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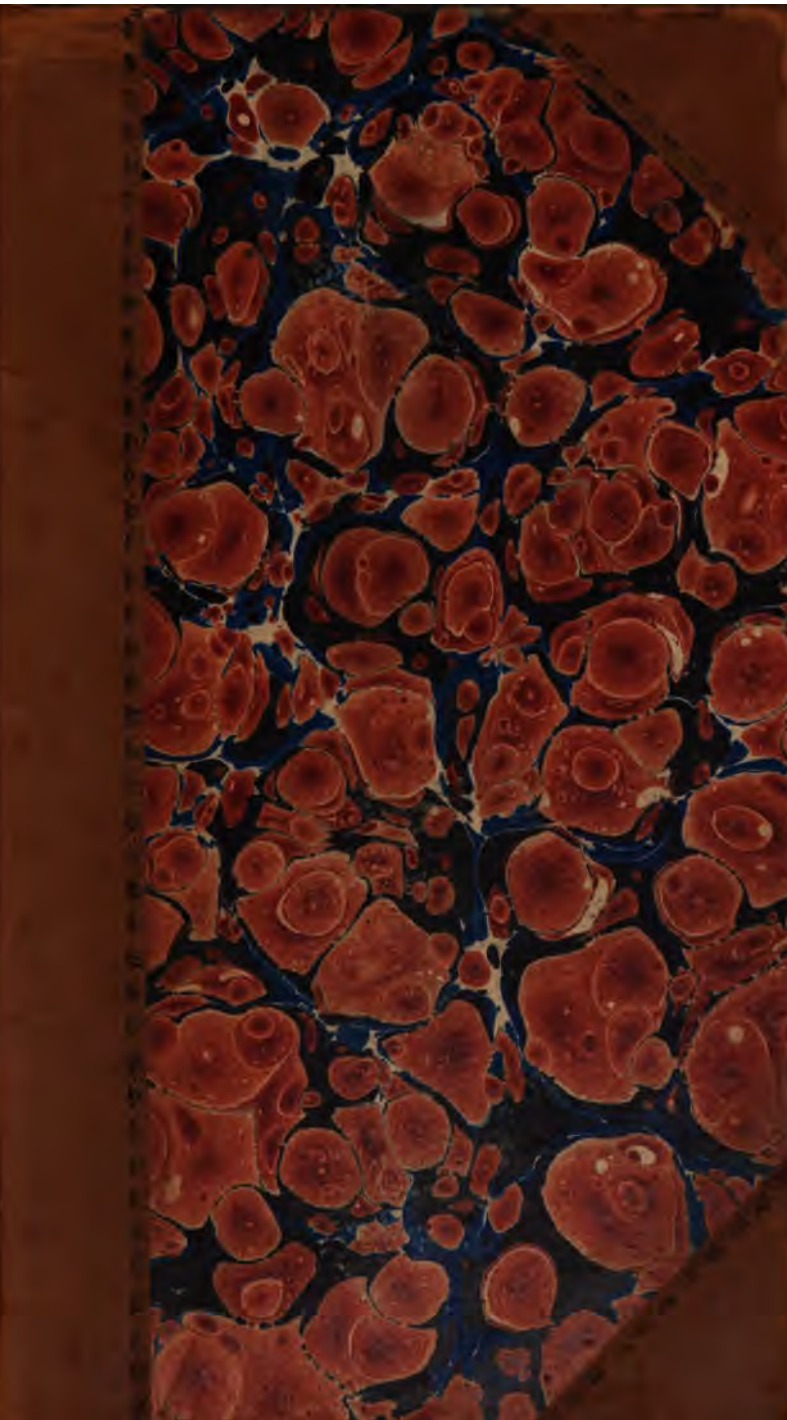
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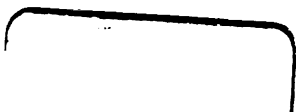
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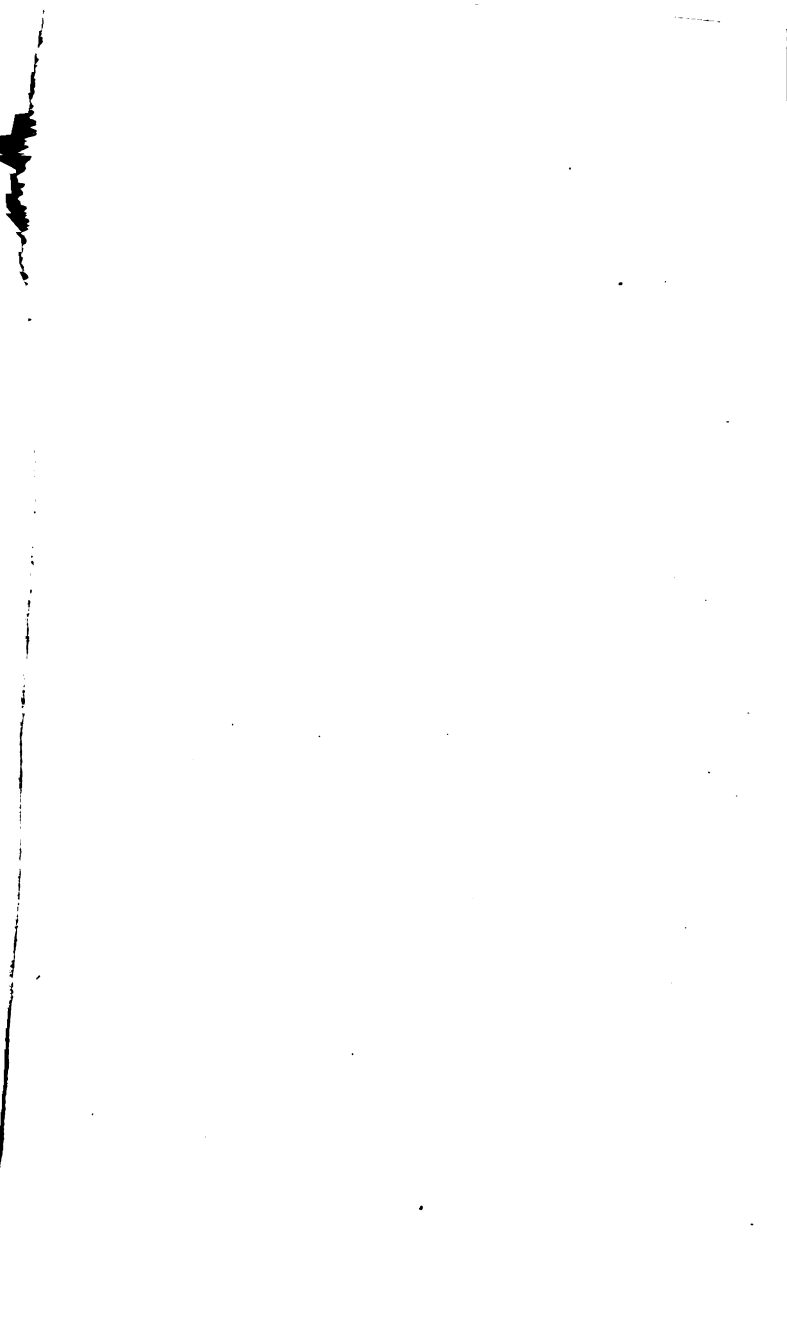


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LECTURES
ON SOME OF
THE ARTICLES OF FAITH

OF THE
Church of England;

DELIVERED ON WEDNESDAYS DURING LENT, 1835.

BY
THE REV. R. C. DILLON, M.A.

MINISTER OF CHARLOTTE CHAPEL, NEAR THE KING'S NEW PALACE; AND SUNDAY
EVENING LECTURER AT ST. JAMES'S CHURCH, CLERKENWELL.

" No man shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

HIS MAJESTY'S DECLARATION.

LONDON:
J. HATCHARD AND SON, 187, PICCADILLY.
1835.

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TO
THE CONGREGATION
OF
CHARLOTTE CHAPEL, PIMLICO.

CHRISTIAN BRETHREN,

These Lectures, which were delivered in your presence, and which are now published at your request, are offered to your kind acceptance, with earnest prayer for the Divine Blessing upon them and upon you, by

Your affectionate and faithful

Minister and servant,

R. C. DILLON.

June 26, 1835.



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LECTURES.

LECTURE I.

INTRODUCTORY.

ROMANS vi. 17.

THAT FORM OF DOCTRINE WHICH WAS DELIVERED
YOU.

ONE of the next volumes to the Bible, in the estimation of the true member of the Church of England, is the Book of Common Prayer ; because the principles of that book are identical with the word of God.

It is to be feared, however, that with the Articles of our Church but few of our people are so familiar as they ought to be. They are placed, indeed, at the end of our Prayer Book : they are seldom given as

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lessons to our children : they rarely form the basis of examination of young people at confirmation ; and are never once read, from the beginning to the end of the year, either at Morning or Evening Service.

With the purpose, therefore, of drawing these articles of our faith more especially before the minds of *one* congregation, at least, I have thought it good to give, during this season of Lent, the present course of Lectures.

But you will be at once aware, that no arrangement of discussion could well include, within the period which I have prescribed to myself for considering them, the whole of the Thirty-nine.

I have, accordingly, selected the following six, as comprising some of the chief truths of our holy religion.

Namely, the *ninth* Article, which treats "Of Original, or Birth-Sin." The *tenth*, "Of Free-Will." The *eleventh*, "Of the Justification of Man." The *twelfth*, "Of Good Works." The *seventeenth*, "Of Pre-

destination and Election.” The *thirty-first*, “Of the one Oblation of Christ finished upon the Cross.”

I propose not, however, to enter on any of these Articles in this introductory lecture; but I shall confine my observations to two questions, which appear necessarily preliminary to the consideration of *all* the Articles of our Church.

I. THE PERIOD AT WHICH OUR THIRTY-NINE ARTICLES OF RELIGION WERE COMPOSED; and

II. THE RULE BY WHICH THEY ARE TO BE EXPLAINED.

I. THE FIRST POINT OF OUR INQUIRY IS, AT WHAT PERIOD THE THIRTY-NINE ARTICLES OF RELIGION WERE COMPOSED.

The phraseology of our text seems very clearly to indicate, that, even in the apostolical days of the Church, some standard of faith, some *form of doctrine*, was prescribed. St. Paul, in our text, designates it as *that form of doctrine which was de-*

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with the awful responsibility of an episcopal charge.

The introduction of heresies gave occasion to frequent additions to this *form of sound words*: and as the number of deviations from the simplicity of the gospel increased, so also did the number of articles increase. The example which had been set by the Protestants of Germany, in the publication of that confession of faith which they offered to the Diet of Augsburg, was soon followed by all the continental churches, and by our own.

The number of articles which constituted the *first* accredited confession of faith of the Church of England, amounted to forty-two. They were composed by Archbishop Cranmer, assisted by Bishop Ridley, in the year 1551; and, after being corrected by the other bishops, and approved by the convocation, they were published in Latin and English, in the year 1552, the fifth year of the reign of Edward VI.

You need scarcely be told, that in the

reign which immediately followed that of Edward VI., the Romish Hierarchy were lords of the ascendant ; and our Protestant articles were suppressed. The vast work of the Reformation, which had been undertaken by the pious and amiable Edward, was crushed in the very birth, so far at least as was within human power, by Mary's bigotry ; exasperated by the intolerance of the episcopacy of the Church of Rome. Then, through five appalling years, was the old and odious system permitted to take fresh footing in the land ; only in order, as it afterwards seemed, to show that the earliest ministers of the *English Church* were of the same principles, and of a like spirit, with the earliest ministers of the *Apostolical Church* ;—*not ashamed of the gospel of Christ, because it is the power of God unto salvation to every one that believeth ; neither counting their lives dear unto themselves ; but similarly prepared to seal their attachment to their principles with their blood.*

This melancholy parenthesis, however, in the history of the Anglican Reformation—the merciless and inhuman reign that had intervened between the death of Edward and the accession of Elizabeth—was not without the most important uses. It was over-ruled, we know, for good, by that “God,”

Who “moves in a mysterious way,
His wonders to perform ;”

and whose sole prerogative it is to permit the transient triumph of evil, in order to the educing of permanent good. It gave a fresh proof—if fresh proof had been wanting—how *the wrath of man* is made to praise the *wisdom*, as well as the power, of God : and how signally he often *snareth the wicked in the works of their hands*, and erects his own counsel upon the ruin of theirs. The reign of the first Mary had lasted long enough to let the nation see, that the distinguished men who had compiled such a liturgy, and

drawn up such articles, and established such a worship, and such a form of doctrine, were gifted from on high with that primitive and apostolic heroism which could enable them to suffer the most cruel tortures, rather than renounce the doctrines of a Church, to which they were first ornaments, and then martyrs.

It were endless to enumerate the cruelties of Mary's reign. Suffice it, then, summarily to state, that one archbishop, four bishops, and above eight hundred other individuals, clergy and laity, men and women, suffered at the stake, not including those who died in prison. Cranmer, Archbishop of Canterbury, was burnt at Oxford, at the age of sixty-seven. Hooper, Bishop of Gloucester, at Gloucester, at the age of sixty. Ferrar, Bishop of St. David's, was burnt at Caermarthen. Ridley, Bishop of London, at the age of fifty-five; and Latimer, Bishop of Worcester, at the advanced age of fourscore years, were burnt together—bags of gun-

powder being fastened round their necks—at Oxford. And never can the memorable sentence be forgotten, with which the venerable Latimer consoled his fellow-sufferer: “Be of good comfort, brother Ridley, we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.”

The martyrdom of these devoted men gave evidence, that what they wrote they felt; and that no truth fell from their pens, till it had first touched and warmed their hearts. It was this fearlessness to abide by the consequences of principle,—this readiness even joyfully to die for truths which they had conscientiously adopted,—which gave force to the blow which struck Romanism to the ground, and established the Protestant religion in the hearts of the English people. They saw and contrasted the infernal cruelty of the Popish leaders with the calm magnanimity of the Protestant martyrs. A thorough detestation of the apostate church

had interwoven itself with the whole texture of the nation's feelings. Men panted for release from its threats and its thralldom; and they accordingly hailed the accession of Elizabeth with acclamations of universal joy.

And scarcely had the sceptre of these realms devolved into the hands of this "woman king," as she has been not inappropriately called, than the glorious work of the Reformation was resumed and completed.

There were other questions of national moment which demanded the monarch's immediate consideration; but she tarried not to consider them. And whatever else we may omit saying respecting this queen, let it be always gratefully remembered and related, that Elizabeth did not wait for the calm of security, or for the fulness of undisputed power: but, even while that power was far from being confirmed, and that security liable every moment to be shaken by concussions the most violent;

while yet she had prejudices apparently insurmountable to overcome, and heavy debts to discharge ; and an almost ruined navy to repair ; and empty magazines to fill ; and a decaying commerce to invigorate ; and an exhausted exchequer to replenish ;—even in these early and difficult days of her long and splendid reign, did the established religion of the country over which God had given her permission to take the rule, find place among her first and gravest thoughts.

She felt, that the welfare of millions had been lodged in her hands ; and she could not but know, that it is *righteousness* alone that *exalteth a nation*. Convinced, accordingly, that the elevation and glory of a state is in proportion to its truth or error in religion ; all the energies of the prerogative were exercised for the establishment of a national form of worship, and a national standard of doctrine. It was no part of her purpose to have one set of religious principles for the court,

and another for the country ; one for the sovereign, and another for the subjects. She identified herself with the people over whom she reigned. And looking, we trust, to the *word* of God as her best *light*, and to the *Spirit* of God as her best *strength*, she summoned a convocation of the archbishops and bishops of both provinces, together with the clergy of the realm. The Articles, as we now have them, both in number and expression, were subscribed by the members of the two houses of convocation, both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic. The *original* manuscripts, subscribed by the houses of convocation, were burnt in the fire of London ; but a learned Doctor (Bennett) has collated the oldest copies now extant, in which it appears that there are no variations of the slightest importance. Having been approved by the clergy, they were authorized by the queen ; and

no subsequent convocation has thought well to alter them. Immense, then, as is the amount of obligation, under which as Englishmen we are placed to this illustrious princess, we owe her, under God, infinitely more as Protestant churchmen. I speak not of the *private* character of Elizabeth, but of the *public*; not of the *woman*, but of the *queen*. Her private failings shall have no enumeration here. For though there might be in the *woman* much to blame and *deplore*; there was yet in the *queen* almost every thing to *admire* and *applaud*.

The Articles, which were afterwards confirmed by James the First, were finally established by the first Charles, in the year of our Lord, 1628.

The confession of your faith, then, brethren, as members of the Church of England, is not the growth of yesterday. It has not any of the charms of novelty to recommend it to your adoption. It is not a modern invention. It is no fresh

innovation. It has been appended to your book of common Prayer, for more than two hundred years.

These remarks, then, it may not be needful to extend further on the first point of our inquiry :—namely, the period and the circumstances under which the Articles of the Church were composed.

The second inquiry awaiting our examination, is,

II. THE RULE BY WHICH THEY ARE TO BE EXPLAINED.

And it is well that we have but to refer to the declaration of his Majesty, prefixed in all your Prayer Books to this inimitable summary of the chief truths of our holy religion. And you will find it there distinctly stated, that “the Articles do contain the true doctrine of the Church of England, agreeable to God’s word;” and it is expressly enjoined, “that no man hereafter shall either print, or preach, to draw the Article aside any way, but

shall submit to it in the plain and full meaning thereof, and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense."

Now, brethren, by this explicit rule, do I most humbly and earnestly desire to be bound, throughout this course of Lectures. I approach the discussion before me, as I trust *you* approach it, with no prepossession that may hinder our right perception of the verities that are folded up in this precious repository of theological thoughts; but with a simple and sincere desire after divine truth. Let our object be, rather to get our obliquities of sentiment rectified by trying them by this straight line, than aiming to bend the straight line to meet the obliquities of our sentiments, the crookedness of our opinions.

Let us examine our Articles with *the oracles of God* in our hands, and the docility of little children in our hearts, and with especial prayer, that the Holy Spirit

of our God may be our Guide and Teacher. May he be graciously pleased to illumine what is dark, and to permit us, so far as may be for our profit and comfort, to fathom what is deep! And many are the deep things to be drawn from these Articles of our Church: some of them so mysterious, as to be classed among those *secret things* of the Lord, which are to be adored now, and understood hereafter. It ought not to excite our surprise, though it should exercise our faith, and promote our humility, that in a revelation from heaven, of which this compendium of our principles is so close a transcript, there should be mysteries. We know there are mysteries in the *works* of God, and we ought to expect them in his *word*. If, indeed, God had revealed nothing in the Scriptures but what we could fully comprehend and explain, where would have been our proof, that an *infinite* mind is greater than a *finite* mind? If the being, the attributes, the purposes, the prin-

ciples of government, of God, were comprehensible by us, he would be a finite being like ourselves; and if revelation told us nothing about God which we could not comprehend, we should say, either that the revelation is imperfect, or that the being of whom it treats is not God. The duration we can calculate, is not eternity; the being we can grasp, cannot possibly be infinite.

Pray ye, then, brethren, that in these Lent lectures on one grand branch of the standards of our faith, next to the Bible, there may be no unhallowed touching of the sacred ark. For though the holy Scriptures were given us to be *searched*, they were not given to be *criticized*. They were written for our *learning*, and not for our *cavilling*. Our most fitting posture is that of the seraphim, who *cover their faces* before the Infinite Majesty of heaven, exclaiming, *O the depths of the riches both of the wisdom and knowledge of God! how*

unsearchable are his judgments, and his ways past finding out !

Think not, brethren, that I am about to offer you an exposition of our Articles, in the vain hope, that I can add any clearness to those lucid exhibitions of Christian truth, which the writings of those reformers exhibit, by whom the doctrines of the Church were modelled. I wish you to consider it simply as a memorial of my anxiety for the sound principles, especially of the younger members, of the flock over which a gracious Providence has placed me. And I own myself not without the fear that the standard of religion amongst our young people generally, is, from whatever cause, very low and defective. I am afraid that the great enemy of the Church is pursuing, in these later ages, a peculiar system of *neutralizing* the truth. He finds that *burning* will no longer do, where he cannot *refute*: that men cannot *now* be *terrified* into error. His aim, therefore, is to *se-*

duce them into it. As he can no longer drive them from soundness in the faith by martyrdom, he draws them from it by sophistry. He now rather deteriorates, than persecutes, the truth ; and as the process is less revolting, it is more successful. *Be not ye, however, brethren, ignorant of his devices.* But may we all look up for divine guidance and blessing throughout this course of lectures ; always distrusting our own wisdom, and always confiding in the wisdom of God !

