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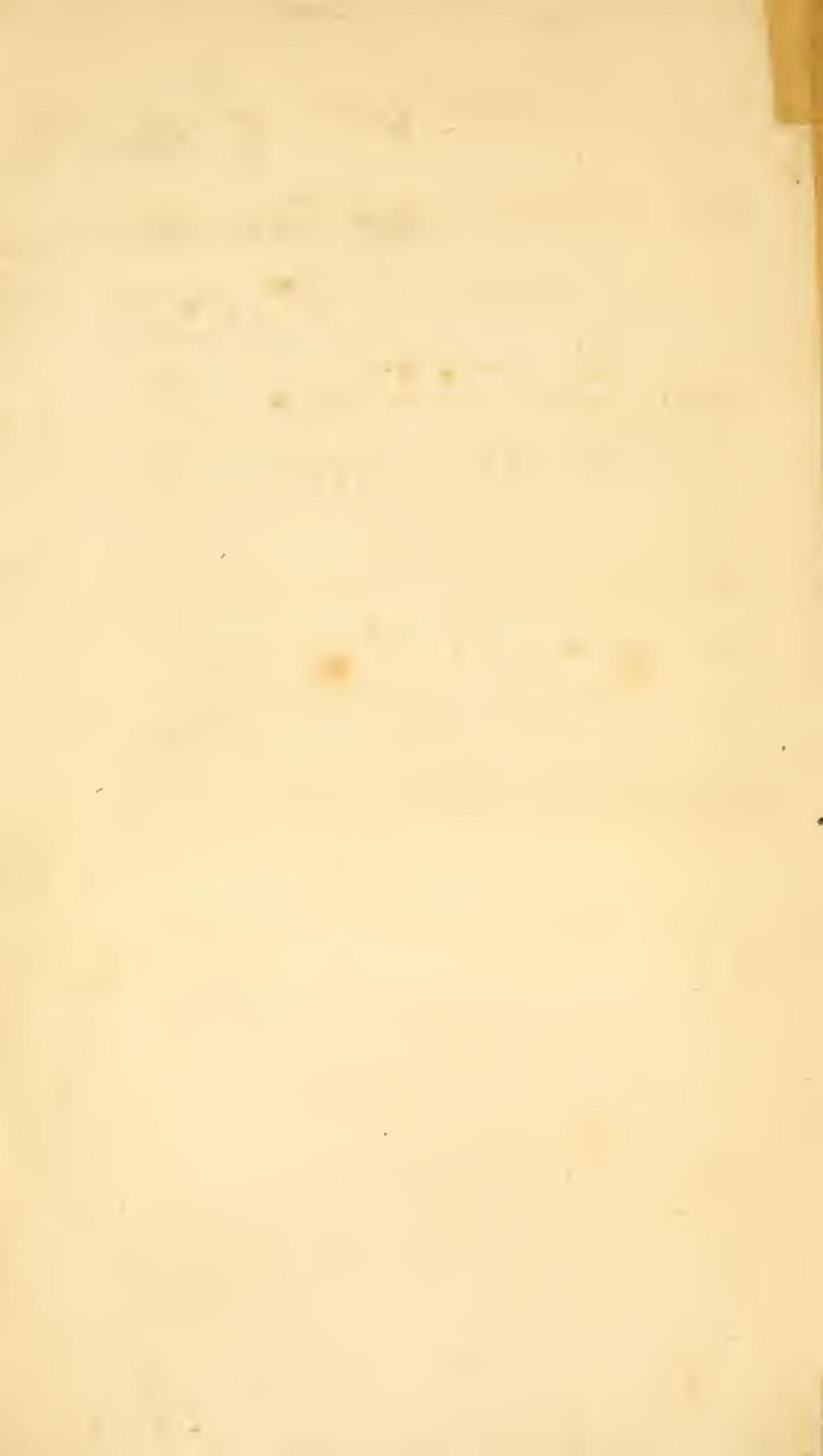
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Answer to Mr. Henry

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ANSWER
TO
MR HENRY DRUMMOND'S
DEFENCE
OF THE
HERETICAL DOCTRINE PROMULGATED
BY MR IRVING,
RESPECTING THE
PERSON AND ATONEMENT OF THE LORD JESUS CHRIST;
AND TO HIS
DENIAL OF ORIGINAL SIN,
AND OF THE
IMPUTATION OF CHRIST'S RIGHTEOUSNESS.

BY J. A. HALDANE.

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ERATTA.

Page 31, line 6 from bottom, for *now* read *more*.

Page 177, line 2 from top, delete *that*.

Page 187, line 6 from bottom, for *if* read *when*.

Page 202, last line, for *as it* read *which*.

Page 253, line 4 from top, (in some copies), for *conclusion* read *middle*.

ANSWER, &c.

CHAPTER I.

ON THE STYLE AND CHARACTER OF MR DRUMMOND'S
"CANDID EXAMINATION."

SOME months ago, I published "A Refutation of the Heretical Doctrine Promulgated by Mr Irving, respecting the Person and Atonement of the Lord Jesus Christ." Under the signature of a Layman, Mr Henry Drummond has published "A Candid Examination of the Controversy between Messrs Irving, A. Thomson, and J. Haldane, respecting the Human Nature of the Lord Jesus Christ." Dr Thomson, I have no doubt, will vindicate what he has published. It is my intention in the following pages, to correct Mr Drummond's misrepresentations of my arguments, and to oppose a system which is subversive of the gospel of Christ.

His not having put his name to his Pamphlet, is no reason for my affecting ignorance of my oppo-

ment, for the Author of the "Candid Examination" is well known. Besides, as he has chosen to bring forward my name so prominently, he has no right to expect that I should treat him with greater reserve. He might have examined the controversy respecting the human nature of the Son of God, without personality, and in that case he might have been entitled to retain his disguise; but he has chosen another course. He has not only attempted to support Mr Irving's doctrine, but has endeavoured to defend him, by depreciating his opponents. In vindication of this method of conducting the controversy, he may allege that we are taught by the highest authority, that, in opposing false doctrine, it is not improper to advert to the conduct of those by whom it is held. The Lord not only condemned the doctrinal errors of those who misled the people, but exposed their hypocrisy and wickedness. His apostles, in opposing the Judaizing teachers, did not fail to shew that their doctrine was not more erroneous, than their practice was defective. These may be thought extreme cases, but their being recorded is calculated to guard us against that false liberality and candour which would lead us to be more concerned for the feelings of others than for the truth of God. The gospel is a mould into which believers are cast, and the habitual defects of our conduct are connected with erroneous views of the gospel, as certainly as the flaws in the image are occasioned by the imperfection of the mould;

hence it is said of false teachers, "by their fruits ye shall know them."

In opposing Mr Irving's views of the human nature of Christ, I termed them heretical, because, as I proved, they are inconsistent with the doctrine of the Atonement;—I termed them novel, because I have not been able to learn that they have hitherto been advanced, except by Madame Bourignon, and a few obscure individuals. I pointed out repeated contradictions in his statements, and condemned his bold and unfounded assertions, as well as his daring speculations. Mr Drummond has very ingeniously endeavoured to turn the force of these remarks from Mr Irving, and to bring them to bear against me. He has collected them in one page, to exhibit the "injurious allegations," and "*gros mots*," which I have employed. Every one must see the palpable unfairness of taking particular expressions out of their connection, and representing them as proceeding from irritation. For instance, I charged Mr Irving with "flagrant self-contradiction," but not without shewing in what it consisted. I charged him with "trifling," and substantiated the charge. I call on Mr Drummond to give one instance in which I have used lightness in this matter, or laid any thing to Mr Irving's charge, which I did not prove. But this is not all; this fearful list sometimes contains a single word; for instance "falsehood," p. 23. Not recollecting having used such language in reference to Mr Irving, I turned to

p. 23, and found I had said, that to represent “ the
 “ great Creator as dwelling in personal union with
 “ every thing that is impious, ungodly, and blas-
 “ phemous in fallen man,” would go far to demon-
 strate the falsehood of revelation, by what logicians
 term *reductio ad absurdum*. I do not at present stop
 to vindicate this remark, the truth of which is in-
 deed self-evident. I quote it, to shew how unfair
 it is to select from this passage the word “ false-
 “ hood,” and to place it under the head of “ inju-
 “ rious allegations,” against Mr Irving, to whom
 it had no reference. Again, we meet with the
 term “ presumption,” p. 14. I turn to it, and find
 the following passage. “ Mr I. presumes to main-
 “ tain, that when Christ prayed in the garden, “ If
 “ it be possible let this cup pass from me,” he was
 “ in ‘ his sinful flesh,’ rebelling against God.”
 Having fairly quoted the passage, I ask every im-
 partial reader, if the word “ presumes,” was inap-
 propriate? I could go over the whole list, but the
 specimen I have given of Mr Drummond’s *candour*
 is sufficient.

He is shocked at my applying the term heresy to
 Mr Irving’s doctrine, and yet he sets out, by in-
 forming his readers, that “ a habit of calling things
 “ by their right names, has grown up with” him.
 I still think heresy the right name for the doctrine
 promulgated by Mr Irving, and defended by Mr
 Drummond, respecting our Lord’s human nature ;
 and I used it with the full conviction, that “ if Mr

Irving's opinions were found conformable to the word of God, I should "stand convicted of heresy."

Were I to collect the "injurious allegations" contained in Mr Drummond's Pamphlet, they would far exceed in number as well as in degree those which he has collected; but this I shall not do; if I had not known it before, Mr Drummond's list would have convinced me, that such a selection of words forms no criterion of the spirit in which a work is written. Let Mr Drummond apply the same test to the word of God. Let him collect what he terms "*gros mots*" in some of the Psalms or Epistles, or in our Lord's discourses, such as Matthew xxiii. and then proceed to descant on the "list of injurious allegations against his opponent."

There are, however, some things of a personal nature to which I must advert, because they are calculated, as doubtless they were intended, to excite prejudice against the doctrine which I have maintained.

Mr Drummond ascribes my way of speaking of Mr Irving's doctrine, to bad temper, and to my "ire," being "roused." I never received from Mr Irving any provocation, nor have I any personal feeling against him; but I remember who has said, "It is good to be zealously affected always in a good cause." I consider Mr Irving as a man whose conduct is at once calculated to cast a stumbling-block in the way of the world, and to mislead the simple.

Since his first appearance in London, he has been like a reed shaken with the wind. His eccentricity, his boldness, his professed admiration of the old Scotch Worthies, attracted much attention, and people flocked to a preacher who seemed to have come in the spirit and power of the Covenanters. But, alas! there was only the lion's skin. There was a magnifying of the ministerial office, as entitling those who hold it, to reprove kings and magistrates; but the powerful doctrine of Calvin and Knox was exchanged for a cold, though high sounding Arminianism, and such gross ignorance of the gospel, as led him to talk of being convinced that many of "the evangelical part of men are pillowing their hopes upon something else than the sanctification and changed life which the gospel hath wrought."*

What difference is it whether the active spirit of a man is laid asleep by the comfort of the holy wafer, and extreme unction, to be his viaticum and passport into heaven, or by the constant charm of a few words sounded and sounded, and eternally sounded about Christ's sufficiency to save.—p. 364.

"Why then," he asks, "do I hear the constant babbling about simple reliance and simple dependance upon Christ, instead of most Scriptural and sound-minded calls to activity and perseverance after every perfection."—p. 384-5.

Soon afterwards came ultra Calvinism, connected with speculations on the prophecies, and

* Orations, 2nd Edit. p. 363.

the Second Advent of Christ, which he expected to witness. This was followed by the promulgation of his heresy, respecting the human nature of Christ, and his denial of the Atonement.

Amidst all his changes, one feature remained unaltered; the most insufferable dogmatism, the most decided contempt of, and bitter railing against those who differed from him. His former errors never seemed to induce a suspicion, that he might still be wrong, and all his language unavoidably led to the conclusion, that he either believed himself to be inspired, or that he wished to give others that impression.

All this was connected with the most daring speculations and an attempt to be wise above what is written. For instance, he asserts “that the infinite God, who is also invisible and incomprehensible, cannot communicate himself, or the knowledge of himself unto his creatures, without assuming to himself a finite form. Again, in order to be visible and comprehensible, nay, we may go a step higher, and say, that in order to fashion finite creatures, in order to do a finite action, it is necessary that the actor should assume a finite form.”*

The Scriptures caution us against being spoiled through philosophy and vain deceit, they teach us to receive the kingdom of God as little children, and to become fools that we may be wise. Mr

* Discourses, vol i. (328) iii. (328) lv.

Irving inculcates the very reverse. In a fast-day sermon, preached 1st January, 1828, he says—

There is indeed a controversy still maintained for the divinity of Christ by the quotation of texts, but seldom by any deep arguments drawn from the nature of the Godhead itself, or from the work of the redemption and regeneration of the creature, and it is maintained not so much for its own dignity and use in theology, as for securing of the doctrine of the Atonement which hath swallowed up almost every other doctrine, and become the great indulgence of ignorance and idleness, which, in a selfish age, will ever be the case.

Here we are taught that the divinity of Christ should be maintained, not by the express declarations of the unerring word of God, but by deep arguments drawn from the nature of the Godhead itself, of which we know nothing, except from those despised texts; and of which, from its nature, we can know but little. Had Mr Irving never published any thing but the first clause of the above sentence, it would have furnished a sufficient proof that he had erred from the faith. Although we might not have known in what his error consisted, we might have been assured that his wisdom and knowledge had perverted him, and that he had fallen into the snare of the devil; but the conclusion, in which he speaks in a way so derogatory of the Atonement which the apostle declares was his exclusive theme, demonstrates that he has stumbled on the

stone laid in Zion, and that in him is fulfilled what is written, "He taketh the wise in their own craftiness."

When Mr Irving came to Scotland last year, I heard him publish the doctrine of the depravity of our Lord's human nature. Considering this sentiment subversive of the gospel, and having afterwards seen his Discourses, in which he follows it out to its proper consequences by setting aside the Atonement, I published the Refutation, not one word of which I "wish to blot." I used the term heresy, I charged Mr Irving with daring speculations, with setting aside the Atonement, and I wrote advisedly. I had no prejudice against him, but thought it my duty to call "things by their right names," for the purpose of guarding others against error. I considered him to be sapping the foundation of the gospel of Christ, and this conviction is confirmed by what Mr Drummond has written.

I pointed out some particulars in which Mr Irving's system corresponds with Socinianism. Mr Drummond supposes this was done, "for the unworthy purpose of raising a clamour against an opinion which he was not sufficiently skilled to refute,"—p. 57. He tells us the sentiment, "that Christ only *attained the dignity* of our High Priest after his resurrection—has no more necessary connection with Socinianism, than it has with Presbyterianism or Independency." A

little consideration might have prevented Mr Drummond's making such an assertion. The Socinian maintains that the death of Christ was not a sacrifice for sin. Mr Irving says he was not a priest till after his resurrection, consequently his death could not be a sacrifice. And how does Mr Drummond endeavour to vindicate Mr Irving? by affirming that "the highest act of his priestly office was "the entering with his own blood within the holy of holies, that is in heaven." But was the act of entering into the holy of holies in Israel, that which constituted a man High Priest? Was not this act the *consequence* of having attained the dignity, not the *means* of attaining it? Had he not previously in the character of High Priest, offered the sacrifice with the blood of which he entered the holy of holies? and this was a figure for the time then present, of the sacrifice to be offered by our Great High Priest, with the blood of which he entered into heaven itself, there to appear in the presence of God for us. This defence of his friend is rather a curious specimen of Mr Drummond's logic; but every man has his proper gift, and if we may judge by the "candid examination," reasoning is not his forte.

If Christ performed any part of the priestly office on earth, he was certainly a priest, and that he did so, we have the express testimony of the Holy Ghost,—“such an high priest became us—who needeth not daily as those high priests to offer up

“sacrifices——for this he did once, when he offered up himself,” Heb. vii. 26, 27. I again affirm, and I challenge Mr Drummond or Mr Irving to disprove it, that the denial of Christ’s attaining the dignity of our High Priest, till after his resurrection, is justly characterized as a Socinian sentiment, and in calling it so, I only followed Mr Drummond’s laudable example, “of calling things “by their right names.”

Mr Drummond is much displeased at my having quoted, “the Pamphlet of a person of the name “of Cole,” whose conduct, in regard to Mr Irving, he characterizes as “so deliberate a breach of common honesty.”—p. 55. I am not acquainted with Mr Cole, nor did I ever hear his name till I saw his letter to Mr Irving; but so far from agreeing with Mr Drummond on this subject, I hold Mr Cole’s conduct to be not only perfectly justifiable, but praise-worthy. He went to Mr Irving’s meeting-house, he heard the most unscriptural doctrine publicly delivered, and to prevent the possibility of mistake or misrepresentation, or of attaching undue importance to an unguarded expression, he requested permission to speak with Mr Irving, and being admitted into the vestry, he inquired whether what he had said in the discourse was his “real “and considerate belief.” Where then was there any “breach of common honesty?” He did not intrude on Mr Irving’s privacy for the purpose of eliciting his opinions. Mr Irving had openly pro-

claimed, his sentiments which appeared to Mr Cole so grossly heretical, that he wished to ascertain whether he had not misunderstood them. Mr Irving assured him his impression as to the doctrine delivered was correct. And where, I ask, was the most distant approach to “so deliberate a breach of common honesty,” or to—“the betrayal of unauthorized private intercourse.”—p. 36. There was no abusing of confidence—no underhand dealing—no “sin of backbiting.” All was fair and open. Has Mr Irving alleged that Mr Cole misrepresented the conversation which passed in the vestry? No: Mr Cole appeals to Mr Irving’s “moral integrity” for an acknowledgment that he has given the “*true substance*” of the conversation. But Mr Irving and his friends exclaim, that he has been betrayed. It would seem, to use Mr Drummond’s words, that this has been done, “for the unworthy purpose of raising a clamour against an opinion which” they were “not sufficiently skilled to refute.” So far from repenting my having quoted Mr Cole, I most decidedly approve of his conduct in publishing the result of his conversation with Mr Irving; and in doing so, I am quite unbiassed by personal considerations, as I never heard of Mr Cole before I saw his Pamphlet.

Mr Drummond having expressed his hope that I might retract my opinion on the point at issue, says,—

Our chief apprehensions are derived from the branch of divinity to which he has mostly addicted himself; we mean church discipline and government; for a man may be very learned in the proper forms of social worship, and in terms of communion; upon the due qualifications of persons to be baptized, and to receive the Lord's Supper; upon the quantity of water, whether by sprinkling or immersion; upon the right hands of fellowship, and kisses of charity; and yet be utterly incompetent to discuss a question in the deeper theology."—p. 78.

Where Mr Drummond obtained his information, I know not, but his statement is unfounded. I have not "mostly addicted" myself to "church discipline and government;" and Mr D. is the more inexcusable in having asserted this, because previously to its being published, he was told it was untrue. Twenty-five years ago I published "a View of Social Worship," in which publication I considered the various ordinances which believers are commanded to observe. Since that time there has been no change in my sentiments, except on the subject of baptism. The grounds of this change I stated in a pamphlet published in 1808, but neither at that time, nor at any subsequent period, did I "mostly addict" myself to such matters. I always considered the ordinances of Christ, as the means appointed by infinite wisdom, for keeping our minds fixed on those great truths which are revealed in the word of God, and was convinced that they are important, only when viewed in connec-

tion with those doctrines of which they are intended to remind us, and that if separated in our minds from those doctrines, they become not only useless, but pernicious. For what purpose then did Mr D. bring forward this charge, of the falsehood of which he had been previously warned? Was it not for “the unworthy purpose of raising a clamour against an opinion which he was not sufficiently skilled to refute.”

Had I for so long a time “mostly addicted” myself to this “branch of divinity,” it would, at least, have entitled me to the praise of steadiness. It would have proved, that, having chosen a “branch of divinity” of which Mr D. tells us he does “not mean to speak slightingly,” I had sufficient perseverance to prosecute it. But I apprehend my still holding the views which I adopted more than twenty years ago, is the ground of the charge. Mr Drummond’s practice has been very different. It has been observed, that he may be said to have “boxed the compass” of religious belief—to have passed through all the various stages of opinion, both as to church discipline and doctrinal faith. He renounced the baptism of the Church of England—he publicly avowed his sentiments. He may now talk of schismatics, but he once spoke as strongly against the bishops and dignitaries of the Church of England. I have no doubt that these subjects then chiefly occupied his attention. When assisting in baptizing in the Lake of Geneva, I

dare say he was engrossed with “the due qualifications of persons to be baptized,” and “upon the quantity of water, whether by sprinkling or immersion,” and judging of me by himself, he supposes that my mind must all along have been chiefly occupied with these subjects. He is however mistaken. Many years ago I learned that the “kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” I endeavour to keep the ordinances as delivered by the apostles, 1 Cor. xi. 2. and if I am reproached for this, I shall not be ashamed; but at no period since I believed the gospel, did I hold any ordinance to be profitable, except as it stood connected with the truth as it is in Jesus, and tended to impress this truth more deeply on our hearts. The following extract from the preface to the first edition of the “View of Social Worship,” dated, June 1805, will put Mr D. in possession of what are still my sentiments on the subject of the ordinances of Christ:—

The religion of Jesus, in its doctrines, precepts and institutions, is one connected whole; in proportion as one part is overlooked, the force of all will be weakened. He who feels, as every Christian must, his proneness to let slip the most important truths of the Word of God, will be thankful that the Lord has graciously employed various means to preserve in our minds the remembrance of them. He has revealed his will in the most engaging and affecting manner, and has also instituted various ordinances of

worship, all which represent, and are memorials of the doctrines of his word.*

If, in reading the history of the life of a great man, we had at the same time an opportunity of seeing his actions delineated in the most beautiful and correct paintings, it would make a far deeper impression on our minds, than the mere narrative.—The ordinances of Christ are just so many sensible images of the doctrines he taught. When these are observed as he delivered them, they greatly tend to impress us with just views of the truth; and when they are in any measure corrupted, they naturally lead us into error and misapprehension. Error and misapprehension in sentiment, must always produce error in practice; for it is certain from the Word of God, that holiness springs from the knowledge and belief of the truth.

Mr D's instability has not been confined to a "particular branch of divinity," but on this it is not necessary to enter. Of late he has "mostly addicted himself" to the study of the prophecies, where he has ample scope for indulging his love of novelty; and in connection with this, he has not only adopted Mr Irving's heresy respecting the human nature of Christ, but denies original sin, substitution, and imputation. And this is not all; so ultra-zealous has the *ci devant* Antipædobaptist become for the alliance of church and state, that he considers the British Constitution to be violated, because the Lord's Supper is no longer pro-

* "Sægnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus."

faned, by its observance being made a qualification for civil offices, and tells us, that “ America is the “ only nation in the world without a God. America “ has no national God.”*

In immediate connection with his assertion that I have mostly addicted myself to “ church discipline and government,” he says, “ Perhaps there “ is nothing upon which Mr Haldane piques him- “ self more than an accurate and clear statement of “ the gospel,”—p. 79. This is not very consistent; the gospel, according to Mr Drummond, did not come under the branch of divinity to which I had “ mostly addicted” myself. No;—it was “ church discipline and government.” How then should I pique myself upon “ an accurate and “ clear statement of the gospel,” which is certainly a question in “ the deeper theology.”

I do not know on what authority Mr Drummond states that Mr Haldane *piques* himself “ on an accurate and clear statement of the gospel;” but I am sure if he does so, it is a proof of his ignorance, 1 Cor. viii. 2.

The more our views of the gospel are enlarged, the more shall we feel the deficiency of our knowledge of the unsearchable riches of Christ. “ I count “ not myself to have apprehended,” said one who was not a whit behind the chiefest apostles. The following quotation will enable the reader to judge

* A Defence of the Students of Prophecy, &c. p. 110.

of the accuracy and clearness of Mr Drummond's "statement of the gospel." Referring to a passage in the Refutation, in which I said that the "gospel is the revelation of that divine righteousness by which the sinner is justified," he replies, "Indeed, worthy Sir, 'the gospel is no such thing' The 'gospel' is *per syncope* an expression for the 'good news of the kingdom;' the divine righteousness is the title to the possession of the kingdom, but it is no more the gospel than a title-deed is an estate; and if Mr H. has been all his life preaching the title, and not the kingdom, he has never, up to this hour, preached 'the gospel' at all."—p. 79.

While writing this sentence, Mr D. was sensible that the statement on which he animadverts, is very nearly a quotation from an inspired apostle; to avoid coming into actual collision with the Scriptures, he adds a sentence by no means remarkable for perspicuity, in which he informs his readers, that "even at Rom. i. 16, 17, the apostle uses the term as *pars pro toto*; he refers to the word as used by our Lord, just as our Lord himself refers to the word 'kingdom,' and indeed the word 'glad tidings' also, as used by the more ancient prophets. See Isa. lii. 7. Dan. ii. 44. vii. 27."—p. 79.

In Rom. i. 16, 17, the apostle gives as his reason for not being ashamed of the gospel, that in it is revealed the righteousness of God. That a man who considers imputation to be no more than a figure,

should dislike this statement, is what might be expected. But it is rather bold to affirm that not to be the gospel, which the apostle describes as the very essence of the gospel, on account of which it is the “power of God unto salvation, to every one that believeth.” If the revelation of the righteousness of God be not the gospel, what is it which deserves the name? When Philip went down to Samaria, he preached Christ to the people; the apostle determined to know nothing save Jesus Christ and him crucified; in other words, he preached Christ as “Jehovah our righteousness,” but according to Mr Drummond, this was not the gospel! When the angel announced to the shepherds the Saviour’s birth, he declared that he brought them “glad tidings of great joy.” According to Mr Drummond’s “accurate and clear statement,” this was a mistake; the angel did not preach “the gospel at all!”

When the apostle preached in the synagogue at Antioch, he informed his hearers that he declared to them glad tidings, namely, the fulfilment of the promise of a Saviour made to the fathers, and proceeded to preach through him forgiveness of sins, Acts xiii. 32—39. Was not this the gospel? But since Mr D. thinks the apostle gives a partial statement in Rom. i. 16, 17, let us turn to another passage, in which he expressly states what he understood by the gospel. “Moreover, brethren, I declare unto you the gospel which I preached to you, which also ye have received, and wherein ye stand—for

“ I delivered unto you first of all that which also
 “ I received, how that Christ died for our sins, ac-
 “ cording to the Scriptures, and that he was bu-
 “ ried, and that he rose again the third day, accor-
 “ ding to the Scriptures.” 1 Cor. xv. 1, 3, 4. Now,
 this is the gospel which I preach, and it is a reve-
 lation of the righteousness of God. In consequence
 of the fall, all mankind are by nature the children
 of wrath ; they are under the curse of a holy God.
 If any of them escape the wrath to come, it must
 be in a way consistent with his character, who
 will neither justify the wicked, nor condemn the
 just, Prov. xvii. 15. Christ hath brought in
 everlasting righteousness, by which all his people
 shall be presented faultless before God, and this
 is the subject of the gospel which is therefore
 the revelation “ of the righteousness of God,
 “ by faith of Jesus Christ, unto all, and upon all
 “ them that believe.” In it Christ is set forth to
 “ be a propitiation through faith in his blood, to de-
 “ clare his (God’s) righteousness—that he might be
 “ just, and the justifier of him which believeth in
 “ Jesus.” Rom. iii. 22—26. Hence, to the apostles
 was committed “ the ministry of reconciliation.”
 As the ambassadors of Christ, they besought men
 to be reconciled to God, “ for he hath made him
 “ to be sin for us, who knew no sin, that we might
 “ be made the righteousness of God in him.” Their
 office is therefore called the “ ministration of
 “ *righteousness.*” This righteousness was first re-

vealed in the promise, that the seed of the woman should bruise the head of the serpent. Of this righteousness Noah was a preacher, 2 Pet. ii. 5. It was a theme on which the prophets delighted to dwell. "My salvation," saith the Lord by Isaiah, "is near to come, and my righteousness to be revealed." As to this righteousness being "no more the gospel than a title-deed is an estate," it is a mere quibble; the possession of a valid title is the possession of the estate: by the title-deed the estate is conveyed. "He that believeth on the Son of God, hath the record in himself;" he is clothed with the robe of righteousness, he is covered with the garments of salvation, and consequently shall receive the crown of life. Mr Drummond is rather concise in his criticism, but I presume he means, that if I have not preached Christ's personal reign on earth for a thousand years, I have never preached the gospel at all; and I will fairly tell him, I have not preached this doctrine, because I believe that Christ has gone to prepare a place for his people, and that he will come again to receive them to himself, that where he is, there they may be also.

The style of the examination is highly improper, there is a degree of levity and flippancy which is the more inexcusable, as Mr Drummond tells us that the subject "is one of those technical 'windings in divinity' that requires the clearest head and 'coolest temper.'" If so, his examination ought to

have been conducted with gravity. This, however, is far from being the case, and it seems to arise in part from Mr D.'s desire to appear acquainted with every thing. His self-sufficiency is really amusing, and is naturally connected with the greatest contempt for the attainments of others. Having stated that Jesus lived a life of faith in the promise of his Father, he proceeds,—p. 42. “It is to be apprehended that neither Mr Haldane nor Dr Thomson ever thought of Christ living a life of faith.” Dr Thomson and Mr Haldane dare not make themselves of the number, or compare themselves with some that commend themselves; but they have read the apostle's words, in which he proves Christ's unity, with his brethren, by his living a life of faith, Heb. ii. 13, and notwithstanding the contempt with which Mr Irving treats the quotation of texts in proof of doctrines, they have been taught to prefer that method to “deep arguments drawn from the nature of the Godhead, or the work of redemption and regeneration of the creature.”

Mr Drummond repeatedly informs us of his knowledge of mysteries; no secret seems to trouble him, Dan. iv. 9: he refers to several with which he takes care to tell us he is acquainted, although he does not explain them, p. 34—43. There are, however, many plain passages of Scripture to which he has paid very little attention, for instance, Rom. xii. 3, “For I say, through the grace given unto

“ me, to every one that is among you, not to think
 “ of himself more highly than he ought to think,
 “ but to think soberly, according as God hath dealt
 “ to every man the measure of faith.” It is impos-
 sible to read Mr Irving’s works, or Mr Drum-
 mond’s Examination, without perceiving that they
 are elated with the idea of their own attainments,
 and consequently are always disposed to intrude
 into those things which they have not seen.

But Mr D.’s desire of displaying his knowledge
 is not confined to one subject. From “ Plato” to
 “ Partridge,” from “ Hooker” to “ Holy Willie,”
 from “ Athanasius” to “ Abernethy,” from the
 height of Mr Pitt’s nose, to the “ piper’s man’s wee
 laddie,” every thing is familiar to him, and perhaps
 it is from the difficulty of managing such a mass of
 discordant materials that he has not always time to
 weigh the arguments which he undertakes to ex-
 amine.

One of the bad effects of the style of the Exami-
 nation is, that the reader is sometimes at a loss to
 know whether the Author is in jest or earnest. For
 instance, when he writes of the “ technical wind-
 ings in divinity,” he might be supposed to be sneer-
 ing at those strifes of words which are condemned
 by the apostle, and which have been so frequent
 among those who professed the faith of Christ.
 But, from the connection, it appears he is speak-
 ing of “ the difficulty of giving accurate utterance
 “ to the deep things of God, increased in a rapidly

“ accelerating ratio, as we approached the point in
 “ which all contrarieties centre, the Deity with the
 “ creature.”—p. 11.

This he improperly applies to the subject of controversy. The assumption of the human nature into union with the divine, is one of those things into which the angels desire to look, and in considering which “ our eyes become dark with excessive brightness,” but this is *not* the subject of controversy. The question is, was the human nature which the Son of God assumed, a holy or an unholy nature? There is nothing here to dazzle us. It is a question of a matter of fact on which the Scripture is perfectly explicit. It tells us, that which was born of the virgin was a *holy thing*, a temple in which all the fulness of the Godhead dwelt bodily; that Satan had nothing in Christ. Mr Irving tells us that our Lord’s human nature was a “ sinful substance;” that every variety of human wickedness was “ inherent in his humanity,” and that he communed with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of men.

Mr Drummond professes to write for those whose minds are harrassed by the mutual charges of heresy which the two parties in the controversy respecting the human nature of our Lord have brought against each other. The truth on this subject can only be ascertained by the authority of the word of God. In the Refutation I adhered

closely to Scripture, and had Mr Drummond intended candidly to examine the controversy, he would have particularly considered the passages to which I referred; and had he been able to shew that they were misapplied, it would have proved that I at least was not sufficiently skilled to refute Mr Irving. But although Mr Drummond would thus have acted on the principles of the "*novum organon*," of which he professes himself an admirer, he has adopted a different plan. Like the philosophers whom Bacon condemns, he has proceeded to lay down a theory founded on principles not only false but absurd. It is doubtless more gratifying to the pride of the human intellect to proceed in the way of deduction from assumed principles, than, under a consciousness of our ignorance, to sit at the feet of Jesus, and to become fools that we may be wise. There is "a shew of wisdom" in laying down axioms derived from the treasures of our own understanding, and arguing on them as if they were incontrovertible. This method has also another advantage, when unhappily we have undertaken the defence of error; it enables us to involve and perplex the subject, so that the error into which we have fallen is now plausibly defended. Hence I have long observed, that in any religious question, the person who is right generally keeps by the Scriptures, while his opponent uniformly endeavours to take refuge in the obscurity of general reasoning; and such as might

have been anticipated has been Mr Drummond's conduct on the present occasion.

He either altogether overlooks the passages of Scripture referred to in the Refutation, or very slightly notices them. He says nothing of the different species of temptation to which I referred. He evades my argument from the impossibility of the Son of God dwelling in personal union with every species of inherent wickedness, by representing me as maintaining that the holiness of the human nature was "the procuring cause, or worthiness for" — "its union with the Creator."—p. 20.

He does not reply to my assertion, that to love God with ALL our heart, is inconsistent with the slightest propensity to evil. I quoted John xiv. 30, "the Prince of this world cometh and hath nothing in me." I asked, how could Satan have nothing in him whose human nature was sinful. I shewed, from the necessity of the priest under the law being free from every defect and blemish, and also from the necessary perfection of the sin-offering, in which, if there was any natural defect, no process of purification could render it meet to be offered, that there could be no original defilement in the body prepared for our Lord, for the purpose of being made a sin-offering. I referred to the declaration,—“ God hath made him to be sin for us, who “knew no sin;” I observed, it is not said, who *did* no sin, but who *knew* no sin, and asked how could this be said of him, in whom all wickedness was

inherent? I noticed that Mr Irving considers those passages in the Psalms which describe the iniquities of Christ as taking hold of him, to be proofs of the corruption of his human nature, and shewed that they must equally be proofs of his actual transgression. All these things are passed over in the "Candid Examination." If Mr D. did not think the Refutation required an answer, or felt that "he was not sufficiently skilled to refute" it, he should have let it alone; but certainly it was not candid to profess to examine the controversy, to quote passages from my Pamphlet, to misrepresent my sentiments, and then to conclude that "Mr Irving has unquestionably maintained the correct doctrine."—p. 71.

Mr Drummond stumbles at the very outset, and evidently misunderstands the controversy which he undertook to examine. After a similitude of an old woman and a gill of gooseberries, which "halts piteously," and which, if it were worth while, might be easily turned against him, besides being shewn to be merely a revival of one of the "technical windings" of the Athenian sophists, he proceeds,—

It is necessary to premise, that upon the perfect immaculacy of Jesus Christ, God and man in one person, there is not the smallest difference of opinion between Messrs Irving, Haldane, and Thomson; that the expressions of one are quite as clear and as strong as the expressions of the other upon that subject. Whoever denies that Mr

Irving has so written, and so said, (as I, *hisce auribus*, have heard him say from his pulpit many hundreds of times), declares that which he knows to be a wilful and premeditated falsehood. With wilful sinners, with persons living (in) a pertinacious course of malevolent slander, I will not argue; we are required to treat them as heathen men and publicans, and to hold them not as brethren, but as the enemies of the Lord Jesus.—p. 13.

I am by no means disposed to deny, that innumerable contradictions will be found in all which Mr Irving publishes, either from the pulpit or the press; but in the above passage, Mr Drummond has used language to which he is not entitled. With all due acknowledgement for the courtesy of this language, which, from a professed advocate for charity and good temper is sufficiently strong, I most decidedly maintain, that there is a radical difference of opinion between Mr Irving and myself, on the perfect immaculacy of our Lord Jesus Christ. I affirm from the word of God, that in his human nature, there was no taint of sin; while Mr Irving affirms, that every species of wickedness was inherent in his humanity. I affirm that he knew no sin,—that it was his meat and drink to do the will of his Father in heaven. Mr Irving says that there was in him a *continual conflict arising from the power of corruption*,—a law in his members *warring* against the law of his mind, which was only prevented from bringing him into captivity, and leading him to open acts of rebellion, by the power of

the Holy Ghost, “ subduing, restraining, conquering, the evil propensities of the fallen manhood.”

