on us and others.

It is truly lamentable that it is degenerated into a *mere form*, and considered only a *dismissing* the congregation : Hence it is, that ministers pronounce it with a *lifeless formality*, and during this, people are ordinarily altogether employed in adjusting themselves for leaving their pews ; and not in devout affections towards the blessings implored. In testimony of our desires, and assurance to be heard, we ought most cordially to join in the conclusion, by saying *Amen*.

MINISTERIAL VISITATION—Is a minister's paying an annual visit, or as often as circumstances will permit, to every family under his charge. The performance of this duty through the Lord's blessing, has a happy tendency to promote Christian knowledge, to cherish the interests of vital religion, and cement confidence between a minister and his people. The example of the great apostle of the Gentiles, has the weight of a command. He not only taught publicly in the preaching of the word, but also, "from house to house*." In the performance of this duty, the faithful pastor, by catechising, will try the families, as to their knowledge in the principles of religion. He will then exhort them to study the holy scriptures, and to be well established in the present truth ; to be punctual in the performance of family and secret duties of religion, according as he finds occasion ; to be watchful against the sins and snares to which they are particularly exposed. He will address them in their several places and relations. as husband and wife, as parents and children, as master and servants ; and above all, will press upon their consciences, the necessity of the power of divine grace, to enable them to conformity to God, sanctification of their natures, and performing the
duty

* Acts xx. 20.

duty they owe to God and to one another. He will then conclude the exercise with solemn prayer and supplication.

MIRACLE—Is a wonderful effect superior, or contrary to the laws of nature. The probability of miracles, appears from what is every day seen by looking up to the heavens. If the sun moon and stars had been only seen once, and an account of this, transmitted to after generations, it would have been as strange as any miracle which is recorded in the book of God. The power of God which is manifested in upholding the universe, renders miracles possible, for that power which made and upholds all things, surely can go over the ordinary course of his providence. If miracles were not contrary to the observation of mankind, they would cease to be miracles. The miracles performed by our Lord Jesus Christ, were done in the face of the sun, upon subjects well known, and no room left for suspicion of any deception. They were all of the benevolent kind, those of Moses were destructive, and breathed the spirit of his fiery law. The pretended miracles of Papists are so many deceptions upon men's credulity. Nothing of the delusive kind ever exceeded the exploits of the Egyptian magicians, but the miracles of Moses controlled them. His rod turned into a serpent, and swallowed up their rods when transformed in like manner; yea, he produced many miraculous plagues which they could not.

Indeed the work of the Holy Spirit on the hearts of men, is truly miraculous, and the religion of Jesus Christ is still confirmed by miracles of grace*.

MISSIONARY SOCIETIES—Are voluntary associations for the propagation of the gospel, who have long existed. The society for propagating Christian knowledge in England has existed above a century. The society of this kind in Scotland, have for a long time,

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* Gal. iii. 5.

and now do, support a minister among the Indians. They pay *Mr. Kirkland* one hundred pounds sterling annually, for exercising his ministry among the *Oneyda Indians*, where there is a congregation formed, and have the dispensation of word and sacrament. This spirit for propagating the gospel among the *heathen*, has of late years greatly revived. About six years ago, the *London Missionary Society* was formed on the most liberal plan. The ministers of it, are *Episcopalians*, *Presbyterians*, *Independents*, and *Methodists*. These all condescend into a church state, in a joint participation of gospel institutions at their meetings. They do not lay aside their *peculiarities* of religious opinions, but admit them. An *Episcopal* minister will open the meeting, by reading prayers from the book of common prayer, a *Dissenter* succeeds with an extempore prayer, one gives out a psalm of David, the next, a *Methodist hymn*, and the service is accompanied with the solemn sound of an organ. The committee of the society consisting of ministers and laymen, both of various descriptions do examine candidates, and have the power to ordain and mission them to go abroad to preach the gospel. This power is exercised by giving them a Bible from the communion table.

As it is a fundamental stipulation that the missionaries must practise *infant baptism*, the *Baptists* are thereby excluded, but they have a *Missionary Society* of their own, and have sent *missionaries* to various parts of the world; and also to the *East Indies* and to the *North American Indians*.

The *London Missionary Society*, like a spark, has kindled up a flame for sending the gospel to the heathen. In a very short time other societies were formed, and various denominations, through their great zeal, have buried all distinctions in one common grave. In Scotland some ministers of the National Church, and Dissenters of different descriptions coalesced in this work. These societies put a stop to all reflections upon one another. The ministers of the first description, would not blame Dissenters for an unwarrantable separation,
and

those who had left the communion of the National Church, would not say any thing against the corruptions of that church. They are however rather more contracted than in England, as the missionaries whom they appoint must be ordained by the respective presbyteries to which they belong.

About the year 1796, societies of this sort arose in *North America*. There are two in *New England*, viz. *Massachusetts* and *Connecticut*. Also two in the state of *New-York*, which in their plan, comprehend not only the untutored savages in the wilderness, but the destitute condition of the frontier settlers, who are either unable to support the gospel, or altogether careless about it. These societies are composed of ministers from the *General Assembly*, the *Reformed Dutch Church*, and the *Associate Reformed Synod*, who hold Christian and ministerial communion together at their annual meetings.—The object of these societies is truly great, but the manner of conducting them, is differently viewed.

It is no doubt promised that the knowledge of Christ shall cover the earth as the waters do the channels of the seas. The glorious Jehovah says to to our Redeemer, *I will give thee as a light to the Gentiles, that thou mayest be my salvation to the ends of the earth**. *I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession†*. And our Lord Jesus Christ has foretold, *This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come‡*. Paul tells us, that *blindness has happened to Israel until the fullness of the Gentiles be come in||*. *Zechariah* foretold, that *the Lord shall be king over all the earth, in that day there shall be one Lord, and his name one§*.

But we have every ground to believe, that this union among the professors of Christ's name, shall be consistent with truth and duty; not in a way of retaining their mistakes about worship, and church government,
but

* *Isaiah* xlix. 6. † *Psal.* ii. 8. ‡ *Mal.* xxiv. 14. § *Rom.* xi. 25.
§ *Zech.* xiv. 9.

but by being convinced of them, and laying them aside ; not by an occasional, but a stated communion. For this happy period, and for a blessing on every mean of divine appointment to attain this glorious end, will every lover of Christ most devoutly pray, *Thy will be done on earth, as it is in heaven.*

MOLOCH—Moluch, Milcom, Malcham, the principal idol of the Ammonites. He had the face of an ox, his hands were stretched out, he was hollowed within to hold the fire which burnt the offering. Children offered to him were put into his arms, where they were consumed amidst the sound of drums, to drown the cries of the expiring infant ; the deluded worshippers were taught to believe, that this sacrifice would preserve the other children, and make their own lives happy. These inhuman sacrifices were derived from heathen nations, who used to buy children when they had none of their own ; and for this purpose, they were brought to market like lambs or kids. The Carthaginians when besieged by the Romans, offered two hundred noble children at one time, to appease the wrath of their deities. The children of Israel derived it from the Egyptians worshipping an ox, and the Spirit of God tells us that these sacrifices were to devils*, as nothing less than the power of devils, could have induced mankind to act such an unnatural and a cruel part, as in this horrid worship.

MONTANISTS—They are so called, from *Montanus*, who lived in the second century. He inculcated the necessity of multiplying fasts, prohibited second marriages ; and held that persons who fell into gross sins, should not be absolved, notwithstanding their professions of repentance, and condemned all care of the body, especially all nicety in dress and all female ornaments. He was of the opinion, that philosophy, arts, and whatever favoured polite literature, should

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* Psalm cvi. 37.

be banished from the Christian Church. He considered Christians as guilty of a heinous transgression, who fled from persecution. The great *Tertulian*, naturally of an austere and melancholy temper, embraced the sentiments of *Montanus*, and is a mournful spectacle of the frailty of human nature, even when it seems to have approached nearest to perfection.

MORAVIANS—They are so called, from their being originally composed of a few families in *Moravia*. This society was formed by *Nicolas Lewis*, Count of *Zinzendorf*. Their doctrine is, that creation and sanctification, ought not to be ascribed to the Father Son and Holy Ghost, but belongs only to the Saviour, who is the appointed channel of the Deity,—that Christ has not conquered as *God*, but as *man*, with the same powers we have to that purpose,—that the Law ought not to be preached under the gospel dispensation,—that believers in Christ, have not to conquer their lusts, but only the corruption that is in the world,—that there is no *particular election* to eternal life, and believers may fall away from a state of grace. Their worship consists chiefly in singing hymns—they consider lots as the decision of the Saviour; their marriages, and their preachers going to this or that place, are all determined by lot. They keep up the zeal of their society by *love feasts*, which they celebrate when zeal and brotherly love appear to languish.

Their church government is somewhat mysterious; it is however *Episcopal*, and they plead that their bishops have an uninterrupted succession of power from the apostles. Their labours for propagating their religion are *astounding*. They send Missionaries to every part of the world. Their Missionaries are appointed by *lot*, and cheerfully undertake missions to the *coldest* or *hottest* climates. They are a people remarkable for equanimity of temper, arising from their faith, which has no doubts attending it; also for their prompt obedience to the directions and mandates of their church rulers. Their churches are adorned

adorned with pictures of the *nativity, agony, crucifixion, &c.* The head of their government is at *Hernhutt*, in Germany, the subordinate powers of their church in America, is at *Bethlehem* in Pennsylvania.

MUGGLETONIANS—The Muggletonians arose in England 1657, and are denominated from Lodowick Muggleton, a journeyman taylor. He, with his associate Reeves, set up for great prophets, and it is said, pretended to an absolute power of saving or damning whom they pleased; and gave out that they were the last two witnesses of God that should appear before the end of the world. It is said there are two congregations now in London who bear this name.

MYSTERY—Signifies something secret or concealed, or difficult to be comprehended. Mysteries are said to be of two sorts; one sort are such as would never have been known without revelation, but when revealed, may be in a great measure explained and understood; such as the doctrine of the satisfaction of Christ, of the resurrection from the dead, of the forgiveness of sins for the sake of Christ, and of eternal life in a future world. The other sort of mysteries, are those which, when revealed to us, we know the existence or reality and certainty of them, but cannot comprehend the manner and mode how they are: These are the mysteries of the blessed Trinity, the incarnation of Christ, or the union of the divine and human nature in one person. The calling of the Gentiles, which was hid and secret for many ages, is called a mystery*. The union betwixt Christ and his church is also called a mystery†.

MYSTICKS—Are distinguished by their professing a pure, sublime, and perfect devotion, and aspiring to a state of passive contemplation. The most noted writer

* Rom. xvi. 25.

† Ephes. v. 32

ter of the Mysticks was Jacob Behmen, a taylor at Gortitz, in the seventeenth century. He struck out of the element of fire, by the succours of imagination, a species of theology much more obscure than the numbers of Pythagoras, or the intricacies of Heraclitus.

Never did obscurity and confusion so reign in the writings of any mortal, as in the miserable productions of Jacob Behmen, which exhibit a motley mixture of chymical terms, crude visions, and mystick jargon. Among other dreams of a disturbed and excentric fancy, he entertained the following chimerical notion: "That the divine grace operates by the same rules, and follows the same methods that the divine providence observes in the natural world; and that the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross." The bishop of Cambray, Mr. Law, &c. were Mysticks. They placed all religion in contemplation of God, and inward love to him; and also thought, that perfection is attainable in this life.

MYSTICAL—Is something mysterious or allegorical. Some of the commentators on the sacred writings, besides a literal, find also a mystical meaning. Sound protestants hold the sense of scripture to be one. The mystical interpretation of scripture is one pillar of antichristian superstition. The mystical sense of scripture is divided into three kinds: the first corresponding to faith, is called *allegorical*; the second to hope, called *analogical*; and the third to charity, called the *tropological* sense. The mystical interpreters explain that passage in Genesis, *Let there be light, and there was light*, which they say literally signifies corporeal light; by an allegory, the Messiah; in a tropological sense, grace; and analogically the light of glory.

N

NATIONAL CHURCH of SCOTLAND—Is under the government of a General Assembly, who meet annually. The king of Great Britain is present by his commissioner, to see that nothing is transacted inimical to the government. This church professes to adhere to the Westminster Confession of Faith, Catechisms Larger and Shorter, Directory for public worship and Form of Presbyterial church government, to which all the ministers, being about one thousand in number, do subscribe their adherence. However it is a matter of notoriety, that though some of them are orthodox, yet the greater part, hold very different principles, being Arminians, Socinians, and Pelagians. The manner of planting churches by a Patron, without the consent of the Christian people, is gradually driving many of them out of her communion*.

NATIONAL CHURCH of ENGLAND—Is Prelatical in her government, viz. by archbishops, bishops, deans, chancellors and commissaries, archdeacons, deans and chapters. Her professed doctrine is exhibited in *thirty nine* articles, but the doctrines taught in her pulpits are said to be very different: These *articles* are viewed rather as a bond of union, than a test of orthodoxy. Her form of worship is set forth in the *book of common prayer*. This church observes a number of *holidays*. Baptism is administered with the *sign of the cross*, and is considered as *regeneration*. The Lord's supper is received by the communicants *kneeling*. She maintains that her *Episcopal power*, is derived from the apostles, by an uninterrupted succession, through the channel of the church of Rome.

NEONOMIANS—

* See a more particular account of this Church in the Secession Testimony.

NEONOMIANS—Do not denote any particular sect or denomination; those who are so called, are to be found in many churches. The word is composed of two Greek words, which signifies *New Law*, and is applied to them who maintain that the gospel is a *new law*, requiring *faith, repentance, and sincere obedience*, as the proper conditions of our salvation.

This scheme of doctrine, overturns the nature of the gospel, and turns it into a covenant of works, because it makes our *faith, repentance, and sincere obedience*, the condition of our salvation, as perfect obedience was the condition of the covenant of works. It makes the reward *of debt*, and lays a foundation for *creature-boasting*, contrary to Rom. iii. 27. and iv. 4.

NESTORIANS—Were a sect who arose in the fifth century, and took their name from *Nestorius*, bishop of *Constantinople*. Their distinguishing principles were, that there are two persons in Christ, though they had one aspect, as they expressed it. They allowed that Christ has *two natures*, divine and human, but they deny the personal union between these two natures. An union between them in love, power, and care they allowed, but that the Son of God assumed our nature into personal subsistence with himself, and all his mediatory acts, were the acts of that person *God-man Immanuel*, is what they denied. The doctrine of *Nestorius* was condemned, and himself deposed and excommunicated by the *council of Ephesus*, in the year 431. It is to be lamented, that these doctrines are still maintained by many in this generation.

NETHINIMS—Were originally the *Gibeonites*, who by artifice and fraud, obtained a league of peace with the Israelites, after they came into *Canaan*; they were condemned by *Joshua* to the lowest and most laborious offices belonging to the service of the tabernacle, *drawing water, fetching, and cleaving wood* for the fire of the altar. As they were appointed by *David* to the service of the *Levites*, they were called *Nethinims*, which sig-

nities given or offered. From this time, they were not considered as slaves, but treated as a low order of servants to the sanctuary; they having embraced the Jewish religion.

NICOLAITANS*—Were a sect who maintained that fornication and adultery, were not any breach of the divine law, as they held the community of wives. They in practice followed the superstitions of heathenism, and without regarding the apostolick decision†, they eat things sacrificed to idols.

There are various conjectures about the origin of the name. The most of ecclesiastical historians say it is derived from *Nicolas*, a proselyte of Antioch, one of the seven deacons ordained in the church of Jerusalem‡. While others alledge, that such doctrines and deeds are not reconcileable with his character, as being “of honest report, and full of the Holy Ghost,” and that therefore this damnable error was broached by some of his disciples, who called themselves by his name, or else by some other person of the same name.

NOVATIANS—Were so called from *Novat*, a priest of the church of *Carthage*, and from *Novatian*, a priest of the church of *Rome*, who lived in the third century. They maintained that the church should be so pure, that she should have no stain. Hence they were called *Cathari*, or *pure*. They refused admission into the church all those, who after baptism, either fell from their profession through fear of suffering in times of persecution, or into any gross sin; notwithstanding of their evidencing sincere repentance, and thorough reformation. On this ground, they formed a separation from the church of *Rome*, because she re-admitted such into communion. This is in direct opposition to Paul, who directed the *Corinthian* church to receive the incestuous person into her fellowship after he professed sincere repentance.—They also re-baptised all who joined them from other churches, as the *Baptists* do; and they

* Rev. ii 6. † Acts xv. 20. ‡ Acts vi. 5.

they would not retain in their communion any of their members who married a second time. The spirit of the *Novatians*, is still to be found working among sundry sects.

O

OATH—Is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and should always be sworn in *truth*, in *judgment* and *righteousness*. In it we call upon God, the searcher of hearts, to witness the truth of what we swear, and to avenge in time and eternity, if we swear what is false, or unknown to us, or if we do not conscientiously perform what we have sworn. How inconsistent with this, is the *Mason-oath*, both as to *matter* and *manner* of its administration. Is it not administered, without letting the juror know the terms of it, till the time it is administered? Is it not to keep a number of secrets, none of which are known till the oath is taken, and some of these are said to be taken from the bible? Is it not administered with several superstitious ceremonies, such as stripping those who take this oath of every thing of metal,—requiring them to kneel upon their right knee, bare; with their elbow upon the bible, or with the bible laid before them? Does it not require them to have the bible, as also the square and compass in some particular way applied to their bodies? How can the taking of this oath, be vindicated from the charge of profaning the *great and fearful name of the Lord our God?* It is a matter of certainty, that in their public processions, the bible is opened at a certain place, and is carried often by such as are well known to give no evidence of their firm belief of the truth of divine revelation, but the contrary. And the meetings of
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of Free-Masons are scenes of drunkenness.—If the Free-Masons oath is so much for the good of mankind as is said, why not revealed? The Christian religion admits of no hidden mysteries, such as pertained to the Pagan worship, and this religion only can inspire us with true philanthropy, and dispose us to relieve the distressed upon just principles. It stands in no need of any aid from such institutions and associations. The lawfulness of taking an oath on important occasions, is denied by none of the Reformed churches, and appears clearly warranted by the word of God.

God, in condescension to the custom of men, who are to give credit to what they say by oath, is represented by the apostle Paul as confirming his promise by oath. *When God made the promise to Abraham, because he could swear by none greater, he swears by himself. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath**. From the practice of the saints recorded in scripture, is manifested its lawfulness. Abraham took an oath of Eleazer concerning the choice of a wife for his son. Joseph swore to his father Jacob, that he would bury him in the land of Canaan. Our Lord Jesus Christ did not refuse to answer an oath, being called thereto at his trial†. *The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God†*. It appears also from the utility of an oath to civil society. In regard to the faithful discharge of offices of great trust, in which the welfare of the state is nearly concerned, it is impossible to find any security equal to an oath; because the obligation of that, reacheth to the most secret and hidden practices of men, and takes hold of them in many cases, when the penalty of no human law can have any awe or force. And where men's estates and lives are concerned, no evidence but what is assured by oath is sufficient to decide the matter.

Where

* Heb. vi. 13, 16, 17. † Mat. xxvi. 62.

Where swearing is forbidden in the word of God, it is evidently meant of profane swearing.

The ordinary mode of taking an oath, mentioned in scripture, is by lifting up the hand. Thus Abraham lifted up the hand unto the Lord, *the most high God, the possessor of heaven and earth, that he would not take from the king of Sodom so much as a thread, or shoe latchet**. And when God swore unto Israel, that he would bring them out of the land of Egypt, he is said to have *lifted up his hand unto them†*. Accordingly in many places of scripture, lifting up the hand is put for swearing, as breaking of bread is put for the Lord's supper. The man clothed in linen, of whom we read, is said to have *lifted up his hand unto heaven, and swore by him that liveth for ever and ever‡*. The angel that stood upon the sea and upon the earth, is said to have *lifted up his hand to heaven, and swore by him that liveth for ever and ever, that time should be no longer||*, upon which the judicious Boston remarks, "The gesture used by him, (Christ the angel of the covenant): in swearing is not laying his hand upon the book, though he had one in his hand; that is Anti-christ's way of swearing. but it is lifting up the hand to heaven. The natural and approved gesture in an oath, as being a solemn invoking of God who dwelleth there§."

OFFENCE—Is any thing that a man finds in his way that may occasion him to stumble or fall. Thus Moses forbids to put a stumbling (or an offence) before the blind¶, that is, neither wood, stone, nor any thing else, that may make him stumble or fall. It was prophesied that Jesus Christ should be *a stone of stumbling and a rock of offence to both houses of Israel***. His humiliation, his poverty, his birth, death and cross, were rocks against which the Jews struck, and upon which they are fallen and broken, because they would not be

T. 2.

convinced

* Gen. xiv. 22, 23. † Exod. xiii. 5. ‡ Dan. xii. 7.

§ Rev. x. 5, 6. § See Boston's Sermons, &c. Vol. 2. page 126.

¶ Lev. xix. 14. ** Isa. viii. 14.

convinced that such humble qualifications could belong to that Messiah they expected. And the apostle exhorts the Corinthians to *give none offence to Jews or Gentiles**, that is, not to hinder them in their way to heaven, or induce them to act with a doubting conscience, by any unseasonable use of Christian liberty.

In a moral sense, there is an active and passive scandal or offence. The first is, that which we give to others by our words or actions; the second is, that which we receive from others by seeing their evil actions, or by hearing their pernicious discourses.

OFFICERS—Of the New Testament church, are of three sorts, viz. ministers of the word, ruling elders, and deacons—1. Ministers of the gospel, whose work is to dispense the word and administer the sacraments, and also to rule and govern the church of Christ†. 2. Ruling elders‡; In the Assembly's Directory for Church Government, it is said, "It is agreeable to, and warrantable by the word of God, that some others besides the ministers of the word be church governors, to join with the ministers of the church, which office, the Reformed churches call elders." Ministers and ruling elders only are vested with the power of church government. 3. Deacons, whose office is no doubt implied in the elders; but in many churches, this office is vested in persons distinct from ruling elders; his office respects the temporal concerns of the church, and is called serving tables||. He is to provide the bread and wine for the communion, and assist in the services of the Lord's table, and especially to look after the maintenance of the poor of the church.

ORACLE—Is a divine declaration of God's will; hence the holy scriptures are called *the oracles of God* §. The *holy of holies* is also called by this name¶, because from hence, God uttered the *ceremonial laws* to Moses, and

* 1 Cor. x. 32.

† Acts vi. 2.

‡ Heb. xiii. 7. 17.

§ 1 Pet. iv. 11.

¶ 1 Tim. v. 17.

¶ Psal. xxviii. 2.

and declared his mind on other occasions. In diverse manners God uttered his *oracles* to the fathers. Sometimes by forming a *voice* and conversing with the person to whom he communicated his mind, as to Moses and Samuel. At other times he gave his *oracles* by *dreams*, as to Joseph, Itharoah, Nebuchadnezzar and others. Sometimes by *visions*, wherein the *oracle* was attended with some *visible appearance*, as to Abraham, Jacob, and Solomon. He gave forth his *oracles* by *Urim* and *Thummim*, from the death of Moses to the building of Solomon's temple. To the prophets he revealed his *oracles* by *dreams*, *visions*, *voices*, or *immediate inspiration*. Yea sometimes he revealed his mind to wicked men, as to Balaam*, the *false prophet* at Bethel†, and to Caiaphas, the wicked high priest‡. After all these various ways of God's revealing his mind to the Old Testament church. In the last days of the Mosaic dispensation, he spake by his Son Jesus Christ, and by inspiring the apostles and evangelists, the writers of the New Testament, he has completed the revelation of his will in the holy scriptures, which has closed the *sacred oracles*. They are so called because they declare the *mind* of God, they foretell *future events* and should be highly esteemed. The heathen *oracles* were preserved with great care. The Sibylline *oracles* were preserved by the Roman's in the Capitol; and when burnt, other copies were obtained from Greece, and a college of priests appointed to keep them safe. The Jews and Papists keep with care the letter of the scripture, but have lost their true sense. The best impression of the scripture is in the heart. The scriptures differ from the heathen *oracles* in respect of their perspicuity. The heathen *oracles* spake in an ambiguous manner, the scriptures in all things necessary for our salvation speak with the utmost *clearness*. These *oracles* allowed of many *impurities*, the design of the scriptures is to promote *piety* and *holiness*. These *oracles* used many *flatteries*, but the word of God is so far from this, that the *sacred penmen* do not conceal their own *faults* and *blemishes*. These *oracles* are long since *useless*, but
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* Num. xxiv. † 1 Kings xiii. 11—20. ‡ John xi. 50. xviii. 14.

the scripture *remains*, and will *remain* to the end of time. So far from the Old Testament being *diminished* by the coming of Christ, that the sacred volume comes in the New Testament, as it were in a *second edition*, much *enlarged*. The scriptures has an authority as they come from the *Father of truths*, above all other *oracles*, which only come from the *father of lies*. The Holy Spirit accompanying his own testimony upon the conscience, can only fix a sense of this, so as to persuade us that they are indeed the *very word of God*.

There is a dangerous practice which prevails, when persons make the bible a fortune book; by opening it and applying the first passage which casts up, to their case this must lead persons to dangerous delusions. The scriptures must be received with reverence, and in their proper connexion. The heathen *oracles* which gave *responses*, were directed by Satan and by villainous priests and priestesses, who spake as they were paid. Their answers excited armies to rush through every danger. their *responses* were often dark and equivocal, capable of different senses. It is a remarkable fact well attested in history, that in as far as directed immediately by the devil, they were silenced at the birth of Christ who *was manifested to destroy the works of the devil*. The famous *oracles of Delphos*, which both *Greeks* and *Romans* consulted, was then struck dumb, as is attested by historians, both *Christian* and *Pagan**.

