

Thompson

New Lights
and
Methodists

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SKETCH

OF THE DIFFERENCE BETWEEN

THE DOCTRINES

OF THE PEOPLE COMMONLY CALLED

NEWLIGHTS

AND THE

METHODISTS.

BY WM. J. THOMPSON.

h. c.

Rev

B.M.

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C. J. Green

A SKETCH, &c.

HAVING lately read the writings of several NEWLIGHT Authors, I have found a key to a circular letter that had been handed about from the conference of "THE CHRISTIAN CHURCH, at Liberty Meeting-House;" in which some things are hard to be understood; insomuch, that some people suppose the Newlights and Methodists hold the same doctrines. And from their common preaching, there appears but little difference. Their Circular Letter informs us, "they think it astonishing that people who have heard them preach for years, &c. should not be convinced, by this time, that they do not deny the Godhead of Jesus Christ our Saviour, the Holy Spirit, nor the efficacy of the blood of Jesus," &c. They assure us they believe him to be the Son of God, the Saviour of the world; and they prove him to be a proper object of divine worship. So far they seem to agree with the Methodists. But, in the same letter, they deny the doctrine of the Trinity, or three persons in one God; "because they think it unreasonable and unscriptural." But they had not room in that letter "to investigate doctrines," &c. We find the former part of this letter is taken from a pamphlet written by DAVID MILLARD, a Newlight preacher, in A. D. 1818. He comes out more plainly and gives us the arguments of F. Plumer, another Newlight preacher, so called, who wrote to a Methodist preacher in the year 1813; and made use of arguments contained in Mr. Noah Worcester's "Bible News," printed in Boston, 1812; where he seems to have written a number of the old disputed doctrines of Samuel Clark, and others, who wrote against the doctrine of the Trinity. Mr. Worcester it appears, was formerly a Calvinist preacher: and it may be remembered that about twenty years ago there was a number of preachers broke off from the Presbyterian connexion; and believing they had been in error, they fled from their old doctrines of decrees and eternal Sonship, with such velocity that they plunged into other extremes: some went to the Shakers, and others formed a party and imbibed

doctrines of different kinds. Mr. Worcester, it seems, embraced nearly the doctrine of Sabellius, who held that God is only one person, and the Son and Holy Ghost are only virtues, emanations, or functions of the Deity. These doctrines he attempts to prove, (see page 26) Although he says he is unacquainted with Hebrew, (page 36,) he undertakes to criticise on the writings of a number of authors, whom he esteems superior to himself in piety, learning and discernment, (page 19,) but it is a doubt if he has refuted the arguments of one of them; though he thinks he has driven them to dreadful consequences. Where they show the original word Elohim, which is rendered God; is a plural term, &c. he supposes the inspired writers were not perfectly acquainted with the rules of grammar, or that those original nouns and verbs which show the plurality of the Godhead, might be mistakes in copying the Old Testament, &c. (page 36.) Hence he dissents from his worthy brethren, whose doctrine he supposes leads to the belief of three self existent Gods. He reasons softly, modestly, and plausibly; and if his premises were sound, his arguments would be conclusive; and so would those of his followers, Plumer and Milliard. But I am glad that I have not to answer for their misrepresentations. When we speak of Christ as being God, or say of his divine nature he is self existent, they represent us as saying he is the self existent God; but these are not our words; we believe the word, the wisdom, the power of God, which Christ is said to be; or that eternal life which was with the Father; was self existent, in unity with the Father and the Holy Ghost. But to call the Father, Son, or Spirit the self existent God, would exclude both the other persons of the Godhead; for the *term*, the self existent God, refers to the whole Trinity. But by representing us as saying Christ is the self existent God, and second person in the Trinity, they go on to say we hold to three separate self existent persons; then they prove three such persons must be three self existent Gods. So after misshaping our doctrines for their premises, they bring out their misshapen conclusions, and would make the world believe we hold to three Gods. They also represent us as saying the Word was the self existent Son of the self existent Father, before he was manifest in the flesh. But we do not say so, neither do the scriptures say the Word was the Son, but in refer-

ence to his incarnation. It is probable Mr. Worcester believed in the eternal Sonship, while he was a Calvinist Trinitarian; but a Methodist Trinitarian believes differently. (See Dr. Clark's Commentaries.) But Mr. Worcester thinks the Word was the Son of God; and if, (as we say,) nothing but humanity suffered, the Son of God never died; on his plan I should think the same. But I believe the term Son refers to the humanity in which dwelt the fulness of the Godhead, beaming forth life, power, and wisdom on the Son of Man, that he was dignified, that he died, and was raised from the dead; and that he was highly exalted and obtained a name above every name, &c. More of this hereafter.

But Mr. Worcester supposes he has driven Trinitarians to those dreadful consequences; that they must believe in three Gods, and that the Son of God did not die, &c. But we need not wrest his words, as he has ours, to bring out as dreadful conclusions from his doctrines. For after spending 252 pages to prove what he believes, [were his arguments admissible] the result is as follows, viz. First, that the self-existent God is one person, Second, that the Son of God, or divinity of Christ, is not self-existent or eternal, but derived his existence from the Father, as Seth derived his existence from Adam, only without a mother, (page 57) and that he existed an intelligent being before the world, (page 81) that this Son of God became the Son of Man, by becoming himself the soul of a human body, & died with the body, (p. 102 & 162.) 3d. that the Holy Ghost is the efficient, productive emanation of divine fulness; but not God. Now if "the self-existent God is only one person," there can be no other person that ought to be worshipped as God: Then all those scriptures, and God himself, must be wrong in calling Christ God, and commanding us to worship him as God; seeing it leads to Idolatry. 2. If Christ is not eternal, but "derived his existence from the Father, as Seth derived his from Adam," he is as far inferior to the existent father as a drop is to the ocean. Then it would be robbery for him to be equal with God. 3. If Christ "derived his existence thus from the nature or self-existence of the Father," there must have been a change in the Father; therefore God is a mutable being. 4. If the Son of God was thus born of the Father, and became "an intelligent being

before the world," the Son must be older than his mother, and born before it was said "this day have I begotten thee." 5. If this "Son of God was the soul of the human body," and "died with it;" then a part of the self-existent God, died. 6. If Christ's divinity, which is "the wisdom and power of God," had died, he never could have been raised again. 7. If the soul and body of Christ died together, he could not have been with the soul of the penitent thief in paradise that day; so his promise must have failed. 8. If the whole nature of Christ died, he must have lost that power which he said he had to take up his life again. 9. If the divinity of Christ, which John calls "that eternal life," died with the human body, eternal life is not secure from the shafts of death. 10. If the Holy Ghost is only the efficient productive emanation of Deity, and not a person in the Godhead, all those scriptures which represent him to be God, must be false. Such are the horrid consequences of Sabellian Arianism, &c. And notwithstanding these doctrines were refuted and condemned hundreds of years ago, yet we find they have been collected, dissected, and modelled in different ages by Sabillians, Arians, Socinians, and Unitarians, and handed out to the world as the doctrines of the Gospel. And now they are presented to us as the doctrines of the Christian Church. The definite article used, as though there was no other Christian Church upon earth.