I shall not be deterred, by any language which Mr Drummond can use, or by any estimate which he may form of my conduct, from asserting that these are directly opposite, and perfectly irreconcilable statements. I shewed from Scripture, that the thought of foolishness is sin; that *the desire* of what is contrary to the will of God, is a breach of the law, and therefore that a creature possessing a sinful nature,—a nature which desires what God prohibits, must of necessity be a sinner; or in other words, guilty of actual sin. Had our Lord possessed such a nature, there could not be in him “ perfect immaculacy.” Mr Irving, in stating that there was a law in his members, warring against the law of his mind, represents sin not in a dormant and torpid state, but in a state of constant activity, against which the Lord did “ toil, and sweat, and travail in exceeding great sorrow, in this mass of iniquity, with which I and every sinful man are oppressed.”* And as if both he and Mr Drummond were sensible that this was inconsistent with perfect immaculacy, they maintain that his being “ holy, harmless, undefiled, separate from sinners,” refers to him, not while on earth, but after his death and resurrection. I noticed that Mr Irving endeavoured to palliate his heresy, by admitting that Christ *did* no sin, and

* Morning Watch, p. 421.

shewed that this was founded on the defective morality of the heathen philosophers, and not on the law of God, which is exceeding broad, and is a discerner of the thoughts and intents of the heart,—which denounces lust to be sin as well as robbery. I asked how one could take “the sinfulness, the fallenness of flesh and blood,” and yet be said to *know* no sin? I observed, that instead of Christ having no concord with Belial, as the apostle teaches us, Belial, according to Mr Irving’s theory, was a component part of what was born of the virgin. Mr D. undertook to examine the controversy; but he cautiously avoids fairly meeting my arguments, and on this, as on other occasions, satisfies himself with asserting, in opposition to the clearest evidence, that

Upon the perfect immaculacy of Jesus Christ, God and man, there is not the smallest difference of opinion between Messrs Irving, Haldane, and Thomson,—that the expressions of the one are quite as clear and as strong as the expressions of the other upon that subject.—p. 13.

The whole point at issue therefore is, *how* was the *man* the *creature* which the Son of God assumed into union with himself, immaculate? Was it by innate and essential, that is, an underived or inherent immaculacy? or was it an immaculacy preserved only by the power of Deity working in the creature?—p. 13, 14.

If Mr D. would have spared time to consider what he undertook to examine, he would have seen that this is no part of the point at issue. No one said that the immaculacy of Christ’s human nature

was underived. So far from this, I argued its immaculacy because it was produced by him, all whose works are holy. I observed, that “to represent the human nature of Christ as sinful, is representing him who is glorious in holiness, to be the author of sin.”—Ref. p. 27.

In another passage Mr Drummond says,—

Uniting in one person God and man, the Scriptures always speak of him as spotless; and in every expression which can be used to denote the perfect absence of the smallest taint of sin in the compound person of the Lord Jesus Christ, Mr Irving is quite as strong, decisive, and clear, as either Dr T. or Mr Haldane.—p. 34-5.

Certainly the Scriptures speak of the absence of the smallest taint of sin in the Lord Jesus Christ; but Mr Irving, in opposition to the Scriptures, affirms that the Lord’s human nature was alienated from God and righteousness, and that it communed “with every impious, ungodly, and blasphemous chamber of the fallen intellect, and feeling of men;” that the same conflict which takes place in every believer, was maintained in the heart of Immanuel. This makes the manhood of Christ “exactly like ours,” but it precludes the possibility of immaculacy in one who possessed such a nature. It is impossible there could at once be immaculacy and inherency of “every variety of human wickedness which hath been realized, or is possible to be realized;” that there could at once be im-

maculacy and the law of sin warring in his members. As to having “broached the new doctrine, that “the manhood was holy, immortal, and incorruptible, *per se*,” I never uttered such a sentiment. I stated that the manhood was a creature, and consequently, it could not be independent; the manhood was like that of Adam, created upright, and its not being liable to sin as he was, arose from its being in conception united with the person of the Son of God. The question between Mr Irving and myself is simply this; I affirm that the Lord’s human nature was in its creation like that of Adam, sinless, and in virtue of its union with God, was never liable to sin. Mr Irving maintains, that in it, all wickedness was inherent, although it was prevented from being brought into action, by the irresistible power of the Spirit, or, as I expressed it in the Refutation,—

He admits that in Christ these abominations were never brought into action, but still they all dwelt in Him; so that the heart of the beloved Son of God, in whom he delighted, was a mass of corruption—a cage of every unclean bird, struggling for liberty to go forth to the perpetration of the grossest wickedness. It was a corrupt fountain, full of deadly poison, although the torrent, according to Mr Irving, was checked and rolled back by the power of the Holy Ghost, as by an overwhelming tide. The heart of the only begotten Son of God, “full of grace and truth,” is thus represented as full of vileness and corruption. How different is the representation of Scripture! “I de-

“light to do thy will, O my God: yea, thy law is within
“my heart,” Psalm xl. 8.—Ref. p. 30.

I might have added, that according to Mr Irving, so far from sin not being “brought into
“action,” it was continually in action, *warring*
against the law of his mind, and consequently, he
was a violator of the law of God which requires
truth in the inward parts; which not only demands
clean hands, but a pure heart. After affirming
that the Lord had a law in his members, warring
against the law of his mind, that is to say, that the
natural enmity and corruption of his heart main-
tained a constant and violent struggle against the
holy law of God, which is a discerner of the
thoughts and intents of the heart; it is palpably
absurd to represent him to be without sin. Paul
once maintained the same error. He was “alive
“without the law—touching the righteousness
“which is in the law, blameless;” but “when the
“commandment came, sin revived,” and he felt
himself to be guilty, condemned by the law, in con-
formity to which he had gloried. The law, as it
were, raised sin from the dead, because it made
Paul conscious of its power in his heart.

Mr Drummond tells us the question is, “whether
“the human nature which the Son of God as-
“sumed, in order to becoming the Christ, was
“liable to sin, if it had not been energized in by
“the Holy Ghost; or whether it was essentially

“ without this liability, and independent of the support of the Deity.”—p. 58-9.

This is not the question at all; the question is, Was the human nature of Christ alienated from God and righteousness, or was it holy and upright? I have proved the latter from its being prepared by God the Father, for the incarnation of the Son; from its subsisting in personal union with Deity, and from its being expressly declared to be holy; as to its being essentially without liability to sin, independent of the support of the Deity, I never said any thing of the kind: it was united, in its formation, with the Godhead, and therefore, although never liable to sin, was not independent of the support of the Deity. Mr Drummond alleges that “ both Dr Thomson and Mr Haldane perpetually make a confusion of the natures of the God-man, and assert that of one, which is only true of both conjoined; and in this confusion, most of the fallacies they have put forth are bottomed.”—p. 59. I call on Mr Drummond to produce *one passage* in which I have made a confusion of the natures of the God-man. If he is unable to answer the call, what shall we say of his assertion, that I “ do this perpetually.”

Such then is the style and character of Mr Drummond’s Candid Examination. I do not complain of his personalities; if he could have served the cause of God and truth at my expence, he was right in doing so. Besides those personal attacks

to which I have adverted, I could have referred to many others scattered through his work; but this would answer no good purpose; and had I not wished to shew that the system which he has undertaken to defend, is utterly subversive of the gospel, I should not have vindicated myself from any charge which he has advanced. The levity which he has discovered, and the want of attention to what he professed to examine, which has led him entirely to mistake and misrepresent the question at issue, are still more reprehensible. I trust he will yet see the error into which he has fallen, for it is inseparably connected with erroneous views of the Atonement, and of all the leading doctrines of the gospel of Christ.

CHAPTER II.

MR DRUMMOND'S DEFINITIONS.

MR Drummond begins with defining the terms God, creature, and holiness, which he considers more especially necessary “ upon a subject on “ which there is not only great real difficulty, but “ where terms are to be used, to which the writers,

“ whose works we are examining, have affixed “ no accurate ideas,”—p. 14. The value of our opinion in regard to accuracy, depends on our own accuracy; and while Mr D. holds the ideas promulgated in his definitions, few men of sound mind would wish to obtain from him a favourable decision. His definition of “ the word God” is short and unobjectionable, although it will not convey to those whose works he is examining, any new or more accurate idea on the subject. In his definition of the word creature, however, he quits the beaten track, and discovers a strong leaning to the Manichæan system.

By the word creature we mean whatever has been created; powerless, changeable, ignorant, limited to a portion of space and time. Some parts of creature, as angels and men, are responsible for their actions, and, therefore, have wills, that is, have the power of volition.

It being, therefore, the essential property of all creatures to be more or less ignorant, and more or less mutable, it follows, that its volition will be influenced by its ignorance and mutability, and, consequently, will not act exclusively in conformity with, and subserviency to, the will of the only wise and immutable Creator.—p. 15. It being the nature, that is, the essential characteristic of every responsible creature, to act independently of the will of God, each act, whether of its will or body, is an act of sin, or rebellion, or unholiness, or foolishness, let it be called by what term it may; and the individual so willing, or acting, is called a sinner, rebel, &c. &c.—p. 16. The second person in the Triune Godhead united himself to manhood; that is, to a reasonable and re-

responsible creature, which, like every other reasonable and responsible creature, would exercise its will in independency and self-confidence, and therefore, in some mode other than in conformity to the will of the Creator.—p. 34.

These passages let us into the secret of Mr Irving's doctrine. It is founded on the vain tradition that it "is the essential characteristic of every responsible creature, to act independently of the will of God," and that "each act, whether of its will or body, is an act of sin."—All admit that the human nature of Christ was created, and man being intelligent, is of course responsible. Hence, according to the definition, it inevitably follows that the human nature of Christ was sinful. But the premises are false and absurd, and the conclusion falls to the ground.

Mr Drummond does not profess to derive the sinfulness of the nature of every responsible creature from Scripture, but lays it down as a metaphysical axiom. It must then be self-evident, or at least it must rest on self-evident principles. But how is it self-evident that the nature of every reasonable and responsible creature must be sinful? Dr Johnson defines sinfulness, "alienation from God; neglect or violation of the duties of religion; contrariety to religious goodness." According to this definition, every reasonable creature is not sinful, for all creatures are not alienated from God.

† If the body had no senses to be gratified, and no means of enjoying pleasure, then indeed there would be no inducement in the creature to satisfy those faculties of the body : but as the nature of the body admits of gratification as well as the will, it becomes necessarily an incentive to its possessor to gratify its inclinations, and the possessor doing so, without reference to the will of God in the matter, commits an act of sin.—p. 39.

Hence it would appear that the body is the great incentive to sin, and this corresponds with the theory of the late Mr Vaughan, from whom I believe Mr Irving borrowed his doctrine of the sinfulness of our Lord's human nature. Mr Vaughan held, that the manhood of Christ consisted of " a pure, spotless, sinless spirit, inhabiting (in the days of his flesh, and whilst yet it was flesh and blood,) a sinful body."* Again, speaking of Jesus Christ, he says, " who tabernacled for a season in a body of sinful flesh ; his pure *begotten* human spirit meanwhile receiving no contamination from it."† A body is not a moral agent ; without the spirit it is dead matter ; by the spirit it is animated and controlled, and if the spirit be pure and sinless, the members of the body must be used as " instruments of righteousness unto holiness." " Shun," says the apostle, " profane and vain babbling ; for they will increase unto more ungodliness." Thus it has

* Preface to Luther's *Bondage of the Will*, lix.

† *God the Doer of all Things*, p. 32.

been with Mr Vaughan's speculation,—he calls Jesus “the sinless sinner.” He says, “his body “was sinful,” Mr Irving teaches that “he con- “descended through the faculties of the human “soul, to commune with every impious, and un- “godly, and blasphemous character, of the fallen “intellect and feeling of men,” and Mr Drummond, in farther developing the system, tells us that sin is the essential characteristic of every responsible creature. What a comment on the apostle's words, “Foolish and unlearned questions “avoid, knowing that they do gender strifes!”

In entering on the consideration of this subject, I would refer Mr D. to some observations of Hooker respecting the will, which shall be quoted afterwards, and which, if marked, learned, and inwardly digested, will correct the crude system of metaphysics which he has adopted. Adam, in his first estate, had senses to be gratified, but he had no natural incentive to gratify them, “without reference to the will of God,” till his nature was corrupted, by admitting the falsehood of Satan. The change which then took place, did not consist in his being deprived of any of his appetites or faculties, but the grand principle by which all were completely subordinated to the will of God, was destroyed. He no longer felt his entire and absolute dependence on his Maker; he no longer felt that in his favour is life. He was alienated from the life of God originally implanted in his soul, by

which every thought was retained in captivity to the obedience of God. We are unable to define this life of God in the soul, of which man was at first possessed, and was in consequence the willing servant of God; we can only describe it by its effects. In like manner we must be contented to describe the life which fallen man naturally possesses. But that the life of God was originally implanted in the soul, and was lost by the fall, and that in consequence we are all dead in sin, is clearly taught in Scripture.

When Adam cast off his allegiance, the curse of God made his ears to tingle; he had no more hope from that quarter, and was therefore filled with enmity against his Maker. The only enjoyment of which he was now capable was the gratification of the lusts of the flesh and of the mind, and in this consisted the difference between his originally holy, and subsequently sinful and fallen state. Man is now the servant of sin, for he is without God; there are still indeed the remains of the law originally written in his heart; his conscience accuses him, and to still its voice he occasionally resists temptations to gratify his desires, but he is too "far gone from original righteousness" to turn to God: he is in fact dead while he liveth. Hence it is, that men's natural conscience prompts them to do many things, but it can never lead them to God. So darkened is the human understanding, that while the abundant evidence of the truth of the gospel may silence, it can never satisfy the mind, because

the things of which it is the evidence are foolishness to the natural man, and can only be spiritually discerned.

The exercise of our natural powers is, however, sufficient to produce great concern about a future state, and hence we not unfrequently see men anxiously inquiring after additional evidence of the truth of Scripture. Still their uncertainty continues, and, like the Jews, they ascribe it to want of evidence. "How long dost thou make us to doubt? "If thou be the Christ, tell us plainly." That which prevented the minds of the Jews from being satisfied by all the mighty works which Jesus wrought among them, was their inability to reconcile his appearance and doctrine with their preconceived ideas of the kingdom which they expected Messiah to establish; and that which prevents men in every age from receiving the things of the Spirit of God, is, that they are alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Hence, although the language of Scripture is plain and simple, 2 Cor. iii. 12. and the evidence with which the truth of Scripture is confirmed, would on any other subject be overwhelming, men remain in ignorance, and doubt, and perplexity, until he who caused the light to shine out of darkness shines into their hearts, and gives them the light of the knowledge of the glory of God in the face of Jesus Christ. Thus is the life of God restored to the soul of man by union

with Christ, and those are quickened who were dead in trespasses and sins.

Jesus possessed all the affections and passions of which human nature is composed. He came into this accursed world in the form of a servant, that, by bearing the curse, he might redeem his people. Hence he experienced the consequences of sin; for instance, the pain of hunger, which afforded Satan an opportunity of tempting him, but it was his meat and drink to do the will of God. This was a stronger principle in his holy soul than the calls of hunger. Although we have no reason to suppose that a holy creature was ever before subjected to pain, yet the desire of the approbation of God is the ruling principle of every intelligent creature till it falls, till it becomes the servant of sin, which it can only do by committing sin; it then ceases to be the servant of God, and, by the curse of his broken law, is cut off from the fountain of holiness.

Mr Drummond, after very needlessly quoting the Helvetic Confession, to prove that the manhood of Jesus was not incapable of affections and passions, and referring to his being tempted to sin by hunger, proceeds,—“ We, therefore, perceive, that
 “ *in this sense*, a sinful nature is not only an essential part of human nature, but it is an essential part of the nature of every responsible creature of which we can form an idea.”—p. 40.
 Should the “ Candid Examination” reach a second

edition, I would strongly recommend that a single syllable should be added, which will greatly improve this sentence. It is not true, in any *sense*, that sinfulness is “an essential part of the nature of every responsible creature.” This can only be predicated by that figure to which rhetoricians have appropriated the name of *nonsense*. But after all, I am afraid the sentence will not mend, “a sinful nature is an essential part of the nature,” &c.; in other words, a whole is part of a whole! Doubtless, every responsible creature may be tempted. God also may be tempted, but as he cannot be tempted with evil, because he is necessarily and essentially holy, neither can any creature be thus tempted till it has fallen, and ceased to be holy. While it continues in its first estate, evil may be presented to it, but it is not till the temptation has taken effect that it is drawn away of its own lust and enticed; in other words, that it has any inclination to sin. Till then, the prince of evil has nothing in it, nor has it any communion with him.

“A sinful nature is that quality in the nature which disposes or entices it to commit acts of sin.—p. 39. A sinful nature a quality in the nature! A nature is not a quality either of itself or of any thing else, but passing this, covetousness is an act of sin, against which, as well as against murder, the law of God denounces a curse; and yet, according to this most extraordinary theory,

it was an act which the constitution of Adam unavoidably compelled him to commit, for God had given him a sinful nature. If the nature of Adam's body was necessarily an incentive to its possessor, to gratify its inclinations, "without reference to the will of God," and if "the individual so willing, or acting, is called a sinner, rebel," &c. &c.—p. 16. then Adam was necessarily a sinner, and God who gave him this sinful nature, is the author of sin.

Is it then beyond the power of God to impress on the mind of a creature, such a sense of the goodness and power of his Creator, as to swallow up every disposition to gratify his appetites, without reference to the Divine will? What sacrifices do not men make to obtain the applause of their fellow-creatures? what self-denial do they not practise; hunger, thirst, and fatigue are cheerfully endured: no bodily gratification is for a moment put in competition with the object in view. And was it impossible for God to confer on a creature so strong a desire to preserve its Maker's approbation, that it should be satisfied with the ample provision he had made for it, without preferring the unlawful gratification of its appetites, in defiance of his authority?

A mother naturally loves ease, but does she put it in competition with the comfort of her child? She esteems it no sacrifice; it is her joy and delight to watch over it. If we have such instances of the selfishness of a fallen creature being over-

come by the force of natural instinct, is it a thing incredible that God should bestow on an intelligent creature such delight in doing his will, as should prevent it from disobeying his holy and righteous law?

In what does Mr Drummond imagine the image of God consisted, in which man was created? Was it in a nature which “disposes or entices us to commit acts of sin?”

“Sin, therefore, is the act committed; a sinner is one who has committed an act of sin; a sinful nature is that quality which disposes or entices it to commit acts of sin.”—p. 39. And after informing us that infants, idiots, and maniacs do not commit sin, Mr Drummond adds, “they have not the power, though they have the nature. Now, we affirm this to be the way in which the nature of every responsible creature is sinful, whether the creature has committed acts of sin or not.” Infants, idiots, and maniacs, in consequence of Adam’s sin, are under the curse, and possess a sinful nature. But in asserting, that because infants and idiots, who are not responsible, possess a sinful nature, therefore the nature of every responsible creature is sinful, Mr Drummond has “jumped to a conclusion” which is palpably absurd. I have already remarked on his saying, “that a sinful nature is that quality in the nature;” but taking it for granted, that by a sinful nature, he means sinfulness in the nature, I deny that any creature as it comes from the hands of God, has

any quality in its nature which disposes or entices it to commit acts of sin. Such a quality may be superinduced by the creature's forfeiting God's favour, and coming under his curse. The creature is mutable; its nature may be changed, and then it will be drawn away of its *own lust and enticed*, but in its original state, integrity and truth preserve it. Thus it was with Adam; he was not sinful, but mutable, and became sinful; thus too it was with the fallen angels; but there is nothing in the nature of the holy angels which entices them to sin. The assertion that the nature of every responsible creature is sinful, is not only a perversion of language, but contrary to the express testimony of Scripture, that God is holy in all his works.

The supposition that God can only create sinful beings, is monstrous, and is founded on a fallacy.

It being therefore the essential property of all creatures to be more or less ignorant, and more or less mutable, it follows that its volition will be influenced by its ignorance and mutability, and consequently, will not act exclusively in conformity with, and subserviency to, the will of the only wise and immutable Creator.—p. 15.

Every creature is necessarily mutable; hence the fall of men and angels; but according to Mr Drummond, all creatures are immutably sinful; but the sophism lies in the assertion, “that its volition
“will be influenced by its ignorance and mutability.” Mutability is not an agent; it is the pos-

sibility of change, not change itself, and it cannot influence the conduct till it terminate in actual change. Equally unfounded is the allegation, that "its volition will be influenced by its ignorance," so as not to obey its Creator. No creature is omniscient; but a creature is not necessarily ignorant of *duty*, and this only is sinful ignorance, and exclusively belongs to *fallen* creatures. It is not sinful to be ignorant of what God has not revealed; nor is it sin to do what God has not intimated to be improper. God may, and does reveal to all intelligent creatures, every part of duty. Originally they know this fully; and they can only be responsible for what is revealed to them. A creature may also feel, that it is its highest privilege to be entirely guided by its bountiful Creator; and such is the original feeling of all intelligent creatures, although being mutable, they may lose this feeling.

Mr Drummond says, being influenced by its ignorance, it will not act in conformity to the will of God. Does he mean the *unrevealed* will of God; if so, it is not sin, not to be conformed to it. Sin is the transgression of the law; where there is no law there is no transgression. The unrevealed will of God is not the rule of duty to any creature. Mr Drummond confounds ignorance of unrevealed truth with ignorance of revealed duty, and supposes the mind to be in rebellion against the unknown unrevealed truth, which is the case only with the fallen corrupt mind in regard to the revealed will

of God. It is only true of fallen creatures that their volitions will be influenced by their ignorance, and that they will not act exclusively in conformity with the will of God. There may be innumerable orders of creatures, perfectly knowing, and doing all revealed duty. The highest archangel cannot be guilty for not knowing what is not revealed, more than the brutes are guilty for not knowing what God has revealed to man. No creature is guilty in regard to any thing in which it has not means of instruction, or to the knowledge of which its faculties are unequal. Nothing can be more absurd than to argue, that because a creature is not omniscient and essentially perfect, that therefore it cannot serve God with all its heart and mind, and soul, and strength, which is all the conformity required by the law of God.

What a view does this system give of the creation of God? All his creatures are formed sinful, in a state of alienation from their Maker! There is then no room for a moral law, since no responsible creature is subject, or can be subject, to its Creator. The power of God extends no farther than to the creation of sinful creatures, and the doctrine of the Manichaeans is true!

And on what is this monstrous system built? Not on Scripture; but on a crude, metaphysical theory, and mere assertion. Here is an example of "science, falsely so called." So far from being self-evidently true, it is self-evidently false. That

God could give a creature a holy, uncorrupt nature, is self-evident. Dr Campbell observes, that absurdity cannot always be refuted, but it may be exposed.

The Word of God distinguishes between holy and sinful responsible creatures. It informs us that God made man upright, in his own image, and that his propensity to evil, his being the servant of sin, does not arise from sinfulness being an essential property of his nature, but from his hearkening to the voice of the tempter. It informs us, that there are angels in a state of rebellion under the curse of God, but it also tells us the cause, —“ they kept not their first estate, but left their own habitation.” Hence it appears that sin is not “ the essential characteristic of every responsible creature,” but only becomes so when it leaves its first estate, and casts off its allegiance to God.

Nothing can be more shocking than the sentiment, that to act independently of the will of God, is the essential characteristic of every responsible creature. It is contrary to the common sense of mankind, whose consciences accuse them when they do wrong. We have seen that it receives no countenance from the word of God, which tells us of the existence of holy angels, who cannot therefore have a sinful nature. On what then does the sentiment rest? “ We affirm,” says Mr Drummond, “ this to be the way in which the nature of every responsible creature is sinful, whether the creature

“has committed acts of sin or not.”—p. 39. The common sense of mankind affirms the contrary. According to a certain philosopher, madness consists in a person “being in a minority of one against his “neighbours;” he affirms, and they deny till the altercation ends in his being put under restraint. This, however, is only necessary where his own safety, or that of others is concerned. In questions which do not lead to the injury of person or property, men are allowed to pursue their own speculations however extravagant.

In proceeding with his definitions, Mr Drummond is somewhat puzzled to define holy and holiness, and exemplifies his own remark, that “the “terms admit of some confusion.” “But,” says he, “the terms holy and holiness, are never used “to denote that in a creature, which Mr Haldane “and Dr Thomson use it to express, namely, some “underived quality; and reason is sufficient to tell “us, that no creature can possess any such thing.” p. 17. Will Mr Drummond be kind enough to mention, where either the one or the other has thus used the terms holy and holiness? Neither of them ever dreamed that a creature could possess any “underived quality.” The very supposition is the height of absurdity.

To Mr Drummond, the idea of a holy creature seems ridiculous. He says, “it appears that Mr “Haldane teaches us that there was a *holy creature*, and that this holiness was innate and essen-

“ tial.”—p. 20. I never said that holiness was an essential property of any creature; but holiness was innate in Adam; and it was also innate in the human nature of Christ. From the character of God, all his intelligent creatures must be originally holy. He is of purer eyes than to behold iniquity, he cannot look upon sin, far less could he create beings in whom sin was an essential characteristic. In the account of creation, we find it repeatedly mentioned that God saw that his works were “*good*,” but when he had made man in his own image, he saw that all was “*VERY GOOD*.” Was this because a creature was made, whose essential characteristic it was “*to act independently of the will of God*.”

The whole of Mr Drummond’s system is founded on a sophism. All creatures are absolutely and entirely dependent on their Creator for every faculty which they possess. Were God to withdraw his sustaining power from the creature, it would sink into its original nothing. Were God to withdraw from a responsible creature that sense of his goodness, and power, and glory, which he originally imparted, it would necessarily become regardless of God. On this absolute dependence of the creature on God, Mr Drummond has founded the assertion, that sin is an essential characteristic of every responsible creature. He means that it is not independently holy. Certainly not; nor is it independently existent; nor does it, nor can it possess any independent property. If God had with-

drawn from Adam the knowledge and love of his Creator, which he originally bestowed upon him, he would necessarily have become sinful, just as he would necessarily have become blind, if God had deprived him of eye-sight; or mad, if he had been deprived of reason. But will any one maintain that on this account blindness or madness was an essential characteristic of Adam's nature? He owed his eye-sight and his reason solely to the continued exercise of his Creator's power. Adam, like every other creature, lived and moved, and had his being in God. Had God withdrawn his breath, he would have returned to the dust, and consequently, on Mr Drummond's principles, we may be gravely told, that non-existence was an essential characteristic of Adam's nature.

God having created Adam in his own image, which the Apostle tells us consists "in righteousness and true holiness," revealed himself as the great proprietor and sovereign of all. He placed Adam in the garden—permitted him to eat of the fruit, with one exception, gave him dominion over the animals, and made an help-meet for him. His safety and happiness, like that of every other intelligent creature, depended on his retaining the feeling of his absolute dependance on his Maker. By the subtilty of Satan, this feeling was destroyed, and Adam cast off his allegiance; he chose a new God, and plunged himself in sin and misery: the image of God was now effaced from his soul. He

may be compared to a mirror which reflects the object placed before it. Originally he beheld the glory of God; and like God, he was upright and holy. Satan contrived to turn the mirror; he represented God as false, deceitful, and jealous; he exhibited himself to Adam under the name of God; and man, admitting the false representation into his heart, became earthly, sensual, and devilish.

The fallen angels in their first estate, stood under a full conviction of their absolute dependance on God. We are told of their chief, that "he abode not in the truth." Whether this means the truth that the happiness of the creature must of necessity proceed from entire submission to its Creator, or whether it refers, as some suppose, to the revelation of God's eternal purpose, that angels, principalities and powers, should be placed under the Son of man, who is eminently the *truth*, it is unnecessary to inquire; but he presumed to act in independence, and came under God's righteous curse, and sin is now an innate characteristic of fallen men and fallen angels, but they are sinful as *fallen*, not as *responsible*.

I have already observed, that according to Mr Drummond, God is the author of sin. The following is the account which he gives of the fall:—

Adam was doubtless not only equally a man before and after his fall, but the same identical man, with the same faculties, powers, &c. The difference was simply in their

direction : before his fall, they were used in harmony with, and subserviency to, the will of God : he was left to himself by God, in order to be the means of exhibiting to all creation, that no creature could preserve its fealty, but by the continued support of Deity itself. No sooner was he left to himself, than he gratified the desires of the flesh and of the mind, and ate the fruit : the act of eating was that which constituted him a sinner ; the flesh which he had before he sinned, prompted him to do so ; it was his sinful flesh, that is, flesh as well as mind, always ready to be gratified, and to call for gratification without reference to God. God left him to himself, and he sinned : God has ever since withdrawn the sustaining power of his visible presence from this globe, and from all its inhabitants, who have been continually pursuing the desires of the flesh and of the mind, irrespective of Him.—p. 40-41. It is very possible, that the sensible presence of God to Adam, was sufficient to prevent his acting otherwise than in obedience to his will, and in that way, the corporeal senses may have been the channel of preserving him sinless, without any power of the Holy Spirit being put forth into his soul, just as we may conceive, that the presence of a superior prevents the insubordination of an inferior, whilst he is before him. But as soon as the sensible presence of God was withdrawn, those very same senses which were the channels of his obedience, became then the channels of disobedience, by soliciting a gratification for themselves.—p. 42—43.

According to this theory, the fall of Adam was the effect of God's changing his mode of proceeding. God at first supported Adam, and afterwards left him to himself. But while creatures are mutable, there is no variableness or shadow of turn-

ing with God. To represent him as withdrawing from Adam before the fall, for any purpose whatever, is representing him to be variable. Doubtless God could have prevented Adam's being tempted, or have enabled him to bear the temptation ; but although he did neither, *His* procedure was not the cause of Adam's sin. It originated in Adam's acting in opposition to those principles which were originally implanted in his heart ; but according to this system, the reverse is the case. Adam was tempted by the sinful nature which God gave him. He was "tempted of evil," and this evil, which either from want of power or inclination in his Maker, was inherent in him, proceeded from God ! In consequence of Adam's mutability, it was possible that he might cease to be holy ; that he might be deluded, and be made to desire what his Creator had prohibited ; that yielding to this desire to which he was before a stranger, sin might obtain a lodgement in his heart, and that, under its influence, he might perform the overt act which was chosen by God as the index of the state of his mind. All this actually took place ; man fell, and became the servant of sin, the lawful captive of Satan ; but this gives no countenance to Mr Drummond's theory, that the fall was occasioned by God withdrawing his sensible presence from Adam's corporeal senses.

Mr Drummond makes the fall of man an act of pure sovereignty. I am not disposed to question the sovereignty of God, but his sovereignty, as de-

scribed in the Scriptures, is very different from the sovereignty here described. In the Scriptures, even fallen men are always represented as inexcusable in the commission of sin, and the sovereignty of God is never made the smallest palliation of their guilt. Mr Drummond represents the sin of Adam as unavoidable. God had given him “sinful flesh, that is, flesh as well as mind, always ready to be gratified, and to call for gratification without reference to God.” The presence of God, however, restrained him for a time, but this was withdrawn for the purpose of reading a lesson to creation on the creature’s absolute dependance on its Creator, and he immediately fell, “he gratified the desires of the flesh and of the mind, and ate the fruit,” not through any fault of his own, for circumstanced as he was, how could he do otherwise? This account of the fall, corresponds with the assertion in the Dialogues on Prophecy, “To establish election it was *necessary* that the *whole* world should worship the creature, which is the worship of the devil. It is a necessary truth, that the creature, before it can worship the Creator, *must* pass into the bondage of sin, and be delivered out of it.”*

Those who hold such doctrines, err, not knowing the Scriptures. When the mystery of God shall be finished, the perfect rectitude of the divine govern-

* Dialogues on Prophecy, viii. 221, 222.

ment shall be manifest. The fallen angels, not having kept their first estate, and man having transgressed, will be found to have proceeded, not from unavoidable circumstances, not from God arbitrarily withdrawing from them, but from their having wickedly withdrawn from him—not from their having been created with sinful flesh or sinful minds, but from their having acted in opposition to that principle of love to God, and that holiness of nature originally imparted to them by their Creator, which ought to have retained them in their allegiance. In short, sin will appear not to have been in any respect the doing of God, but the act of the creature; for which it was without excuse. Mr Drummond tells us in the above passage, that “the corporeal senses may have been the channel of preserving him (Adam) sinless”—but that “as soon as the sensible presence of God was withdrawn, those very same senses, which were the channels of his obedience, became then the channels of disobedience, by soliciting a gratification for themselves.” Was God then visible to the eye? This might do very well for a materialist, who considers man to be only an exquisitely framed piece of matter, and that God is also material; but holding, as I presume Mr Drummond does, that man is composed of soul and body, and that God is a spirit, who cannot be seen with eyes of flesh, it seems extraordinary that he should think it necessary for the invisible God to be seen in or-

der to preserve man from sin. And after all, what kind of obedience did man render? The obedience of a slave, awed by the presence of his master, and the moment that presence was withdrawn, he acted in accordance with the sinful nature with which he had been endowed by Him, who is glorious in holiness!

We are told "the sensible presence of God was withdrawn." Has God then a bodily presence which can be seen and felt? Is not God infinite and unchangeable? Is he not immense? How then can his presence be withdrawn from this world? What is his presence but himself, his very being, his essence? How can God himself be withdrawn from this world? "Whether shall I go from thy spirit? Or whether shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

How Adam was acquainted with the immediate presence of God we know not, but certainly it was not by his senses, for God is invisible. His mind was the channel of obedience, not his senses; he did not fear God with his senses, but with his mind. God has employed various symbols of his presence, such as the Shekinah, the pillar of cloud, the devouring fire on Mount Sinai, but these were only emblems of his presence, not his presence it-

self, which never was nor could be withdrawn. These symbols did not communicate the knowledge of God to those who beheld them, because they were only addressed to the senses. When Christ was on earth, although he was the brightness of the Father's glory, yet many saw no form nor comeliness in him. God may have given Adam some sensible token of his presence. While Adam's heart was right with God, any symbol which might be employed would impress him with love and awe, but, had Adam's nature been corrupt, no sensible emblem would have kept him from sin. This we are taught by the history of Israel; they had not eyes to see, nor a heart to understand the power and goodness of God, notwithstanding all the sensible manifestations with which they were favoured. Even the sight of the glory of God on the Mount Sinai did not prevent their making the calf, in direct violation of his authority, communicated to them by a voice which shook the earth. But Adam's nature was holy, he was created in the divine image; God having communicated to him the knowledge of himself, he retained this knowledge, till, through the power of sin, the light that was in him became darkness. The presence of God is not withdrawn from this world, and the reason why it is not "sensible," is, that mankind are dead in trespasses and sins, "having the understanding darkened, being alienated from the life of God through the ignorance

“ that is in them, because of the hardness of their
 “ hearts. Who being *past feeling*,” &c.—Eph. iv.
 19.

But this is not all,—

A creature can have no knowledge but through its senses; the sensible presence of God is removed from this world, the creatures see him not, and therefore know him not, and take up the things which they do see as the exclusive objects of their hopes and fears, and love.—p. 53.

We shall afterwards see that Mr Drummond denies original sin, and indeed it is not surprising. According to his system, the change which took place on Adam was the result of his circumstances being changed; his nature was originally sinful, and the change was merely external. But when God withdrew his “ sensible presence,” when Adam no more saw him with his eyes, had he no recollection of the presence of God? Did every idea of the “ superior,” whose presence had awed him, fade from his mind? And where did Mr Drummond learn that “ a creature can have no knowledge but “ through its senses.” It is very presumptuous to use such language. We know very little of our own constitution, far less of the constitution of all orders of creatures. But it is not true even of man, that he can have no knowledge but through his senses. The knowledge of the powers of our mind is derived, not from our senses, but from reflection on these powers and their operations, and

were a creature possessed of human intellect without our five senses, although it would be cut off from communication with the material world, it would obtain some knowledge of itself. The knowledge of our own existence is the effect of consciousness, independently of the senses. Every being that thinks must be conscious of existence and of thought. This knowledge is a sufficient ground for the belief of a first cause. If, as the apostle tells us, Rom. i. 20. the eternal power of God is manifest from the works of creation, the same may be seen in the existence of mind which we learn from consciousness.

While all our knowledge of external things is communicated through the senses, it is absurd to say that this could not be otherwise. Had it pleased God, we might have received knowledge as well without senses as with them. The most enlightened philosopher can discover no reason why we perceive objects by our senses. No reason can be given why we see with the eye rather than with the hand, except that so it pleased God.

The senses, by the appointment of God, are instruments with which we are furnished, but which require the constant operation of divine power. It is then utterly unwarrantable to say that "a creature can have no knowledge but through its senses."