LECTURE II.

ON THE NINTH ARTICLE.

Of original or birth-sin.

ROMANS v. 12.

BY ONE MAN SIN ENTERED INTO THE WORLD, AND
DEATH BY SIN ; AND SO DEATH PASSED UPON ALL
MEN, FOR THAT ALL HAVE SINNED.

I SHOULD have some difficulty in describing the pleasure which I have received, from learning how acceptable the announcement of this course of Lectures on the Articles has been to several of my people. I take the interest which they manifest in the proposed discussion, not

only as an evidence of their readiness to hear sentiments which come recommended to them, rather by the warmth of their own attachment, than by any claim of merit in him who holds and utters them ; but also as an indication of their love for the truth, and of their determination to follow it wheresoever it may lead them.

And I am glad thus early to receive this evidence and indication, because the truths which lie at the basis of the Christian system, are, of all truths, the most humiliating to the pride, and most subversive of the supposed dignity, of human nature. Of this kind, pre-eminently, is the doctrine which will now come under our review in the *ninth* Article of our Church, which is to be the subject of this lecture, and which reads as follows :—

“ Original sin standeth not in the following of Adam—(as the Pelagians do vainly talk ;) but it is the fault and corruption of the nature of every man, that

naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation to them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

Now, if the question should have risen to your minds, why we begin our discussion with *this* article, and not with any of the preceding eight, the answer is simply this:—That upon the *first* Article, "Of

Faith in the Holy Trinity ;” the *second*, “ Of the Word or Son of God who was made very man ;”—the *third*, “ Of the going down of Christ into hell ;”—the *fourth*, “ Of his Resurrection ;”—the *fifth*, “ Of the Holy Ghost ;”—the *sixth*, “ Of the sufficiency of the Holy Scriptures for salvation ;”—the *seventh*, “ Of the Old Testament ;—and the *eighth*, “ Of the Three Creeds ;”—on all these Articles the whole Church has always concurred in sentiment. But on this, and those which are to fall under our consideration, differences of opinion have been held.

We are now to speak of ORIGINAL, OR BIRTH, SIN, so called, because it was the sin of Adam, our head and *origin* ; and which “ *standeth not in the following* [or mere imitation] *of Adam, as the Pelagians do vainly talk.* The heresy of Pelagius, a British monk of high rank, in the early part of the fifth century, a native of Wales, whose name was Morgan, of which the Latin name is Marigena, and the Greek,

Πελαγίος;—the heresy of this man asserted, that mankind derived no injury from the sin of Adam; that men become sinners by the *imitation* of Adam, and not by *propagation from* him: that all men are born as capable of obedience to the will of God, as Adam was before he fell: and that what our Church calls original sin, consists only in *following the evil example* of our great progenitor, and sinning as he sinned. The doctrine of our Article, on the other hand, scripturally declares, that “original sin is the *fault and corruption* of every man that naturally is engendered of the offspring of Adam: whereby man is very far gone from original righteousness, and *is of his own nature inclined to evil*, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God’s wrath and damnation.”

I conceive then, brethren, that this Article of our Church fully justifies the three following propositions.

I. THAT THE GUILT OF ADAM'S FIRST TRANSGRESSION IS IMPUTED TO ALL HIS POSTERITY.

II. THAT THE DEPRAVITY OF ADAM'S FALLEN NATURE IS COMMUNICATED TO ALL HIS POSTERITY : and

III. THAT THIS INFECTION OF SIN REMAINS UNCHANGED, THOUGH NOT UNCHECKED, IN THOSE WHO ARE REGENERATE.

I. THE GUILT OF ADAM'S FIRST TRANSGRESSION IS IMPUTED TO ALL HIS POSTERITY.

Can any words be more explicit than those of St. Paul, in our text? *By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned :* or, as the word may be rendered, IN WHOM, that is, in Adam, *all have sinned.* For, if this be not so, how shall we account for the sufferings and the death, of infants, *who have not sinned after the similitude of Adam's transgression ;* who have not been

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guilty of actual sin? As it would be unjust in God to punish where there is no guilt, we can draw no other conclusion than this, that infants suffer and die, entirely because of their descent from the fallen founder of the human race.

But it is asked, how, *by one man's disobedience many were made sinners?* The only reply that can be given, is, that all men were in Adam, at the time of his fall, as the plant is folded up in the seed, and the branch in the root. Their wills, in his will; their act, in his act.

Levi, you remember, is said to have *paid tithes in Abraham*, because he was in Abraham's loins when Abraham paid tithes to Melchisedec. (Heb. vii. 9, 10.) Precisely thus are all mankind said to have sinned in Adam, because they were in Adam's loins when Adam sinned against God. This is the argument of Scripture in the case of Levi paying tithes to Melchisedec, though not born at the time of payment; and seems to be unavoidably

applicable to the case of mankind who broke the command which God gave to Adam, though they were not born at the time of breaking.

I know the loose casuistry of the scoffer may meet me here, and I am not unprepared for the questions with which he may assail this statement. He will ask, "If the sin of Adam is imputed to us, because we were in his loins at the time of his disobedience, then why are not the sins of our immediate parents reckoned ours, seeing we were in their loins before our birth, and while they committed numerous sins? But the sins of our parents are not placed to our account, why, therefore, should the sin of Adam?"

Let it be said in reply to this objection, that Adam was the federal head of the human race, and represented his seed natural; like as Christ, who clothed himself with our humanity, represented all his seed spiritual. Thus Adam is called the first Adam, and Christ the last Adam:

the one, the *first* & *second* man. (1 Cor were both public representatives: the whole world; the And, just as th Adam broke, is the whole worl which Christ k magnified, and sidered as kep honourable, b

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all men to condemnation.—By one man's disobedience, many were made sinners, (v. 15—19,) that is, were *constituted* sinners, in the divine order and appointment by God, who constituted Adam the origin of the whole human race. We have further confirmation of this truth in 1 Cor. xv. 22. *As in Adam all die.* But how could all *die* in Adam unless all had *sinned* in him? *Death is the wages*—the due desert—the exact stipend, not of holiness, but *of sin*. It passeth on none but sinners, and for nothing but sin. “Every one of us,” says Archbishop Usher,* “did commit in our first parents, that first sin which was the cause of all other; and so we all are become subject to the imputation of Adam's fall, both for the transgression and guiltiness.”

The covenant with Adam, on his own behalf and on that of his posterity, was to bestow *life* upon *him* and *them* if he did *not* eat of the forbidden fruit, and to inflict

* Substance of the Christian Religion.

death upon him and them if he did. It is true, the promise of *life* is not expressly given; but it is evidently implied as the consequence of obedience, when *death* is threatened as the penalty of transgression.

If Adam had not fallen, all men would have been partakers of the blessings of the covenant: but as he *did* fall, all men have shared in the forfeiture of those blessings. And see you not in this, brethren, the justice of God most high? Loud as is the outcry of infidelity against this primary doctrine of our holy religion, I cannot but think, that had the posterity of Adam been consulted as to the terms on which the grant of creation should be vouchsafed to them, they would infinitely sooner have made their choice to be created on these conditions, than not to have been created at all. But why is an objection raised to this federal and representative capacity of *Adam*, while the principle is admitted every day and every hour in common life, and you see it on

every scale, from the most extended, to the most contracted, every where around you? Does not the monarch stand as the representative of his people in all public treaties between nation and nation? And does not his violation of the terms of the treaty involve himself, and all his subjects with him, in the horrors of war? Is not the father the head and representative of his family, when, by his excellencies, he secures to his family respect, and by his public services invests them in the person of himself and his descendants with titles and domains? And on the other hand, is he not the representative of his family, when, by his treason and crimes, he brings infamy upon them—the confiscation of their estates--the loss of their rank—the corruption of their blood? So universally prevalent, indeed, is this principle in common life, that society could not subsist without it. Why, then, should there be murmurs of injustice against God for

the adoption of principles in one part of his government, which he is allowed to exercise, without animadversion, in every other ?

But the second proposition awaits our consideration : in which it will be seen, that not only is Adam's guilt imputed to his posterity, but also that

II. THE DEPRAVITY OF ADAM'S FALLEN NATURE IS COMMUNICATED TO ALL HIS DESCENDANTS.

The Article declares, not merely that original sin is "the fault," but that it is "THE CORRUPTION OF THE NATURE of every man that naturally is engendered of the offspring of Adam, whereby man is *very far gone from original righteousness, and is of his own nature inclined to evil*, so that the flesh lusteth always contrary to the spirit : and therefore in every person born into this world, it deserveth God's wrath and damnation."

Our nature is here plainly declared to

be corrupt not by accident—not by acquired habit, but by hereditary taint. Our depravity is innate. We are *born* with an inherent disposition to that which is evil.

It was the eating of the forbidden fruit that brought death into the world with all our woe. You are aware, that there are fruits, which will destroy the strongest bodily and mental constitution—will induce inflammation, phrensies, and even idiotism. And may it not have been some such fruit which introduced that moral virus into the frames of our first parents, which weakened the energies of their minds, and reduced their godlike understandings to the present standard of ordinary men? Might it not destroy the just equilibrium of their powers, and render passion no longer subordinate to reason, thus occasioning guilt, misery, and disease—and since man can, by the necessity of his nature, only produce his like

entailing these upon their posterity to the latest ages ?

That which is born of the flesh is flesh. Lambs are not born of lions ; nor sheep of wolves. Every man, then, must *inherit* a corrupt nature. And that he does inherit it, the Scriptures are abundant in proofs. I select the following few. *Adam begat a son in his own likeness, after his image.* (Gen. v. 3.) *Who can bring a clean thing out of an unclean ?* (Job. xiv. 4.) *What is man that he should be clean, and he which is born of a woman that he should be righteous ?* (Job xv. 14.) The argument is plainly this :—as is the cause such will be the effect : as are the parents such will be the children. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* (Psalm li. 5.) I was tainted from my birth with hereditary pollution. *The wicked are estranged from the womb ; they go astray as soon as they are born, speaking lies.* (Psalm lviii. 3.)

And not only is this corruption hereditary and universal, it is also *total*. It has made every faculty and passion of man its victim. It has placed him “very far” from original righteousness—or as the Latin phrase has it, [and it will be remembered that the Latin Articles were signed by the same men who signed the English Articles, and at the same time] whereby man is gone *as far as possible** from original righteousness. Every part of the man—*every imagination of the thoughts of his heart are only evil continually. The whole head is sick, the whole heart is faint.* Corruption pervades the entire man. *The understanding is darkened, being alienated from the life of God, through the ignorance that is in us.* For, though man’s *intellect* still gives him the supremacy over all other creatures on earth, and there is no endowment of which we are more disposed to be proud—yet *vain man would be wise, though born*

* Quàm longissimè.

like a wild ass's colt. He aspires after knowledge which he is not intended to attain, and of which he is incapable. He is conceited of his intellectual powers ; thinks himself competent to discover and comprehend the nature, attributes, and purposes of Jehovah ; and considers not that on spiritual subjects his ignorance is such as classes him with creatures proverbial only for their dulness and obtuseness.

The *conscience*, too,—that impression which a man has in his own breast of the right or wrong of his conduct in every case, often misleads in its decision, and is often biassed by the passions.

The *will* is so depraved, that it never chooses moral good, or holiness, without a divine influence ; and consequently in its natural state always chooses evil.

And the *affections*, are they *not earthly, sensual, devilish* ? Can we, then, speak of man otherwise than as totally depraved in *understanding, conscience, will, and affec-*

tions? and “gone *as far as possible* from original righteousness?”

There have been, and there are, theologians, indeed, who do not think that man is totally depraved; but that he is only *very far*, not entirely, gone from original righteousness. Now, not to insist on the very plain and unquestionable fact, that if I am *very far gone* from any particular place, *I cannot be in that place at all*: let it be seriously considered, that if man be not *totally* fallen he is not, and cannot be fallen *at all*. A *partial* fall is a state unintelligible and impossible. There is no medium between righteous and unrighteous. If a man be not in the one state, he must be in the other. If he be not justified before God, he must be condemned. If man is not fallen, he is in original righteousness: if he is fallen, he is “as far as possible from original righteousness, and consequently deserves God’s wrath and damnation.”

But it may be interesting to ascertain

how far the Homilies of our Church bear out the statement thus solemnly and strongly made in our Article.

In the Homily "On the misery of mankind," are these words:—"We cannot think a good thought of ourselves, much less can we say well, or do well, of ourselves."—"Wherefore he," that is, David, "saith, Mark and behold I was conceived in sins;" he saith not sin, but in the plural number sins, "for as much as out of one as a fountain, sprang all the rest." In the second part of the same Homily, it is further said; "of ourselves, and by ourselves, we have no goodness, help, or salvation; but contrariwise, sin, damnation, and death everlasting." And again: "Hitherto we have heard what we are of ourselves, very sinful, wretched, and damnable; so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction."

I will only make one quotation more, which shall be from the Homily on Christ's

Nativity. “As before he,”—that is, Adam, —“was most beautiful and precious; so now he was most vile and wretched in the sight of his Lord and Maker. Instead of the image of God, he was now become the image of the devil; instead of the citizen of heaven, he was now become the bond-slave of hell, having in himself no one part of his former cleanness, but being altogether spotted and defiled, insomuch that he now seemed to be nothing else than a lump of sin, and therefore by the just judgment of God was condemned to everlasting death.”

Such are the terms in which our Homilies fill up the outline which is given of man's character in this Article.

There is one sentence in Bishop Wilkins' “Gift of Prayer,” which is in so forcible accordance with these standards of our Church, that I cannot omit it. “The depravity of the heart is the root and fountain of all other sin, from whence every actual abomination doth proceed.

Atheism, and pride, and baseness, and cruelty, and profaneness, and every other vice which the most wicked wretch in the world is guilty of, doth proceed from hence. Hell itself, which is the proper place of sin, is not more full of sin, for the kind of it, than our natures are."

I need but remind you how this doctrine runs through, and is interwoven with, our whole liturgy. "*There is no health in us,*" are among the first of our confessions at Morning and Evening Prayer. "We be tied and bound with the chain of our sins." "Through our sins and wickedness we are sore let and hindered in running the race that is set before us." "May it please thee that by the wholesome medicines of the doctrine delivered by Him all the diseases of our souls may be healed." "Through the weakness of our mortal nature we can do no good thing without thee." "Without thee we are not able to please thee."

And in the opening of the baptismal ser-

vice the exhortation is this; “Dearly beloved, forasmuch as all men are conceived and born in sin.” Is not the doctrine of original sin plainly asserted here, and said to be conveyed to us in our conception and birth? And are not these words advisedly placed at the *beginning* of the baptismal office? because the inherent pollution of our natures is one valid argument for the use of baptism. For, unless we were born in sin, we should have no need of regeneration, or second birth, of which “*Baptism is a sign.*” (Art. xxvii.)

And what is the answer in our Church Catechism to the question, “What is the inward and spiritual grace” of baptism?—“A death unto sin, and a new birth unto righteousness; for being *by nature born in sin* and the children of wrath, we are hereby made the children of grace.” Can any words more plainly assert our birth-sin, or the innate corruption of our heart?

It cannot admit of doubt, then, what are the views of our Church on the doc-

trine of original sin. The Article now under review most plainly shows us, that human corruption is not an accidental distemper, acquired from evil example, but is constitutional and habitual : a noxious plant, which is not only found to live and thrive in the human mind, but is the native produce, the spontaneous growth of the soil.

I can quite easily imagine, that even to some who profess and call themselves Christians, and who are attached members of the Church of England, it may be a question whether such depravity as this is *universal*. It may be even denied, that the amiableness which is sometimes seen without, can ever be associated with such corruption as is declared to be within. It is certainly not understood how there may be all the semblance of godliness *about* the man, and yet the very essence of ungodliness *within* him. Our Article, it is said, may very suitably describe in the phrase, "very far gone, &c." the character of those desperadoes in wickedness, those

lawless men of violence and blood, who neither fear God nor regard man; but it can never be applicable to those kind, courteous, and companionable men of our acquaintance whom we meet every day in our walks, and see every day in society; with whom we exchange the visits of hospitality, and the smile of benignity and good-will. Surely, it is said, you will not assimilate their guilt to that of the veriest reprobate, who passes through life in utter recklessness of all its duties and all its decencies? They have their failings certainly, for who is without them?—but, assuredly, these failings cannot have lighted for them the fires of the future world.

Ah, brethren, such is the delusion which has intertwined itself with the religious theories of multitudes who take high rank, and maintain most dignified bearing in the upper walks of life. I am, accordingly, most anxious to give what seems to be the scriptural view of this doctrine; not only because it is a fundamental doctrine of

the gospel, but because your sentiments on all the other fundamental doctrines will observe a certain proportion to your sentiments on this.

Now although I will at once concede to you, that education and society may do much towards softening and purifying the surface of the character ; yet, it must be contended--looking at the oracles of our God, and at the Articles of our Church—that the essentials of character are the same “ in every person born into this world.” Does the volcano cease to be a volcano, when it ceases its eruptions? Will you say, that because every instance of *anger* does not issue in murder, that in the eye of God’s law, it is yet *not* murder? or that every unchaste desire, though it ripen not into adultery, is yet *not* adultery? I need not ask you what our Lord has said upon these searching questions. We are solemnly premonished, that “ an evil *heart*” will condemn us, though Providence should prevent it outbreaking into an

evil life. "Sin is sin," observes the sententious Dr. South, "whether it exists in the inclination, or shoots out into the practice; and a toad is full of poison though he never spits it." For, as this very Article declares, "*concupiscence and lust hath OF ITSELF the nature of sin.*"

There is one view of human nature which stamps upon my own mind the very deepest impression of its depravity, its total alienation from God: and it is the frequently-manifested existence in the same heart of much moral excellence in the sight of man, with the total want of moral excellence in the sight of God. What I mean is this: love intense in a mother's heart towards her *child*, and yet no principle of love in her heart towards *God*; and the most intimate and abiding friendship between man and *man*, along with the most decided enmity between man and *God*: that there may be sensibility, and courtesy, and liberality, and patriotism, and honour—yea, all the loveliness of what is amiable, and all the

dignity of what is chivalrous, in the heart of a man, who has never for a single day or hour of his life, had one reverential thought of God, or cared an iota for any of his ten commandments. It is this practical atheism, this living without God in the world, that constitutes *total* depravity. For, as a defect of only *one* inch in measure, or of one ounce in weight, is *a total* defect in reference to a given standard ; so this remembrance and observance of the duties we owe to man on earth, combined with the neglect and unmindfulness of the duties we owe to God in heaven—make us *totally* depraved in his sight. This one link being broken, the whole chain is broken—*the man who offends in this one point is guilty of all.*

Be on your guard, then, brethren,—I speak especially to the younger members of Christ's Church,—lest you confound amiableness among men with piety towards God. Because there may certainly be beauty of character, as there is beauty of

colour and form, where there is no religion. There may be *moral* loveliness, as there is often *material* loveliness, altogether without any love to God in the heart. There is beauty in the blush of a *rose*—that is *material* loveliness ; and there is beauty in the blush of *modesty*,—that is *moral* loveliness ; and yet there may be as little of God in the *moral* loveliness, as there is in the *material* loveliness. The *living* subject may be as much without a recognition of the supremacy of God's law, as the *inanimate* subject. And thus it is that you may have all those attractions which win the approbation of the world, and yet be “very far gone from original righteousness ;”—you may be full of honour, candour, and kindness, and be anxiously attentive to all the duties of society, and yet “be very far gone from original righteousness ;”—you may have such *integrity* as disdains to do what is fraudulent, and such compassion as always hastens to the succour of the miserable, and yet be “very

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“ very far gone from original righteousness; that the whole world is a lost and fallen world; and that *there is none righteous, no not one.*” It reduces the men of all grades and characters to the same level of depravity;—it *makes* no exceptions, and therefore we are bound to believe it *means* none;—but affirms of every individual of the human race, that he is an undone sinner in the sight of God. The figures of the piece may vary, and the colouring may be sometimes of a darker, sometimes of a lighter, hue; but the *elements* of the composition—the grand outlines of character—the essence of human depravity—the principles and passions of carnality—are, in every one, the same.