It may be said that our modern Newlights do not hold these doctrines; but when we consider the following facts, we have reason to doubt. It is common to hear Newlights say, they "do not believe the Son of God was equal with the Father: They accuse the Methodists of "holding to three Gods," and that "Christ is one-third part of God," &c. But they "cannot believe three persons can be one, or three Gods one," &c. They "do not believe Christ died to reconcile God to man," &c. These persons most likely received these sayings from their preachers, who have no doubt read those authors. Their circular letter informs us they do not believe the doctrine of a Trinity. The words they have used are found in Milliard's Pamphlet, (pages 7 and 8,) transcribed from Plumer's 18th page: He denies that one can be three, or three one. He asks, "can the Father be God, the Son be God, the Holy Ghost be God?"

Certainly not, any more than one scruple can be a drachm." In page 15th Mr. Milliard denies the humanity of Christ, or that he had two natures; his argument seems to be taken from Plumer's 35th page. These two authors differ a little in their opinion about the beginning of the Son of God. Mr. Plumer says (pages 53, 63,) "he was present in the divine mind, what he was actually in the fullness of time;" and argues that all things said to be made by him, "were made as a figure of him that was to come," not yet having any existence only in the divine mind, (see page 47, 48.) So Christ, according to Plumer, had no actual existence before he came in the flesh. Mr. Milliard says, 18, 19, "before God began creation he brought forth from himself his wisdom, the Word, or a Son, which in due time was made flesh." This seems to be about the same doctrine Mr. Stone taught the people some years ago. But they all agree in denying the eternal existence of Christ, and also deny his human nature, but agree that he is God in some sort; and that he ought to be worshipped for "the NAME God is given to him," "as to angels and man," &c. "His name is called God." "His name shall be called the Lord our righteousness," &c. &c. See Milliard's pamphlet, page 27, 29, 34; also Plumer's book, pages 57, 59, 104. So we find they believe it is right to worship a being whom they believe is separate and distinct from the one living and true God, who says, "besides me there is no God." But they still virtually deny that Christ is God. For Mr. Milliard denies his omniscience, (see page 21.) He also denies that Christ was creator, (page 29,) and Plumer's book, (pages 60, 61.) The method these men take to support their hypothesis is, to represent Christ, as they have done, the Son of God, neither God nor man, but between the two, a kind of inferior exalted being of only one nature, and that entirely separate from the Father; and hence, those scriptures that refer to the humanity of Christ, and those also which refer to his divinity, they apply to the same character; so when they want to prove the Son was not God, they bring forward a number of scriptures such as these, "The Son can do nothing of himself: the Son prayed to the Father: the Son did not know the day or hour of Judgment: the Son had a Father: the Son was sent, suffered, died, was raised from the dead, was highly exalted,

and will be subject to the Father," &c. All which properly apply to his human nature, as he was really man and capable of feeling our infirmity, and sufficiently prove his human nature was not equal to the Godhead; so they conclude he was not self-existent, of course not the true God. But when the scriptures assure them that Christ knew all things; that he is omnipresent; that he is immutable; that he is that eternal life which was with the Father; that all things were made by him; that he "laid the foundations of the earth, and the heavens are the work of his hands," &c. they conclude he is far above human nature, and of course divine; but as they think he has but one nature, they assert "all his nature changed, suffered, and died;" of course could not be the living and true God.

The circular letter began to tell something about the Holy Ghost, but had not room "to enlarge on this point." But the above writers have come out honestly and told us in plain English that they deny that the Holy Ghost is God, or a person in the Godhead; but they contend "it is the spirit of God, the spirit of a person, &c. of course cannot be that person, or God, it is the spirit of." Yet they have not proved that either the Spirit, or the Son, in his eternal essence, is inferior to the eternal mind, or that inferior worship was ever paid to either of them. But as they discard all idea of eternal unity of persons in the Godhead, when they think or speak of Christ, or the Spirit, instead of believing them to be eternal life and eternal power, of one substance with the eternal mind, or wisdom, they seem to view them as some kind of subordinate, local, separate being, dependent on the Father, whom one of their old authors styles, the Almighty God, one supreme intelligent being or person," "whose Son was a distinct inferior being; a mediator, who was to be worshipped as an inferior, or mediator." And he calls the Holy Spirit God's prime minister, or first minister in the government of his church. So if we speak of these as being one in unity of the trinity, or Godhead, they charge us with "denying the son of God," and threaten us with all the anathemas due to Anti-christ who has denied the Father and his Son Jesus Christ; assuring us the word trinity is not found in the scriptures. But if we ask them what scripture says, Almighty God is one supreme intelligent being or person; or where the scripture says the word

ship of Christ is inferior or mediatorial ; or where Christ or his Apostles did ever say the Holy Ghost is first minister in the government of the church, they are as much at a loss as we are to show the word trinity,

However, we find these writers believe in one God, and that there is but one person in the Godhead. This doctrine was held by Sabellius, who rose up before Arius, and maintained "that the Word and the Holy Spirit are only virtues, emanations, or functions of the Deity." But we need not think strange if some of them should embrace scraps of different tenets, as we find they have done. For Mr. Plumer denies that Christ had any actual existence before he came in the flesh, which is a scrap of Socinianism : But others think he was the beginning of the creation. And Mr. Milliard believes he was brought forth before creation. Might he not as well believe he was uncreated ? But Mr. Gardner says he believes the incommunicable attributes of Deity do essentially belong to Christ. Might he not as well believe he is essentially God in unity with the Father. But they seem to abhor the doctrine of unity or trinity ; yet we find they all admit Christ to be God in some way. So while they falsely accuse us of believing in and worshipping three distinct, or separate, equal Gods, they assure us that they believe in and worship two distinct, separate, unequal Gods ; but perhaps some of them will deny this, as they say they are beholden to no man for their doctrine : They profess to be followers of Jesus Christ ; so they say they have "rejected all creeds, discipline, and doctrines of men as rebellion against Christ ;" and conclude there is no mystery in the scriptures which they cannot understand ; so as they have no standard of doctrines, or discipline, to hold them together, and as neither their natural or acquired abilities enable them to understand the scriptures alike, and as they are ever (contrary to their profession) following the doctrines of men, we need not wonder to hear them express themselves differently, and to alter their notions according to the doctrines they hear. Hence we may account for one of their members believing that Christ will be as, or no more than, another angel after he gives up his mediatorial office ; and again said he believed Christ is the angel John saw standing upon the sea and upon the earth ! And one of their preachers, also, at one