Though man receives the greater part of his knowledge through the senses, we have no reason

to believe that other orders of beings have senses at all. The angels are spirits, and have no bodily senses; have they no knowledge? We know nothing of senses but as a part of our own constitution; with us they have external organs, without which there is no sensation. We have seen that it is not true even of man, that he has no knowledge but through his senses, and how extravagant and unphilosophical is it to make such an assertion of all orders of creatures, respecting whose constitution we know nothing.

By the divine appointment, we receive the knowledge of God as a Saviour through the medium of sense, but if God had so pleased, he could have communicated the knowledge of himself immediately to the intellect, entirely independent of the senses, without any alteration of our present constitution. Faith cometh by hearing; so it pleased God; but faith might have come without hearing. A complete knowledge of the whole plan of redemption might as easily have been communicated to every individual, immediately by the Spirit, as through the instrumentality of the word. While we obtain the knowledge of God as a Saviour through the senses, they are no more than instruments. The sense of hearing conveys the words to the mind. It is the mind which understands their import, and believes them. Accordingly, it is the understanding, not the senses, which are opened by the Spirit to receive the truth.

It is the understanding of fallen man that is darkened, not his senses. The senses of the unbeliever are as perfect as those of the believer; it is the mind, not the senses, that is injured by the fall; and the reason why fallen man does not see God, is not that his presence is withdrawn, for every thing around us attests his presence; the heavens declare his glory, and the firmament sheweth his handiwork; nay, the work of the law is written in the heart of fallen man, Rom. ii. 14, 15. and, amidst all his wickedness and ungodliness, is a powerful restraint on his actions.

One of the infirmities which we inherit from Adam's transgression is ignorance of God. Do these gentlemen mean to say, that the manhood of Christ was omniscient, as well as immortal, and incorruptible? If it were not omniscient, how was his human soul instructed? Is not ignorance a source or occasion of sinning to every creature, and is it not also an infirmity inherited from Adam's fall?—p. 45.

It is very true that ignorance of God is a source or occasion of sin, and it is also an infirmity which we inherit from Adam's transgression. This ignorance, however, does not proceed, as Mr Drummond alleges, from God having withdrawn his sensible presence from this world, it is the consequence of the corruption of our nature. Men are "alienated from the life of God through the "ignorance that is in them, because of the blind-

ness of their heart," but "ignorance is not a source or an occasion of sinning to every creature." Many creatures have not sinned, yet none of them are omniscient. But perhaps the question means, does it not argue ignorance in any creature to rebel against God? Certainly it does; but this ignorance is produced by the creature's not keeping its first estate, by its coming under the power of sin; and, consequently, let its powers of intellect be what they may, it blindly and ignorantly rushes to its own destruction, on the thick bosses of Jehovah's buckler.

According to Mr Drummond, that ignorance is sin, "was shewn by God's appointing atonement to be made for involuntary transgression, arising from infirmity."—p. 44. God did not appoint atonement to be made for ignorance, but for *sinning* through ignorance, to which only a fallen creature is liable. There is a sinful ignorance, and an ignorance that is not sinful, just as there are sinful infirmities, such as pride and malice; and infirmities not sinful, such as lameness and blindness. Our moral ignorance is sinful, our natural ignorance is not sinful. No deficiency of knowledge is sinful which is not the consequence of sin. Ignorance of God, proceeding from alienation, is sinful, but want of knowledge, from the limitation of our faculties, is not sinful. Our ignorance of God, surrounded as we are with the manifestations of his glory, is sinful; our igno-

rance of the truth which he has revealed, is sinful, but our ignorance of what we have not seen, and what he has not revealed, is not sinful. Our ignorance of God, with all the means of knowing him which we possess, is sinful; and the greater those means the more aggravated our guilt. Our ignorance is the effect of the blindness of our mind superinduced by sin; it arises from our natural aversion to the truth, and our enmity against God.

This is the ignorance of God which we inherit from Adam's transgression; in consequence of it we are cursed with blindness. It is the pure in heart who see God, and till our hearts are purified by union with Christ, we live without God in the world. By beholding, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory, as by the spirit of the Lord. It is not because there is no light that a blind man cannot see, but because he has not the faculty of sight. It is not because "the sensible presence of God was withdrawn" that men walk in darkness, "they meet with darkness in the day time, and grope in the noon-day as in the night."—Job v. 14. "The light shineth in darkness, and the darkness comprehendeth it not;" they love "the darkness rather than light, because their deeds are evil."

Mr Drummond speaks of the life of faith, "that hard life which no man can sustain, nor any

“ creature, but by the power of the Holy Ghost, “ himself residing in it.”—p. 42. The life of faith is indeed a hard life to fallen man, because he loves the darkness, and hates the light. “ No man can say “ that Jesus is the Lord, but by the Holy Ghost. As nothing could give man life at first, but the creative power of God; so his power alone can impart to us the life of God in the soul which Adam lost. We were all created in Adam, and from him we derive our natural life; but like him we are fallen and depraved. When God reveals his Son in us, we derive from *him* a new and divine life; and as this life is at first imparted to us by union with the Son of God, it is maintained by the communication of the Spirit, received through faith. With this Spirit, as the head of his body the church, Christ was anointed beyond measure; and as the precious oil poured on the head of Aaron, ran down to the skirts of his garments, this Spirit is poured on all his people.

“ The manhood of Jesus” was not “ omniscient,” or it would not have been manhood. Mr Drummond asks, “ How was his human soul instructed.” It was instructed by the glory of God in creation and providence, by the Scriptures and by the Spirit given him beyond measure. But there was in him no repugnance as there is in us to receiving the knowledge of God. His hands were clean, and his heart was pure, and consequently, his whole body was full of light. The law of God was within his heart.

Mr Irving's whole system is more nearly allied to the doctrine of the ancient Manichaeans, than to Christianity. Indeed it would appear that there is a considerable leaning, in his mind to a part at least, of that most absurd and atheistical system. I quoted in the Refutation a remarkable passage from his Discourses respecting a power "so near" to the power of God; and I heard him in the pulpit on his first visit to Edinburgh, speak of the stubbornness of matter in a way which forcibly suggested to my mind, that there was something deeper in his system, which was not yet imparted to the uninitiated. It is now making its appearance. "It is an eternal and necessary truth, that the creature, before it can worship the Creator, must pass into the bondage of sin, and be delivered from it."* Have the elect angels also fallen and been restored, or do they not worship God? Mr Irving in a paper on the humanity of Christ, concludes his introduction by a prayer to the Lord, whose PERILOUS work in the flesh he is defending.† I have no doubt that there will yet be a further development of this new and strange doctrine. Mr Drummond's definitions have given us a glance of it, sufficiently distinct to shew that in some important particulars, it accords with the sentiments of the Manichaeans respecting the

* Dialogue on Prophecy,

† Morning Watch, p. 422.

primeval necessary corruption of created substances.

There is another thing in the definitions to which it may be proper to advert. It is said,

This acting of itself in independency, and in non-conformity to the will of God, is represented by various terms or figures, which are relative to some corresponding property in the Creator. With respect to his stability, it is called falling; with respect to his wisdom, folly; with respect to his sovereignty, rebellion; with respect to his goodness, evil; with respect to his self-existence, hell.—p. 15.

Mr Drummond is very fond of figures; except “falling,” there is not one of the terms referred to above, which can be called a figure; folly, rebellion, evil, sin, and hell, are no figures; they are plain and literal terms, descriptive of man’s fallen and miserable condition, with its consequences. But what are we to understand by “hell,” being a figure relative to the “corresponding property in the Creator” of self-existence? Does it mean annihilation or non-existence? Again, we are told, “infirmities of body are the incipient acts of death, which is consummated in the grave, as infirmity of soul is the incipient act of sin, which is consummated in hell.”—p. 29. I have no wish to misrepresent Mr Drummond’s sentiments, but I consider it highly important that his whole system should be known.

Such, then, are Mr Drummond’s definitions;

and what can we expect from pursuing an argument, founded on such principles. Under this impression, having pointed out the unsoundness of the foundation of the "Candid Examination," I should feel myself at perfect liberty to proceed no farther, but as it will afford an opportunity of vindicating many important parts of truth, I shall go on to take a view of the superstructure which Mr Drummond has attempted to rear.

There is one remark, however, which I cannot help making, before concluding this chapter. Mr Irving was charged with heresy, for asserting that the Son of God assumed our "sinful flesh," our "fallen nature,"—"the nature of Adam before "and not after the fall." Mr Drummond comes forward as his advocate, and tells us that Adam's nature was equally sinful before and after the fall; that the fall was merely the effect of his being placed in a new situation, and that to act in opposition to the will of God, is the essential characteristic of every reasonable and responsible creature; "and so," it has been observed, "the bubble "bursts."

At the close of his definitions, Mr Drummond apologizes for the want of perspicuity in his statements, which he could not remedy without extending his tract to an inconvenient length. When he has leisure, I hope he will endeavour to render it perspicuous, and perhaps the attempt may be useful to himself, by convincing him how far he has

departed from the Scriptures, by leaning to his own understanding, or to the speculations of those who endeavour to be wise above that which is written.

CHAPTER III.

MR DRUMMOND'S DENIAL OF ORIGINAL SIN, SUBSTITUTION, IMPUTATION, AND THE ATONEMENT.

THE more I consider this controversy, the more I see its connection with Socinianism, both in regard to the doctrines at issue, and to the arguments by which the heresy is defended. We have many instances in Scripture of actual possessions, but Socinians tell us it is all a figure—an Eastern metaphor; and Mr Drummond tells us that Substitution and Imputation are figures. I have no intention of exciting clamour against him as a Socinian. He disclaims it, and I give him full credit for sincerity; but I would remind him that there are two roads which lead with almost equal certainty to that gulph. The one is by rejecting the doctrine of the Trinity as contrary to reason, and proceeding to set aside the doctrine of Original Sin, Substi-

tution, Imputation, and the Atonement. The other is by explaining away these great truths which are so clearly revealed, and which are so inseparably connected with God being manifest in the flesh, and thus arriving at the conclusion, that the incarnation was not *necessary*, but was merely a manifestation of the goodness of God. Still the doctrine of the Trinity, and of the divinity of Christ, may be retained, but the conviction of this truth is not founded on the authority of Scripture, but on “deep arguments drawn from the nature of the God-head itself, or from the work of redemption and regeneration of the creature,”* and this being at best a very sandy foundation, the edifice which it supports may be expected to fall. The violence done to the plain declarations of the word of God, in getting rid of original sin, substitution and imputation, receives the recompense which is meet, and prepares those who have thus trifled with Scripture, for every delusion.

In considering the views which Mr Drummond has advanced, I shall begin with original sin, because it lies at the foundation of the whole.

It is bad enough to speak of *actual* sin, as if it were a thing, but it is quite intolerable to find a writer, who lays claim to the accuracy of a first class boy in the High School, speak of *original* sin in the same way.—The term *original* sin is said to have been first used by St Augus-

* Irving's Fast-day Sermon, 1828.

tine. Many subsequent writers, instead of getting hold first of that author's idea, and then adopting, or modifying the term, as the shape of their discourse, or line of their argument required, have clung to the term, as if their salvation depended upon the very characters and ink which marked it, and have then hunted about to find a meaning for it. Father Malebranche seems to be the leader in absurdities on the subject, and the expression *imputed original sin* is neither more nor less, than pure unmingled nonsense.—p. 52.

Having stated that all Adam's posterity inherit his dispositions, infirmities, pains, desires, &c.—that Adam is the *origin* of this condition of his descendants, and that this condition incites them to actual sin, he proceeds,—“ But the absurdities which “ have been broached upon this subject of original “ sin, by men whom we would esteem on others, “ have been so extravagant, as hardly to make “ Burns' prayer of Holy Willie a burlesque.”

It would be much for Mr Drummond's advantage, if he would attend to the exhortation, “ Cease “ from thine own wisdom,” and if, when writing on subjects into which angels, conscious of their ignorance, “ desire to look,” he were more careful of the language which he uses. “ Be not mockers, “ lest your bands be made strong.” Every one has his own peculiar temper, but we ought especially to watch against the sin which more easily besets us. In his reply to Dr Hamilton, Mr Drummond says, “ If you ask me how original sin is to be got out

“ of the world, I will answer you when you have told me how it got into the world.” This information the Scripture most distinctly imparts. “ By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned,” Rom. v. 12, and this is afterwards five times repeated in the same chapter. If Mr Drummond does not know how original sin got into the world, it is not because he is not told, but because he will not receive instruction ; “ If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” The doctrine of original sin lies at the foundation of the gospel ; and till we know how it got into the world, our views of the gospel must necessarily be erroneous.

If it be not a fact that Adam’s transgression is imputed to us, what is it which deserves the name ? In consequence of his rebellion, we are born under the curse of God ; for it will not be disputed that we are born under the law, and as many as are of the works of the law, are under the curse ; we are by nature children of wrath ; we go astray from the womb, speaking lies ; we are wicked, and God is angry with us every day ; we are born to pain, and sorrow, and death, without hope, and yet the imputation of Adam’s sin is only a figure ! Doubtless, many questions may be asked on this subject, which we cannot resolve, but the day of the revelation of God’s righteous judg-

ment is approaching, when he will be justified in his sayings, and will overcome when he is judged. We may say to every one who stumbles at the doctrine of original sin, Does this offend you? Did you expect to meet with nothing which you could not comprehend, in a revelation which tells you that you are blind, and ignorant: that if you will be wise, you must become a fool, and that except you receive the kingdom of God as a little child, you shall not enter therein?

Mankind were created, not individually and separately, but in Adam, who was not only their progenitor, but their covenant head and representative, in whom they were to stand or fall. Adam disobeyed, and came under the curse, and in this curse, from the constitution which God gave to mankind, all his posterity were necessarily involved. Mr Drummond says, they “inherit the dispositions of Adam;” but this is the consequence of their being condemned in Adam, on which account they are all “children of wrath.” Having forfeited the favour of God in Adam, and being separated from him by the curse, they are the servants of sin. Hence original sin has been divided into imputed and inherent; the former means our participation of the guilt of Adam’s transgression, the latter the consequence of this guilt, in the utter depravity of our nature.

“No privation,” says Charnock, “can be removed, but by the introduction of another form: as when a man is

blind, that blindness which is a privation of sight, cannot be removed, without bringing in a power of seeing again. Original sin is a privation of original righteousness, and an introduction of corrupt principles, which cannot be removed, but by some powerful principle contrary to it. Since the inability upon the earth, by reason of the curse, to bring forth its fruits in such a manner as it did, when man was in the state of innocency, the nature of it must be changed, to reduce it to its original fruitfulness. So must man, since a general defilement from *Adam* hath seized upon him, be altered before he can bring *forth fruit to God*.

We must be united to Christ, ingrafted upon another stock, and partake of the power of his resurrection: without this, we may bring forth fruit, but not fruit to God. There is as utter an impossibility in a man, to answer the end of his creation, without righteousness, as for a man to act without life, or act strongly without health and strength. It is a contradiction, to think a man can act righteously without righteousness: for without it, he hath not the being of a man; that is, man in such a capacity, for those ends for which his Creation intended him.*

How can man's depravity be accounted for, but by the fact of our being involved in Adam's guilt—our being condemned in him, and consequently being cut off from the fountain of purity by the curse of God? How otherwise could death, the wages of sin, pass upon infants who have not sinned after the similitude of Adam's transgression, who were never guilty of actual sin?

Augustine is said to have first used the term original sin in opposing the Pelagians. It means the sin which we derive from our original, Psal. li. 5; but the holy apostles and prophets had previously established the doctrine. Instead, however, of submitting to the apostles, Mr Drummond, trusting to the vain speculation of its "being the nature, that is, the essential characteristic of every responsible creature to act independently of the will of God," pronounces the expression, "imputed original sin," to be "pure unmingled nonsense," and with perfect consistency holds that Substitution and Imputation are nothing more than figures. Of course the Atonement, of which Mr Irving cannot speak with patience, is also a figure. "This doctrine," (the Atonement) Mr Irving tells us, "hath swallowed up almost every other doctrine, and become the great indulgence of ignorance and idleness, which in a selfish age will ever be the case."* The disciples of Christ may well glory when they are reproached as babes and idiots, by a man holding such sentiments; who is labouring with all his might to bring in another gospel, which is not another, but a perversion of the gospel of Christ.

Let us now attend to Mr Drummond's view of original sin.

The fact that all the descendants of Adam inherit the dispositions of Adam; that the infirmities, sicknesses,

* Fast-day Sermon, 1828.

pains, weariness, tempers, desires, which he had, have been transmitted to his posterity ; that these manifest themselves in various degrees in different individuals, while all are in some measure partakers of them, and end in death, is scarcely more a matter of revelation, than of obvious, ocular, undeniable fact. Adam is the *origin* of this condition of his descendants, and this condition incites them to actual sin.—p. 52-3.

Mr Drummond complains, that the system of his opponents destroys “ the justice of God ;” but if he takes time for reflection, he must see that the charge is most justly applicable to his own. I have already shewn, that he represents the fall of Adam to have been occasioned by God having given him a sinful nature : it was his essential characteristic “ to act independently of the will of “ God.” Adam’s propensity to rebellion was for a time restrained by the sensible presence of God, which was withdrawn in order that he might gratify the evil propensities of his nature. The consequence of this was his condemnation, and transmitting to his posterity a “ condition” which “ incites them to actual sin.” In this there is no manifestation of divine justice ; on the contrary, there is a direct opposition to all those ideas of justice which God has implanted in our minds. It is admitted, that the introduction of sin under the government of a Being infinitely good and infinitely powerful, is a great deep which we cannot fathom ; but in the account given in the word of God, there is nothing

opposed to our sense of justice. In virtue of our connection with Adam, “ judgment came upon all “ men to condemnation,” and it is as fallen creatures, *justly* condemned, that we are exposed to the calamities described by Mr Drummond, and also to the wrath to come. Christ as the surety of his people, satisfied justice on their behalf, and brought in everlasting righteousness; he unites them by himself to the fountain of holiness, from which they had been separated by the curse of the broken law, and thus having ransomed them by his blood, makes them meet for the heavenly inheritance. As they incurred the curse in Adam, and in consequence of the curse, partook of that wickedness which indicates their alienation from God, so they receive the blessing in Christ, and partake of those holy dispositions which indicate their reconciliation to God. There is nothing here subversive of justice; but the scheme of Mr Drummond is opposed to every principle of justice. According to it, there is neither imputation of sin nor of righteousness. Adam’s dispositions and miseries are gratuitously communicated to us, by which, in addition to his originally sinful nature, we become doubly guilty, and doubtless in correspondence with this, the elect become righteous, by inheriting Christ’s dispositions! Such is *not* the doctrine of Scripture, nor is it a doctrine according to godliness.

Here it may not be improper to glance at the account Mr D. gives of sin. He seems to consider sin

also as a figure, for this is one of the “ various terms or figures,” by which the creature, “ acting “ of itself in independency, and in non-conformity “ to the will of God is represented.”—p. 15.

—sin is not an adjunct to human nature, but a deficiency :” As Bishop Hall says, well, “ there is a kind of not being “ in sin ; for sin is not an existence of somewhat that is, “ but a deficiency of that rectitude that should be.”—Vol. vi. 282. Which, indeed, is so obvious, that even a heathen, unenlightened by revelation, could discover it ; for Plato defines sin to be something void both of number and measure : *Αμαρτια πρᾶξις παρα τον ορθον λογισμον* Def. And this definition has never been objected to, and is generally acknowledged to be just by many of the schoolmen of the middle ages. Moreover, the Greek word *αμαρτια*, expresses the same idea, which is that which falls short of the mark, whereas Mr H. invariably speaks of it as a thing, a being, a substance.—p. 46.

If by saying, I speak of sin as a substance, Mr Drummond means that I do not consider it to be a figure, he is correct, but I have not entered into any metaphysical disquisition on the subject. I am perfectly satisfied with the accurate definition given by the Holy Ghost : “ Sin is the transgression of the law.” It is a deviation from the declared will of God, whether in the way of deficiency or excess ; it is a contrariety to the precepts of the divine law. The law of God is the boundary of our actions, and sin is overstepping the boundary. I do not hold with Mr Drummond, that sinfulness is an essential characteristic of hu-

man nature ; this, I have shewn, makes God the author of sin.

Sin must be distinguished from the substance of human nature, as an accident or evil quality is distinguished from its subject. God created man upright, but he became corrupt. Sin, however, is not merely a deficiency, for the Scripture describes sin not only negatively, but positively. It is not only represented as coming short of the glory of God, but as working all manner of concupiscence. It is represented as dwelling in us, Rom. vii. 17. warring in us, reigning in us, deceiving and slaying us. Doubtless these are figures, but every figure properly employed must have a reality on which it is founded. So long as Mr Drummond maintains a system founded on the definitions which I have already examined, and which reduces substitution and imputation to figures, I do not wonder that he should endeavour to escape from the word of God, and resort to Plato for the support of his scheme ; but the fact that he has done so, is at once an evidence of the badness of his cause, of his consciousness that it cannot be maintained by the authority of the word of God ; and I must add, of a state of mind very unsuitable for an enlightened examination of a theological question. Plato is one of those described by the apostle, who “ became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.—As they did not like to retain God in their knowledge,

“ God gave them over to a reprobate mind, to do
 “ those things which are not convenient, being
 “ filled with all unrighteousness—haters of God—
 “ proud,—boasters—without understanding,” &c.
 and shall we turn from the Scriptures of truth to
 get instruction from such blind guides in regard to
 the nature of sin? “ Is it not,” said the Prophet,
 “ because there is not a God in Israel that ye go to
 “ inquire of Baal-zebub, the god of Ekron.” We
 have seen that it is an avowed principle of the new
 school, to undervalue “ the quotation of texts” in
 proof of doctrines; to prefer “ deep arguments,”
 “ drawn from the nature of the Godhead itself, or
 “ from the work of the redemption and regene-
 “ ration of the creature.” With this it seems is
 connected an attempt to prove doctrines by quo-
 tations of heathens who knew not God.—“ Be-
 “ ware,” says the Scripture, “ lest any man
 “ spoil you through philosophy and vain deceit,
 “ after the tradition of men, after the rudiments
 “ of the world, and not after Christ.”

The doctrine of imputation is much insisted on
 in the word of God. “ Christ bore our sins in his
 “ own body on the tree;—he was made sin for us,
 “ who knew no sin, that we might be made the
 “ righteousness of God in him—Christ hath re-
 “ deemed us from the curse of the law, being
 “ made a curse for us, that the blessing of Abra-
 “ ham might come upon the Gentiles, that we might
 “ receive the promise of the Spirit through faith.”

In short, the substitution of Christ in our stead, the imputation of our sins to him, and of his righteousness to us, are constantly represented as the ground of all our hopes.

Let us hear Mr Drummond's views on the subject :—

One source of this confusion is, from Mr H. having taken but one figure out of the Scriptures, which is the figure of substitution, on which figure he argues, as if it were a fact, and not a figure, and carries all the ramifications of it to the most unbounded length. *Timco hominem unius libri*, said Erasmus, and we have reason to dread a controversialist who has but one idea, and that idea a figure ; under this figure, it is necessary to speak of sin as it were a lump, or thing, which could be taken from one place and put upon another, as we might take this paper off one table and place it on another. As a figure, this does very well to express the transfer of the demerits of us sinners, to the spotless Jesus, and the transfer of his merits to us : but when sin is spoken of, as a thing to which God could, or could not be united, it marks a confusion of ideas, as great as if a man were (to use again the illustration of Locke in speaking of the will) to talk of blue sin or green sin.—p. 50-1.

It is true, sin is not a being or thing, it is a quality or property, but the guilt of sin is transferred in reality, not in figure. In the above passage, Mr D. admits, that there is a transfer of demerits and merits. How can there be a transference, without a real substitution and imputation ?

Can there be a real transference, and merely a figurative substitution? His illustration of blue and green sin is absurd, because colour has no relation to sin. But there is no confusion of ideas in affirming that God could not be personally united to a sinful nature. The Scripture says evil shall not dwell with God. Mr Irving represents the Deity as dwelling in personal union with corrupt human nature, consequently, corruption was inherent in the Son of God; he represents light and darkness as having fellowship together, which the word of God declares to be impossible; and thus we have not only a confusion of ideas, but an absolute contradiction representing things as being united, which are necessarily destructive of each other.

“To whatever Mr Haldane, or any other person, can say of substitution and imputation, we will gladly subscribe; but we protest against considering these terms as any thing more than figures; and still more against being compelled, to confine all theology within these limits.”—p. 53.

I cannot omit noticing the flippancy of this remark. If these terms are only figures, why subscribe to what is said of them by those who hold them to be facts? We ought to subscribe to nothing in religion for which men cannot adduce divine authority. Nothing is more calculated to lead us into error than this light and irreverent way of speaking of revealed truth. The doctrine of the sinfulness of Christ's human nature may be represented

as “an abstruse and highly metaphysical point of speculative theology.”—and be therefore treated as a strife of words; but let us observe the effect it has had on Mr Drummond and Mr Irving. “Imputation,” says the latter, “was not the faith of the primitive saints, but introduced by Councils which were held after the times of the apostles.” Yet with the same breath, he says, “I admit Imputation in its fullest extent.”—Ref. 4. I noticed this contradictory statement; but Mr Drummond has cleared up the mystery; Imputation is not a fact, but a figure. As such, although it was not the faith of the primitive saints, Mr Irving admits it in its fullest extent; and Mr Drummond will gladly subscribe to what any person can say of it.

Never was an assertion more unfounded, than that in the Scriptures, substitution and imputation are figures. There is nothing figurative in the terms. Substitution means a person or thing being put in place of another. Now, when Christ was wounded for our transgressions,—when the Lord made to meet upon him the iniquities of us all, there was a real, not a figurative substitution; he was put in our place. When we say one man is substituted for another, that he takes the place of another, what figure do we use? We state a fact; and how can it be stated more literally? A man enlists in the army; he repents, and applies for his discharge; he is told he must find a substi-

tute; he procures one, who is accepted, and the man is free. Where is the figure in all this? it is a simple fact—a plain unvarnished tale from which we learn that another took the place of the man who had enlisted. When Christ bore our sins in his own body on the tree—when by his stripes we were healed—when we had gone astray like lost sheep, and the chastisement of our peace was laid upon him, there is nothing akin to figure: it is a fact which God hath revealed, that Christ took our place, and suffered the just for the unjust. Mr Drummond says it is a figure. I ask him what figure is here used? I ask him to give an example of the literal use of the word substitution? and I maintain, that in no case can the word be more literally used than in reference to the substitution of Christ. He may as well say, that Christ was figuratively a man, was figuratively born, figuratively ate and drank, figuratively died and rose again, for the terms substitution and imputation are as literal as any of these terms.

No proof of the assertion, that the terms substitution and imputation are figurative, is attempted; Mr Drummond *affirms* it. It would be satisfactory to learn how he ascertains that a word is figurative. The assertion, that substitution and imputation are figures, seems to rest not on the nature of figures of speech, but on the supposition of the Neologians, that the Scripture facts are fables. They admit that the things are literally true, but

maintain they are told as fables which carry a moral. No passage of the word of God can be depended on, if such a mode of interpretation be admitted. God's creating the world may be termed a figure, which means no more than his having given it its present form.

Mr Drummond confounds substitution and imputation with the figures employed to represent them. There is as literal a substitution of Christ in the room of sinners, as ever there was substitution of one man for another, in the case of debt, or in any other case. Is a surety among men only a figure? Many have found the contrary to their cost. The sins of his people were as truly imputed to Christ, as the debts of a person are imputed to his surety. Sin is figuratively represented as a burden taken off the sinner, and laid on the Saviour. It is figuratively represented as a debt, and the punishment of it is spoken of as the payment; yet this figure, although in some respects accurate, is in others inadequate; for sin is not altogether like a debt. It matters not who pays a debt; if it be paid, justice is satisfied, and discharges the debtor; but it is not so with regard to sin. If a man owes a sum of money, his creditor cannot refuse payment from another, but the law will not admit a substitute for a murderer. It was an act of sovereignty in God to accept payment from another in our stead; it was the result of infinite wisdom, that, in the exercise of this sovereignty, the

rights of justice were preserved inviolate, by the unity of the debtor and his surety. But whatever figures are used, the substitution and imputation are literal. If sin be represented as a burden transferred, the guilt of sin must be really and literally transferred; if it be a debt paid, the penalty must be really endured; if there be a redemption, there must be an equivalent to justice, and a deliverance from guilt and bondage. All the figures used in Scripture, imply a real substitution and imputation.

Hooker, of whom Mr Drummond speaks with respect, had no idea of imputation being a figure.

From hence it is, that they which belong to the mystical body of our Saviour Christ, and be in number as the stars of heaven, divided successively by reason of their mortal condition into many generations, are, notwithstanding, coupled every one to Christ the head, and all unto every particular person amongst themselves, inasmuch as the same spirit which anointed the blessed soul of our Saviour Christ, doth so formalize, unite, and actuate his whole race, as if both he and they were so many limbs compacted into one body, by being quickened all with one and the same soul. That wherein we are partakers of Jesus Christ by imputation, agreeth equally unto all that have it. For it consisteth in such acts and deeds of his, as could not have longer continuance than while they were in doing, nor at that very time belong unto any other but to him from whom they come; and therefore how men, either then or before, or sithence, should be made partakers of

them, there can be no way imagined, but only by imputation.*

Mr Drummond observes that the consequence of carrying the figure of imputation farther than is warrantable, involves the serious absurdity, and even blasphemy of destroying the justice of God : for it makes him to treat his creatures, neither according to their deserts, nor according to what he has revealed to be the law of divine jurisprudence ; but according to that which they are not, and according to what they do not deserve.—p. 51.

Is Mr Drummond a competent judge of the divine conduct? God's ways are not our ways, nor his thoughts our thoughts. What is meant by carrying the figure farther than is warrantable I do not know, but I maintain there is no figure in the case. Whatever meaning he may attach to the expression, he says it makes God treat his creatures not according to their deserts. This observation applies to his own system, not to mine. If there be no such thing as imputation, whence proceed the sufferings of infants? I hold that they are treated according to their deserts; imputed sin is our sin; it is not ours because it is imputed, but it is imputed because it is ours. Adam's sin is imputed to us because, by the original constitution of our nature, we subsisted in Adam, and were guilty in him. This constitution was perfectly just and right, although we cannot fathom the depth of the

* Hooker, b. v. § 56. p. 227-8.

subject. So it is with respect to the righteousness of Christ. In both cases union or oneness is the ground of imputation. When the Lord imputes iniquity to the transgressor, he does not make it his, and then proceed to punish him, but he who "is excellent in power and in judgment, and in plenty of justice," finds it to be his, and treats him accordingly. Imputation is not an arbitrary act; God does not impute either sin or righteousness to any till they are really sinners, or righteous. By the first covenant or constitution which it pleased God to give to the human race, all became really guilty through the fall of Adam. By the new covenant or constitution, which, according to God's eternal purpose, has been established, all believers are righteous in virtue of union with Christ. There is much here beyond our comprehension, but nothing contrary to our reason. Granting that all are guilty in Adam, which is a matter, not of argument, but of express revelation, which those who tremble at the word of God *must receive*, it is perfectly just that all should be punished. Granting that as all Adam's children are partakers of his guilt, so all believers partake of Christ's righteousness, which is also a matter of express revelation,—their acquittal is strictly just and proper. Hence we see how erroneous is the assertion that the doctrine of imputation makes God treat his creatures not "according to what he has revealed to be the law of divine jurispru-

dence." The revealed law of divine jurisprudence to fallen man is, "as in Adam all die, so in Christ shall all be made alive."—Christ the first fruits, afterwards they that are Christ's at his "coming," and so far from making void the law, it is established by this constitution. "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, for there is no difference." In the gospel this righteousness is revealed, and that which appears to Mr Drummond as "destroying the justice of God," was intended by him whose purpose shall stand "to declare—his righteousness, that he might be just, and the justifier of him that believeth in Jesus;" and however men may stumble at the doctrine of substitution and imputation, the manifold wisdom of God is thus known to the principalities and powers in heavenly places by the church, all whose members are justified by the imputation of Christ's righteousness.

The Son of God was manifested in our nature as the second Adam, of whom the first Adam was a figure. He is the head of the Elect.—Is. xlii. 1. He took part in flesh and blood with those whom the Father had given him, and whom he is not ashamed to call brethren. They are members of his body, of his flesh, and of his bones; they are one spirit with him. "He suffered for us, the

“ just for the unjust, that he might bring us unto
 “ God.—Christ hath redeemed us from the curse of
 “ the law, being made a curse for us; in him we
 “ have redemption through his blood, the forgive-
 “ ness of sins.” If imputation is denied, why are
 Adam’s posterity punished for a sin of which they
 were not guilty, and why were the sins of believers
 punished in the person of Christ; as it is written,
 “ he hath made him to be sin for us, who knew no
 “ sin, that we might be made the righteousness of
 “ God in him.” If imputation is not a reality,
 human language is inadequate to convey to our
 minds the idea of a reality.

“ *He cannot well be supposed to suffer for our sins,*”
 says Charnock, “ *if our sins in regard of their guilt be not*
supposed to be charged upon him. How could he die, if
 he were not a reputed sinner? Had he not first had a re-
 lation to our sin, he could not in justice have undergone
 our punishment. He must in the order of justice be sup-
 posed a sinner really, or by imputation; really he was not,
 by imputation then he was. How can we conceive he
 should be made a curse for us, if that which made us ac-
 cursed, had not been first charged upon him? It is as
 much against divine justice to inflict punishment where
 there is no sin, as it is to spare an offender who hath com-
 mitted a crime, or to *clear the guilty, which by no means*
God will do, Exod. xxxiv. 7. The consideration of a crime
 precedes the sentence, either upon an offender or his surety.
 We cannot conceive how divine justice should inflict the
 punishment, had it not first considered him under guilt.
 Though the first designation of the Redeemer to a sureti-

ship or sacrifice for us, was an act of God's sovereignty; yet the inflicting punishment after that designation, and our Saviour's acceptance of it, was an act of God's justice, and so declared to be, Rom. iii. 26. *to declare his righteousness that he might be just*; that he might declare his justice in justification, his justice to his law. Can this highest declaration of justice be founded upon an unjust act? Had that been justice or injustice to Christ, to lay his wrath upon the Son of his love, one whose person was always dear to him, always pleased him, had he not stood as a sinner *juridically* in our stead, and suffered that sin, which was the ruin of mankind, to be cast with all the weight of it, upon his innocent shoulders? After by his own act he had engaged for our debt, God in justice might demand of him every farthing, which, without that undertaking, and putting himself in our stead, could not be done: which submission of his, and compliance with it, is expressed twice, Isa. liii. 7. *by his not opening his mouth*; and no wrong is done to a voluntary undertaker. Add this too. It is from his standing in our stead as guilty, that the benefit of his death doth redound to us. His death had had no relation to us, had not our sin been *juridically* adjudged to be his, nor can we challenge an acquittance at the hands of God for our debts, if they were not our debts that he paid on the cross. *He was wounded for our transgressions, he was bruised for our iniquities*, Isaiah liii. 5. The laying hands upon the head of the sin-offering, was necessary to make it a sacrifice, for the offender, without which ceremony, it might have been a slain, but not a sacrificed beast. The transferring our iniquities upon him, must in some way precede his being bruised for them, which could not be any other way than by imputation, whereby he was constituted by God a debtor in our stead,

to bear the punishment of our sin ; he being made sin for us, our sin was in a sort made his ; he was made sin without sin ; he knew the guilt, without knowing the filth ; he felt the punishment, without being touched with the pollution. Since death was the *wages of sin* and passed as a penalty for a violated law, Rom. vi. 23, it could not righteously be inflicted on him, had not sin first been imputed to him. In his own person he was in the arms of his father's love ; as he represented our sinful persons, he felt the strokes of his Father's wrath."*

The denial of substitution and imputation has always been one of the great points in the Socinian controversy. Socinians admit that the sufferings and the death of Christ were for our benefit and advantage ; but they deny that he was our substitute, charged with our guilt, and bearing the punishment due to our sins, that he might make a full and proper satisfaction to divine justice. " I do not now," says Witsius, " insist on Socinus, who, denying the satisfaction of Christ, and the imputation of his righteousness, perverts the whole gospel." †

The whole sacrificial system in the Mosaic economy necessarily involves substitution and imputation. The sins of the worshipper were figuratively transferred to the victim, and figuratively expiated by its blood ; and this was not a figure of *a figure*, but of the fact of Christ bearing our sins in

* Vol. ii. p. 867-8.

† Irenicum, p. 112, Glasgow 1807.

his own body on the tree, redeeming us from the curse of the law, by being made a curse for us. For the purpose of prefiguring this glorious atonement, the tabernacle was reared, and the temple built. These were prefigurations of the incarnation, but they included the altar of burnt-offering, and consequently the substitution of the victims in the place of the offerers. These typical sacrifices, for the sake of which the tabernacle and temple were reared, included the idea of real, although typical atonement, satisfaction and reconciliation; and the type was accomplished by the sacrifice of the Redeemer. As the tabernacle and temple were reared for the purpose of typical atonement, so did the Redeemer become incarnate, that he might make a real atonement, by the offering of his body once for all.