ORIGENISTS—

* *Stridas*, as copied by *Heringer*, tells us that the *oracle of Delphos* at the birth of Christ, gave an answer in *Greek*, which is thus translated and verified.

*A Hebrew boy who rules in heaven's high,
To leave these altars, hath commanded me;
And pack to hell, to silence and to woe:
Then therefore silent, from our altars go.*

This fact of the silencing these *oracles* at Christ's birth, is confirmed by the testimony of *Eusebius*, and other *Christian* writers, also by *Pagan* authors, as *Lucan*, *Juvenal*, *Lucian* and *Plutarch*.

ORIGENISTS—Were a sect in the fourth Century, so called, from their drawing their opinions from the writings of *Origen*. They maintained that the souls of men, had a pre-existent state; that they were holy intelligences, and had sinned in heaven before the body was created; that Christ is the only Son of God by adoption; that he has been successively united with all the angelical natures, and has been a cherub, a seraph, and all the celestial virtues one after another; that in future ages, he will be crucified for the salvation of devils, as he has already been for that of men and their punishment and that of the damned, will continue only for a certain limited time.

Origen, from whence this sect is said to be named, was born at *Alexandria*, 185; and died at *Tyre*, 254, aged 69; he was one of the most celebrated ecclesiastical historians, greatest geniuses, and most learned men in the primitive church.

The opinions of the *Origenists* with regard to the duration of punishment of men and Devils, are lately revived, and seem to be fast spreading in some of the United States, and are now publicly taught in several places of worship, erected for that purpose.

ORTHODOXY—Is of Greek derivation, and signifies soundness of opinion. All religious sects, whatever erroneous and extravagant opinions they embrace, count themselves *orthodox*, and those who differ from them, *heterodox*; yet the general application of the word, is to them who maintain the doctrine of *particular election and redemption, justification by imputed righteousness, the irrevocable nature of divine grace, and the final perseverance of the saints*. In this age it is too little minded, whether teachers are *orthodox* or *heterodox*.

OSTANDRIANS—The followers of *Olander* a celebrated Lutheran divine, who in the year 1550, publicly taught, that believers are not justified on account of Christ's obedience to the law, which he maintained was

was no part of believers justifying righteousness ; but affirmed that they are justified only on account of Christ's essential righteousness. An opinion which still prevails, though under a great variety of modifications.

P.

PAPISTS—Are so called from the Pope, whom they own to be their infallible head. The decrees of popes and councils, they receive with the same reverence as the holy scripture. The sense in which they understand the holy scripture, is what that church puts upon it. They maintain that the authority of the scripture, depends on the church. They believe in the merit of works for salvation, and that by works of supererogation, they can procure favours from God, for themselves and others. That there is a purgatory after death, where the truly penitent after this life, are for a time tormented, and suffer pain to expiate venial sins, which their prayers and penances could not atone for, in this life. They offer the sacrifice of the Mass, as a real external sacrifice, propitiatory for the living and the dead, and that therein, the body of Christ is really offered up. They hold seven sacraments ; to baptism and the Lord's supper they have added confirmation, penance, extreme unction, ordination, and marriage. They baptize with the sign of the cross. They believe the wafer which they use in the Lord's supper, to be the real body of Christ, which they receive kneeling, but they deny the cup to the common people. They worship God under a visible representation, and by images. They believe the church of Rome, to be the only true church, out of which there is no salvation. They pray in an unknown tongue, and believe that the scriptures should not

be translated out of the original, into vulgar languages. They pray for the dead, and to saints and angels. Though they believe marriage to be a sacrament, they will not allow their priests to partake of it. They believe that their priests can forgive sins. That infants dying without baptism are lost. That no oath is binding that is made with an heretic,—the name which they give all Protestants. Many more of their superstitions, and fundamental errors could be enumerated.

PARABLE—Is a figurative representation of truth. It was very much the custom in ancient times, for men of wisdom, to utter their sentiments in *parables*. In our Lord's time the manner of instruction by *parables*, was very common, and he has carried it to the height of excellency and usefulness. It is not necessary that the representation of natural things in a *parable*, should be strictly matter of fact, because the design is not to inform concerning these, but concerning some more momentuous truths; nor is it necessary that all the actions in a *parable*, be strictly just*. Nor are we to expect every circumstance in the *parable*, to be answered by something in the explication; for these are often added for the sake of mere decorum, or an allusion to that from whence the figure in the *parable* is taken. A *parable* may inform us of several other truths, besides its general scope. The *parables* which our Lord Jesus Christ spoke on earth, are of the greatest importance to us, and convey the most useful instruction, therefore claim our most serious attention; they added beauty and vigour to his discourses, and therefore engaged the attention of a people accustomed to this manner of speaking, and enabled him to throw a veil over some things which it was not fit to declare in express terms. Many events were to take place, which in the ordinary course of things, would have been obstructed, had our Lord openly and plainly foretold them, such as, his being put to death by the Jews, the destruction of their policy and worship, and the spreading of the
gospel

* 2 Sam. xiv. Luke xvi. 1—8.

gospel among the Gentiles. The opening of these *parables* which contained the peculiar doctrines of the gospel, was reserved for the preaching of the apostles. *These things have I spoken to you in proverbs (or parables) ; the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father**.

PARADISE—Is that terrestrial garden of God's planting, where our first parents were placed at first. Heaven is so called, because of the complete happiness, manifold delights, and intimate fellowship with God that is there enjoyed †.

PARTY SPIRIT—Is that disposition which too much prevails, whereby in religious controversy, persons will recede as far as possible from truth, and count it their glory to contradict those whom they oppose. *Party spirit* no longer contends for *truth*, but *victory*. It is a very dangerous spirit, for we ought always to listen to the voice of *reason*, and *sacred scripture*, from whatever quarter it comes, nor suffer the avenues of our understanding to be *choaked* with *prejudices* and *prepossessions*, but always to lay open to conviction. At the same time to beware of being easily moved away from the truths of the gospel, by the *subtle reasonings* of men of *corrupt minds*. A steadfast adherence to the *truth* as it is in Jesus, is often branded with the name of *party spirit*.

PATRIARCH—Is a name used in Christendom, for the bishops in possession of some of the grand Sees. The scripture meaning of Patriarch, is, one of the ancient fathers who lived towards the beginning of the world, and who became famous for their long lines of descendants.

Abraham, Isaac, Jacob, and his twelve sons, are the Patriarchs of the Old Testament. Seth, Enoch, &c. were

* John xvi. 25. † Luke xxiii. 44. 2 Cor. xii: 4. Rev. ii 7:

were Antediluvian Patriarchs. The number of children, and the solemn blessing them, formed the character of a Patriarch, which is derived from the Greek word *Patriarcha*, signifying the head of a family.

PELAGIANS—So called from *Pelagius* a Briton, originally called *Morgan*, which in Welch, signifies *of the sea*, hence in Latin he was called *Pelagius*. He arose in the fifth century, and denied original sin;—he maintained that the number of the *elect* was definite, and that man had a freedom of will to do what was required in all the precepts of the law, without the help of divine grace,—that though it be of divine grace men are called, yet obeying the call is to be ascribed to man's free will. His errors were confuted by several of the fathers, and he was obliged to recant in a Synod in Palestine, which he did but feignedly.

He being thus vanquished by argument and authority; another sect more refined arose, called *Semi-Pelagians*, who pretended to exclaim against his principles, but advanced others, though specious, yet really no less dangerous. For they taught, *That God from all eternity, foreseeing all who would believe, and by grace would persevere, he predestinated those to eternal life.* They charged their opponents with the same consequences which their followers to this day, charge the Calvinists with, viz. That the doctrine of predestination takes away *free will*, brings in a *Stoical necessity*, and makes God the *author of sin*, opens a gap to sloth and despair, and takes away all use of *precepts, promises, threatenings, yea of prayer itself.* This system of error has undergone many modifications, and was revived in a new dress by *Jacobus Arminius*. Alas it is espoused by many, among different denominations of Christians in our day, tho' it is entirely subversive of the doctrine of grace!

PENIEL—Was a place on the east side of *Jordan*, near the river *Jabboc*; which was so called, because *Jacob*, in his wrestling with God*, had a gracious manifesta-

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* Gen. xxxii. 24.

tion and a clear discovery of his glory. The word signifies the *face* or *vision* of God, or *that sees God*. Jacob was in great terror of his enraged brother, who at the head of four hundred men was coming against him. He betook himself to prayer and wrestling, which was crowned with success, then he called that place *Peniel*. When the Lord enables his people to wrestle with him in prayer, and grants unto them gracious discoveries of himself in times of great distress and overwhelming fears, it makes the place a *Peniel*.

PENTATEUCH,—Is of Greek derivation, and signifies *five volumes*. It is applied to the five books of Moses, *Genesis, Exodus, Leviticus, Numbers, and Deuteronomy*.—*Genesis* signifies *generation*, and is so called because it relates the history of the creation, for about fourteen generations descending from Adam. It extends to 2369 years. No other history but this affords any certain account of ancient times.—*Exodus*, the second book of Moses, is so called because it relates the history of the *departure* of the Israelites from the land of Egypt. It narrates the transactions of about 145 years.—*Leviticus*, the third book of Moses, is so called because it chiefly consists of laws relating to the *Levitical priesthood*.—*Numbers*, the fourth book of Moses, is so called because it relates so much to the *numbering* of the warriors, and journies of the Hebrews in the wilderness. It is an history of 39 years.—*Deuteronomy* is the last of the five books of Moses, and signifies the *repetition* of the law. As the generation who came out of Egypt were generally dead, Moses, a few days before his death, repeated, in this book, the substance of their history in the wilderness, and a variety of the laws which had been given to them, and added some new ones.

PERSONAL RELIGION—Lies in meditation and prayer. To afford subjects for meditation, it is proper that there should be reading of the scriptures. As far as it can be attained, personal religion ought to be performed

performed at least every morning and evening, in some retired place. The Jews had their continual offering, which was offered before the Lord every morning and evening. The way to have peace in our minds, is to practise personal religion. Its effects are most advantageous: *their soul shall ever live, who seek the Lord.* It is an excellent mean of preserving a lively sense of religion in the soul, and of preventing a spiritual decay. It is the best evidence of our hearts being right with God, when we pay God homage which no human eye sees, nor any ear hears our prayers. Our Lord recommends this by his own example, and in express words says, *When thou prayest, enter into thy closet, and pray to thy Father in secret; and thy Father, who seeth in secret, shall reward thee openly**. The want of personal religion is a sure evidence of the want of vital godliness.

PHARASEES—Were a Jewish sect who arose about 150 years before the birth of Christ. They believed in the immortality of the soul, and resurrection from the dead, which they confined to the righteous only among the Jews. They kept many fast *days*, but ate at *night*; they affected great gravity in their *looks* and *dress*; they observed the sabbath with so much strictness, as to exclude works of charity and mercy; they deprived their parents of their substance in old age, by pretending that their substance was devoted to religious uses; they preferred the oral law, and superstitious tradition of the elders, to the oracles of God. The Scribes, who were chiefly of this sect, were properly the guardians of the law, and public teachers of the people. The temper and disposition which characterized them, have appeared in every age and form of the Christian church; and are always active to oppose the self-destroying doctrine of the cross upon different pretences. The man who is fond of his own attainments, and depends on his own righteousness for acceptance

* Matth. vi. 6.

ceptance before God, who is more scrupulous about external forms, merely of human invention, than to the exercise of vital religion, who despises all who do not conform exactly to his own rules, and who challenges great respect on account of his superior goodness,—let his pretensions be what they will, he is a proud *Pharisee*.

PHILADELPHIAN SOCIETY—Were a sect which appeared in the close of the seventeenth century, under the direction of a woman named Jane Leadley, who, by her visions and predictions, gained a considerable number of disciples. Among them were some persons of learning. She maintained that the kingdom of Christ would appear, if those who bear the name of Jesus would commit their souls to this internal guide, and be governed by his divine impulse and suggestions. She declared that she had a divine commission to proclaim the approach of this glorious communion of saints; and that the *Philadelphian Society* was the true kingdom of Christ, in which the divine Spirit reigned. She also maintained that the final restoration of all intelligent beings to perfection and eternal happiness.

PIETISTS—Were a party who rose in the seventeenth century, and owed its origin to the learned Spencer, who formed several private societies at Frankfort, to promote vital religion. They maintained that a sense of divine love was essential to the office of the ministry. They proposed an alteration in the schools of divinity, viz. that all the present systems of theology, composed of intricate and disputable doctrines, should be abolished; that Polemical divinity, comprehending the controversies subsisting among Christians, should be less studied, though not entirely laid aside; that a mixture of philosophy and human learning with divine wisdom was to be avoided; that those intended for the ministry should carefully study the scriptures, and a plain system of theology drawn from them*.

POLYGAMY,—

* Mosh. vol. iv. p. 454, 456.

POLYGAMY,—Is a man's having a plurality of wives at the same time. It was, in some respect, connived at among the Jews, and it is permitted by the Alkoran of Mahomet. It is reckoned that the males and females who are born are nearly equal in numbers. The males are rather more numerous, nearly in the ratio of 20 to 19. It is found to be so in every part of the world, with one or two exceptions. This excess of males, which is almost universal, seems wisely intended by *all-wise Providence*, to supply the waste produced by wars, by navigating the ocean, and by other hazardous enterprizes, in which the males are exclusively engaged.

Such being the state of things, it must convince every reflecting mind, that the ancient custom of one man taking several wives in marriage, is contrary to the laws of nature and right; and it operates as the strongest sanction to the institution of matrimony, which has been lately ridiculed and condemned by the system and theories of certain visionary or profligate philosophers of Europe. When marriage was first instituted, it was between the *original pair*, from whom all mankind are descended. It is recorded as a blot upon the character of the Patriarchs that they transgressed this rule, and the history of their family broils and quarrels arising from this, shew that it was marked with evidences of the divine displeasure.

POPISH METHODISTS,—Were a sect of Polemic doctors in the Romish church, who fell upon a new method of attacking the Reformed religion, in the seventeenth century. The most eminent of them arose in France, where a perpetual controversy was kept up with the Hugonots. From their various manner of attack they may be divided into two classes:—One class used this disingenuous method of calling upon the Protestants to prove their religion, by *plain passages of scripture*, without allowing them to illustrate them, reason upon them, or draw conclusions from them; while they confined themselves to the easier method of

answering objections. This method of attack upon the truth is still followed by subtle advesaries, and it resembles those great military chiefs, who shut up their troops in strong holds and entrenchments, to cover them from the attack of the enemy.—The second class were of opinion, that the most expedient manner of reducing the Protestants to silence was, not to attack them by *piece-meal*, but to overwhelm them at once, by the weight of some general principle, or presumption, some universal argument, which comprehended, or might be applied, to all points contested. Some of them rested the defence of Popery upon the single principle of the *long usage of Popish ceremonies*; others, upon the *vicious lives* of those princes who had withdrawn their dominion from the yoke of Rome; others again, upon the *criminal nature of religious schism*, with which they reproached the Protestants. From the divisions among the Reformed, they endeavoured to prove that they were not the true church, and from the uniformity which reigned in the tenets and worship of the church of Rome, they attempted to prove that they were of *divine original*. This method of attack resembles that of an enterprising general, who, instead of spending his time and strength in sieges and skirmishes, endeavours to put an end to the contest by a decisive action. The inventor of this method of attack was a Jansenist. All these methods shew that the testimony of Jesus has *tormented the men who dwell on the earth*, and that there has been, and still is, an endless variety of methods to destroy the cause of the Reformation; and that the most severe attacks are made by those, who seem, like the Jansenists, in several respects, to come nearest to the truth.

PORTERS—Were *Levites*, appointed to open and shut the gates of the sanctuary. They were a kind of *military guard*, to prevent any tumult among the people, to keep strangers, the excommunicated, and unclean persons from entering into the holy court; and, in short, to prevent whatever might be prejudicial to the

the safety, peace, and purity of the holy place and service. This they did night and day.

PRESBYTERIANS—Are those who believe in the divine right of Presbyterian government, by a subordination of church judicatories, such as church sessions, presbyteries and synods, or general assemblies. That the only officers for rule and government, are ministers and elders; that their judicatories have a right to judge authoritatively, in matters of faith, and cases of conscience, according to the word of God; that the church is a spiritual and independent kingdom under Christ, her only head, and not subject to the power of civil rulers in her ecclesiastical capacity.

PRESBYTERIAN CHURCH—In the United States are by far the most numerous, having above three hundred ministers belonging to it. Their declared principles are set forth in “The Constitution of the Presbyterian Church in the United States of America, containing the Confession of Faith, the Catechisms, the Government and Discipline, and the Directory for the worship of God.”

They are united with the Congregational churches in New England so far, that the *general association* of Connecticut, and the *general assembly* of this church, have an interchange of three *delegates* from each, to sit with the other at their annual meetings, which *delegates*, have the same power to *debate* and *vote* as the rest of the other members of the *general assembly* and of the *association*.

It is not required of the *delegates* from New England in order to their *sitting* and *voting* with them, to subscribe their Confession of Faith, for they consider the *Say-brook* and *Cambridge Platforms*, which are adopted in New England as a sufficient test of orthodoxy. The liberal manner in which they have expressed themselves in their Confession of Faith about church government, gives the Independents or Congregationalists no offence: “It is absolutely necessary that the
“ government

“ government of the church, be under some certain
 “ definite form, and we hold it to be expedient, and
 “ agreeable to scripture, and the practice of the pri-
 “ mitive Christians, that the church be governed by
 “ congregational, presbyterial, and synodical assem-
 “ bles. In full consistency with this belief, we em-
 “ brace in the spirit of charity, those Christians who
 “ differ from us in opinion or practice, on these sub-
 “ jects.” Agreeable to this declaration, they some-
 times employ Baptists to preach in their pulpits, and
 hold occasional communion with Baptists and Wesleyan
 Methodists. Reading sermons instead of preaching, is
 not unfrequent among them. Watts’s Psalms, as cor-
 rected by Barlow, are generally used in their church-
 es.

It is very generally taught in this church, that the
 covenant of grace and redemption, are two distinct
 covenants ; that faith is the proper condition of the
 covenant of grace ; that Christ is only to be offered in
 the gospel to sensible and convinced sinners ; that a
 confidential appropriation of Christ, does not enter
 into the essence of saving faith ; that David’s Psalms
 are unfit for Christian worship. Kissing the *gospels* in
 swearing, is preferred to *lifting* up the hand. Though
 some very dangerous tenets have been published by
 some of their own ministers, yet their Jedicatories have
 not condemned them, neither warned their people of
 the danger, nor censured their authors*.

PRESBYTERIAN.

* In Mr. Pittello’s Sermons and Tracts, it is taught, “ That it
 “ is propable there are teachers in heaven to instruct the souls of
 “ infants and pious Pagans, when they arive there ; that the hu-
 “ man soul of Christ, existed from the begining of the world ; that
 “ it is doubtful whether Christ is the Son of God in any other
 “ sense, than his being created before all other creatures ; that the
 “ Holy Ghost, does not proceed from the Father and the Son from
 “ all eternity, and that it was possible for our Lord while on earth,
 “ to have committed sin.”

The Rev. John Black has taught, “ That the medium thro’ which
 “ the grace and mercy of God is communicated to sinners, was not
 “ discovered to the Old Testament church ; that the types were

PRESBYTERIAN CONGREGATIONALISTS—Are a society lately formed, who profess a system of principles which are a kind of medley of Presbytery and Independency, so as that they are designated by this name. Their principles are contained in the “*Constitution and order of the Congregational Church, John street, Glasgow, under the pastoral charge of the Rev. James Ramsay.*” Mr. Ramsay was member of the Associate congregation of Glasgow for upwards of thirty years, and had written several excellent pieces in defence of Secession principles; but he has changed his views at an advanced period of life.

This society, which he formed, was brought into existence on the 30th of July, 1801. It holds the following distinguishing principles:—That a congregation assembled in one place is the only *organical church* of divine institution. Its form is *Independent*, without subordination of any court of exterior jurisdiction. Members may depart from the fellowship of the church when they please, with or without marks of disapprobation, as the case shall appear to require. Their officers are, a *Pastor, Teacher, Ruling Elders, and Deacons*; and they are to be set apart to their office by *imposition of hands*. The Teacher is a distinct officer from the Pastor.

“not for the benefit of those who lived under the Mosaic dispensation; that the Old Testament, is not the rule of faith and practice as much as the New Testament is, and that the words of the bible when translated, cease to be the words of the Holy Spirit.”

Doctor McKimble has published in his Sermon on the doctrine and duty of sacrificing, preached twice on very public occasions, and now printed, “That the doctrine of the divine decrees, free will and the perseverance of the saints, and many articles of the Confession of Faith, ought not to be terms of communion; that heathens may be saved by the light of nature, without the knowledge of the scripture; that creeds and confessions, check enquiry, violate liberty, ensnare the conscience of the clergy, by holding out temptation to prevaricate, and come at last to contradict the actual opinions of the church, whose doctrines they profess to maintain; that no censure should be inflicted upon any, unless they hold fundamental errors; and that all who profess to be the followers of Christ, ought to hold communion together, notwithstanding their disagreement in principle and practice.”

Pastor. His duty is to expound the scriptures, confirm and defend the truths, institution, and laws contained in them, and occasionally administer the sacraments, to instruct children, and prepare applicants for communion, and help all the brotherhood, particularly the less informed; but as a teacher, he has no part in, or right to the rule and government of the church. The Ruling Elders are conjoined with the Pastor in acts of government and discipline; and their powers, in these respects, is co-ordinate with him, except what is particularly appropriated to the Pastor. The Elders are to oversee the Deacons, encourage their diligence, check their negligence, and direct them in the distribution of the church's charity. The Teaching Elder should preside in the Eldership in the absence of the pastor, and take the official charge of the church, in case of the pastor's death or removal, by providing a dispensation of ordinances, observation of the assemblies of the church, preserving her peace and unity, preventing and suppressing all disorders, and of having the vacant part suitably filled up. The Deacons whole business is to wait on the Lord's table, to take care of the poor, and to manage the temporal funds of the church.

On the head of church power it is declared:—That all acts of authority, such as the admission of members, and infliction of censures, are to be done in the presence of the whole church, in which all the members have the right of reasoning and suffrage. But the Eldership, or Presbytery (as it is called) have a sole right to church power and authority, and an exclusive right to the exercise of the *keys of the kingdom of heaven*. This Presbytery consists of the Pastor, Teaching Elders (if there are any) and the Ruling Elders. This Presbytery can do nothing in the way of authority and rule without the church, nor the church without the Presbytery, which is her superintendent and formal organ in all cases. It belongs to the Presbytery to prepare all matters for the deliberation of the church, and to introduce them before them; yet every church member

member may propose what he judges proper, for discussion, provided he has first communicated the affair to the Presbytery, and requesting them to bring it forward, they have declined it. The Presbytery are not to attempt to carry any decision, or execute any sentence, contrary to the mind of the church; or if they do this, it is null and void. Church assemblies for government and discipline are always to be held by appointment of the Presbytery, or Eldership, in their presence, and under their direction; nor is any meeting constitutional and lawful which is held otherwise. The discussion of all matters is free to all the brotherhood indiscriminately; and the sisters have the liberty *silently* to express their consent or dissent. (*But how this is to be done, whether by nodding, or shaking their head, is not specified.*) In all affairs brought before the church the Eldership, or Presbytery, have a right to speak first, for the information and direction of the brotherhood, as becomes official guides, and they should be attended to with distinguished respect. The members of the church, and parties concerned, ought to be patiently, attentively, and fully heard, in their own way, in every cause; but if they wander from the point, or consume their time in contentious disputations, they ought to be immediately checked by the president. Every thing should be determined unanimously, and the sentence to run, *by the judgment of the Presbytery, with consent of the church.*

Rules for admission direct:—That none shall be mentioned as candidates for communion till they have conversed with the Pastor, and with two or more members of the church. In ordinary cases, the proposition of candidates for admission shall be made by the Presbytery alone; but the admission of them must be in the presence of the church, and with her consent. Every member at admission shall declare his approbation of the *faith, worship, and order* of the church, and his adherence thereunto, as far as he understands them; his satisfaction with, and submission to the rules of her fellowship; and he shall subscribe, or at least declare

declare his acceptance of her constitutional confederation, with all its obligations, which declaration shall be entered on the records of the church, subscribed by the party, and by the clerk.

The rules respecting the Presbytery declare:—That none of the elders shall introduce any thing new or important into the presbytery, till he has communicated it to the pastor, and heard his opinion. The presbytery shall deliberate on all matters, before they propose them to the church. The presbyterial meetings shall be open to all church members, who have business with them, but not for others, nor shall any appear there in any matter, till he has communicated it to the pastor.

The rules respecting Church assemblies direct—That the majority determining any question, shall not be less than four fifths of the whole church. In all cases where this is the case, the affair shall lay over, and not resumed without a prospect of harmony, on the most urgent necessity in a point of great importance. At these assemblies, the brotherhood shall speak after the presbytery, as they are prepared and inclined, without any distinction, or call by name, unless the Pastor or any of the eldership, with his concurrence, shall desire to hear any one in particular. When a matter is discussed and no opposition made, acquiescence shall be considered as the judgment of the church, but if there is a difference of opinion, by the desire of two members, the majority shall be ascertained by the lifting up of hands. All church meetings shall be private. No person who is not a church member, or a member of a sister church, or an applicant for church communion, or on the catechetical list, shall be admitted to these assemblies without the consent of the presbytery, made known to the church previous to the meeting, and confirmed by their concurrence.