time, said he believed the humanity of Christ had existence before he came into the flesh; and, at another time, confessed he did not know when it had its beginning; and also professed to believe a certain doctrine he heard preached at one time, and afterwards seemed to forget he ever did believe it, and denied he ever said so. If they had a well organized discipline, rightly explaining the doctrines and church government the Bible holds forth, by which their preachers as well as people, might be brought to account for their inconsistencies; and that discipline well executed, we might expect them to become a more consistent people. But according to their plan, the Bible is their only discipline;* and they cannot all understand it alike; so they must refer to the preacher for explanation; then the sole power seems to be placed in his hands in many cases; hence he may use more despotic sway than any well disciplined church would allow their pastor to do, who is brought together with his people under a discipline which they all understand. But for want of this they have liberty to believe and speak as they please, and it is impossible to know by talking with one of them, what another believes; as no doctrines are any bar in the way of joining them—members of any church need only throw away their discipline, join them and become christians, and all is well. But again,

* It may here be remarked, according to their plan, which is to reject all explanation of scripture for church government as human invention; it will be next to impossible to expel a wicked person, who wishes to continue a member of the church. For we read, Luke 17, 4, If thy brother trespass against thee seven times in a day, and seven times in a day turn again unto thee saying, I repent, thou shalt forgive him.

Again, Mat. 18; 21, 22, How oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, till seven times; but until seventy times seven. Then if a man trespass once every month, he must be forgiven, until seventy times seven, which is four hundred and ninety months; then it will require forty years and ten months to exclude him from the church. Now if they act according to these scriptures, without any explanation, what sort of a church will they have? And they cannot explain them to mean any thing else, without human invention. Was it on this principle that their preacher could deny his own words before many witnesses, and yet escape justice?

their circular letter touches on our opinion of the wrath of God ; which they seem to think is a false notion among the Trinitarians. This part of the letter seems chiefly taken from Mr. Stone's letters. They do not believe that the justice of God, or his violated law, demands any satisfaction for sin ; they of course deny that Christ died to reconcile God to man ; but they give us no account how the dignity of the throne was supported. They say " sin is the cause of separation between God and his creatures, and if the cause is removed the effect ceases." So after having taken a tedious route through the law of the atonements and sacrifices, in order to prove that atonement, reconciliation, and cleansing, all mean the same thing, (this they have done on Barton W. Stone's ground, although J. P. Campbell ploughed that all up and turned it over more than twelve years ago) they go on to show us how Christ removed " the separating cause," by atoning, cleansing, or reconciling the people to God. And they plainly deny that Christ made any satisfaction to God or justice for the breach of the law, or sin, and quote the following scriptures : Hebrews 9. 14. How much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God, &c. Can they not see in this text that Christ is not a mediator of one, but between two ; " he offered himself without spot to God, a sacrifice to atone for our sin : but by so doing he made it our privilege to trust in that atonement ; having our conscience purged, or our judgment informed, to serve God. Verse 26. " But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." But if we ask to whom this sacrifice was made, the same Apostle answers, Eph. 5, 2. " Christ hath given himself for us as an offering and sacrifice to God for a sweet smelling savor." So, then, this appears to be the doctrine of Trinitarians. Heb. 10, 10. " By the which will we are sanctified through the offering of the body Jesus Christ, once for all." So we still find the offering was made to God. But they say " the above scriptures, with a number of others, clearly show that it is the blood of Christ that atones, or reconciles, or purges the conscience from the dead works." They then go on to show by a number of

scriptures, that "the blood of Christ is the mean that was ordained of God to save all that will be saved." But after all their trouble to prove what none of us deny, they have given us no satisfactory account how that "separating cause" was removed, if Christ, as they say, made no satisfaction to divine justice; for we learn that sin is the transgression of the law of God. But how was that transgression removed? To remove or put away a transgression is to put away the insult or injury done, by making satisfaction to the offended party, by supporting his dignity, truth or honor; but how is the truth or honor of God supported if there is no satisfaction made to his righteous law, which said on the "day that thou eatest thereof thou shalt surely die." It seems that the hand writing is still against us, on their plan, unless we can suppose that God will dispense with his justice and truth; but "God is not a man that he should lie." But I think the fact is this: The Newlights deny a trinity of persons in the Godhead; consequently the equality of Christ with the Father; and if not equal, he cannot make the satisfaction the law requires; so they deny the necessity of any being made, and tell us they cannot believe that the Father would "take up the sword of justice and kill his Son;" so instead of bending their creed to the scriptures, they make the scriptures bend to it; and try to explain away the vicarious suffering of Jesus Christ: hence they represent the death of Christ as only intended to reconcile man to God, who, they say, is all love, all mercy. But "a God all mercy were a God unjust." If our modern Sabellians, Arians, or Newlights, would impartially examine the different authors who have written on these controversies, I think they might discover that those doctrines they have embraced were refuted and ruined before they were born. But for want of this knowledge, it is probable they think their doctrines, and writings, are unanswerable. But according to their notions, that Christ died only to convince the world that God is all mercy, all love, &c. what effects can we suppose it would have on sinners? It is most likely to exclude them from the fear of God, and prevent their being awakened, as they have no just idea of the sinfulness of sin, or the transgression of the law, for St. Paul said, "If it had not been for the law I had not known

sin." So many may think there is nothing to do but be reconciled to the christian plan and join the church ; while they remain as destitute of the true knowledge of God, or their sins forgiven as they were before, and become hardened in wickedness ; for they cannot say, according to the prophet, " O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortest me." And others may be driven to despair. For if Jesus Christ were " set forth before their eyes as crucified among them," while they have no thought of justice requiring it, what idea can they have of God " all mercy, all love," thus afflicting an innocent person ? If God poured out, or suffers to be poured out, such measures of grief and pain on his innocent Son, that made him cry, my God, my God, why hast thou forsaken me? what may a sinner expect who has always been a rebel against him ? Does this look like softening and moving the heart of sinners to love God, because he permits his innocent and obedient Son to endure such a scene of sorrows when justice does not require it ? But if we believe that justice required such a sacrifice, and God spared not his only Son, but delivered him up for us all, how shall he not with him also freely give us all things ? For if " God commendeth his love toward us in that, while we were yet sinners, (and deserved to die) Christ died for us, much more then, being now justified by his blood, we shall be saved from wrath through him "