For some time after reading the Candid Examination, I did not know what was meant by the *figure of imputation*. It is however explained in a paper in No. 3, of the Morning Watch, where we are told, “that imputation is a figure to express a reality, and that that reality is the incarnation of the “second person in Deity.” This is certainly a new doctrine, and ought not to have been advanced without proof, but no proof is attempted; not one passage of Scripture is quoted in defence of this most extraordinary proposition. If it were substantiated, it would go far to prove that the Scriptures are written in a style so completely different from the

ordinary language of mankind, that it is vain for us to expect to decipher their meaning. "David describeth the blessedness of the man to whom God imputeth righteousness without works." Doubtless, this is the righteousness of Christ; but if imputation here is "a figure to express a reality—the incarnation of the second person of Deity," it must be a hopeless task to interpret the language of Scripture. On what authority, then, are we to receive this *dictum*? On the authority of an anonymous writer in the Morning Watch, who has been pleased to *affirm* it. A few lines before we are told,—"under Christ's work as Redeemer, we must speak of redemption, relationship, union, identity with all human nature, and with the whole globe." This coincides with Mr Irving's sentiment of Christ partaking "in the fallen state of all the materialism of the world," and with a passage of Mr Drummond's, in the Candid Examination, where he supposes that Dr Thomson had "been driven to perceive, that it was by the union which subsisted between the man Jesus, and all other creatures, that the redemption of creation was effected."—p. 64. Does Mr D. hold that Christ redeemed all creatures? This is the fruit of Mr Irving's maxim of establishing truth by "deep arguments drawn from the nature of the Godhead itself, or from the work of redemption and regeneration of the creature," rather than by the "quotation of texts." On such subjects, all our wisdom is folly. The na-

ture, extent, and issue of redemption are not to be determined by metaphysicks, but by revelation. The angels of God know nothing of redemption, but by revelation.

The Scriptures never speak of Christ's relationship, union, identity with the whole globe, nor of "all human nature" being redeemed; they speak of his union with *his people*. It was with the children whom God had given him, that the Redeemer took part in flesh and blood; it was for *their* sakes he sanctified himself; it was for the transgression of God's people that he was smitten. This separation of mankind into two classes, the seed of the woman and the seed of the serpent, was announced when the promise of the Saviour was first given. Mr Irving and his followers may represent the man Jesus as united and identified "with all other creatures," "with the whole globe," with "all the materialism of the world," but this is not the union and identity spoken of in the Scriptures. There we are taught that "both he that sanctifieth, and they that 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, in the midst of the church I will sing praise unto thee." Christ is head over all things, but in a different sense from that in which he is head of his body, the church. He rules with a rod of iron in the midst of his enemies, and will execute on them the "judgment written," but from this he has redeemed the church by his own most precious blood.

After all, there is no new thing under the sun. When Mr Drummond tells us that substitution and imputation are not facts but figures, he only follows the example of some of old, "who," says the apostle, "concerning the truth, have erred, "saying that the resurrection is past already, and "overthrow the faith of some,"—2 Tim. ii. 18. That the apostles preached Jesus and the resurrection, was as indisputable, as that the Scriptures contain the doctrines of substitution and imputation; and Hymeneus and Philetus would "gladly "subscribe" to what any person could say on the subject; but they protested against considering the term "as any thing more" than a figure. The same error had crept into the church at Corinth. "How say some among you, that there is no resurrection of the dead,"—1 Cor. xv. 12. The apostle shews that this error is subversive of the gospel. It seems too, that it was defended precisely in the same way as the error of Mr Drummond, by forsaking revelation, and having recourse to metaphysicks. "How are the dead raised up, "and with what body do they come?" and we may suppose, that the opponents of the apostle were not at all pleased at their metaphysicks being derided. "Thou fool, that which thou sowest is not quickened except it die." How can these things be, has in every age been the inquiry of vain man, who is born like the wild ass's colt? Thus he resists every part of the truth, till, by the word com-

ing to him, not in word, but in power, and in the Holy Ghost, and in much assurance; his high imaginations are cast down, and every thought is brought into captivity by the obedience of Christ.

Mr Irving has published a paper in No. 3, of the *Morning Watch*, in which we have a farther development of his views of Atonement. While he defends the sentiment of the corruption of our Lord's human nature, describing his flesh as sinful, and his soul as fallen; he insists on the Lord's freedom from actual sin, but he will never escape from the charge of making Christ actually a sinner, so long as he holds that there was a law in his members warring against the law of his mind, thus representing sin in a state of constant activity in his heart. Such a struggle is sinful; it is inconsistent with supreme, undivided love to God. He who through the faculties of the human soul communed "with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of men," must be a sinner.

—"I believe," says Mr Irving, "that my Lord did come down, and toil and sweat, and travail, in exceeding great sorrow, in this mass of iniquity with which I and every sinful man are oppressed; that this was his great work of humiliation and suffering."—p. 421.

I have no intention, however, of following Mr Irving through the sophistry by which he attempts to defend the heresy which he has adopted, or to

point out the contradictory statements contained in the paper in the Morning Watch ; but I cannot allow this farther development of his system to pass unnoticed.

He attempts to prove that the object of the miraculous conception was to avoid Christ's being a human person. " If any one ask, and why should a responsible personality depend upon ordinary conception? I answer, because God willeth it to be so."—p. 428. That the two natures of Christ subsisted in one person is true, but to say that this could only be avoided by miraculous conception, is perfectly gratuitous and unfounded; according to the constitution given by God to mankind, every human being was to be produced in a particular way, Gen. i. 28. and all thus produced, were represented by Adam, and fell in him, but the human nature of Christ was produced in a new and extraordinary manner, because he was to be the head of a new family, taken from among the old, and who like him, were to be born of the Spirit. With God nothing shall be impossible; and although he had limited the production of human beings to a specific mode, he was not himself limited by this appointment; and from the manner in which the human nature of Christ was produced, it was apparent that he was completely free from Adam's sin; and although related to his people by assuming their nature in the womb of the virgin, that he might have the right of redemp-

tion, he was necessarily excepted from the consequences of the fall, which was essential to his soul being made an offering for sin. There is not the shadow of argument in Mr Irving's assertion, that it was to avoid there being two persons in Christ, that recourse was had to the miraculous conception. Had it pleased God, there might have been but one person, although the human nature had been produced in the ordinary way, but as I have repeatedly shewn, this was impossible on another account, for light and darkness can have no communion together, and all mankind, produced by the Divine blessing, be fruitful and multiply, Gen. i. 28. were implicated in Adam's guilt.

Again, after all that he and Mr Drummond have said of the man Jesus, being necessarily mortal, Mr Irving is now compelled to admit that his death was voluntary.

We have seen, from the passage quoted above, that he (Christ) could have prevented his life being taken if he had pleased; just as he could have made the stones of the wilderness bread if he had pleased; but how then would the Scriptures have been fulfilled? How would he fulfil the revealed will of his Father? He had a baptism to be baptized with: it was written for him: it pleased the Father to bruise him, and to put him to grief: it pleased the Father to make his soul an offering for sin: he had received the commandment from his Father, and therefore he did it; not under compulsion, but under obedience. This is the plain, straight forward meaning of the passage. Now,

if I were to argue upon it, I would say, that because he was in fallen humanity, and liable to death, he could thus speak; and otherwise he could not have spoken it. For otherwise than in obedience to the commandment of God, which imposed death on fallen manhood, could he not have died? The commandment of his Father to die, was spoken in paradise upon Adam, and upon all Adam's seed; and to the obedience thereof Christ willingly submitted himself when he took flesh; and so he found power to lay down his life. But where, I ask, is the commandment of God that a person in unfallen humanity should die. It existeth not in the written word of God; but the contrary of it existeth implicitly, in making disobedience the condition unto death. The notion I have myself expressed, that if a man could keep the law perfectly, he would not die; and that on this account, Christ might have claimed exemption from death. I begin to doubt the premises, and am at a loss for the proof. We die, not for any sin of our own, but for Adam's sin; else why do children die? And thus doth this passage not only admit an easy explanation, but recoileth upon the head of the adversaries of the truth.—p. 439.

I have quoted this long passage for several reasons; *first*, It is creditable to Mr Irving to retract his errors, and it would give me real satisfaction to see him employed in defending the truth once delivered to the saints. *Secondly*, It contains an admission of the rashness of the assertion in his discourses, quoted in the Refutation,—

. “ The man who says that Christ did not die by the common property of flesh to die, because it was accursed

in the loins of our first parents, that man doth deny that Christ was under the curse, he doth deny that Christ was made a curse at all; yea, he doth deny that the word was made flesh at all.—Ref. 6.

Mr Irving now admits that Christ died, not under compulsion, but under obedience, and consequently he died not by the common property of flesh to die, because it was accursed in the loins of our first parents; his death was a *voluntary* act. *Thirdly*, His argument in the latter part of the quotation is erroneous. Certainly the Lord would not have said I have power to lay down my life, had he not been “liable to death,” in other words, capable of dying. But he did not die in obedience to the commandment upon Adam, and upon all Adam’s seed, spoken in Paradise. He died in virtue of the covenant between the Father and the Son. He came into the world to do his Father’s will, by “which will we are sanctified through the offering of the body of Christ once for all.” There is indeed no commandment for a person in unfallen humanity to die, death is the wages of sin, but it was the eternal purpose of God that Christ should suffer, the just for the unjust, and enter into his glory. For the accomplishment of this purpose, a body was prepared for the incarnation of the Son, and the end of the incarnation was attained by that body being willingly offered as a sacrifice of a sweet smelling savour, acceptable unto God.

Hence the Lord said, “therefore doth my Father love me, because I lay down my life that I may take it again. No man taketh it from me, but I lay it down of myself.” The sentence of death pronounced on fallen man could only affect the man Christ Jesus through his own voluntary act; for, although he had taken part with his brethren in flesh and blood, it is evident he was not represented by Adam,—was not condemned in Adam,—did not fall in Adam, for the soul and body of Jesus were not created under the operation of the law by which all Adam’s natural posterity receive existence.—Gen. i. 28. He appeared as the second Adam, the Lord from heaven, the head of the new and spiritual creation, as the first Adam had been the head of the natural creation.—1 Cor. xv. 44,—49. As to the declaration, “that if a man could keep the law perfectly he would not die,” it is impossible that the condition could be fulfilled by any descendant of Adam. All his posterity were condemned in him, are under the curse, are alienated from God, and cannot be subject to his law.

Mr Irving then goes on to explain more fully the unscriptural views of the atonement into which he has been led. He speaks of “Imputation of guilt, or a constitution of dependence on the work of another,” but his views on this subject are very different from what is taught in the word of God.

It is the pleasure of God that every human person should come into being under those same conditions of sin and misery into which Adam was brought by the fall. God would have the experiment made upon Adam, to serve and satisfy for all persons in Adam's likeness formed. Therefore Adam was placed in the best condition possible for standing, that there might remain no doubt upon the mind of all persons in his likeness created, that had they in his place stood, they would in like wise have fallen. God would not give every creature the anguish of tasting and drinking such a cup as fell to Adam's share; but having justified himself, his own holiness, his own goodness, in Adam's person, he did mercifully—I say, most mercifully—bring the rest of the family into being under the condition of soul, body, and estate under which Adam was placed after Adam fell.—I do not say that conception by natural means is the *cause* of our original guiltiness in God's sight: I merely say, that it is a *sign* and *seal* of God's will and purpose.—But as to a cause for the constitution of man's being, or the constitution of any creature's being, I hold that cause to be nowhere save in the good pleasure of God himself."—429, 430.

Here we learn that God created all the children of Adam in a state of guilt and enmity against himself! I have already noticed that there is a depth in the creation of all mankind in Adam, and their subsequent fall in him, which we cannot fathom. We are sure the Judge of all the earth has done right, but Mr Irving's system is equally in direct opposition to all our views of divine justice and goodness, and to the plainest declarations of the word of God.

“By one man’s disobedience many were made “sinners;” but, according to Mr Irving, our connexion with Adam is not the *cause* of our original guiltiness in God’s sight, it is only a *sign* and *seal* of God’s will and purpose. This is indeed a new and strange doctrine. Mr Irving talks much of the signs of the latter days, but if the views he advocates make any considerable progress, I have no doubt the issue will be the very general spread of avowed infidelity. Mr Irving’s progress is, however, calculated to afford to all a salutary and important lesson. We see in him how one error produces another, and how a man may be led by one false doctrine to the denial of all the fundamental paths of revelation.

I shewed in the Refutation that Mr Irving’s views of our Lord’s human nature were subversive of the atonement, and now he has advanced to an open denial of any satisfaction being made for sin.

But what a system of theology is that which representeth God as in himself implacable to the sinner, until his Son, by bearing the sinner’s strokes, doth draw off the revenge of God. Then, God is changed in his being with respect to a few; but with respect to the many, his implacable nature worketh on in its natural course. Such a God cannot be the object of love; and upon such a system the object of love he never is. And all this they represent as needful for the glory of his holiness and justice.—In whatever light these remarks may appear to others, to myself they have brought this solid conviction, that while

the present views of atonement continue to be doated on by the church, it is in vain to attempt to carry any point of sound doctrine. Atonement and redemption are the names for the bearing of Christ's work upon the sinner, and have no respect to its bearing upon the Godhead, nor upon the Christ, the God-man.—p. 444.

Thus the atonement is avowedly set aside; atonement had no bearing upon the Godhead, nor upon the Christ the God-man; its bearing is only upon the sinner. When the Scripture speaks of Christ being “set forth as a propitiation through
“faith in his blood, to declare his righteousness—
“that he might be *just*, and the justifier of him
“that believeth in Jesus,” it is all figurative, and means no more than that God has given an exhibition of his love to the world, by which, without any satisfaction to justice, he reconciles sinners, who, according to Mr Irving, for God's good pleasure, were created in a state of guiltiness and enmity against their Maker. But this is not all; God laying upon Christ the iniquity of us all, our being healed by his stripes, if understood in their plain and obvious sense, is representing “God as himself
“implacable to the sinner, until his Son,” &c. The Scriptures represent God as of purer eyes than to behold iniquity; had he not in his infinite wisdom found a ransom, mankind, as well as the rebel angels, would have perished without mercy. But by the church ransomed by the most precious blood of his Son, he has made known to the principalities

and powers in heavenly places, his manifold wisdom; he has opened an inexhaustible treasure, from which the whole intelligent and obedient creation shall obtain everlasting happiness in contemplating the depth of the riches both of the wisdom and knowledge of God. It is in God sending his Son to be *the propitiation* for our sins, that we perceive the love of God, 1 John iv. 9, 10. And this which is the unceasing subject of the admiration of the apostles, speaking as they were moved by the Holy Ghost, Mr Irving presumes to censure, as representing God as "in himself implacable." The Socinian is more excusable in using this blasphemous language. Being ignorant of the unity of the Father and the Son, he speaks of them as two separate beings, the one of whom can only be appeased by the sufferings of the other. But Mr Irving ought to have considered, that as the Father and Son are ONE, it is not another being "drawing off the revenge of God," but God purchasing the church with his own blood, and by the inexpressible act of condescension, in taking upon him the form of a servant, and suffering, and bleeding, and dying as the covenant-head of his people, bringing the highest glory to himself, and opening a channel in which grace flows through righteousness, to an innumerable multitude of our ruined race. It is true the divine nature could not suffer, but the redemption of man was too precious to be accomplished by any but a divine person. If

the proof of this assertion be asked, I refer to the incarnation of Christ. God does nothing in vain; the means which he uses are exactly adapted to the end he has in view; and had a less valuable sacrifice been sufficient for man's redemption, the Son of God had never appeared in our nature.

This subject is too vast for the mind of man, or of any creature, fully to comprehend. Faith cannot be produced by human reasoning, but by the light of the word of God we may see, that no creature could merit any thing at the hands of its Creator. It can do no works of supererogation; its obedience cannot extend to another; after it has done all, it is no more than fulfilling the law of its creation. It could neither make atonement for sin, nor bring in everlasting righteousness! Again, no creature has power over its own life. It holds its life by the supreme will of God,—it is bound to use it in his service, and it cannot part with it. Men do commit suicide, but in attempting it, they only use the means which they learn from experience, are effectual; after all, they are often disappointed, and their lives preserved. But Immanuel had power to lay down his life, and power to take it again, and by willingly obeying his father's commandment, by willingly receiving the stroke of justice, the man who was the fellow of the Almighty, Zech. xiii. 7, caused mercy and truth to meet together, righteousness and peace to kiss each other. Mr Irving

tells us that Christ could only reach death by taking the nature of a sinful creature.

He could not reach it by coming in a sinless and un-fallen nature, such as Adam's: for such a nature, not having sinned, could not die, without making death void as the great sign of God's holiness.

But Mr Irving has forgot the unity between Christ and his people, so that he died for their sins, which, in virtue of that union were properly his, and accordingly were laid on him who knew no sin.

“His taking the similitude of weak flesh,” says Charnock, “and running through all the degrees of reproaches and punishment, even to the grave itself, were voluntary acts, the workings of his love, that he might rescue us from a deserved hell, to advance us to an undeserved heaven, and make us partakers of that blessedness he had voluntarily quitted for our sakes. He willingly put himself into the condition of a servant, which is to be at the beck of another, and to have no will but that of his Master's. He submitted his reason and affections to God, to be employed in his work, according to his will.*

Mr Irving represents God as creating all mankind, with the exception of Adam, without any fault of their own, under the conditions of sin, and misery, and death, and yet he thinks it impossible that the Son of God could take part with his people in flesh and blood, assume their nature in a body prepared by the Father for that purpose; that he should be holy, harmless, undefiled, and separate

* Charnock, vol. ii. p. 876.

from sinners, and yet have power to lay down his life a ransom for many! He thinks it impossible that he should be made sin for us, who knew no sin, that we might be made the righteousness of God in him: but whatever Mr Irving may think, this actually took place. Had the Lord taken fallen humanity,—had every variety of human wickedness been inherent in his humanity,—had he communed with every blasphemous chamber of the fallen intellect and feeling of men, he could not have taken away the sin of the world; for he would have been a breaker of the law which requires truth in the inward parts—which condemns the first rising of desire after what is forbidden, and which declares the thought of foolishness to be sin. In this case he would have required an atonement for himself; and I have no doubt that the perception of this has led Mr Irving to deny the atonement. Having denounced “the present views of atonement,” let us see what Mr Irving would substitute in their place.

The other objection which is now taken against the doctrine of Christ's true humanity is, ‘How could he offer an atonement for sin, who himself took that which needed to be atoned for,’ if so be, as we say, he took sinful flesh? This objection requires that we should first consider what is the meaning of atonement. If it be, as the English word plainly imports, the condition of being *at one* with God; then is there no such atonement wrought, or procured, or exhibited as done in Christ, unless he did join in personal union, and harmony, and oneness, for ever, the

two several and separated, and discordant things, namely, the nature of God, and the nature of the apostate sinful creature. If his human nature differed, by however little, from ours, in its alienation and guiltiness, then the work of reducing it into eternal harmony with God hath no bearing whatever upon our nature, with which it is not the same. —p. 434.

We have no such metaphysical subtilties in the word of God; there, atonement does not mean joining together natures in the abstract; all is plain, and palpable, and practical. “For the life of the flesh is in the blood; and I have given it to you upon the altar, to make *an atonement for your souls*; for it is the blood that maketh an atonement for the soul,” Lev. xvii. 11, and this was a figure for the time then present, of the one offering of the body of Jesus, Heb. x. 10.

Mankind fell in Adam; believers are raised in Christ; the former by disobedience brought his posterity under the curse, the latter redeemed his children by bearing their sins in his own body on the tree. Having taken part with them in flesh and blood,—having by his obedience magnified the law which they had broken, and endured the penalty of their transgressions, he received power over all flesh, that he might give eternal life to as many as the Father had given him. As the reward of his amazing condescension, of his meritorious obedience, he sees of the travail of his soul, and is satisfied; he has become the inexhaustible

fountain of eternal life to all his people. But, according to Mr Irving, there was no satisfaction to divine justice. He is shocked at such an idea "which representeth God as in himself implacable to the sinner, until the Son," &c. According to his doctrine, the incarnation was a contest between God and the power "which is nearest to the power of God—so near," &c. Moreover, it was a "PERILOUS work."—p. 422. The Son of God did obtain the victory; but it was not without "toil, and sweat, and travail,"—p. 421. Ay, and DANGER OF FAILING! It is difficult to decide whether this system is most opposed to Scripture or reason. To use Mr Drummond's energetic language, it is "neither more nor less than pure unmingled nonsense." Mr Irving talks much of orthodoxy, but his is the orthodoxy of Manichaeism.

The work of Christ on earth is represented as having been accomplished amidst strong crying and tears; but it was so because power alone was inadequate to man's redemption. The honour of the divine law was to be restored, the penalty of sin to be paid, and this could only be done by the sufferings of Immanuel. Creation would have sunk under the load which he stooped to bear. He came not to contend with a creature whose power was "nearest to the power of God," but to bear the stroke of justice, whose unalienable rights had been violated by rebellious man: he came to vindicate the truth of the unchangeable Jehovah, to open a

channel in which his love might flow, in consistency with his purity and the honour of his government, to the lost and ruined.

Mr Irving talks of manifestation of the grace of God, but it is unworthy of divine wisdom to do more than is necessary for the accomplishment of its purposes; and since, according to Mr Irving, justice required no satisfaction, since power alone was requisite to accomplish man's salvation, why was not that power put forth while the Lord continued to sit on his throne in heaven? In giving being to creation, "he spake and it was done; he commanded and it stood fast." Had creation become so unmanageable, that God must stoop from his throne for the purpose of reducing it to order? This system gives a false view of the divine character; it lowers our ideas of the power of God; it represents it as limited, as if he could not overcome without severe conflict, and even peril.

This is absolute atheism; it is a denial of the omnipotence of God. There can be no doubtful conflict between finite and infinite, and to talk of God engaging in a PERILOUS work, is open blasphemy. The victory of the seed of the woman, over the serpent, was announced in Eden by him whose "purpose shall stand." It was foretold by the holy prophets; Jehovah is introduced exhibiting to the universe his "righteous servant," pledging his veracity and power, for the successful issue of the work in which he was to engage. "Behold

“ my servant, whom I UPHOLD—he shall bring
 “ forth judgment to the Gentiles,” Isaiah xlii. 1.
 and yet it was a “ *perilous work!*” This is the
 fruit of Mr Irving’s bombast style, of his great
 swelling words of vanity. “ Death and life,” says
 the Scripture, “ are in the power of the tongue, and
 “ he that loveth it, shall eat the fruit thereof,”
 Prov. xviii. 21. Thus we are taught to be careful
 of the manner in which we utter our thoughts, for
 the style we adopt, has a powerful influence in
 forming our character.

How different from Mr Irving’s is the represen-
 tation given in Scripture of the irresistible power
 of God. “ Who would set the briers and thorns
 “ against me in battle? I would go through them,
 “ I would burn them together,”—Isaiah xxvii. 4.
 Mr Irving’s scheme may be said to manifest the
 love of God, but even among men, doing what is
 unnecessary, for the sake of appearances, is justly
 deemed ostentation,—not love. In short, Mr Ir-
 ving’s scheme of atonement is both irrational and
 in direct opposition to the word of God. We learn,
 however, from his Reply to the objections, that he
 has been driven from “ the present views of atone-
 “ ment,” by perceiving that they are incompatible
 with his new and strange doctrine of the corrup-
 tion of our Lord’s human nature. In such a na-
 ture, he could not have offered a sacrifice for our
 sins.

Mr Irving tells us, “ of this (the nature of man)

“ he (Christ) partook not its unfallen state, but in
 “ its fallen state, and in the fallen state of all the
 “ materialism of the world, in order that he might
 “ enter into the weakness of every thing, and add to
 “ it regenerating strength,” &c.—Ref. 10. Speaking
 of the cause of the sufferings of Christ, in the
 Morning Watch, he asks,

“ Wherefore? for any sin he had done? verily, verily,
 No. Because the Father loved to see his Son suffer, and
 was satisfied therewith? Oh! verily No. Why then?
 Because the Father would prove how far down the grace
 of God can go: that there is not an abject, miserable
 wretch whose condition it will not reach down unto;
 whose very being it will not embrace; whom he loveth
 not; whom he doth not very greatly love; so very much,
 that Godhead, in the person of the Son consented to prove
 the fellowship of it, the Father to raise him thus abased
 unto the right hand of the Majesty on High.—From this
 basis of universal love Election also takes its glorious ele-
 vation: for now indeed, when all have been shewn to be
 eligible, by all being shewn to be beloved, yet all justly
 worthy of condemnation, the choice truly appeareth of whom
 he pleaseth to choose; and God’s free-will, unhampered by
 creation, and his glory to save, is also illustrated by the
 same act of election.”—p. 444, 445.

I am informed that Mr Irving once held the doctrine
 of universal restoration; it was not less Scriptural,
 and far more rational than his present scheme, which
 is more nearly allied to the ravings of insanity, than
 to the words of truth and soberness. In the *first* place,

this basis of UNIVERSAL love is *confined* to mankind, he says, “in virtue of this self-contracting power, “belonging only to a Divine person, he doth con- “descend out of the Godhead, into the bounds and “condition of fallen manhood, to act unto the re- “demption of that form of creation, and all crea- “tures dependent upon it.”—p. 446. *Secondly*, On this basis of universal love, election also takes its glorious elevation. The Scriptures represent the distinguishing love of God to his people as the cause of their salvation. “God, who is rich in “mercy, for his great love wherewith he loved us, “even when we were dead in sins, hath quickened “us together with Christ—and hath raised us up “together, and made us sit together in heavenly “places in Christ Jesus;” but the exceeding and *universal* love of God, according to Mr Irving, issues in the reprobation of the greater part of its objects. He teaches us that it was the good pleasure of God to create all the children of Adam in a state of guiltiness and enmity against himself, on which account they were “all justly worthy of “condemnation;” he loved them all, however, “very greatly,” so very much, that the Son of God took their sinful nature. “He was a holy one, in “spite of unholy creation,” p. 441; and having proved the fellowship of this abject, miserable condition, and having been raised by the Father unto the right hand of the Majesty on high, “the hate- “fulness of sin is shewn out tremendously, the

“ nature of holiness and justice most awfully,
 “ when, notwithstanding this love, he judgeth them
 “ to eternal wrath, for the guilt of their sins;”
 and now all, “ every one of the family,” “ being
 “ shewn to be beloved,” the choice of the elect,
 “ truly appeareth of whom he pleaseth to choose ;
 “ and God’s free-will, unhampered by creation, and
 “ his glory to save, is also illustrated by the same
 “ act of election.”

This is the same Mr Irving who tells us, that according to “ the present views of atonement,” “ God is changed in his being with respect to a “ few, but with respect to the many, his implac- “ able nature worketh on in its natural course;” yet, according to his own system, “ the many are “ judged to eternal wrath for the guilt of their “ sins,” and these sins he holds to be the necessary effect of the sinful nature which God gave them, and the condition in which they were placed by God. Very different indeed is the account which the word of God gives of the mystery of redemption. It teaches us, that all men fell in Adam, in whom they were justly condemned, that in consequence of their connection with him, they are all children of wrath, but that when no eye pitied, nor could any help them, it pleased God, who is rich in mercy, to give his only begotten Son to redeem from the curse of the holy law, an innumerable multitude of the fallen race, every one of whom he will raise to the enjoyment of eternal glory with

himself. Such are “the present views of the “Atonement,” which stand so much in the way of Mr Irving’s system, that while they “continue to be doated on by the church, it is vain to attempt to carry any point of sound doctrine.”

I am bound to suppose that Mr Irving is acting *bona fide*, and is desirous of diffusing the knowledge of what he esteems to be the gospel, but I firmly believe that it would be less injurious to the cause of truth, were he to become a preacher of infidelity, than to persist in the promulgation of such Antichristian sentiments. The tone in which he speaks of his opponents; the confidence with which he maintains his opinions; the bold and unfounded appeals which he makes to the sentiments of the orthodox in every age, in support of his novel and extravagant statements, are much calculated to mislead the simple. “Boldness of statement; an “intrepid disregard of consequences; contempt “and neglect of opposing argument and of oppo- “nents; personality and self-consequence will raise “followers and stir up acclamations, so long as “man is what he is.”* It is however to be hoped, that all will now take warning, and perceive the marked difference between the apostolic doctrine so wonderfully exhibited in the writings of the Reformers, who had just emerged from the darkness of Popery, and that system which Mr Irving is so zealously attempting to disseminate.

• Vaughan’s Life of Robertson, p. 196.

CHAPTER IV.

MR DRUMMOND'S ARGUMENTS.

MR DRUMMOND twice complains of the smallness of the Refutation, he calls it "a little pamphlet," "printed in a large type," p. 9. ; and again, p. 56. "this little pamphlet." I will tell him the secret of its size. In reasoning on the subject I adhered to the Scriptures, and having brought forward abundant evidence, I had no wish to enlarge. One proof, that I attained the object which I had in view, is, that although Mr Drummond has devoted a large pamphlet, printed in a still larger type, to examine the controversy, with every disposition to detect my errors, there is not a single argument which I have used to which he has given even a plausible answer. The only one with which he has grappled is my exposition of Rom. viii. 3. which I shall afterwards consider. So far as argument is concerned, his Examination resembles a harp with only one string. He strenuously maintains that the manhood of Christ was not a self-holy and self-immortal creature. This appears to him the sum of what I have written, and page after page he descants on its fearful consequences.—It is a denial of the Lord's human na-

ture being a creature, it destroys redemption, the work of the Holy Ghost, and the example to be drawn from the life of Christ. It also endangers the doctrine of our Lord's deity, for if his human nature is in fact not human nature, then neither can we be assured that his divine nature is really divine.

In considering the Examination, we shall find that I never supposed our Lord's human nature to be either self-holy or self-immortal, so that Mr Drummond has all along been contending with a phantom,—a chimera of his own creation.

I said Adam's nature was originally holy, but he fell, and that the human nature of Christ was also created holy, and remained untainted by sin. Mr Drummond tells us, "he says the holiness of " the man Jesus was an essential independent property in that creature."—p. 19, 20. I never said any thing of the kind. In Adam's nature there was no bias to sin, no evil propensity; he was made in the image of God, which the apostle tells us consists in righteousness and true holiness, but he was mutable, and lost this image. I said, that which was born of the virgin was a holy thing, and that it could not be otherwise, because it was created by Him who is holy in all his works; in other words, all whose works are originally holy. Mr D. inquires how the devil was able to destroy holiness in Adam, and not in Jesus? Because Jesus was the Lord from heaven, because his human na-

ture subsisted in the person of the Son of God, and therefore his original holiness could not be destroyed. As to his second question, "How an essential characteristic of any thing can be destroyed, and yet that thing remain the same?"—p. 20. It only proves his inattention to what he undertook to examine. Neither holiness nor sinfulness is an essential characteristic of human nature. They are accidents or qualities of which a man may or may not be possessed, as appears in Adam, who was created holy, and afterwards became sinful.

He says, I state "the holiness of the human nature to be the procuring cause, or worthiness for, and not the consequence of its union with the Creator."—p. 20. This is of a piece with his other random assertions. I said that it is absurd to suppose the great Creator dwelling in personal union with every thing that is impure, ungodly, and blasphemous in fallen man; but I never spoke of the holiness of our Lord's human nature as "the procuring cause" of its union with the Creator. I did not represent the holiness of our Lord's human nature as superior to the holiness of Adam's nature. Both were the work of God, and both were holy. The human nature of Christ was inconceivably exalted by personal union with Deity, but neither its original purity, nor its exaltation, was the procuring cause of the union. Believers are made meet for the inheritance of the saints in light; but this meetness is not the cause of their obtaining the

inheritance. In the perfect holiness of our Lord's human nature consisted its meetness to be united to Deity, but this holiness was not the procuring cause of the union. The indwelling of the Holy Ghost in believers has been adduced in proof of the possibility of the union of Deity and humanity, although our Lord's human nature had been corrupt. Those who use such an argument, forget that believers are not personally united to Deity, so that the cases are not at all parallel. It should also be remembered, that the indwelling of the Holy Ghost in believers is the effect of the atonement, in virtue of which they become the temple of the Holy Ghost.—Psalm lxxviii. 18. Eph. iv. 7—13. It was necessary in Israel to make an atonement for the holy place in which God was typically to dwell. Although the Tabernacle was made of the most costly materials, as every thing connected with fallen man is polluted, all things were, by the law, purged with blood. But the personal union of the divine and human natures was not the effect of atonement. The temple, in which all the fulness of the Godhead dwelt bodily, was holy; it was prepared by the Father for the incarnation of his only begotten Son.

Mr Drummond represents me as finding “fault with Mr Irving, for saying that the manhood of Christ was mortal.”—p. 21. I found fault with the assertion that Christ died “by the common property of flesh to die, because it was accursed

“in the loins of our first parents,” but I never denied that the manhood of Christ was mortal. He actually died for our sins, and therefore must have been mortal, but I denied that he was naturally or necessarily mortal. I stated that his death was perfectly voluntary, and I still maintain that Mr Irving’s statement is subversive of the atonement; and accordingly we have seen, in the preceding chapter, that he now positively disclaims the idea of any satisfaction having been made to justice by the death of Christ. It is evident that if Christ died “by the common property of flesh to die, because it “was accursed in the loins of our first parents,” his death was not an atonement, but a debt which he owed. Mr Drummond might therefore have spared his capitals, in which he represents me as teaching that the manhood of Jesus was an essentially self-holy and self-immortal creature.

In another part of the Examination, Mr Drummond tells us, that the whole issue of the controversy rests on the simple question, “whether “the human nature which the Son of God assumed was, or was not, mortal?”—p. 67. But how comes it that he does not advert to the proof which I gave from the word of God, that the death of Christ was perfectly voluntary, not merely because his assumption of our nature was voluntary, but because his suffering of death was an act of obedience to his heavenly Father. No man took his life from him, not even the law under which he

was made, for he laid it down of himself. There was a necessity that he should die, in consequence of his covenant engagements, but these were voluntarily fulfilled. The cords by which the sacrifice was bound to the altar were cords of love, and this made it a sacrifice of a sweet smelling savour. It was not only in the everlasting counsel that the Son of God said, "lo I come to do thy will," but after he had taken our nature, and appeared in the form of a servant, it was his meat and drink to do his Father's will, with whatever natural suffering it was attended. He was not born under a natural necessity of suffering and dying, but having become his people's surety, he received this commandment from his Father, and he obeyed it by voluntarily laying down his life. Of this I gave a conclusive proof in our Lord's assertion, that he could have called legions of angels to deliver him out of the hands of his enemies.

In the six subsequent pages, Mr Drummond exhibits this man of straw to the admiration of his readers, and having arrived at the idea "which these two great divines inculcate of the creature, the man Jesus; namely, that he was holiness, immortal, and immutable;"—p. 24. he finds it clear beyond the possibility of doubt, or honest debate, or question, that Mr Haldane and Dr Thomson do not believe, but, on the contrary, deny that Christ was a man."—p. 25. Supposing the premises to be good, the conclusion is unde-

niable. Such a being as he describes is neither a man nor a creature, but the idea of attributing such properties to any but the eternal God, never entered my mind, nor is there a passage in the Refutation which gives ground for such a surmise. In reasoning against the phantom which he has conjured up, Mr Drummond says, a creature “ of “ independent holiness is, *1st*, absurd; *2ndly*, “ true Socinianism; *3dly*, makes God the author “ of sin.”—p. 23. The idea of a creature being independent is certainly absurd, but what follows is not so luminous; “ 2. it makes Christ only a crea- “ ture, for if he were holy and immortal, without “ the support of the spirit, he possessed all that “ Deity could effect for him, or for any other “ creature.” The possessor of independent holiness must be God; and I am quite unable to see the force of the argument that to predicate this of Christ, makes him only a creature. As to making God the author of sin, it is one great objection to Mr Drummond’s definitions, that this consequence is necessarily implied in their admission; but the reason here given is curious, “ if it were “ possible that such a thing could exist as a crea- “ ture in self-existent holiness, and immortality, “ then the creation of any other creatures in- “ volves also the necessity of creating that sin “ under which they should fall.” That such a creature should exist is impossible,—“ a creature “ in self-existent holiness and immortality,” is

a chimera, but as to “the necessity of creating “that sin under which they should fall,” it is a proof of that tendency to Manichaeism to which I have formerly adverted.

Mr Drummond quotes the following sentence from the Refutation :—

Christ knew no sin, he had not, he could not have experience of it, although he had experience of its effects, being touched with a feeling of our infirmities. Although he assumed our nature, and was surrounded with sin in every shape, although the prince of this world came to him in all his power, there was not a chord in the heart of the holy Jesus, which responded to the temptations with which he was surrounded.—Ref. p. 59.