Rules respecting church discipline direct:—That all scandals shall be taken up by the presbytery, immediately on their discovery.

General rules of walking direct:—That envy, pride, jealousy,

jealousy, emulation, duplicity, whispering, detraction, backbiting, evil surmises, shall be put away by every one; and if at any time discovered in another, it shall be faithfully represented to him, with suitable admonition, reproof, and exhortation.

A Confederation, in form of a prayer, was subscribed by all the members, on the 30th of July, 1801.

PROPHET—Is one who has the knowledge of secret things, which is neither acquired by his own industry or penetration, nor communicated to him by others, but which he owes entirely to extraordinary revelation. It belongs to a prophet to know things past as well as future. Thus Moses's knowledge of the creation was taught him as a prophet. Daniel evidenced his being a true prophet, as well by declaring what Nebuchadnezzar had seen in his dream, as by foretelling the future events which it signified*. Prophecy may likewise respect present transactions. Thus it was by prophetic spirit that Elisha saw his servant Gehazi, when he went and received gifts from Naaman, the Syrian†. By the same prophetic spirit Daniel read and interpreted the mysterious writing on the wall ‡. The principal object of prophecy is to foretell things to come; but especially such as are of a contingent nature, or such as depend on the determination of free agents. It is the property of prophecy, that it foretells such events not merely in a general way, but with the circumstance of persons, of place and of time. By prophecy God manifested his omniscience, and proved his divinity in opposition to the fictitious deities of the Gentiles, because he knows things to come of himself, and reveals them to whom he willeth||.

The New Testament prophets were such as interpreted the ancient prophecies, being endued with a singular understanding of the sacred scripture, by an
X extraordinary

* Daniel ii.

‡ Daniel v. 8, 17, 25.

† Kings v. 20.

‡ Isaiah xli. 21, 22, 23.

extraordinary gift of the Spirit. They compared the facts which were related by the apostles and evangelists with these prophecies, and from thence shewed, that such things ought to have been done; and so they demonstrated the truth of the gospel from Moses and the prophets. They were distinguished from the apostles, not because the apostles were not prophets, which they certainly were, but because these prophets were not apostles. They were, however, joined with the apostles, because they confirmed the truth of the apostolic preaching from the ancient oracles. Such prophets, it is probable, were those of the church of Antioch, viz. Barnabas and Simeon, who is called Niger, Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul, and such were Judas and Silas*. In the New Testament it sometimes signifies the preaching of the gospel†, which contains a prophecy concerning man's eternal state. In some passages it means the opening up of dark scriptures, or foretelling future events‡. And sometimes it is understood of joining in the public praises and worship of God ||.

PROPITIATION—Is that which atones for our sins, and covers our guilt before an offended God. Jesus Christ is exhibited in the gospel as the *propitiation for our sins*, and as such, was shadowed forth by the *mercy-seat*, which covered the tables of the law in the *holy of holies*. He alone has made satisfaction to the justice of God, for the sins of his people; and God is now reconciled to us, and in this way we are reconciled to God. He has made peace *by the blood of his cross*. He has not procured the love of God, but removed the obstructions which were in the way of its manifestation to us. It is not the divine *love*, but *justice*, which is made propitious to us; and it is only by a living faith that we receive the *atonement*. A believing view of the
atonement,

* Acts xv. 32.

‡ 1 Cor. xii. 10. xiii. 8.

† Rom. xij. 6.

‡ 1 Cor. xj. 5.

atonement, and God reconciled to us in Christ, is the only ground of acceptable worship, and spring of evangelical obedience. *There is forgiveness with thee, that thou mayest be feared**.

The word rendered *propitiation*, occurs but twice in the New Testament text†. It is frequently used in the Old Testament, and uniformly signifies the mercy-seat, or ark of the covenant. This was a most important and significant part of the furniture of the tabernacle. Upon this rested the visible symbol of the divine glory; and here God communed with his people, and blessed them. In allusion to this, God is described as *dwelling between the cherubims*, and manifesting *his glory in the sanctuary*. But this was not the only purpose for which the mercy-seat served. When an atonement was to be made for sin, it was absolutely necessary that the blood of the sacrifice should be sprinkled on the mercy-seat. And this blood constituted the propitiation, in virtue whereof God manifested himself as *propitious* or *reconciled* to his people. All this represented Jesus Christ, who offered up the *sacrifice of himself for the sins of his people*, and with his own blood, he entered into heaven itself, there to appear in the presence of God for us. God is now in Christ pacified, and *reconciling the world to himself, not imputing their trespasses to them*. For he hath made him to be *sin-offerings for us, who knew no sin, that we might be made the righteousness of God in him*.

PROSELYTE—Signifies a stranger, and was a name given by the Jews to those who embraced their religion, though they were not Jews by birth. Of these there were two sorts:—One was the *proselytes of the gate*, who dwelt in the land of Israel, or even out of that country, without conforming themselves to *circumcision*, or any other ceremony of the ceremonial law, yet who did fear and worship the true God. Of this sort was *Naaman* the Syrian, *Cornelius*, and the *Ethiopian*

* Psalm cxxx. 4.

† Heb. ix. 5. Rom. iii. 25.

Ethiopian Eunuch. These were allowed to dwell in the land of Israel if they should choose it.—The other kind were the *Profelytes of justice*, who, being converted to Judaism, were circumcised, and engaged to keep the whole law of Moses. They were admitted to all the privileges of the Jewish church, and had the same prospects with the Jews after death. Before they were received, they were strictly examined as to their motives for embracing the Jewish religion, whether the change was voluntary, or proceeded from motives of *interest, ambition, or such like*. It was required of the males that they should be circumcised, and of both males and females that they be washed in a cistern of water, and offer sacrifice. The care and caution exercised in the reception of Profelytes shew how careful the christian church ought to be in the admission of members to the distinguishing privileges thereof.

PROTESTANTS—Is a name given to the Reformed churches, who are so called from the famous Protest, taken by several princes of Germany, who adhered to the Reformed religion, against a decree of the diet, or council of the Empire, assembled in the year 1529. By this decree the power which had been granted to every prince by a former diet, for managing ecclesiastical affairs as he thought proper, till the meeting of a general council, was revoked by a majority of votes: and every change declared unlawful that should be introduced into the *doctrine, or public worship*, of the established religion, till the determination of the council, which was then expected should be known. This decree was justly considered as iniquitous and intolerable by the elector of Saxony, the Langrave of Hesse, and other members of the diet, who were persuaded of the very great necessity of a reformation in the church. These princes, finding that all their remonstrances against this unjust decree made no impression on Ferdinand (who was president of the diet, in place of Charles V. emperor of Germany, who was at that time in Barcelona) nor upon the abettors of the ancient

cient superstitions (whom the Pope's legate animated by his presence and exhortations) entered a solemn protest against this decree, on April, 19th in said year, and appealed to the emperor, and to a future council.

Although its derivation may seem to have been in Germany, yet it seems also to have been derived in England, from that notable protestation made in the year 1536, by King Henry VIII. in the name of the king, and the whole council, and clergy of England, in these words:—“ England hath taken her leave
 “ of Popish crafts for ever, never to be deluded with
 “ them hereafter; Romish bishops have nothing to do
 “ with English people; the one doth not traffic with
 “ the other; at least, though they will have to do
 “ with us, yet we will have none of their merchandise,
 “ none of their stuff; we will receive them of our
 “ council no more.” Hence arose the name Protest-
 tant, which has, ever since that period, been given to
 all those who are separated from the Church of Rome.
 Many, alas! by countenancing the Romish worship,
 seem to forget that *solemn Protestation*, which our ven-
 erable and pious ancestors entered against this *danger-*
ous religion.

PROTESTANT EPISCOPAL CHURCH—In the United States, profess to hold the same faith with the church of England. They have adopted the *thirty nine articles* of that church, varying in some things, which they say do not oppose the sense, and also in some local circumstances. The Liturgy they have adopted, with a few variations. When the American Convention applied to the *Prelates* in England for *ordination*, to such as they had chosen for *bishops*, this could not be complied with, till there was an act of Parliament granted, to empower them to consecrate *bishops* beyond the seas, without their taking the usual *oaths*. Accordingly, the *Rev. Dr. White*, of Pennsylvania, and the *Rev. Dr. Frost*, of New York, were ordained on the fourth of February, 1787, by the *Archbishop* of *Canturbury*, assisted by the *Archbishop* of *York*, and bishops of *Bath*, *Wells*,

and *Peterborough*. Bishop *Maddison* of Virginia, was consecrated by the same, in 1790. Previous to all these events, bishop *Seabury* was ordained by the non juring bishops in Scotland, 1784. These American bishops, have consecrated bishop *Clagget* of Maryland, bishop *Bass* of Massachusetts, bishop *Smith* of South Carolina, bishop *Jarvis* of Connecticut, and bishop *Moore* of New-York. Their inferior clergy, are Priests and Deacons.

PROVERBS—Are short sentences, containing much sense. Solomon spoke three thousand *proverbs*. All of them necessary for a standard to the church, are preserved in his book of *Proverbs*, the rest are lost. In the book of *Proverbs*, we have rules for every station in life, for kings and subjects, for courtiers, for tradesmen, masters, servants, parents and children.

Much more wisdom, and far better rules for good breeding and behaviour, may be learned from the *Proverbs*, than from all the novels and romances, that ever were, or will be wrote, to the end of the world.

PSALMS OF DAVID—Are often quoted in the New Testament, and are called *hymns* and *spiritual songs**. They are called *psalms*, because sung with the voice, and formerly with instruments of music. *Hymns*, are such of the psalms as contain only matter of praise; and *spiritual songs*, are those which contain *doctrines*, *histories*, and *prophecies* for our instruction. Of the psalms which relate to Israel's going out of Egypt to their complete settlement in Canaan, and the mercies vouchsafed to them, we are taught by the writers of the New Testament, that this part of their history is a continued figure. That there is another *Israel of God*, other *children of Abraham*, and *heirs of the promise*, another *Egypt*, from the bondage of which, we are redeemed, another *wilderness* through which they journey; other *dangers and difficulties* which there await them, other *bread from heaven* for their support, another *rock* to supply them with

* Ephes. v. 19.

with living water, other *enemies* to conquer, another *land of promise*, and another *Jerusalem*, more glorious than the ancient one. When the psalms speak of *sacrifices*, and *washings*, appointed by the law, and of the *tabernacle*, the *temple* and the *Aaronical priesthood*, the gospel teaches us to transfer these to the *sacrifice* of Christ, to *justification* by his blood and *sanctification* by his spirit, to the true *tabernacle* and *temple* not made with hands, to what was done therein for our salvation by him who, in one respect, is a *sacrifice*, in another, a *temple*, in another, the *priest* of the most high God; and to the things which concern the peerless One, as he also now is a minister of the *sanctuary*, and of the *true tabernacle* which God hath pitched, and not man. Indeed it is evident the Psalmist understood the spirit of that dispensation, as breathing the gospel of Christ.

It is very common to hear these questions, by those who are against the use of the psalms of David in Christian worship. *Are we to go up to worship at Jerusalem? Are we to sacrifice bullocks according to the ceremonial law? Are we now to pray for victory over Edom, Moab, and Philistia, or for deliverance from Babylon?* To these questions we may give this answer. We have a *spiritual Jerusalem* to worship at, a *spiritual ark and temple*, *spiritual sacrifices*, and *spiritual enemies* to overcome, as well as *stated enemies* to Christ, to pray for their bringing down. By substituting the gospel church for that of Israel, and the New Testament ordinances for those of the Law, we will make the psalms of David our own, and pleasantly sing a gospel song on David's harp.

PUBLIC COVENANTING—Is the deed of a number of church members, in devoting themselves to the Lord in an *explicit manner*, engaging by solemn oath, to perform those duties which in the course of providence, they are called to attend to, in a special manner. It is not a greater assurance of our being the Lord's people, than what we give in partaking of *baptism* and the *Lord's supper*; but is an assurance of another kind. The Jewish church had her sacraments, as well as the
New

New Testament church has; yet she frequently covenanted with God.

The design of this solemn exercise, is to bind us to the Lord's cause and way, as the covenanters in *Jehoiada's* time, declared themselves to be the *Lord's people*, in adhering to the purity of his worship, in opposition to the *worship of Baal**. Another end of this work is, to promote mutual confidence among the followers of Christ. Soldiers having sworn the military oath, will act more conjunctly against the common enemy, and have more confidence in one another. This is rendered the more necessary, as in our day there are many whose *creed* is quite opposite to their Confession of Faith, or in other words, they do not believe what they profess.

The warrants for public covenanting are, *precepts, examples, prophecies, promises, and the principles of natural religion.*—1. Scripture precepts†. *Thou shalt fear the Lord thy God, and him only shalt thou serve, and to him only shalt thou cleave and swear by his name*‡.—2. Scripture examples, in *Nehemiah's* time, *And because of all this we make a sure covenant and write it; and our princes, Levites, and priests seal unto it.*|| In *Josiah's* time, *they made a covenant to walk after the Lord; and to keep his commandments and his testimonies, and his statutes*§. In the time of *Jehoiada*, *they engaged they should be the Lord's people.* And in the days of *Asa*, *they entered into a covenant, to seek the Lord God of their fathers, with all their heart, and with all their soul*¶. They set about this work, not as any peculiarity of the Jewish religion, but as a professing people, that aimed at walking in the ways of the Lord. The duty of vowing to the Lord, is so clearly exhibited in the Old Testament, that it was unnecessary to have much said about it in the New. There are several parts of our duty, we chiefly learn from the Old Testament: It is from it, we argue for the
right

* 2 Chron. xxiii. 16, 17.

† Psal. lxxxvi. 11. Jer. iv. 2.

§ 2 Chron. xxxiv. 31.

‡ Deut. x. 20.

|| Neh. ix. 38.

¶ 2 Chron. xv. 12.

right of infants to baptism ; and it is in it, that the degrees of affinity and consanguinity, which we must not transgress by marriage are settled : and from it we know our duty about the sanctification of the sabbath. No reason can be assigned, why we should not imitate the Old Testament saints in vowing to the Lord, as well as in other parts of their religious character.

Yet in the New Testament we have an example of covenanting, which cannot be explained away, without explaining it to nothing. *Moreover brethren we do you, to wit, of the grace of God bestowed on the churches of Macedonia ; and this they did not as we hoped, but first gave their ownelves to the Lord, and unto us by the will of God**. This giving of themselves unto the Lord, cannot be understood of maintaining a profession of Christianity, and keeping up a regular dispensation of the word and sacraments ; for this would be nothing more than what was done by other churches ; what was absolutely necessary for their being, as a church of Christ, and what might reasonably be expected ; but what they did was, “ not as we hoped ” Or as Henry on the place expresses it, “ They solemnly, jointly, and unanimously, made a fresh surrender of themselves, and all they had, unto the Lord Jesus Christ.” What they did was not in a private or personal capacity only, but in an open, explicit, and conjunct manner, or by a public deed, attended with some special and extraordinary solemnity. Without this was the case, it will be hard to shew the propriety of the Apostle’s remark upon their conduct on this occasion. If it had been wholly understood of private or personal covenanting, or of the inward disposition of their souls, it may be asked how the Apostle came to know these ; and besides in this case there would have been nothing uncommon in the conduct of the Macedonians, in regard they had done nothing on this occasion, but what all true believers among them, yea all true Christians every where, must be supposed to do frequently.

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We need not be surpris'd to find no more instances of this sort, recorded in the New Testament : because the history of the Christian church therein contained, reaches only but about thirty years from her foundation while our rule in this case is supposed to be plain in scripture, as it was to the Macedonians.—3. Scripture prophecies. *Five cities in the land of Egypt shall speak the language of Canaan, and shall swear to the Lord of hosts**. It is not said they shall swear by him only as in matters of controversy between man and man, before a judicature, which cannot otherwise be decided ; but they shall swear to him, which must be understood of religious swearing, of their devoting themselves to his honour, and binding themselves to his service, by a solemn oath and vow ; or swearing allegiance to him as their king†.

It is evident that this prophecy looks forward to gospel times, for it is said this solemn piece of service was to be performed by five cities in the land of Egypt *in that day*, a phrase in Old Testament prophecy, often put for the gospel day. It cannot be meant of the Jews residing in Egypt, renewing their vows to the Lord, but it is Egyptians, or natives of the land of Egypt. A Christian church was soon planted in Egypt, when the gospel spread among the Gentiles ; and in the language of the Old Testament, Egypt is a name given to the Gentile world, then sunk in all manner of idolatry. *One shall say I am the Lord's, and another shall call himself*
by

* Isa. xix. 18.

† This is Mr. Henry's explication of this passage, and with him agrees the learned Vitringa in his exposition of it. " Vult (nempe propheta) dicere, non tantum Ægyptios Deum Israelis respecturos & cultores esse ut Rectorem generis humani, & ultorem perjurii, verum etiam, se iurejurando ipse obligaturos esse ad obsequium venerationem, omnemque religionis cultum ; sic enim phrasis in scriptura usurpatur," &c. i. e. " The meaning is, not only that the Egyptians would respect and worship the God of Israel, as the ruler of mankind, and the avenger of perjury, but also they would bind themselves by oath to obey, adore, and serve him, in the performance of all religious duties ; for so the phrase is used in scripture, &c."

by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel*. This can mean no less, than an avouching the Lord to be their God, or a devoting themselves to him and his service, by some public and solemn transaction. The only doubt is, whether it refers to some after period of the church under the Old Testament, or to a duty to be practised in gospel times. But let it be considered that the solemn duties here mentioned, were to be performed in consequence of a plentiful effusion of divine influences, and that not only on Jacob and Israel, which no doubt mean the Jewish church, but also on their offspring, viz. the Gentiles, who were to be converted to the faith of Christ, and assembled to his standard. This promise has a particular respect to gospel days, and was to have a remarkable accomplishment under the New Testament dispensation, and the performance of these solemn duties secured by it, could not therefore be peculiar to the Jewish church. *The kingdoms of this world are become the kingdoms of our Lord and of his Christ†.* This has a particular respect to and was fulfilled at the reformation from popery. This reformation was carried on in a way of solemn covenant engagements to the Lord, and renouncing all former engagements to Antichrist; which the Lord remarkably countenanced, by an outpouring of his Spirit.—4. Scripture promises. The aforesaid prophecies, are also promises, being prophecies of good things. But what is here meant, are promises which do not point out a special event of the matter in hand; being only general encouragement to such work in the season of it. Such promissory encouragements we have, *Whosoever shall confess me before men, him will I confess before my Father which is in heaven‡. Let us hold fast the profession of our faith without wavering, for he is faithful that promised||. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation§.* These are sweet encouragements to our
Christian

* Isa. xlv. 5.

† Rev. xi. 15:

‡ Mat: x. 32

§ Heb. x. 23.

§ Heb. iii. 10:

Christian profession, in all the steps and degrees of it ; and apply to the most open and solemn confessing of Christ, profession of our faith, and solemn keeping of the word of his patience, in bearing the most explicit testimony of our adherence to the same — 5 The principles of natural religion. We are the workmanship of God's hands, and daily supported by him, and under an indispensable obligation to keep his law as we are rational beings : we profess to own him as our sovereign. Is it not then reasonable to profess allegiance to him ? The powers of the earth require oaths of allegiance and fidelity from their subjects, and their subjects swear them ; much more ought we to vow and pay to the Lord our God*.

It may be said that public covenanting is a duty only in extraordinary occasions. To this it may be answered, that it will be difficult to point out any period in the Christian church, when public covenanting or vowing is unnecessary, though no doubt times of danger to religion are peculiarly proper for this duty : the design of vows is to engage us to such duties and truths, as we are in danger of being seduced from, and to testify against such errors as prevail in our times and place. Will the church of Christ ever be in such a situation as not to need essaying this duty ? While there are so many errors prevailing, the cause of the reformation in danger, and our hearts so deceitful, we have need of every mean of divine appointment, to stir us up to faithfulness for God, in our day and generation.

The alienation of our hearts from God, and his truths, together with their great deceitfulness, whereby we are imposed upon by false pretences, are the great springs of that opposition that is made to covenanting in the church. If it be asked, Is the obligation of vows, the same with the obligation of the law of God ? It may be replied, There can be no obligation in the conscience, in any thing that is contrary to the

* Mr. Gibb's Sermon on the warrants for public covenanting.

the divine law; but there is a superadded obligation, which arises from our own voluntary deed, when we enter into a vow. We are always bound to speak the truth, but there is a particular obligation when we are upon oath. Our obligation by vows is always subject to examination, both as to the matter and manner; but the law of God is perfect, and it would be presumptuous and blasphemous, to examine the law of God in this manner. The law of God requires the utmost perfection in every duty, and is broken by the least degree of any sin. But our vows bind us only to what we can perform in the strength of divine grace; and our defects, which are the effects of human frailty, do not break our vows, though these are no doubt broke by our voluntary acting contrary to them. Our vows bind us in this life only, and it is here only that we stand in need of them; but the obligation of the law of God extends to rational creatures for ever. *Better it is that thou shouldest not vow, than that thou shouldest vow and not pay*.*

PURGATORY—Is defined by the Romanists as a certain place, wherein, as in a prison, souls are purged after this life, that were not fully purged here, to the intent that they may enter pure into heaven. They distinguish sins into venial and mortal. Venial sins, they say, are such as do not deserve eternal death, but only some correction in this life; for such, persons are sent to Purgatory. It is not the very good, or very bad, that are sent thither; and it is a place from which persons are brought according as the priests are paid to pray them out. There is no foundation for this doctrine in the scripture. It is a fire kindled up only to warm the kitchens of the clergy, who derive great emolument from their praying persons out of Purgatory. Those who believe in universal salvation, from hell, make it a kind of Purgatory. The scripture doctrine is, *that the souls of believers are, at their*

Y *death,*

* Eccles. v. 5.

death, made perfect in holiness, and do immediately pass into glory.

PURITAN—Is a name given to those in England, in the days of Queen Elizabeth, and in the subsequent reigns, who were for a pure worship, than that which was practised in the church of England. They were dissatisfied with the ceremonies and superstitions of that church, and though they remained in communion with her for some time, yet they afterwards separated themselves from her. The name was afterwards swallowed up in that of Protestant Dissenters, which comprehended various religious denominations.

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QUAKERS—Are a body of people, who received this name in the year 1650, from George Bennet, Esq. a justice of the peace of England. They received this name partly on account of the convulsive agitations with which they delivered their discourses to the people, and partly on account of the exhortation addressed to this magistrate, by George Fox, and his companions, who desired him with a loud voice, and vehement emotion of body, “to tremble at the word of the Lord.”

Their leading principles are: That there lies concealed in the minds of all men, a certain portion of divine reason, a spark of the same wisdom that exists in the Supreme Being. That mankind must, by self-converse, and endeavours to subdue their sensual appetites, inflame this hidden spark, which is overpowered by the darkness of the flesh. That the holy scripture does point out the way of salvation, not being a dead letter, but a mute master, who by signs and figures,
points

points out that living teacher who dwells in the heart of every one. That Jews, Mahometans, and Pagans, may, without the word, learn all that is necessary for salvation, if they would only attend to this inward teacher; and therefore, that the kingdom of Christ is of vast extent, and comprehends the whole race of mankind. That the body which will be raised at the last day, will not be the self-same body. They build their hopes for salvation on a Christ within them, and not on the merits of him that suffered without the gates of Jerusalem. They say that every day is alike holy. They dispense neither Baptism, nor the Lord's Supper, as they look on them as merely Judaical. They deny the lawfulness of war; and they will not confirm testimony by oath.

There is a body of them in Philadelphia, who have been disowned by the Society of Friends for taking up arms in defence of American Liberty, and affirming allegiance to the United States. They are now formed into a separate society, and have a separate place of worship. They are styled Whig or Free Quakers. In other respects they profess the principles of Quaker theology, except in discipline. They allow their members to think and act entirely for themselves. They inflict no censures, apprehending it to be sufficient that they are amenable to the laws of their country.

QUALIFICATIONS FOR RECEIVING CHRIST.—It is a point much debated, whether Christ is offered in the *gospel* to sinners of mankind *as such*, or to those only who are *convinced* and *made sensible* of their need of him. That none will receive Christ but such as are brought to see their need of him is readily admitted, but that he is *offered to such* only, or that such only have a *right to lay hold of him* is denied. If the *sinner's right* to Christ depended on any previous qualification, then he is directed to come with a price in his hand, to receive the *gift of God*, and his mind must still be embarrassed with fears about his conviction of sin, whether they are of that kind, as to warrant him to take Christ as his. It
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is evident from the nature of things, that a triumphant conviction of the infinite evil of sin, and our obnoxiousness to eternal wrath, arising from a clear display of the intrinsic purity and perfection of the law of God, and the impression of its alarming threats upon the conscience, is previous to our closing with Jesus Christ by faith. None will, or rationally can believe on Christ, as a Saviour from sin and misery, before they are convinced that they are miserable sinners. But such a sight and sense of sin, as is a characteristic ingredient in evangelical repentance is not necessary unto, or even attainable, before the exercise of that faith, by which we embrace our Redeemer. Our warrant to receive the Lord Jesus by an appropriating faith, is not in any respect founded on any kind of conviction of sin and misery, but the free offer of Christ in the gospel to sinners of mankind.

QUIETISTS—Are the followers of *Michael de Molinus*, a Spanish priest, who lived in the seventeenth century. They are called *Quietists* from their pretensions to a kind of *rest* and *inaction* of soul, which they supposed belonged to that state of perfection to which they arrived, and which they called the *unitive state*. They placed the whole of their religion in the *calmness* and *tranquility* of their minds, removed far from all *external* and *finite* things, and centered in God, and in such a pure love of the Supreme Being, as is independent of all prospect of *interest* or *reward*. They performed no external acts of religion by *prayer* and *praise*, and attended no public worship. The great *Bilton* embraced these visionary notions in the latter part of his life, and gave up with all the external forms of religion.