Again—If the death of Christ were only designed to move on the hearts or feelings of men, by sympathy, as some suppose, at seeing such a scene of suffering, were not the sufferings of the Prophets and Apostles, as efficacious as the sufferings of Christ? for they endured as dreadful scenes of suffering in the body as he did. Their bodily sufferings were longer, and to all appearance, more torturing. So if Christ did not suffer in our stead as a *substitute* or *ransom*, under a sense of the *wrath* of God due to us, why did he say " I have trodden the wine press alone." Why did he cry out " My soul is exceeding sorrowful, even unto death," and his sweat became as it were, great drops of blood, merely from the agony of his soul ; while the martyrs, who were no more certain of entering into imme-

diate and eternal glory and honor than he was, could rejoice amidst the flames? why were they so happy and he so miserable, if he was not in our place under the hand of justice? Suppose an earthly king who had entrusted his steward with the keeping of his palace garden, clothed him with a royal garment, and invested him with authority and power to guard that lovely place, and keep out all the king's enemies; but for the security of his government, the safety of his garden, and the tranquility of the steward, and to prove his loyalty, passed an edict or decree, sealed with the king's seal. A. B. (the steward) shall have free and full possession, &c. shall enjoy all its pleasures and fruits, and shall want for nothing to promote him and all his house to riches and honor, so long as he proves faithful and obedient to his king's command; but on the day that he betrays his trust, and breaks the love of his king, he shall be driven out of the king's presence, with all his family, and they shall be servants to the king's enemies, and be scourged and tortured all the days of their life. Yet so it was, the unwary steward betrayed his trust; let in one of the king's enemies; formed an alliance with him; ate, drank, and was drunken, and defiled himself and all his house, and ruined the garden. Now the king's decree, which was perfectly just, sentenced the rebels to banishment—drove them out of the garden exposed to the tormentors. The question is, how shall these rebels be restored to the king's favor, and the dignity of his throne be supported? The Newlight system seems to suppose the following: As they consider the king is not "wroth," he still loves his subjects, so there is nothing necessary but for those rebels to be reconciled to their king, and be washed from their pollution. And for this purpose the king raised up a Son by one of the daughters of this rebel; this son must endure all the sufferings that his enemies pleased to inflict upon him, and be scourged, not in the place of, but in sight of his brethren, to convince them of the love and goodness of his father towards them; telling them if they will believe that his father is not angry with them, and will be reconciled to return, he will wash them from all their filthiness and anoint them with his own blood, and secure their acceptance with his father; as he requires no satisfaction, he can dispense with the threatening and curse that were pronounced, if they will only be reconciled to return to

him. But another hypothesis supposes that the king so loved this rebel race that he gave his only beloved Son of the blood royal, and of full age, equal in honor, power and dignity with himself, who being of the same mind and goodness of his father, was not sent without his own consent, but freely offered up himself for this purpose, that he might restore that which was lost. He laid aside his royal robe; stepped into the place of the transgressors, assumed their character, was numbered with them; took the form of a servant, tho' he was prince of all; but to support the dignity of the royal signet, which no other character could have done, he bore the scourge due to the rebels, and suffered for them: and being of more essential worth than all their race, he satisfied and supported the demands and honor of the throne; and procured conditions of peace and pardon, and triumphed over all his enemies, and proclaimed the glad tidings of deliverance to the captives, peace with the king, and good will towards his subjects: and thus as a mediator between the king and his rebels, he comes with all the dignity of his father's throne, he gives them power to conquer their enemies, and offers free pardon to every one that will lay down his rebellion, and believe in, and honor him as their deliverer from the curse of the king; and whereas some are slow to believe, and unwilling to return, he prays the Father to spare them still longer; and he entreats the rebels to submit. Thus the disposition and goodness of the Father is manifest in his Son, reconciling the rebels to himself, and has them entreated by all the blood and sweat, suffering and pain the Son endured, to believe on, and submit to their deliverer: hence he that accedes to the terms, has a change of raiment, is washed and made clean; and to secure his reception when he returns to the king, the Prince has given him a certificate to carry in his bosom, sealed with his own blood. But those who believe not on their deliverer, and refuse to pay the honors due to him, get no certificate or pardon; but the wrath of the king abideth on them, because they have not believed on the royal Son of the King, and would not have him to reign over them. This hypothesis seems more like the following scriptural account of the vicarious sufferings of Jesus Christ, where the just penalty of the violated law

due to sinners, was poured out on the Son of God* Zach. 13, 8. Awake O sword, against my shepherd, and against the man that is my fellow—smite, &c. Isa. 53, 4, 12. Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted : but he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. The Lord laid on him the iniquities of us all. It pleased the Lord to bruise him ; he hath put him to grief ; when thou shalt make his soul an offering for sin. He shall see the travail of his soul. He hath poured out his soul unto death ; was numbered with transgressors ; bore their sin, and made intercession for them. 1 Peter, 2, 24. Who bore our sins in his own body on the tree : by whose stripes ye are healed. Gal. 3, 13. Christ hath redeemed us from the curse of the law ; being made a curse for us ; 1, 4. Who gave himself for our sins. Rom. 5, 8. While we were yet sinners Christ died for us. 4, 25. Who was delivered for offences, and raised again for our justification. 1 John, 2, 2. He is the propitiation for our sins. 1 Tim. 2, 6. Who gave himself a ransom for all, 1 Cor. 6, 20. Ye are not your own, for ye are bought with a price. 7, 23. Ye are bought with a price. 1 Pet. 1, 18, 19. Ye were not redeemed with corruptible things, but with the precious blood of Christ. Mat. 20, 28. Son of man came to give his life a ransom for many. Heb. 9, 26. He appeared to put away sin by the sacrifice of himself. 1 Pet. 3, 18. For Christ suffered for our sins, the just for the unjust, that he might bring us to God ; being put to death in the flesh, but quickened by the spirit. So we find the prophecy of Caiaphas, the high priest, fulfilled ; who said it was expedient that one man should die for the people.