This sentence he sets himself to decipher, and after various suppositions, concludes that it contains a denial “that the man Jesus had any struggle in “his breast, by reason of the difficulty of submitting his creature will to the divine will,” and tells us this was the heresy of Eutyches. Let the first four verses of the epistle to the Hebrews be read in the same captious spirit, and the result will be similar. The apostle will also be charged with “the fallacy” of “shifting the subject of the manhood, the creature—to the complex person of the “God-man.” But in the above sentence, there is neither change nor fallacy. It refers throughout to Jesus Christ, God and man in one person. Had his human nature been corrupt, it could not have

been said that HE knew no sin, for his human nature was a component part of the God-man. He had not, he could not have experience of sin, for his human nature, like all God's works, was originally holy, and never had a subsistence except in the person of the Son of God, and was thus effectually secured against the possibility of sin. But this, it seems, is "denying that the man Jesus had any struggle in his breast, by reason of the difficulty of submitting his creature will to the divine will." Here is indeed a "fallacy." It consists in shifting the subject from sin, to difficulty of submitting his will to the divine will. There was great difficulty in doing so, as may be seen in the garden of Gethsemane.

I observed in the Refutation,

—If the Son of God assumed human nature at all, he must have shrunk from suffering, for this is an essential part of human nature; but over this and every other feeling, Christ's desire to promote his Father's glory rose triumphant, and instead of there being any thing a-kin to rebellion in his prayer, 'If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt,' it was such a display of the beauty of holiness, that no parallel can be found to it in the annals of created intelligence.—Ref. p. 14.

The following quotation from Hooker on this subject, well deserves Mr D.'s attention, and I quote it the rather, because Hooker is one of those writers by whose authority he endeavours to prop his system.

The works and operations of the Saviour's human will, were all subject to the will of God, and framed according to his law, *I desire to do thy will, O God, and thy law is within mine heart.* Now, as man's will, so the will of Christ hath two several kinds of operation; the one natural and necessary, whereby it desireth simply whatsoever is good in itself, and shunneth generally all things which hurt; the other deliberate, when we therefore embrace things as good, because the eye of understanding judgeth them good to that end which we simply desire. Thus in itself we desire health, physic only for health's sake. And in this sort, special reason oftentimes causeth the will by choice to prefer one good thing before another; to leave one for another's sake; to forego meaner, for the attainment of higher desires, which our Saviour likewise did. These different inclinations of the will considered, the reason is easy, how in Christ there might grow desires seeming, but being not indeed opposite, either the one of them unto the other, or either of them to the will of God. For let the manner of his speech be weighed, *My soul is now troubled, and what should I say? Father, save me out of this hour. But yet for this very cause I am come into this hour.* His purpose herein was most effectually to propose to the view of the whole world, two contrary objects, the like whereinto in force and efficacy, were never presented in that manner to any but only to the soul of Christ. There was presented before his eyes in that fearful hour, on the one side God's heavy indignation and wrath towards mankind as yet unappeased, death as yet in full strength, hell as yet never mastered by any that came within the confines and bounds thereof, somewhat also peradventure more than is either possible or needful for the wit of man to find out; finally himself flesh and blood, left alone to

enter into conflict with all these ; on the other side, a world to be saved by one, a pacification of wrath through the dignity of that sacrifice which should be offered, a conquest over death, through the power of that Deity which would not suffer the tabernacle thereof to see corruption, and an utter disappointment of all the forces of infernal powers, through the purity of that soul which they should have in their hands, and not be able to touch. Let no man marvel that in this case the soul of Christ was much *troubled*. For what could such apprehensions breed, but (as their nature is) inexplicable passions of mind, desires abhorring what they embrace, and embracing what they abhor? In which agony, *how should the tongue go about to express what the soul endured?* When the griefs of *Job* were exceeding great, his words accordingly to open them were many ; howbeit, still unto his seeming they were undiscovered : *Though my talk, (saith Job) be this day in bitterness, yet my plague is greater than my groaning.* But here, to what purpose should words serve, when nature hath more to declare than groans and strong cries, more than streams of bloody sweats, more than his doubled and tripled prayers can express, who, thrice putting forth his hand to receive that cup, besides which there was no other cause of his coming into the world, he thrice pulled it back again, and as often even with tears of blood craveth, *If it be possible, O Father, or if not, even what thine own good pleasure is,* for whose sake the passion that hath in it a bitter and bloody conflict, even with wrath, and death, and hell, is most welcome. Whereas, therefore, we find in God a will resolved that Christ shall suffer ; and in the human will of Christ two actual desires, the one avoiding, and the other accepting death ; is that desire which first declareth itself by prayer, against that wherewith he concludeth ;

prayer, or either of them against his mind to whom prayer in this case seeketh?—Consider death in itself, and nature teacheth Christ to shun it. Consider death as a mean to procure the salvation of the world, and mercy worketh in Christ all willingness of mind towards it. Therefore, in these two desires, there can be no repugnant opposition. Again, compare them with the will of God, and if any opposition be, it must be only between his appointment of Christ's death, and the former desire which wisheth deliverance from death. But neither is this desire opposite to the will of God. The will of God was that Christ should suffer the pains of death. Not so his will, as if the torment of innocency did in itself please and delight God; but such was his will, in regard of the end whereunto it was necessary that Christ should suffer. The death of Christ in itself therefore, God willeth not, which to the end we might thereby obtain life, he both alloweth and appointeth.—We are therefore taught by his example, that the presence of dolorous and dreadful objects, even in minds most perfect, may as clouds overcast all sensible joy, that no assurance touching future victories, can make present conflicts so sweet and easy, but nature will shun and shrink from them, nature will desire ease and deliverance from oppressive burdens; that the contrary determination of God is oftentimes against the effect of this desire; yet not against the affection itself, because it is naturally in us; that in such cases our prayers cannot serve us as means to obtain the thing we desire; that notwithstanding they are unto God most acceptable sacrifices, because they testify we desire nothing but at his hands, and our desires we submit with contentment, to be overruled by his will; and in general they are not repugnant unto the natural will of God, which wisheth to the works of his own hands, in that they are

his own handiwork, all happiness, although perhaps for some special cause in our own particular, a contrary determination have seemed more convenient; finally, that thus to propose our desires which cannot take such effects as we specify, shall notwithstanding otherwise procure us his heavenly grace, even as this very prayer of Christ obtained angels to be sent him as comforters in his agony.*

Mr Drummond quotes two passages from the Refutation, denying that the human nature of Christ was corrupt, and proceeds, “but Hooker in his “*Eccl. Pol.* says, *his body*, which by natural condition, *was corruptible*, wanted the gift of everlasting *immunity from death*, passion, and *dissolution*.”—p. 30. That the body of Christ had not the gift of immunity from death, we learn from the fact of the Lord’s death and burial. The observation of Hooker, that Christ’s body was, by natural condition, corruptible, simply means, that his body was capable of death, not that it had any tendency to it, as is evident from what he says within a few pages,—“and as Christ took manhood, that by it he might be capable of death, “whereunto he humbled himself.†” Again, “the “Son of God, which did first humble himself, by “taking our flesh upon him, descended afterwards “much lower, and became, according to the flesh, “obedient so far as to suffer death, even the death “of the cross, for all men, because such was his

* *Eccl. Pol.* b. 5. § 48. p. 208-9. † *Ibid.*, § 51. p. 214.

“Father’s will.”* Here Hooker speaks of two distinct acts of humiliation, *first*, Taking flesh; *secondly*, Being obedient, so far as to suffer death, not because it was now unavoidable, but “because such was his Father’s will.” This is precisely what I maintained. Again, speaking of the exercise of that “dominion, wherein the manhood of Christ is joined and matched with the Deity of the Son of God,” Hooker says, “Not that his manhood was before, without the possession of the same power, but because the full use thereof was suspended, till that humility which had been before, as a vail to hide and conceal majesty, were laid aside.”† The human nature of Christ in its conception, was indissolubly united to the Divine nature, in the person of the Son of God, and therefore, was not naturally liable to death. The Lord Jesus indeed, was made in the *likeness* of sinful flesh, he voluntarily subjected himself to all the consequences of sin, so far as was necessary to make atonement for his brethren. Had the returning of his body to the dust been necessary, in order to complete the atonement, it would have taken place, but this was not necessary, and the Holy One of God saw no corruption. As the leprous house in Israel was to be taken down, so do our bodies return to the dust; but Christ was holy in body, soul, and spirit, and he saw no cor-

* Eccl. Pol. b. 5. § 55 p. 223.

† Ibid.

ruption. Hooker tells us, “ these (the divine and “ human) natures, from the moment of their first “ combination, have been, and are for ever inseparable. For even when his soul forsook the “ tabernacle of his body, his Deity forsook neither “ body nor soul.”* Had Mr Drummond read a few pages more of Hooker, he would have found the following decisive testimony against the doctrine which he advocates.

“ Adam is in us as an original cause of our nature, and of that corruption of nature which causeth death ; Christ as the cause original of restoration to life ; the person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation ; Christ having Adam’s nature as we have, but incorrupt, deriveth not nature, but incorruption, and that immediately from his own person, into all that belong unto him. As therefore we are really partakers of the body of sin and death received from Adam ; so except we be truly partakers of Christ, and as really possessed of his Spirit, all we speak of eternal life, is but a dream. That which quickeneth us is the Spirit of the second *Adam*, and his flesh that wherewith he quickeneth. That which in him made our nature uncorrupt, was the union of his Deity with our nature. And in that respect, the sentence of death and condemnation, which only taketh hold upon sinful flesh, could no way possibly extend unto him. This caused his voluntary death for others, to prevail with God, and to have the force of an expiatory sacrifice.—For doth any man doubt

* Ecc. Pol. § 52, p. 216.

but that even from the flesh of Christ, our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already accounted parts of his blessed body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with his body, which is incorruptible, and that his is in ours as a cause of immortality, a cause, by removing through the death and merit of his own flesh, that which hindered the life of ours. Christ is therefore both as God and as man, that true vine whereof we both spiritually and corporally are branches.”*

Here we have the orthodox faith in every age,
 “*Christ having Adam’s nature, as we have, but IN-*
 “*CORRUPT.*”

Mr Drummond also quotes an article of an old Confession of Faith of the Church of Scotland, in which Mr Irving glories much. But it is NOT the Confession of the Church of Scotland. It was hastily drawn up, and was afterwards altered. “The eternal Godhead has given to the flesh of Jesus Christ, which of the own condition and nature was mortal and corruptible.”—p. 30. The flesh of Jesus, considered in itself, might, no doubt, like the flesh of Adam, have become mortal and corruptible, but it never had an existence, except in union with the eternal Godhead, and therefore could not be properly said to be “of the own condition and nature, mortal and corruptible.” But nothing more was meant by the Authors of the Con-

* Eccl. Pol. § 56, p. 226.

fession, than that Christ assumed a nature which was capable of death. “He had an absolute *power* over his own body,” says Charnock, “John x. 18. yet he made a free offer of it, and subjected it to the penalty to be inflicted on him.”*

“Sinful flesh” says Mr Drummond, “is not the flesh of a sinner, but flesh which, asking gratification, tempts the wearer to sin, and this flesh is what Mr H. and Dr T. deny that Christ took, and which all the orthodox affirm that he took.”—p. 32. Three pages of the Refutation were occupied in illustrating the nature of Christ’s temptation. Having referred to the two species of temptation described in Scripture, I said, “In this sense, (putting a person to the proof,) “our Lord in the days of his flesh, was exposed to every temptation to which we are liable; and this was a part of his humiliation—an inevitable consequence of his assuming our nature.—Thus, in his history, who hath left us an example that we should follow his steps, we have an epitome of all the temptations to which we are exposed, and are taught to overcome them all by the sword of the Spirit, which is the word of God.”—Ref. 12, 13. Mr Drummond may sport himself with his own deceivings, representing the Almighty as incapable of creating responsible creatures, who are not sinful. He may represent a disposition to act “independ-

* Charnock’s Works, vol. iii. p. 376.

“dently of the will of God,” (which is the very essence of sin) as their “essential characteristic,” but this is opposed both to reason and revelation. Every responsible being is created holy; its will is conformed to the will of God, until it leaves its first estate. Then and not till then, it is “drawn away of its own lust and enticed;” it has fallen, has become the servant of sin, whereas, in its original state, it was the servant of God.

Mr Drummond proceeds to give a garbled extract from the Refutation, which he thus characterizes: “This long extract may be divided into three parts; the largest part consisting of gratuitous and unjustifiable abuse of his antagonist; next an erroneous assertion; and last, an unsound argument. The first we leave to be atoned for by the repentance of the Author, and say,

“Blot out his sin, confessed, deplored,

“Against thine image in thy saint, O Lord.—p 37.”

As he intended to bring against me the charge of “gratuitous and unjustifiable abuse,” founded on an extract, “common honesty,” not to say candour, required that he should have quoted what I said; but while he has given the conclusion which I drew, he has most unfairly suppressed my quotations from Mr Irving, on which this conclusion was founded. He must have been aware, that no candid reader, had the case been fairly stated, could have considered my language, either gratui-

tous or unjustifiable. I have no doubt he omitted my quotations from Mr Irving, because he was ashamed of them, as well he might be; but in acting in this manner on this and other occasions, he has quitted the field of open and manly controversy, and betaken himself to a species of bush-fighting, which seems to indicate a secret consciousness of the weakness of his cause.

The proof which I gave from Mr Irving's writings, of the justice of my assertion, that he had been deluded by speculations about spirit and matter, was contained in the following extract:—

Had he (Christ) been destined to be Lord of spirit only, he would have partaken of the angelic nature: but having to be the Lord of matter also, he partook of the nature of man, which is composed of both. And of this he partook, not in its unfallen, but in its fallen state, and in the fallen state of all the materialism of the world; in order that he might enter into the weakness of every thing, and add to it regenerating strength, become the uplifter of its state, and being, and its support through all eternity.

This I observed was of a piece with his absurd conclusion,

That the infinite God, who is also invisible and incomprehensible, cannot communicate himself, or the knowledge of himself unto his creatures, without assuming a finite form. In order to be visible and comprehensible, nay, we may go a step higher, and say, that in order to fashion finite creatures, in order to do a finite action, it is necessary that the actor should assume a finite form.

Again,

It is, moreover, a false idea concerning the divine nature, to speak as if it could do a finite action, let that be ever so stupendous, even as creation itself, without assuming a finite form.

My remark on these passages was, “surely the Scripture testifieth not in vain, that there is no new thing under the sun. In every age, men have plunged into the grossest absurdity, by seeking to intermeddle with wisdom. Professing themselves to be wise, they became fools,”—Ref. 11; and I do not now think the language I used, stronger than the case demanded. I have nothing therefore to confess or deplore. I considered Mr Irving to be deluded by vain speculations, and I thought it my duty to caution others against being misled by what may justly be termed “great swelling words of vanity.” There is an observation which I would particularly recommend to Mr Irving, which is quoted by Mr Drummond in a very *unsavoury* note, page 36: “Really, Sir, there is such a thing as common sense.” The exercise of this would lead him to confess and deplore the introduction of such crude speculations into his writings.

I shall now consider the erroneous assertion which Mr Drummond fancies he has detected in the above extract. “Sinfulness is not an essential part of human nature, but an accident, or

“ quality, of which a man MAY either be possessed or not.”—p. 37. Mr Drummond asks, “ if a man *may* “ or may not be possessed of sinfulness, how comes “ it to pass that no man was ever without it. Should “ it be answered, the man Jesus was without it, “ that is begging the question in dispute.” I answer, it is not begging the question, it is stating a matter of fact which God has revealed. He declares, that what was born of the Virgin was a holy thing, that in Christ was no sin, which is equivalent to saying, that he had not a sinful nature. Jesus declares, that the prince of this world came and had nothing in him, and therefore I say with Hooker, without fear of contradiction, that “ Christ “ had Adam’s nature, as we have, but incorrupt.” I also deny that “ the combustibility of the body “ in burning flames,” is “ an essential property” of human flesh. It is an essential property of *sinful* human flesh, but it does not follow that human flesh had any such property before the fall. Adam’s body was not liable to dissolution by fire, or by any other material agent, till he rebelled against God. Will the saints be more holy after the resurrection than Christ was upon earth? Is the human nature of Christ, since his exaltation, sinful? Will his saints be sinful after the resurrection? If not, *sinfulness is not an essential part of human nature.* The truth of my assertion, which Mr Drummond has termed “ erroneous,” is thus established, “ with “ the clearness and cogency of a geometrical de-

“monstration.” If Christ is now at the right hand of God in human nature, without sinfulness, (and this is admitted by Mr Irving); if his saints shall be like him, seeing him as he is,—there never was a demonstration more clear and cogent than the proof that sinfulness is not essential to human nature. Mr Drummond calls for an instance of human nature without sinfulness. I give him “the man Christ Jesus;” but an example is not necessary to establish a self-evident truth, and nothing can be more self-evident than that a holy God could not create a sinful creature, or that God could not assume a sinful nature into personal union, a union so close and intimate, that the acts of the humanity never had any moral agency or individual responsibility separate from that of a divine person.

Flesh and blood shall not inherit the kingdom of God; our bodies shall be like the glorious body of Christ. Mr Drummond may allege that flesh and blood are essential to human nature, and he may ask for an instance of the contrary. I give him the example of the man Christ Jesus. He may call this begging the question, but it is only repeating what God has been pleased to reveal. It is Mr Drummond who begs the question, by asserting contrary to the express and oft repeated declarations of the word of God, that the human nature of Christ was not free from all sinfulness.

After stating that the law extends to the will

and affections, as well as to the outward actions, Mr Drummond tells us, “ he who does not love
 “ and serve God exclusively with all the continu-
 “ ed strength of his intellect and affections, is
 “ alienated from God to all intents, as much as he
 “ who offends outwardly against his written pre-
 “ cepts.”—p. 39. What then does he think of one
 in whom every variety of human wickedness was
 inherent, who had a law in his members warring
 against the law of his mind? If there was in Christ
 the same sinful conflict as in Paul, he did not “ love
 “ and serve God exclusively with all the strength
 “ of his intellect and affections.” According to
 Messrs Drummond and Irving, his human intel-
 lect and affections were corrupt,—were enmity
 against God. In this case he was a breaker of the
 law, which condemns the desire of evil. This de-
 sire might be restrained, it might not proceed to a
 visible breach of the law; but, according to Mr
 Drummond, it was an essential part of Christ’s
 human nature, that his sinful flesh should seek
 gratification, independently of the will of God, and
 consequently he was not only “ accursed in the
 loins of our first parents,” but cursed for actual
 violation of the law, which prohibits and con-
 demns what is an essential characteristic of *fallen*
 human nature.

But it seems clear, says Mr Drummond, that Mr Hal-
 dane does not accurately distinguish between a liability to
 sin, which is an essential property in every fallible and

responsible creature; and the actual committal of sin, which only occurs when the creature is left unsupported by the Creator.—p. 40.

According to Mr Irving and Mr Drummond, the “actual committal of sin” was continually occurring in our Lord, for they maintain he had a law in his members warring against the law of his mind, which I have proved to be sin, because the law is spiritual. As to the distinction between liability to sin, and the actual committal of sin, it is too obvious to be overlooked by any one. To the former every creature is necessarily exposed, unless preserved by its Creator. This is only saying in other words, that no creature is immutable. But to use Mr Drummond’s own very expressive words, “however dimly” Mr Haldane’s light may burn, it is not the candid Examiner who “will snuff” it. He seems unable to distinguish between a propensity to sin, which belongs to fallen man, and a liability to sin from external influence which belonged to our unfallen nature.

After informing us that infirmities are not only the consequence, but also the cause of sin, which is true, he says, “In strict language, it is as absurd “to talk of *sinless* or *sinful infirmities*, as it would “be (to use Locke’s illustration of the will) to say “*blue* or *green infirmities*.” Is there then no such thing as the distinction between *natural* and *moral infirmities*? All our infirmities are the consequence and frequently the cause of sin, but they are not all

sinful. Sin consists in a man being enticed *by his own lust*, which, according to Mr Irving, was habitually the case with the Lord Jesus. Every sin is an act of the will, but the consequences of sin, such as pain and sickness, are most repugnant to the will; there is not in the mind the slightest desire of such things, and therefore they are sinless. Jesus bore our sins, and carried our sorrows; Hence it is written, “ Yet we did esteem him, “ stricken, smitten of God, and afflicted.” Suffering is the consequence of sin, and the sufferings of Christ appeared to mark him out as a sinner: but, says the prophet, he was wounded for our transgressions. In him was no sin. Speaking of the exaltation of Christ, Charnock says, “ How glorious is this for us, that the Son of God should “ take our nature, our dusty humanity, all our infirmities, except sinful, to clear our natures from “ all penal infirmities, to transform our clay (if I “ may so say) into virgin’s wax, and wear it as a “ pledge, that the members of his body shall at “ length be brought to him.”* Thus we see Charnock makes a distinction between *sinful* and *penal* infirmities.

The following observations of CALVIN’S, on Christ being touched with a feeling of our infirmities, Heb. iv. 15, exactly correspond with the doctrine I have maintained.

It may be asked what is meant by *infirmities*, for this word is taken in different ways. Some understand cold, heat, hunger, and other corporal necessities, and also contempt, poverty, and other such things as we see in St Paul, in several passages, and principally in the 2nd epistle to the Corinthians, ch. xii. 10. But the best opinion is that of those, who, besides poverty and external miseries, also understand affections of the mind, as fear, sadness, horror of death, and other such feelings. And in fact this restriction "without sin," would have been added in vain, if he had not spoken of those affections which are always vicious in us on account of the perversity of our nature; but in Christ they are exempt from all vice, inasmuch as there was in him a sovereign uprightness and perfect purity. It is certain that poverty and diseases, and those things that are without us, are not accounted sin. Therefore, when he speaks of those infirmities which have the slightest tendency to sin, we must not doubt that he refers to those affections of the mind to which the nature of man is subject, and this on account of his infirmity. For the condition of the angels is better than ours, inasmuch as they are not subject to sadness or fear, that they are not tormented with divers cares and fear of death. Christ willingly took these infirmities, and consented to struggle against them, not only to give us the victory over them, but also that we may be persuaded that he is really near us, however frequently and powerfully we feel them. By this means, he has not only been made man in essence, but also has taken on himself the qualities of human nature. There is always one restriction added, *yet without sin*, because this distinction between the affections of Christ and ours, it must always be observed, that those of Christ have always been conformable to the true rule of righteousness;

but ours which proceed from a corrupt source, always partake of their original nature, inasmuch as they are corrupt and profligate.

It may suit Mr Drummond's purpose to confound moral and natural infirmities, but the distinction is maintained by every orthodox writer. Dr Owen on Heb. vii. 28, says,—

—The law made men priests, *εχοντας ασθενειαν*, that had infirmity, 'subject to infirmities.' And these were of two sorts, moral and natural, neither could they be freed from either of them during the whole time of their priesthood. The first were their sins; hence they were obliged continually to offer sacrifices for their own sins, and that to the very last day of their lives. The sum and issue of their natural weakness was death itself.—In opposition hereunto, it is said, the word of the oath made the Son.—That which the apostle intends here, in an especial manner, is his absolute freedom from the infirmities which those other priests were obnoxious unto, namely, such infirmities in the first place as with respect whereunto, sacrifice was to be offered unto God, that is their own sins.—And if he had offered for his own infirmities, the apostle could not have objected it as the weakness of the law, that it made priests which had infirmity; for in that sense, the word of the oath should have done so also. But whereas his exaltation into heaven, for the discharge of the remaining duties of his priesthood, in his intercession for the church, belonged unto the perfection of his consecration, he was therein also freed from all those natural infirmities which were necessary unto him, that he might be a sacrifice.

With respect to Mr Haldane's remark, says Mr D. that sin is an accident which human nature may or may not want, and the nature remain the same, it is true in a certain sense ; but the question is, When is human nature without it, and when does it possess it.—p. 45.

Human nature was without it at first, and every child of Adam possesses it, except God's holy child Jesus. He adds, " We should have thought he " would have been one of the last persons not to have " admitted that human nature can only be without it " when preserved from it by the sustaining power of " the Deity." No creature can exist, or possess any faculty whatsoever, without the sustaining power of the Deity. I never said that the human nature of Christ was preserved from sin without the sustaining power of the Deity. Like every other creature, it lived, and moved, and had its being in God. But I said, and I repeat it, that it was originally sinless, and was in its formation inseparably united to Deity, and was never liable to sin, like Adam, who was also originally holy.

I enter not into the question, whether sin is " an " adjunct to human nature," or " a deficiency,"— p. 46. It is the transgression of the law, and I repeat, " to speak of a being possessed of a sinful nature, yet without sin, is a contradiction in terms." Mr D. denies this, and tells us, " the bush possessed " a combustible nature, and yet did not burn." I answer, the bush was not *at that time* combustible, God had suspended that quality. Without a mi-

rae, a combustible substance must be consumed in the degree of heat in which it is combustible. On this, as on other occasions, Mr D. confounds moral and natural qualities. God may suspend the latter according to his pleasure, but he cannot suspend the former,—he cannot be tempted with evil, neither tempteth he any man.

Referring to our Lord's being hungry and tempted by Satan to do what was not his duty to do, it is said, "Here is an example of a sinful nature, yet without sin, a nature liable to sin, but not allowed to fall into sin."—p. 47. It is no example of a sinful nature. The appetite for food is one part of human nature, and it is not sinful because it was implanted by God; but the law of God originally written on the heart, was sufficient to restrain this and every other appetite within the bounds which he had prescribed, and therefore human nature was not sinful, although liable to become so.

I said that Christ could not have made an atonement for sin, had his human nature been unholy. "Nobody says, or has said, that the offering made for sin is unholy,"—p. 47. Yes, Mr Irving has said it. Christ offered his body on the cross. Mr Irving says, it was "a sinful substance," "sinful flesh," and that every species of wickedness was inherent in his humanity, and he has in consequence been driven to deny that any satisfaction to justice was requisite. Mr Drummond has also said it;—

He tells us, “—the nature of every responsible creature is sinful,”—p. 39. If this be true, Christ could not, by offering himself, make an atonement for others,—he needed an atonement for himself.

I have not “transferred the properties, or nature of the Godhead to the humanity;” I said, “if Christ’s human nature was necessarily mortal, his death could not be voluntary, and there could be no atonement.” “But,” says Mr D. “if his human nature was not mortal, it was not human nature.”—p. 48. Adam was not mortal till he sinned; for the wages of sin is death, and in Christ was no sin, therefore death had no claim on him. According to Mr D. mortality as well as sinfulness is an essential part of human nature. If so, the man Christ Jesus the Mediator, is not possessed of human nature, and the saints after the resurrection will not possess human nature, for the Lord says, “neither can they die any more.”

Mr Drummond quotes, “all flesh is grass,” but it only became so after the fall. It was originally “very good.” It was not “vile flesh.” Like every other creature, it was mutable, and is now vile flesh, in which “no good thing” dwells; but this is a superinduced property,—Christ took on him our nature with its *natural*, but not its *sinful* properties. He took part with his people in flesh and blood, but the law of God was written on his heart. “There would be no marvel nor mystery,”

says Mr Drummond, "in his being sinless, if inhabiting a nature which never disposed him to be the reverse."—p. 50. Here he *expressly ascribes a sinful disposition to Christ!*

Mr Drummond appears to feel the weight of the argument against the sinfulness of the humanity of Christ from its miraculous conception, but attempts to evade it, by telling us it involves an assumption, "that souls as well as bodies are produced by ordinary generation; for if they be not, there is no more force in the argument as applied to the human soul of Christ, than to that of every other human being."—p. 55. I have nothing to do with this question; it is a question on which the Scripture is silent, and by its silence virtually says, "What is that to thee." But the production of the manhood of Christ by the Holy Ghost is perfectly conclusive on the subject, "being an *exception* to the physical law of our species, which forms the basis of the Adamic constitution, he was necessarily *excepted* from the consequences of the fall. The soul and body of Jesus Christ were not created under the operation of the same physical law, by which we receive existence—*its* operation would never have brought *them* into being—their existence was extra-legal—miraculous. Adam could not possibly, therefore, be the federal representative of what in the course of nature could never exist."*

* Christian Instructor, October, p. 703.

Instead of examining what I had advanced on this subject, Mr Drummond has “jumped” to another subject, on which he has kindly favoured us with his opinion with more than his usual modesty; and, amidst the astonishment which this could not fail to create, has contrived to escape without answering “the most specious reason which Mr Haldane has advanced in defence of his error.” I shall therefore transcribe the conclusion of what I said on Luke i. 35. “The untainted purity of Christ’s human nature is here established in the most conclusive and indisputable manner. *First*, It is ascribed to the immediate exercise of his power, all whose works are necessarily holy and good. *Second*, It is declared to be A HOLY THING in the Scriptures, which cannot be broken. In opposition to this demonstrative evidence, Mr Irving maintains the corruption of Christ’s human nature, thus degrading the character of the Father, who prepared it for his Son, Heb. x. 5.—of the Son who assumed it into personal union with himself—and of the Holy Ghost, who formed it in the womb of the Virgin.”—Ref. 52-3. Mr Drummond says, “the whole force and power of the work of redemption seems to consist exactly in the parallel between Adam and Christ.”—p. 55. He then describes Adam as never having experienced pain or infirmity with abundance to gratify his desires; yet he was not satisfied, and was punished

with death, and death's beginnings, pain, weakness, and infirmities. Christ experienced weakness, pain, and infirmities, and yet "the Holy Ghost operating in his soul, made him satisfied, and have no delight so great as doing, not his own will, but the will of God."—p. 56. As Mr Drummond denies the imputation of Adam's sin, and Christ's righteousness, I am unable to see how the force and power of redemption consists in this. Adam and Christ were two individuals, the one fell, the other stood; but if there is no imputation, what connexion has this with redemption?

It is praiseworthy in Mr Drummond not to be "disposed to quarrel for the mere love of contention;" but the illustration of his remark is rather indicative of his prudence than of his love of peace. He says he will "let the question pass," whether the words holy, harmless, and undefiled, and separate from sinners, are applicable to Christ while he was on earth; but he cannot refrain from telling us, in the end of the sentence, that the Apostle uses the words "with reference to his state *now* in Heaven." The contrary is self-evident; it would be absurd to say that Christ was holy and separate from sinners in Heaven, for neither sinners nor any thing unholy can enter Heaven.—p. 56.

Dr Owen ably exposes the Socinian interpretation of this passage, which Mr Drummond and Mr Irving have adopted. He observes,

They (the Socinians) contend that this whole description of our High Priest, doth not respect his internal qualifications in this world, before and in the offering himself by his blood, but his glorious state and condition in Heaven. For they fear (as well they may) that if the qualifications of a Priest were necessary to him, and required in him whilst he was in this world, that then he was so indeed. He who says such a High Priest became us as is holy, harmless, undefiled, separate from sinners, doth affirm, that when he was so, he was our High Priest. In that state wherein these things were necessary unto him, he was a Priest. To avoid this ruin unto their pretensions, they offer violence unto the text, and the signification of every word in it, and dangerously insinuate a negation of the things intended, to be in Christ in this world.

After a most pointed and explicit testimony to the purity and holiness of our Lord's human nature, which I shall afterwards quote, he says,

And such an High Priest became us, as was so. Had he had a nature touched with sin, he had not been meet either to be a Priest or sacrifice. This holiness of nature was needful to him, who was to answer for the unholiness of our nature, and to take it away. Unholy sinners do stand in need of a holy Priest, and a holy sacrifice. What we have not in ourselves, we must have in him, or we shall not be accepted with the holy God, who is of purer eyes than to behold iniquity.—Ὅσιος, holy, is his epithet with respect to his nature; ἀκακος, harmless, respects his life. The first includes all positive holiness; the other an abnegation of all unholiness. As he was ὁσιος, he had not κακὸν παρὰκειμενον, sin present, as we have

with us.—Rom. vii. 18. 21. or *ἀμαρτιαν εὐπερίστατον*, sin easily besetting.—Heb. xii. 1. As he was *ἀκακός*, he was free from every effect of such a principle.

On the clause, separate from sinners, he observes, that,

He was not separate from sinners. *First*, As to community of nature. For God sent his own Son in the likeness of sinful flesh.—He was not therefore really separate from sinners as they were flesh, but as they were sinful flesh.—It is equally destructive to our faith and comforts, to suppose our High Priest not separate from us in point of sin, and to be separate from us as to his nature. *Second*, He was not separated from sinners as to the duties of outward conversation.—*Third*, He is not said to be separate from sinners, so in state and condition, as kings and potentates are from persons poor and mean.—*Fourth*, He is not said to be separate from sinners, as though he had been even in any communion with them, in any thing wherein he was afterwards separated from them.—It appear-eth hence plainly wherein it was that he was separate from sinners; namely, in sin, in its nature, causes and effects.—He was every way in the perfect holiness of his nature, and his life distinguished from all sinners; not only from the greatest, but from those who ever had the least taint of sin, and who otherwise were most holy. And so it became us that he should be. He that was to be a middle person between God and sinners, was to be separate from those sinners, in that thing, on the account whereof he undertook to stand in their stead. *

▪ Owen on Hebrews, ch. vii. 26,

“ Mr Haldane likewise argues as if the human nature which the Son of God assumed was a *new creation*, and that he did not take or assume the nature of man, which already existed.”—p. 57. Christ is called the second Adam, he was the head of the new and spiritual, as Adam was of the old and natural creation. His miraculous conception is called “ a new thing in the earth.” It was by a special and immediate act of Almighty power, and therefore I was perfectly entitled to call it a new creation, although the matter of which it was formed was already in existence, just as God created man of the dust, to which he had already given being; on this subject Mr Drummond’s heart seems to have failed him. Referring to it, he says, “ more of this hereafter.”—p. 20. In this passage he merely states what I had asserted. The subject is again introduced still more cautiously; “ it might be shewn perhaps, also, that Mr Haldane teaches that the humanity of Christ was a new creation altogether.”—p. 75. But although he repeatedly alludes to this error, and undertakes to refute it, he never grapples with it. He says that I argue as if the Son of God did not “ assume the nature of man, which already existed.” He did assume the nature of man, but not his sinful nature. I before proved that sin was not essential to his being really a man, and if Mr Drummond denies this, he must hold either that Christ is not now a man, or that he is still sinful.

Mr Drummond attempts to find a contradiction between my assertion that the word of God is not written in the guarded formal style of an act of Parliament, and my speaking of the scrupulous caution uniformly observed in Scripture, when the infirmities of Christ are spoken of, but in this there is not the shadow of contradiction. The general assertion is strictly true, yet there are exceptions, where there was danger of our being led into error.

In page 26, he (Mr H.) says, that the incarnation of Christ was in consequence of the fall, that is, I suppose, an expedient to meet an accident, for, "had not Adam fallen, Christ would not have been born, he was born by a distinct promise, after the fall," &c. A more accurate theology would teach Mr Haldane that the fall was appointed as a necessary step to the before ordained birth."—p. 58.

Mr Drummond is very unhappy in his suppositions. The world was made by and for Christ, but it is not the less true, that had not Adam fallen, Christ would not have been born, and that he was born by a distinct promise after the fall. What does Mr Drummond think of Paul's theology, when he blamed the owner and master of the ship for all they had suffered, although he knew it "was appointed;" and, when speaking of the sailors, he said, "except they abide in the ship, ye cannot be saved," although he had assured the passengers, by the word of the Lord, that they should be saved.

In page 29, he (Mr H.) says, that of the human nature of Christ believers participate in the day of regeneration, and argues against their participation of the divine nature, so that Mr Haldane really maintains, that by the preaching of the gospel, which is the means by which men become regenerate, they get new bodies!

I said, Christ's divine nature "is incommunicable," and that "his holy human nature is the model, or pattern, of the holy nature which all his people derive from him." Christ is the second Adam, the Father of eternity, and it is solely through their union with him that believers get new bodies, and shall be raised spiritual and incorruptible, and this union is formed by his dwelling in their hearts by faith.

Life, says Hooker, as all other gifts and benefits, groweth originally from the Father, and cometh not to us but by the Son, nor by the Son to any of us in particular, but through the spirit. For this cause the apostle wisheth to the church of *Corinth* the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost. Which three *St Peter* comprehendeth in one, the *participation of the divine nature.**

Charnock, speaking of believers being born of God, says—

Now, to be born of any thing, is to receive a form like

* Book v. Sect. 56. p. 225.

that, which the generating person hath. But 'tis not a likeness to God in essence, 'tis no participation of the essence of God. 'Tis a nature, not the essence; a likeness in an inward disposition, not in the infinite substance.—The divine essence is incommunicable to any creature.—Man is no more renewed according to God's image, than he was at first *created according to it*; which was not a communication of the divine essence, but of a righteousness resembling the righteousness of God, according to the capacity of *Adam's* nature; which image of God in *Adam*, is, by the apostle, restrained to that of *righteousness and true holiness*.—There can be no participation of the substantial perfections of God, which are incommunicable; for then it would not be a participation, but an identity, oneness, or equality—*yet it is a real participation*. 'Tis not a picture but a nature.—'Tis a likeness not only in actions, but in nature—There is a nature, for there is something whereby we are constituted the children of God: a bare affection to God doth not seem to do this.—Vol. II. p. 101.