But it is time that we proceed to the establishment of our third proposition,

III. That “ this infection of sin remains,” unchanged, though not unchecked, “ in them that are regenerate.”

For, the truth seems to be, that our

D

bodies are not regenerated. That which is born of the flesh is flesh : and will remain flesh—a vile body till this earthly house of our tabernacle be dissolved. Carnality is of perpetual residence with us while we are on earth. The elements of moral evil exist in the body even of a good man till the hour of his departure from this transitory scene of things is no longer delayed. The Christian is never freed from the presence of the carnal mind in this life : all that he can hope for, is to be freed from its prevalence. The moral virus with which our principles are tainted from the womb is never eradicated till death. The building must be taken down, ere the leprosy with which the inmost materials of our fleshy fabrics are polluted can be done away. And not a faculty is there of the inner man—no power, nor disposition, nor temper, nor taste of the renewed soul, that does not at times feel the burden of the body. The flesh lusteth against the spirit, and the spirit against the flesh ; and these

are contrary the one to the other, so that ye cannot do the things that ye would. How powerfully does St. Paul describe this conflict of the soul! To will is present with me, but how to perform that which is good I find not. I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (Rom. vii. 18, 22, 23.)

And with the statement of the apostle will the experience of every believer accord.

Go with the Christian to his closet, and ask him his opinion of the corruption of the heart, and he will tell you that he is deeply sensible of its power. Every hour he finds reason to deplore his want of simplicity in intention, his infirmity of purpose, his low views, his selfish, unworthy desires. There is a constant struggle between nature and grace, even unto the end. So that, as the excellent Hooker re-

marks, "The little fruit which we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to reckoning as if we had Him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, and to pardon our offences."

Seeing, then, that these things are so, what are the lessons to be deduced from the doctrine which our ninth Article teaches us. The *first* is DEEP HUMILITY; and the *second* is DEVOUT THANKSGIVING.

1. *Deep humility.* If we know that in us, that is in our flesh there dwelleth no good thing, let us be humble and watchful. Let all our actual sins lead us back to the original corruption of our nature. The one are but the streams, the other is the fountain. "All that pravity and baseness," says a prelate, whom I have before quoted,* "which fills up every part and

* Bishop Wilkins.

power about us, are but diffusions of our original corruption ; all are but as little rivulets ; the *fountain*, or rather the SEA, that feeds them, is our corrupted nature."

How obvious, then, is the necessity of *regeneration* ! No man without it can enter the kingdom of heaven. *Ye must be born again*. Our moral constitutions have sustained such damage by the fall, that they must not only be repaired, but made over again. God made us for eternity. He designed us to be the members of a family which never separates, and over which He himself presides in the infinitude of moral worth and excellence. He formed us at first after *his own likeness* : and ere we can be re-admitted into that paradise from which we have been exiled, we must be *renewed in the spirit of our mind* : we must *put on the new man, which, after God, is created in righteousness and true holiness*. Life must be imparted to the dead. Light must shine upon darkness. Creation must

burst upon chaos. Old things must pass away, and all things must become new. And by regeneration only is it, that *we who have borne the image of the earthy are made to bear the image of the heavenly.*

How ample, then, are the materials which we gather for our second inference from this subject, namely,

2. DEVOUT THANKSGIVING. *A fountain has been opened for sin and for all uncleanness.* Blood has been shed of such efficacy that it can make your sins, though they be like scarlet, white as snow, and though like crimson, as wool. The moral diseases of our nature may now be healed; the disorganization of the inner man for ever put an end to. Help has been laid upon one that is mighty. And on the basis of that atonement which the Redeemer made, and the righteousness which he wrought for the Church—and who undertook not merely for the *forgiveness*, but for the *sanctification*, of his people,—we may be made *meet for the inheritance of the saints*

in light. Thus *where* SIN *abounded*, GRACE DID MUCH MORE *abound*; *that as sin hath reigned unto* DEATH, *even so might grace reign*, THROUGH RIGHTEOUSNESS, UNTO ETERNAL LIFE, BY JESUS CHRIST OUR LORD.

LECTURE III.

ON THE TENTH ARTICLE.

Of Free-will.

ROMANS viii. 8.

SO THEN THEY THAT ARE IN THE FLESH CANNOT
PLEASE GOD.

OF all kinds of knowledge that we can ever obtain, the knowledge of God and the knowledge of ourselves, are the most important. As religion is the great business for which we are created, and on which our happiness depends, and as religion consists in an intercourse between

ourselves and our Maker, and so has its foundation in God's nature and ours, and in the relation that God and we stand to each other; a true knowledge must be needful in order to true religion. But the knowledge of ourselves consists chiefly in right apprehensions concerning those two chief faculties of our nature, the understanding and *will*. Both are very important: but as true religion has its seat more immediately in *the will*, the science of the human *will* must be confessed to be of the highest moment. And the grand question about the FREEDOM of the human will is the main point to be considered in the *science* of the will. And this is the subject of the Tenth Article of our Church, which remains for our present discussion. And it is this: "The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and

acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

The consideration of this article will, I think, naturally include two points.

I. MAN'S FREE WILL: and

II. GOD'S FREE GRACE.

I. MAN'S FREE WILL: which our Article declares to be "such that he *cannot* turn and prepare himself by his own natural strength and good works to faith and calling upon God." How, then, it may be asked, can the human will be said to be *free*? It is not my purpose to embarrass your consideration of the human will by any of those subtleties and nice distinctions which those authors have given who have touched this recondite subject. I shall, as plainly as I possibly can, show what is meant by the freedom of the will. The human will is that noble faculty by which we are constituted free and moral

agents, accountable for our actions. It is the will by which the mind chooses, or makes its election out of the various objects, or plans proposed to it. And it seems needless to prove that the mind must choose freely : for there can be no *exercise*—there cannot be even any *existence*, of the will, where the conduct is directed and governed by external force and constraint. Man, therefore, is certainly left to his choice ; otherwise his actions are not his own, neither can any responsibility attach to him.

The question, then, which you want to have answered, is this : “ Is the will of man equally able of itself naturally to choose good or evil ? ” I unhesitatingly answer in the words of our Article, that “ man cannot turn and prepare himself by his own natural strength to faith and calling upon God. ” Let it be observed, that there is a vast difference between that *power of willing* or choosing, wherein free agency consists, and that *ability of the will*

to choose good or evil for which some persons strenuously contend. Now, no will is free, if its operations are liable to any impediment. But are our minds liable to no hindrance in the choice of good? Are we able, naturally, to love God above all things? Is it as easy to *set our affections on things above* as *on things on the earth*? Is it as easy to *subdue* our fleshly desires as to *gratify* them? Is it as easy to attain the exercise of Christian benevolence, and to judge kindly of others, as it is to be guilty of slander and all uncharitableness? If our will be as free to that which is good as to that which is evil, how happens it that we find it naturally very *easy* to do that which is *wrong*, but very *hard* to do that which is *right*? If there exist in our will, as we come into this world, a perfect indifference of mind towards the objects proposed to our choice—so that it is, at least, as probable that our preference may be given to the *right*, as to the *wrong*, how comes it to pass that we always

choose the *wrong*? In all the successive ages of the world; in all the different climes and modes of education; amidst an endless variety of tempers, constitutions, situations, habits, men have always shown a *preference* for that which is *evil*. Out of the millions of the human species, not one in any age or country is to be produced who has always resisted the influence of bad examples, and persevered in righteousness. Surely if the love of moral rectitude were *innate*, if we were *born* with the disposition *equally* to that which is *good* as to that which is *evil*—it would inevitably follow that the *first* indications of an infant's mind must be all *lovely*, and its propensities all tending to that which is *good*. But are these things so? Does that babe, lying in the arms of its mother, give no evidence—even before it can discern its right hand from its left—of fretfulness and perverseness of temper? Is the parent ever tempted to believe that it is a little *angel*, the inheritor of a pure and

unfallen nature, that is entrusted to her care? Ah, where is the mother who does not sometimes weep at her discovery of the pride, the peevishness, the stubbornness, even of the infant that is reposing in her bosom! And where is the mother who can say that she ever found in any infant's mind, anything like a will originally pure and holy—any *natural* preference of what is good and excellent? Is it not the nature of children, as soon as they are able to do any thing, always to do *wrong*: ay, and to give touching proof that it is in their *hearts* to do so? Do not they go astray as soon as they are *born*, speaking lies? The philosophy of Pelagius may assert, that the human mind in infancy is like a sheet of white paper. But does not every mother know, that she shall commit a fault before her child only once, which that child shall promptly and eagerly fall into: but that she shall exhibit an excellence before the same child *a thousand and a thousand times*, and yet be

obliged to exhibit it again? Now why is this? Why does not the child imitate the *excellence* as readily as it falls into the *fault*? If the *balance* be even, even *weights* put into the scales will keep it even. But, the melancholy truth is, that the balance is *untrue*. There is in every one of us an *inborn* disposition to what is wrong, superinducing an invariable choice of evil. Are we not all, in our infancy, like yielding wax to every bad impression, and like case-hardened steel to every edifying application? Hardly withheld from sin by the strongest curb of discipline—but in order to affect our young minds with a sense of divine things, *line must be upon line, and precept upon precept; here a little and there a little.*

Then we say that the condition of man, in consequence of the fall of Adam, is such, that he *cannot* choose the good: and for this simple reason, that he *always* chooses evil. It would be absurd to say,

that a man is able to choose right and wrong, good and evil, *at the same time*. The will cannot have the power of willing *right* at the same time that it is willing *wrong*: else, man may have the power of willing *against* his will, and *choosing* against his choice, which is an obvious absurdity. And yet, this is really the freedom of the will, as some men understand it. It is, they say, a power to choose either good or evil. If by this be meant that a man may choose good if he *will*, we fully admit the sentiment. But *he does not will*; and therefore in that sense, he has not the *power* of choosing good, but of choosing evil. *For every imagination of the thoughts of his heart is only evil continually*. It is true, that a man, in every supposable case, might have chosen differently if he had pleased; but he did not *please*: and this shows that he was more *inclined* to the way which he *did* choose, than to that which he did *not*

choose : and he could not choose a way *opposite* to that which was the object of his choice. This is *moral* inability.

It is time, however, to prove the truth of our Article, by a reference to that unalterable standard of truth, the Holy Scriptures. *They that are in the flesh cannot please God*, our text distinctly declares. They can do nothing that is truly good ; nothing that is *not evil*. *No man CAN come to me, except the Father which hath sent me draw him. We are not sufficient of ourselves to think any thing as of ourselves.—Ye WILL NOT come to me that ye might have life.—Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me : for WITHOUT ME YE CAN DO NOTHING.* Does it not, then, seem, that the human *heart* is never actuated by *right dispositions*, nor the human *life* ever productive of *good works* till a man is engrafted into Christ ? Can any words be selected more plainly

declarative of our state by nature? Is it not virtually said, that natural *men* are like natural *trees*, wild and uncultivated? That the fruit they produce is harsh and unacceptable to God? And that men must be transplanted into the garden of the Lord, yea that they must be *engrafted* into the *true vine*, before they can bring forth the fruits of righteousness?

No one will deny, that in actions which relate to the *animal* economy, the will of man is unquestionably free. We can all of us contract our forehead into frowns, or expand it into smiles. Nor, in the *ordinary affairs* of life, is the will under any controul. We can undertake, or decline a journey; carry on, or discontinue an employment, just as we please. And so, indeed, in the *outward* acts of religion. We can read the word of the living God. We can go to a place of divine worship of our free-will; and we can *kneel down* in the posture of *prayer*, or *stand up* in the posture of *praise*. But in the interior

matters of salvation, the case is far different. So alienated are we from the life of God, that our will gravitates in a direction quite contrary to Him. It is precisely in the condition of that distressed woman who was *bowed down with a spirit of infirmity, and could in no wise lift up herself*. Our will is like the withered arm. It cannot stretch forth itself to the all-gracious Saviour. It cannot hunger and thirst after his everlasting righteousness, and infinite merit; till the Saviour himself speak power into the enfeebled, the perverted, faculty.

If, brethren, you think otherwise, try the experiment. Make an essay on the powers of moral suasion. Persuade men to repent and turn to God. Urge your most weighty arguments. Devise the most pathetic exhortations. Let zeal summon all her forces, and rhetoric employ all her brilliancy:—I fear not to foretell the issue. Disappointments, sad and sorrowful, will constantly convince

you, that there never can in any single instance be a spiritual *awakening* without the putting forth of a spiritual power. So deep and death-like is the sleep of nature, that no human voice is loud enough to waken him who is fast bound in its embrace. The noisy footsteps of the last messenger, as he rudely tramps into our houses, cannot do it. The death tones of the funeral bell, though it may tell of the decease of our family's most loved member, cannot do it. The moanings of a mother's death-bed, and the bursting agony of the weeping attendants, cannot do it.—No,—it lies not within the compass of any human might or power. *It is not of him that willeth. The carnal mind is enmity against God, it is not subject to the law of God,* NEITHER INDEED CAN BE. So that our divine Master well knew what He said, when He solemnly declared : No man *can* come unto me, except the Father which hath sent me, draw him. Our Church, in conformity to this

and other Scriptures, has taught us to pray ; “ Turn thou us, O good Lord,” for nothing but thine omnipotent agency is capable of turning us, “ and so shall we be turned.”

Let us enter then upon the examination of our second point.

II. THE FREE GRACE OF GOD: which “ by Christ prevents us, (goes before us,) that we may *have* a good will, and works *with* us when we have that good will.”

You hath he quickened, saith St. Paul in the second chapter of his Epistle to the Ephesians, *who were dead in trespasses and sins. Draw me, we will run after thee. It is God that worketh in you both to will and to do of his good pleasure.* The necessity, then, of *preventing* grace, and of *co-operating* grace, is maintained by this tenth Article. The one, in order “ that we may *have* a good will ;” the other, “ working with us when we have that good will,” and both proceeding from God

alone. Our natural state is that of a *death in sin*; and no power save that of omnipotence can quicken us into a life of righteousness.

Nothing then, I apprehend, can be plainer, than that before we can have a good will, we must be *born again of the Spirit*. Seeing that by nature we have not a good will: that our will is free to choose only that which is evil, and not that which is good. The good will is implanted in our hearts at *regeneration*, and the grace of God works in us and with us all through our sanctification. Now the *spiritual* birth is as entirely the work of God as our natural birth; and as we are not in any degree *auxiliary* to the one, so neither are we to the other. *God* must communicate life in both cases. And not more decided is the change which takes place upon an infant, when born into the world—when an exquisite and wonderful frame, tenanted by an intelligent and immortal mind, constituting together one man, is educed

from darkness, silence, and unconsciousness, to mingle with society, to develop its faculties and powers, through an important portion of time, and finally to inherit a vast eternity; not more decided and marvellous is this change, than that which passes on every human mind, when, by the preventing, regenerating grace of the Holy Spirit on the heart, it emerges from that state of spiritual darkness, unconsciousness, and death, which is its original condition, to the possession and exercise of a principle of spiritual life, and the pursuit and enjoyment of divine things. The man *was dead in sins*, but he is now *alive to God*. He was buried in trespasses, insensible, as a *corpse*, to any other enjoyments or pursuits, than those which appealed to his animal or *intellectual* nature; but he is now *quickened together with Christ*. He *was* the victim of pride, ambition, of intemperance, but now he is *a new creature*; *old things are passed away: all things are become new*.

And if the Holy Spirit did not work effectually, the honour of his work would be forfeited. If the efficacy of God's grace depended, in any degree, on the human will; that is, if grace should be rendered effectual, by some motion, or act, of the will, of which *grace* is *not* the author, then *nature* would assume the priority: works will glory over grace; and the free will of man take share in the honours of the free grace of God. For, that *the less is blessed of the better*, and that which sanctifies is greater than that which is sanctified by it, is without contradiction. If, therefore, you will grant that grace is better than nature, follow it must, that the will is blessed and sanctified by grace, by its powerful and effectual operation upon it, working the heart into kindly conformity with the divine will, to which it was before so violently opposed. And this, not by constraint, but willingly.

The Holy Spirit *draws*, not drives—not

by violent, irrational, compulsory means, but by clear conviction, sweet persuasion, and inducements, suited to a rational being. We are not influenced as machines, but are made willing in the day of his power. The operation of God's free grace is not *physical*, nor is it *mechanical*. It is not *physical*: it is not like that agency which God exercises over the *material* world, and which we term, in its various developements and operations, "the laws of nature." Those brilliant luminaries that shine above us in the heavens, wind up their annual circuit by the *physical* agency of God. Day and night, summer and winter, seed-time and harvest, successively return, by the *physical* agency of God. But not such is the agency applied to the moral and intellectual character of man. To say that man is influenced by *physical* agency, would at once destroy the distinction between mind and matter. For similar reasons, the operation of the Spirit of God on the

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heart is not *mechanical*. The principles of mechanism are nothing more than a certain modification of the laws of nature. The matter of which the machine is composed, is as truly inert as any other matter. It yields an unconscious and involuntary obedience to the control of the artist. Such is not the spirit of man. If his moral character could be influenced by any *mechanical* process or agency, it would destroy his free and intelligent nature.

It may be well, then, to show the way in which God usually does work, in influencing the human mind. I take it to be much after the manner in which Jacob was drawn out of Canaan into Egypt: No *force* was needed to induce him to strike his tent and go down into Egypt, when, surrounded by a starving family, and himself sinking into the grave, under the weight of woes insupportable, instead of eleven men driving their asses laden with corn, he beheld a splendid retinue, the

glory of Egypt, the wagons of Pharaoh; and was moreover assured not only of provision by the way, but that *the good of all the land of Egypt was before him*; that his long-lost, his much-lamented Joseph, was still living, that he was ruler over all the land of Egypt, the Saviour of a great nation—oh, he needed no *compulsion* to see his beloved son, and to be joined unto him, to be an eye-witness of his grandeur, and a partaker of his liberality. Precisely after this manner is it that the human will is influenced, when the Holy Spirit reveals to a man his lost estate, and discovers an atoning Saviour: when the law in all its purity, and just severity, is made to pass before his view; and he sees how totally unable he is either to keep its commands, or to bear its penalties,—he is directed to one who magnified the law and made it honourable; who came from heaven to seek and to save such as he, and who casts out none who come unto Him, and by whom he may come to God se-

curely and acceptably, and that through Christ's great atonement, and perfect obedience, there have been purchased for his sinful soul, reconciliation with God, sanctifying grace, and all spiritual blessings;—O verily, there will need no *violent* hand to be laid upon his *will*; the man will *RUN the way of God's commandments* because God has himself *enlarged his heart*.

Now, brethren, these appear to be the two momentous points that our Tenth Article calls upon us to consider, *the free-will* of man, prone to every thing that is evil, morally unable "to do good works pleasant and acceptable to God," *so that they that are in the flesh cannot please God*; and salvation is in no case *of him that willeth*: and the *free-grace* of God, which alone can triumph over the cold, dead, unbending, obstinate carnality of his nature, "by Christ *preventing* him," beginning the good work within, *before he is himself aware* of his guilty and helpless condition, "that he may *have* a good

will, and working with him when he has that good will.”

It is not necessary, I would hope, to tarry long in showing how entire is the concurrence of our whole Liturgy in this statement of the Article. Is it not said, in the second Collect at Evening Prayer, that “all *holy* DESIRES do proceed from God?” And in one of the Collects to be said after the Offertory at the Communion, “*Prevent* us, O Lord,” *i. e.* Go before us, O Lord, “in all our doings?” In the Collect for Easter Day, do we not “humbly beseech Almighty God, that as, by *his* SPECIAL *grace preventing* us, he does PUT *into our minds* GOOD DESIRES, so by *his continual help* we may bring the same to good effect?” And in the Collect for the fifth Sunday after Easter, is not this our prayer? “O Lord, from whom all good things do come, grant to us thy humble servants, that by *thy holy inspiration*, we may THINK *those things that be good*, and by thy merciful guiding, may

perform the same." But, brethren, to adduce *all* the evidence, would be to transcribe the Prayer-Book.