These scriptures, and many more, abundantly show that Jesus Christ gave himself an offering, a sacrifice, a ransom, a price, a propitiation, &c. to fulfil the demands of the law and justice of God, which stood against us, to redeem us

* The Son of God was that humanity in which dwelt the Divinity, the Word, or, that eternal life which was with the Father, without beginning, called Son only in reverence to his incarnation.

from that "curse, to blot out the hand writing;" "and took it out of the way, nailing it to his cross," by being made "a curse for us," in our room, or stead, as no other construction can, fairly be put upon them, notwithstanding all the notions held forth against it. When we examine our dictionaries, they give us the plain meaning of those words: An offering or sacrifice, means an offering up, an offering made to God: Ransom, a price paid for liberty: Propitiation, an atonement made for a crime: Atone, to satisfy, approve, answer for. So Christ answered for sinners to God. Atonement, agreement, satisfaction, &c. Can any thing be plainer than that Christ made satisfaction to the law and justice of God, for all that will believe and obey the Gospel? Hence salvation, which was not possible without it, is made possible by it; that God can be just, & the justifier of him that believeth in Jesus. Hence "God is in Christ, reconciling the world to himself," to his plan of salvation, to his law, which enjoins love to God & man; now God promises to forgive the repenting sinner "for Christ's sake," on the terms of his faith in Christ. Hence it is required that sinners forsake their ways and turn to the Lord, trusting in him alone for salvation, as "there is no other name by which we must be saved." No other name could have made the satisfaction the law required, as they are all inferior to the offended majesty. If Christ had been inferior to the Father, as Newlights suppose, he could never deliver one culprit from the hand of infinite justice; for if he is not eternal, he is more inferior to the eternal than a single atom is to the orb of day. But the Apostle calls him "that eternal life which was with the Father." So being in the form of God, not in his humanity, but in his divinity, which dwelt in his humanity, and made it of infinite worth, he thought it not robbery to be equal with God. Wherefore "he is able, also to save them to the uttermost that come to God thro' him." An Arian may say eternal life could not suffer, of course the sacrifice was only human. We grant humanity only suffered. But why is this sacrifice of a man of more estimate than a brute? Because a rational mind dwells in the man; but the body only suffers, if there is no guilt, for dying saints and martyrs could rejoice in agonies of death. Why in the death of one man of more consequence than another? Because of his greater mind. Then who shall estimate the worth of him in whom dwelt the

eternal mind? Well might Young say, "All price beyond 'twere curious to compute; Archangels failed to cast the mighty sum, its value vast ungrasp'd by minds create, for ever hides and glows in the supreme."

He that believeth aright on the Son, hath the witness in himself. Short of this witness let no one think that he is delivered from the wrath of God; for God will never be reconciled to a sinner till the sinner forsakes his ways and flies for refuge to that rock of safety, Jesus Christ, who is our only shelter from the storms of Divine wrath. But such is the enmity of the human heart, that it will not yield to be saved by grace alone, until it is conscious of its danger of falling under the condemnation of the law of God. This guilty dread makes the sinner cry out, with trembling agonies. "What must I do to be saved?" Then let him believe, (trust) in the Lord Jesus Christ, and he shall be saved.

But to return to the circular letter. They state "Trinitarians believe there are three persons in the Godhead, or God, and that each of these three, personally considered, is God." This they have learnt from Newlights, not from Trinitarians. If they mean by "*personally considered,*" that we believe that each person separate from the others is God we deny the charge; for we do not believe that the Father is God, in abstract, or separate from the Word and Spirit; yet that the Father is God is easily proved: And that the Son is God is proved as easily: And that the Holy Ghost is God is abundantly plain in scripture; and that these three are one in unity of the Godhead, is beyond all reasonable contradiction. But the Newlights say, they think such doctrines both unreasonable and unscriptural.

I will just give a few statements out of many, to show the truth of this despised doctrine, on the plan of an old author.

1. The Father is God, John 3, 16. God so loved the world that he gave his only begotten son, Mat. 3, 17. This is my beloved son in whom I am well pleased. But no one doubts of the Father being God.
2. The son also is God. Rev. 1, 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Here we find at once Jesus Christ is the Almighty, not in abstract but in unity of the Godhead. Isa. 6, 5. Mine eyes have seen the King the Lord of

Hosts. John 12, 41. These things said Isaias, when he saw his (Christ's) glory, and spake of him—so Christ is the Lord of Host's. Isiah 44, 6. Thus saith the Lord, the king of Israel, and his Redeemer the Lord of Hosts: I am the first, and I am the last, and besides me there is no God. Rev. 22, 13. I (Jesus) am alpha and omega, the beginning and the end, the first and the last. So it appears there is no God besides, or abstract from him, who is the first and the last; therefore, besides, or abstract, from Jesus, there is no God. Isa. 43, 11. I am the Lord and besides me there is no saviour. 2 Pet. 3, 18. Our Lord and Saviour Jesus Christ—so Christ has a name above every name. Phil. 2, 9. As no other name can save. John 1, 1. The Word was with God and the Word was God. Jesus Christ was God. John 20, 28. And Thomas said, my Lord and my God. Rom. 9, 5. Of whom as concerning the flesh Christ came who is over all, God blessed for ever. Amen. 2 Pet. 1, 1. Through the righteousness of God and our Saviour^m Jesus Christ. Titus 2, 13. Looking for the glorious appearing of the great God and our Saviour Jesus Christ; or rather our God and Saviour Jesus Christ. Zac. 12, 4, 5—10. In that day saith the Lord—the Lord of Hosts their God—and they shall look on me whom they have pierced, and shall mourn for him. Here the Lord of Hosts their God speaks. (they shall look on *me*) first person; and shall mourn for *him*, (Christ) here is the second person spoken of. John 19, 37. They shall look on *him* (Christ) whom they have pierced. But it was the body of Christ that was pierced, therefore his humanity was in unity with *him*, the second *person*, and also with the *first person*, the *Lord of Hosts their God*. Phil. 1, 10. That ye may be sincere and without offence till the day of Christ. 2 Pet. 3, 12. Looking for the coming of the day of God. Isa. 40, 10. Behold the Lord God will come and his reward is with him. Rev. 22, 12. Behold I (Jesus) come quickly, and my reward is with me, amen. Even so come Lord Jesus. 1 Cor. 15, 24. Then cometh the end when he shall deliver up the kingdom to God, even the Father. Luke 1, 33. He (Jesus) shall reign over the house of Jacob forever, and of his kingdom there shall be no end. The former is spoken of Christ's humanity—the latter of his divinity. When both are laid together, they prove Christ to be perfect God, as well as perfect man. As man

he received a kingdom, which again as man he shall deliver up, when his mediatorial office, for which he took the nature of man, shall be ended: but there is a kingdom pertaining to him which shall have no end. Therefore, he is a person in that Godhead, which after the humanity has delivered up the kingdom, shall be all in all. 1 John 5, 20. We are in him that is true, even in his Son Jesus Christ; this is the true God and eternal life.