“But,” says Mr Drummond, “of instances like this (he means of objectionable sentiments), there is no end.” Amidst such variety, it is strange that he could not fix on one sentiment really objectionable.

We now come to the examination of my observations, on Rom. viii. 3, and I do it with the greater pleasure, because it is the only point on which he has fairly met any of my arguments. The Son of God, we are told, came *in the likeness of sinful flesh*. When the Scriptures speak simply

of Christ's incarnation, they say he came in the flesh; but in Rom. viii. 3, where the epithet sinful occurs, he is said to have come *in the likeness* of sinful flesh. In opposition to what I said on the subject, Mr Drummond quotes Basil and Tertullian, "authorities equally powerful as Mr Haldane," who assert the necessity of the Redeemer's work being performed in the nature, and in "the same flesh as that which had sinned."—p. 61. I shall afterwards attend to his quotations from Basil and Tertullian; but when did I deny that Christ came in our nature? He was born of a woman, and was partaker of flesh and blood like his brethren: but his human nature was not produced by ordinary generation, and therefore he was not accursed like those whom he came to redeem. In its formation his human nature was inseparably united to Deity, and therefore necessarily retained the most perfect freedom from every corrupt bias. Yet it was like ours, capable of suffering pain, hunger, and death, and therefore he is said to be made in the likeness of sinful flesh. In short, he was liable to all our *natural* infirmities, which are the consequences of sin, but not to our *moral* infirmities which are essentially sinful. "The words of the original," says Mr Drummond, are *εν ομοιωματι σαρκος αμαρτιας*, literally in the "identity of flesh of sin; and that the true meaning of the word, *ομοιωμα*, is identity or oneness, is clear from the other places, in which the word occurs in the New Testament."—p. 61. On this I would re-

mark, that it makes the Apostle guilty of a very needless tautology; why say that he came in the *identity* of sinful flesh, and not that he came in sinful flesh?

The first passage referred to is Rom. i. 23. which he renders, the “identity of an image of corruptible man.” Johnson defines *identity*, sameness; not diversity; now, what the identity of an image may be, unless it be the image itself, in which case it is unmeaning tautology, I presume not to conjecture. The next is Rom. v. 14. where we read of those who have not sinned after the similitude of Adam’s transgression, which is sufficiently plain; but Mr Drummond renders it, “in the identical manner of Adam’s transgression,” but the identical manner of Adam’s transgression was eating of the forbidden fruit. The next is Rom. vi. 5. which he renders, “the oneness of his resurrection,” and adds, “If, as Mr Haldane says, this is not identity, but only likeness, then the resurrection is only likeness also, and the whole of Christianity is turned into a phantasmagoria, or system of optical deceptions.”—p. 62. There is a sense in which the resurrection of Christ and believers is “identical,” for they are members of his body, of his flesh, and of his bones, and are said to be raised and seated in heavenly places in him, Ephes. ii. 6; but their actual resurrection is not identical with Christ’s; it only resembles it, as their glorious body is not identical with his, but fashioned like his

body. The less Mr Drummond says about “a phantasmagoria,” the better, after his abortive attempt to make the substitution of Christ, in our stead, and the imputation of his righteousness to us, to be not facts, but figures. Next comes the passage in question, “where,” says Mr Drummond, “the entire argument requires that the word “should be rendered that which it is literally, “oneness.” This rendering is proved to be absurd by his former examples, not one of which will bear to be thus rendered, and by the tautology which it introduces into the passage itself. “It must,” says Mr D. “be the same flesh as that which was weak, “in which God sent his Son, and not a better flesh, “or the reasoning of the Apostle is futile.”—p. 62. Doubtless, it was the same flesh of which his brethren were partakers, the human nature of Christ was really human nature, or he could not have been our kinsman Redeemer.

“The incarnation of the Son of God,” says Hooker, “consisteth *merely in the union* of natures, which union doth add perfection to the weaker, to the nobler; no alteration at all.—The very cause of his taking upon him our nature, was to change it, to better the quality, and to advance the condition thereof, although in no sort to abolish the substance which he took, nor to infuse into it the natural forces and properties of the Deity.”—p. 219.

We have no reason to suppose, that after the fall, any new dispositions or faculties were imparted

to Adam, or that he was deprived of any which he originally possessed. But the grand regulating principle by which the whole were subordinated to the will of God, was gone, so that the law which was ordained to life, which was calculated to retain man in his allegiance, could now only curse and condemn him as a transgressor. In the human nature of Jesus were all those dispositions which originally belonged to man, and consequently all which are essential to human nature. We are now shapen in iniquity; but he was born a holy thing; and although in virtue of this holiness, he was exempted from all involuntary suffering, yet, "himself took our infirmities, and bare our sicknesses;" he endured the consequences of sin, and thus was made "in the likeness of sinful flesh," although "in him was no sin." It was the same flesh, but it was not sinful flesh; according to Mr Drummond, Adam's flesh was originally sinful; he maintains that it is beyond the power of God to give being to creatures who have not a sinful nature, and he tells us, "a sinful nature is that quality in the nature, which disposes and entices it to commit acts of sin," p. 39. that is to say, the quality which precludes the possibility of any creature obeying the commandment, "thou shalt not covet." I have already said, that if this were admitted, doubtless our Lord's human nature must of necessity have been sinful, and he must have been also a breaker of the law, but the theory from which such con-

sequences result, is equally absurd, unscriptural, and profane. Had our Lord come in the identity of sinful flesh, he could not have offered his body as an atonement for sin; a sin-offering must be "perfect to be accepted." This however will be no objection to Mr Drummond, for he protests against our considering the declaration, that Christ bore our sins in his own body on the tree, as any thing more than a figure.

Mr Drummond concludes his criticism on ἰμοιωμα, by referring to Rev. ix. 7. which he declines discussing, in consideration of the time which it would occupy. He tells us however, "that the locusts were the symbols of actual and real horses, and not something like them." It is quite sufficient that they are *the symbols*, not actual horses, in other words, that locusts and horses are not *identical*.

This subject, however, deserves a fuller consideration. I would ask any candid reader, how it happens, that in this passage alone, Christ is said to have come in the likeness of flesh. The Apostle tells us, "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God," 1 John iv. 2, 3. "God was manifest in the flesh—the word was made flesh," not in the likeness of it. Why then is it said, "God sent his Son in the likeness of sinful flesh," but because of the epithet, sinful. His flesh was not a resemblance, but a reality; yet

he did not come in the reality, but in the resemblance of *sinful* flesh, for he was holy, harmless, undefiled, and separate from sinners.

Mr Drummond confounds likeness and identity, than which no two ideas can be more distinct; they exist separately in every degree, from the lowest to the highest. In every instance where likeness is asserted, there must be distinction. Things are never said to be like, without implying that in some respects they differ. When things that are in most respects the same are said to be like, the design must be to suggest the difference. Likeness and identity, then, are not only ideas essentially distinct; but incongruous. That which is like cannot be the same in the point of view in which it is like: that which is the same, cannot be like in the point of view in which it is the same, although things that are like in one respect, may be the same in another respect. Two men may be like each other. In that respect they are different, although their nature is the same, they differ in personality.

In John ix. we have an account of the eyes of a blind man being opened. His appearance excited astonishment among his neighbours. "Some said "this is he: others said he is like him." ὁμοίος αὐτῷ ἐστίν. The former said he was the identical person, the latter that he only resembled him. The Son of God is the perfect image of the Father. This implies that they are distinct as to personality, while they

possess the same nature. Likeness always supposes distinction, and if the Son is like the Father, there must be something in which they are different.

Mr D. refers to Phil. ii. 7, "where," he says, "the antithesis lies in He who was God becoming actual man; not something like one,"—p. 62. This however is incorrect; the antithesis lies in one who was in the form of God taking the form of a servant, by being made in the likeness of men. That he who was God became actually man, is true, but in Phil. ii. 7. as elsewhere, the word likeness implies that there is something in which the resembling objects are not identical. When Christ is said to be like men, it is necessarily implied that there is something in which he differs from other men. This is only suggested in Phil. ii. 7, but is expressed, Rom. viii. 3. If in all respects Christ possessed the properties of fallen human nature, it would be absurd to say he was made *in the likeness of men*. If he was made sinful flesh, it would be absurd to say he was made in the likeness of sinful flesh. This last expression, though in reality it coincides with the expression likeness of men, is much more explicit: One man may be said to be like another man, but a man of a sinful nature cannot be said to be like sinful flesh. He is "sinful flesh," and that which is the same cannot be said to be like that with which it is the same. The assertion then, that God sent his Son *in the likeness of sinful flesh*, stultifies the assertion that Christ's flesh was sinful.

The phrase *likeness of men*, is equivalent to *likeness of sinful flesh*, because fallen men are sinful flesh, but Jesus was not sinful flesh, he was only in the likeness of it. His body had all the degraded appearance of the sons of fallen Adam, Isaiah lii. 14. he was subject to their natural infirmities. This is exactly what is meant by being made in the likeness of men. Phil. ii. 7, would not, however, of itself be sufficient to prove that Christ was actually man. When the people of Lycaonia took Barnabas and Paul for gods, they did not consider them to be men, they said, “the gods are come down to us in *the likeness of men.*” When it is said, Christ was made in *the likeness of men*, it implies a resemblance, and consequently a diversity, although we do not learn from this passage how far the resemblance extends, and in what the difference consists. This we learn from other passages, such as Rom. viii. 3.

Adam begat a son in his own likeness; this is not identity. Adam’s son was indeed of his nature, but this is not what is asserted; of this there could be no question, nor could the son of Adam be said to be in the likeness of his father’s *nature*, for it was the same. When it is asserted that Adam begat a son in his own likeness, after his image, it means that he resembled him, fallen as he now was, and not as he was at first. Does Gen. i. 26, imply that Adam was identical with God? Is it not palpably absurd to confound likeness with identity in that

passage? Does Exod. xx. 4, mean, that the likeness of any thing is the identical thing which it is like? Thus we see how completely Mr Drummond has failed in replying to the only argument which he has fairly met. What shall we say of the metaphysicks of those who would confound likeness with identity, and of the "theology" of those, who, by maintaining that the human nature of Christ was sinful, represent him as requiring a sacrifice for himself, instead of being able to make atonement for others.

In his critical remarks on *ομοιωμα*, Mr Drummond seems to have forgotten the difference between *ομοιος* and *ομοιος*. Had the Arians (whose knowledge of Greek is indisputable) been aware that *ομοιωμα* meant identity, they would have objected to *ομοιος* as much as to *ομοιος*. "By the insertion of a single letter," says Milner, "they reserved to themselves their own sense, subscribing not that the Son is the same, but only of a like essence with the Father."*

If the manhood of the Mediator were only the *likeness of flesh of sin*, in the sense which Mr J. H. teaches us, the word would convey no other idea than if it were said in the *shape* or *figure of a man*, as a statue might be; for the manhood of Christ wants, according to the notions of Mr J. H. every essential characteristic of ordinary manhood, except the shape.—p. 63.

* Church History, vol. ii. p. 62.

I have repeatedly proved that the manhood of Christ wanted no essential characteristic of human nature. Sin cannot be an essential characteristic of human nature, for Adam was once without sin. I am aware that, according to Mr Drummond, the nature of every responsible creature is sinful;” but Mr Drummond says many things which he cannot prove, and I have already shewn that this assertion is equally opposed to reason and to revelation. When the Scriptures assert that Christ came *in the flesh*, and that he came in the *likeness of sinful flesh*, they teach us with the utmost clearness that he really assumed human nature, but not in its sinful state.

“ We have seen that these gentlemen maintain “ that the man Jesus was not like any other man, “ nor like any other creature which ever appeared “ on this globe.”—p. 69. 70. In some respects the man Jesus was not like any other man, nor like any other creature which ever existed either on this globe or in the universe of God. “ God,” says Hooker, “ hath deified our nature, though not “ by turning it into himself, yet by making it his “ own inseparable habitation;* but notwithstanding this, in all things, it behoved him to be made “ like unto his brethren.”

“ As, therefore,” says Hooker, “ we have shewed how the Son of God, by his incarnation, hath changed the

manner of that personal subsistence, which before was solitary, and is now in the association of flesh, no alteration thereby accruing to the nature of God; so neither are the *properties of man's nature* in the person of Christ, by force and virtue of the same conjunction so much altered, as not to stay within those limits which our substance is bordered withal."†

We have already seen that Hooker holds that Christ had Adam's nature, as we have, but incorrupt, so that he did not consider sinfulness as "within those limits which our substance is bordered withal;" in other words, he held that sinfulness is not essential to human nature. If it were so, not only would Christ's human nature be still essentially sinful, but through eternity all his redeemed must be sinful, for it is enough for the servant to be as his master.

"We have seen, that to deny the man Jesus to be exactly like every other man, has been condemned as heresy by the church, and is in contradiction to the opinions of orthodox writers."—p. 70. I ask by what church is it asserted that the man Jesus was exactly like other men, in regard to sinfulness. Not by the church of Rome which, in order to prevent the possibility of supposing any original impurity in him, has asserted the immaculate conception of the virgin.—Not by the church of England, or any church of which I ever heard.

Mr Drummond rather falters in the last part of the sentence; two pages before, he speaks of it as a thing "calculated to excite the greatest surprise," that Dr T. and Mr H. should have "shewn themselves so ignorant of theology, as not to know, at least, that their opinions were contrary to almost every sound divine for the last thousand years. If we could have predicated such ignorance," &c.; here, he only says, the opinion he is combating "is in contradiction to the opinions of orthodox writers." This is but a poor test; there are many absurd sentiments sanctioned by writers, who, in other respects may be termed orthodox: but I believe this to be an exception: I question if Mr Drummond can produce *one* reputed orthodox writer who holds this opinion. I shall afterwards shew that none of those whom he has quoted actually held it, and I do not believe he can produce one authority on the subject deserving of consideration.

It now remains, says Mr Drummond, to examine the consequences of admitting this heresy into our creeds. *1st.* It destroys redemption. This proposition he illustrates by the right of redemption in Israel.

—If the church, consisting of frail, mortal, fallible men, were to be redeemed by one who was neither frail, mortal, nor fallible, then it clearly follows that the instruction conveyed by the institution of the Redeemer would want all propriety and exactitude, the antitype would not resemble the type in any particular, it would be a type of nothing."—
p. 70, 71.

Let us then compare the type and the antitype. Was it requisite that the typical Redeemer should be drowned in debt, or have lost his own freedom, to qualify him for redeeming his kinsman? Nothing so absurd is enjoined. It was necessary that the Redeemer should be his kinsman, Lev. xxv. 48, 49. Now Christ became a member of the human family, and thus had the right of redemption. His NOT being frail, mortal, nor fallible, was precisely what enabled him to redeem others, as a man being possessed of property in Israel, was alone capable of redeeming the inheritance of his poor kinsman, or as a man who had not forfeited his own freedom, was alone capable of purchasing the freedom of another. Mr Drummond's mode of reasoning arises from unscriptural views of the atonement, and from his denial of substitution and imputation. It was the original purity of the human nature of Christ which rendered him a meet sacrifice for sin; but even this would have been insufficient, had this nature not subsisted in the person of the Son of God. "Concerning the grace of unction," says Hooker, "wherein are contained the gifts and virtues which Christ, as man, hath above men, they make him really and habitually a man more excellent than we are, they take not from him the nature and substance that we have, they cause not his soul nor body to be of another kind than ours is."* Redemption, according to Mr Drummond and Mr Irving, was a

* B. 5. Sect. 55. p. 222.

contest for victory between God and Satan, and the field of that controversy was the human nature of Jesus Christ, in which all evil "was inherent," but this is not the redemption of the Scriptures.

Mr Drummond's views are farther developed in his remarks on the union between the Lord Jesus and his redeemed; he tells us that his opponents say, "that the man Jesus was not at all like other creatures," and although they could prove that they consider him not to be "another Deity," they "have repeatedly asserted, and argued upon the point, that the man Jesus, though a creature, was not a creature who was separated from the Creator, and therefore the creatures who are separated by their nature from the Creator, are still unredeemed, that is, unreconciled to the Creator."—p. 72. I have already shewn that the charge of confounding the properties of the human and divine natures of Christ is completely unfounded. It is most true, that the man Jesus was not separated from God by his nature; that there was not a particle of alienation from God in his heart; but he assumed the nature of those who were thus alienated, by leaving their first estate; and by restoring what he took not away, he magnified the law which they had broken. By voluntarily bearing the curse which he had not incurred, he redeemed his people from the curse, and became to them the fountain of every spiritual and heavenly blessing; creating them anew by union with him-

self, that he might finally present them without spot to God. This redemption he could not have accomplished, had he been possessed of the fallen nature of man, which, according to Mr Irving, requires to be divested of “that diabolical feeling
“of self-sufficiency and independency upon God
“and other creatures, which, as it is the greatest of
“falsehoods, so it is the most fruitful source of
“misery.”—Last Days, p. 44.

The second consequence of admitting “this
“heresy into our creeds,” is, “that it denies
“not only the true humanity of the Mediator,
“but the work of the Holy Ghost in the work of
“redemption. Both Mr Haldane and Dr Thomson
“reject the Holy Ghost from having any part in sus-
“taining the man Jesus in his purity, for they assert
“that he was pure without his assistance.”—p. 72.
I never for a moment thought of denying the work
of the Holy Ghost in the work of redemption.
The human nature of Christ was formed by the
power of the Holy Ghost, and the union of the di-
vine and human natures necessarily supposes the
influence of the Holy Ghost.

Thus much, says Hooker, no Christian man will deny, that when Christ sanctified his own flesh, giving as God, and taking as man the Holy Ghost, he did not this for himself only, but for our sakes, that the grace of sanctification and life, which was first received in him, might pass from him to his whole race, as malediction came from *Adam* unto all mankind.—p. 227.

I cordially agree with the remarks of Edwards, quoted by Mr D. p. 30. and I never inferred, as he alleges, “that the energizing of the Holy Ghost cannot be true,” but in both the passages quoted by Mr D. I did and do distinctly and positively deny, “that the evil principles of the fallen manhood (of Christ) were only subdued, restrained, and conquered by the Holy Ghost,” that his flesh disposed him to act in opposition to the will of God, and that he was only preserved from sin by the power of the Holy Ghost.—Ref. 26. 53. I admit, in the fullest sense, the power of the Holy Ghost in supporting and strengthening the human nature of our Lord. This, as I have said, is necessarily implied in the personal union of the divine and human natures, but there was no restraining of wickedness, for there was none in him to restrain. To talk of his flesh, disposing him to act in opposition to the will of God, is a quibble. He was hungry, and consequently disposed to eat; but in him, hunger and every other desire in man, was in complete subordination to the will of God, as it was in Adam before he fell.

Doubtless Jesus was exposed to many temptations to which Adam in his unfallen state was a stranger, but the union of the divine and human natures, as Hooker says, “doth add perfection to the weaker;” and in a nature which is perfect, there is no wickedness to be restrained. Christ is indeed said to be made perfect through suffering, but this does not mean *moral* perfection which he

always possessed. He was made perfect as our Redeemer when he entered into his glory, when, having fulfilled all righteousness, he received power over all flesh, that he might give eternal life to as many as the Father had given him. But, according to Mr Irving, "the evil principles of the fallen "manhood" were not even "subdued, restrained, "and conquered." The Apostle tells us that lust or propensity to evil is sin, and this sin Mr Irving affirms dwelt in Jesus; there was a law in his members warring against the law of his mind. There was in him "this mass of iniquity with which I "and every sinful man are oppressed;" against this he did "toil and sweat and travail." Sin then was not subdued; it warred in the heart of Jesus, from which it could not be expelled by his toil and sweat and travail, nor by the power of the Holy Ghost!

Jesus, as our great High Priest, was anointed with the Holy Ghost, and from him alone it descends on us. By this unction he was visibly sealed at Jordan, and declared to be the Son of God. Has Mr Drummond reflected on the reason why the Spirit descended on Jesus in the shape of a dove, and on his apostles in the form of fire, and is also promised to us under the same emblem? The answer to this question is thus given by Archbishop Leighton.

Christ is a living spring of that, (sanctification) *anointed above his fellows*. In him is no mixture of any iniquity.

The Holy Ghost descended on the apostles in *the shape of fire*. There was somewhat to be purged in them; they are to be quickened and enabled by it for their calling: but in him *as a dove* there was no need of cleansing or purging out any thing; that was a symbol of the spotless purity of his nature, and of the fulness of the Spirit dwelling in him.*

The Archbishop, it seems, was one of the babes and heretics who held the spotless purity of Christ's human nature. Yet he was not inferior either to Mr Drummond or Mr Irving, in the knowledge of theology, and of the writings of the fathers.

The third consequence of "admitting this heresy," is, that "it destroys the example to be drawn from Christ's life to us,"—p. 70. "But as according to the system which these gentlemen would teach us, the man Jesus endured no struggle, he cannot sympathize with us, for he knows not, but in theory, what we experience."—p. 74. Nothing can be more fallacious than such reasoning. There was in Christ no struggle arising from indwelling sin, but there was a struggle between the natural desire to avoid pain and sorrow, and his paramount desire to do the will of God. Here then we have a perfect example; the example of a man after God's own heart—of a man whose every thought, feeling, word, and action, in circumstances the most trying, he approved. If

* Sermon on 1 Cor. i. 30, p. 526.

Christ's human nature had been *constrained* by the Holy Ghost, contrary to its own natural volitions to comply with the will of God, there would have been something in the example which it would have been our duty to avoid, for resistance to the will of God is sinful. As to Christ's living a life of faith, and being upheld by the Holy Ghost which was given to him without measure, I have no controversy with Mr Drummond; but while it is only by the power of the Spirit, that sin has not dominion over believers, there is not, in the word of God, the slightest foundation for representing the Holy Ghost as restraining sinful propensities in Christ. Mr Drummond, however, dares to assert the contrary. After saying that the Holy Ghost "can perform nothing in, and for, us, which he did not primarily perform in, and for, the man Jesus;" and after stating that it first enabled him to live a life of faith, he adds, "if he upholds us, and prevents our sinful nature from having dominion over us, it is because He enabled Jesus to have dominion over all sinful nature, and to destroy sin in the flesh." Why does he thus falter? Why does he not fairly state what is evidently implied? "If he upholds us and prevents our sinful nature from having dominion over us, it is because he enabled Jesus to have dominion over" HIS sinful nature. I am glad of this symptom of his being ashamed to look his system in the face; but when I recollect the bold and thorough

paced language of Mr Irving, and when I find Mr Drummond asserting, that "Mr Irving has unquestionably maintained the correct doctrine," I confess I perceive no very great prospect of amendment.

As to our *natural* infirmities, Jesus has a fellow-feeling with us; in this respect he was tempted in all things like as we are, yet without sin. But he had no *moral* pollution; there was no concord between Christ and Belial; and is moral pollution necessary to produce sympathy? Do the abandoned and profligate, when suffering for their crimes, meet with the greatest sympathy from their companions in guilt? Sin hardens the heart; hence sinful men live in malice and envy. By going to the house of mourning, the heart is made better, but it is vitiated by every unholy disposition. "Such an high-priest became us, who is holy, "harmless, undefiled, separate from sinners," and who was at the same time "touched with a feeling "of our infirmities." What is sin? Want of conformity to God: now God is love, and wherever sin enters, it casts out love, and therefore the perfect purity of Christ's human nature, connected with his being a man of sorrows, secures for us the highest degree of sympathy. But let the principle be followed out: if it was necessary that Christ should have a sinful nature, in order to sympathize with us, why not affirm that he must also be an actual breaker of the law, that his sympathy with

sinner may, in this respect, be experimental, and not merely theoretical. This is actually included in Mr Irving's system, although he does not admit it. According to his doctrine, Christ habitually violated the law which condemns lusting after what is prohibited.

While Christ has left us an example, the Scriptures never represent, as Mr Irving does, the true end of his advent or incarnation to be *to give the example of a man*, who as man, should overcome all the enemies of man.* I exposed this doctrine in the Refutation, and shewed that it utterly made void the atonement. I did not then know that this new theological school avowedly sets aside original sin, substitution, and imputation as figures, and that they affirm, "that while the present views of Atonement continue to be doated on by the church, it is vain to attempt to carry any point of sound doctrine."† And what are these "present views?" that the sufferings of Christ were necessary to satisfy divine justice, in order that God might shew mercy to sinners. All this only confirms the observation which I made, that "were the doctrine opposed in the preceding pages generally adopted, it would be the first step in a new apostacy."—Ref. p. 68.

Whether it proceeds from a secret apprehension, that after all he may be in the wrong, or from some

* Discourses, vol. i. p. 21, 22. † Mr Irving, M. W. 445, 444.

other cause, Mr Drummond in reviewing his argument, says, "Mr Irving has unquestionably maintained the correct doctrine; but are Mr J. Haldane and Dr Thomson heretics? By no means."—p. 76. This is passing strange. In a preceding passage, he affirms that it is clear that these individuals "deny that Christ was a man." Is not he a heretic who, on this fundamental point, opposes the word of God? The apostle says, "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist whereof ye have heard that it should come."* Is he not a heretic who holds a doctrine which "destroys redemption—destroys the work of the Holy Ghost in the work of redemption," who teaches that the manhood of Christ is "AN ESSENTIALLY SELF-HOLY AND SELF-IMMORTAL CREATURE." I presume all these are *figures*, not *facts*, else they would stamp the character of a heretic on those who hold "a heresy of the most destructive nature to the souls of men."—p. 91.

Mr Drummond proceeds to criticise Mr Irving; he condemns his artificial style, and admits that his expressions are objectionable. I am glad even of this admission. I had observed that Mr Drummond uses different language, but the great difference seems to be, that Mr Irving boldly and consistently brings forward his system, while Mr Drummond

* Mr Drummond afterwards quotes this passage, and intimates that this is the heresy which he is opposing.—p. 91,92.

has not nerves to view it in all its naked deformity, although he holds Mr Irving's doctrine to be correct.

He seems afterwards disposed to retract his censure on Mr Irving. He tells us "it is a nice point to determine where the line is to be drawn, since men were quite steeled against the ordinary terms." He says, "It is to be remembered, also, that wherever heresy was to be met, it has been always done in the church by an ultra-counter statement." This may sometimes have been done, but it was very improper; we ought to contend earnestly for the faith once delivered to the saints, but not to oppose one error by another. If Mr D. differs from Mr Irving he should have stated where the difference lies. Does he hold that Christ died "by the common property of flesh to die, because it was accursed in the loins of our first parents,"*—that "he condescended through the faculties of the human soul to commune with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of men,"†—"that every variety of human wickedness which hath been realized, or is possible to be realized, was inherent in his humanity,"‡—that he possessed a diabolical feeling of self-sufficiency and independency upon God,"§—that he had a "law in his members, warring against the law of his mind."|| If not, why does

* Irving's Discourses, vol. i. (140) xxxi. † ib. 155. ‡ ib. 164.

§ Last Days, p. 44. || Mr Cole's Letter, p. 8.

he not disclaim such sentiments, instead of affirming that "Mr Irving has unquestionably maintained "the correct doctrine."—p. 71.

Did Mr Drummond intend to bring in privily the heresy of the corruption of Christ's human nature? Did he intend to do what the apostle so loudly disclaims, to catch men with guile, and is he displeased with Mr Irving for at once laying open the secret chambers of imagery? I hope Mr Drummond is incapable of this, but I am at a loss to understand how he can hold that Christ's human nature is no better than ours, which is enmity against God, and yet blame Mr Irving for the very apposite terms in which it is described.

He tells us, "Many expressions in the Athanasian creed, as well as in Mr Irving's writings, nay, even in the Bible itself, are not true, (as 'there is no God,') when taken by themselves,"—p. 83. This remark, as applied to the Bible, is worse than trifling; indeed I hardly know how to characterize it. "The fool hath said in his heart, there is no God," and Mr Drummond gravely brings the proposition which is thus branded with folly, to shew that "many expressions—even in the Bible itself, are not true, if taken by themselves."

He has not been happy in his illustration of "the justice of the remark, that a subtle heresy is only to be met by an ultra-counter statement," from the proceedings of the Council of Nice. "They collected together the passages of Scripture, which

“ represent the divinity of the Son of God, and ob-
 “ served that, taken together, they amounted to a
 “ proof of his being of the same substance with the
 “ Father, ὁμοουσιος.”—p. 85. Was this an ultra-counter
 statement? Milner, from whom he quotes,
 says, “ the Council was convinced that this was a
 “ fair explanation.”

He charges me with criticising the language, and
 treating “ the substance of Mr Irving’s statement
 “ as a matter of minor consideration,”—p. 86. It
 is true he retracts the charge, or rather makes a
 counter-statement in the next page. “ We must
 “ not, however, forget, that Mr Haldane and Dr
 “ Thomson have not objected to the expressions,
 “ whilst consenting to the doctrine, but have at-
 “ tacked the expressions only as a mean of attack-
 “ ing the doctrine.” Mr Irving’s quaint and affected
 style is simply ridiculous, unless it be considered as
 the means of misleading others by an appearance of
 depth, or that it is employed to cast a veil over senti-
 ments, the whole bearings of which he does not
 choose explicitly to avow. I referred to his style,
 as being calculated to have a bad effect on his own
 mind, and as being in part the occasion of that self-
 contradiction of which I gave several instances;
 but I consider the faultiness of the style as trifling,
 in comparison of the pernicious tendency of his
 doctrine.

Mr Drummond applies to Mr Irving an observa-
 tion made by Lord Wellesley of Bonaparte, “ that

“ he was of a class of minds to make to himself
 “ great reverses.” Were we to admit the justice of
 the comparison, we might suppose that the great
 political blunders of the one would accord with the
 wild heresies promulgated by the other; but the
 comparison issues in Mr Irving furnishing “the theo-
 “ logical babes of the present generation with abun-
 “ dant ground of petty attacks.” *Parturiunt montes.*
 Except we receive the kingdom of God as little
 children, we shall in no case enter it; and perhaps
 Mr Drummond and Mr Irving will find, that after
 all, the *babes* were instructed in that of which the
wise were ignorant.

CHAPTER V.

MR DRUMMOND'S AUTHORITIES.

MR DRUMMOND classes Mr Irving with “ the
 orthodox church,” and expresses the greatest sur-
 prise that “ Dr T. and Mr H.—should have shewn
 “ themselves so ignorant of theology, as not to
 “ know, at least, that their opinions were contrary
 “ to almost every sound divine for the last thou-
 “ sand years.”—p. 67. No assertion was ever more
 unfounded; it is impossible to read it without “ the
 “ greatest surprise,” and I am utterly unable to
 account for it. I do not wish to suspect Mr Drum-

mond of endeavouring to impose on his readers, but I cannot vindicate his honesty without the supposition of absolute infatuation.

This may be considered strong language, but an examination of the authorities to which he refers will prove that it is not stronger than the case demands. Besides quoting various authors, Mr Drummond refers to several heresies with which he endeavours to identify my sentiments. It is necessary to glance at these, in order to point out his inaccuracy.

He first mentions the heresy of the Monothelites. “ *They denied not directly* the two natures “ personally united, but only affirmed, that after “ the union of the natures, there was only *one* “ *will* and one operation in Christ.—Thus Dr T. “ and Mr H. do not *deny directly* the humanity, “ but assert the *only one will* which is incompatible “ with it.”—p. 27. I never thought of maintaining that there was only one will in Christ. As there were two natures, there must have been two wills, and this is repeatedly stated in the Refutation. Having mentioned that if the Son of God assumed human nature at all, he must have shrunk from suffering; I added, “ that over this and every “ other feeling, Christ’s desire to promote his “ Father’s glory, and his love to his people, rose “ triumphant,—he voluntarily took the cup, al- “ though a word would have brought legions of “ angels to his assistance.”—Ref. 14. 15. I also

quoted our Lord's words, not as *I* will, but as *thou* wilt. Where then is Mr Drummond's candour in saying I assert but one will?

“ Another branch which sprung up from the root of Eutyches's heresy, was the error of those who supposed that the flesh of Christ was void of all human infirmity.”—p. 29. I clearly stated in the Refutation, p. 59, that Christ experienced the effects of sin, being touched with a feeling of our natural infirmities, but I maintained that he had no moral infirmities, and “ Symson's History ” will not furnish Mr Drummond with an instance of this sentiment being branded as heresy by the orthodox church.

“ The present form of the heresy as inculcated by Messrs H. and T. is a branch of the Eutychian, or Monophysite which was advanced by Julian of Halicarnassus in 519, who ‘ affirmed that the divine nature had so insinuated itself into the body of Christ, from the very moment of the Virgin's conception, that the body of our Lord changed its nature, and became incorruptible.’ ”—p. 54. I clearly shewed in the Refutation that I held there was no mixture in the natures of our Lord Jesus Christ. He was at once truly and perfectly God and man in one person. The followers of Julian were charged with holding that Christ did not suffer in *reality*, but only in *appearance*, hunger and thirst, pain and death. This seems naturally to follow from his doctrine. —“ the orthodox church has ever held that Christ's

“ manhood was the same as our manhood, namely, “ a manhood capable of sinning.”—p.28. This observation is supported by a reference to four authors. The first is from “ Notes to Barker’s Bible, on Rom. “ viii. 3. Christ did take flesh, which of nature “ was subject to sin.” Mr Drummond ought to have told us what edition of Barker’s Bible he means, for there are many, and the notes vary considerably. My copy, 1599, has not the passage quoted by Mr Drummond ; but in another edition, 1608, I find the words quoted, only he has quoted partially. That his readers may judge of the sentiments of the annotator, I shall give the whole note. “ Christ did take flesh which of nature was “ subject to sin, which, notwithstanding he sanctified even in the very moment of conception, and “ so did appropriate it unto him that he might “ destroy sin in it.” The same annotator says on Luke i. 35, “ He must be pure, and without “ sin, which must take away the sins of the world.” Thus we find that the “ notes to Barker’s “ Bible” teach the doctrine which I maintain in opposition to Mr Irving, that while human nature is subject to sin, Christ’s human nature was sanctified in the very moment of conception, and that in his human nature he was pure and without sin. In my edition, the note on “ that holy thing, Luke “ i. 35,” is still stronger. “ That pure thing, and “ void of all spot and uncleanness ; for he that was “ to take away sinne, must needs be voide of “ sinne.”

The second author quoted is Hooker. "Wisdom—took that *nature* which is *common to all*." Mr Drummond ought to have specified from what parts of the works of the authors his quotations are taken. Hooker, in the passage to which, I presume, reference is here made, although there is some variation, is proving that the word or wisdom of God did not take to itself some person amongst men, but "that *nature* which is *common unto all*." That distinguished writer was very far from holding, that Christ's manhood was "a manhood capable of sinning." He carefully distinguishes between Adam's nature, and the corruption of his nature.

Adam is in us as an original cause of our nature, and of that corruption of nature which causeth death; Christ as the cause original of restoration to life; the person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation; Christ having Adam's nature, as we have, but incorrupt, deriveth not nature but incorruption, and that immediately from his own person, into all that belong unto him. As therefore, we are really partakers of the body of sin and death, received from Adam; so except we be truly partakers of Christ, and as really possessed of his Spirit, all we speak of eternal life is but a dream. That which quickeneth us, is the Spirit of the second Adam, and his flesh that wherewith he quickeneth. That which in him made our nature uncorrupt, was the union of his deity with our nature. And in that respect, the sentence of death and condemnation, which only taketh hold upon sinful flesh, could

no way possibly extend unto him. This caused his voluntary death for others, to prevail with God, and to have the force of an expiatory sacrifice.—p. 226.

Here we have in one of Mr Drummond's authorities, the doctrine for which I contend, that *Christ having Adam's nature*, as we have, but INCORRUPT, communicates incorruption from his own person to all who belong unto him. Mr Drummond quoted Hooker to shew that Christ took that *nature* which is common to all, and that this was "a man-hood capable of sinning." "By no means," says Hooker, "Christ had Adam's nature, but incorrupt,—the sentence of death and condemnation which only taketh hold upon sinful flesh, could no way possibly extend unto him." Is it possible more directly to contradict Mr Drummond's statement? Perhaps Hooker is one of the writers to whom Mr Drummond refers, when he says,

Nor would any authorities have been brought forward, seeing that confused expressions seeming to warrant a contrary conclusion, might be adduced also, had it not been for the flippant manner with which they cry out "heresy," as if their views had the undisputed sanction of every age of the church, instead of having been formally and repeatedly condemned as heretical."—p. 54.