Will there be an objection raised by any mind to this very humiliating doctrine? And shall the following questions be asked:—If "we have no power of ourselves to help ourselves;" if "the condition of man after the fall of Adam is such that he *cannot* turn and prepare himself by his own natural strength and good works to faith and calling upon God;" "*so that they that are in the flesh CANNOT please God;*" is God just in requiring us to *work out our own salvation*? If we cannot so much as *wish* our own salvation, unless God give us the wish and the will, how can He expect us to *work out* our salvation? How can we *seek* that which we have no desire to obtain? Is it the manner of a God of infinite mercy and compassion to *deride* the inability of his creatures, in requiring them to do things that are impossible?

And yet, if the doctrine of our Article

be true, it were not more difficult for us to command light to shine out of darkness; or to pluck the stars from the firmament; or with one hand of ours to stop the circuit of the sun; than it is to perform religious duties, and work out our own salvation. We could do the one as easily as the other, and as soon *glorify* ourselves as *sanctify* ourselves. Exhort though you may, and command, and implore, as authoritatively and as earnestly as you please, yet till *God's* Spirit descend *on* us and work *in* us, you may as well expect stocks and stones to rise up at your bidding, as expect from us any movement whatever towards our own salvation. If God once begins to work in us, we shall become thoughtful and serious *without* your exhortations. For, *till* He works, none of your exhortations will be *sufficient*; and *when* He works, all your exhortations will be *fruitless*.

Now, brethren, I have given expression to this objection thus particularly, and at

length, not only because it is one with which the disciples of Free-Grace are frequently assailed, but because I am in hopes of meeting it with a decided and triumphant refutation. And let my first mode of striking this objection to the ground, be by asking a few questions—to the consideration of which I beg you to give the whole force of your minds.

Does our want of power to obey release us from our obligations to obedience? When God *first* issued his commands to his creatures, *did He not communicate the power to obey those commands?* Did we not all *possess* this power in *Adam*, the federal-head, and representative, of the human race? What *he* received, was it not received *for us?* What he *did*, was it not *done for us?* What he *forfeited*, was it not forfeited *for us?* Then is *God* to lose his right of commanding because *we* have lost our power of *obeying?* Is he to lessen his authority in the same proportion as we lessen our ability?

Let me put these questions in other forms, as regarding the matters and business of the world. If the man who is your *debtor* become a bankrupt, does his insolvency, his inability to pay, annihilate your *right* to exact the payment? Surely, you at once see, that the question of your right remains the same *after* the man's insolvency as before it. That you will never *get* your money because of his bankruptcy, is certainly true; but are you willing to say that *therefore* you have no *right* to *have* it?

Precisely so, to my humble seeming, stands the case between God and us. We all owe *the debt* of perfect obedience to his commands, but we are insolvent,—altogether without the power of paying a single fraction of our enormous debt. And shall it be said that because we have lost—wilfully thrown away—the ability to pay, that therefore God cannot justly come upon us for our debt? If a servant contemptuously throw away his tools

wherewith he was to perform a stipulated work, may his master not legitimately demand from him his work, although he knows that he has thrown away his tools, and cannot work without them? Be it ever, then, most solemnly remembered, that God's commands are not given to the *impotency* which we have *contracted*, but to the *power* which his goodness once *bestowed*. And that the two great ends which God has in commanding us to work out our salvation though we are not able, but by "his grace preventing us that we may have a good-will, and working with us when we have that good will,"—are to convince us of our weakness, and to show us in whom only our strength is found.

Learn hence, then, the source of all your spirituality. The process of salvation is *God beginning with us*, and not *we beginning with God*.

Works pleasing to *men*, indeed, may be done altogether *without* "the grace of

God by Christ preventing us." The outward moralities of earth may be the produce of our own free-will: and many amiable features of character may show themselves, unconnected with God's special grace, as well as quite devoid of any reference to his will and sovereignty over any affection of the heart, or any deed of the conduct. It will at once be seen that we may be *temperate* for the sake of our health; *honest* to maintain our reputation; *kind* from natural good temper; *loyal* with a view to our success in life; or *charitable* from ostentation. But these, though the moralities of earth, are yet not the moralities of heaven; and the moralities of heaven we cannot have, "good works pleasant and acceptable to God we cannot do, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will."

I offer no apology for these frequent repetitions of our Article. I make them

that your minds may be prepared for the solemn question,— *Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?* Is God not often found of them that sought him not, and made manifest unto them that asked not after him? Is not all you are, and have, and do, that is good, entirely to be ascribed to the rich and free grace of God? Is there *any thing* that you have not received? I put the question broadly. Is there any thing, either in the *constitution* of your *spirits*, or the *structure* of your *bodies*, or the *salvation* of your *souls*, which you have not received? You know there is nothing. You know that your *mind*, with all its intellectual varieties, and your *soul* with all its spiritual graces, are as much the production of a creating hand, as *matter* in all its modifications. *Why then wilt thou glory in what thou hast, as if thou hadst not received it?* Rather, may you learn to

give all the glory of what you *are*, and of what you *know*, savingly, where alone it is due. And refer all your Christianity, with an adequate expression of gratitude to its unseen Author ; to Him, *who worketh all things after the counsel of his own will.*

LECTURE IV.

ON THE ELEVENTH AND TWELFTH ARTICLES.

Of the justification of man, and of good works.

JOB xxv. 4.

HOW THEN CAN MAN BE JUSTIFIED WITH GOD ?

THE path of our discussion on the Articles has hitherto been tracked among the ruins of our fallen and prostrate nature. And one of the very first questions which will rise to the mind, at the awful discoveries that have been made on the total depravity of human nature, and the consequent impotency to that which is good of the

human will,—will be that which I have put as the basis of this Lecture, *How then can man be justified with God?* How are we to pass from a state of distance to a state of nearness? from death unto life? from being under the law, which speaks tribulation and wrath to every soul—because every soul has done evil,—to being under the grace which speaks quietness and assurance for ever to all who repair to it? How shall God be *just, and the justifier of them who believe in Jesus?*

To these momentous questions, the eleventh Article of our Church will give the best answer. “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings: wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.”

It may be profitable for us, then, to consider these four following points.

I. WHAT JUSTIFICATION IS.

II. THE WAY IN WHICH GOD BESTOWS IT.

III. THE MEANS BY WHICH WE OBTAIN IT; and

IV. THE EVIDENCE WHICH PROVES IT.—
The *eleventh* Article will furnish materials for considering the first three points; and the *twelfth* Article, the materials for considering the last.

I. THE NATURE OF JUSTIFICATION: what is it? Justification is our being “accounted righteous before God.” Now the very word “justification” supposes an accusation. A man who has not been accused cannot be said to be justified. He cannot be acquitted, because he has not been impeached. It has thus happened, because, in the strictly *legal* meaning of the word, justification necessarily includes *three* things, namely, *accusation*, *trial*, and *acquittal*, *i. e.* a declaration of the *innocence* of the person accused,—the opponents of

the doctrines of grace have declared *justification* to be *impossible*. Because, say they, man is verily *guilty* of that of which he has been accused. So that, though he may be *pardoned*, he can never be *justified*.

It becomes evident, accordingly, that there is a difference in the sense of the term, as it is used among men, and as it is used in the gospel. A subject of law is justified, only when he is in the full and strict sense *just*; that is, when he has completely obeyed all the requisitions of the law. In this case, his obedience is the only ground of his justification, and is all that is necessary to it; because he has done every thing which was required of him, and no act of disobedience can be laid to his charge. I need not say,—after the melancholy details through which the preceding lectures have conducted us,—how widely this case differs from that of the penitent under the gospel. He has been guilty of unnumbered acts of disobedience, and has not, in one iota, ful-

filled the demands of God's most righteous law. When, therefore, he stands before the heavenly tribunal, all his violations of God's law are arrayed, as so many distinct and weighty charges, against him. And of not one charge can he truly say he is guiltless. The very fact, indeed, of his being guilty of *one* charge—his having *offended in one point*—makes him *guilty of all*. This gives us an alarming view of our state in the sight of God. It tells us, that no sin is small. That *one* sin makes us guilty. And that, unless some way be devised, by which we may be "accounted righteous before God," we are indeed most hopelessly sunk in condemnation.

As, then, the term "justification," in its strictly legal, or forensic sense, is applicable only to the man who is *really innocent*, it is a question which must deeply interest us, how the same term can be used, in a gospel sense, in reference to those who are *really guilty*. What, then, is the definition of justification? I take

it to include three things: *pardon of sins*; *freedom from the punishment otherwise justly due to those sins*; *together with a legal right to all the blessings due only to perfect obedience*. The first part of justification, then, consists in *the pardon of sins*. For sin, until it is pardoned, is still charged to the sinner's account; and he is consequently exposed to the punishment which it has deserved: the pardon of sin then necessarily involves exemption from the punishment of sin—so much so that these things are usually considered as but one. They are, however, separable, not only in thought but in fact. We do not always necessarily *punish* offenders, whom we still do not forgive. The offender may have merited, and may continue to merit, punishment, and yet sufficient reasons may exist why he should not be punished, although those reasons are not derived from his moral character. Forgiveness, in the full sense, supposes the offender penitent, and includes an ap-

probation of his character as such, and a reconciliation to him of the person who forgives. But these things are not involved in a mere determination to exempt an offender from punishment. On the part of God, however, in his dealings with returning sinners, these things are never separated—whom he pardons, he exempts from punishment, and whom he exempts from punishment he pardons.

But there is still remaining one more act of grace to complete the process of a sinner's justification in the sight of God—and it is imparting to Him a *title* to the rewards of perfect obedience—in other words, a title to eternal life. And justification before God would not be perfect if this last part of the process were left out. Because a sinner might be pardoned, and acquitted of the punishment due to his transgressions, and yet not become thereby entitled to the bestowal of any blessings, or acts of kindness whatever, connected with the covenant of redemption. He

might be annihilated, or might be placed in a state of happiness imperfect and mixed, like that of the present world. Another step, therefore, indispensable to the perfection of justification, is, giving a title to recover by the *second* Adam more than all which had been forfeited by the *first*.

We need hardly, then, extend our remarks further on the first point of our discourse—the nature of justification. It consists in forgiveness of sin, exemption from punishment, and a title to life eternal.

Our second point of examination is,

II. THE WAY IN WHICH GOD BESTOWS THIS BLESSING.

And this our Article declares to be “only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.” *Being justified freely by his grace, through the redemption that is in Christ Jesus.* It originated in the boundless mercy of God: freely by his grace, or as it might be

literally translated, "*without* a cause:" there was no cause, no good works, no merit in man, either in whole or in part. It is not our prayers, nor our charities, nor our integrity, nor our amiableness, that can in any possible way justify us before God. The worst sinner, and the most moral man, are on the same footing in this respect. It *must* be freely. No works before justification; no repentance at the time of justification; no holiness of life after justification, are in the least degree connected with this gift. The Thirteenth Article distinctly declares, that "works done *before* justification, cannot justify, because they have the nature of sin." To suppose otherwise, indeed, would be to expect the fruit to be good, while the tree is corrupt. And every one must see that works done *after* justification do not justify, because they proceed from a man already justified. We conclude then, that it is *not by works of righteousness that we have done*, but

“freely, by his grace,” that we are justified, not only *without* our deservings, but *against* all our deservings. In the Homily on the Salvation of Mankind, there are these words: “Our justification doth come freely by *the mere mercy* of God, and of so great and free mercy, that whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his *infinite mercy*, without any of our desert or deserving, to prepare for us the most precious jewels of Christ’s body and blood.” And in the second part of the same Homily, it is said, “Justification is not the office of man, but of God; for man cannot make himself righteous by his own works, neither in part, nor in the *whole*: for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm, that man might, by his own works, take away and purge his own sins, and so justify himself.”

In the Collect for Sexagesima Sunday, we declare, that “we put not our trust in *any thing* that we do:” and in that for the fifth Sunday after the Epiphany, we profess to “lean *only* upon the hope of God’s heavenly grace.” Now, how can we make such declarations as these, if we lean partly to our own works, and partly to the divine grace? Surely it is evident, that works have *no part* in our justification: that *by the deeds of the law, there shall no flesh be justified in his sight. But now, the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, being justified freely by his grace,* THROUGH THE REDEMPTION THAT IS IN CHRIST JESUS. And thus *Christ is the end of the law to every one that believeth.*

Here, then, is the grand peculiarity and preciousness of the gospel. No sooner does it pronounce on the utter insuffi-

ciency of all that man can do, for establishing his own righteousness, and procuring his own justification; than it reveals the only way by which man may obtain the forgiveness of his sins, and a title to the inheritance of heaven. And this is done, not by an act of *mercy* alone, but an act in which infinite mercy and *merit* are associated. It puts into the sinner's lips, not a plea which he may urge at the bar of *mercy* only, but a plea which he may urge successfully at the bar of *justice*; not the plea of what he himself has done, but the plea of what another has done for him.

This is the end of the law for righteousness; that is, it *gives* a righteousness to every one that believes: a righteousness which we could never have wrought out but by perfect, unfailling obedience. And, as of this we were incapable, Christ has wrought it for us. Every *penalty* of the law he fully *bore*: every *reward* of the law he fully *won*. Being justified,

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therefore, by faith in his finished work, we are as much exempted from the *vengeance* of the law, as if in our own persons we had *borne* it; and as much entitled to the *rewards* of the law, as if by our own works we had *earned* them. This is the powerful reason that inducés us, in the matter of justification, to *extol* to the uttermost the righteousness that is by *faith*, while we *degrade* to the uttermost the righteousness that is by *works*. We see nothing but *perfection* in the *one*, and nothing but *pollution* in the *other*.

Let us now examine the last of the three points, that are touched in the *eleventh* Article, namely,

III. THE WAY IN WHICH THIS RIGHTEOUSNESS BECOMES OURS.

The *instrumental* cause of our justification is *faith*: that inward and spiritual grace wrought in the heart, which induces and enables the penitent sinner to look entirely away from his own doings and

deservings, to the fountain of grace and mercy. And this act of appropriation is called *faith*, or confidence, or trust, because it is plain that we have no other security of the salvation that is in Christ, than the promise of salvation. Confidence, then, in the character of Christ, and confidence in the veracity of his promises, is that act of the mind by which it throws the whole weight of the soul's salvation upon him, and him alone, and reposes on the satisfaction and perfection of his finished work. This is faith.

If faith then, be the instrumental cause of our justification in the sight of God—if we cannot appropriate the righteousness of Christ, but by faith, the exercise of which faith is an act of appropriation—if we are not justified till we believe, what can be the meaning of the phrase, “eternal justification” that is sometimes met with in theological systems? If, by the phrase, nothing more be meant, than that the justification of the Church was the subject of

the divine purpose from everlasting, we readily concur in its propriety. But if it be meant, that men are *actually* justified from eternity, we reject the tenet, as being quite as monstrous as to say, that we were *created* from all eternity, or *regenerated* from all eternity. Justification was in the *purpose* of God from all eternity; but it could not be in the *experience* of man from all eternity. We cannot then, blend the accomplishment which is in time, with the purpose which is from everlasting. We cannot thus encumber spiritual subjects with metaphysical disquisitions. Let it suffice for us to know, that the plan of justification by God through faith, was laid in eternity; that it was *executed* in the obedience and sufferings of God the *Son*, when he descended to our world; and that it is *applied* to believers in their successive generations, by God the *Spirit*, who enables them to believe on Jesus Christ, and to receive him as their only all-sufficient Saviour. The Church we may, perhaps, say truly, was justified in

purpose by God the Father, from everlasting; that it was *virtually* justified by God the Son on Mount Calvary; and that it is *actually* justified by God the Spirit, when the Spirit takes of the things of Christ, and shows them to the soul.

Let me now draw your attention to the next Article of our Church following the eleventh, which treats “of Good Works :” in which we shall find materials for considering our fourth particular.

IV. THE EVIDENCE BY WHICH JUSTIFICATION IS PROVED.

And of them it says, “Albeit that good works which are the fruits of faith, and follow after Justification, cannot put away our sins, and endure the severity of God’s judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.”

Something more, then, is necessary to salvation, than a righteousness imputed to us as our only *plea*. A *title* to heaven is not the only thing of which we stand in need. We want a *meetness* as well as a title: a *moral* right, as well as a legal right. While, therefore, the righteousness of Christ *imputed* to us constitutes our *legal* title to the kingdom of heaven; there must be a righteousness *imparted* to us by the Spirit of Christ to give us a *moral* right. If the *one* be our *plea*, the *other* must be our *preparation*. To be meet in *law*, we must be invested with the *righteousness* of Christ; to be meet in *character*, we must be invested with the graces of *personal righteousness*. It were well for us, brethren, rightly to understand the true place which good works, that is, holiness of heart and life, occupy in the great scheme of our redemption. Not one question in theology has set men at a greater distance from understanding one another, than the question of faith

and works. And this, perhaps, because St. Paul has said, that *a man is justified by faith without the deeds of the law*; and St. James, *how that by works a man is justified, and not by faith only*.

The fact has not been duly adverted to, that the one apostle is speaking of the justification of our *persons* before *God*, and the other of the justification of our *faith* before *men*. The existence of genuine faith in the heart can only be proved by the manifestation of holiness in the life. The nature of the tree can be ascertained only by the fruits which it produces. And if there be no sanctification, there has not been any justification. Though perfectly distinct, they are yet always inseparable from the disciple of Christ, because they are equally indispensable. Justification alters my *state* before God: sanctification alters my *character*. And both state and character must be altered ere I can enter into the kingdom of heaven. Now it is the imputation of Christ's righteousness to

me that changes my state ; and it is the indwelling of Christ's Spirit within me that changes my character. And never let it be said, that we do not contend for the one as strenuously as for the other, but we contend for each in its proper place, and for its own specific purpose. We *denounce* good works, if they are ever made to constitute a part of our *plea* for heaven ; but we extol and *enforce* them, as constituting the essence of our *preparation* for heaven. We blot them from our title-deed ; but bind them fast to our personal character. We declare them to be the end of the *commandment*, while we deny them to be the end of the *law*. We say that Christ only is the end of the law : and at the same time *affirm constantly, that they which have believed in God be careful to maintain good works.*

And they who have been privileged with a believing sense of their justification before God, cannot but be diligent in the practice of holiness. *As they have received*

the Lord Jesus, they so walk in Him as to adorn the doctrine of God their Saviour in all things. Their works are the spontaneous offerings of affection and love, springing from the question, *what shall I render to the Lord for all the benefits that He hath done unto me?* So far from good works being held to be nothing, they are held to be every thing, in sanctification. Obedience becomes a quite different thing from what it once was. That which was, before, the murmuring drudgery of the slave, is turned into the cheerful obedience of the child. The Christian departs from all iniquity, not by virtue of some law of *authority* from *without*, but from a principle of *love* from *within*. *Faith worketh by love.* He has seen the marvellous nature of the salvation revealed in the gospel, and how free it has made him from all the claims of the law and of justice: so that his heart can now go out after God, and he can *run the way of his commandments, because his heart is enlarged.*

May you then, brethren, be taught by God's Holy Spirit to understand aright these Articles of our Church. May you see that the lesson taught by our *eleventh* Article is that *our persons* are justified before God, as St. Paul says, *by faith only* in the righteousness of Christ; and that the lesson taught by our *twelfth* Article is, that *our faith* is justified before men, as St. James says, *by works*. In other words, the one Article shows what is our *legal* right to the inheritance of heaven; and the other Article shows what is our *moral* right to the inheritance of heaven:—the *legal* right existing in the imputed righteousness of Christ,—the *moral* right existing in the personal holiness of ourselves.

Examine, then, diligently the ground of your own hope, and see if you clearly understand the way by which alone *we are accounted righteous before God*. Be careful against the least dependance on personal holiness as your *plea* for heaven; indispensable as you must always hold it to be as your *preparation*.

Are you submitting to the righteousness of God? Does your dependance for acceptance at the bar of heaven rest entirely on the spotless righteousness of Emmanuel? It is only through Him that peace is made between you and God. It is only through Him that God can be just, as well as merciful, in forgiving you your sins, and in cleansing you from all unrighteousness.

Have you been made to feel the absolute impossibility of working out a justifying righteousness for yourselves, and have you accordingly given up the point as hopeless and desperate? If you have, and are throwing the whole weight of your deathless spirit on the atonement and obedience of the Redeemer, then be careful to *follow holiness, without which no man shall see the Lord*. Make it your daily business, to live to the glory of Him who *loved you and gave himself for you*. Never let gainsayers declare of you, that the holy name by which you are called, is prostituted into an excuse for sin. Re-

member that *faith if it have not WORKS, is dead, being alone. Yea, a man may say, thou hast faith and I have works: show me thy faith without thy works, and I will show thee my faith by my works. You are God's workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained that you should walk in them. Every good tree bringeth forth GOOD fruit. And herein is your heavenly Father glorified, that ye bear MUCH fruit: that ye walk worthy of the Lord unto all pleasing, being fruitful in EVERY good work, and increasing in the knowledge of God. Let your light, then, so shine before men, that they may see your GOOD WORKS, and glorify your Father, who is in heaven.*

LECTURE V.