QUINTILIANS—Were a sect who appeared in the year 189, and were so called from *Quintilian*, a pretended prophetess, in Phrygia. Their distinguishing tenet was, *that women ought to be employed in the public ministry of the word*. This opinion is directly opposite to
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the inspired apostle, who says, *I suffer not a woman to teach**; for it is a shame for women to speak in the church†. This principle is still held by the Quakers, and the practice is of late revived in some religious appearances in different places on this continent.

QUERIES TO UNIVERSALISTS.—Do you really believe that your doctrine is revealed in the scripture, or is founded on certain conceptions you have formed of the *divine perfections*, which you think your doctrine gives more glorious views of than what is revealed? Do you think that you have more just views of God by your own conceptions of him than what he has revealed of himself in his word? Do you believe that redemption from hell is to be of *grace and mercy*, or is it to be of *merit* to men's sufferings? If it is of *grace*, might not God punish them to eternal ages without any charge of injustice? Do you find in the Bible that God will not punish sin as long as he might justly punish it? As to the satisfaction of Christ, has he not punished sin in the surety? "He will by no means clear the guilty," without a satisfaction from the sinner, or the surety. If you say that the sufferings of the damned will only bring them to a submission to Christ, then, we would ask, Where do you find in all the Bible, a promise of the Spirit, to men after death? Do you think that the rich man in hell was any more reconciled to God's method of salvation, when he wished that Lazarus should be sent to his five brethren to prevent their coming to that place of torment? Did not this shew his *inflexible hatred* at the way of salvation manifested in God's revealed will? Do we find that sufferings in the present state ordinarily produce gracious principles? Does not the very contrary commonly happen? We would further ask, whether the change to be made on the hearts of sinners in hell is to be *sudden* or *gradual*? If it is to be sudden, will God make men holy and happy as soon as they have endured their appointed

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* 1 Tim. ii. 12.

† 1 Cor. xiv. 35.

ed sufferings? If it is to be gradual, will they make new additions to their sins until that period come, or not? If they make additions to their sins by their rage and blasphemy, will they suffer for these after they are made holy? Or will there be a continual passage through the *gulph*, which Abraham mentions as being fixed between those that are in torment, and the mansions of the blessed *? Or must those who are purified first wait for the purification of the more refractory? These are natural queries, and surely the Bible gives no solution of them. Is it then safe to espouse a sentiment involved in such difficulties, without having more help from scripture for its support than you have †?

R

RACA †—Is a Syriac word, and signifies *empty, vain, foolish, beggarly*, and includes in it a strong idea of contempt. It used to be pronounced with certain gestures of indignation, as spitting, turning away the head, &c. The Pharisees, in their lectures on this law, *Thou shalt not kill*, extended it no farther than this, that a man should not, without a warrant, take away the life of another. But our Lord gave them another sense of this law, namely, that if a man doth but in his heart cherish wrath and anger against another, without a just cause, and should let it grow up into malice, and thoughts and desires of private revenge, that although he is not, in this case, obnoxious to the courts of justice, yet he is accountable to God, and liable to his judgment. But if men suffer their
passions

* Luke xvi. 26.

† See Dr. Ryland's Sermon, from Gen. iii. 3. entitled, *The First Lie Refuted*.

‡ Matth. v. 22.

passions to break out into vile and opprobrious language, such as *Raca*, or *thou Fool*, they are not only liable to the eternal vengeance of God, but ought to be subject to the punishment of the civil magistrate. These scornful, disdainful, and vilifying speeches are the beginnings of murder, and provocations thereto, and are indications of murderous hearts. *Whoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire.*

RAINBOW—Is the *seal* of God's covenant with Noah, that he will never again drown the world. Whether this appearance was in the heavens before the flood, or not, is uncertain. It is well known that every disposition of the clouds does not produce a rainbow; and who knows but that divine Providence might have disposed the clouds in such a manner before the deluge, as they would not have produced this *wonderful phenomenon*. If it did not appear before the flood, it would have been more effectual to confirm Noah's faith in the divine promise, that the *flood would not return*. If it did appear before the flood it was not then a *seal* of the *covenant* respecting the earth, but was made so at the time of promising, by a *divine constitution*. This glorious appearance in the clouds speaks to us some very important lessons. A *bow* is a *military instrument*, which, with its points towards the earth, and its bow towards heaven, bespeaks, in this inverted state, peace and good will to men. Its *colours* are *various*, those which predominate are *red, yellow, and green*, which may denote the dispensation of divine providence, being a mixture of *mercy and judgment*. Its containing so many fiery colours, may point out, that though this world will not be destroyed again with water, yet it will be finally destroyed by fire. It is a *lively emblem* of the *covenant of grace*, which John saw as a *rainbow round about the throne, in sight like unto an emerald**. An *emerald* is of a fine green colour, and
may

* Rev. iv. 4.

may point out, that the covenant of grace is always one and the same ; and that it affords *joy and peace* to those who are in it.

The *rainbow* was *set in the clouds* upon God's *smelling a sweet savour in Noah's sacrifice*. So, upon Christ's engaging to offer the sacrifice of himself to God, in our room and place, God, *smelling a sweet savour in his death and satisfaction*, has *set the bow* of the covenant of grace in his church. God's bow in the clouds is a security against the earth's being again deluged by water ; yea, it is a greater security than all the natural barriers wherewith it is surrounded. So the covenant of grace is our grand security against the deluge of the wrath of God. *For this is as the waters of Noah unto me ; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee**. The rainbow is formed by the *beams of the sun* upon the clouds. So the covenant of grace is formed by the *beams of the Sun of Righteousness*. All the promises of the covenant are rays from Christ, who is the *brightness of the Father's glory*. The rainbow forms a wide extended arch, whose height reacheth to the heavens, and each side reaching to this earth. So the covenant of grace reacheth to heaven, in respect of its exalted head, and it reacheth down to all mankind sinners, wherever the revelation of grace extends ; and all are warranted to lay hold on Christ, who is given to be a *covenant of the people*. The rainbow is a sure prognostication of approaching showers to the earth. So the revelation of the covenant of grace portends the accomplishment of the promise, *I will come to them as the rain, as the former and the latter rain upon the earth*. The visible appearance of the rainbow upon the earth is seldom seen, and is of very short continuance. So believers views of the *order, stability, and fullness of the covenant of grace* are ordinarily of short duration. But, though we do not see the rainbow every day, yet the remembrance of it should remove our fears

* *Isaiah liv. 9.*

fears of divine wrath. We are sure that the covenant with Noah stands firm, though we do not see the bow in the clouds every day. The interests of believers in Christ stand firm for ever, although they do not perceive it, but they often go mourning without the sun †.

READING—Is not *preaching* the gospel. The ordinances of Christ must be kept pure and free from all human devices, or we cannot expect his blessing to attend the administration of them. Whatever may be said for reading the gospel, it cannot be pled to be a divine institution. Washing in the waters of Abana or Pharpar, which were rivers in Damascus, were as likely to heal Naaman, the Syrian, as Jordan, but they were not the appointment of God. Christ's commission to the apostles, and to their successors, in what is ordinary and standing in their office, is to *preach the gospel to every creature*. *Preaching and speaking the gospel* are words of the same import. *We were bold in our God to speak unto you the gospel of Christ**. But *reading and preaching* are carefully distinguished in the conduct of our Lord Jesus Christ, in the Jewish synagogue. *He took the book, and read, then closed the book, and began to preach the acceptable year of the Lord †*. Moreover, reading sermons puts the speaker in fetters, and it is very *incongruous* for an *ambassador* of Christ to *pray and beseech* his hearers from his papers. Ministers should have their sermons *by heart* in another sense than what is commonly meant by it even preaching from *the heart to the heart*. Preaching without reading notes is most scriptural, becoming, and in general most acceptable.

REASON—Is that faculty of the soul by which we judge of things, whether *right or wrong, true or false, proper or improper*, by drawing inferences from certain premises. In matters of religion *human reason* is blinded,
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† See Mr. Ebenezer Erskine's sermon entitled. "The Rainbow of the Covenant surrounding the throne of grace."

* 1 Thess. ii. .

† Luke iv. 20.

ed, corrupted, and prone to err; and thus mankind are naturally disposed to judge *wrong*, rather than *right*. The revelation of God's mind in the *holy scriptures*, is every way worthy of God, and it is *most reasonable* that the rational creature should acquiesce in the will of the Creator. The doctrines contained in it, which transcend our reason to comprehend, are evidences of its being a revelation from God. Reason, as now corrupted, is a great enemy to faith. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned* †. It is highly presumptuous to attempt a *definition* of the *mysteries* of religion; for if they were capable of definition, they would cease to be mysteries. There are many things in God's works, as well as in his word, that baffle human reason. Faith, resting on the testimony of the Spirit in the word, gives more *satisfaction* to the mind, and *assurance* of the *truth revealed*, than what is known by *rational deductions* from certain premises. Nothing appears more absurd to carnal reason, than that "God should become man, that guilt is transferred from us to Christ, that our sins should be pardoned for the sake of him that was crucified at Jerusalem, and that there is a Three-One God." Yet there is nothing that believers are more fully assured of; no, not even their own existence. *They are those things which are most surely believed among us* ‡.

Some of our modern rationalists plead, that the subjects of revelation are submitted to our reason, as well as the evidence of their truth. We grant that a subject may be possessed of such characters, as are sufficient to reject it, as when it is self-contradictory, or enjoins any thing immoral, we may be sure it comes not from the *Father of lights*, but the *father of lies*. When the subject goes beyond our comprehension, there is no reason for rejecting it, seeing we have sufficient evidences of its coming from God. Many mistake the
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• 1 Cor. ii. 14.

† Luke i. 1.

proper province of *reason*, as they suppose it is sufficient to discover all such truths as are necessary for us to know. The reverse of this is the case. How little would our knowledge of natural history be, if our conviction were to be regulated by the same maxims by which men regulate their faith in matters of revelation. If our ignorance of the use of any thing were a sufficient reason for disbelieving its existence, how many *animals, vegetables, and inanimate substances*, apparently useless, or even noxious, would we discard from our systems of nature, and inflexibly deny their existence, except in the disordered imaginations of men. Nothing is more clear than that food nourishes our bodies: But where is the philosopher who can clearly explain the *process* whereby the nourishment is converted into *chyle*, and the *chyle* into *blood*, and the *blood* into *skin and flesh, bones and sinews*.

The greater part of our knowledge concerning this world, and concerning arts and sciences, is derived from the *testimony* of our fellow-creatures, and may be termed a *revelation* from men. This gives us the greatest part of our knowledge; and we have much more ground to receive the testimony of God in his word, as it is the highest authority. *If we receive the testimony of man, the testimony of God is greater**. Now the reason why we receive the testimony of God in his word, is not that God hath wrought faith in us, nor because the church has received the scriptures, nor merely because they are confirmed by miracles, nor because the matters revealed are congruous to our conceptions of God, or to our necessities, and our wants, or because of any *internal suggestion* to the mind. But the reason we receive the testimony of God in the scriptures, is chiefly because they carry an evidence in themselves that they are the word of God, by their own light and power to our faith suitably exercised about them.

The light whereby the scriptures evidence themselves to be the word of God, to those who have *ears*

* 1 John v. 9.

to hear, and eyes to see, is the impress of the majesty, truth, omniscience, wisdom, holiness, justice, grace, mercy, and authority of God, stamped on the word by the Spirit, and beaming on the minds of those who are savingly enlightened. This enters into all the faculties of the soul, and by enlightening the understanding, it makes the human will yield to God's will, and it also spiritualizes the affections. It enters into the soul oppressed with *guilt* and *fears*, and lifts it out of the *miry clay*, by setting its feet upon the *Rock of ages*, and filling it with joy and hope. Yea, it lays hold on reigning lusts, and causes the soul to throw off their domination, and to join issue in their condemnation. A standard against the rising of sin in the heart is hereby lifted up. The *internal light* of the word is not discerned by those who are *spiritually blind*. The sun is not seen by the blind, although it shines exceeding clear. Those, on the other hand, who have seen the sun, cannot be disputed out of their senses, as if it were a mere delusion. Hence, the faith of a private Christian, though he may be weak in knowledge, and unable to answer *sophistical objections* against the truth of divine revelation, yet it stands as firm as the faith of the greatest divine, or most learned scholar; yea, it sometimes stands unshaken, when the faith of these totter, which is exemplified in many sad instances.

REDEMPTION—Signifies our delivery from spiritual captivity and misery, by the intervention of the price which Christ paid for us, by his *obedience* and *death*. Hence the scripture declares, that *we are not redeemed with corruptible things, such as silver and gold, but with the precious blood of the Son of God* *. The redemption thro' Christ, is not for all men, but a select number. The argument as pursued by the judicious *Dr. Owen*, is very conclusive. He says, “ If Christ died in the stead of all
 “ men, and made satisfaction for their sins; then he
 “ did it for all their sins, or only for some of their
 “ sins.

* 1 Pet. i. 18, 19.

“ sins. If for *some* only, who then can be saved ?
 “ If for *all*, why then are not all saved ? Arminians
 “ say, it is because of their unbelief ; they will not be-
 “ lieve, and therefore are not saved. To this it is re-
 “ plied, that unbelief is either a sin, or it is not. If
 “ it is not a sin, it cannot be the cause of damnation.
 “ If it is a sin, Christ either died for it, or he did not.
 “ If he did not, then he died not for all the sins of all
 “ men, if he did ; why is this an obstacle to their salva-
 “ tion, what reasoning can overturn this ? It is that
 “ they do not believe, that is, Christ did not die for
 “ their unbelief ; or rather, he did not by his death
 “ remove their unbelief ; because they would not be-
 “ lieve, or because they would not themselves remove
 “ their unbelief ; or, he died for their unbelief con-
 “ ditionally they were not unbelievers †.”

Those for whom Christ died, are only the elect, whom the Father gave to him to be redeemed by his blood, and it is only by faith in Christ, that sinners are interested in him. When Christ is said to have died for all, and to be the propitiation for the sins of the *whole world*, it must be understood in a *limited sense*, not as signifying that Christ died for *every individual* of mankind, but only for the *elect world*, even for sinners of *all sorts*. The scriptures plainly teach, that election, redemption, intercession, and eternal salvation, are inseparable, or of equal extent. He who has an interest in one of these, has an interest in the whole. Christ by his death, hath not purchased any blessings for his people but what are *spiritual*, and received by faith only. The *common benefits* of life are bestowed on the reprobate, as meat, drink, and clothing are given to criminals under sentence of death, not by the purchase of Christ.

Believers only have the blessing of God upon their temporal enjoyments, and the sanctified use of them by

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† See Dr. Owen on Redemption, p. 124. 125.

the death of Christ ; but these benefits in their earthly nature, are not his purchase. Believers who are poor in the world, are equally interested in the purchase of Christ, as those who are rich. It is this that makes *a little that a righteous man hath, better than the riches of many wicked* *.

REFORMED DUTCH CHURCH IN AMERICA—Was originally formed by emigrants from *Holland*, who brought with them the *Doctrine and Discipline* of the *Reformed Church* in the *Netherlands*. They did then, and continue to make the same profession of the faith, and are the same church, acknowledged as such, by each other. An uninterrupted connexion and correspondence, have always been maintained, from the time of their formation 1622, and they were regularly supplied with ministers from *Holland*. Their subordination to the *Classes* of *Amsterdam*, was never called in question for one hundred years and upwards. A party then arose, not in opposition to any part of their religious worship, or terms of communion, but because of the difficulty of being supplied with ministers from *Holland*, they threw off this subordination, formed themselves into a church state, erected a jurisdiction competent to ordain candidates for the ministry, and regulate the concerns of their own churches. This *ecclesiastical body* was called *Cætus*. Against this there was a considerable body of ministers and their congregations, who, sensible of the paternal care of the church in *Holland*, were for continuing their connexion therewith, and depending only on them for supplies of ministers. These were upon their first plan, and were known by the name of the *Conferentia*.

Both parties at last became nearly equal in *numbers*, and the train of consequences following upon this division, were very *disagreeable*, and *ruinous* for many years.

* *Psal.* xxxvii. 16.

years. As both parties were united in their views about the *profession of their faith*, terms of *ministerial and Christian communion*, and were not disposed to drop any part of their professed principles, under the notion of local peculiarities, only differed about this one point, viz. the subordination to the church in *Holland*, they agreed to unite in 1771, and then all their party names were buried in oblivion. To shew that both retained an unshaken attachment to the principles of the *Reformed Church in Holland*, they did, in 1792, solemnly agree upon their *Constitution*, viz. The *Confession of Faith*, the *Hiedelberg Catechism*, and the *Cannons* of the *National Synod of Dort*, held 1618, and 1619. The *Rules of Church Government*, established in said *Synod*, with the adoption of the same in the *Convention*, held at *New-York* 1771, and the *Articles Explanatory of the Government and Discipline*, ratified 1792.

These exhibit every thing that respects the *Constitution, Style, and Administration* of the *Ecclesiastical Government* of the *Reformed Dutch Church* in America. There are two Synods of this description, viz. of *New-York*, and *Albany*, who meet annually. Five *Classes*, or *Presbyteries*, are under the Synod of *New-York*, and four belong to the Synod of *Albany*. Both these Synods meet by *delegates* in one *General Synod*, which ordinarily meets once in three years. There are about fifty ministers belonging to this church in America, and about one hundred and thirty congregations in *New-York* and *Jersey*. Sundry of them are vacant, and others are united into two or three congregations, under one minister's labours. Though this church is *Presbyterial* in her government, she has *forms of prayer at baptism, the Lord's supper, and marriage*. They have an *organ* in one church at *New-York*, and raise collections in time of public worship, even from communicants when at the Lord's table. Beside, they observe a number of the holidays, which take place in superstitious churches.

REFORMED PRESBYTERY*—Was formed by the Rev. Mr. M'Millen, and the Rev. Mr. Nairn, in 1744. They make high pretensions to be the only true followers of the *martyrs*, who suffered under the reign of Charles II. and James, duke of York. It is true that these *magnanimious sufferers* were driven to deny the lawfulness of submitting to the civil government which then was; but this was not merely on account of evils in the *constitution*, nor because the civil rulers of that day wanted *scriptural qualifications*; but because they refused protection to them unless they gave up with their religious principles. This Presbytery deny the lawfulness of the government of *Great Britain*, because her rulers have not scriptural qualifications; or, in other words, *because they do not profess the covenanted reformation, once sworn to in that nation*. And indeed their principles must lead them to deny the lawfulness of any government now existing in any place of the world. They profess to receive the *Westminster Confession of Faith* and without any limitation or explication of that part of it which describes the Magistrates power in matters of religion. They also acknowledge the Larger and Shorter Catechisms, as agreeable unto, and founded on the word of God, but say nothing about the Directory for public worship. They own the divine right of Presbyterial church government. They acknowledge the perpetual obligation of the *national covenant and solemn league*. And in consistency with this, acknowledge the renovations of these covenants at Auchenfaugh, 1712, to be agreeable to the word of God. They own the Judicial Act, Declaration and Testimony, emitted by the Reformed Presbytery.

The principles which are maintained in this Testimony under the head of Magistracy, are, “ That
“ God

* The name “Reformed” was assumed by the churches of the Reformation to distinguish them from the Antichristian church. But this name is assumed by this Presbytery in contradistinction from other Presbyteries, whom, do doubt, they consider as Deformed, or at least to have made less progress in reformation than themselves.

“ God has appointed the divine ordinance of magif-
 “ tracy in his word, and by unalterable laws, expreis-
 “ ly fixed the qualifications of civil rulers, without
 “ which they are not lawful magistrates;” also, “ such
 “ other stipulations, according to the word, a christian
 “ people have made the fundamental condition of gov-
 “ ernment among them. That magistracy has not
 “ its foundation in the law and light of nature, but is
 “ a scriptural institution. That scriptural qualifica-
 “ tions are as necessary to the being of a magistrate
 “ in a reformed nation, as they are to the being of a
 “ gospel ministry. That magistracy flows by Christ
 “ as Mediator, and the standing of the world, and the
 “ common benefits indifferently used by mankind sin-
 “ ners, are necessary consequences of the interposition
 “ of Christ, and have their ultimate foundation in the
 “ sufficiency of Christ sacrifice. That the *office, authority*
 “ and *constitution* of lawful magistrates, doth *solely* be-
 “ long to Christians, in a Christian reformed land.
 “ That the formal ground of subjection to civil rulers,
 “ is not the choice of the people, but *scriptural qualifi-*
 “ *cations*. That civil rulers ought to exercise their
 “ office not only in *civil matters*, but in matters purely
 “ religious, by punishing false worshippers, heretics,
 “ and contemners of the government of the church*.

There are two other presbyteries of this description,
 one in *Ireland*, and another in *America*. The American
Reformed Presbytery profess to hold by, and maintain
 the religious principles above expressed, and all the
 principles of the Reformed Presbytery in Scotland, so
 far as they are not local: and they profess an adher-
 ence to our solemn covenants, but it is (as they express
 it) only to these *moral duties* as are the same in all lands.

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* In Scotland there is another Presbytery called Reformed, who
 carry their views further, and maintain that all the power of civil
 magistrates is derived from Christ, and is founded on grace; and
 that all common benefits to the elect and reprobate are purchased
 by him. There is also a party professing these principles, who are
 for propagating the gospel by offensive arms; and these are called
 Active Testimony Men. There is also a fourth party, who protest
 against the rest, and all others. They call themselves Protectors.

To these principles about civil government, they have added, “ That submission to the government of the “ United States, which protects the persons of *heretics* and *idolaters*, is falling down and worshipping a “ golden image, which a corrupt and infidel people “ have set up ; that the government of this country, “ admitting persons to profess what religion they believe in their consciences to be right, opens a door “ for boundless toleration ; and therefore false worship is established, and openly professed in every “ part of the land ; that the principle of the majority “ in civil society, choosing their civil rulers without “ regard to the moral law, is the most wicked doctrine ever taught among Adam’s miserable posterity.” From these declarations concerning the qualifications of civil rulers, it would be strange to ask if any member of said Presbytery, could pray for our civil rulers in their *official capacity* ?

Though we do not charge this Presbytery with the opinions of any of their members, unless they adopt them, yet we hope it will not be deemed going far astray, while on this subject, we make some strictures on a publication of one of the members of said Presbytery, who has said, “ We have no reason to believe “ the annihilation of any creature that has once existed. It is not unreasonable to suppose, that many “ of these animals, after having passed through the “ lower order of creation, shall pass to heaven, in the “ bodies of the saints, and shine in the brightest orbs “ of intellectual bliss, without end*.”

This very extraordinary paragraph counts it reasonable to suppose :—1. That there will be a resurrection of the brute creation, and an endless passing into various states of existence, like butterflies. How does this appear from scripture ?—2. That the bodies of the saints, at the resurrection, will not be the self-same bodies, whereas the apostle says, that *Christ will change our vile body, and fashion it like unto his glorious body. But some man will say, How are the dead raised up,*
and

* The Rev. James M’Kinney’s *Rights of God and Man*, page 28.

and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. It is sown in a natural body, it is raised a spiritual body*. We are not ignorant of the philosophical quibbles of Locke, and other philosophers, that the body is always changing and altering, being bigger and leaner at one time than at another. To this the believers in the scripture doctrine of the resurrection of the same body, have always replied, That such objections are answered by our Lord Jesus Christ, who said to the Sadducees, Ye do err, not knowing the scriptures, nor the power of God; and that though the body has not always the same fleeting particles, yet it has always the same constituent parts. It is the same body that was born that dies, and the same will be raised at the last day. The alteration which it undergoes does not destroy its identity. If the identity of the body was supposed to change by our food, or other circumstances, a murderer apprehended some years after he had committed the murderous act, might plead that he did not possess the same body, as he did when he committed the crime. Would this plea be sustained in law?—3. If the bodies of brutes pass into heaven in the bodies of saints, then it is only part of the bodies of saints which will be glorified, along with the bodies of brutes when made one. The consequence of this doctrine is almost too shocking to mention; because the glorification of the bodies of saints is entirely owing to their union to our Lord Jesus Christ, which is the formal cause of this. How the bodies of brutes are to be compensated for their sufferings, as our author intimates, and how their bodies are to pass into heaven in the bodies of the saints, and other parts of them to be highly dignified, and exalted to a state of unknown splendor, through “that endless duration” for which they are probably preserved, we think it beyond the reach of sober comprehension. Poetic fiction itself would be ready to spurn at the idea; and those who are guided after truth by the polar star of divine revelation, must reject it with contempt.