I ask in vain for an instance of these formal and repeated condemnations. The fact is, that all the writers quoted by Mr Drummond, condemn the

sentiments which he defends in language the most explicit and unambiguous; but the same writers speak of Christ taking on him our nature, our flesh; and Mr Drummond having arrived at the conviction, that “the nature of every responsible creature is sinful,”—p. 39. immediately ranges them on his side, and modestly tells us “that confused expressions, seeming to warrant a contrary conclusion, might be adduced also.” The difference between these seemingly contrary expressions, is this:—These writers maintain the purity and incorruptness of our Lord’s human nature, in terms the most explicit; but on other occasions, when they are merely referring to the reality of his manhood, they speak of his assuming our flesh; and Mr Drummond taking advantage of their not on every occasion insisting on the purity of his human nature, claims them as defenders of this novel heresy, which is founded on the vain assumption, that sin is an essential property of human nature.

Jerome, as quoted by Mr Drummond, says, that Christ had taken flesh, which was disposed, or subject, to sin. “*Suscepta postea carne, quæ ad peccandum esset proclivior.*” That our fallen nature is disposed to sin, and that Christ took part with his brethren in flesh and blood, is certain, but there is nothing in this quotation to lead us to suppose that Jerome held, that Christ’s nature was disposed to sin.

But it will appear as we proceed, that Mr Drum-

mond's quotations require to be scrutinized. Mr Drummond puts a full stop at *proclivior*. I turn to Jerome, and I find only a comma, *proclivior, ipse tamen absque peccato eam suscepit*. So that instead of saying that the flesh of Christ was sinful, Jerome expressly informs us in the sentence quoted by Mr Drummond, that he assumed flesh *without sin*. What shall we say of such an artifice of controversy! It is impossible that Mr D. could have been ignorant of the part of the sentence which is only separated by a comma, from what he has transcribed. But this is not all; in the next sentence, Jerome goes on: “*Et idcirco dicitur in similitudinem carnis peccati suscepta carne venisse et peccatum in eadem carne damnasse, quoniam carnem, quam suscepit innoxia servaverit ab omni contagione peccati.*” Again, “*Dicens in similitudinem carnis peccati ostendit enim eandem quidem carnem; sed absque peccato portasse.*” For by saying in the *likeness* of sinful flesh, he shews that he bore the same flesh indeed, but *without sin*.

The next authority is D. Heinsius, “*Caro quæ peccavit—eadem quæ in nobis peccarat.*” This quotation is also adduced to prove “that Christ’s manhood was the same as our manhood, namely, a manhood capable of sinning.”—p. 28. Any one unacquainted with Heinsius, and judging by what Mr Drummond chooses him to say, might doubtless suppose that Heinsius maintains that Christ came in *sinful flesh*, but let that author speak for himself.

He says in reference to Rom. viii. 3. “ ὁμοιωμα
 “ σαρκος, est ipsa caro : etiamsi non cum peccato. The
 “ likeness of flesh is flesh itself, although *not with*
 “ *sin,*” which is precisely the view I took of the
 passage. I observed that the word *likeness* exclu-
 sively applies to the epithet *sinful*, not to the word
flesh; he came in *real* flesh, but only in the like-
 ness of *sinful* flesh. Heinsius then refers to the
 language of the Old Testament in proof of what he
 had asserted, and proceeds, “ ὁμοιωμα εργο σαρκος ἀμαρ-
 “ τιας, similitudo carnis peccati, caro, quæ peccavit.”
 Mr Drummond quotes the three last words of this
 sentence separated from their connection, to lead
 us to believe that Heinsius held that the flesh of
 Christ was *sinful*, although that author expressly
 declares the contrary only two lines before; and al-
 though the words quoted by Mr D. contain Heinsius’
 explanation of *similitudo carnis peccati*. He
 says, the likeness of *sinful* flesh means “ of flesh
 “ which has sinned,” and Mr D. quotes “ caro quæ
 “ peccavit,” as the testimony of Heinsius to his
 doctrine, that “ Christ’s manhood was the same as
 “ our manhood, namely, a manhood capable of sin-
 “ ning.” After these words, *caro quæ peccavit*
 quoted by Mr Drummond, Heinsius goes on:—
 “ Missus ergo filius Dei εν ὁμοιωματι σαρκος, in simili-
 “ tudine carnis peccati; id est in carne non pecca-
 “ trice, eadem tamen quæ in nobis peccarat sive,
 “ polluta, non in ipso, sed in nobis. Naturam pec-
 “ cati, hoc est, peccatorum, Dei filius suscepit pu-

“ram quidem, sed ut nostram, quæ peccarat expiaret.” Here we are told that the Son of God was sent in the *likeness* of sinful flesh, that is in flesh NOT SINFUL, yet the same which had sinned in us : or flesh polluted not as it was *in himself*, but *in us*. The Son of God assumed the nature of sin, that is of sinners ; *pure indeed*, but that he might make expiation for our nature which had sinned. Can there be a more explicit testimony in favour of the doctrine which Mr Drummond opposes ? In the course of *seven* lines, Heinsius *four* times repeats that Christ’s flesh was not sinful ; 1st, he says it was real flesh, but *not with sin* ; 2nd, *flesh not sinful* ; 3d, polluted not *in himself*, but in us ; 4th, *a pure nature*, that he might make atonement for ours ; and from these *seven* lines, containing these *four* explicit declarations, has Mr Drummond quoted eight words for the purpose of making us believe that Heinsius maintains that Christ’s flesh was flesh which has sinned,—the same which had sinned in us, “caro quæ peccavit—eadem quæ in nobis peccarat !” That this should be done by any writer would almost appear incredible ; yet such is the fact. Mr D. gives the three last words of a sentence, and then five words of another sentence, passing over what is between, which contains a positive contradiction of the doctrine which Heinsius is quoted to establish. True, he puts a hyphen between the three concluding words of the one sentence, and the five of the other ; but the

keeping out of view the testimony of the author, given both positively and negatively against the meaning which would naturally be attached to Mr Drummond's garbled quotation, is altogether inexcusable. To this we may add, that he stops in the middle of a sentence, the conclusion of which again condemns the doctrine which Heinsius is called to prove. Nor is this all; Mr Drummond has omitted the word *tamen* which occurs in the clause which he quotes. "*Eadem*" *tamen quæ in nobis peccarat.*" The reason of this omission is obvious. Mr Drummond wished us to believe, that according to Heinsius, Christ came in sinful flesh. This Heinsius had expressly denied, saying, that the Son of God came in flesh *not* sinful, yet, *tamen*, in the same flesh which had sinned in us; but as Mr Drummond had omitted the clause to which *tamen* refers, he omitted it also. Heinsius goes on to quote two passages from Augustine, in one of which it is affirmed that Christ's flesh was *not* sinful, "*caro erat sed peccati caro non erat.*" In the other passage, Augustine affirms that Christ did not transfer sin into his flesh—but, notwithstanding, he transferred death, that the punishment without the guilt might be in the likeness of sinful flesh, "*ut esset in similitudine carnis peccati, pœna, sine culpa. Unde in carne peccati, et culpa solveretur et pœna.*"

Mr Drummond also quotes Basil and Tertullian, p. 60. as contradicting my statement, although Basil merely says that God sent his Son in *the likeness*

of *sinful flesh*, of the nature of man which had been corrupted by sin, on account of that sin, that he might abolish sin in our flesh: that he might condemn sin in his flesh. There is nothing here opposed to my statement. Mr Drummond has not mentioned from what part of the works of Basil his quotation is taken, or probably we should have found a contradiction of his doctrine in the context, but in looking for it I found the following passage: “*In sanctitate namque caro conglutinata digna quidem unigeniti divinitati fuit,*” which shews that this Father considered *sinful* flesh unsuitable for the divinity of the only begotten. Basil is also quoted by Heinsius in the same page from which Mr Drummond has taken his garbled quotation. “*Ideo in similitudine carnis peccati natus dicitur, non enim in similitudine carnis, ut illis videtur, sed in similitudine carnis peccati.*” Here Basil opposes those who said that Christ came in the likeness of flesh, and states that *likeness* refers not to *flesh*, but to *sinful* flesh. I find another passage in which Basil says, “*corpus assumpsit in virginali utero ut per carnem in similitudine esset peccati.*” He assumed a body in the womb of the virgin, that through the flesh he might be in *the likeness* of sin. “Basil,” says Mr Drummond, “is quite as much to be followed as Mr Haldane.” I shall be glad to see Mr Drummond in this matter become a follower of Basil, as he was of Christ. Basil holds that Christ came in *the likeness of sinful flesh*, to

remove our sin, by the condemnation of sin in his flesh, or by giving himself for us a sacrifice of a sweet smelling savour.

Tertullian, as quoted by Mr Drummond, after having said that it was no great thing, if in better flesh, and of another, that is not of sinful nature, he had removed the stain of sin, proceeds to guard his readers against the very error which Mr Drummond defends. “ It may be said, if he assumed our
 “ flesh, was the flesh of Christ sinful? Do not strain
 “ the obvious sense; for by assuming our flesh, he
 “ made it his own; making it his own, he made it
 “ not sinful.—In this flesh, like our sinful flesh, he
 “ accomplished salvation, for in this appears the
 “ power of God to accomplish salvation in a like
 “ substance.”

Ergo inquit, si nostram induit peccatrix fuit caro Christi? Noli constringere explicabilem sensum; nostram enim induendo suam fecit: suam faciens non peccatricem eam fecit.—In hac carne, peccatrici nostrae simili, salutem perfecit, nam et hæc erit Dei virtus, in substantia pari perficere salutem.

I should have been surprised at this quotation, which guards us against the very error which Mr Drummond is endeavouring to establish, but we shall see, as we proceed, that he repeatedly quotes authorities which contradict his statements in the most direct terms. This, however, is more ex-

cusable than garbling his quotations, of which we have another instance in what he adduces from Tertullian. Mr Drummond says, hear again Tertullian; “ *defendimus autem non carnem peccati* “ *evacuata esse in Christo, sed peccatum carnis* : “ *non materiam sed naturam: non substantiam sed cul-* “ *pam—*” and then goes on “ nam neque ad pro-

“ *positum, &c.* I turn to Tertullian and find, non “ *materiam sed culpam; secundum Apostoli au-* “ *toritatem dicentis; evacuavit peccatum in carne.* “ *Nam et alibi, in similitudinem inquit carnis* “ *peccati fuisse Christum: non quod similitudinem* “ *carnis acceperit, quasi imaginem corporis et non* “ *veritatem, sed similitudinem peccatricis carnis* “ *vult intelligi. Quod ipsa non peccatrix caro* “ *Christi ejus fuit par, cujus erat peccatum;* “ *gerere non vitio Adæ quando hinc etiam con-* “ *firmamus eam fuisse carnem in Christo cujus* “ *materia est in homine peccatrix. Et sic in illa* “ *peccatum evacuatum, quod in Christo sine pec-* “ *cato habeatur quæ in homine sine peccato non* “ *habebatur.”* Then follows Mr Drummond’s next quotation, “ nam neque ad propositum.” In the passage omitted, we have the most explicit testimony, that Tertullian understood the Apostle’s words, in the likeness of sinful flesh, to mean, not the likeness of flesh, as an image is the likeness of a body, but the likeness of *sinful* flesh, and that sin was put away in that flesh which was sinless in Christ, as it is not without sin in man. Ter-

tullian also tells us that Christ took true flesh, although not sinful, not by ordinary generation "semine." He was disputing against those who thought the flesh of Christ fantastical or side-real.

Mr Drummond's next authority is Flavel, from whom he quotes the following passage. "Jesus Christ did not only neglect the angelical, and assume the human nature, but he also *assumed the human nature after sin had blotted the original glory of it*, and withered up the beauty and excellency thereof. For he came not in our nature before the fall, whilst as yet its glory was fresh in it."—*Serm. 18. Fountain of Life*. "These expressions," says Mr Drummond, "as well as those of other authors which have been adduced, are as clear and decided as it is possible they should be upon a point to which the attention of the writers was not particularly called, by a heresy having been broached in their days which required a direct refutation."—p. 66. What Flavel says is very true; Christ did not come in our nature before the fall, else he would not have been a man of sorrows, nor would he have been without form or comeliness. But does Flavel say any thing of his human nature being corrupt, of his flesh being sinful? According to Mr Drummond this could not be expected, because his attention was not particularly called to the subject by the heresy which consists in maintaining that Christ

had “Adam’s nature, but incorrupt.” But the matter is not so; Flavel was aware that he might be misunderstood, and represented as holding the very heresy which Messrs Drummond and Irving have undertaken to defend, and he proceeds to guard against such a misrepresentation. The first sentence from Flavel, quoted by Mr Drummond, is correct, excepting the italics with which he has illustrated it, but as he has stopped in the middle of the second sentence, I shall transcribe the whole.

For he came not in our nature before the fall, whilst, as yet, its glory was fresh in it; but he came, as the Apostle speaks, Rom. viii. 3. *In the likeness of sinful flesh*, i.e. in flesh that had the marks, and miserable effects, and consequents of sin upon it. I say not that Christ assumed sinful flesh, or flesh really defiled by sin. That which was born of the virgin, was a holy thing. For by the power of the highest (whether by way of manufacture, as some; or the energetical command and ordination of the Holy Ghost, as others; or by his benediction and blessing, I here dispute not) that whereof the body of Christ was to be formed, was so sanctified, that no taint or spot of original pollution remained in it. But yet though it had not intrinsic native uncleanness, in it, it had the effects of sin upon it; yea it was attended with the whole troop of human infirmities, that sin at first let into our common nature, such as hunger, thirst, weariness, pain, mortality, and all those natural weaknesses and evils that clog our miserable natures, and make them groan from day to day under them.*

* Flavel’s Works, vol. i. p. 83. London, 1701

Mr Drummond classes Flavel among the writers whose attention had not been particularly called to the subject, and yet had he finished the sentence which he began to quote, his readers would have seen that the very reverse is the case. I sincerely desire to justify Mr Drummond. I should be glad to be able to reconcile such conduct with the principles of "common honesty," but I am unable to do so. He has brought forward a writer to oppose my sentiments, with whom I cordially agree; and in quoting his words, has stopped in the middle of a sentence, alleging, that the testimony of Flavel is as strong as could be expected, since his attention had not been particularly called to the subject, while the conclusion of the sentence demonstrates that he had it fully in view, and held precisely those views of it which Mr Drummond condemns as heretical!

Archbishop Tillotson is another of Mr Drummond's authorities. He says, Christ "assumed
 " our *vile*, frail, and mortal nature.—He took hold
 " of human nature when it was *falling*.—The Son
 " of God caught hold of mankind, which was ready
 " to sink into eternal perdition." Mr Drummond prefaces the quotation, by informing us, that frailty
 " relates to the necessary quality in the soul of
 " every creature, which, leads it to sin, as infirmity denotes the same necessary quality in the body
 " of every creature, which by that inlet, also leads the man, body and soul, to sin."—p. 32. We have

already considered Mr Drummond's views on this subject, and have only to observe, that, although it is evident to him, that sinfulness is an essential characteristic in every responsible creature, the "march of intellect" in the Archbishop's days, was not so advanced; and we learn from the Archbishop himself, that by frailty, he means nothing more than the *natural* weakness incident to fallen man, of which we have an example in Christ "being wearied with his journey," John iv. 6. I shall quote some passages from Tillotson, which will more clearly teach us how we are to understand Mr Drummond's quotations.

He did not assume the angelical nature, but was contented to be clothed with the rags of humanity, and to be *made in the likeness of sinful flesh*, that is, of sinful man.*

Speaking of Christ as our judge,

—one in our own nature, who *was made in all things like unto us*, that only excepted, which would have rendered him incapable of being our judge, because it would have made him a criminal like ourselves.†

So that two things were requisite to qualify him for this purpose; perfect innocency and obedience, and great sufferings in our nature, even to the suffering of death.‡

After quoting, 1 Peter i. 18, 19.

* Tillotson's Works, vol. iii. p. 72. 12mo. Edinburgh and Glasgow, 1748.

† Ib. p. 94, 105, 107. ‡ The Italics are not mine, but the author's.

Hereby intimating, that nothing less than the perfect innocency and holiness of him who was to be a sacrifice for us, could have expiated the guilt of our sins, and purchased eternal redemption for us.—He voluntarily assuming it, (our nature) and submitting to the condition of humanity in its lowest and most miserable state, sin only excepted.*—Why? did he not appear the first time without sin? Yes, certainly, as to any inherent guilt: for the Scripture tells us, he had no sin.—And if herein God hath expressed his hatred of sin in such a wonderful way of love and kindness to the sons of men, as looks almost like hatred of innocency and his own Son.—As he was the Son of Man, though he had natural frailties and infirmities, and was subject to hunger and thirst, weariness and pain, like other men; yet he had all the moral perfections belonging to human nature, without any of the evil inclinations and sinful frailties to which it is incident.†

Such were Archbishop Tillotson's sentiments. He tells us, Christ was *made in the likeness of sinful men*; he had no *inherent guilt*; he had *every moral perfection* belonging to human nature, although he had *natural frailties and infirmities*.

I have already remarked on Mr Drummond's interpretation of the word frailty, as used by the Archbishop. In the above quotations from his works, the justice of my observation is established; he explains frailties and infirmities as synonymous, meaning weariness, pain, &c. while he maintains that he had every *moral perfection*. The

* Tillotson's Works, p. 108. 115. 120.

† Vol. viii. p. 235.

quotations from Tillotson, who was so decided in his opposition to the corruption of our Lord's human nature, would excite astonishment in an ordinary case, but after what we have seen in the quotations from Jerome, Heinsius, and Flavel, Mr Drummond's conduct in quoting the Archbishop excites no surprise.

I had said that Christ did not die by the common property of flesh to die.—Ref. p. 68. To this Mr Drummond opposes the words of Pearson on the Creed, who affirms that he underwent a true and proper death. I never doubted this; I stated that the end of his incarnation could only be attained by his death. But as Mr Drummond has appealed to Bishop Pearson, let us hear his sentiments on the question at issue. Having said that no part of the flesh of Christ was formed of any other substance than that of the Virgin, he proceeds,—

Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured that there was none in him, in whom alone God hath declared himself to be well pleased. 'Who can bring a clean thing out of an unclean,' saith Job; a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is Holiness, whose operation is to sanctify,—the Holy Ghost. Our Jesus was like unto us in all things as born of a woman, sin only excepted, as *conceived by the Holy Ghost*. This original and total sanctification of the human nature was first necessary to fit it for the personal union with the word, who, out of his infinite love, hum-

bled himself to become flesh, and at the same time, out of his infinite purity, could not defile himself by becoming sinful flesh. *Secondly*, The same sanctification was as necessary in respect of the end for which he was made man, the redemption of mankind: that, as the first Adam was the fountain of our impurity, so the second Adam should also be the pure fountain of our righteousness. God sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, (Rom. viii. 3.) which he could not have condemned had he been sent in sinful flesh. The Father made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, (2 Cor. v. 21.), which we could not have been made in him, but that he "did no sin," (1 Peter ii. 22.) and knew no sin. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none, who stood in need of his own redemption. We are redeemed with the precious blood of Christ, (1 Peter i. 19.) therefore precious, because of a Lamb without blemish, and without spot. Our atonement can be made by no other High Priest than by him who is holy, harmless, undefiled, and separate from sinners. (Heb. vii. 26.) We cannot know that he was manifested to take away our sins, except we also know that in him is no sin. Wherefore, being it is so necessary to believe the original holiness of our human nature in the person of our Saviour; it is as necessary to acknowledge that way by which we may be fully assured of that sanctity, his conception by Holy Ghost.*

Here is the testimony of another orthodox writer

* Pearson on the Creed. Art. iii. p. 292-3. 8vo. London, 1821.

“of eminence,” quoted by Mr Drummond, who uses almost precisely the same language which I did in the Refutation, with which Mr Drummond finds so much fault.

His next authority is Archbishop Usher, p. 68. to prove that Christ must have had a human nature, *which might be subject to dissolution*. This I never doubted, and shall afterwards advert to Usher’s testimony on the question of our Lord’s human nature.

Mr Drummond also quotes Mr M’Lean of Edinburgh, p. 68. “to see whether he will bear Mr Hal-
“dane out in saying that the humanity of the Lord
“Jesus Christ was an immortal humanity.” If Mr Drummond does not know that I never said this, he cannot have read the Refutation, but I fully agree with Mr M’Lean, as quoted by Mr Drummond, that Christ “assumed into personal
“union with himself a true human nature with all
“its essential properties, and natural, though sinless
“infirmities.” Another passage from M’Lean, which I would recommend to Mr Drummond, is taken from the same Commentary, which he has quoted, “He” (Christ) “was perfectly free of that
“depravity of nature which we derive from fallen Adam.”—Heb. iv. 15.

In the Appendix, Mr Drummond has given some farther extracts, which it will be proper to examine. The first is from Augustine which, so far as the doctrine at issue is concerned, is very unobjection-

able, and perfectly agrees with what I have maintained.

The second is from Archbishop Usher.—“ God
 “ and we were enemies before we were reconciled
 “ to him by his Son. He that is to be our peace,
 “ and to reconcile us unto God, and to stay this
 “ enmity, must have an interest *in both the parties*
 “ *that are at variance,*” &c. Then follows Mr
 Drummond’s comment.

Oh, no, say Messrs Haldane and Thomson, the human nature of Christ was never at variance with God; they do not deny that he had flesh and blood indeed, but assert that it was much better flesh and blood than ours, and that which was never at variance; and argue at length, to prove that if Christ had taken our nature, he could not have been a Mediator, because he would have united sinfulness to Deity.—p. 97, 98.

With the quotation from Usher, I perfectly agree. Fallen man is alienated from God; and in order to reconcile us, the Son of God assumed our nature, so that he had an interest in both parties. But I agree with Tillotson, Pearson, &c. that had the human nature of Christ been accursed, and sinful, and at variance with God, he would have needed an atonement for himself, and could not have made atonement for others; and I still affirm, that to represent a corrupt and polluted nature to have been brought into personal union with the divine nature, is blasphemous and absurd. Mr Drum-

mond also quotes the following passage from Usher.

Again, if our Mediator—were a mere man, although he had been as perfect as Adam in his integrity, or the angels themselves; *yet being left to himself, amidst all the temptations of Satan, and this wicked world, HE SHOULD BE SUBJECT TO FALL as they were*; or, if he should hold out, as the elect angels did, *that must have been ascribed to the grace and favour of another*: whereas the giving of strict satisfaction to God's justice, was the thing required in this behalf. But being now God, as well as man, *he by his own eternal Spirit preserved himself without spot*; presenting a far more satisfactory obedience unto God, than could have possibly been performed by Adam in his integrity.

“But,” says Mr Drummond, “Mr Haldane, p. 49, directly censures Mr Irving, for saying, that the human nature of Christ was preserved pure and holy by the power of the Holy Ghost.” I did, p. 49, censure Mr Irving for saying that all wickedness was inherent in Christ, that his human nature was fallen and corrupt, and that, consequently, he had in him the root of all evil, although it was *repressed* by the power of the Holy Ghost. But notwithstanding this, I heartily subscribe to the words of the Archbishop, illustrated as they are, by Mr Drummond's italics and capitals.

We have seen that every one of Mr Drummond's authorities have hitherto been most decided in condemning his doctrine. We shall now attend to

the judgment of Archbishop Usher, in a passage not quoted by Mr Drummond.

How manifold is the righteousness of our Saviour? Twofold: original, and actual. What is his original righteousness? The perfect integrity and pureness of his human nature, which in himself was without all guile, and the least stain of corruption. Being very man, how could he be without sin? The course of natural corruption was prevented, because he was not begotten after the ordinary course by man, but was conceived in the womb of a Virgin, without the help of man, by the immediate power and operation of the Holy Ghost; forming him of the only substance of the woman, and perfectly sanctifying that substance in the conception.—Luke i. 34, 35, 42. So was he born holy, and without sinne; whereunto all other men by nature are subject.

Why was it necessary that Christ should be conceived without sin? *First*, Because otherwise the Godhead and manhood could not be joined together, for God can have no communion with sinne, much less be united unto it, which is sinful, in a personal union. *Secondly*, Being our Priest, he must be holy, harmlesse, undefiled, and perfectly just without exception.—Heb. vii. 26. 1 John iii. 5. For if he had been a sinner himself, he could not have satisfied for the sinne of other men, neither could it be that an unholy thing could make us holy.

What fruit then and benefit have we by his original righteousness?

First, His pure conception is imputed unto us, and the corruption of our nature covered from God's eyes, while his righteousness, as a garment, is put upon us.*

* Usher's Body of Divinity, p. 175. London, 1653.

In his Immanuel, from which Mr Drummond has quoted, the Archbishop says,—

And this also (his being born of a Virgin) was most requisite as for other respects, so for the exemption of the assumed nature from the imputation and pollution of Adam's sin. For sin having by that one man entered into the world, every father becometh an Adam unto his child, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our flesh, which, by that means only, is propagated from the first man unto his posterity. Whereupon, he being made *of* man, but not *by* man, and so, becoming the immediate fruit of the *womb*, and not of the *loynes*, must of necessity be acknowledged to be that HOLY THING, which so was born of so blessed a mother *

Seven closely printed pages are next given from Calvin's Institutes, entitled "Christ's Assumption of Real Humanity." Mr Drummond carefully marks, by italics, or capitals, *community of nature*, REAL MAN, &c. as if those who deny the corruption of our Lord's human nature, called in question his assuming our nature, and being really a man.

In regard to Mr Drummond's former quotations, it has been necessary to refer to the works of the authors whom he has quoted, but the opinion of

* Usher's Immanuel, p. 5. London, 1653.

Calvin is expressed with sufficient clearness in the quotation with which Mr Drummond has furnished us,—

The absurdities with which these opponents wish to press us are replete with puerile cavils. They esteem it mean and dishonourable to Christ, that he should derive his descent from men, because he could not be exempt from the universal law, which concludes all the posterity of Adam, without exception, under sin.* But the antithesis which we find in Paul easily solves this difficulty; as by one man sin entered into the world, and death by sin, even so by the righteousness of one, the grace of God hath abounded.† To this the following passage corresponds, the first man is of the earth earthy, the second man is the Lord from heaven.‡ Therefore the same apostle, in another place, by teaching us that Christ was sent in the likeness of sinful flesh,|| to satisfy the law, expressly distinguishes him from the common condition of mankind. So that he is a real man, and yet free from all fault and corruption. They betray their ignorance in arguing that if Christ be perfectly immaculate, and was begotten of the seed of Mary by the secret operation of the Spirit, then it follows that there is no impurity in the seed of women, but only in that of men. For we do not represent Christ as perfectly immaculate, merely because he was born of the seed of a woman unconnected with any man, but BECAUSE HE WAS SANCTIFIED BY THE SPIRIT. So that his generation was pure and holy, such as it would have been before the fall of Adam. And it is a fixed maxim with us, that when-

* Gal. iii. 22. † Rom. v. 12, 15, 16. ‡ 1 Cor. xv. 47.

|| Rom. viii. 3.

ever the Scripture mentions the purity of Christ, it relates to a real humanity, because, to assert the purity of Deity would be quite unnecessary.—Nor do we, as they pretend, imagine two kinds of seed in Adam, notwithstanding Christ was free from all contagion. For the generation of man is not naturally and originally impure and corrupt, but only accidentally so, in consequence of the fall. Therefore we need not wonder that Christ, who was to restore our integrity, was exempted from the general corruption.*

Really Mr Drummond is unfortunate in his choice of friends. In the above passage, Calvin answers an objection to Christ's deriving his descent from men, because in that case "he could not be exempt from the universal law, which concludes all the posterity of Adam, without exception, under sin," which he holds to be futile. He says, that the apostle, by teaching us that Christ was sent *in the likeness of sinful flesh*, to satisfy the law, expressly distinguishes him from the common condition of mankind, so that HE IS A REAL MAN, AND YET FREE FROM ALL FAULT AND CORRUPTION.—"We do not," says Calvin, "represent Christ as perfectly immaculate, merely because he was born of the seed of a woman unconnected with any man, but BECAUSE HE WAS SANCTIFIED BY THE SPIRIT." Mr D. has printed the conclusion of this sentence in capitals, as if it coincided with his doctrine, that the power of the Spirit *restrained*

* Candid Examination, &c. p. 104, 105.

the corruption of the human nature. But Calvin maintains, that the human nature of Christ had *no corruption*, although he was a real man; and this is justly ascribed to his being conceived of the Holy Ghost; he affirms that his generation was pure and holy, such as it would have been before the fall of Adam. I never dreamed of Christ's being immaculate, because he was born of a woman unconnected with any man. I argued for the immaculacy of his human nature, because it was produced by the Holy Ghost, of the substance of the Virgin. It is impossible to find a more explicit testimony against Mr Drummond's doctrine, than is here borne, by one whom he brings forward as an authority in his favour. But if on this occasion, Mr D. has not acted *wisely*, he has acted *honestly*. He has not, as in the case of Flavel, stopped in the middle of a sentence, the latter part of which as fully condemns his system, as any thing which has been said by his opponents.

Mr D.'s next quotation is from MATTHEW HENRY, which is brought forward "because the writer has "a great reputation amongst Dissenters." After saying that flesh is the meanest part of man, and speaks man weak, and mortal, and dying, nay, tainted with sin, he proceeds, "And Christ, though "he was perfectly holy and harmless, yet appeared "in the likeness of sinful flesh, Rom. viii. 3, and was "made sin for us, 2 Cor. v. 6." Hence we learn, that Henry held Christ to be perfectly holy, but

that he appeared *in the likeness of sinful flesh*. Yet Mr D. thinks this so much to his purpose, that he confirms his authority by that of his editors, “who
 “are therefore as justly chargeable with heresy as
 “their text, if the doctrine of Messrs H. and T., of
 “Christ’s coming in holy and immortal flesh be
 “true.” The rest of the quotation is very good, so that both Henry and his editors are cleared of the charge of heresy.

Let us now turn to Henry’s note on Luke i. 35. After stating that the formation of the child Jesus was a new thing in the earth, Jer. xxxi. 22, he proceeds,—“The child she shall conceive, is *a holy thing*, and therefore must not be conceived by
 “*ordinary generation*, because he must not share in
 “the common corruption and pollution of the hu-
 “man nature; he is spoken of emphatically, *that*
 “*holy thing*, such as never was.—His human na-
 “ture must be so produced as it was fit that should
 “be, which was to be taken into union with the
 “divine nature.” Again, “She shall conceive by
 “the *power of the Holy Ghost*, whose proper work
 “it is to *sanctify*, and therefore to sanctify the vir-
 “gin, for this purpose the Holy Ghost is called the
 “*power of the Highest*.”* The same author on Rom. viii. 3, in the likeness of sinful flesh,—“He
 “took upon him that nature which was corrupt,
 “though perfectly abstracted from the corruptions

* Henry’s Commentary on Luke i. 35.

“ of it.” Here then we have Henry’s explicit testimony on the question at issue, which entirely coincides with what I have stated in the Refutation. If Mr Drummond thought proper to quote Henry, why did he not quote what he says on the expression *sinful flesh*? There is no dispute about the Lord coming in the flesh, but this is of a piece with too many of his other quotations. I am really at a loss to account for Mr Drummond’s conduct. He may say that Calvin, Hooker, Usher, Pearson, and Henry are liable to err; but to give quotations from them in opposition to the doctrine which they strenuously defended, is really inexplicable.

The Appendix concludes with extracts from Goode’s Essays.

Mr Goode was Rector of Blackfriars. After mentioning that Mr Saunders was his successor, and Mr Howels his curate, Mr D. adds,—“ These gentlemen must no doubt be exceedingly surprised to hear the sentiments of their late friend, when brought forward by Mr Irving, branded as heresy by the ignorance of this generation.”—p. 94. Here we are told that Mr Irving holds the same sentiments as Mr Goode on the subject of controversy. Let us observe how Mr D. is borne out in this assertion, by his own quotations from Goode’s Essays.

Of his mode of entrance into this state of existence and ours, the difference, which indeed is a very important one, and which was necessary for its deliverance from the contamination of our natural corruption, was his miracu-

lous conception by the power of the Holy Ghost, and not by the common order of nature.*—When it is said, He shall appear again without sin, it certainly implies that his first appearance was, in some way, with sin, though not his own.†—As the Lamb of God, he was without blemish and without spot. In him there was no sin. This, indeed, was necessary to his taking upon him the sins of his people; for he who was exposed to death, as the consequence of his own sin, could never have offered himself to death for the sins of others. He, therefore, by his immaculate conception, was brought into the world without any stain of sin; nor can any sin rest upon him, but by way of imputation, and as he voluntarily takes it upon himself by way of mediation; viewed however as our surety, our sins lay upon him, and being in the fulness of time made of a woman, made under the law, as soon as he appears in such a character, in our nature, he appears with all the sins of his people upon himself, and might well say, innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me. These were the sins which he bore in his own body on the tree, &c.‡—The term (brother) is no doubt expressive of the relation which he bears to his people, by taking a body and soul of the very same nature as theirs, in the very same state of debasement, alike in all things but its pollution.§

Many other passages from Goode's Essays might be quoted.

* Candid Examination, p. 107. † Ib. p. 109. ‡ Ib. p. 110.
§ Ib. p. 112.

The simple garment of pure linen, in which the priest performed the great work of this day, represented the lowliness of his human nature ; and at the same time, its unspotted purity, in which he offered himself the atonement for our sins, *—the innocent lamb, which was the most usual offering, represented the purity of his nature, which constituted his fitness for the work of atonement, and where, by being sinless himself, he became a suitable offering for the sins of others. †—As the Lamb of God, he is fitted by the Spirit of God for his work, in the perfection and purity of his human nature. ‡—In his human nature, he possesses all the excellencies and beauties of its perfect state. §—He, alone, since the *first man, Adam*, ever bore the perfect properties and characters of human nature ;||—

Thus we see that Mr Goode, so far from considering sinfulness as an essential property of human nature, maintains that Christ alone, since Adam, bore the perfect properties and characters of human nature, because he was pure and holy. The same doctrine of the unsullied purity of our Lord's human nature, is taught throughout Goode's Essays. I cannot help referring to the manner in which Mr Drummond quotes him and other authors, marking in italics and capitals, such passages as suit him, and not putting italics and capitals, where they were used by the author.

Mr Drummond informs us, that the character of

* Goode's Essays, vol. vi. p. 267.

† Ib. p. 75.

§ Ib. p. 86.

† Ib. vol. iv. p. 71.

|| Ib. vol. i. p. 443.

Mr Goode was that of a "solid, plain, sensible divine;" I would therefore particularly recommend his Essays to Mr Drummond: they are quite decisive, as we have seen, against the heresy of the pollution of our Lord's human nature, which has been brought in "by the ignorance of this generation," not privily, but ostentatiously. Mr Drummond may also profit much by his remarks on Imputation, which Mr Goode was too "solid" and "sensible" to consider to be a figure.

This "Candid Examination" of Mr Drummond's authorities, will enable his readers to form a more accurate judgment of those who have "shewn themselves so ignorant of theology, as not to know, at least, that their opinions are contrary to almost every sound divine for a thousand years." For my part, I could not "have predicated this ignorance;" and really I shall not now be surprised at "any other heresy being produced." When men quote authors as being favourable to their views, who in the passages which they quote, condemn them as strongly as human language can do, we need not be surprised at any thing which proceeds from the same quarter. If Mr Drummond has supported heresy, alleging that it has been the orthodox faith for a thousand years, he has furnished an antidote in his quotations from Calvin and Goode. He has summoned other witnesses, who, understanding that the old heresy of the denial of our Lord's real humanity was revived,

cheerfully came forward to defend the truth as it is in Jesus ; but when they found that they were called to support the novel heresy of the pollution of the human nature of the Son of God, they indignantly turned from those who had summoned them, and with all the weight of their character, their knowledge of Scripture and of antiquity, bore testimony to the faith once delivered to the saints, that the human nature of Christ was equally free from original impurity, and actual sin. It remains to be seen what effect this will have on those who have so unadvisedly entered the lists, and who have attempted to defend a heresy, not only absurd in itself, but opposed to every important doctrine of the gospel of Christ.

The reader will now be prepared to form a due estimate of the accuracy of the following paragraph :

Other passages have been quoted in the course of this Examination, and more will be found in the Appendix, and then it will be seen, that on this single point of the mortality, we have on one side, Mr J. Haldane, Dr A. Thomson, Mr Cole, and Mr Carne ; and on the other, St Augustine, St Jerome, Hilary, Tertullian, Basil, Calvin, Usher, Flavel, Henry, Maclean, Pearson, Hooker, Goode, &c.—
p. 69.