ON THE SEVENTEENTH ARTICLE.

Of Predestination and Election.

EPHESIANS i. 4, 5.

HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE: HAVING PREDESTINATED US UNTO THE ADOPTION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL.

IF I felt it necessary, in the first of these Lectures, to request you would divest your minds entirely of all prepossession and prejudice in reference to every doctrine that might fall under consideration,

I feel it, if possible, more necessary to request that you will do so on the doctrine "of Predestination and Election."

It is a doctrine which has rent the mantle of Christian charity into a thousand pieces. More hatred among brethren has been promoted; more tempers chafed and heated; more evil passions excited; and more death-wounds given to brotherly love, by this doctrine, than, perhaps, by any other. Most anxious am I, accordingly, brethren, that we should enter on its consideration altogether unshackled by rooted and unexamined prejudices; neither surrounding it with our own fancies, nor appending to it our own excrescences. But let us take up the seventeenth Article in one hand, and the Holy Scriptures in the other; and, with truth as the motive of our inquiry, and humility as the mode of conducting it; let us compare every statement of our Church with the word of our God; and, after earnest prayer for the direction of his Holy Spirit, then,

but then only, reject, or receive, the doctrine of Predestination and Election. The Article reads as follows :—

“ Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God’s purpose by his Spirit working in due season : they through grace obey the calling : they be justified freely : they be made sons of God by adoption : they be made like the image of his only-begotten Son Jesus Christ : they walk religiously in good works, and at length, by God’s mercy, they attain to everlasting felicity.

“ As the godly consideration of Predestination, and our Election in Christ, is full

of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind, to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

“ Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture : and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.”

The order in which I propose to examine the doctrine contained in this Article is simply this :

I shall, in the FIRST place, DEFINE AND PROVE THE DOCTRINE.

And, in the SECOND place, DEFEND it.

I. My first aim will be to DEFINE AND PROVE THE DOCTRINE.

And we shall not perhaps mistake the doctrine of our Article, if we say that it amounts summarily to this :--That God, foreseeing from all eternity the fall of man, and determining from all eternity, the salvation of unnumbered millions of the human race from the guilt and punishment of sin, did from all eternity design to save some ; that these, he calls effectually in due season, by his grace, justifies freely by faith in the merits of his Son ; and makes them meet, by his Spirit, for the inheritance of the saints in light. "Predestination to life," then, is a determinate decree, appointing to a certain salvation

those who are its subjects; which salvation they are to obtain through sanctification of the Spirit, and belief of the truth.

If, then, we let our Article fall into its several natural divisions, we shall find the following seven points demanding our very closest attention.

1. The election.
2. The calling.
3. The justification.
4. The adoption.
5. The conformity to Christ's image.
6. The walking in holiness of life.
7. The attaining of everlasting felicity.

The inferences from the whole will be two:—

1. The comfort which springs from the godly consideration of predestination; and,
2. The evils that arise out of its ungodly consideration.

1. The first point touched in this Ar-

ticle is *predestination*: that is, the election to salvation, of those whom God has chosen in Christ out of mankind. And this is personal and eternal. It is *personal*:—it has respect not to all, but to some—those who are “chosen *out of* mankind.” If predestination meant the deliverance of the *whole* world from curse and damnation, then all men must be saved. But as we *see* there are two sorts of persons *now* in the world, good and bad, so we are especially *told*, there *will be* in eternity. *These shall go away into everlasting punishment, and the righteous into life eternal.* Then it seems to follow, that, if all men are not finally saved; but that those who have been chosen out of mankind shall be saved: the rest are not saved, because not chosen by God out of mankind unto salvation. *If chosen they must be saved: if not saved, not chosen,* because, in the 46th chapter of Isaiah, saith Jehovah, *My counsel shall stand and I will do all my pleasure.*

Are we to suppose that it is in salva-

tion only that the Most High God works without any fixed, preconceived, unalterable plan? See we not a marvellously beautiful order, and harmony, in all the works of *creation*? Do not the heavens and the earth, and all the host of them, give proof undoubted of exquisite contrivance? Does any man imagine them to have been made without a plan?

So likewise in *Providence*. Is it not *He who upholdeth all things by the word of his power, and by him do not all things consist*? And does not the exact fulfilment of prophecies declare to us that what is now doing in the world, he determined, ages ago, to do? You cannot read the prophecies in the second and seventh chapters of Daniel, respecting the four universal monarchies,—the Assyrian, Persian, Grecian, and Roman,—and not have the conviction fastened immovably on your mind, that in *all* his works, God acts upon pre-concerted plans.

There is a plan in *salvation*, then, as

well as in Creation and Providence. The whole universe is governed according to ancient and unalterable rules. *For ever is his word settled in heaven. His faithfulness is unto all generations. He hath established the earth, and it abideth. They continue this day according to his ordinances, for all are his servants.* Nothing can come to pass without his fore-knowledge : nothing *good*, without his *decree* ; nothing *evil*, without his *permission*. To imagine, then, that in the work of salvation there was no plan well ordered and arranged in the Divine mind, is to suppose that in the most momentous of all his works, he acted contrary to his usual principles, and left all to chance.

But can we think that he lavished on chance *the blood of Christ*? that it was left to *chance who* were to be benefited by redemption, and who not? That the matter was left to men, to their good intentions and dispositions, to fill up the kingdom of heaven, or to leave it empty,

just as sinful creatures should believe, or reject God's testimony? that the peopling of heaven was at the mercy of all the uncertain circumstances and random events connected with man's caprice and waywardness? No, brethren, our inferences from analogy would say, *it cannot be*. He who numbers every hair of our heads, and without whom not a sparrow falls to the ground—who putteth down one man, and setteth up another man, must have determined every *person's period*, and *circumstances*, connected with human redemption; or else his plan is imperfect, and the whole process, being uncertain, would be quite unworthy of a God.

But these things have not been so. The Scriptures so explicitly show the doctrine of Election, that do what we will, we cannot evade their force. Take the following among the proofs that might be selected. In the ninth chapter of the Acts, and at the 15th verse, it is said by the

Lord to Ananias, respecting the Apostle Paul, *Go thy way, for he is a CHOSEN vessel unto me.* In the Epistle to the Romans, (ix. 23,) mention is made of "*the vessels of mercy which he had BEFORE PREPARED unto glory ;*" (viii. 30,) "*whom he did predestinate.*" Did not our Lord declare to the sons of Zebedee, (Matthew xx. 23,) *To sit on my right hand, and on my left, is not mine to give, BUT IT SHALL BE GIVEN TO THEM FOR WHOM IT IS PREPARED OF MY FATHER?* (John xvii. 2.) *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* (vi. 37.) *All that the Father giveth me, shall come to me.* (xvii. 9.) *I pray not for the world, but for those whom thou hast given me out of the world.* And in our text, the doctrine is as distinctly stated, as in any other part of Scripture. *According as he hath CHOSEN US IN HIM before the foundation of the world, that we should be holy, and without blame before him in love : having PREDESTINATED US unto the adoption*

of children by Jesus Christ to himself, according to the good pleasure of his will. So likewise, in the second Epistle to Timothy, i. 9: Who hath SAVED us, and called us with a holy calling, not according to our works, but according to HIS OWN PURPOSE and grace, which was given us in Christ Jesus before the world began.

Nor must you lose sight of the fact, that the doctrine of Election in these passages, includes the choice of *Christ himself*, and the choice of the Church IN HIM. The prophet Isaiah has a striking passage quite to the same purport. *Behold my servant whom I uphold; mine ELECT, in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles.* If any doubt should be raised as to the application of this passage to the Messiah, the Evangelist Matthew accurately quotes, and distinctly applies it to Jesus Christ, in his 12th chapter, 17—21st verses. St. Peter, also, has similar language in reference to the

Saviour in his first Epistle, ii. 4—10. *To whom coming as unto a living stone, disallowed indeed, of men, but CHOSEN OF GOD and precious; ye also, as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore it is contained in the scripture, behold I lay in Zion a chief corner-stone, ELECT, precious; and he that believeth in him shall not be confounded. Ye are A CHOSEN generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into marvellous light: which in time past were NOT a people, but are now the people of God: which had NOT obtained mercy, but now have obtained mercy.*

Then, if the *corner-stone* of the spiritual and eternal temple was *elected*, if the *foundation* of the building was *chosen*, (and no man ever denied this,) are we to suppose that all the lively stones that were

to *form* the building were left to *chance*? No man will deny that God fixed on the *foundation* from eternity, nor can any man deny, that the superstructure was fixed upon also: for Scripture expressly and frequently asserts, that they who are saved, were chosen *in Christ* before the foundation of the world. And had they not been chosen in Christ, the atonement made by him could not have availed them. The sin of Adam could not have been viewed as ours, if we had not been viewed *in him*: nor can the *righteousness* of *Christ* be viewed as ours, unless we are viewed *in him*. Divine justice could not have punished him for our sakes, nor acquitted us for his sake; we could not have been justified and reconciled by the blood of his cross, had he not sustained our persons and stood in our stead. The act of another cannot be considered *my* act, either to my loss or gain, if there be not a legal union and *oneness* between us.

But our Article, after its explicit state-

ment, that "predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour," proceeds to state,

2. Their *calling*. "Wherefore they which be endued with so excellent a benefit of God, be CALLED according to God's purpose by his Spirit working in due season: they through grace obey the calling." *Whom he did predestinate, them he also called*, saith St. Paul, (Rom. viii. 30.) *Who hath saved us and called us with an HOLY CALLING.* (2 Tim. i. 9.) *Wherefore holy brethren, partakers of THE HEAVENLY CALLING.* (Heb. iii. 1.) *Thy people shall be willing in the day of thy power.* (Psalm xc. 3.) *As many as were ORDAINED to eternal life, BELIEVED.* (Rom. vi. 17.)

Ye have obeyed from the heart that form of doctrine which was delivered you. (Rom. vi. 17.) It did not comport with heavenly wisdom to leave those who were chosen to salvation to the suggestions of their own understanding, or the bias of their own will; and to suspend upon *them* the execution of God's stupendous scheme of salvation. For, had this been done, the whole plan would have been frustrated, and not one sinner saved. In order, therefore, *that the purpose of God according to election might stand*, he has been pleased to provide means, as well as appoint the end. And he works in his people effectually by his Almighty power, in order to that salvation to which he has chosen them. There is also,

3. *Justification.* "They be justified freely." *Being JUSTIFIED FREELY by his grace through the redemption that is in Christ Jesus.* (Rom. iii. 24.) *Whom he called, them he also JUSTIFIED.* (Rom. viii. 30.) Connected with justification, is,

4. *Adoption.* “They be made sons of God by adoption.” *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive THE ADOPTION OF SONS.* (Gal. iv. 4, 5.) *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. For as many as are led by the Spirit of God, they are THE SONS OF GOD. For ye have not received the spirit of bondage again, to fear: but ye have received the spirit of ADOPTION, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are THE CHILDREN OF GOD; and if children, then HEIRS; HEIRS OF GOD, AND JOINT-HEIRS WITH CHRIST.* (Rom. viii. 14—17.) *He hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the ADOPTION OF CHILDREN, by Jesus Christ to himself. Wherefore, thou art no more a servant, but A SON.* Next follows,

5. *Conformity to the image of Christ.*
“They be made like the image of his only begotten Son, Jesus Christ.” *Whom he did foreknow, he also did predestinate, to be CONFORMED TO THE IMAGE OF HIS SON. That as they have borne the image of the earthly, they shall also bear THE IMAGE OF THE HEAVENLY. And have put on the new man, which is renewed in knowledge AFTER THE IMAGE of him that created him.*

Now it is impossible to become new creatures but in Christ. *They, only, that are joined unto the Lord, are one spirit with him. And as the lump was sanctified in the first fruit, for if the first fruit be holy, the lump is also holy, so is the Church in Christ. The wild olive-tree cannot be improved or changed, unless it be grafted on the true. The branch must be in the vine, before its sap can be derived into it. He that sanctifieth, and they who are sanctified, must be one. For thus only can there be,*

6. *A holy walk and conversation, which our Article expresses by the phrase, "walking religiously in good works." We are God's workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained that we should walk in them.*

And walking thus, "they attain at length by God's mercy to

7. "*Everlasting felicity:*" for whom he justified, them he also GLORIFIED. *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*

Here then, brethren, are the *seven* links of that golden chain of salvation, which reaches from eternity that is past, to eternity that is future: beginning in the merciful, but inscrutable purpose of God *the Father*, reaching down through the mediation of God *the Son*; carried out in the mighty and effectual working of God *the Spirit*, in the *calling*, the *justification*, the *adoption*, the *conformity to the image*

of Christ—the walking in holiness of life ; and the everlasting glorification of “all the elect people of God.” What, then, are the inferences ?

The first is,

1. *The comfort that springs out of the godly consideration of the doctrine of Election.*

Our Article declares it to be “full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God.”

The right knowledge of this doctrine is a source of great and permanent joy. It animates love, zeal, gratitude, and all the noblest powers of the soul ; and pro-

duces a habit of cheerful and successful obedience to the whole will of God. *We joy in God, through our Lord Jesus Christ, by whom we have received the atonement. Whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Who shall lay any thing to the charge of God's ELECT? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* If we are conscious of feeling within ourselves the working of the Spirit of Christ, and *he that believeth on the Son of God hath the witness in himself,* “mortifying the works of the flesh, and drawing up the mind to high and heavenly things;”—if we are “walking religiously in good works,” *adorning the doctrine of God our Saviour in all things; aiming at greater confor-*

mity to the image of our Lord Jesus Christ : then, we may conclude from this evidence, that we are made sons of God by adoption, and if sons of God, justified freely ; if justified freely, then we have been called according to God's purpose by his Spirit working in due season ; and if we have been called in due season, then were we elected from all eternity : " chosen by God out of mankind, to be delivered from wrath and damnation, and to be brought by Christ to everlasting salvation." This is the doctrine of election as propounded by this 17th Article. And is it not a doctrine full of sweet, pleasant, and unspeakable comfort to godly persons ? But contemplate seriously,

2. The evils arising out of the ungodly consideration of the doctrine of predestination.

Our Article proceeds to say, that " for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predes-

tionation is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."

Most true, and yet most lamentable, is it, that the best gifts of God are perverted to the worst purposes: and that the very same doctrine which is a savour of *life* unto some, is a savour of *death* unto others. And because there are in the doctrine of divine predestination and election, *some things hard to be understood, they that are unlearned and unstable, they that are sensual, not having the Spirit, wrest them as they do other scriptures to their own destruction.*

The abuses are stated in the Article to be either "desperation," or "wretchlessness of most unclean living."

The language of "desperation" is, "do what we will we must be lost, if we are not elected. To what purpose are all our endeavours, and prayers, and desires to be

saved? If we are not among those who are chosen, we cannot succeed."

The language of "wretchlessness of unclean living is,"—"Let us *continue in sin that grace may abound*. If we are elected we are sure to be saved, how immoral and base soever be the lives we live in the world: for God's decree is like himself, immutable; and if he has elected us to salvation we must be saved,' and this is "no less perilous than desperation."

Now, brethren, you have never, I venture to say, heard the doctrine of election spoken of by those who deny and oppose it, without hearing these revolting inferences perversely deduced therefrom. But *is* this the doctrine of predestination as it is propounded by our Church, or supported by our Bible? Will any one, after carefully reading over the 17th Article, deliberately say, that it connects election to life and happiness hereafter with "wretchlessness of most unclean living" here? Does it not, on the contrary, distinctly and

powerfully declare, that there are several indispensable links in the golden chain of salvation, *between* the first link of God's purpose in eternity that is past, and the last link, the completion of that purpose, in eternity that is future? Does it not say that there must intervene, adoption, justification, conformity to Christ's image, and a life of decided Christian holiness? You are forbidden to hurry from the purpose to the completion without taking *every* link of the chain in your hand. If one link be wanting, the brilliant chain is broken. A man's sanctification is never separated from his acceptance. The process that *renews* is indissolubly joined to the process that *reconciles*. If Christ's *blood* does the one, Christ's *Spirit* must do the other.

Then, I cannot withhold the charge of gross and wilful *misrepresentation* from those who thus interpret this invaluable word—predestination. And we will ever contend, that as eternal *happiness* is the

end of election, so present practical *holiness* is the indispensable *means*.

No man is permitted to consider himself elected to everlasting life, who does not "feel in himself the working of the Spirit of Christ, mortifying the works of the flesh, and drawing up his mind to high and heavenly things." Nor, on the other hand, is any one permitted to say, that though there may be the love of God in his heart, and obedience to the law of God in his life, and an humble consistent walking according to a Christian vocation, he may yet *not* be among those who are "chosen by God out of mankind unto everlasting salvation"—that though a *holy* man he may not be an *elected* man. Because, if he be really in the practice of *holiness* as the *means*, he is bound to take to himself the "sweet, pleasant, and unspeakable comfort of believing that he has been elected to *happiness* as the *end*." "The great evidence of thy election," saith Archbishop Leighton, "is love. Thy

love to God gives certain testimony of his preceding eternal love to thee. Thy choosing him is the effect and evidence of his choosing thee. Now this is not laborious that needs to be disputed, amidst all thy frailties : feel the pulse of thine affection, which way beats it ? and ask thy heart whether thou love him or not ; in this thou hast the character of thy election.”

There is a very striking illustration in the 27th chapter of the Acts of the Apostles, of the union between the means and the end. It had been communicated to St. Paul by a special messenger from the invisible world, an angel of the Lord, that there should be the loss of no man's life on board the vessel in which he was sailing in the Adriatic, a prisoner bound to Rome ; but only of the vessel. The divine *purpose* was made known to the apostle ; but certain *means* were included in the purpose by which alone it could be accomplished. Accordingly, at that point

of time, when the danger appeared most threatening, and the shipmen, fearing lest they should have fallen upon rocks, cast four anchors out of the stern, and were about to flee out of the ship,—when they had let down the boat into the sea, *Paul said to the centurion and the soldiers, except these abide in the ship ye cannot be saved.* The passengers were to be *saved*,—that was the *end*: the soldiers were to abide in the ship,—they were to *cut off the ropes of the boat and let her fall off*, (32,) *they were to lighten the ship, and cast out the wheat into the sea*, (38,) *they were to take up the anchors, and loose the rudder-bands, and hoise up the main-sail to the wind, and make toward shore*, (40.) These were the *means*. And so with respect to God's eternal purpose of salvation. The *means* are as much fore-ordained, yea, it is essential to God, as a perfect being, that the *means should be* as much fore-ordained, as *the end*.