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The same author, advances another very strange and singular hypothesis: "What immense regions of space
 " may now or hereafter be peopled with tribes, to us
 " hitherto unknown, who shall eternally bloom in a
 " blessed immortality, is beyond us to say. Perhaps
 " the regions of misery will scarcely form a percepti-
 " ble point in the great map of being, when compared
 " with those on whom an unfading spring of everlast-
 " ing glory shall pour forth its balmy sweets with
 " unbounded profusion*." Here it may be asked, Are
 these immense *regions of space* when thus peopled, dis-
 coverable by the light of divine revelation? What kind
 of beings will compose these *unknown tribes*? The
 scriptures speak only of two kinds of rational beings,
 viz, *Angels* and *men*. Our author has surely got into
 the *regions of imagination*, and we do not deem it safe
 to follow him. The only glass through which we may
 look into the other world is the holy scriptures, and
 they represent the place of eternal misery so large as
 to contain *all the nations that forget God* †; that *where*
there is no vision, there the people perish ‡; that *the beast*
and the false prophet, the followers of Antichrist and
Mahomet, shall have their portion in the lake that burneth
with fire and brimstone §; and that not only the despisers
 of Christ, but those who neglect this great salvation ¶, even
 all those of the above description, who have lived, or
 will live to the end of the world, together with the
devil and all his angels, will be, in their own bodies, e-
 ternally shut up in the prison of hell. Does this repre-
 sent the place of torment as *almost an imperceptible point*?
 Does our author hold the doctrine of *professor Simpson*,
 that more will be saved of the human race than lost? He
 looks through his glass at the regions of misery on
 the map of being, and they are diminished into a *small*
spec scarcely perceptible. The *Universalists* take their
 glass, and look for these regions, and they become in-
 visible, yea, they are turned to nothing at all. Did

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* Rights of God and Man, p. 28, 29.

† Psalm ix: 17.

‡ Prov. xxix: 18.

|| Rev. xx. 10.

§ Heb. ii. 3.

we not know otherwise, we would we led to believe that our author, by his strange suppositions, belonged to some sect of modern philosophers, rather than to a denomination of sober Christians, far less to a Presbytery, professing so much orthodoxy as to be styled *Reformed*. But he may reply, that he only said *perhaps, it might be so*, and did not assert it. To this we reply, that in like manner he may attack all the doctrines of revealed religion; but perhaps this manner will not satisfy the minds of such who do not wish to *be wise above what is written*.

RELIEF SYNOD—Consists of above sixty ministers, formed into six Presbyteries, viz. the Presbytery of *Edinburgh, Glasgow, St. Ninians, Dysert, Perth and Dumfries*. They profess to be an *asylum* for the relief of the oppressed, by patronage in the Established Church of Scotland. In order to accomplish this charitable deed, they attempt to level all distinctions among what they call *good men*, who are agreed in the *fundamental articles* of religion. They profess to open the doors of *church fellowship*, to all who hold communion with Christ the head. They vainly pretend to steer a middle course between the Established Church and Seceders. It is very observable, that the *Rev. Thomas Gillespy*, who was the founder of the Relief Church, and a zealous promoter of this *Catholic plan* of church communion; in the latter part of his life he got so dissatisfied with the proceedings of the Relief Judicatories, that he left their communion, and died out of it; which on his own principles was viewing his brethren, whose communion he relinquished, in a very disagreeable light.

RELIGIOUS WORSHIP—Is due to God only, who alone is possessed of adorable perfections. To worship *angels or saints departed*, is *gross idolatry*, they neither know our wants nor can supply them, and it is expressly forbidden in scripture. When we address the *Father*; the *Son* and *Holy Spirit* are included. It is true that all
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the persons of the *God-head* are adorable: and that *all men should worship the Son, even as they worship the Father*, yet it is safest to follow the examples left on sacred record. The Apostles prayed to the *Father* in the name of *Christ*, who himself enjoins us to *pray to the Father in his name*.

In addressing *Christ personally or immediately* in prayer, we are in great danger of losing views of him as our way to God, and as *Mediator*; on which our love to God and our warrant of access with boldness to his throne, is founded.

RESTORATION of the ORDER of JESUITES—Is a late event, and will be very important in its consequences. This *society* was formed with a view to destroy the progress of the *Reformation*, and has unweariedly persevered to accomplish this design. Notwithstanding the revocation of the edict, that gave the society birth, they have still *existed*, and *triumphed* over all the attempts made to exterminate them; of late there has been a resurrection to Popery in *France*, and Pope Pius VII. has revived this order, by the name of *Religio Jesu*; they were formerly designated by the name of *Societas Jesu*, now they are called *the Religion of Jesus*, as if this order, held his religion in the greatest purity. The *Jesuites* are in such high confidence with the present Pope, that they are now his *life guards*, and this *holy brotherhood* are to exert all their *learning, skill, and address*, for which they have been long renowned, to strengthen the *power* and extend the *influence* of the *Romish Church* at home and abroad*.

ROCK IN HOREB†—Which was smitten by the rod of Moses, afforded drink to Israel, and followed them in their journey through it, and was an eminent *type* of *Christ*, or as the Apostle expresses it *that rock was Christ*‡. This rock was an emblem of *Christ's person*, in whom

* The above account of this sect, has been received since the insertion of the article concerning the *Jesuites*.

† Exod. xvii. 1—8. ‡ 2 Cor. x. 4.

whom is *everlasting strength*, and where we may find *refuge*, and on whom we may safely *build* all our hope for salvation. The *smiting* of this rock, did typify the *sufferings* of Christ, who was *smitten* by the rod of divine justice, even the curse of the law. The *water* which issued from this rock was a type of the *streams* of pardoning and sanctifying *grace*, which flow from the *sufferings* of Christ to mankind sinners, and that in the most *abundant measure*. These *waters* followed Israel in the *wilderness* as a figure of Christ's imparting his blessings to his church, through all generations to the end of time. To these waters, all are invited to come and drink, *Ho, every one that thirsteth, come ye to the waters**. *Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him as a well of water springing up into everlasting life†*.

ROGEREENS—Are a sect who call themselves *Baptist* people, and *Quakers*. They imitate the Quakers in their dress, and particular idioms of speech, as *thee*, *thou*, &c. But the Quakers disown them, and call them *Ranters*, and *Rogereens*. They were denominated *Rogereens*, from *John Rogers*, their founder, who lived at *New London*, in *Connecticut*. He began to make a considerable noise about the year 1690, and continued to do so for many years afterwards. He differed from the other Quakers by holding that Baptism and the Lord's supper were gospel institutions. But he most vehemently opposed the observation of the Lord's day, or Christian sabbath, maintaining every day to be alike holy. This sect are peculiarly bent to oppose the observation of the Lord's day; they will travel many miles in order to disturb public worship. With elevated voices, they cry out in public assemblies against the idol sabbath. Women enter knitting stockings, or sewing garments, and men by bawling out against keeping the sabbath, and by chopping wood, and in various other modes disturbing the public worship. They pretend to be taught of the Spirit, to oppose the
 observation

* Isa. lv: 1:

† John iv. 14:

observation of this day, and have gloried in their imprisonment for their conduct. Of late they are pretty quiet. They are not a numerous sect, and prevail chiefly in the state of Connecticut. They call a religious observation of the sabbath, *superstition, idolatry, and abomination* in the sight of God. They say that by their working on the sabbath day, they please God, and hereby Gods owns them to be worthy of his Son Jesus Christ. God testifies his approbation of their conduct by his Spirit *witnessing* with their hearts. Alas too many profess that kind of spirit!

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SABBAOTH*—Signifies *hosts, or armies*, and *Jehovah Sabbaoth* is the *Lord of hosts*. The word *hosts* here means the angels in heaven, and his people in this world, who have voluntarily submitted themselves to his government. This is the army of the Lord, of which he is the supreme commander.

SABBATH DAY'S JOURNEY†—The Jewish Rabbins generally fix this at two thousand cubits, that is about an English mile. The Jews were forbidden to travel long journies on the sabbath day. They were allowed to travel to the temple, or tabernacle, from the remote parts of the city or camp, a certain space called in scripture, a sabbath day's journey.

SABELLIANS—Were a sect of antient hereticks in Africa, who reduced the three persons in the Trinity to three *states or relations*; or rather reduced the whole Trinity to the one person of the Father; making the Word and the Holy Spirit, to be only *virtues, emanations, or functions* thereof.

Sabellius

* Rom. ix. 29.

† Acts i. 12.

Sabellius, their chief, first broached this doctrine in the third century, in a city of Lybia called Ptolemais : he taught that he who in heaven is the Father of all things, descended into the virgin, became a child, and was born of her as a son ; and having accomplished the mystery of our salvation, he diffused himself on the Apostles in tongues of fire ; and was then denominated the Holy Ghost. Because they maintained it was the Father that was crucified, they were called at Rome by the name of Participassians.

SACRAMENTAL TREES—Were the *tree of knowledge*, and the *tree of life*. The *tree of knowledge*, was that whereby God made trial of man's obedience ; and upon eating of it, he knew the *good estate* he had fallen from, and the *evil estate* he had fallen into. The *tree of life* stood in the midst of the *terrestrial paradise*, was not a tree for food to man as the others were, nor had it any natural quality to prolong man's life, but it was to be a *seat* of the continuance of man's *natural life* and happiness, if he had remained in a state of innocence. It was also an eminent type of our Lord Jesus Christ, who is called the *tree of life which stands in the midst of the paradise of God**, and bears twelve manner of *fruits*, and yields her fruit every month, and the leaves of the tree are for the healing of the nations†. Here is no flaming sword to guard this tree from sinners, but there is a free access to come and partake of its fruit, and of the healing virtue it possesses for all our spiritual diseases. It is loaded with the rich fruits even of new covenant blessings ; yea, it is bent down so as to be in reach of every gospel hearer, and such medical virtue does it possess, that its leaves will cure every disease with which sinners are afflicted.

SADDUCEES,—A Jewish sect, were so called from *Sadoc*, who lived 250 years before the birth of Christ. They denied any state of *existence* after death ; and

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* Rev. ii. 7.

† Rev. xxii. 2.

the *resurrection* of the body. They maintained that man needs no gracious assistance from God to perform *obedience* to his law. That there are neither *Angels* nor *Spirits*. That all *traditions* are to be rejected, and the text in the *sacred books* to be closely adhered to. That the *five books* of Moses are more excellent than any other part of the Old Testament. They made *reason* the *supreme standard* to try what books should be received as authentic, and in what sense they should be *understood*. It is observable that we do not read of any one of this sect being converted to the faith of Christ.

Those who value themselves on examining every thing very *closely*, refusing to be influenced by what they call *plausible sounds* of *antiquity* and *authority*; who admit of a revelation, but examine it at the bar of their *reason*, and reject its *sublime doctrines* as incompatible with their judgment, who discard from the sacred canon, as *supposititious* and *interpolated*, these parts as cannot be warped to speak their own sense; such may go by what name they please but they will be reckoned by God as *Sadducees*. Many such are to be found among Socinians, and others, who go by very different names.

SAMARITANS—The origin of the Samaritan worship was this; Sanballat obtained a grant from Darius to build a temple on mount *Gerizzim*, near *Samaria*, like that at *Jerusalem*, to make *Manassah* his son-in-law high-priest of it. After this, *Samaria* became the asylum of *disorderly Jews*; for if any Jew was found guilty of violating the law, by eating *forbidden meats*, *breaking the sabbath*, *unlawful marriage*, or *like trespasses*, and called to an account for the same, they fled to the *Samaritans* and there found a reception. By this means the greatest part of that people were made up of *apostate Jews* and their descendents. Though the *Samaritans* did read the book of the law, and left off the worship of *false gods* introduced by the king of *Affyria*, yet the Jews looking on them as *apostates*, hated them above all the nations of the earth, so as to avoid all

manner of *converse* and *dealings* with them; and to publish a bitter *Anathema* or *curse* against them, declaring all the fruits of their land to be *curfed*, and not to be tasted by them more than swine's flesh, or that they would ever receive any of them even as profelytes to their religion; yea, they proceeded so far as to declare them debarred for ever, from having any portion in the *resurrection* of the dead to *eternal life*, as if this was in their power. The Samaritans received no books in the Old Testament as *canonical* except the *five books of Moses*,—they rejected all traditions, and held that *Gerizzim* was the only place where God was to be worshipped, and not at Jerusalem.

Those who receive into church communion such as are profane, and are fugitives from discipline in other societies, are *Samaritans*, whatever other pompous name they may assume. And these still continue to be very numerous.

SANHEDRIM,—Or Senate, was the chief *council* of the Jewish nation. It is said to have consisted of seventy or seventy two judges, and to have taken its rise from the seventy elders who were assistants to Moses. They sat in the temple, in a semicircular form, and by them our Lord Jesus Christ and his apostles were condemned. They were then chiefly Saducees as to their religion.

SATAN.—There are various names given in scripture to the prince, chief, or most subtile of the rebellious angels. He is called *Diabolus*, which is of Greek derivation, and signifies a *calumniator* or *accuser*, who accuseth us before God day and night*. He is called *Belial*, *What concord has Christ with Belial* †: and this signifies one who is *good for nothing*, a *libertine*, and who is *extremely wicked*. He is called the *god of this world* ‡, because he rules in wicked men. He is also called the

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* Rev. xii. 9, 10. † 2 Cor. vi. 15. ‡ 2 Cor. iv. 4.

old serpent *, because he conveyed himself into a serpent when he tempted Eve. His poison is always ready as in a fountain, and it runneth in full streams against Christ and his followers; and he is crafty, wise, and subtile as a serpent. He is also called *Satan*, which signifies an *adversary*, or an *accuser* in a court of justice; *And Satan came also among them* †.

In the word of God we have this history of Satan: he fell from heaven with all his company; that God cast him down from hence because of his pride; that by his envy and malice, sin, death, and all other evils came into this world; that he exercises, by the permission of God, a sort of government in this world over apostate angels like himself, and in the hearts of the children of disobedience; that he is a lying spirit in the mouths of false prophets, seducers, and heretics; that he and his angels are permitted to torment and possess men, and inspire them with evil designs; that he excited Judas to betray his Lord and Master, and Annanias and Sapphira to conceal the price of their land; and that this permission is not confined to the wicked only, for he instigated David to number the people, *And Satan stood up against Israel, and provoked David to number the people* ‡; that he roves like a roaring lion, full of rage, to tempt, betray, and destroy us, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man; and that he uses his utmost endeavours to rob God of his glory, and men of their salvation.

These evil angels are continually exciting men to commit sin; yea, sometimes they deceive them with a false appearance of religion. *For Satan himself is transformed into an angel of light* §, in counterfeiting the work of the Holy Spirit, by imaginary *convictions, conversions, and consolations*, whereby men are deceived as to their

* Rev. xi. 9.

† 1 Chron. xxi. 1.

‡ Job ii. 1.

§ 2 Cor. xi. 14.

their *everlasting concerns*, and *best interests*. He also excites false teachers to propagate error, and disposes the minds of men to receive it. Yea, he sometimes imperceptibly actuates even the *friends* of Christ, as when Peter opposed our Lord when he foretold Peter's sufferings, Christ rebuked him, *Get thee behind me, Satan**. Sometimes he inflicts diseases even on the bodies of saints, as when he *smote Job with sore boils†*. And sometimes he *cures diseases* in men and beasts by *charms*; and by these he receives direct worship. One of the fathers said, *He would rather be killed by the hand of God, than be cured by the hand of the devil.*

Sometimes the word devil is taken for a wicked man, a treacherous person *Have I not chosen you twelve, and one of you is a devil‡?*

SAVING GRACE—Is that supernatural principle implanted in Regeneration, which evidences itself in *progressive sanctification*, and will infallibly be consummated in *eternal glorification*. This principle is often very weak, like the *bruised reed*, and so low as to resemble the *smoking flax*. It produces wonderful effects, as it not only *changes* a person's state, *cuts off* from the old stock of the covenant of works, and *engrafts* into Christ, the true vine. It not only changes a man's state by *justification*, but his nature by the *washing of regeneration*, and the *renewing of the Holy Ghost||*. It is not a *transient*, but an *abiding* principle. Christ dwells in their hearts by *faith*, and the Holy Spirit, which is given to them that believe, is in them a *fountain of living water*, *springing up to everlasting life*.

Saving grace is essentially distinct from *common grace*, and *enthusiastic notions*. From common grace it is distinct. Persons may be somewhat enlightened into the truth by common grace, as to be *almost Christians*, like Agrippa§. They may have their consciences awakened

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by

* Matth. xvi. 23.

‡ John vi. 70.

§ Acts xvi. 28

† Job ii. 7.

|| Titus iii. 5.

by a *fear of wrath*, as was the case with *Judas*, who said, *I have sinned in betraying innocent blood*. Common grace will sometimes restrain from gross acts of wickedness, as *Abimelech* was restrained from sinning against the Lord. Yea, it will prompt men to do many things very good in themselves, like *Herod*, who heard *John* gladly, and did many things. And many shall say to me in that day, 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 I will profess unto them, I never knew you, depart from me, ye that work iniquity*. All this may be where the dominion of sin, and a dependence on the law as a covenant of works are unbroken in the heart.

Saving grace is also essentially distinguished from enthusiastic notions.—1. Saving grace ordinarily takes its rise from small beginnings, and gradually increases; but a spirit of delusion comes to its greatest height at once, breaking out like the sun at mid day, and then it gradually declines.—2. It leads persons to a view of sin in the light of the word, and as the *procuring cause* of Christ's sufferings; whereas a spirit of delusion gives a quite different view of it, by some fearful view of sins, by a heated imagination.—3. It leads to a view of Christ as revealed in the word, and a dependence on his *obedience and death* as set forth in the gospel; but enthusiasm leads to an imaginary view of Christ on the cross. Saving grace terminates on Christ as *God-man Immanuel*, as revealed in the word, and not by viewing him by imagination.—4. It leads persons to regard all the truths of God's word, according to their capacities, and means of information, for the Spirit leads into all truth; whereas delusion leads to make light of these truths, particularly those about church government, about the subjects and mode of baptism, about election, and justification by imputed righteousness, and the perseverance of the saints, yea, it ordinarily cries down all Confessions of Faith.—5. It leads to re-
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* Matth. vii. 22, 23.

gard the order Christ has appointed in his word, and a reverence for his institutions; but delusion fills persons with contempt of these. Men, women, and children all turn public teachers immediately after being the subjects of this strange work of delusion.—6. It leads persons to act rationally in giving a view of danger, and relief in the word, whereby they are drawn by *the cords of love, and bands of a man*; and under a sense of sin they are ready to say, *What shall we do to be saved?* Delusion, on the contrary, strikes persons with a state of insensibility, and they pretend to get immediate visions and trances, as they lie in this strange situation.

Delusion is ordinarily accompanied with *self boasting* of attainments; yea, looking on all such as have not undergone such operations as in an unconverted state. While it has great pretensions to *catholic use* for good men of all denominations, it has little charity for those who hesitate to call this spirit of delusion a gracious work; and those who are maintaining a testimony for reformation principles, are the most detestable in the eyes of those who are the friends of such a work.

Saving grace makes people *praying* persons, engaged with a *warfare* with *indwelling sin*, deeply affected with the *plagues* of their *hearts*, especially their *unbelief*. But delusion raises persons to such a high opinion of their own attainments, as to approach to perfection; and they ordinarily go on joyfully, singing their hymns of human composure. *Delusion* is ordinarily attended with a number of *extravagancies*, as to shew itself to those who are not willing to be deceived by it. Such as falling into *dead fits*, and *strong convulsions*, *fearful extortions*, great *swallowings*, *foamings*, *faintings*, and also *imaginary sights* seen by *staring upward*, reaching the *hands to heaven*, as though they were catching some *invisible object*, pretending to have seen *wonderful sights* in heaven. Ridiculous motions, such as *dancing* and *leaping*, without taking any notice of any person or thing, *tumbling head over heels* *hugging* one another. *Strange noises*, as *immoderate laughing*, *bawling*, *screaming*,

ing, yelling, hollowing, crying, and sometimes wallowing. In all such ways delusion has frequently carried persons till they have been almost exhausted.

SCAPE GOAT—Was one of the typical ceremonies of the day of atonement. *Two goats* were taken, one was sacrificed in the usual manner, the other was taken alive, and brought to the door of the tabernacle, and Aaron *confessed the sins* of the whole congregation over *his head*, and then he was conducted to the wilderness. The first goat signified the satisfaction of Christ, by the offering of himself to divine justice; and the other the happy consequences of this in carrying our sins into *everlasting forgetfulness*. It was to be taken *by lot*, to signify that Christ was taken by the appointment of God. By the imposition of Aaron's hands, the iniquity of all the congregation was to be laid on its head, to point out that the Lord has laid *on Christ the iniquities of us all*. The devoted animal carried them *into the wilderness*, where it perished, and was never more heard of. So Christ has taken away sin by the sacrifice of himself and for his sake, God will *remember our iniquities no more*. In this manner only we can obtain comfort to our distressed minds under a sense of guilt, by confessing them over the head of our *New Testament scape-goat*. Thus runs the gracious promise of the Holy One of Israel, *By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities*.

SCEPTICS—Are those who doubt the truths of religion. There have been some eminent characters of this sort, as *De Cartes, Bayle, and Hume*, who have carried their scheme of universal *dubitation* so far, as some of them have been led to doubt even their *own existence*, and the existence of every else. *Scepticism* is a short way of overturning all religion, by calling the truth of every thing in question. The world's bounds with *Sceptics*.

SCEPTRE—Means divers forms of civil government, which Jacob foretold was to abide in Judah till the Messiah came. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come* *. The *sceptre* means the regal power, and the *lawgiver* those who succeeded the kings in the person of Zerubbabel, and his successors. And this is that which should not depart from Judah till the Messiah would come. The intent of the prophecy is, that after the establishment of the supreme power in the family of Judah, it should not pass into the hands of strangers, but as a certain presage, and immediate forerunner of the coming of the Shiloh. And this was accomplished; for the sceptre of David was sunk into the hatchet of a carpenter, and Herod, an Edomite, was seated on the throne, when the Messiah appeared. And to this day the Jews have lost their dominion, and have never had a king of their own nation to rule over them since that time.

SCHACHINAH—Was that *glorious and luminous appearance* which was the symbol of the *presence of God*, in the Old Testament church. It is probable God first appeared to Abraham in this way. It was in this *visible brightness* which rested on the ark in the *bulwark of all*, in the tabernacle, from which God spoke all the ceremonial laws to Moses. It was sometimes visible to all the congregation of Israel. *The glory of the Lord appeared in the cloud*. It was in this manner that the Lord took possession of the magnificent temple built by Solomon. *The cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud; for the glory of the Lord filled the house of the Lord* †. It was this glory which appeared in a miraculous cloud over the tabernacle, which directed the Israelites in their marches through the wilderness; and it was the signal when they should *march*, and when they should *rest*. By this *miraculous appearance* was their course, as well

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* 1 Kings vii. 2.

† Gen. xlix, 10.

as the time of their marches directed. *And the Lord went before by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire, to give them light to go by day and night**. It was between the two cherubims, over the mercy seat, that the *Schechinah*, or miraculous light used to appear, as the visible token of the special presence of God. Hence he is said to *dwell* †, and *sit* ‡, between the cherubims; and the people were called to worship at his footstool ||. The ark was the most signal representation of the presence of God among them, and it was called his *glory*. The wife of Phineas, after the taking of the ark, affirmed, that *the glory was departed from Israel, for the ark of God is taken* §.

The splendor of the glory of God in that typical representation of his presence, was intended to instruct them in the way that God was to dwell among them. The apostle calls them from the types, by which they had been obscurely instructed in these mysteries, to the things themselves. He acquaints them what that typical glory and splendor signified, namely, that the eternal glory of God beams forth to the church through Jesus Christ our Lord, who is the *brightness of the Father's glory, and the express image of his person* ¶. This *express image of his person*, seems to refer to the plate of gold, which was worn on the front of the mitre of the High Priest, having this engraving upon it, *Holiness to Jehovah***. Here was that name of God which denotes his *essence and being*, characterised and engraven to represent his *holiness and glory* to his people. The engraving of the name of God upon this plate of gold, worn by the high priest when he *bare the iniquities of the people*, the apostle informs us, that in Jesus Christ, the Son of God, is fulfilled the real accomplishment of what was thereby typified.

SCHEWENKFIELDIANS—

* Exod. xiii. 21.

† Psalm lxxx. 1:

‡ 1 Samuel iv. 2.

** Exodus xxviii. 35.

+ Psalm lxxx. 1:

|| Psalm xcix. 5.

¶ Hebrews i. 3.

SCHWENKFIELDIANS—Are so called from Gasper Schwenkfeldt, a Silesian knight, who appeared in the sixteenth century. He denied the written word to have any power for enlightening the mind; but ascribed this only to the internal word, without the scriptures. He inverted the words of Christ in the institution of the Lord's supper, making them *my body is this*, that is, such as this bread is, a true real food; and *my blood is this*, that is, its effects are such as the wine which strengthens the heart. He would not allow Christ's human nature in its exalted state to be a distinct nature from his divine person. A few of this sect are to be found among the Germans in Pennsylvania.

SCHISM—Signifies a rent, and denotes such a rent as takes place among the members of one part of the visible church, that are joined together in professing the same system, and exercising rule and discipline in the same connection. It does not properly mean a separation from the church, for there may be a separation without schism, and schism without separation. *When ye come together in the church, I hear that there be divisions among you**. The word rendered divisions, is schisms. Schism is raising disputes in a particular church, about her received principles, and managing such disputes under the influence of corrupt tempers, whereby her edification and comfort are marred.

SCRIBE—Was originally an honourable office. Those who were *scribes to David* were his *secretaries of state*. Afterwards, those who wrote copies of the law, and expounded it, were called *Scribes*; of such were *Baruch* and *Ezra*. But as words often change their meaning by the changing of the times, so in the days of our Lord, the name was applied to a set of men who perverted the holy scriptures, and exalted the tradition of the elders above it. This is the meaning of the word in the New Testament.

SECESSION

* Cor. xi. 18.