3d. The Holy Ghost also is God. John 3, 6. That which is born of the spirit. 1 John 5, 4. Whatsoever is born of God—The same act of Divine grace, is ascribed to God and to the spirit. The spirit, therefore, is God in unity of the Divine nature. Acts 13, 2. The Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. Heb. 5, 4. No man taketh this honor to himself, but he that is called of God. Who called Saul? let him answer. Paul called to be Apostle, separated unto the Gospel by the commandment of God our Saviour; then the Holy Ghost and God our Saviour, have one nature. Mat. 9, 38. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest. Acts 13 4. So they being sent forth by the Holy Ghost—so the Holy Ghost is the Lord of the harvest to whom Christ himself has directed us to pray. Luke 2, 26. And it was revealed to him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. Luke 5, 28. And he blessed God and said, Lord, now lettest thou thy servant depart in peace, according to thy word, &c. So the Holy Ghost is Lord God 2 Tim 3, 16. All scripture is given by inspiration of God. 2 Pet. 1, 21. Holy men of God spake as they were moved by the Holy Ghost. John 14, 17. He (the spirit of truth) dwelleth with you and shall be in you. 1 Cor. 14, 25. God is in you of a truth, the Holy Ghost is God. John 6, 45. It is written in the prophets, and they shall all be taught of God. 1 Cor. 2, 13. Not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. Acts 5, 3, 4. Why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto man but unto God. John 3, 21. Beloved, if our heart condemn us not, then have we confidence towards God. 1 John 3, 24. And hereby we know that he abideth in us, by the spirit which he hath given us. And the Apostle reasoning

on this, the spirit of truth is in us, and hereby we know that he (God) abideth in us; but unless the spirit be a person in unity of God, the conclusion is manifestly false. 1 Cor. 3, 17. The Temple of God is holy, which temple are ye. 1 Cor. 6, 19. Know ye not that your body is the Temple of the Holy Ghost. The Holy Ghost is God that dwelleth in us.

II Cor. 1, 3. Blessed be God, even the God of all comfort. John 14, 26. The Holy Ghost is the comforter. Acts 9, 31. The Churches had rest, walking in the comfort of the Holy Ghost. Here we see the Holy Ghost is one in essence and in unity with the Godhead, or else there must be two Divine comforters, and this notion, like two Almightyes, would hold forth two Gods, which is not a principle of christianity, but of Newlightism and Heathen Idolatry. Luke 11, 20 Jesus said, if I with the finger of God cast out devils. Mat. 12, 28. If I with the spirit of God cast out devils, &c. The finger of God is a metaphorical expression for the immediate power and agency of God; and to say that devils were cast out by the finger of God, is the same as to say they were cast out by God himself. But it appears from the text of St. Peter, that that particular act of the finger of God, *i. e.* of God himself, was the act of the Spirit: therefore, the Spirit is God himself.

Ezek. 8, 1, 3. The hand of the Lord God fell there upon me, and he (the Lord God) put forth the form of a hand, and took me by a lock of mine head, and the Spirit lifted me up, &c. In this text the name of the Lord God, and the name of the Spirit, do both belong to the same person. For, tho' it be said that the Spirit lifted up the prophet, yet was it no other than the Lord God who put forth the form of a hand and took him; therefore the Spirit is the Lord God. Acts 4, 24, 25. They lifted up their voices to God, with one accord, and said, Lord thou art God, who hast made heaven and earth and sea, and all that therein is; who, by the mouth of thy servant David, has said, &c. The terms Lord and God, are here used to express the Divinity of Him who spake by the mouth of his servant David. But it was the person of the Holy Ghost who spake by the mouth of his servant David; for, says St. Peter, this scripture must needs have been fulfilled which the Holy Ghost,

by the mouth of David, spake, &c. Therefore the terms, Lord and God, are certainly used to express the Divinity of the Holy Ghost. Again, it was the Lord God of Israel who spake by the mouth of his holy prophets since the world began. Luke 1, 68, 70. But then it is writton, well spake the Holy Ghost by Isaias the prophet, &c. Therefore the Holy Ghost is the Lord God of Israel. Psalm 139, 7, 8. Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there. The Psalmist, to acknowledge the omnipresence of the Holy Ghost, says, Whither shall I go from thy Spirit? and by what is immediately subjoined, he shows this to be the omnipresence of God himself: If I ascend up to heaven, thou art there; so that the terms, thou and thy spirit, are equivalent, *i. e.* equally conclusive for the immediate presence of the divine nature himself. It was said by the angel, Luke 1, 32. He shall be great, and shall be called the Son of the Highest; &c. because he was begotten of the Holy Ghost, by his power called the power of the Highest; he was begotten of the blessed Virgin, and thence called the Son of God, even of the Highest; and the devils themselves allowed this, and said to Jesus, thou son of God most high. Luke 8, 28. But the Arians also declare Jesus was the Son of God. But this cannot be true, unless the Holy Ghost is God in unity with the Most High. The prophet Isaiah, in 16th chapter, tells us he saw the Lord of Hosts, and that he heard the voice of the Lord saying, go and tell this people, hear ye indeed but understand not, &c. Yet these very words that the prophet declares to have been spoken by the Lord, even the Lord of Hosts, were spoken by the Holy Ghost. See Acts 16, 26. 27. Well spake the Holy Ghost by Isaiah the prophet, unto our fathers, saying, go unto this people and say, hearing ye shall hear and not understand, &c. Therefore the Holy Ghost is the Lord of Hosts.

So we find it abundantly proven from what is above written, that the Father is God, the Son is God, and Holy Ghost is God; and yet we shall find that these three are one in unity: For we find that the incommunicable attributes of the Most High God, which cannot be communicated to any person or character to whom they do not essentially belong

are ascribed to Christ and the Holy Ghost ; therefore they are essentially of the same " substance, power, and eternity." Three persons distinct in name, equal in essence, undivided in nature, inseparable in unity, filling immensity, eternally the same.