But, while God has not, in so many

words, announced to you and to me, the *names* of those whom he has chosen to salvation—this being one of the secret things which belong only to himself—he has yet distinctly declared the *means*. And in the language of St. Paul we may say, that except ye be called, ye cannot be saved. Except ye be made sons of God by adoption, ye cannot be saved. Except ye be justified freely, ye cannot be saved. Except ye be conformed to the image of Christ ye cannot be saved. Except ye walk religiously in good works ye cannot be saved. These are the things that are *revealed*. And by these only can you attain to the knowledge of the things that are *secret*. God has never made an explicit announcement to any one member of his Church, that his name is down in the book of life. He has never said, you are of the elect, and you are of the non-elect. But if we are repenting, and believing, and obeying, and are walking in the statutes and ordinances of the Lord,—

we are in *the means*, and ought certainly to assure our hearts before God, that there is no decree against us, but that we are on our way to *the end of our faith, even the salvation of our souls.*

Now, brethren, beyond this point it is not my purpose to extend the discussion of this subject this morning. It has been my aim, in this as in the preceding Lectures, simply to ascertain what saith the Scripture; and to avoid as much as I was able, *darkening counsel by words without knowledge.*

On the subject of *reprobation*, which, to some minds, appears indissolubly associated with election, I will offer but a single word. St. Paul in one of his solemn admonitions to Timothy, makes allusion to the fact of *elect angels.* *I charge thee before God, and the Lord Jesus Christ, and* THE ELECT ANGELS. Now, as this passage evidently constitutes a link in the mysterious chain which we are now examining, it may serve to show us, that as the elect

angels kept their first estate in heaven by divine *election*—(if otherwise, wherefore called *the elect* angels,) and those who fell, fell by divine permission, so is it with reference to fallen men. They who are saved, are saved by divine election; those who perish, perish by divine *permission*. No injustice is shown to any, if mercy be extended to *some*. All are under sentence of death because all are convicted of sin. Would you then say, that if a monarch, in the exercise of his prerogative as a sovereign, should *pardon seven* prisoners out of twelve justly condemned to die, because convicted of high treason against the king's majesty—that this exercise of *mercy* on his part to the *seven* who were spared, is *cruelty* to the *five* who are left for death? No, you would say, it is unmerited mercy to the seven, and but strict *justice* to the five. *And shall not the judge of all the earth do right? Who then art thou, O man, that repliest against God?* The moment you admit that Jehovah is the Great First

Cause of all things, you must admit that nothing can happen without his *appointment* or *permission*. If you say *it can*, then you destroy God's wisdom, or God's power, or both. For if God does not *foresee* events he cannot be *omniscient*. If He cannot *prevent* them he is not *omnipotent*. If he *does* foresee them, and labours to produce *another* event than that which *really happens*, then is he *thwarted* in the administration of his government; he has not absolute authority; and is not a sovereign, and if not a sovereign, *he is not God*.

In our next lecture, I shall resume the consideration of this doctrine with a particular view to the refutation of objections, and the consequent confirmation of the doctrine.

In the meantime, consider seriously and prayerfully the passages which I have quoted in this Lecture; compare them rigidly, I beg of you, with the rule of criticism, laid down by his Majesty's declaration prefixed to the Articles, for in-

terpreting them in the literal and grammatical sense: and may God vouchsafe unto you a right understanding in all things.

LECTURE VI.

ON THE SEVENTEENTH ARTICLE.

Of Predestination and Election :
(continued.)

ROMANS IX. 14.

WHAT SHALL WE SAY THEN, IS THERE UNRIGHTEOUSNESS WITH GOD? GOD FORBID.

It must ever be seriously borne in mind, that there is not a single objection raised against the doctrine of predestination in things spiritual, which will not apply equally to the doctrine of providence in things temporal. If any one should ask, in reference to the doctrine of election, "Why are some men chosen to everlasting

life, whilst others are left to reap the consequences of original and actual sin?" I will, on the other hand ask, in reference to the doctrine of providence, Why is one man rich, and another man poor? Why is *the race not always to the swift, and the battle not always to the strong? Neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill?* Why has the sun of civilisation touched its meridian over Great Britain, and why do the rude wanderers in the wilds of Tartary retain all the barbarism of their first fathers?

It were well that we could see that election requires us to do no more than is required by Providence; and that as we must resolve every thing, in the one case, into the sovereign will and pleasure of the King eternal, immortal, invisible, so we must also in the other. All that it becomes us to say, in either instance, is, *even so Father, for so it seemed good in thy sight.*

In the preceding Lecture, the Church's definition, and the scripture proof, were given of the doctrine of "predestination and election." It now remains to adduce some considerations in defence, and confirmatory of the doctrine thus defined and proved.

It is a deeply interesting question to the mother, who has been called to bury early hopes — who has had her infant snatched, at a sudden warning, from her arms, and mysteriously laid low in the very bloom of its existence, "*how* that infant can be saved, seeing that all who are elected to a life of eternal happiness as the *end*, are elected to a life of present holiness as the *means*?" Now, it may be said in reply, that, as faith in the heart, by which alone we can be saved, is not the work of man, but of God, He can, if it so pleaseth him, produce faith in the heart of an infant, as easily as in the heart of an adult. If it *should not be thought a thing incredible with us that God should raise the*

dead, why should it be thought a thing incredible that God should work faith in infants? *Behold*, says Jehovah, *I am the Lord, the God of all flesh, is there any thing too hard for me?* (Jer. xxxii. 27.) An infant cannot be more *passive* in the reception of that vital principle whence faith proceeds, than is an adult person. Besides, the *principle* of faith may often be found existing in the heart unconnected with an *act* of faith. For instance, a Christian is as truly a believer in the Lord Jesus Christ during the hours of sleeping, or in the tremors of a delirium, as he is during the hours of waking. He takes his character in this case rather from the *principle* which exists in his *heart*, than from the *actions* of his *life*. And so with respect to infants. If the *principle* of faith be implanted in their hearts, they must be considered as truly believers, as if they had put forth any particular *act* of faith. And if the grace of *faith* be imparted to the infant, *all* graces are at the same time

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imparted. For though the *strength* of grace be often wrought gradually, we are yet not at liberty to imagine that God *first* works *love, then faith*, and then other graces. All are wrought *seminally* together. If I am asked, then, for a scripture testimony in support of the proposition that infants may be the subjects of faith, and all other graces of preparation for eternal happiness, I shall adduce, in addition to that well-known passage in St. Matthew, (xvii. 14,) *Suffer LITTLE children to come unto me and forbid them not, for OF SUCH is the kingdom of heaven*; a remarkable text in St. Luke's gospel, (i. 44,) *For lo, as soon as the voice of thy salutation sounded in mine ears, THE BABE LEAPED IN MY WOMB FOR JOY*. The reference in St. Luke, you know, is to Elisabeth's hearing the good news of Christ coming into the world. And though, unquestionably, *the mode* must be always wrapped in the profoundest mystery, yet *the fact* seems to be distinctly stated, that

some discoveries of Christ were made to that babe by God's Holy Spirit: for that babe rejoiced in Christ; and if it rejoiced in Christ, it must have *believed* in Christ. Now if God were pleased to do this *before* birth, shall we question his power to do it, if it seemeth good unto him, the very instant after?

But it is time to be forthcoming with our *illustration* and *defence* of the doctrine of Election: not as though we were presuming to offer an apology for God—as if there could be *any unrighteousness with Him*—no: *God forbid!*

Our text stands connected with a remarkable passage touching the two sons of Isaac,—Jacob and Esau. And it is said in the tenth and following verses of this chapter, *When Rebecca also, had conceived by one, even by our father Isaac:— (for the children being not yet born, neither having done any good or evil, that the purpose of God, ACCORDING TO ELECTION, might stand, not of works, but of Him that*

calleth :) it was said unto her, the elder shall serve the younger : as it is written, Jacob have I loved, but Esau have I hated.

It is necessary that we should at once say, in reference to the word *hated*, that it does not mean reprobation, although the word *loved* certainly expresses *choice*. *I have preferred Jacob to Esau*, is all that the word intends. One scripture proof on this point shall suffice. (Luke xiv. 26.) *If any man come to me and HATE NOT his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* No one can imagine that our Lord enjoined actual *hatred* of our nearest and dearest relatives before we could give proof of *love to him*. All that is meant is evidently that our *supreme* love is to be fixed on him; that our preference for his service and glory should be such as to make us ready to give up all our earthly connexions and interests, rather than give up *him*. Accordingly, when Jehovah declares that

he *hated* Esau, it means merely that he preferred Jacob, in the exercise of his sovereign love ; and that, before either Jacob or Esau was born, the one was elected to be supreme, and the other was left to be subordinate.

The history, indeed, of the nation to which Jacob and Esau were related, furnishes a powerful and incontrovertible proof of the doctrine of divine election ; and, viewed as a type of the spiritual Israel, becomes peculiarly interesting to ourselves.

I have never met, either in books, or among men, any denial of *the election of the Israelites* as a nation : and this, not for *their numbers*, or for their *righteousness*, but as the result of the *divine pleasure*.

The Lord thy God hath CHOSEN thee to be a special people unto himself, above all people that are on the face of the earth. The Lord did not set his love upon you, nor CHOOSE you, because ye were more in number than any people ; for ye were the fewest

of all people; but because the Lord LOVED you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people. (Deut. vii. 6—8; ix. 6.)

We see the doctrine of election illustrated in the choice of Abraham, the founder of this nation. Jehovah is worshipped, and glory given unto his name, several hundred years after, by a solemn convocation of the children of Israel, for this choice. (Neh. ix. 7, 8.) *Thou art the Lord the God, who didst CHOOSE Abram, and broughtest him forth out of the Chaldees, and gavest him the name of Abraham, and madest a covenant with him.*

There was a similar choice with respect to Abraham's children. All were not

elected: but *in Isaac shall thy seed be called*. Isaac was thus taken to inherit *covenant* blessings: Ishmael is left to the possession of *common* blessings. Ishmael was to be made *a great nation*: but *my covenant*, saith God, *will I establish with Isaac*. We have already looked at the case of Jacob and Esau, the children of Isaac.

Extending our inquiry, then, down to a later period in Old Testament history, do we not see that *David* was *chosen* to be the king of Israel; though, in human estimation, the most unlikely of all the sons of Jesse? Was he not the *youngest* of the family? employed in the *meanest* service—keeping his father's sheep, and scarcely reckoned with the children?—for he made not his appearance with his brethren, when Samuel was sent to anoint “*him whom the Lord had CHOSEN?*” Is it not expressly said, moreover, that *he* *CHOSE David also his servant, and took him from among the sheep-folds?*”

Have we not another striking illustration of the doctrine we are considering in the case of Cyrus? Was he not designed, in the purpose of God, to be the instrument of bringing to desolation the mighty empire of Babylon? Was he not expressly *named* in a divine prophecy more than a hundred years before he was born? The prophecy may be found at the end of Isaiah's xlvth chapter, and at the beginning of the xlvi. *Thus saith the Lord, that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof: that saith of CYRUS, he is My shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, to CYRUS whose right hand I have holden, to subdue nations before him: and I will loose the*

loins of kings to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and will make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: I will give thee the treasures of darkness, and hidden riches of secret places: that thou mayest know that I the Lord which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine ELECT, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. This election of Cyrus could not, then, spring out of any worthiness in himself, seeing at the time of his election he did not know the Lord.

Will it be said, that this, and all the other passages in reference to the election of the Israelites, their present depression, and sustained existence, *for even now there is a remnant according to the election of grace*, have respect only to temporal circumstances? Then we reply, if

there be such minuteness in God's purposes, and such particularity of election, respecting things that are seen and *temporal*, may we not much more expect to find it in things that are not seen and are eternal? And if he chose men to the possession of *earthly* honours, simply because he *would* choose them, shall we not allow him the prerogative of *choosing* men to the possession of *heavenly* felicity, according to the good pleasure of his will?

Surely, then, it will not be necessary to extend the illustration of this doctrine further. It must be seen that Predestination is not an isolated, or independent article of Scripture truth; but is interwoven with the whole system. We have not this doctrine as the small drop of the bucket, but as the sound of many waters. And if the texts which have been quoted, and the seventeenth Article which has been read, do not mean personal and unconditional election to eternal life, I own myself, brethren, without the power of

knowing what they *can* mean. And I feel persuaded that the individuals who deny and ridicule this doctrine, must prepare themselves for combat with an exceeding great army of scriptures, and must contend with Moses and the prophets, with Christ and his apostles.

Certain it is, that the men who drew up our Liturgy and compiled our Articles, thought scripturally on this momentous doctrine. Archbishop Cranmer, in the preface to his book against Bishop Gardiner, writes thus. "Our Saviour Christ, according to the will of his eternal Father, when the time thereof was fully accomplished, taking our nature upon him, came into the world from the high throne of his Father, to preach and give pardon and full remission of sins to all his *elected*." Bishop Latimer, in his sermon on Septuagesima Sunday, has these words: "If thou art desirous to know whether thou art *chosen to everlasting life*, begin with Christ, and learn to know Christ; and try

thyself whether thou art in the book of life or not." And in another part of the same sermon, he replies to one of the common objections against this doctrine—
“ What need I to mortify my body with abstaining from all sin and wickedness? I perceive God hath *chosen some*, and some are rejected. Now if I be in the number of *the chosen*, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved; for God's judgments are immutable. Such foolish and wicked reasons some have, which bring them either to carnal liberty, or to desperation.”

In the “ short Catechism set forth by king Edward the Sixth his authority, for all schoolmasters to teach; printed in London in the year 1553,” it is said, that “ as many as are stedfast in the faith, were *forechosen, predestinated, and appointed to everlasting life before the world was made.*”

Bishop Juel, whom Bishop Burnet de-

scribes as the first, and indeed the best, writer of Queen Elisabeth's time, and who particularly assisted in compiling the second book of Homilies, thus speaks of Election. "You were blind, the children of wrath, without understanding, without God, and without hope. But God hath had mercy upon you, and hath given you grace to know your calling. Herein it appeareth that you are *the chosen of God*, and of the flock of Christ." "*God hath chosen you from the beginning, his election is sure for ever.*"

Dr. Fulk, an able and successful advocate for the Protestant cause, speaks in this manner in a work of his, published 1601. "Our *Election*, calling, and first coming to God, lieth wholly in God's mercy, and not either wholly, or principally, or *any thing at all*, in our will and works. But whom God *elected before time*, he *calleth in time*; and, of unwilling, by his grace, maketh them willing, to come to him, and to walk in

good works, unto which he hath *elected* them.”

Dr. Heylin, in his life of Archbishop Laud, speaking of the tenets which were espoused in Queen Elisabeth's time, in whose reign, it will be remembered, the Articles were compiled, says, “Predestination, and the points depending thereon, were received as the established doctrines of the Church of England.”

And Bishop Carlton declares, in his examination of Montague's *Appello Cæsarem*, p. 5—“The uniformity of doctrine was held in our Church without disturbance, as long as those worthy bishops lived, who were employed in the Reformation.”

The evidence of Mosheim, a judicious foreigner, who took great pains to ascertain the opinions embraced by different nations at different periods of time, is to the same purpose. “It is certain, that the doctrine of Predestination prevailed among the first English Reformers.”

To these testimonies may be added, “ Certain questions and answers touching the doctrine of Predestination, printed by Robert Barker, in the year 1607, which were bound up with our English bibles, for eight or nine successive years. Among these questions are the following :—

“ Q. How shall I know myself to be one of those whom God hath ordained to life eternal ?

A. By the motions of spiritual life, which belongeth only to the children of God ; by the which that life is perceived, even as the life of the body is discerned by the sense and motions thereof.

Q. What mean you by the motions of spiritual life ?

A. I mean remorse of conscience, joined with the loathing of sin, and love of righteousness : the hand of faith reaching unto life eternal in Christ, the conscience comforted in distress, and raised up to confidence in God by the work of his Spirit.

Q. Cannot such perish, as at some time or other feel these motions within themselves?

A. It is not possible that they should: for, as God's purpose is not changeable, so he repenteth not of the gifts and graces of his adoption: neither doth he cast off those whom he hath once received."

We are not surprised, then, brethren, to find the spirit of this doctrine infusing itself into our *Liturgy*, as well as defined in our Article. In the versicles immediately subjoined to the Apostles' Creed, both at morning and evening Prayer, we pray not only that God would "endue his ministers with righteousness," but would "make his *chosen people* joyful." In our Catechism we are taught to believe in "God the Holy Ghost, who sanctifieth all *the elect people* of God." And at the burial of the dead, when we are carrying our affection to our relations or friend to its last sad offices, "we beseech Almighty God, that it may please him, of his gra-

cious goodness, shortly to accomplish the number of *his Elect*, and to hasten his kingdom." Now it is a well-known fact, that there was no departure from this view of the doctrine of predestination, till the year 1595.

It was then that the first controversy took its rise. And the University of Cambridge sent Drs. Whitaker and Tyn-dal as their representatives to the Palace of Lambeth, where Archbishop Whitgift had summoned several learned divines to consult about measures for propagating the truth, and suppressing error. The result of their conference, was a publication of Nine Articles, declaring the opinion of the Church of England therein. These were called the Lambeth Articles, and are as follows :—

1. God from all eternity hath predestinated certain men unto life.
2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or perseverance, or of good works,

or of any thing in the person predestinated, but only the good will and pleasure of God.

3. There is predestinated, a certain number, which can neither be augmented nor diminished.

4. Those not predestinated cannot be saved.

5. A true, living, justifying faith, and the Spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect.

6. A man truly endued with a justifying faith, is certain of the remission of sins, and everlasting life.

7. Saving grace is not given, or granted to all men.

8. No man can come to Christ, unless it shall be given unto him, and unless the Father draw him; and all men are not drawn by the Father, that they may come to the Son.

9. It is not in the will or power of every one to be saved.

In a letter of Archbishop Whitgift, accompanying these Articles to the University of Cambridge, he says:—"You are not to look upon them as *new* laws and decrees, but only as an explication of certain points which we apprehend to be true, and correspondent to the doctrine professed in the Church of England, and already established by the laws of the land."

Now, if I did not think that sufficient evidence has already been adduced, in proof that the doctrine of election as it was defined in the last lecture, and defended in this, was the real and uniform doctrine of the compilers of our Liturgy and Articles; it were easy to show, that for *fifty* years after the Articles had received the parliamentary sanction, the two Universities, the Archbishops and Bishops, unanimously declared, that predestination was the doctrine of the Church of England. And from this fact, I fear not boldly to deduce the inference, that *the plea, that the church drew up the Ar-*

ticles with such latitude as to allow persons of different sentiments to subscribe them, cannot possibly be true. The very title of the Articles declares, that they were “agreed upon for *the avoiding of diversities of opinions*, and for the establishing of *consent* touching true religion.” And how those Articles which were expressly compiled to establish *uniformity* of opinion, can give license to *diversities* of opinions, I have yet to learn.

But, it is time to notice some *objections* that are most commonly heard against the doctrine of Election. And these are principally three. It is said,

1. To be *dishonourable to the character of God.*

2. To be *inconsistent with the freedom and responsibility of man* : and

3. To be *incompatible with the free and universal offers of the gospel.*

1. The first of these chief objections declares election to be *dishonourable to the character of God.*

You often hear language such as the following: "If God selects a portion of mankind for the enjoyment of boundless and never-ending blessedness, and leaves the rest, what else is this than to create men on purpose to damn them?" Miserable and blasphemous misconception of the most precious verity ever revealed to the sons of men! What! charge upon God's merciful and gracious purpose to *save* uncounted millions of the human family, the eternal misery of those who are lost! Where in all the Scripture is it once said that men perish *because of Election*? They perish, because of their *sins*, which are entirely *voluntary*. *They have CHOSEN their own ways, and their soul delighteth in their abominations.* As well might you charge upon the physician, whose skill and medicines have been the means of curing a hundred of his neighbours of some dreadful epidemic, the death of all others in the same vicinity, to whom his assistance was not extended, as

to say, that God's purpose to *save some* is the cause why *others perish*. You must see, that, as in the one case, they have died not by reason of the medicines but by reason of the maladies ; so in the other, it is not *God's mercies*, but *men's iniquities*, that are the cause of their perdition. To insinuate otherwise, is to say, that the sun shining on Great Britain is the cause of darkness in New Zealand, or Labrador.

Oh, no : Election is the source of all our hopes, the spring-head of all our joys. There would have been no *pardon*, but for election ; no *adoption*, but for election ; no *justification*, but for election ; no *sanctification*, but for election ; no *grace* here, and no *glory* hereafter, but for election.

2. A second objection to the doctrine of Election on the part of God, is, that *it is inconsistent with the freedom and responsibility of man*.

It is said, " If men are predestined to happiness as the end, and are predestined

minated to faith in the heart, and to holiness in the life as the means ; the power of choice is taken from them ; and holy they must be here, and happy they must be hereafter." In reply to this objection, may not the question be asked, is the *inclining* of men's will a *destruction* of it ? Cannot the course of a rapid river be changed, without its annihilation ? You do not *destroy* the river when you change its course. Nor does God *destroy* man's will, when he gives it a new bias. As the river is the same it was before its course was altered ; so, the human will is the same when "*the love of Christ constrains it,*" to act and move in a new way. There is no *force* put *upon* it, but a mighty and merciful *change* wrought in it.