SECESSION TESTIMONY—Was emitted by the Associate Presbytery, (now the General Associate Synod) in 1736. This Testimony is not a declaration of a new system of principles espoused by Seceders, but it is for a steady and resolved adherence to the purity of the Reformation once attained to. It is true it was originally framed to condemn the evils which prevailed in Scotland; but it is as true, that it is not confined to the evils of one particular place or period. An adherence to the doctrine, worship, discipline, and government of the church of Christ, contended for in said Testimony, must necessarily lead to oppose what is contrary to this system of principles. The observation of what is right will always make us avoid what is wrong. New errors are as contrary to that reformation as old. The errors of one place are as important as those of another. Besides, the Secession Testimony binds us to endeavour to make progress in reformation, and therefore to correct such errors of our own as were not before observed; and no less to guard against and condemn the errors of others, which may be new to us. It is by a testimony that the purity of the faith is preserved, and the honour of Christ vindicated; and by this the church shall finally overcome*.

SECT—properly signifies a party distinguished by some particular tenets, and having some selfish views of *honour* or *interest* to accomplish by their formation. The first Christians were by way of contempt, called by their enemies a *sect*†. This was a very invidious and unjust appellation; for the Christian religion is of universal concern to mankind, and the original professors of it had no *selfish ends* to accomplish by it, for they were exposed to all manner of reproach and sufferings for so doing. It continues to be so in our day, that a testimony for revealed truth is deemed a distinguishing badge of a *bigotted sect*, though it is of universal concern to the churches. However it must be granted that there are many denominations of Christians who deserve no other name than that of *sects*.

SELAN

* Rev. vii. 11.

† Acts xxviii. 22.

SELAH—Often occurs in the book of Psalms, and signifies the end, or a pause. And though it be not always found at the end of the sense, nor at the end of a psalm, yet the ancient musicians might sometimes put Selah in the margin of their psalters, to show where the pause was to be made, and where the tune ended: For if the ancient Hebrews sung with great pauses, ending all at once, as some think they did, then it was necessary to mark in the margin of the psalm, the place of the pause, and of the end, that the whole choir might rest at once, and begin again at the same time. But wihal it is placed generally at some remarkable passage; which gives occasion to think that it served also to quicken the attention or observation of the singer and hearer. Some alledge it signifies forever, and say that it joins what follows to what goes before; and shows that what has been said deserves to be always remembered. It is found seventy four times in the book of Psalms, and thrice in the prophesy of Habakkuk.

SEPARATISTS—Are a denomination of Christians in New England, who, in respect of doctrine, do not differ from such of the congregational churches as are Calvinistic. They think that if any person is called, as he supposes, by the Spirit, to preach the gospel, he has a right to do so, without human learning, or any trial of his qualifications by ministers and elders; but they allow ordination by ministers of their own persuasion. In general, they are people of good morals, and inoffensive in their walk.

SEVEN—Is a number of *perfection*. It is the number of the days in the week. The clean beasts were taken into the ark *by sevens*. The years of plenty and famine in Egypt, and their emblems, were marked by seven. Every seventh year was a sabbath of rest to the Jews, and every seven times seven was a jubilee. The feast of tabernacles and unleavened bread were observed seven days. The golden candlestick had seven branch-

es. Seven priests with seven trumpets surrounded the walls of Jericho seven days, and seven times on the seventh day. In the Revelation we read of seven seals, seven trumpets, and seven vials. The seven seals mean the opening of the discoveries of God's will, under the New Testament dispensation; and the persecutions of the christian church under the Roman emperors, till the days of *Constantine the Great*. During the above period, persecution was carried on to dreadful heights under the ten persecutions. Seven trumpets, mean the alarming judgments which befell the church by the prevalence of error, and point out, that apostacy from the purity of the faith at last produced Antichrist. The seven angels which sounded the trumpets, point out that opposition which was made against all false doctrine, by several instruments which was raised up, and also the several councils which condemned these heresies. The sixth trumpet will sound till the final destruction of Antichrist, and the seventh will sound till the end of the world. The seven vials, mean the dreadful judgments which the Lord will inflict on his incorrigible enemies, particularly on Antichrist. Many expositors apprehend the fifth vial is now pouring out. It is difficult to fix the precise time of the finishing of one vial, and the time when the next begins to be poured out. But they will be all poured out in the Lord's time and way, for nothing can prevent that destruction of the Antichristian power, which is absolutely fixed in scripture prophecy. *The mouth of the Lord hath spoken it.*

SHAKERS—Are a new sect, who have lately made their appearance in America. Their chief place of residence is at Nisquonia above Albany, in the State of New-York, and from hence, have spread to some places in New-England, they spend much of their time in dancing, then they have intervals of shudderings, as if in a fit of the ague; when weary of violent exercises they fall on their knees, and make a sound like the roaring of many waters, in groans and cries, which they

they say is for the wicked world who persecute them. Their principal doctrines are, that Christ is become a light in human nature, to lighten every man that cometh into the world without distinction. That every man may choose or reject the truth of God within him. That their preaching is the gospel of the first resurrection, which is now taught in their church. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited time excepting in the case of those who fall from their church. That Christ will never appear in our nature to judgment, but only in the person of his saints; and that the day of judgment is now begun, and they are the judges. They hold a travail and labour for the redemption of departed souls. They sometimes become very violent in their strange gestures. They throw themselves into distorted shapes, turning round on their heel with amazing velocity; and men and women, forgetting all regard to decorum, dance, jump, and perform every other frantick gesture. And all this is performed under the notion of religious exercises.

SINCERITY—Is a christian grace which works in the renewed heart in opposition to all guile, and is directly opposite to a sinful bias to any thing inconsistent with candour and uprightness. It runs throughout a christian's profession of Christ, his performance of religious duties, and profession of love to mankind, especially to the *household of faith*. Men in a natural state may be sincere in their erroneous opinions, as Mahometans, Jews, Pagans, and even Papists may be so in their religion. Our Lord says, that *the time cometh that whosoever killeth you, will think that he doth God service**. Paul was sincere before his conversion, when he thought he must do many things against the name of Jesus. But christian sincerity is of a quite different origin, as it springs from a renewed nature, is directed towards the glory of God, is uniform in a regard to all God's commandments,

* Joha xvi. 2.

commandments, and is under the influence of the Holy Spirit. Paul speaks in a very different style after his conversion, from what he did before; when he says, *For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-ward**. When the general tenor of persons words and actions do not contradict their religious profession, we are bound by the law of charity to believe them to be sincere. Suspicions of the want of sincerity, are most ruinous to the peace and comfort of Christians, and usurp the prerogative of God, who alone *searcheth the heart*.

SINGING PRAISES TO GOD—Is a divine institution. No duty is more frequently enjoined in the *Old Testament*; and it is prophesied of, concerning the *Gentile nations*, that *they shall come to Zion with songs, they shall sing for the majesty of the Lord, and songs shall be heard from the uttermost parts of the earth, even glory to the righteous*. In the *New Testament* we are directed to speak to one another in psalms, hymns, and spiritual songs; singing and making melody in our hearts to the Lord †. Is any afflicted? let him pray: Is any merry? let him sing psalms ‡. Our Lord, at the conclusion of the Lord's supper along with his disciples, *sung an hymn, and went out into the mount of Olives* ||. Indeed there is no exercise in the worship of God, which is more pleasing than this, and it most resembles the exercise of the heavenly state. It is the only ordinance of the church that will be celebrated in heaven. *Prophecies shall cease, tongues will cease, and knowledge shall vanish away, but everlasting praises will be to him that sitteth on the throne, and to the Lamb*. By him, therefore, let us offer the sacrifice of praise unto God continually, that is, the fruit of our lips, giving thanks to his name. There is a rich variety in the matter of the

Psalms

* 2 Cor. i. 12

† James v. 1,

‡ Ephes. v. 19.

|| Matth. xxvi. 30.

Psalms of David, to suit every case the church of God and his people can be in.

The manner of singing ought to be *grave*, in opposition to all *light* and *vain* tunes. But our great concern should be to sing *with understanding, and grace in the heart, making melody to the Lord*. And as it is the indispensable duty of the *whole congregation* to praise God, making a *loud noise with psalms*; therefore, a *chorus* of singers, and *alternate singing*, when introduced into the worship of God, is a corruption. The preaching of the gospel, but not singing praise, far less hymns of human composition, is the ordinary mean of the conversion of sinners. If there be any difference between praise and thanksgiving, it lies in this, that praise respects the perfections of God, and thanksgiving his benefits to us.

SLANDER—Is speaking to the reproach or scandal of any person, without good reason for it. The highest degree of slander is when persons accuse others of crimes which they believe them to be innocent of. But there are a great many ways in which slander is propagated; as when the faults of others are magnified, and made worse than they are; when accused upon slender evidence, or vague report; when evil reports are spread further than it is necessary they should be known; or when an offence is only known to us, and we propagate it to others. Slander is sometimes propagated by gestures, as *winking* with the eye, or *nodding* when any thing is said against the character of a person whom we hate. It is also propagated by silence, as when we do not refute the slander which we know to be groundless, and our silence is considered as an assent. When persons begin the slander with a preface that they wish what they have heard may not be true, and are very sorry to speak about it, but in confidence communicate something very injurious to the character of a person who cannot make a defence. The *bird of the air* carries these slanderous whispers, and the peace of another is broken. *A tale bearer revealeth*

*secrets, but a faithful spirit concealeth the matter**. It is slander even to tell the truth about others if we are actuated by ill will; or if we have ground to believe they have truly repented of the sin which they had committed, it is slander then to tell others of it.

No doubt there are cases when we have a call to tell the truth to the hurt of others, as when called as witnesses before a court, or when persons will not reform after being spoken to, as supposing we knew one who steals from another. Slander has so many false disguises, that it is often committed when persons are no way apprehensive of it; and it is among those *secret sins* which the Lord sets before the light of his countenance. Little do slanderers know the grief and trouble which their slanderous tongues often occasion. The tongue is a *world of iniquity, which is set on fire of hell* †. The more eminent a person's station is, the more likely he is to be slandered; therefore the apostle has set a double guard round the character of church officers. *Against an elder receive not an accusation, but at the mouth of two or three witnesses* ‡. The word slanderer §, and devil, in the New Testament, are the same in the original Greek.

SLEEPING OF THE SOUL AFTER DEATH—Is maintained by Dr. Priestly, all the Socinians, and some of the Arminians. To confute this sleeping notion, let it be observed;—1. That sleep belongs to the body only, as it is a binding up of the external senses, and therefore belongs not to the soul.—2. That the soul is active in dreams and visions of the night, when *deep sleep falleth upon men*, it contrives, reasons, chooses, refuses, it hopes and fears; yea, it is capable of extacies, when the body is apparently dead; as was the case with the apostle, when *whether in the body, or out of the body, he could not tell*.—3. The soul must be more active when disencumbered

* Proverbs xi. 13.

† Timothy v. 19.

‡ James iii. 6.

§ 1 Timothy iii. 11.

encumbered from the body, than in it, when *the spirit is willing, but the flesh is weak*.—4. The state of departed saints would then be far worse than those who are in this world. Paul could not then have been in a strait between two, *having a desire to depart, and to be with Christ, which is far better**.—5. This sleepy notion is contrary to express scripture declarations, that *the soul returns to God who gave it*. Our Lord said to the penitent thief on the cross, *To day shalt thou be with me in paradise*. Stephen breathed out his soul in these words, *Lord Jesus receive my spirit, and fell asleep*. John saw under the altar the *souls of them that were slain for the word of God, and the testimony which they held*: and they were so far from sleeping, that they cried out with a loud voice, *How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?*

Death, it is true, is called a sleep, but this respects the body only. Those scriptures which speak of the righteous going into eternal life at the resurrection, and the wicked then going into everlasting punishment, only mean that their happiness or misery will be then completed. Finally, these passages which speak thus, *Shall the dead praise thee? Shall thy loving kindness be declared in the grave?* mean that they do not then praise God with their bodies, or they do not praise him before men, but angels; for they are expressly said to be singing *Hallelujah, ascribing salvation to him that sitteth on the throne, and to the Lamb for ever and ever*. It is strange that such a system of sleepy notions should be defended by any, when they are both unscriptural and uncomfortable. It is a cordial under all the miseries of the present life, the prospect of immediately entering upon the enjoyment of God, and eternal glory, after death. In the faith of this all the saints have died, and many of them have triumphed in the glorious prospect of it.

SOCIETIANS—

* Philippians i. 23.

SOCINIANS.—Are so called from Faustus Socinus, an Italian, who lived in the seventeenth century. According to him, Arius ascribed too much glory to Christ, in allowing him to possess the same divine nature with the Father, though in a lower degree: for he and his followers allow him to be but a mere man, who had no existence till he was conceived and brought forth by the Virgin Mary. They deny that Christ gave any proper satisfaction to divine justice in the room of his people; alledging that he came into the world only to set before us an example of holiness, which we ought to imitate. They also maintain that reason is our only guide in matters of religion; and therefore they seclude from the christian's faith whatever surpasses the limits of human comprehension. Many publications of this age are evidently tinged with this heresy. Dr. Priestly has endeavoured to give it a plausible colouring, and a very extensive spread.

SONSHIP OF CHRIST.—By eternal generation is a fundamental article of revealed religion. This mystery is only discoverable by divine revelation; and therefore all attempts to illustrate it by any thing among men must be laid aside. The scriptural doctrine, as received in the Protestant churches, is, “In the Godhead there be three persons, of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father, and the Son†.” It is much to be lamented that this doctrine is opposed by many who make great pretensions to orthodoxy; for they maintain that Christ's sonship is only derived from his mediatorial capacity. Many have fallen on this rock, and many have been dashed to pieces thereon. The importance of this doctrine is well expressed by the late very laborious Dr. Gill, who

who says, "The sonship of Christ, as a divine person
 "and as by generation, even eternal generation, is
 "the distinguishing criterion of the christian religion,
 "and what gives it the preference to all others, and
 "upon which all the important doctrines of it depend.
 "Without this the doctrine of the Trinity can never
 "be maintained; and without this there is none at
 "all. Take this away, and all distinction ceases;
 "it is all over with the doctrine of the Trinity*."
 Such is the importance of this doctrine, that if the
 sonship of Christ by eternal generation is denied, the
 great pillar of eternal salvation is overturned. *But*
these things are written that ye might believe that Jesus is the
Christ, the Son of God; and that believing ye might have
life through his name †.

SOUL,—In the style of the Hebrews, is very equi-
 vocal.—1. Sometimes it signifies the whole person,
 soul and body †.—2. It is taken for the life of man †.—
 3. It is used to signify desire, love, or inclination †.—
 4. It is ordinarily taken for that spiritual, reasonable,
 and immortal substance in man, which is the origin of
 our thoughts, desires, and reasonings. It is this that
 distinguishes us from the brute creation; and in this
 consists any resemblance we have to God †. This sub-
 stance must be spiritual because it thinks, and immor-
 tal because it is spiritual.

The material universe, though rich in the display of
 divine wisdom, yet it possesses no unity, harmony,
 nor activity, but as it is conjoined with *spirit*. Our
 bodies would be a prey to the changes of the elements,
 were they not impressed with the energy of our minds.
 The soul is exalted in its nature, that by it we may as-
 cend in the chain of being to join angels; yea, by it
 we ascend from the grosser objects of sense, to him who
 is

* Giff's Practical Divinity, volume 1. page 241.

† John xx. 31.

‡ Psalm xxxiii. 19.

§ Matthew x. 28.

† Genesis ii. 5.

§ 1 Samuel xviii. 42.

is the fountain of all excellency, It is not satisfied with ransacking all the store-houses of earth, its appetite is only thereby wheted, till it fixes on God in Christ as its rest. The soul is immortal in its nature. 1. It is not made up of the four elements, fire, water, earth, and air, as our bodies to which they will again be reduced; but this will be the only part of the image of God which it retains that will never die. 2. This appears from the consent of all nations, that there is a God, and a horror of conscience, in the commission of gross sins. The homage of God, and the stings of conscience, spring from the immortality of the soul. *Hobbes*, who tried to persuade himself and others that there was no future state after death, was nevertheless terrified to be left alone in the dark. 3. It is evident from the holy scriptures, where *light and immortality are brought to light*, that there are promises of eternal life, and threatenings of eternal death, which shew the soul is immortal. 4. The price which was paid for the redemption of our precious souls, even the *precious blood of the Son of God*; and the very *angels rejoice over one sinner that repenteth*; all which shew that the soul is immortal.

STAGE-PLAYS—Are not consistent with the profession and practice of piety, as appears from the following reasons:—1. *Attending stage-plays is not profitable to our souls.* The pretences of the moral sentiments that are there to be heard, and which are calculated to reform mankind, are vain. Christ has instituted another mean of reformation, even the dispensation of gospel ordinances, and on this only, may we expect his blessing. They will never beget supreme-love to God, nor promote evangelical holiness.—2. *It is wasting away of precious time*, which might be spent in meditation, in social or secret prayer. This would be better than attending the theatre, and would give more satisfaction to review, at a dying hour, than when spent in these diversions.—3. *Plays have a stupifying influence on real religion.* After attending the stage, are persons disposed to pray?

pray? And if praying persons should be so far left to themselves as to go there, their confidence at a throne of grace will be greatly damped — 4. *They have a tendency to set people against the power of religion.* The attendants are apt to look on family and closet prayer, as unnecessary; to consider ministers and serious Christians, as stiff and precise; to turn wild in their religious principles, and to embrace a system of what is called liberal sentiments, that is, quite consistent with an irreligious life — 5. *They are ordinarily attended with the greatest evils.* They promote impurity of thought, irregularity of life, prodigality in apparel, and often lead youth to such scenes of debauchery as bring down their parents grey hairs with sorrow to the grave. — 6. *This attendance is setting a very bad example.* We are required to let our light shine before men, as others seeing our good works, may also glorify our heavenly Father. Professors of religion will not pretend to this, in their attending the stage, or balls and assemblies: Indeed the profane exult when they have the company of professors of religion at such places — 7. It is supporting a race of men who follow no lawful calling, and are generally examples of the vices they exhibit in plays. The famous archbishop Usher* saith, that “ Stage-plays and inter-
 “ ludes, offend against many branches of the seventh
 “ commandment together, both in the abuse of appar-
 “ el, tongue, eyes, countenance, gestures, and all
 “ parts almost of the body. For beside the wanton-
 “ ness therein used, both in attire, speech, and action,
 “ the man putteth on the apparel of the woman, which
 “ is forbidden as a thing abominable†. Much filthi-
 “ ness is presented to the beholders, and foolish talk-
 “ ing and jesting, which are not convenient. Lastly,
 “ fornication and all uncleanness which ought not to
 “ be once named among Christians, is made a spectacle
 “ of joy and laughter‡. Therefore they that go to see
 “ such sights, and hear such words, shew their neglect
 “ of

* See Usher's *Sum and Substance of Faith*, page 251.

† Deut. xxii. 5.

‡ Epist. 7. § 4.

of Christian duty, and carelessness in living, when as they willingly commit themselves into the snare of the devil*.”

STOICKS†—Were a strange sect of heathen philosophers, who were so called from the Greek word *stoa*, which signifies a porch, or piazza; because Zeno their leader, held his school in a porch of the city of Athens. They held that a wise man should be free from all passions and uneasiness of mind, always joyful, and ever happy in the greatest torture, pain being no real evil; they believed in the world being governed by an inevitable necessity of fate. The Pharisees approached very near the sentiments of the Stoicks.

SUBLAPSARIANS—Hold that the decree of the creation, and of the permission of the fall, to the glory of the divine power, wisdom and liberty, must be considered as before the decree of election or reprobation, which consider the elect world as in a fallen state.

SUPRALAPSARIANS—Hold that all the works of God are comprehended in one decree, and are all referred to one end, the glory of divine justice and mercy. That men antecedently to this decree, are to be considered as only creatable and fallible. The difference between the *Sublapsarians* and *Supralapsarians* is not so much in the substance of the doctrine, as in the method of delivering it. Both hold, that in God there are not many, but one absolutely simple decree; both assert that the decree of God is absolutely free and independent, infinitely far from being influenced by greater or less worth, or by any foreseen condition whatever in the creature. Both maintain that the decree of God is most holy, appointing punishment to none but those who deserve it; and grace to none but those who stand in need of it. Some excellent defenders of the doctrines of

* 1 Cor. xv. 22. See Pike's Cases of Conscience, Case 10. Dr. Witherpoon's Essay on the nature and effects of the stage. An Wilberforce's View, page 217.

† Acts xviii. 25.

of free grace, have been inclined to the Supralapsarian method, as Dr. Twiss, Rutherford, Binning and Brown, these have insisted much on this, that what is last in the execution, is first in the intention. It must be owned however, that the Sublapsarian method is most accommodated to the weakness of our conceptions, and also to the phraseology of scripture, *Hath not the potter power over the clay to make one vessel to honour, and another to dishonour**. This side of the question was taken by the famous Synod of Dort, who sat in 1618, where this subject was debated in the most learned manner that ever it was in the Christian Church, and where the various points of Arminianism were condemned upon scriptural grounds, and the Supralapsarian pleas refuted.

SUPERSTITION—Is the performance of something out of respect to God, which he has not commanded. Superstition and profaneness have almost divided the world, as there are but few who hit the golden medium in religion; it is not uncommon to find both these in one person. The spring of superstition, is man's fondness to be wiser than God, and because it is easier to perform human devices than divine institutions. It is easier to sacrifice a beast, than mortify a lust, to wash the body, than cleanse the heart, and to bow the body in several postures, than to humble the soul before the Lord. Bowing at the name of Jesus, observing stately any days but the Christian sabbath, kissing the book in swearing, kneeling at the Lord's table, also using the sign of the cross, and three sprinklings at baptism, are all superstitious. That religion which abounds with external pomp, and uncommanded rites, may please men's fancies, but will be found to be a weight which will crush true religion to death; and is like the gay devices in a coat of arms, which always bespeak a mean original. Human devices in divine institutions, are like gilding a sword, or painting a diamond, *In vain do ye worship me, teaching for doctrines the commandments of men.*

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SWEDENBURGERS—

* Rom. ix. 21.

SWEDENBURGERS—Are the disciples of *Emmanuel Swedenburgh*, who lived in the last century, and was a native of Sweden. They profess to be the *New Jerusalem Church*. Their discriminating tenets are,—That God is no other than Jesus Christ, whom they say always existed in a human form; that for the redemption of men, he took upon himself a human or material body, but not a human soul; that this redemption consists in the bringing the hells, or evil spirits into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; that without this redemption, no man could be saved, nor could the angels retain their state of integrity; that their redemption was effected by means of trials, temptations, or conflicts with evil spirits: and the last of them, by which Christ glorified his humanity, perfecting the union of his divine, with his human nature, was his *passion* upon the cross. Though they maintain that there is but one God, and one divine person, they hold that there is in this person a real Trinity; consisting of the divinity, the humanity, and the operation of them both in the Lord Jesus: a Trinity which did not exist from all eternity, but commenced at the incarnation. They believe that the scripture is not to be understood in a literal sense, but in that spiritual sense, which never was known till revealed to *Swedenburgh*, and this spiritual sense extends to all the scriptures except the acts of the apostles; that there are angels attending upon men and residing in their affections; that temptation consists in a struggle between good and bad angels within men: and by this means, God assists men in temptations, since of themselves they could do nothing; that there is an universal influx from God into the souls of men, inspiring them especially with the belief of the divine unity; that there are two worlds essentially distinct from each other, viz. the material, and the spiritual world, though perfectly corresponding to each other; that at death a man enters into the spiritual world, when his soul is clothed with what they call a substantial body, in opposition to the present

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material body, which they say will never rise out of the grave. He and his followers also imagined that they conversed with angels and the spirits of the departed, yea all the inhabitants of the planetary worlds. The above strange opinions are held by many in Europe, and by sundry persons in the United States.

SYMBOL—Is of Greek derivation, and signifies a *sign*, thus we say the lion is a symbol of courage, the pelican of paternal love, &c. Symbols were in great repute among the ancient Hebrews, and especially among the the Egyptians, whose symbols used to cover a great part of their moral mysteries, being used to represent moral things by natural. Among Christians the word symbol is particularly used for the apostles' creed. It is also applied to the sacrament of the Lord's supper, as when we say that the bread and wine are symbols of Christ's broken body and shed blood.

SYNAGOGUE—Is a word which frequently occurs in the *holy scriptures*, and signifies a place of public worship. In these places the Jews performed such religious exercises as were not necessarily restricted to the temple, such as *prayer, reading and expounding the law and the prophets*. It is doubtful whether there were any synagogues before the Babylonish captivity or not. After the days of Ezra, to prevent the ignorance of the law leading them to transgressing it, they got the most learned *Scribes and Levites*, to read it to them in every city. This was done at first by gathering the people into a wide street, as Ezra had done. But finding this very inconvenient in winter, and stormy weather, they erected houses or tabernacles for this purpose, and this was the origin of *synagogues*. Wherever there were ten persons of full age and free condition, there was a synagogue built; for less than *ten* did not make a congregation. These were at first but few, but they soon increased, so that in our Saviour's time, there was not a town in Judea but what had one or more of them. It does not appear that

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our Lord joined in the prayers of the synagogue, his design of attending there, was to *teach, preach, and work miracles*. In every synagogue there was some fixed *minister* to take care of the religious duties there performed; and he was set apart to his office by the imposition of hands. Thus, in the days of our Lord, when he was in a synagogue, he read the lesson out of the prophets, and gave the book to the minister, and began to preach, *This day is this scripture fulfilled in your ears*. The next officer was the *interpreter*, who interpreted the lesson read in Hebrew into the Chaldean language, which was best understood by the Jews, after the return of the captivity from Chaldea. When the blessing was pronounced, it was always done by the *priest*, if present; if not, this was done by the *minister* or *angel* of the synagogue. The public reading of the law in the synagogues was useful to retain the Jews in an obedience to the laws of Moses, and to keep them from idolatry. But by the oral law and unwritten traditions, they made the *commandments of God of none effect*.