We find in scripture that God is spoken of sometimes in the singular, and sometimes in the plural number as in I Cor. 8, 6. To us there is but one God, the Father, &c. Again, the God and Father of our Lord Jesus Christ, &c. And again, to the only wise God, &c. In these and such passages the singular term is used, but we find in other places the plural term is used also, as Gen. 1, 26. And God said let us make man in our own image, after our likeness, &c. No sensible reason can be given why God should speak to himself in the plural number, unless he consists of more persons than one ; for there were no other being or beings out of the Godhead, that ever could possess creating power. God might say to angels, or to men, let us reason together, &c. For all rational spirits can reason, but none can create but God. Let us make man, refers only to an act of the Godhead. Gen. 3, 22. And the Lord God said, behold man is become like one of us, &c. Gen. 11, 6, 7. And the Lord said let us go down and confound their language. Isa. 48, 16. And now the Lord God and his Spirit hath sent me. The speaker in this verse is no other than Christ, who at verse 12, calls himself the first and the last, and here declares himself to be sent, not only by the Lord God, but by his Spirit also. Isa. 34, 16. For my mouth it hath commanded, and his Spirit it hath gathered them. In these words there is one person speaking of the spirit of another person, so that the whole trinity is here included. Mat. 28, 19. Baptizing in the name of the Father, and of the Son, and of the Holy Ghost. II Cor. 13, 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost. In this text the order of the persons stands different from the former : There the Father having the first place, here Christ has the first ; which proves that none in this trinity is before or after the other. I John, 6, 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. John 8, 17, 18, The

testimony of two men is true. I am one that bear witness of myself. The Father that sent me he beareth witness of me. 1 John 5, 6. It is the spirit that beareth witness, John 3, 11. Christ said we speak that we do know, and testify that we have seen, and ye receive not our witness; which can be no other than the witness of the trinity, because it is added, no man hath ascended up to heaven but he which came down from heaven; therefore no man could join with Christ in revealing the witness of heaven to us. But we find, the Arians, in order to overthrow the doctrine of three persons in one God, change the name persons, into separate Gods, or distinct Gods; and when speaking of one God or Lord, which are names of a nature, they change the name to that of a person. So that, if you give them any clear evidence from scripture, that two or more persons are one God. one Lord, &c. they will give a new face to your conclusion, by changing the terms of God or Lord, which are names of a nature, to that of a person, which belong only to an individual—then they cry out, you are Sabellians—you believe three persons to be one person. But if you make it appear that in unity of one God, or Lord, there are more persons than one, then they change the word persons for that of Gods, and cry you up for Tritheists, maintainers of three Gods.

A TRINITY IN UNITY.

There is one Lord the creator of the world. Psa. 33, 6. By the word of the Lord were the heavens made and all the hosts of them, by the breath (or spirit) of his mouth. The whole trinity created the world, yet this trinity is but one Lord, for it is written. Isa. 44, 24. I am the Lord that maketh all things, that stretcheth the heavens alone; that spreadeth abroad the earth by myself. It follows, therefore, that the Word and Spirit did not make the heavens; or that the Father, with his Word and Spirit, are the alone Lord and Creator of all things.

THE DIVINE LAW, AND ITS AUTHORITY ON WHICH IT IS
FOUNDED, IS THAT OF A TRINITY IN UNITY.

Rom. 7, 25. I myself serve the law of God. Gal. 6, 2. Fulfil the law of Christ. Rom. 8, 2. The law of the spirit of life. But it is written, James 4, 12, There is one law-giver who is able to give and destroy; therefore these

three are one. And here we have the true reason why the scriptures represent the whole trinity, as tempted and arrested by the disobedience of man, for sin being a transgression of the law, and the law being derived from the undivided authority of the Father, the Son, and Holy Ghost, every breach of it is an offence against the trinity: Therefore, it is written, Deut. 6, 16. Thou shalt not tempt the Lord thy God. 1 Cor. 10, 9. Neither let us tempt Christ. Acts 5, 9. How is it that ye have agreed together to tempt the Spirit of the Lord?

THE MIND AND WILL OF GOD, IS THE MIND AND WILL OF A TRINITY.

1 Cor. 2, 16. Who hath known the mind of the Lord, but we have the mind of Christ. Rom. 8, 27. He that searcheth the heart knoweth what is the mind of the Spirit.

THE POWER OF GOD IS THE POWER OF A TRINITY.

Eph. 3, 7. The grace of God given unto me by the effectual working of his power. II Cor. 12, 9. That the power of Christ may rest upon me. Rom. 15, 18. Signs and wonders by the power of the spirit of God. The scripture, therefore, has ascribed divine power, and that in the same exertions of it in the ministry and miracles of St. Paul, to Christ and the Spirit, in common with God the Father. So that when all glory and power are ascribed to the only wise God, what God can it be but a trinity? On this principle the scripture is easily reconciled; on any other it is not.

A TRINITY IS ETERNAL.

Rom. 16, 25, 26. The mystery made manifest, according to the commandment of the everlasting God. Rev. 22, 13. I (Jesus) am the first and the last. Heb. 9, 13. Who through the eternal spirit, &c.

TRUTH IS ACCORDING TO A TRINITY.

John 7, 28. He that sent me is true. Rev. 3, 7. These things saith he that is true. he that hath the key of David, &c. 1 John 5, 6. It is the Spirit that beareth witness, because the Spirit is truth.

TRINITY IS HOLY.

Rev. 15, 4. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, Acts 3, 14 And ye de-

nied the Holy One, &c. See Dan. 9. 24. Rev. 3, 7. 1
John 2, 20, 26. Ye have an unction from the Holy One, &c.
That is an anointing from the Holy Ghost.

TRINITY OMNIPRESENT.

Jer. 23 24. Do not I fill heaven and earth, saith the Lord.
Eph. 1, 23. The fullness of Him (Christ) that filleth all in
all. Psal. 139, 7, 8. Whither shall I go from thy Spirit :
if I go up into heaven thou art there ; if I make my bed in
hell behold thou art there !

TRINITY THE FOUNTAIN OF LIFE.

Deut. 30, 20. Love the Lord thy God, for he is thy life.
Col. 3, 4. When Christ our life shall appear, Rom. 8, 10.
The Spirit is life.

TRINITY IN UNITY MADE MANKIND.

Psal. 100, 3. The Lord he is God ; it is he that hath
made us. John 1, 3. By him (Christ) were all things made.
Job 33, 4. The Spirit of God hath made me.

TRINITY QUICKEN THE DEAD.

John 5, 21. The Father raiseth up the dead and quickeneth
them, even so the Son quickeneth whom he will. John
6, 63. It is the Spirit that quickeneth.

TRINITY INSTRUCTS US.