If I am asked to explain how it is that the freedom of man's will is reconcileable with the fixedness of God's purpose, I will unfeignedly answer, I cannot tell. I know it is so. I am bound to admit the

fact; but I own myself unable to illustrate the mode of its operation. I see men act with the most perfect freedom in things that are fore-ordained. Take, for instance, one memorable circumstance connected with the crucifixion of our blessed Lord. It had been foretold, that *a bone of him should not be broken*, and that *they should look on him whom they pierced*. Now it is most interesting to observe, how the accomplishment of both these fore-ordained events was brought about without the least constraint on the freedom of man's will. Orders had been given for breaking the legs of those who hung upon the cross. No exception had been specified in behalf of the body of our Lord. And yet, the executioner, while he breaks the legs first of the one malefactor, and then of the other, does not break the legs of our Lord. But no one had interfered to stay his uplifted hand. The man acted entirely at his own discretion, and on his own unrestrained free-will. So,

with respect to the piercing of our Lord's side. The soldier had received no commission to pierce his side: and yet, if it had *not* been pierced, there would have been a prophecy respecting our Lord unfulfilled.

Now, you cannot but see, how both these fore-ordained events, the piercing of our Lord's side, and the preservation of his bones, were brought about by the free and unshackled agency of the human will. One soldier does what he was not told to do: the other, leaves undone what he had been expressly told to do. Here, then, is God's invisible fore-ordination, and man's visible free-agency—but who shall understand the mysterious union of the two? We see this in things pertaining to our daily food. It is ordained that man shall eat and drink for the support of his natural life; it is therefore become a matter of *necessity* that he should do so. But will any man say, that eating and

drinking are acts of *compulsion*, and not perfectly voluntary and free acts ?

3. *A third objection* against the doctrine of election is, that *it is incompatible with the free and universal offers of the gospel*. The scriptures declare that God is *not willing that any should perish, but that all should come to repentance* : that *He would have all men to be saved*. They represent God as *expostulating* with sinners and *lamenting* over them. *Turn ye, turn ye, why will ye die ? O ! that thou hadst known, at least in this thy day, the things that belong unto thy peace*. And they abound with such general offers of salvation, as *Whosoever will, let him take of the water of life freely*. Now, it is asked, how is *particular election* at all compatible with these *general declarations, expostulations and offers* ? How is God's willingness that *all men shall be saved* consistent with his decree that only *some of all* shall be saved ?

It must be observed, in reference to the

text I have quoted, (1 Tim. ii. 4,) *who will have all men to be saved*, that the apostle is not speaking of the extent of God's special love : he is not touching the question, whether all men are, or are not, interested in it. He is exhorting believers to the general duty of giving thanks for kings and for all who are in authority, because of the benefits which the Church derives from civil government : and likewise exhorting to prayer for them, that they may rule in the fear of the Lord, "and above all things seek his honour and glory." And to enforce this duty, he tells us that there is no rank of men, whether high or low, exempted from salvation : that *God hath chosen some out of all kinds of men* : and, therefore, that no men are to be left out of our prayers. If it be here inquired, what is our authority for saying that the word "all" here means *only some of all sorts of men*, it may be said in reply, that the word "all" is more than once *thus used* in Scripture. To mention only a

single passage. “ *All* the cattle of Egypt died: and the hail smote *every* tree and *every* herb.” And yet, *other* cattle are afterwards mentioned, and a residue of trees is said to have escaped. For, when the plague of the locusts was threatened, it was declared that “they should eat the *residue* of that which is escaped, which remained unto them from *the hail*, and shall eat *every tree* which grew for them out of the field.”

So when it is said, *God will have all men to be saved*, some of all kinds are intended, Jews and Gentiles, high and low, rich and poor.

As the subject of our next, and concluding Lecture of the present series, of the one oblation of Christ finished upon the cross, will render necessary a close and rigid examination of the meaning of the words *all men* and *the whole world*, we cannot go further into this question now.

But we cannot refrain from saying, and *that* in the most explicit terms, that the

text which declares God's willingness for all to be saved cannot possibly mean that he *wills* the repentance and salvation of *all* as he does of *some*. We cannot admit that he wills it as an event which he will engage his power to accomplish: for then it *must* come to pass; seeing that none can *resist his will*.

I take the sense of the words to be this. They are forms of speech well suited to awaken men's consideration—to bring them to think seriously, and excite them to return to God; and are doubtless thus used, in the hand of God's Holy Spirit, as means to the effectual calling and conversion of God's elect.

As to the offers of grace in the preached gospel, they are, and must be, general—although they are never indiscriminate, but are always addressed to character. Those only who “*thirst*” are invited to the waters; and those only who are “*weary*” are invited to the Redeemer.

Our offers of grace must be general,

because we know not whose names are down in the book of life, and whose names are not down. Most joyously and explicitly, then, do we at all times declare, that **WHOEVER WILL** *may take of the water of life freely*. Because we know that when any *are* willing to accept of salvation in the way in which it is offered in the gospel, they are *made willing in the day of God's power*, and in pursuance of his eternal purpose. Hence, we conclude, that a determinate infallible election is not at all incompatible with the most free and universal offers of grace and mercy. Our Lord himself, in a single verse, asserts both the one and the other. *All that the Father giveth me shall come to me*,—there is particular election: and *him that cometh to me, I will in no wise cast out*,—there is the general promise. Now our Article says, in its very last words, “We must receive God's promises in such wise as they be generally set forth in holy Scripture.”

The whole subject may be wound up with a few observations, pointing out in the

1. FIRST PLACE, *the consequences that must result from a disbelief of the doctrine of election* ; and in

2. The SECOND PLACE, *the comfort that springs out of believing it.*

1. And one of the first consequences of denying the doctrine is, that *it makes God's will dependent on the will of the creature.*

If he has *conditionally* willed the salvation of *all* men, provided they will repent and believe, but has not *infallibly* willed the salvation of *some*,—then all that the most high and mighty Jehovah can say, is this: “I will that all men shall be saved: nevertheless, it must finally be, not as *I* will but as *they* will.” In this case HE IS *not God*. For if his will can, in any one point, be directed, or frustrated, or thwarted, by the will of any of his crea-

tures, *they* are supreme, and not he ; and if he be not supreme, can he be God ?

Secondly, *the denial of election sets to hazard the whole economy of salvation.* For unless there be an election of individuals to whom the purchased and most precious blessings are infallibly secured, God's love to men may have been manifested, and the Saviour's blood all shed, *in vain.*

If I should be met in reply to this remark by the assertion, that as God certainly foreknew *who* would repent, and *who* would believe, and *who* would turn, and *who* would weep, and *who* would pray ; so was he assured that his Son's mediation would not be in vain ;—I must then ask, what do you mean by God's foreknowledge ? God's foreknowledge and his determination are both links of the same chain, and finite power will vainly strive to sever them. Whatever exists in the divine mind exists co-temporaneously and co-eternally. *All, with God, is absolutely co-existent.* In

the divine mind succession is impossible. *Whom he foreknew*, not after he had foreknown them, *them he did predestinate*. While, then, you will concede that God did certainly *foreknow* from all eternity who were the persons that would be saved, you, perhaps, do not see the length to which that concession must inevitably lead you.

I ask you, then, three simple questions. "If God foreknew the persons who should be blessed with salvation and eternal life, did he not also foreknow that they would possess the requisite qualifications of repentance, faith, obedience?" You answer, "certainly."

"But are not the graces of repentance, faith, and obedience, God's *gift* to men?" — "Yes, unquestionably: for we cannot repent till we receive the gift of repentance which Christ is *exalted to bestow*,—nor believe without faith, and this also is *not of ourselves, but the gift of God*: nor run the way of God's commandments, till he has *enlarged our heart*."

“Then can God have foreseen that any of his apostate creatures, any member of the fallen family of earth, would savingly repent, believe, and turn to him, without an unalterable determination in his own mind to *impart* these graces, *according to the good pleasure of his will?*” You cannot answer this question *affirmatively*, and at the same time answer it *truly*. For, when once you admit that “the condition of man after the fall is such that he cannot turn and prepare himself to faith and calling upon God, without the grace of God by Christ preventing him that he may have a good will,” —then you must admit also, that God not only foreknew but fore-ordained from all eternity the persons who were to have this grace.

Will you meet me on this point with the declaration that *all men are elected of God to the possession of common grace, and that their salvation or destruction rests on their improvement, or abuse, of this common grace?* Then, if those who are saved and

those who are lost have had the same degree of divine influence given unto them, the difference of their final condition is not made by *grace* but by *themselves*; and thus, salvation is of *works*. Besides, if all men have received grace sufficient to their salvation if they duly improve it, the inference is unavoidable, that every man born into the world has *two* principles in him, *nature* and *grace*, if not from his *birth*, yet from his *baptism*: and that if nature *assists*, or improves grace, the man will be saved; if nature does not assist or *improve* grace, he will be lost. But the question I have never heard satisfactorily answered, “What is it, in this case, that inclines a man to turn from sin to holiness—from the kingdom of darkness to the kingdom of light? Is it nature or grace, singly, or unitedly?” If you should answer, “*grace*, certainly.”—“How comes it to pass, then, that this common grace does not prevail on all men alike (seeing it is said to be given to all) to return

unto Christ? Will you say, because all have not *duly improved* the grace that has been given them? That is, nature failed in doing its part? Then grace can effect nothing without nature! The principle of good is powerless unless it forms a coalition with the principle of evil! What men call common grace, then, appears to be a most useless gift. It does nothing for us. It can not only not deliver us from the guilt of sin here, but it will go down with us to the place of the punishment of sin hereafter. And is this your theology?"

We remark, thirdly,

3. That *if election be denied, man's salvation is left at the same uncertainty under the covenant of grace, as it was under the covenant of works.*

In truth, man's condition is much *more perilous*: for the first covenant was entrusted to man *unfallen*. And if it was found unsafe to leave salvation dependent on the will of an *unfallen* man, can it be

safe to leave it dependent on the will of him who is fallen and corrupt? If man, in his *uprightness*, could not save himself, how shall man save himself, in his total and entire *depravity*? Oh, no; *the free-will of man once ruined him, and nothing but free-grace can save him.* Therefore, salvation is as infallibly secured by the new covenant, the covenant of grace, as it was fearfully endangered by the old covenant, the covenant of works. Free grace brought the Saviour to the sinner, and it is only free grace that can bring the sinner to the Saviour.

Then, only a word more; consider in

2. The SECOND PLACE,—*the comfort that springs out of believing the doctrine of Election.*

So far as my experience in the Christian ministry has enabled me to judge, I had rather meet the case of an inquiring penitent *with* the doctrine of election than *without* it. It makes the salvation of uncounted millions a matter of absolute cer-

tainty, whilst the opposite system does not secure the salvation of any one sinner on earth. The process of administering consolation, then, under the doctrine of our Article, is simply this. You feel yourself a sinner; you see the spirituality of God's most holy law; you perceive your guilt, and you mourn because of it. Well, these feelings and these views are not the growth of *nature*. They have been granted you by God *the Holy Spirit*, for *his* office it is to convince of sin. And if the Holy Spirit has opened your eyes and touched your heart, it is because the Redeemer shed his blood for your life and salvation; and if the Redeemer died for your life and salvation, then, were you given to him by God the Father from all eternity as the sheep of his fold—the children of his family—the jewels of his crown. *Hereby*, it is, brethren, *we know that we are of the truth, and shall assure our hearts before him*. But, on the other hand, if salvation be wholly without a plan—if there be no

eternal purpose—no fixed system of procedure—if God left it in all points undetermined, *who* the persons saved should be ; if, in plain terms, all is left to contingency and to chance, *none are safe*. If there had been no election, then, assuredly, there would never be any salvation ; for no sinner would have chosen God, had not God first chosen him.

And now, brethren, I have touched all the points,—not knowingly, indeed, omitting one,—that are suggested by the seventeenth Article of our scriptural Church. And far am I from saying that the doctrine of election has not its difficulties. I readily admit it has. There are mysteries connected with it, too deep for my short line to fathom—perplexities too intricate for me to unravel—knots which my puny hands can never untie ; and difficulties left on purpose to exercise my faith, and to lay prostrate my reason. But I resolve them all into the sovereign and gracious pleasure of the King Eternal,

Immortal, Invisible. I know that if I am lost it will be entirely owing to my own obstinate and corrupt free-will; and that if I am saved, my salvation is entirely to be ascribed to God's free grace and mercy: and here I rest my eternal hopes.

LECTURE VII.

ON THE THIRTY-FIRST ARTICLE.

Of Christ's one oblation.

JOHN II. 1, 2.

JESUS CHRIST THE RIGHTEOUS IS THE PROPITIATION FOR OUR SINS: AND NOT FOR OURS ONLY, BUT ALSO FOR THE SINS OF THE WHOLE WORLD.

It is essential to the right understanding of our thirty-first Article, which declares, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world both original and actual;" that we should ascertain, as accurately as may be, the exact meaning of the phrase "the

whole world," as it is used in the text and elsewhere.

Now, few words have so many significations in the New Testament as the word "world."

1. It sometimes means *the universe*, the heavens and the earth with all the host of them. "*The world was made by him.*" (John i. 10.)

2. Sometimes it means *all the posterity of Adam*. "By one man sin entered into *the world.*"

3. Sometimes the word is used in reference only to *the Gentiles*. "If the fall of them," that is, of the Jews, "be the riches of *the world*, how much more their fulness." (Rom. xi. 12.)

4. It often means *unregenerate persons*. "If *the world* hate you, ye know that it hated me before it hated you."

5. In the second chapter of St. Luke it signifies *the Roman empire*. *It came to pass in those days, that there went out a decree from Cæsar Augustus, that ALL THE WORLD should be taxed.*

There is one verse, indeed, (John i. 10,) in which the same word is used in *three* senses. *He*, that is Christ, *was in the WORLD*, (the habitable earth,) *and the WORLD*, (the whole universe,) *was made by him*, *and the WORLD*, (the inhabitants of the earth,) *knew him not*.

Nothing can be more evident, then, than that the sense in which the word is to be understood must be generally decided by the connexion in which it is used; and by a consideration of the circumstances under which they were placed who use it.

The passages parallel to our text are these:—*We have seen and do testify that the Father sent the Son to be the Saviour of THE WORLD.* (1 John x. 14.) *Behold the Lamb of God which taketh away the sin of THE WORLD.* (John i. 29.) *We know that this is indeed the Christ, the Saviour of THE WORLD.* (John iv. 42.) *God was in Christ, reconciling THE WORLD unto himself. The Lord hath laid on him the iniquity of*

us ALL. (Isaiah liii. 6.) *Who gave himself a ransom for ALL.* (1 Tim. ii. 6.) *That he by the grace of God should taste death for EVERY MAN.* (Hebrews ii. 9.) *The bread that I will give is my flesh, which I will give for the life of THE WORLD.* (John vi. 51.) *The love of Christ constraineth us, because we thus judge, that if one died for ALL, then were all dead, and that he died for ALL.* (2 Cor. v. 14, 15.)

From these and similar passages, four different doctrines have been deduced. The doctrine,

1. Of universal pardon.
2. Of universal redemption.
3. Of universal redemption, in connexion with particular salvation.
4. Of particular redemption, in connexion with particular salvation.

1. The doctrine of *universal pardon* is, that, in consequence of the death of Jesus Christ for all men, all men are actually pardoned; and only require to be

brought to the knowledge and belief that they are so. And the means of bringing them to this knowledge and belief is the preaching of the everlasting gospel.

2. The doctrine of *universal redemption* is, that God loves all men equally, and Christ died for all men equally. That the Saviour took upon him human nature; and by obeying in that nature, and suffering in that nature, he redeemed the nature, and redeemed all those who are born in that nature. So that now, when the Almighty looks forth on this lower creation, he beholds no solitary individual for whose transgression an atonement has not been made; not one who has not full right to draw nigh with boldness and ask for salvation. He beholds, in short, not one toward whom his love may not go forth in the freest and most glorious exercise, seeing that every descendant of man's offending parent hath been brought into the position of ransomed things by man's abundant surety.

This doctrine is sometimes held *alone*, and is sometimes connected with particular salvation. It is held alone by that large and respectable body of professing Christians, usually denominated Wesleyans, or Methodists, and by others, even ministers and members of our own church.

3. The doctrine is sometimes held in connexion with that of particular salvation. The redemption is held to be universal, while the salvation is held to be particular. It is admitted that though Christ has had *power given to him over all flesh*—though he has *redeemed* all flesh, yet that he can *give eternal life only to as many as God hath given him*: he will not, or cannot, *save* all flesh. The manifold benefits of his death, will be applied only to the elect number which the Father hath given to the Son. For, though God's invitations are addressed to all—because the blood of Christ has been shed for all; and though salvation has been provided for all, though *all* have been assuredly redeemed, only some shall assuredly be saved:

The fourth view that is taken on this subject is that

4. *Of particular redemption and particular salvation.* They who hold this doctrine contend, that nothing which Christ did could have been done in vain: and consequently, that as all men are not saved, all men could not have been redeemed. That the *redemption* which is in Christ Jesus, *even the forgiveness of sins*, extends only to those who were *chosen in Christ before the foundation of the world*: that this is the reason why the promise was made to the *woman's seed*, and not to *Adam's*. So that election is the pattern of redemption, and is peculiar to the Church.

The questions to be examined in this lecture, then, are simply these: what is the doctrine of our Church on the "one oblation of Christ finished upon the cross?" and, above all, what saith the Scripture?

The words of the Article are, "The offering of Christ once made is that perfect redemption, propitiation, and satisfac-

tion for all the sins of the whole world, both original and actual." Now, if the seventeenth Article of our Church, had not preceded this, and in terms the most distinct and pointed, declared, that those only will finally "attain to everlasting felicity," "who were chosen in Christ out of mankind," we should have thought ourselves justified in concluding, that the whole world would assuredly be saved. For what can hinder the salvation of those for "*all whose sins*, original and actual, the offering of Christ is a perfect redemption, propitiation, and satisfaction?" If a "perfect redemption has been provided for every individual of all mankind; if the divine and Holy Majesty of Heaven hath received for all the sins, original and actual, of every individual, ample "propitiation and satisfaction"—could God be just in withholding salvation, in this case, from any one individual of all mankind? He has nothing to ask in the vindication of his high and unchangeable perfections

which has not been given? He has no payment to demand which has not been made. There is not an iota of His law, which has not been magnified and made honourable.

And yet it needs no proof, that every individual of all mankind, "the whole world," is not saved. We see men die in sin, and none who die in sin here, can live in happiness hereafter. Our Church cannot, then, mean by "the whole world"—or by the phrase in our catechism, "who hath redeemed me and all mankind"—*every individual* of all mankind. As it has taken the phrase very evidently from the holy scriptures, it is essential to a correct result of our present inquiry, that we ascertain how this, and every such, phrase is to be understood in the Bible.

And, after the most careful examination of the various passages where the phrases, *all men, every creature, all the world, and the whole world*, occur in reference to the death of Christ, I cannot have any hesitation in saying that the phrases are not to

be considered as *inclusive* terms, but as *descriptive*.

The point has never been, to my seeming, sufficiently considered, what it was that so often led St. John, and St. Peter, and St. Paul, in their sermons and epistles, to repeat the words *all men, every creature, the whole world*. They were all *Jews*. Now the Jews fondly imagined, that, as they had been a people so especially favoured of God for two thousand years, exclusively of all favour being shown to the Gentiles, the Messiah, foretold by their prophets, was to be only a propitiation for the sins of the *Jewish nation*, that he was to die for *that nation only*. The great aim of the apostle John, who, in the epistle where our text is found, is writing to Jews, and of the other apostles,—or rather of the Holy Spirit by them,—is to show, that the Redeemer was a propitiation not for *their* sins, the sins of *Jews*, only, but also for the sins of the whole world; for the sins of the *Gentiles*, also, whom the Jews generally called *the world*.

So deeply rooted was this prejudice in the minds of Jews, that St. Peter could not overcome it till the vision of four-footed beasts and creeping things, clean and unclean; in which *God showed him that he was not to call any man common or unclean.*

St. Paul declares it to have been "*a mystery by revelation made known unto him, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel.*" (Ephes. iii. 6.) That those who "*were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, are made nigh by the blood of Jesus. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between*

us ; so that through him, we both," Jews and Gentiles, "have access by one Spirit unto the Father." In his first Epistle to Timothy, (1 Tim. iii. 16,) the same Apostle represents the preaching of the gospel to *the Gentiles* as forming part of *the great mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, PREACHED UNTO THE GENTILES, believed on in THE WORLD, that is, among men in general.*

These and similar passages, then, seem to furnish an unerring guide to the interpretation of such phrases as *all men—the world—the whole world*. They appear decidedly to be used not in reference to *individuals*, but to *nations* ; not, as signifying every human being, but persons of *various* nations, in contradistinction to the *one* nation, the Jews.