The Jews still continue to assemble in synagogues, as Christians do in their churches. In each synagogue there is an ark or chest, in which are deposited the five books of Moses, these are placed in that part supposed to look towards Jerusalem. On that side also are the seats of the *elders*, who sit with their backs to the ark; but the rest of the men have their faces towards it. The women are inclosed with lettice work, where they are not seen; but they see and hear all that is done. They have stated readers and singers, but the rulers may desire any person present to read or speak. Hence, our Lord *read and expounded at Nazareth**, and Paul and Barnabas *exhorted at Antioch†*.

SYNAGOGUE of SATAN‡—Means those who under a pretence of religion are devoted to Satan, act under his influence, and by errors and immoralities promote his interest.

TABERNACLE—

* Luke iv. 16.

† Acts xiii. 14, 15.

‡ Rev. ii. 9.

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T A B E R N A C L E—Sometimes means the *human nature* of Christ, of which the *Jewish tabernacle* was a type, where God dwells really, substantially, and personally*. Sometimes it means our *natural body*, in which our souls dwell as in a tabernacle†. Sometimes it means the *true church militant*‡. It also signifies the *tokens of God's gracious presence* ||. But it ordinarily means a kind of *tent*, to move up and down as occasion required; which tent was, as it were, the palace of the Most High, even the God of Israel. Herein the Israelites, during their journeyings in the wilderness, performed the chief of their religious exercises, offering their sacrifices, and worshipping God. It was thirty cubits in length, ten in breadth, and ten in height. It was divided into two partitions: The first was called the *holy place*, which was twenty cubits long, and ten broad; and here was the table of shew bread, the golden candlestick, and the altar of incense. The second, called the *most holy place*, was in length and breadth ten cubits; and here before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. The most holy was divided from the holy place by a curtain, or vail, of very rich cloth, which hung upon four pillars of Shittim wood, that were covered with plates of gold§.

T E M P T A T I O N S—Are things of an indifferent nature in themselves, having no moral evil in them *absolutely*

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considered.

* Heb. viii. 2.

† Psalm xv. 1.

‡ Exod. xxvi. 1, Heb. ix. 2, 3.

† 2 Cor. v. 14.

|| Rev. xxi. 3.

considered. Whatever *evil* doth attend them, proceeds either from the intention of the *tempter*, or the condition of the *tempted*. God is said to *tempt* men*, but he cannot be said to induce them to *sin*†. Therefore, whatever evil ensues, arises from the tempted themselves. Though *temptation* seems to be of an active import, it is in itself merely neutral. Hence, it compriseth any *thing, state, or condition*, whereby a man may be *tried, exercised, or tempted*. This will illustrate the various temptations with which our Lord Jesus Christ was exercised. The whole of his life was a course of temptation. *Ye are they which have continued with me in my temptation*‡. He was tempted by reproach and hardships in the world, and by persons of all sorts; his *friends* according to the flesh, his *followers*, and even his own *disciples*.

It is true that the word *temptation*, is ordinarily meant of any *speech, thing, or occasion*, whereby we may be impelled to commit sin. The causes of temptation, in this sense, are either *internal* or *external*. The internal cause of temptation is the corruption of our nature, or *the law of sin which is in our members*||. The external causes of temptation are the *devil* and the *world*. *Satan* is expressly called the *tempter*§. The *world* is also a cause of temptation according to its various significations: Sometimes it means the *wicked of the world*¶; and these will try to ensnare us: Sometimes it signifies the *fashions of the world***; and experience teaches how dangerous as these are to the professors of religion: But the ordinary meaning of *world* is the *good things of life*††; and we are in danger of seeking after these, with such eagerness as to neglect our best interests, and of *piercing ourselves through with many sorrows*‡‡.

To distinguish the temptations of Satan from these which ordinarily spring from our own corrupt hearts,

W.C.

* Gen. xxii. 1.
 § Luke xxii. 28.
 § Matth iv. 3.
 ** Rom. xii. 2.
 †† 1 Tim. vi. 10.

† James i. 13.
 || Rom. vii. 23.
 ¶ John xv. 18.
 †† 1 John ii. 15.

we may observe: That when the temptation is contrary to the *general temper* of our minds, as when Peter, so remarkable for courage, sunk into such cowardice as to deny Christ at the voice of a silly maid; or if it is opposite to our present frame, as when we are tempted suddenly to despair, in the moment we are enjoying a comfortable sense of the love of Christ; or if it is quite *irrational*, as at a time when receiving the comforts of religion, we are tempted to call its *truth*, or the *being* of God in question; or if we are urged to commit a sin which our hearts doth rise against: such temptations appear very evidently to originate from *Satan*, the tempter. No doubt it is sometimes the case, that temptations arise both from Satan and our own corrupt hearts combined, as was the case with David, when his heart was lifted up with pride because of the number of his subjects, Satan provoked him to *number the people*; and it was so with the Corinthians also, when they were carried away from the simplicity of the gospel, to too great a desire after eloquence in their ministers. To them the apostle says, *But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ* *.

THANKSGIVING-DAYS—Are to be observed by the church for mercies received. The holy sabbath is a stated season for holy rest, and praising God for the *benefits of redemption*; but we ought, by the authority of the word, to observe other days also, for the purpose of joy and thanksgiving. These are not to be observed by the revolutions of the sun, or to come at stated periods of time, but by the manifestations of divine mercies to us, when delivered from great distress, or favoured with great privileges. After a solemn approach to the Lord's table, is a very suitable time for this, and a sense of the great benefits of this solemn ordinance, will strongly operate in attending to this pleasant

pleasant exercise. That *thanksgiving* attended the Jewish feasts, there can be no doubt; and surely there is no less reason for it, at our New Testament feast, for which these were so many examples. The end of thanksgiving is to glorify God, who says, *whoso offereth praise, glorifieth me**. It is true our praises bear no proportion to God's goodness, which is infinite, yet we should praise him for his excellent goodness, tho' we cannot in proportion to it. The foundation of this duty is deeply laid in the moral law; for when *fasting* and *prayer* will be laid aside, the duty of *thanksgiving* will be eternally performed.

THEATRICAL AMUSEMENTS—Are schools of vice; where the *debauchee* inflamed with wine, or bent on the gratification of licentious appetites, finds entertainment congenial to his temper of mind; where the sacred name of God is often profaned; where sentiments are often heard with delight, and motions and gestures often applauded which would not be tolerated in private company; where ambition, which a Christian ought to extirpate from his mind, is displayed through all its windings in a favourable light; where religious truths and ordinances are held up to *ridicule*; where scripture language is introduced to excite *merriment*; where the awful works of God, such as *tempest*, *thunder*, and *lightning* are impiously imitated; where the character of the *damned spirits* is assumed; where *covetousness*, *ambition*, *lust*, and *revenge* are represented in such a manner as to lose their horror; where the arts of *seduction*, the wiles of *criminal intercourse*, and various sinful devices, which should be buried in eternal night, are unfolded to the audience; *adulterers*, *murderers*, and *robbers*, there learn in theory, what they afterwards reduce to practice; where *whoredom* is denominated *gallantry*, and *bloody revenge* an *affair of honour*; and where even *suicide*, a crime at which nature shudders, is mentioned with approbation†.

THEOLOGY—

* Psalm 1, 22. † See Mr. Jerment's *Early Piety*, page 177, &c.

THEOLOGY—Is a word of Greek derivation, and signifies that science which treats of the *being* and *perfections* of God, his *relations* to us, the *dispensations* of his *providence*, his *will* with regard to our actions, and his *purposes* with respect to our end. It is commonly divided into *natural* and *revealed*. That knowledge of God which is derived from his works of creation and universal providence, is called natural Theology. The knowledge of God which we receive from the holy scriptures, is called Christian Theology. And though it is peculiarly incumbent on such as enter into the holy ministry to study Theology as a science, yet it is of universal concern to all who expect salvation through Christ, to study the subjects of Theology, in order to be made *wise unto salvation*. The practical knowledge of it can only be attained by the teaching of the Holy Spirit, who alone can give us a capacity to *know the things which are given us of God*.

THRONE OF GRACE—Is *God in Christ reconciling the world to himself*. This is the true *mercy-seat* where he meets with his people; and from thence he bestows all new covenant blessings. God's throne of glory is in heaven; and he has also a throne of universal government over all his creatures. There is also his throne of justice and judgment, where his rational creatures, who continue to rebel against him, will be condemned. But in the church militant is erected his throne of grace, where poor sinners of Adam's family, and saints in every case are allowed to come *with boldness, to obtain mercy, and find grace, to help in time of need**. It is called a *throne*, because of the glory and majesty of God here manifested; and a *throne of grace*, because it is solely erected by grace. Here is the brightest display of all the perfections of God, particularly his *grace* and *mercy*, which shine forth in a most illustrious manner.

TITLES—

* Heb. iv. 16.

TITLES of the **PSALMS**—Are part of the word of God, and should engage our serious attention. They are not like the contents of the chapters, altogether human, but they were wrote by *inspiration*, and are a *key* hung at the door of the psalms to unlock the *sacred treasures* which they contain. *Maschil* signifies *giving instruction*. *Michtam*, a *golden Psalm*; which some think was so called, because the psalms thus entitled *point* immediately at *Christ*. *Al-tafchith*, *do not destroy me*. *Muth-labben*, *the death of the son*, or *champion*; which some understand of *David's son*, others of *Goliath*, and others as respecting the *son of perdition*. *Aijeleth Shahar*, *the hind of the morning*. *Jonath-elem-rechokim*, *concerning the mute dove among them that are far off*, or *in far places*. *Sho-shannim*, *lilies*. *Sho-shannim-eduth*; or *Shu-shan-eduth*, *the lilies of the testimony*, or *congregation*. *Mahalath*, *sickness*, or *disease*. *Mahalath-leanoth*, *the afflicting sickness*, or *disease*. *Niginoth*, or *Neginath*, were *stringed instruments* used in the temple service. *Nehiloth*, the name of these *instruments* of music which were *blown with the mouth*. *Gittith*, was either the name of a *tune* or *musical instrument*, perhaps invented at *Gath*. *Alamoth*, *virginals*, thus named from the instruments of music which were so called being *shrill*, like the voice of *virgins*; but some translate the word of *hidden things*. *Shiggaion*, or *Shigionoth*, a *wandering ode*, because it was either sung with *diversified tunes*, or because it was of *diversified matter*, from *deep sorrow* to *high exaltation* and *triumph*. Songs of degrees were so called either because sung by *David* and *Israel* at certain *halting places* as they brought the ark of God from *Kirjath-jearim* or as they ascended *gradually* the stairs of the temple, or sung to a tune that did *gradually rise*; others think they are so called because of their very *great excellency*, as the *song of songs* means an *excellent song*, so a *song of degrees* may mean a *most excellent song*, in the *highest degree*.

TRADITION—In the sense of scripture, sometimes means the whole of the doctrines of salvation. *Therefore*

fore, brethren, stand fast, and hold the tradition, which ye have been taught, whether by word or our epistle*. But the Jews and Papists mean by *tradition*, what is handed down from generation to generation, without being committed to writing, and which they receive as part of the rule of faith, as well as the *scriptures*.

The Jews pretend that God gave to Moses by word of mouth, many laws which were not committed to writing; these he communicated to Aaron and his sons, and they communicated them to the elders, and they to the prophets; so that in this manner they were communicated from generation to generation. This is what is termed the *oral law*, and they say it gives life to the *written law*. It respects a number of trifling things, as the washing of hands, pots and tables. Some of these laws were very wicked, in allowing persons to be free of all obligation to support their parents, if they devoted their substance to religious uses. Our Lord charged them with making void the commandments of God by their traditions. About the year of our Lord 190, these laws were collected into a book called the *Misna*, or the *second law*. About an hundred years after, a commentary was written on the *Misna*, and this is called the *Gemara*, which signifies *perfection*. These joined together make what is called the *Talmud*, or *directory* for the Jews in Canaan. Another was afterwards formed, and added to, the *Misna*; and this is called the *Babylonish Talmud*. This is the creed of the modern Jews; and is preferred by them even to the Old Testament itself. The Karaites, who abide by the literal sense of Moses and the prophets, are hated by the other Jews in a dreadful manner.

The church of Rome is not much behind the Jews in point of *tradition*. She holds that beside the New-Testament, the apostles delivered many things to the *primitive church* only by word of mouth, which have been communicated to succeeding churches since that time; and to the observation of which, churches are as much bound as to the written word. Concerning *traditions*,
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the council of Trent says, “ That the truth and discipline of the catholic church are comprehended both in the sacred books, and in the traditions, which have been received from the mouth of *Jesus Christ* himself, or of his *apostles*; and which have been transmitted down to us by an uninterrupted chain of succession.” The doctrine of the Reformed churches concerning traditions, is, “ That the holy scriptures containeth all things necessary for salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or to be thought necessary for salvation.

TRANSUBSTANTIATION—Is the pretended or miraculous change of the substance of the bread and wine in the Lord’s supper, into the real body and blood of Christ, by the consecration of the priest. This is one of the cardinal doctrines of the church of Rome. The Lutheran church maintains *consubstantiation*, or that the real body and blood of Christ is present in and under the elements of bread and wine. The churches of Holland, Geneva, and Scotland, &c. hold the true faith on this head, viz. *That the elements are only symbols and representations of Christ’s broken body and shed blood.*

U

URIM AND THUMMIM*—Signify *light* and *perfection*. They are various conjectures about *Urim* and *Thummim*; but nothing certain, as the scripture is silent on this matter. It is sufficient for us, that this was a singular piece of divine workmanship, which the high priest was obliged to wear upon solemn occasions, as one of the conditions upon which God engaged to give

* *Exod.*, xxxvii, 30.

give him answer. God was consulted by Urim and Thummim only in affairs of importance, relative to the public welfare of church or state. How the Lord gave answer to these consultations, we cannot certainly ascertain. It was only in the most holy place that the Lord was consulted by the high priest. The Rabbins, and some of the Christian fathers, think that the letters in the breast-plate raised themselves out of their places, and shining with more than ordinary lustre ; thus formed the answer which the high priest read. Others, with a great deal more probability, think that God gave his answers in articulate voices, which were heard within the sanctuary, and from between the cherubims that covered the ark. When the Israelites made peace with the Gibeonites, they were blamed for not having *enquired at the mouth of the Lord* *; which seems to intimate that he had been used to make his voice heard when he was consulted.

UNBELIEF—Is a distrust of God's faithfulness pledged in the *promises* and *threatnings* of his word. It particularly lies in discrediting the *record of God* in the gospel concerning Christ, whereby eternal life is given to us in respect of a free offer. The offers of Christ in the gospel, and the call to believe in him, proceed upon the intrinsic sufficiency of the death of Christ; his relation of a kinsman-Redeemer to mankind sinners, as such ; and the promise of eternal life to them in the gospel. Unbelief contemns this rich offer, and makes the *God of truth a liar* ; and thereby binds the guilt of all other sins upon the conscience. The sin against the Holy Ghost is nothing but unbelief carried to the highest degree. It is *negative* in heathens, who never had the offers of grace ; and it is *positive* in those who have the offers of salvation in the gospel, but reject them. Every one to whom the gospel comes, has the same *warrant* to believe in Christ ; and even those who *count themselves unworthy of eternal life*, have the same

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* Joshua ix. 14.

same warrant to believe with others. The reason that they do not enter into the gospel *rest*, is their *unbelief*, and the love of their sinful condition; together with enmity at salvation from sin, and at the glorious method of salvation by free grace. They are without excuse, because their estrangement is voluntary; and their indictment must run, *Ye would not come to me, that ye might have life, and ye hated knowledge, and did not choose the fear of the Lord.* Even in those who believe in Christ to the saving of their souls, there is an *evil heart of unbelief* in departing from the living God. Sometimes they distrust God's faithful word of promise as to a particular point, as Zachariah distrusted God's promise of his having a son; and Peter's unbelief as to Christ's enabling him to walk on the water, made him to sink. The unbelief of the heart is the great reason why believers do not *walk in the fear of the Lord, and in the comfort of the Holy Ghost.*

UNION TO CHRIST—Is the distinguished privilege of true believers. He and they are *legally* one, in the eye of the law of the covenant of works, when they are brought into a state of justification; as they have served and suffered under that law in him, as their representing head, to the utmost extent of its *precept* and *penalty*. They are *spiritually* one in regeneration, as they are *joined to the Lord*, and are *of one spirit*. In this manner they are united to him so as to become members of his mystical body, in a mysterious manner. They are in him as the *branch in the vine*; he *liveth* in them and they *live* in him. This union can never be broken; and even death, instead of destroying it, only cements and strengthens it. Their souls will then be *perfectly* united to Christ; and their bodies, as constituent parts of Christ's mystical body, *shall rest in the grave till the resurrection*. He and they will be eternally united together, that *where his is, there they will be also to behold his glory*. He must eternally fill the temple above with his presence, which will be the glory and stability of it. And all believers must be there also, as *monumental pillars*

pillars of free grace and mercy, *to go no more out*. Their union to Christ, and thereby to a Three-One God, will be so secured, that they could no more lose their place in heaven than he could, for they are all one in him.

UNITARIANS—Are those who confine the glory and only attribute divinity to the Father of our Lord Jesus Christ. *Swedenburgh*, and some others, in like manner confine the glory and attribute divinity, in an exclusive sense to our Lord Jesus Christ. While some others confine the glory and attribute divinity to the Holy Spirit only. Those who acknowledge that there is a God, but deny the three persons in the God-head, to be possessed of the same divine essence, are called *Unitarians*, but it is the first of these who are generally understood by the term *Unitarian*. All who deny that the Son and Holy Spirit are possessed of equal power and glory with the Father, are *Unitarians*, though they belong to different societies, and pass under other names. The *Unitarian system*, arises from supposed difficulties which attend orthodox Christianity. They urge rational arguments against the fundamental articles of revealed religion, and then call upon Christians to abandon these posts as untenable. Perplexing difficulties, and plausible objections, may be brought against the most established truths; such as the being of God itself, and many other truths, both physical and moral. In all cases of this sort, it becomes us to examine what side is supported by scripture, which is our only guide, and where the difficulties are least.

UNIVERSALISTS—Are those who profess to believe that all men shall be at last saved, even from hell; yea, some of them include devils in this salvation, while others deny the existence of fallen angels altogether. The opinion of *salvation from hell*, was first broached by *Origen*, but did never much spread till of late years. Some of the *Universalists* are *Arians*, and others of them are *Socinians*.—Some of them believe that men existed
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in a former state before they came into this world, and in that state, were subject to Christ; this they think is implied in *returning to Christ the bishop of souls*. The *Chancean Universalists*, divide Christ's mediatory reign into two periods. The first is in the present state of existence, till the resurrection. The second period they have made to be from the resurrection to the last judgment; which they allege will be so long, as it may be called *for ever*. In this sense they understand all the scripture phrases which express eternity. The *Murrayean Universalists* hold that there is no punishment of sinners in the world to come at all, but that their punishment is only in this life; or rather what was endured by Christ, who took the whole of the human race into a state of union to himself, and suffered for them. There are others who hold that the *elect*, in the world to come, will be employed in persuading the *wicked* to submit to Christ, and will finally succeed. That there is no *atonement* for sin by Christ, nor any imputation of his righteousness in our justification; and that the sufferings of the *dann'd* are not to make *atonement* for their sins, but only to bring them to submission to Christ. That there is no warrant for a standing *gospel-ministry*, nor for the *baptism of infants*; hence, they re-baptise such as join their fellowship. There are some of the *Universalists* who are formed into separate societies, and meet by themselves for worship; but many of them remain in the communion of other religious societies, professing articles of faith which they do not believe.

UNIVERSAL FRIEND—Is the title assumed by *Jemima Wilkison*, who was born in Rhode-Island. She says that in the year 1776, being sixteen years of age, she died, and when about to be buried, she was again quickened by a power from above, but not by her own soul, which, she says, is yet in heaven. She says she then received a commission to preach. She tells her hearers that this is the *eleventh hour*, the last call of mercy; and that those who will not believe the exalt-

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ed things she says of herself, will be in the state of the unbelieving Jews, who *neglect the council of God against themselves*. She pretends to immediate revelation of all which she delivers; and that she has arrived at a state of absolute perfection.

When she left her situation above *Germantown*, near Philadelphia, where she resided for some years, she emigrated to *Genesee*, in the state of *New York*. Here she gave out that she was *the woman to whom were given two wings of a great eagle, that she might flee into the wilderness into her place**. She pretends to heal diseases in a miraculous manner; and when persons are not cured, she ascribes it to their want of faith. She has a society formed in *Genesee*, who believe in her *divine mission*; and whom she has taught to observe both the *Jewish* and the *Christian* sabbaths. Agreeable to her blasphemous pretensions, she has her linens marked with the letters, *I. H. S.* (*Jesus Hominum Salvator.*)

V

VAIL OF MOSES,—Which is on the minds of the Jews*, is their ignorance of the true meaning of the *prophecies* about the Messiah, in looking for him as merely a deliverer from their *temporal* miseries, and not as a Saviour from their *sins*. There is a *vail* upon their hearts about the law of Moses, in their preferring the *traditions* of the elders to it; and in not viewing the *ceremonial law* to be only a *type and shadow of good things to come*. When the conversion of the Jews takes place according to ancient prophecy, *this vail will be taken away*. There is also a *vail* of darkness on the minds of men naturally; which the Lord has promised

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promised to rend. *And he will destroy in this mountain the face of the covering that is cast over all people, and the veil that is spread over all nations**. Those who read the sacred scriptures according to the sense put on them by Popes and councils, read them also with a veil; as the Jews do the Old Testament. Indeed every error embraced, or lust cherished in the heart, will prove a *veil* in reading the sacred oracles. Unless the Holy Spirit gives a spiritual understanding of them; and impresses them on the conscience, there must be a *veil* upon the mind *untaken away*. That the Lord would remove the veil from the minds of his ancient people the Jews, and discover in the light of his word, that the Messiah is come, and that it is in vain for them to look for another, is what we should earnestly pray.

VICARIOUS RIGHTEOUSNESS OF CHRIST—Is that which he wrought out for, and in the room and stead of his people. His name is *Jehovah our Righteousness*, which is a most endearing name to those who are convinced that *all their righteousnesses are as filthy rags—rags* which cannot cover, and *filthy rags* which defile us. Christ has presented to the law of the covenant of works, human nature in his own person, restored to perfect conformity to that law. He has fulfilled the whole righteousness of that law in this holy nature, by a life of perfect conformity to its *preceptive* part, in the name and behalf of his people, whereby he has *magnified* the law and *made it honorable*; and he has taken upon himself the whole of the *penalty* of that law, *to make reconciliation for iniquity*†, yea a full satisfaction and atonement for all their sin, *putting it away by the sacrifice of himself*‡. This righteousness, he did not work out in any sense for himself, but owed all this for his people, by virtue of a *supernatural* constitution. From the infinite dignity of his person as God man, his righteousness is of infinite value and merit; both for *putting away* of sin, and *purchasing* eternal life in behalf of his people.

* Isa. xxv. 7.

† Dan. ix, 24.

‡ Heb. ix. 26.

people. This righteousness is indivisible ; it is absurd to make his life our *righteousness*, and his death our *atonement*. We are accepted before a righteous God, only through the righteousness of our Lord Jesus Christ, comprehending his *holiness* of nature, *righteousness* of life, and *satisfaction* for sin. He was made *sin* for us, who *knew no sin*, that we might be made the *righteousness of God in him*. We are made the *righteousness of God in him**, the same way that he is made *sin* for us. He was made *sin*, by its being imputed to him, so we are made the *righteousness of God in him*, by his righteousness being imputed to us. Moreover this text shows that Christ's death is a constituent part of his righteousness ; for it is not said *he hath made him holy harmless and undefiled*, that we might be made the righteousness of God in him, but he hath made him *sin* or a *sin offering*, or an *atonement*, that we might be made righteous. Hence it is written, *By the obedience of one, many are made righteous ; and blessed is the man to whom the Lord will not impute sin*. The guilt of Adam's first sin is imputed for our condemnation, and the righteousness of Christ is imputed for our justification. This doctrine of the imputation of Christ's righteousness is the great foundation of all our hopes for pardon here, and eternal life hereafter, and a source of comfort under a pressing sense of our own imperfections.

Vow—Is an act of instituted worship, wherein we make a solemn surrender of ourselves to the Lord, and engage to perform the *duties* required in his word. In our baptism we are *dedicated* to the Lord ; and by a solemn *vow* we renew this *engagement* in our own persons, and for ourselves *vouch* the Lord to be our God. Vowing is *personal* or *social*. *Personal vowing* is when an individual person retires to his or her closet, and after examining his or her heart and life, by the rule of the word, takes hold of God's covenant of grace as the only *rest* of the *guilty conscience*, and *charter* to the *heavenly*

only inheritance, solemnly engages to *walk* in the ways of the Lord, with the greatest circumspection, all his or her days; in token of gratitude for complete redemption through the blood of Jesus*. *Social vowing* is when a number of persons, agreed in the same profession of the faith, join in a solemn acknowledgment of their own sins, and the sins of the land where they live, do, in a public manner, *take hold* of God's covenant of grace, *vouch the Lord to be their God*, and solemnly engage to perform the duties they owe to God, and to one another, and all this with the solemnity of an *oath*, with their *hands lifted up* to the *Most High God*. The *vow* is a solemn promise made to God: the *oath* is an appeal to him as a witness of our sincerity, and an avenger of prevarication. The *vow* regards God as our Master, demanding this service as a just debt; the *oath* respects the omniscience of God as a witness, and his justice as the guardian of veracity. But they have been very properly joined together in the same religious act, in *public covenanting* in the Reformed churches, and still are in the Secession Church†.