John 6, 45. They shall be all taught of God. Gal. 12.
Neither was I taught it but by the revelation of Jesus Christ.
John 14, 26. The comforter, the Holy Ghost, shall teach you
all things,

A TRINITY HAVE FELLOWSHIP WITH THE FAITHFUL.

1 John 1, 3. Truly our fellowship is with the Father
and with his Son Jesus Christ. II Cor. 13, 14. The com-
fort, or fellowship, of the Holy Ghost be with you. Phil. 2,
1. Fellowship of the Spirit.

TRINITY IN UNITY PRESENT WITH THE FAITHFUL.

1 Cor. 14, 25. God is in you of a truth. II Cor. 13, 5.
Christ is in you except you be reprobates. John 14, 17.
The Spirit dwelleth with you and shall be in you. Again
2 Cor. 6, 16. God hath said I will dwell in them. Eph. 3, 17.
That Christ may dwell in your hearts. Rom. 8, 11. His
Spirit that dwelleth in you.

A TRINITY REVEAL THE DIVINE WILL.

Phil. 3, 15. God shall reveal even this unto you. Gal.
1, 12. Neither was I taught it but by the revelation of Je-

sus Christ. Luke 2, 26. It was revealed unto him by the Holy Ghost.

TRINITY RAISED CHRIST FROM THE DEAD.

1 Cor. 6, 14. God hath both raised up the Lord, and will also raise us up by his own power. John 2, 19. Destroy this temple, and in three days I will raise it up. 1 Pet. 3, 18. Christ being put to death in the flesh, but quickened by the Spirit.

A TRINITY CONDUCT THE PEOPLE OF GOD.

Isa. 48, 17. I am the Lord thy God, which leadest thee by the way that thou shouldest go. John 10, 3. He (Christ the Shepherd) calleth his own sheep by name, and leadeth them out. Rom. 8, 14. As many as are led by the spirit of God, they are the sons of God.

TRINITY GIVES COMMISSION AND AUTHORITY TO MINISTERS OF THE GOSPEL.

2 Cor. 3, 5, 6. Our sufficiency is of God who hath made us able ministers. 1 Tim. 1, 12, Jesus Christ counted me faithful, putting me into the ministry. Acts 20, 28. The Holy Ghost hath made you overseers.

TRINITY SANCTIFIETH THE ELECT.

Jude 1. To them that are sanctified by God the Father. Heb. 2, 11. He that sanctifieth, and they that are sanctified, are all of me. For which cause, he (Christ) is not ashamed to call them brethren. Rom. 15, 16, Being sanctified by the Holy Ghost.

THE TRINITY PERFORM ALL SPIRITUAL AND DIVINE OPERATIONS.

1 Cor. 12, 6. It is the same God which worketh all in all. Col. 3, 11. Christ is all and in all. 1 Cor. 12, 11. All these worketh that one and the self same Spirit.

So we find, upon the whole, that the doctrines of the Trinitarians is abundantly proven by scripture; that, in unity of the Godhead, there are three persons of one substance, power, and eternity. Thus we are assured of the fact, that there are three that bear record in heaven, and these three are one. But the manner how we cannot comprehend. This is a secret which belongs to God; we can know nothing about it, as it is not revealed to us; nor are we required to believe any thing about the manner of this trinity: but the fact which has been revealed, we must not deny be-

cause we cannot comprehend it; for we cannot comprehend how the grass grows, how the sun shines, or that unity which exists between matter and spirit in every man. Yet all these facts, and a thousand more, we are bound to believe though we know nothing of the nature of the fact existing. Then how vain must it be for mortals to attempt to scan the nature of God, and the mode of his existence? But we may learn from his word, that he is a God of infinite perfection, who is always pleased with virtue and opposed to vice. Whilst the beams of the sun revive the growing corn, the mushroom that springs up in darkness is destroyed by his light. And while the rising day cheers all the songsters of the morn, the bird of night is tortured if he cannot fly from the sparkling rays: And while the wholesome laws of men smile on the *friends* of their nation, their *enemies* fall under the frowns of justice. So, also, the perfections of Deity, which smile blessings perpetual on righteous believers, will frown curses on rebels to endless destruction. Let not sinners flatter themselves that God is all love, and that there is no wrath, or anger, in him; His nature is absolute, and ever opposed to all that is evil. This is manifest in the following scriptures: Deut. 32, 21, 22. They have moved me to jealousy—they have provoked me to anger with their vanities, &c. For a fire is kindled in mine anger, and shall burn to the lowest hell. Psal. 7, 11, God is angry with the wicked every day. Judges 2, 20. And the anger of the Lord was hot against Israel. Isa. 63, 3. I will tread them in mine anger, and trample them in my fury. Jer. 12, 13. The anger of the Lord. Lamentation 4, 16. The anger of the Lord hath divided. Eze. 7, 3. I will send mine anger upon thee. Isa. 59, 18. He will repay fury to his adversaries. Jer. 6, 11. I am full of the fury of the Lord, I will pour it out, &c. 10, 25. Pour out thy fury upon the families that call not upon thy name. Deut. 32, 41. I will render vengeance to mine enemies. Psal. 94, 1. O God, to whom vengeance belongeth. Rom. 12, 19. Vengeance is mine, I will repay saith the Lord. II Thes. 1, 8. In flaming fire, taking vengeance on them that know not God. Jude 7. Suffering the vengeance of eternal fire. Nahum 1, 6. Who can stand before his indignation? Rom. 2, 8. But unto them &c. indignation and wrath. Heb. 10, 27. Fiery indignation which shall devour the adversaries. Rev.

14, 10. Into the cup of his indignation. Num. 16, 44. Make an atonement for them, for there is wrath gone out from the Lord, &c. Isa. 12, 1. Thou wast angry with me, &c. Mat. 3, 7. Flee from the wrath to come. Rom 2, 5. Wrath against the day of wrath, and revelation of the righteous judgment of God. 5, 9. Shall be saved from wrath through him. Thes. 1, 10. Delivered from wrath, &c. 2, 16. Wrath is come upon them to the uttermost. Rev. 6, 16. Hide, &c. us from the wrath of the Lamb. II Kings 33, 26. The Lord turned not from the fierceness of his great wrath. Rev 19, 13. And he treadeth the wine press of the fierceness and wrath of Almighty God. Jer. 44, 4, 6. The thing I hate; wherefore my fury and mine anger was poured forth and kindled against the cities of Judea. Psa. 2, 8, 10, 11, 12. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth, Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry, and you perish from the way, when his wrath is kindled but a little, Blessed are all they that put their trust in him.

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