Additional support may, I think, be gathered to this view of the meaning of the above phrases, from the two commissions given by our Lord to his apos-

bles. It will be remembered that *one* commission was issued *before* his death; and the other commission was issued *after* his death. The first commission which contained a charge *not* to preach to the Gentiles, was this: *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.* The *second* commission to them, given after his death, was as follows: *He said unto them, go ye into ALL THE WORLD, and preach the gospel to EVERY creature.* Now, if you will compare these two commissions together, and will bear in mind, that the first was given *before*, and the second *after*, the ceremonial law was abolished, and the middle wall of partition *between Jew and Gentile* broken down by the death of Christ; I think you will see, that the main object of the second commission was to remove that restriction from going to the *Gentiles*,

which Jesus had laid upon his disciples in the first. Hence I conclude, that the terms *whole world—all the world—every man—every creature*, were not intended to refer to *individuals*, but to *nations*: that what had hitherto been *limited to Jews*, was now, and ever after, to be *extended to Gentiles*.

And this opinion will receive confirmation, if we examine the *fulfilment* of the second commission so far as the Apostles fulfilled it. (Mark xvi. 20.) *And they went forth and preached EVERY WHERE*. So that *every where*, in the 20th verse, and *all the world*, in the 15th, are evidently the same: and both signify, not every individual man, nor every individual part of the earth, for the apostles did *not* preach every where in this sense; but the different nations and parts of the earth, in contrast to the one nation, and the one land of the Jews. St. Paul, in his first chapter to the Colossians, declares, that *the gospel was come in ALL THE*

WORLD; and that *it was preached to EVERY CREATURE under heaven.* (Col. i. 6, 23.) But *was* the gospel then, or ever, preached to *every human being?* Then I am led to conclude, that the expressions *all men—the world—the whole world—every creature,* are not to be interpreted in reference to *individuals,* but to *nations.*

Accordingly, I believe that the offering of Christ once made was for all the sins of the whole world: that the church which he redeemed to God by his blood, was not from among Jews only, but OUT OF EVERY *kindred, and tongue, and people, and nation.* Nor is it unworthy of consideration, that our blessed Lord, in the tenth chapter of St. John's Gospel, speaks of his own work of Redemption as of the same extent with the Father's purpose of Election. *I lay down my life for THE SHEEP. And other sheep I have which are not of this fold; them also I must bring.*

Does not our Lord here represent himself as bound to bring all the election of grace into the fold? *Them also I MUST bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand.*

To the same purport is the language of St. Paul in the fifth chapter of the Ephesians, 25—27, *Christ also loved THE CHURCH, and gave himself for IT; that he might sanctify and cleanse IT with the washing of water by the word, that he might present IT to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish.*

In the seventeenth of St. John, and ninth verse, our Lord says, *I pray not for the world, but for them which thou hast given me, for they are thine.* Now, if he died for the world, seemeth it not strange that he should not *pray* for the world? Was his *breath* of more value than his *blood*?

There are two considerations, in addition to those already advanced, which seem to confirm the doctrine of particular redemption. One is, that the Levitical sacrifices were offered for the house of Israel, exclusive of other nations; and as these were typical of that of our Lord, it would seem that the sacrifice of Christ was limited to the spiritual Israel. In like manner the atonement which Aaron made for his household, and the names of the twelve tribes which he bore on his breast-plate, were typical of our High Priest bearing the names, and representing the cases, of those for whom he offered himself on the cross. Of all those legal

shadows, Christ, and the Church of the first-born, are the body and the substance.

Another consideration, in support of this view of redemption, is, that the right of redemption among the Jews was founded on brotherhood, or relationship. Hence it is inferred, that that relation, spiritually assumed, was the basis and the limit of Christ's office as a Redeemer. *For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren. And again, Behold I, and the children whom God hath given me.* But how came they to be the children of God, and brethren of the Lord Jesus above others? They were *predestinated unto the adoption of children by Jesus Christ, in whom they have redemption through his blood.* And it ought, moreover, to be remembered, that, by the Levitical law of redemption, a stranger, one who belonged not to the brotherhood, might not be redeemed.

I hardly think it necessary to make any particular reply, after what has already been said, to the objections which are sometimes thought to spring out of certain passages of scripture against the doctrine of limited redemption. There are a few, however, which it may be well not to pass over.

One of those most commonly and triumphantly adduced, is the ninth verse of the second chapter to the Hebrews: *that he by the grace of God should taste death for every man*. Now it so happens, that the word "man" is not in the original Græek. The expressions, if literally rendered and taken *collectively*, are, that he should taste death *for THE WHOLE*—that is, for the whole *body, the church*, for which Christ died; and if the words be taken *distributively*, then they may be translated *for every one*—for every one of the *sons* whom he is bringing to glory; *for every one* of the children which God had given him; *for every one* of the brethren whom

he sanctifies, and whom he is not ashamed to own.*

Another text commonly supposed to be against the doctrine of particular redemption is the first verse of the second chapter of St. Peter's second epistle. *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.* Now, neither in this text, nor in the verses connected with it, is there any mention whatever made of Christ, nor of the death of Christ. The truth is, that the word translated *the Lord* in this verse, when applied to a divine person, always means God the *Father*, and not God the *Son*. For instance, in Luke

* "As the Apostle is discoursing concerning God's bringing many *sons* unto glory through the death of Christ, the phrase *ὑπὲρ παντὸς* may be thus supplied, *ὑπὲρ παντὸς υἱοῦ*; *on account of every son* of God, who is to be brought unto glory."—*Macknight, on Heb. ii. 9.* The verse, then, will read as follows:—*that He by the grace of God should taste death for every son.*

ii. 28, 29, it is said that *Simeon took the child Jesus up in his arms and blessed God, and said, LORD, now lettest thou thy servant depart in peace, according to thy word.* So also in Acts iv. 24 ; *LORD, thou art God.* In 2 Tim. ii. 22 ; *Follow righteousness, faith, charity, peace, with them that call on THE LORD out of a pure heart.* In Rev. vi. 10 ; *How long, O LORD, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* When St. Peter, therefore, speaks of false teachers denying the Lord that bought them, the word "LORD" does not mean *Christ*, but *God the Father* ; and *the buying* regards temporal deliverance, such as the redemption of Israel out of Egypt. The persons to whom St. Peter is writing were Jews, who constantly boasted of their being *the bought*, purchased people of the Lord. He uses this particular phrase therefore, merely to aggravate the ingratitude and impiety of those false teachers among them, who denied that Almighty Jehovah

who had of old redeemed, or *bought* them out of Egypt. The passage has, unquestionably, not the most remote allusion to the redemption that is in Christ Jesus.

“ But what will you say,” it is often asked, “ to the eleventh verse of the eighth chapter of St. Paul’s first epistle to the Corinthians? *And through thy knowledge shall the weak brother perish for whom Christ died?* Does not this verse expressly intimate the possibility that some for whom Christ died may ultimately be lost? And in Rom. xiv. 15; *Destroy not him with thy meat for whom Christ died.*”

There are two ways of answering this objection. One is, that though the person who thus perishes cannot be one for whom Christ died, he may yet be one for whom they were in the judgment of charity to believe he might have died. Another answer to this objection is—that they may be said to destroy, or cause him to perish, for whom Christ died, though his destruc-

tion doth not follow ; because they do that which in its own nature tends to his destruction, and might have that effect had not God determined to preserve all from perishing for whom Christ died.

There is another text very commonly supposed to make against the doctrine of particular redemption and salvation. *Who is the Saviour of all men, especially of those that believe.* (1 Tim. iv. 10.) The general manner of quoting this text would lead us to suppose its reference was to the Lord *Jesus Christ* : whereas it refers to God *the Father*. *We both labour and suffer reproach, because we trust in THE LIVING GOD, who is the Saviour of all men, &c.* The words are obviously to be understood of *providential* goodness, and *temporal* salvation ; in which all men share, in a greater or less degree. God the Father, and not Christ, is here called *the Saviour of all men*, that is, the preserver of all men ; who supports and supplies them ; and especially them that believe, who are

the particular care of his providence ; for though he does good to all men, yet more *especially to the household of faith*. If God be the Saviour of all men in the sense of *eternal* salvation, then he must be the Saviour of those who are unbelievers.

But, brethren, we can draw no other conclusion from the concurrent testimony borne by the oracles of God, than that as is the extent of election, so is the extent of redemption. If Christ died for all men, and the punishment of their sins has been inflicted on him, so that he has made a *perfect redemption, propitiation, and satisfaction for all the sins of every human being*,—then, if any man die in his iniquities, will not punishment be twice inflicted for the same transgressions? And if so, would it be just in God—with all reverence do I ask the question—would it be just in God to let the curse of the law fall upon those, *in whose stead* Christ was made a curse, to punish sin in *sinner*s and in their Surety too? to punish *them* for their

iniquities, after he has laid those iniquities upon *his Son*?

Nor is this the only awful inference that is deducible necessarily from the denial of this doctrine.

If Christ died for every human being, and every human being is not saved, then he will not *see of the travail of his soul and be satisfied*. For what satisfaction can there be in seeing uncounted multitudes go down to perdition whom he died to redeem? It was *the joy that was set before him which made him endure the cross, and despise the shame*. The joy of magnifying the law and making it honourable; the joy of bringing many sons unto glory; the joy of fully and for ever vindicating the perfect attributes of God.

If you think that the doctrine of universal redemption, which says that all men may be saved, is a more charitable doctrine than that of particular redemption, which says that only the elect will be saved; I must beg you earnestly to con-

sider, that *the doctrine of universal redemption and limited salvation does not save one human being more than is saved by the doctrine of limited redemption and limited salvation.* Those ministers of Christ who hold the doctrine of universal redemption unequivocally declare their belief, that though all men *may* be saved, because all men have been redeemed, yet that none *will* actually be saved, but those whom God hath chosen to salvation before the foundation of the world. What is gained then, by the doctrine of universal redemption? Will it be said that Christ paid a price *sufficient* to redeem every human being? If it be, then I must ask, how can the paying of a price sufficient to redeem all, without any intention of redeeming more than some, be really the redemption of all? In plainer words, can any *one* who pays a price sufficient to redeem *six* captives, without the least intention of redeeming more than *two*, be said actually to redeem the six?

I do own myself quite unable, at present at least, to see the advantage of contending for the doctrine of universal redemption and limited salvation, seeing it is admitted, that the doctrine of limited redemption and limited salvation will save as many as can be saved on the other system.

More than a few words will not be required to touch *the sacrifice of the mass* in the Roman Catholic Church, of which our thirty-first Article, in its concluding expressions, thus speaks:—“Wherefore the sacrifices of Masses, in the which it was commonly said, that the priest did offer Christ for the quick and dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.”

The doctrine of Romanism is this;—that every time the mass is celebrated, the officiating priest *actually* offers up Christ's body on the cross, as it was offered up on mount Calvary. Our refutation of this error shall be as brief as it is undoubted. The

atonement made by "the one oblation of Christ finished upon the cross," was either effective for his people, or it was not. If it *was* effective, what need can there be for a *repetition* of that which is already perfected? If it was *not* effective, can the agency of *man* be successful where the agency of *Christ* has failed? *One* horn of the dilemma makes the sacrifice of the mass *useless*; the other makes it *impious*. Let Romanism make its choice.

What saith the Scripture? *Such an High Priest became us, who was holy, harmless, undefiled, and separate from sinners*; WHO NEEDETH NOT DAILY, as those high priests, TO OFFER UP SACRIFICE, FOR THIS HE DID ONCE WHEN HE OFFERED UP HIMSELF. (Hebrews vii. 26, 27.) NOR YET THAT HE SHOULD OFFER HIMSELF OFTEN, as the high priest entereth into the holy place every year with blood of others; FOR THEN MUST HE OFTEN HAVE SUFFERED since the foundation of the world: BUT NOW ONCE IN THE END OF THE

WORLD HATH HE APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF. (Heb. ix. 25, 26.)

The personal and momentous question, then, which presses heavily on every awakened mind is, "O that I could be sure that the Son of God *loved me and gave himself* FOR ME? O! that I could know, with certainty, whether my iniquities were laid upon him, and whether he bore them all in his own body on the tree?

These are questions, I am happy to assure you, which will admit of immediate and satisfactory answers. You wish to ascertain if God has laid your sins upon the Saviour. I reply to this question by asking you another. Have *you* ever laid your sins upon the Saviour? If you *have*, then you may be sure that God laid your sins there first. Not one sinner of Adam's fallen race, untaught of God, ever felt his need of a Saviour, or cast upon him the burden of his transgressions, till he was enabled to do so by God the Holy Spirit.

Take, then, the comfort of believing that the ever-blessed and all-conquering Redeemer too dearly purchased every member of his Church, ever to consent to part with one of them. Therefore it is that he hails the returning allegiance of every rebel, as a new accession to his triumphs : as an addition to that kingdom which he came to set up ; and as a subtraction from that kingdom he came to pull down.

It must never be forgotten, that the security of the believer and the glory of the Saviour are so closely intertwined, that if *one* fail so must fail also the other. They must stand or fall together. And if *one* believer were to perish—if *one* gem were to drop from the Saviour's crown—if *one* lamb were to be lost out of the fold—if *one* child were finally to lose his way in journeying to his father's house, then the honour of the Saviour would be tarnished, and there would be a deduction from the perfection of the redemption,

propitiation, and satisfaction. But his word has been found faithful and true to this hour, and it shall be true to the last ; *all that the Father hath given me shall come to me, and him that cometh I will in no wise cast out, neither shall ANY pluck them out of my hands.* Oh, no ; the security of the gospel has the glory of him *who liveth and was dead* for its guarantee. Yea, more than this. *Every* person in the Godhead is pledged to the salvation of the church and of every individual member thereof. The *Father* covenanted to *give*, the *Son* covenanted to *redeem*, the *Spirit* covenanted to *sanctify*. Unless, then, the unctuous outpourings of God the Spirit can ever lose their sanctifying and saving virtue ; unless the fountain of the *Redeemer's* blood can ever cease to flow ; or the love of the Father's heart ever become a vacillating and a fickle thing—then it must inevitably follow, that none of them for whom Christ died can ever fail of ever-

lasting salvation. But as none of these things can ever happen, you have every ground for the firm belief that, how foul soever your depravity, and how deep soever the crimson dye of your iniquities may be, the measure of the gospel warrant reaches even unto *you*.

“O! *would*”—say you—“*would* that my poor downcast heart could *appropriate* these strong assurances. I *have* been to the cross. My heavy-laden spirit *has* been cast upon the consideration of him who suffered there. My wounded heart *has* been all made bare before him. But, woe is me! my spirit is still desolate within me, and my broken heart still throbs and aches. I have yet found no ease. Sunday after Sunday do I repair to the house of God. Sermon after sermon do I hear, but no joy do I find. I have waited long and long at the pool of Bethesda, anxiously looking for the descending angel to appear, and for some

kind hand to put me into the healing and life-conveying waters. But, alas! I wait hitherto *all in vain*."——Then, why wait any longer? Why not abandon your station at the foot of the cross? Why linger another hour where hope seems raised only to be crushed? ‘O!’ say you, “where else can I go? If you send me to my *doings*, I am sure to be condemned by them. If you send me to my *prayers*, they are all wandering and imperfect. If you send me to my *tears*, they can none of them wash away my transgressions. I can never dare to venture near unto mount Sinai—for so terrible is the sight of its lightnings and the sound of its thunders, and so hideous its blackness and its darkness, that I exceedingly fear and quake. Therefore am I come to the mount of Calvary, *and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel*. I know that this precious victim satisfied all the demands of law and justice. I know that

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the storm of the Almighty's wrath was all discharged on *him*: that the vengeance due to sin was all absorbed in the sufferings of yonder garden, and of this ignominious tree. I know that the Redeemer did not bow his head and cry aloud, "It is finished," till he had hung long enough to bleed a *full* expiation. I am sure that sin was made an end of here, that transgression was finished here, that reconciliation for iniquity was completed here, that everlasting righteousness was brought in here. To whom else, then, can I go? *He only has the words of eternal life.* If I *must* perish, I will perish *here*. If I *must* drop into the pit of perdition, I will drop from mount Calvary."

Ah, if these be really thy feelings, I have good news to tell thee. Thou art safe for eternity. *The vision is yet for an APPOINTED time: and though it tarry wait for it; because it WILL SURELY COME, it will not tarry.* He who has begun the good work within you, by bringing you in

view of the Saviour's cross, and showing you your need of the salvation that was effected there, will never leave you nor forsake you, till his own hand finishes what his own hand began. The glorified spirits in heaven, though they are doubtless more happy than thou—having escaped from these territories of dismay and danger—are verily not more secure.

Take down your harp, then, from the Babylonian willows, and let it sound forth aloud the praises of him who has given such undoubted proofs of having called you by his grace. Be it your aim henceforth, to draw all your supplies from his fulness, and to live all your hours to his glory. And then when the time of your departure shall arrive, he who is now in heaven preparing places for his people, and by his Spirit on earth preparing his people for their places, shall come again and receive you into everlasting mansions. And how joyous and thrilling will be the invitation as it issues from those lips that

spake as never man spake :—“ Come, ye blessed of my Father—come, ye *just*. Enter the joy eternal of your Lord : receive your crowns ; ascend and sit with me, at God’s right hand for evermore.”

But further than this, who has power to go ? Who shall attempt to trace the sequel of this rapturous meeting of a joyous and triumphant Redeemer with his joyous and triumphant redeemed ? O ! where is the tongue that can tell it ?—Where is the eye that has seen it ? or the ear that has heard it ? or the heart that has thought it ? But, whatever it be, the very humblest believer shall share it. For, wherever the Redeemer is, there has it been covenanted that his people shall also be. The king cannot be without his subjects, nor the master without his disciples, nor the shepherd without his flock. They shall *follow the Lamb whithersoever he goeth, and shall walk with him in white ;* singing his triumphs, and participating his joys. And not an anthem shall ever be

heard in his praise, which they shall not hear, and in which they shall not join. No honours shall be done him, which they shall not assist eternally in doing. In the homage of the thousand thousand crowns that shall be thrown before him, their own shall not be wanting. And in the wondrous melody, the loud amen, of universal holy praise—the voice of all his ransomed shall be always raised. *The joy that was set before their Lord*, then, was set also before *them*. But with this immense and glorious difference: *He* had to bear the brunt of the battle *alone*—to fight single-handed to regain and pay the price of the forfeited possession—for the inheritance was mortgaged, and they, too, were sold under sin. It costs *them nothing* to obtain it, it cost *him all*. To *him* it was a precious *purchase*; to *them* it is a gracious *gift*. And the title-deed which gives them their right of entry on this marvellous inheritance, is of all title-deeds the most plain and per-

spicuous. Unlike the tautologous and redundant verbiage of the legal documents of *earth*, this legal document of *heaven* runs so short and clear, that the veriest child may read and understand it. The *original* title-deed is registered among the archives of heaven, beyond the reach of accident and danger. But *a copy* thereof is written out for every believer—*not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of THE HEART*, and sealed with the blood of atonement. So that he which believeth has the witness in himself; and the whole heavenly and eternal inheritance is conveyed in these few terse but comprehensive words: **ALL ARE YOURS, FOR YE ARE CHRIST'S, AND CHRIST IS GOD'S.** And how *much* is contained in a little! In these few words are folded up all the supplies of grace here, and all that is meant by unutterable glory hereafter.

Here, then, brethren, we end this course of Lectures. And it is for you to judge

how far I have held myself bound by the rule of interpreting the Articles prescribed by his majesty's declaration, namely; that "no man shall draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense."

To this rule I have endeavoured conscientiously and constantly to adhere, in interpreting every Article that has fallen under our consideration. And I hope the discussion has not been fruitless. To my own mind, at least, there has risen out of it a deeper insight into the rich and precious doctrines of that scriptural Church to which we belong. And I trust there has also to yours. And if so, may God the Holy Spirit enable you still better to understand them and more frequently to feed on them! May He fill your hearts with peace and joy in believing; and enable you to claim these doctrines as *your heritage for*

ever! And, if any one should at any time ask you *why?* this will be your meek and immediate answer—*They are the very joy of my heart.*

THE END.

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