W

WALDENSES—Were the famous witnesses for the purity of the faith, during the darkest ages of Popery. Concerning the origin of this name, there are many opinions. Some derive it from *Valdus*, or *De Waldas*, a very rich merchant of *Lyons*, in *France*, who translated the New Testament into *French*. This raised a great persecution against him, and his followers, so

* See Mr. Boston's Memorial subjoined to his View of the Covenant of Grace.

† See Graham on Public Vows, page 44. also Mancrieff and Morison on Covenanting.

so that they were scattered into diverse countries, and passed under various names. They were also called *Albigenses*, because the tenets of *Waldus*, prevailed so much in the town of *Albigium*, in the province of *Toulouse*, that it is said a thousand cities and great towns round about were filled with them. But there are others who derive their name from a word which signifies *valley*, because they inhabited the *vallies* of the *Alps*. This derivation appears to be the most just, because it is certain that they existed long before the days of *Waldus*. They took their rise from *Leo*, a person of great piety, who lived as far back as the days of *Constantine the Great*; and for a long time his followers were called *Leonists*. They denied the church of *Rome* to be the *holy mother church*, and would not obey her traditions. These *Leonists* passed under different names in their generations, as the *poor men of Lyons*, *Albigenses Waldenses*, *Lollards*, *Wickliffites*, and also *Cathari*, or *Puritans*, because of their purity of life. They were unjustly branded with the name of *Arians*, because they denied the elevated wafer in the mass to be God. They suffered the most cruel persecutions wherever they were found; and above one million of them were slain in the wars which were carried on against them. By the rage of persecutions they were obliged to flee to other countries; and wherever they went, they spread the knowledge of the truth, and sowed the seed, which afterwards produced such a glorious harvest as the reformation.

The tenets which they held, and for which they suffered death with all its horrors, are as follow:—

1. That holy oil is not to be mingled with baptism.—
2. That all such prayers are superstitious and vain, which are made over the oil, salt, wax, incense, the boughs of olives, and palms, ecclesiastical garments, chalices, church yards, and such like.—
3. That time is spent in vain, in ecclesiastical singings and saying the canonical hours.—
4. That flesh and eggs may be eaten in Lent; and that there is no merit in abstinence at such times.—
5. That when necessity requires, all sorts of persons

persons may marry, ministers, as well as others.—
 6. That auricular confession is not necessary.—7. That confirmation is not a sacrament.—8. That obedience is not to be performed to the Pope —9. That ministers should live upon tythes and offerings.—10. That there is no difference between a bishop and a minister.—
 11. That images are to be taken out of the churches; and that to adore them is idolatry.—12. That the indulgencies of the Pope are to be contemned, as they are of no virtue.—13. That no oath ought to be taken which would lead them to accuse themselves or their friends.—14. That we ought to maintain ministers out of our own purse, as it is unreasonable that they should be diverted from their studies, whilst they were forced to get their living with their own hands.—15. That miracles done in the church of Rome were false miracles.—16. That whoredom and stews were not to be permitted under the pretence of avoiding adultery and rapes.—17. That there is no purgatory wherein the souls of the deceased are to be purged, before they can be admitted into heaven.—18. That a presbyter, falling into scandalous sins, ought to be suspended from his office till he has sufficiently testified his repentance.—19. That saints deceased are not to be prayed unto.—20. That it matters not for the place of burial, whether it be holy or not.—21. That extreme unction ought not to be admitted among the sacraments of the church.—22. That masses, indulgences, and prayers, do not profit the dead.—23. That no prayers ought to be admitted but such as correspond with the Lord's prayer.

We shall add to this, their own *Confession of Faith*, which they made in the year of our Lord 1120, which was four hundred years before the days of *Luther*, and forty years before *Waldus* himself. It is contained in the following articles :

I. We do believe, and firmly hold all that is contained in the twelve articles called the *Apostles' Creed*, accounting for heresy whatever is disagreeing, and not consonant thereunto.

II. We

II. We believe in one God, *Father, Son, and Holy Spirit.*

III. We acknowledge for the holy and canonical scriptures, the books of the Bible, that is to say, *Genesis, Exodus, &c.* (*Here they enumerate the books of the Old and New Testaments, just as they are now received*), and they reject the *Apocrypha* as not canonical.

IV. The books above named teach this much:— That there is one Almighty God, all wise, and all-good, who hath made all things by his goodness; for he created Adam after his own image, but by the malice of the devil, and the disobedience of Adam, sin entered into the world, and we are made sinners in Adam, and by Adam.

V. Christ was promised to our fore-fathers, who received the law to the end that knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to satisfy for their sins, and by himself accomplish the law.

VI. Christ was born at the time appointed by God, his Father, that is to say, at a time when all iniquity abounded, and not for the cause of good works only, for all were sinners, but for the end that he might offer his mercy to us.

VII. Christ is our *life, and truth, and peace, and justice, and advocate, and master, and priest*, who died for the salvation of them who believe, and is *raised again for our justification.*

VIII. We also firmly believe that there is no other *Mediator or Advocate* with God the Father, but only Jesus Christ; and as for the Virgin Mary, that she was holy, humble and full of grace. And in like manner we believe of all other saints, that is, that being in heaven, they wait for the resurrection of their bodies at the day of judgment.

IX. We likewise believe that after this life there are only *two places*, the *one* for the saved, the *other* for the damned, that being called *heaven*, and this *hell*; utterly denying *Purgatory*, as being a dream of *Anti-christ's*, and an invention contrary to the truth.

X. We

X. We have always believed that the inventions of men are an unspeakable abomination before God, viz. such as the *feasts* and *vigils* of saints, *holy water*, the abstaining on certain days from *flesh*, but especially the *mass*.

XI. We reckon for an abomination, and as Antichristian, all those human inventions which are a trouble or prejudice to the liberty of the spirit.

XII. We believe that the *sacraments* are outward signs of holy things, or visible forms of the invisible grace, accounting it good that the *faithful* should use those signs and visible forms if it may be done. However, we believe and hold, that the aforesaid faithful may be saved without receiving the signs aforesaid, in case they may not have power or means to use them.

XIII. We acknowledge no other sacraments but *baptism* and the *eucharist*.

XIV. We are bound to honour the secular powers, by subjection, ready obedience, and payment of tribute*.

By this *Confession of Faith* we have an answer to the question which the advocates for Popery are always teasing us with, to wit, *Where was your religion before the days of Luther?*—Our religion was not only in the scriptures, where their's never was, but it was in the *profession* of the *faith* which was made by these *witnesses* for the truth, even in the darkest ages of Popery. They held a pointed testimony for present truth and duty. They rejected the *Apocrypha*, as not canonical, and *traditions*, which are the main bulwarks of the church of Rome. They disowned the lawfulness of *worshipping* and *praying* to saints departed. They rejected the ridiculous doctrine of *Purgatory*, and all *prayers for the dead*, and also the Pope's *five bastard sacraments*. And above all, they condemned the abominable doctrines of the *mass*, and *transubstantiation*, as necessarily connected therewith. From all which it may be inferred, that they were far from allowing the

the Pope to be infallible, or to have universal jurisdiction. They also submitted to the civil government which then existed. These, and all others who bore testimony against the idolatries of the Antichristian church, form the character of the *two witnesses, who prophesied a thousand, two hundred, and three-score days, clothed in sackcloth**.

WELCH JUMPERS--Are an extravagant sect who lately made their appearance in Wales. They are also called a branch of *Calvinist-Methodists*. They persuade themselves that they are involuntarily acted upon by some divine impulse; and becoming intoxicated by this imaginary inspiration, they utter their raptures and their triumphs with such wildness and incoherence, with such gesticulations and vociferations, as set all reason and decorum at defiance. This presumption chiefly seized the *young and sanguine*; and, as it seems, like *hysteric affections*, spreading partly through the croud by *sympathy*, its operations and effects, varying according to the different degrees of *constitutional temperament*, mock all description. Among their preachers, who are also very various in character (illiterate and conceited, or well meaning and sensible; or too frequently crafty and hypocritical) some are more distinguished by their success in exciting these extravagancies. One of these, after beginning perhaps in a lower voice, in more broken and detached sentences, rises by degrees to a greater *vehemence of tone and gesture*, which often swells into a bellowing, as grating to the ears as the attendant distortions are disgusting to the sight--of a rational man. In the early part he is accompanied by *sighs, occasional moans*, with here and there a *note of approbation*, which after a while are succeeded by *whinnings and exclamations*; till at length, one among the croud, wrought up to a pitch of ecstacy, which is supposed will permit no longer to be suppressed, *starts*, and commences the *jumping*; using at

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intervals

* Rev. xi. 3.

intervals some expressions of praise and triumph. The word generally adopted is *gogoniant*, which is the Welch word for *glory*, for all the exercises are performed in the Welch language. Between these exclamations, while labouring with the subject, a harsh undulated sound is often heard, which by the profane has been compared to a *stone-cutter's saw*. The conclusion has more appearance of *heathen orgies* than any thing else. The phrenzy spreads among the multitude, men and women indiscriminately cry and laugh, jump and sing with the wildest extravagance, having their dresses wholly deranged, and their hair dishevelled.

These raptures continue till they are spent with fatigue of *body* and *mind*; and the women are frequently carried out of the assembly in a state of *apparent insensibility*. In these *extravagancies* the youthful part of the congregation are chiefly concerned. The more elderly content themselves with admiring with *devout gratitude* what they deem the operations of the Spirit. These exertions sometimes exceed the hardest labour, and their spirits are amazingly wasted, and their limbs wearied with two hours exercise of this sort. Were their meetings held every day, the strongest constitution would soon be broken; but they hold their meetings but once or twice in a week. Besides these they have their general meetings once or twice in a year, at *Carnarvon Pwllheli*, and at other places in rotation. Five or six thousand people will sometimes assemble at these meetings. They hold their general meeting at *Carnarvon*, in the open air, upon the green, near the castle. Not contented with these extravagancies upon the spot, many of the people have been known to continue them for three or four miles of the road homeward*.

WHIPPERS—Were an extravagant sect who appeared in the thirteenth century. They consisted of men and women, who unclothed all that part of their bodies

* See the new Theological Repository, Vol. 3. page 286, 287, 288.

dies which is above their middle, and whipped themselves through towns and villages, with *fearful howlings and exclamations*, with *rueful looks*, and *loud invocations* to the *Virgin Mary*, and other saints, exciting others to do the same, and drawing after them people of all ranks and conditions. They performed this, as they said, to be absolved from their sins. They sung hymns in praise of Christ's cross, and as often as his name was mentioned, they would fall flat on their faces, not regarding the place, whether *dirty, craggy, moist, or dry*. They resembled the priests of Baal, who *leaped upon the altar, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them**. This strange delusion spread over *Italy and Germany*, but never reached to *England*, whose inhabitants, as *Smollet* observes, were in general never very fond of mortifying the flesh. Those who follow uncommanded means for the mortification of sin, do still inherit the spirit of the *Whippers*.

WICKLIFFITES, OR LOLLARDS—Were the followers of the *Rev. John Wickliffe*, who lived in the fourteenth century, and was an eminent witness for the truth of the gospel. He was *doctor and professor of divinity*, in the university of *Oxford*, in *England*, and was a man of great *learning, piety, and enterprise*. He attacked the *jurisdiction of the Pope and Bishops*; he declared that *penance* had no merit in the sight of God; that *absolution* from sin was the peculiar act of God, and not of the priests; that *external confession* was not necessary for salvation; he warmly testified against *indulgencies, prayers to saints, the celibacy of the clergy, the doctrine of transubstantiation, monastic vows*, and many other practices of the *Romish church*. He warmly exhorted the people to study the scriptures, which he translated into *English*; but this translation is now obsolete. He sowed the seed which could never be destroyed, but sprang up in a plentiful crop at the Reformation from *Popery*.

WILES of the DEVIL*—Mean those artful methods he takes to draw men into sin, and then to accuse them. He chooses the fittest opportunity to urge the commission of sin, as when some object is present to enforce his temptations. He tempted Eve, when away from her husband, and when the *forbidden fruit* was before her eyes; and having succeeded with her, he made use of her, who was *first in the transgression*, to carry the poison to her husband. He studies to gain his point by seducing and employing in his service persons of eminence, for *station and abilities*, in church and state. Thus, he chose *Jeroboam* to set up the *calves of Dan and Bethel*; yea, he also made use of the apostle *Peter* to oppose our Lord's laying down his life, for which our Lord rebuked him in strong terms. *He turned, and said unto him, Get thee behind me, Satan, thou art an offence unto me, for thou savourest not of the things that be of God, but the things that be of men.*

Similar to these, we read also of the *depths of Satan*†, which mean the mysterious abstruseness under which the Nicolaitanes, and other erroneous sects defended their tenets. All these sophistical arguings of false teachers to cover their extravagant opinions, by a process of reasoning, which is nothing else but absurd jargon, being supported neither by scripture nor reason, is nothing else but the *depths of Satan*, though often admired as profound learning; for mankind are fond of something which is quite unintelligible, and thus they are often swallowed up in the *depths of Satan*.

WILL-WORSHIP—Is any act of religious worship which has no other warrant than the *will* of man. Of this there are many instances: as when *angels or departed saints* are worshipped; when *pilgrimages and penances* are performed; when God's worship is confined to *one place*, as if it were more holy than another; when the sacraments are dispensed with uncommanded *rites and ceremonies*, or when their validity is

confined

* Eph. vi. 11.

† Rev. ii. 24.

confined to certain ministers, rather than others, of the same communion; when times are observed without a divine warrant, as *Christmas, Good-Friday and Easter*; or when a text of scripture which presents itself at opening the bible, is considered as of more *weight* than any other place of the same *import* and *suitableness* to our case; or when persons say, *God bless you*, when they hear another sneeze*. All such practices are *will worship*.

WITNESS OF THE SPIRIT—Is that witness of the truth of grace in the heart, which settles the believers mind in revealed truth, and is a source of spiritual consolation. *He that believeth on the Son of God, hath the witness in himself* †. Concerning this witness, it is of great importance to have just views, as many mistaken notions prevail concerning it. Some place this witness in *dreams and visions*, manifesting the certainty of their salvation by immediate suggestions. Others in raptures and extacies, after violent bodily agitations and convulsions, they are filled with great joy, arising from imaginary views of Christ in human nature, as bleeding on the cross, and conclude they are in a gracious state, merely because of their inward feelings. The scriptures speak of a threefold witness on earth, the *Spirit, the water, and the blood* ‡. — 1. The witness of the *Spirit* in enlightening the mind into the knowledge of divine things, whereby we are turned from *darkness to light*. A blind man may believe that there is a sun, upon the testimony of another; but when restored to sight, he has a witness in himself. The Holy Spirit bears witness of the need we have of Christ, of his *suitableness, fulness and excellency*. He discovers the *corruption* of our nature, our *impotency* to do any thing spiritually good, our *incapacity* to atone for our sins, and the *insufficiency* of our own righteousness to justify us before God. He witnesses that nothing can cleanse us from sin but Christ's blood, his righteousness can only justify us, and that the ener-

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* See Durham on the Ten Commandments. Page. 70, 71.

† 1 John v. 10.

‡ 1 John v. 7, 8.

gy and strength of his grace only can sanctify us. This witness is so powerful, that if ten thousand arguments to the contrary, were never so artfully formed, he would overthrow them all. — 2. The *water* is the powerful influence of this knowledge and light in our sanctification, whereby the soul acts under the influence of *evangelical principles*, and a principle of holiness is implanted in the conscience against every sin, according to the degree of knowledge which a person has attained, of the *purity* and *spirituality* of the law of God. — This *sanctification* is promoted by the knowledge of sin, and by the apprehensions of Christ as an all sufficient Saviour. This is a constant source of delight in God, and a never failing *spring* of opposition to indwelling sin, as well as it produces a *thirsting* after God, the *living God*. — 3. The *blood* is another witness: this lies in a believing application of the blood of Jesus to the conscience, whereby it is relieved from distressing fears of wrath, and a peace introduced into it, which *possesseth all understanding*. This blood which cleanseth from all sin, alone answers all accusations of Satan, the law and conscience. These three are joined together, and must not be put asunder. Some lay all the stress of this inward witness, on the spirit or inward light; others, in the water, or a holy life according to the gospel; while others place all in the blood; or the atonement: and thereby *turn the grace of God into lasciviousness*. Christ came not by water only, but by water and blood, and it is the Spirit that beareth witness in both: *because the Spirit is truth*. Where this threefold witness is, there will be a holy contempt of the world as our rest; and a delight in the Lord as our portion; a sacred delight in the worship of God as he has appointed; and at the stated times which he requires; a holy zeal for the honour of God and activity in his service; with a love to all them who appear to bear his image; though attended with many imperfections.

It is true that many who have this witness, walk in darkness about their state; but this arises from their not accounting the witness sufficient to give them light, because

because they look for something *extraordinary*, at least they suspect things are not right with them unless they experience all that others have, of whom they have read, or with whom they have conversed. They do not consider that the Lord is sovereign as to his manner of dealing with his people, and that there are various degrees of grace. There are perhaps not two Christians whose experiences are exactly alike. The witness in ourselves arises from what is common to all, not what is peculiar to a few. Upon the whole, it follows that a believer's hope of an interest in Christ does not rest on changeable frames, but on a sure foundation which cannot be moved, even an agreement with the written word*.

WORD OF CHRIST'S PATIENCE—May be meant of the *gospel of Christ*, called the *word of his patience*, because all who adhere to the purity of the gospel, may expect many crosses, and need patience to bear them; and because its genuine tendency is to teach the exercise of patience. Hence, it is called the kingdom and *patience of Jesus Christ**. But in a special manner, it means such truths of Christ as are opposed in our day, and for which those who follow the Lord are called to witness. Now, witnessing for Christ is always attended with difficulties and discouragements, therefore, they need great patience to go through these, and to wait the Lord's time of arising, and pleading the cause that is his own. To keep the word of his patience is to own it, adhere to it, and publicly appear for it, with a determination not to part with it at any rate. *Buy the truth, and sell it not.*

WORKS OF SUPEREROGATION—Are pled for by Papists as more than the law of God requires, by which the saints not only merit rewards from God for themselves, but also for others. All which is directly contrary to what God has said in his word, *that after we have*

* See Newton's Works, Vol. I. Letter 2.

† Rev. i. 9.

have done all, we are unprofitable servants. Such is the purity and perfection of the divine law, and such is the imperfection of the best works of the most eminent saint, that we are but *unprofitable servants*. There is no merit in our best works, they are our *reasonable service*: Far less can there be good works done more than the law of God requires. It is impossible that God can be pleased with any thing which he hath not required. He will reject all such with this, *Who hath required this at your hand?*

WORLD—Is used in very different senses in scripture:—1. It sometimes means the *whole universe*: *The world was made by him**.—2. All the *race of mankind*: *By one man sin entered into the world †*.—3. The *wicked part of mankind*: *If the world hate you, you know it hated me before you ‡*.—4. A *particular kingdom, or empire*: *And it came to pass in those days, that there went a decree from Cæsar Augustus, that all the world should be taxed ¶*.—5. *God's chosen people, whether Jews or Gentiles*: *That God was in Christ reconciling the world to himself §*.—6. The *Gentiles only*: *If the fall of them be the riches of the world ¶¶*.—7. *Sensual lusts and pleasures, riches and honours*: *Love not the world, neither the things that are in the world ***.—8. The *good things of this world*: *They that use the world, & not abusing it ††*.

Y

YEAR OF JUBILEE—Was a year of rest to Israel, which happened on every seventh, and every forty-ninth year. In this year the whole land had rest, as there was neither *plowing nor sowing*; and what it produced was to be indifferently used by all, rich and poor. The bond servant obtained his liberty, the insolvent

* John i. 10.

† Rom. v. 12.

‡ John xv. 18.

¶ Luke ii. 1.

§ 2 Cor. v. 19.

¶¶ Rom. xi. 12.

** 1 John ii. 15.

†† 1 Cor. vii. 31.

solvent debtor was freed from his creditor, and mortgaged inherences reverted to their original owners. Joyful was the sound of the *jubilee* trumpet to the Israelites in debt or bondage, or who had lost his paternal inheritance. Much more joyful is the sound of the gospel trumpet, which proclaims liberty to captives to sin and Satan, and a restoration of our rights to the heavenly inheritance. *O blessed are the people who know the joyful sound.* The jubilee trumpet was blown on the morning of the day of *atonement*: so our gospel jubilee begins in the *atonement* of Christ. If Christ had not made an *atonement*, our ears had never been saluted with the joyful accents of the gospel trumpet. The rest which the land enjoyed in this year, prefigured that blessed rest, into which all they that believe do enter. The cancelling of debts on this happy year, was an emblem of that forgiveness of sin which the gospel proclaims. *Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins.* Their jubilee was only for a certain fixed time, ours continues, and the gospel trumpet shall be blown till all the elect are gathered in, and the last trumpet is sounded.

YOUTH—Is a proper season for religion. Young persons are *children of wrath* even as others, and therefore cannot too soon come to Jesus Christ by faith. They are particularly addressed by the Lord. *Young men and maidens, old men and children, let them praise the name of the Lord, for his name alone is excellent**. Union to Christ by faith, will enable them to abstain from *fleshly lusts*, which war against the soul, and thus prevent that anguish of conscience, which these often occasion. The time of youth is the ordinary season for religion among those who have a religious education. The heart is then most susceptible of tender impressions. The God of all grace and comfort, seriously addresses young persons. *Remember thy Creator in the days of thy youth†*. It is strange that
young

* Psalm cxlviii. 12, 13.

† Eccl. xii. 1.

young persons should say, they do not like to be singular. Surely they would not think it reproachful to be thought singularly handsome, wise or wealthy, and why to be singularly religious. True religion will sweeten all the comforts of life, take away the asperity from afflictions, make young people a blessing in their generation, and open a glorious prospect of a blessed immortality after death.

Z

ZEAL—Is a mixt passion, composed of grief and anger. and fervent love and desire: For what a man earnestly loves, he is careful to see it honoured, and grieved when it is dishonoured. Phineas is commended for having expressed much zeal against those wicked persons who violated the law of the Lord*. And the Psalmist says, *The zeal of thine house hath eaten me up*†, that is, my earnest desire to have all things about thy worship duly ordered, and my just displeasure and indignation at all abuses therein, have wasted my natural moisture, and vital spirits.

Zeal is taken either in a good or ill sense. There may be an eagerness in pursuing good things, when neither the manner, nor the end of doing it is good. Such was the zeal of Jehu: He was eager in executing the commands of God, but he did it to be seen of men: *Come, see my zeal for the Lord*‡. Such also was the zeal of the Jews whom Paul speaks of: *They have a zeal of God, but not according to knowledge*||; that is, they have an earnest desire to maintain the law and worship of God instituted by Moses, thinking thereby to promote the glory of God; but though this be a warm, yet it was.

* Num. xxv. 11, 13.

‡ 2 Kings x. 16.

† Psalm lxix. 9.

|| Rom. x. 2.

was a blind zeal : they knew not the will of God, or what that righteousness is, whereby a person is justified before God.

Zeal in religion is very different from fury and ill-nature. This is sometimes taken for zeal, as when the disciples were for calling fire from heaven upon that Samaritan village, which did not receive Christ: *Jesus turned and rebuked them, and said, ye know not what manner of spirit ye are of**. True zeal springs from love to God, and a due regard to the honour of his law. It is always attended with evangelical repentance. *Be zealous, therefore, and repent †.*

ZION—Was a famous mount in *Jerusalem*, which had two heads, one whereof was called *Moriah*, where Isaac was offered, and whereupon Solomon's temple was built; whereby it became the seat of all the solemn worship of God: and on the other, was the place and habitation of the kings of the house of David; both of them typical of Christ, the one in his *priestly*, the other in his *kingly* office. Our New Testament Zion is therefore the place of God's special and gracious residence, the throne of Christ in his reign, the subject of all graces, the object of all promises, as the scripture abundantly testifies. This is the first privilege of believers. They come to mount Zion. All the promises that were made of old to Zion, do belong to the present church of believers. These in every condition they may plead with God. They have the grace, and shall have the comfort contained in them, in time and thro' an endless eternity. This is the only security and assurance of the safety of believers, and of their perseverance, and eternal salvation. Hereon depends their final deliverance from all their oppressions. Be their outward condition never so mean and destitute, be they afflicted, persecuted, and despised, yet all the *glorious things that are spoken of Zion*, are their's: and however excellent and innumerable, are and will be accomplished in the sight of God:

* Luke ix. 52, 55.

† Rev. iii. 19.

God; and they shall all arrive at the Zion above. They go from strength to strength, every one of them in Zion appeareth before God*. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away †.

The word *Zion*, signifies a monument set up, or a sepulchre; which is very applicable to the church of God. She is a monument of his grace and mercy, is the pillar and ground of truth, and is a sepulchral monument to perpetuate the remembrance of the death of Christ, which is inscribed on all the ordinances of the New Testament church; but more especially on that of the Lord's supper.

Our New Testament Zion is built on the Rock of ages, against which the gates of hell shall not prevail. On this mount the church is eminent and visible; and will be more so when the later day glory shines forth: for Zion will then be established on the top of the mountains, and exalted above the hills. When the Lord shall build up Zion, he shall appear in his glory. The Lord will arise, and have mercy on Zion; for the time to favour her will come. — For this end we ought daily to pray, *Do good in thy good pleasure unto Zion, build thou the walls of thy Jerusalem. AMEN.*

* Psalm lxxxiv. 7.

† Isaiah li. 2.

F I N I S.