This is indeed a most respectable list. I have not had an opportunity of consulting Hilary ; a single sentence of his is quoted by Mr Drummond,

p. 65. to which I see no objection: with regard to *every one* of the others, they decidedly maintain the sentiments for which I contend, and condemn Mr Drummond's as clearly as it is possible. I once heard it observed, that "any thing might be done by talking;" and on this principle, Mr Drummond and Mr Irving appear to proceed. They have talked themselves into the belief of a heresy, subversive of the doctrine of Christ, and they seem to imagine that their affirmations will prevail on others, not only to forsake the doctrine of the word of God, but in opposition to the clearest evidence to believe that all "orthodox writers" have held this new and strange doctrine.

The following extract from "Dialogues on Prophecy," will farther illustrate the system pursued by this new school, for the dissemination of their sentiments.

But by far the greatest and most important in that fearful catalogue, is the heresy which denies that the Son of God became incarnate in flesh like ours, and asserts that he took a better kind of flesh;—

This heresy against the proper humanity of Christ is of far more importance than any of, or than all, the absurdities which have been broached against the doctrine of the kingdom of our Lord. It is a heresy with which the church has not been infested since the destruction of the Greek branch of it by the Saracens, and that judgment may teach us its exceeding hatefulness in God's sight. It is a heresy springing out of the church itself, and therefore

far more subtle than the counterpart to it, which denies the proper divinity of Christ, and which is found chiefly amongst men who make no profession of orthodoxy. Those who profess this latter, the orthodox have never been slack in excommunicating; and all believers who will deliver their own souls, must cast out those who profess the former also. As yet only two clergymen of the Church of England have been found publicly to espouse it; and it will make less progress there, because, for the most part, they are better instructed; in the Church of Scotland it has been avowed by two also; but among the heads of the dissenters it is making much more fearful progress.*

The boldness and recklessness of this language are indeed astonishing. In the preceding pages ample evidence has been adduced from the Fathers, the Reformers, and various standard writers, that the moral purity of our Lord's human nature has been constantly and decidedly maintained by "orthodox writers." We shall afterwards see that Mr Vaughan admits Luther's ignorance of Christ having a sinful body, and pretty plainly intimates that the secret had been revealed to himself. We need not, however, be surprised at what is said of the dead, when we find it stated that only two clergymen of the Church of England have espoused the doctrine of the untainted purity of our Lord's human nature. I have no doubt the clergy of the Church of England will vindicate themselves

* Dialogues on Prophecy, vol. iii. Preface.

from the foul aspersion. We are also informed that “in the Church of Scotland it has been avowed by two also.”

Was the writer of the Preface ignorant that every minister of the Church of Scotland has disowned this heresy under the name of “*Bourignonism*.” I have not heard of one clergyman of the Established Church in this country who disavows what he so solemnly professed, and on the faith of which profession he obtained ordination; nor have I heard of a minister of the Secession Church, or of any other denomination, who has on this subject departed from the faith once delivered to the saints: but I have heard many reprobate Mr Irving’s sentiments in the strongest terms. How desperate must be the cause which compels its supporters to have recourse to a system of downright deception? We have seen that all the authorities claimed by Mr Drummond, as favourable to this pernicious heresy, are decided in condemning it; and here it is gravely asserted that *two* have avowed that doctrine to which *all* have solemnly subscribed. The cause of TRUTH neither requires nor admits of such a mode of defence. “We have re-nounced,” says the apostle, “the hidden things of dishonesty, not walking in craftiness;—our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.” These

who publish such statements as that contained in the Preface, presume too far on what Mr Drummond terms “the ignorance of this generation.”

CONCLUSION.

I have now considered Mr Drummond’s “Candid Examination” of this Controversy, which it will not be easy to match in the history of polemics. From beginning to end he has mistaken, or misrepresented, the sentiments of his opponents. It is hard to say whether his theology is most erroneous, or his metaphysics most absurd. In defending Mr Irving’s degrading and most unscriptural view of Christ’s human nature, he has maintained that sin is an essential characteristic of every responsible creature. This is repeated in the paper, No. 3, Morning Watch, which I have already noticed. That paper is also anonymous, but both the style and the arguments prove its “identity” in regard to authorship with the Candid Examination, and indeed both are well known to proceed from the pen of Mr Drummond. He says,—

Sin, therefore, is a necessary quality of creature, as much as corruptibility is a necessary property in matter.

In this way it is that ignorance and involuntary acts are sins. When a responsible being proceeds to act, then he commits actual transgression.—*Morning Watch*, 494.

This is directly charging sin upon the Creator. All his creatures are necessarily sinful! Another error in the above quotation is, that “corruptibility” is a necessary property in matter.” The matter of this world is under the curse of God, on account of sin, but matter, as produced by God, has not the property of corruptibility; like all his other works, it was originally good. The following extract from Arrowsmith’s “Chain of Principles,” will shew that men “without a well-regulated head” have formerly advocated this blasphemous absurdity, that God is the author of sin.

In the year of our Lord 1645, there was published in London an English book, wherein God was expressly made the author of his people’s sins, though not without some limitations. The Assembly of Divines, then sitting at Westminster, took offence at this, (though some of them being acquainted with the man whose name it bore, were ready to say of him, as Bucholcerus did of Swenckfeldius, that he had a good heart, yet without a well regulated head,) complained of it to both Houses of Parliament. They both censured the said book to be burned by the hand of the common hangman, and the Assembly of Divines agreed upon a short declaration, *nemine contradicente*, by way of detestation of that abominable and blasphemous opinion, which was also published under

that title, July 17, 1645, and in which we meet with these among other expressions.

That the most vile and blasphemous assertion, whereby God is avowed to be the author of sin, hitherto by the general consent of Christian teachers and writers, both ancient and modern, and as well Papists as Protestants, hath been not disclaimed only, but even detested and abhorred. —We are not for the reverence or estimation of any man's person, to entertain any such opinions as do, in the very words of them, asperse the honour and holiness of God, and are by all the churches of Christ rejected. *

This the Doctor inserts *in perpetuam rei memoriam*. Can any words more directly asperse the honour and holiness of God, than representing all the creatures to whom he has given being, as necessarily sinful. This must proceed either from deficiency of power, or from want of hatred of sin. It does not signify whether sin is “an adjunct or “a deficiency;” if “sin is a necessary quality of “creature,” the Creator is the author of sin; in creating *sinful* creatures, he gave being *to sin!* We may judge of Mr Drummond's theology by his denial of the reality of Christ's substitution for his people; of the imputation of their sins to him; and of his righteousness to them. He has thus done what he could to remove the very foundation of the gospel, and to destroy the ground of the believer's hope. There was nothing in my Refuta-

* Chain of Principles, p. 359. Edinburgh, 1822.

tion more important than the statement that Mr Irving's heresy was necessarily subversive of the atonement. I quoted his own words in proof of this assertion, and shewed that he completely set it aside. Why did not Mr Drummond examine this part of the controversy? Was he afraid that believers were not yet prepared to follow him so far; that some who had been led to deny the unsullied purity of our Lord's human nature, might shrink from the next link of the "Chain of Principles?" But to do Mr Drummond justice, in denying substitution and imputation, he has sufficiently discovered his opposition to "the present views of atonement." And in Mr Irving's paper in the *Morning Watch*, the new system is exhibited in all its naked deformity. This is one fruit of the present controversy, and if any thing in the *Refutation* has aided in the developement of this heresy, I am thankful it was published. Those who hold "the present views of atonement," must now be convinced that Mr Irving preaches another gospel, and it is no small matter in opposing error, to get to the bottom of the system, which heretics, with greater prudence than honesty, generally endeavour to conceal.

There is another subject on which candour ought to have led Mr Drummond to shew his opinion. I stated in the *Refutation*, that Mr Irving had dared to charge him who is in the bosom of the Father, with IGNORANTLY representing his Second Coming

as near at hand. I quoted the following passage from Mr Irving :—

A little time he (Christ) thought it was to be, and a little time his disciples expected it to be, and a little time it is twice called in the Apocalypse ; but for our faithlessness have we been kept so long wandering in the wilderness, because of the long-suffering of God, not willing that any should perish, but that all should come to him and live.

My observation on this passage was,—

Here we are informed that Christ *thought* it was a little time, and by the expression of this thought, misled his apostles, and that the mistake is twice repeated in the word of God. Mr Irving, however, makes the best of it, ascribing it to our faithlessness, and the long-suffering of God, that the Lord's conjecture was not realized, that the expectation of his disciples founded on his declaration, were not fulfilled, and that the sacred record was at least twice falsified, and, consequently, that all our confidence in what Christians have hitherto believed to be a revelation from the God of truth, is utterly subverted.—Ref. p. 67, 68.

It is true our Lord's human nature was not omniscient; that he grew in wisdom, and in stature, and that he tells us, “ of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father,” Mark xiii. 32; but he also tells us, “ He that rejecteth me, and receiveth not *my words*, hath one that judgeth him—for *I have not spoken of myself*; but the Father which sent me, he gave me a com-

“ *mandment what I should say, and what I should speak,*” John xii. 48, 49. In obedience to this commandment, Christ said to his apostles, “ A little while and ye shall not see me ; and again a little while, and ye shall see me, because I go to the Father,” John xvi. 16, and Mr Irving dares to pronounce this declaration to have been made in ignorance ! It was an ordinance in Israel, “ When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously : thou shalt not be afraid of him,” Deut. xviii. 22. The Lord Jesus Christ, speaking in his Father’s name, declares that in a little while his disciples shall see him, and Mr Irving comes forward to tell us he believed what he said, that the apostles also believed it, that it was twice given by the inspiration of the Holy Ghost to the writer of the book of Revelation, (for I presume he holds that book to have been inspired) and yet it was untrue !!! I cannot use language sufficiently strong, to express my detestation of such an infidel sentiment.

Why did not Mr Drummond advert to this part of the controversy which he professed to examine ? Did he think his friend in the wrong, and on that account did not notice it ? If so, it was not candid. Perhaps, however, he thought him right, but that it would be better not to enter on the subject. I cannot but suspect that this is the case, for Mr Drum-

mond avowedly holds that there were many things of which our Lord was ignorant! I have already adverted to his denial of original sin, so that there is hardly a fundamental doctrine of the gospel which is not impugned by this wild and unscriptural theory.

In the Appendix, Mr Drummond endeavours to make the controversy a party question—"to the credit of the Church of England be it acknowledged, that no minister within her pale has been hitherto found so ignorant as not to know at least the orthodox creed upon this subject."—p. 94. It is one of the worst features in the management of this controversy, that in defiance of evidence, Mr Irving and his coadjutors affirm in the most confident manner, that the inherent corruption of the human nature of the Son of God has been held by the orthodox in every age. If they really believe this, it affords a most striking proof of the power of prejudice, in blinding men on subjects the most plain. We have seen that Mr Drummond quotes Hooker, Usher, and Pearson, in support of Mr Irving's doctrine, thus endeavouring to persuade his readers, that they must either embrace it, or oppose the most distinguished supporters of the Church of England. By a reference to these authors, I have shewn, that so far from giving countenance to the doctrine of the corruption of our Lord's human nature, they maintain the very reverse in the most decisive terms. After this, al-

though Mr Drummond had canvassed the whole body of the clergy, and reported that he had not found one so ignorant as not to agree with him, it would not make the slightest impression on my mind. He has quoted passages to support his system, the language of which is not less strong than that employed by his opponents. While this gives a very unsatisfactory view of the attention with which he has examined the subject, it must weigh in favour of his honesty, against which, other parts of his Pamphlet, such as stopping in the middle of sentences, and garbling his extracts, are calculated to excite serious suspicions.

Were he to ask a clergyman, do you believe that the Son of God actually assumed human nature? and received an answer in the affirmative, Mr D. would immediately conclude, that as he must certainly be aware that "sin is a necessary quality of creature," he could not but hold that Christ's human nature was sinful. Mr Drummond brought forward Hooker, Usher, Pearson, Flavel, and Henry, as witnesses in his favour; but on being cross questioned, they gave evidence against him, as distinctly as his opponents could have wished. Was Mr Drummond aware of the consequence of their testimony being sifted? It would give me great pleasure to know, that this was not the case, for although I should hold him to be very blameable for not having more carefully examined their works, before quoting them in vindication of his

sentiments, this is a far lighter charge than deliberately quoting authors as favourable to his views, who, to his knowledge, directly opposed them.

After this, the following sentence of Mr Drummond's will weigh little with his readers.

Indeed, it is not long since a clergyman of my acquaintance, having occasion, within a very short period, to converse with two bishops upon the subject, he could not induce either of them to believe that there was any ordained minister of the Church so ill instructed, in the mere elements of theology as to say that Christ took unfallen, and not fallen humanity; both of these Prelates justly observing, that such an opinion destroyed the work of the atonement.—p. 94.

The opinion of counsel, however eminent, would have little weight, unless we saw the case which had been submitted for their consideration. If it be a fact, that two Bishops hold that the human nature of Christ was corrupt like ours, the Scripture furnishes us with a sufficient answer. "Great men are not always wise;" but I am unwilling to believe that either of the two Bishops referred to, is so ignorant of the Scriptures, and of the standard writers of their Church, as to hold a doctrine which destroys "the work of the atonement." After the experience we have had of Mr Drummond's system of misquotation, the alleged opinion of two anonymous Bishops, can have very little weight. He has quoted two Archbishops in fa-

vour of his system, but having given their names, it was speedily found that they utterly disclaimed the alliance which Mr Drummond had courted. Could we hear the real sentiments of the two Bishops, I have little doubt the result would be the same.

In consequence of finding this heresy, as well as other false doctrine, advanced in the Dissenting Magazines, many orthodox Churchmen are refusing to contribute to the support of missions, and schools, which are under the direction of Dissenters. However highly we may value the Church of England, it is our duty, likewise, to support many Dissenting institutions, because, owing to the neglect of our rulers, both temporal and ecclesiastical, there is no possibility of the great body of the poor being taught Christianity at all but by means of Dissenters. It has become necessary, therefore, to distinguish between Dissenter and Dissenter; not to support any without ascertaining the doctrines they inculcate; and decidedly to refuse aid to all who deny the true divinity of Christ, or who call themselves the brethren of such as do; or who deny the true humanity of Christ.—p. 94.

It is certainly proper to refuse all aid or co-operation with those who deny either the true Deity or Humanity of Christ; but the denial of the true humanity of Christ, in Mr Drummond's vocabulary, means, denying that his human nature was corrupt, and in this sense, I maintain, no orthodox Churchman is of his opinion.

There is a circumstance mentioned by Mr Drum-

mond, which will be very gratifying to the lovers of truth. He not only disapproves of "Mr Irving's expressions" on this subject, but tells us, that he "never met with one of his friends who did not lament over them;" and that others, though fully agreeing with his doctrine—have dissuaded all persons whom they could influence, from reading his Sermons upon the Incarnation at all."—p. 81. This is not a little mortifying; Mr Irving's great theological work on the Incarnation, was announced; expectation was on tiptoe among his admirers; at length the production of three ponderous octavos, relieved the groaning press; and, lo!—all his friends lament over his expressions, and some of them use all their influence to prevent the work being read. "The wise men are ashamed, they are dismayed and taken; they have rejected the word of the Lord, and what wisdom is in them?"—Jer. viii. 9.

Mr Drummond disapproves of Mr Irving's style, and classes him, on account of it, with the servile herd of imitators. This, however, is but a foil, by which his merits are illustrated, "he never handles a subject upon which the stamp of a great mind is not impressed, nor in a manner not to furnish 'the theological babes' of the present generation, with abundant ground of petty attacks."—p. 84. He even retracts his censure on Mr Irving's style. "The Arians were very angry with the expressions of Athanasius, because their heresy was thereby

“ elicited, while they escaped detection by ordinary
 “ words.”—p. 85. “ It is perfectly obvious, that he
 “ (Mr Irving) has been enabled to develope, or rather
 “ so to write, as to make some professors of what is
 “ called evangelical religion, manifest a mass of in-
 “ fidelity upon almost all the great essentials of re-
 “ velation, that no one would have believed to ex-
 “ ist, had it been previously asserted:”—p. 87.
 This is all very well; the system of puffing is per-
 fectly understood. Mr Drummond puffs Mr Ir-
 ving, and Mr Irving puffs Mr Drummond, and this
 might be very harmless, and withal, very amusing,
 were it not that the hearts of the simple are de-
 ceived by these fair speeches.

In taking leave of Mr Drummond, I can assure
 him, I have not been actuated by personal feeling
 in replying to his Pamphlet. I consider him to be
 engaged in opposing the doctrine of Jesus, and I
 thought it my duty to warn believers against a no-
 vel and destructive heresy, which is subversive of
 the gospel of Christ. The arguments by which it
 is defended are futile and inconclusive, but still
 in some cases they may mislead “ the ignorance of
 this generation.” The greatest danger of the he-
 resy making progress, arises from the utterly
 groundless but confident assertions of the antiquity
 of the doctrine.

Never was an allegation more unfounded; it has
 not even the shadow of truth. Not a respectable
 witness can be produced in favour of this heresy.
 We search for it in ancient times; we arrive at

the period of the Reformation; we descend to the days in which we live, and no trace can be found of such a doctrine, except among a few obscure individuals. Not so however when we seek authorities to rebut the daring assertions of our opponents. In confutation of their heresy respecting the humanity of our Lord, the stream of antiquity runs clear and undisturbed. We turn to the Fathers; in their eyes the idea of impurity, as connected with the flesh of Christ, is blasphemous. We turn to the Reformers, and we find them repel with indignation the thought that even as to his flesh, the man Christ Jesus was sinful, except by imputation; we turn to that Church of which Mr Irving still calls himself a minister, and by whose standards he is sworn to abide, and we see how decidedly his error is condemned, and stigmatised under the name of *Bourignonism*, which all her ministers are required to renounce.

In 1701, Dr George Garden of Aberdeen, was deposed for “being led away by the spirit of error
“and very gross delusion, and being infected with
“the impious, blasphemous, and damnable doc-
“trines” of Madam Bourignon. His book was entitled “an Apology for Madam Antonia Bourig-
“non.” The commission in 1700 suspended him, and their sentence was ratified by the Assembly, which also deposed him. The seventh error of Madam Bourignon was “asserting *the sinful cor-
“ruption of Christ’s human nature, and a rebellion*

“ *in Christ’s natural will to the will of God.*” The General Assembly earnestly recommended to all Presbyteries to use all effectual means “ to prevent “ the spread of the dangerous errors of Bourignonism.” They directed all ministers to preach against these errors where they exist, and Presbyteries are enjoined to take care that all teachers subscribe the Confession of Faith as their faith, and failing to do so, they are to be declared incapable. But this is not all. By an act of Assembly 1711, the following question is to be put at the ordination of every minister. “ *Question third.—Do you “ disown all Popish, Arian, Socinian, Arminian, “ Bourignonian, and other doctrines, tenets, and opinions whatsoever, contrary to, and inconsistent “ with the foresaid Confession of Faith?*” This question was answered in the affirmative by Mr Irying, and yet he defends one of the most pernicious errors of this heretical lady. We open the writings of the fathers of the Secession in Scotland, and with one voice they testify against the heresy.

In vain will Mr Drummond look to the Church of England for support. Her ablest and most approved writers bear ample testimony to the unsullied purity of our Lord’s human nature. Of this I have already given proof, and additional evidence will be found in the Appendix.

We turn to the Dutch Church in the time of its prosperity, before it sunk under the infidel

Neology, and its champions expressly, and by name, denounce such notions as are now maintained by Mr Irving. We appeal to the Puritan and Non-conformist Divines, and all without exception, concur in maintaining the true scriptural doctrine of the purity of Christ's humanity, in opposition to the unwarranted, not to say uncandid and dishonourable appeal of our opponents.

The appeal to antiquity has proved indeed a miserable refuge to Mr Drummond and Mr Irving. Like a broken reed it has not only failed them at the hour of need, but pierced them with a deep and deadly wound. So far as regards the question of antiquity, their cause is hopeless and irretrievable, and what but infatuation could induce them to claim for themselves the approval of the church for a thousand years—what but the same infatuation which led the opponents of Luther—the upholders of the Papacy, to quote Augustine as hostile to the doctrines of grace?

In the Morning Watch, Mr Irving quotes Luther as agreeing with him in regard to the atonement, than which nothing can be more unfounded. He has not dared to say that Luther countenanced his doctrine of the corruption of Christ's human nature, but we have a very remarkable "counter-statement" by the late Mr Vaughan, from whom I believe Mr Irving got this, as well as most of the other parts of his system, with which he has for some time astonished his auditors. He informs

us that “the Holy Ghost’s impregnation gave him
 “(Christ) a spotless soul; the daughter of Adam
 “gave him a sinful body; thus he became the sin-
 “less sinner.” He proceeds, “into this depth of
 “the mystery of Christ’s person, of which the es-
 “sential element is union, yet distinctness—it was
 “not given to Luther to penetrate.” Here we
 find Mr Vaughan pretty clearly intimating that
 the discovery of this mystery had been reserved for
 himself. He was too honest to endeavour to sup-
 port it by the authority of Luther; he candidly
 admits this was not Luther’s doctrine. Mr Irving,
 in the usual progress of error, has gone beyond his
 teacher, and has discovered that Christ had not
 only “a sinful body, but a fallen soul.”

But this new and strange doctrine was not all
 in which Mr Vaughan avowed that he differed from
 Luther, and, so far as appears, from all who pre-
 ceded him. He tells us,

—he (Luther) was even obliged to give up the justice of
 God (which, both verily and discernibly, is without a flaw in
 this procedure) and to take refuge in a most pernicious false-
 hood, that we know nothing about God’s justice, and must
 be content to be ignorant what it is, till THE DAY disclose it.
 Why, if justice, truth, and all other moral excellencies be
 not in Him essentially what they are in us, and according
 to our *spiritual* conceptions of HIM, Chaos is come again:
 we know nothing—nothing of God—He has revealed him-
 self in vain.*

* Preface to Luther on the Will, p. lx.

The plain English of this language is, Luther was content to be "a fool for Christ's sake." Mr Vaughan was "wise in Christ." Luther was "weak," he was "strong." Luther received the kingdom of God "as a little child," believing, that although God is possessed of truth, justice, and every perfection, still his "judgments are a great deep," that he doeth great things *past finding out*, having his way in the sea, and his path in the great waters, so that his *footsteps are not known*. He was satisfied that the Judge of all the earth was doing all things well, and was contented to wait for the day which shall fully declare his righteousness. This system, however, did not suit Mr Vaughan. Unless he understood every thing, God "has revealed himself in vain." Mr Vaughan has published a sermon, entitled "God the doer of all things," in which he tells us, that

God has brought certain of his moral creatures into a sinful state, continues to stimulate them to the perpetration of sin, has wrought that they might fall, and wrought so that they *have* fallen.

Such language is directly opposed to the infallible standard of truth. It is easy to get beyond our depth on every subject, and then we flounder, become the dupes of our own subtilty, and the greater our acuteness, the more are we involved in error.

In the hands of Mr Drummond and Mr Irving, Mr Vaughan's system has become still more dis-

gusting. Mr Vaughan had also the candour to state that his doctrine was *new*. He did not attempt to support it by the authority of Luther, who held "the present views "of atonement," and had not learned that imputation was a figure signifying that the Son of God had partaken "in the fallen state of all the materialism of the world;" "that it was by the union "which subsisted between the man Jesus and all "other creatures that the redemption of creation "was effected;" and that the atonement consisted in reducing the Lord's human nature, which did not differ, "by however little, from ours, in its "alienation and guiltiness," into eternal harmony with God. All this, "it was not given to Luther "to penetrate." The knowledge of these mysteries was reserved for our days. "Thus saith "the Lord, stand ye in the ways and see, and "ask for the old paths, where is the good way, and "walk therein, and ye shall find rest for your "souls. But they said we will not walk there- "in."—Jer. vi. 16.

This controversy involves all which is dear to the Christian. Mr Irving's doctrine is calculated to open the floodgates of infidelity. In the preceding pages I have noticed the striking similarity of his system in various respects to that of the Socinians. He denies that Christ was a priest while upon earth, and consequently he could not offer a sacrifice for sin. Mr Irving has also adopted the Socinian interpretation of what our Lord said

to the dying thief, "Verily I say unto thee, to-day shalt thou be with me in Paradise."* This is one of these passages which clearly establishes the consoling truth, that no sooner are believers absent from the body than they are present with the Lord, but the Socinians have represented our Lord as saying, "*to-day*, I say unto thee, thou shalt be with me in Paradise." An interpretation obviously so absurd and unnatural, could only be adopted to countenance an unscriptural system. Surely the thief did not require to be told that the Lord's voice, which was sounding in his ears, was uttered on that, and not on another *day*. Yet this interpretation has been adopted by Mr Irving. It is unnecessary at present to enter on the erroneous doctrine which he wishes to establish by the perversion of this plain passage.

Mr Irving has affirmed that the Son of God assumed our sinful nature—that every variety of human wickedness was inherent in his humanity—that he had a law in his members warring against the law of his mind, and consequently has represented him in whom the Father was always well pleased, as habitually violating that law which takes cognizance of the thoughts of the heart, as well as of the external actions. Such a view of the humanity of Christ is incompatible with his making satisfaction for the sins of others, and this

* Lectures on the Book of Revelation. No. IV. p. 371.

doctrine Mr Irving entirely rejects, alleging that it represents God "in himself implacable to the sinner, " until his Son, by bearing the sinner's strokes, " doth draw off the revenge of God." Atonement, he tells us, has no respect to the bearing of Christ's work on the Godhead. He also maintains that our connection with Adam is not " the *cause* of our " original guiltiness in God's sight," but still the rest of the family are brought " into being under " the condition of soul, body, and estate, under " which Adam was placed after Adam fell." He teaches us that God shews by the death of Christ for all men, " how much he loves mankind, and " every one of the family. And then indeed the " hatefulness of sin is shewn out tremendously, the " nature of holiness and justice most awfully, when, " notwithstanding this love, he judgeth them to " eternal wrath for the guilt of their sins." From these objects of God's very great love, he chooseth " whom he pleaseth to choose; and God's free will, " unhampered by creation, and his glory to save, " is also illustrated by the same act of election."

Mr Irving also denies that God could do a finite action, such as the work of creation, without assuming a finite form; and seems to have adopted Mr Vaughan's theory of the pre-existent humanity of Christ. In addition to all this, he affirms that Jesus misled his disciples through ignorance, and thus endeavours to falsify the Lord's declaration, that he spoke as his Father gave him a command-

ment. Finally, he describes the work of Christ as PERILOUS; after a severe and *dangerous* conflict, God prevailed over the power “ which is nearest to “ the power of God—so near to it,” &c. Such is this hideous and revolting system, it is “ full of “ names of blasphemy.” It is equally at variance with reason and revelation, and is directly calculated to lead men to open infidelity.

When this Publication was on the eve of going to press, I saw No. 4. of the Morning Watch, and in the conclusion of the review of Dr Thomson’s Sermons, by Mr Drummond, I found the following passage :—

—controversialists in general fasten upon some collateral expression, to which a meaning is attached, directly at variance, perhaps, with the main scope of the author, and he is charged with holding opinions as abhorrent to himself as to his slanderous accuser. Of this we have a recent example, in the dishonest attack upon Mr Irving by Mr J. A. Haldane and his associate Cole.—p. 721.

I have repeatedly stated that I know nothing of Mr Cole, except from his Pamphlet which I quoted in the Refutation; but I consider him to have been most grossly and unjustly traduced, on account of his conversation with Mr Irving, in regard to which his conduct was unexceptionable. With respect to this attack on myself, never was there a charge more destitute of foundation. I began the Refutation, by stating what I had in view. “ It is the

“ object of the following pages to vindicate, by an
 “ appeal to the word of God, the holiness and pu-
 “ rity of the human nature of Christ. This has
 “ been controverted both from the pulpit and the
 “ press, by Mr Irving, who affirms that the human
 “ nature of Christ was corrupt and sinful,”—
 Ref. p. 23. I then shewed, by quoting Mr Ir-
 ving’s writings *verbatim*, that I had not misrepre-
 sented his doctrine, and proceeded to prove that
 this was not the doctrine of the word of God. I
 fastened on no “ collateral expressions;” I stated
 “ the main scope of the author,” which was ex-
 pressed in terms not to be misunderstood; and in
 proof that I did not misunderstand them, Mr Ir-
 ving has since published a long paper in the Morn-
 ing Watch, in defence of what I impugned. In
 that paper he speaks of some who had surmised
 that he leant “ to Socinian views on the subject of
 “ the atonement.” And probably Mr Drummond
 refers to the same thing. But the charge, as it re-
 spects me, is groundless : I surmised nothing ; I
 quoted passages from Mr Irving’s Discourses,
 which I considered subversive of the atonement,
 and gave my reasons for thinking so. And has Mr
 Irving alleged that these were only “ collateral ex-
 “ pressions” at variance “ with the main scope of the
 “ author;” so far from it, that he now openly con-
 demns “ the sentiment, that the death of Christ was a
 “ satisfaction to divine justice,” which, he says, re-
 presents God “ as in himself implacable to the sin-

“ner.” This I consider a great approximation to Socinianism ; but I never insinuated that Mr Irving was unsound in regard to his faith of the union of the divine and human natures in the person of Christ. He professed to believe that the second person in the Trinity became incarnate ; I never suggested a doubt of his sincerity. He said Christ did no sin : I charged him with no mental reservation ; but I shewed that the system which maintained that there was a law in Christ’s members warring against the law of his mind, necessarily involved his breaking the commandment which enjoins on us not to “*lust after evil things.*” Mr Drummond has attempted to answer my arguments in his “*Candid Examination,*” and now he resorts to calling names, which I receive as an humble acknowledgment of his conscious failure.

He shall not, however, escape so easily ; he has brought against me a specific charge of slanderously and dishonestly misrepresenting Mr Irving’s argument, fastening on collateral expressions, to which I attach a meaning directly at variance with the main scope of the author, and charging him with holding opinions abhorrent to himself. If this be true, the proof is easy, *litera scripta manet.* I now call on Mr Drummond to substantiate his charge. I affirm it is groundless, that it has not the shadow of truth, that it is a fabrication, and I challenge him to gainsay me. Mr Drummond, in the course of his literary progress, has come to a

point where three ways meet, and upon one of them he must of necessity enter. There are doubtless drawbacks and objections to each, but that is his affair. He must either prove his assertion, or publish a retraction, or bear the brand of deliberate calumny. Of the comparative advantages of these ways, he must judge. The first is not only obstructed, but impracticable; the second looks rough and uninviting; and the third is at once disreputable and dangerous.

But there is something more connected with this matter. Mr Drummond *knew* that I had detected *his* misquotations and garbled extracts. He *knew* I was about to publish on the subject; he used every means in his power to prevent the exposure; he offered to make a retraction of any thing in which I considered myself improperly treated, and to stop the sale of the "Candid Examination." This proposal I declined, on the ground that the object of my answer was not my own vindication, but to counteract the erroneous doctrine published in the Examination. I assured him at the same time, that I never had any intention of descending to railing or bitterness, although the style which he had adopted, necessarily led me to repel personalities. I stated, that had I been actuated by personal feelings, the offer he had made of retracting what I might point out, would at once have satisfied me; but that I considered the system which he upheld, as a perversion of the gospel of Christ, which I would

endeavour to counteract, although I felt it to be a painful duty. It would now appear, that as soon as he found he could not stop my publication, or induce me to conceal the name of my opponent, he publicly charged me with slander and dishonesty. In doing so, he has acted on the well-known principle of a certain fraternity, who frequently attempt to escape justice, by being first in the cry.

The whole of Mr Drummond's conduct in this controversy has been very extraordinary. He seems completely to have forgot himself. I have already adverted to his personalities, and I have done so with as great moderation and forbearance as I thought consistent with duty. I denominated Mr Irving's doctrine heretical, and I bore my testimony against his extravagant speculations without any irritation against him personally. Mr Drummond took up the controversy, to which he gave a different turn, intermingling the discussion of serious subjects with the most disgusting levity, and with personal taunts and reflections. After using the most indecent freedom with the names of others, he attempted to prevent his own name from coming before the public. Not that he concealed the circumstance of his being the author of the "Candid Examination," which doubtless he thought very clever. It had the full benefit of his name; it was sold as Mr Drummond's Pamphlet, but he shrunk from the thoughts of a Reply being addressed to Mr Drummond. He and his friends argued that I had no

right to name him, because his Pamphlet was anonymous ; as if he were entitled to attack me, and to give his attack the influence of his name, although it was not on the title-page, while I was to respect the mask which he had assumed to stab me—as if I were to compromise the interests of truth, by foregoing the advantage of openly meeting my opponent, instead of combating a shadow. Every writer is responsible for what he sends to the press, and if he dreads publicity, he ought to be particularly cautious not to bring forward the names of others, and also to conceal his own.

But to return to the charge of slander. Did not Mr Drummond recollect, that if unable to substantiate his charge, he would “stand convicted” of slander? And by whom is the charge of DISHONESTY advanced? By a man convicted of the grossest unfairness in his quotations ; who stopped in the middle of a sentence, observing that “these expressions are as clear and decided as it is possible they should be, upon a point to which the attention of the writers was not particularly called, by a heresy having been broached in their days, which required a direct refutation,” while the conclusion of the sentence condemns in the strongest terms, the sentiments which Mr Drummond has advocated on the point in question ! Here is a species of “dishonesty” the most unworthy and discreditable. It admits of no apology ; it is a direct attempt to impose on the public, and this in a controversy on

a religious subject! Nor is the example which I have given, the only one of the kind. In another quotation, three words at the end of a sentence are united to the conclusion of another sentence, while the intermediate passage condemns what he wished to impose on his readers, as the sentiments of the writer whom he quoted. He has quoted Basil, and Tertullian, and Jerome, as opposed to my views. I have proved, however, that these writers held the sentiments which I have advanced, and that Mr Drummond must have known that they were directly opposed to him at the time he claimed them as his allies. I have already adverted to these subjects. I did it as temperately as was consistent with regard to truth, but Mr Drummond's last attack has constrained me to state the matter fully, that the public may judge of the weight of the charge of *slander* and DISHONESTY which has been brought against me by Mr Henry Drummond.

The first part of the paper discusses the
 importance of the study and the
 objectives of the research. It also
 describes the methodology used in the
 study and the results obtained. The
 second part of the paper discusses the
 implications of the study and the
 conclusions drawn from the research.

The study was conducted in a
 laboratory setting and the results
 showed that there was a significant
 difference between the two groups.
 The first group showed a higher
 level of performance than the second
 group. This was due to the fact
 that the first group had more
 experience with the task. The
 second group had less experience
 and therefore performed worse.

The results of the study suggest
 that experience is an important
 factor in performance. This is
 consistent with the theory of
 expertise. The theory states that
 expertise is developed through
 practice and experience. The more
 one practices a task, the better
 one becomes at it. This is because
 the brain becomes more efficient
 at performing the task.

The study has several limitations.
 First, it was conducted in a
 laboratory setting and therefore
 may not be generalizable to real
 life situations. Second, the study
 only looked at one aspect of
 performance.

APPENDIX.

IN the preceding pages, many testimonies have been brought forward in proof of the immaculate purity of our Lord's human nature, from the most distinguished writers. A few additional passages are now quoted, not to establish the truth of the doctrine which stands upon the authority of the word of God, but to prove, that, notwithstanding the bold assertions of Mr Irving and Mr Drummond, this heresy may justly be termed novel. It would be easy to swell this Appendix, but I have confined myself to the testimony of a few well-known writers.

LATIMER.

“ YOU must not think, as the Arians did, that he was not a very man, nor suffered very pains upon the cross, but had a fantastical body.—Beware of this opinion, and believe stedfastly that he was a very natural man, sin excepted.

—Now I will shew you what man is of his own nature, when left to himself; but I will not speak of that singular Son of man which was Christ, for he had two natures in unity of person. He was very God and very man, he was a privileged man from all other men. That man never sinned, therefore I speak not of him, but of the nature which mankind inherited of Adam after he had sinned.—Now what is man, what is the nature of the son of Adam. I speak not of Christ, for he was not born of the seed of Adam.”—Death had no right in him, because he was without sin.

“Christ was born, as on this day, of the Virgin Mary, and very man except sin: for sin had not defiled his flesh, for he was not begotten after the manner of other men, but by the power of the Holy Ghost.”—*Third Sermon on the Birth of Christ.*

CRANMER.

“By this you may perceive how requisite it was that Christ, God and man should be conceived by the Holy Ghost, and born of a pure virgin. For if Christ should redeem us, and satisfy for our sins, then must he needs be holy and without sin; for if he had been guilty, and a sinner, then could not he have holpen his own self, but he must needs have had another Saviour and Redeemer for him, as well as we have for us; for whatsoever he had done or suffered, should have been worthily for his own offences, and yet could he not have satisfied for himself, much less then could he have satisfied for others. Wherefore it was necessary (if he should satisfy for us) that he should be conceived of the Holy Ghost, and born of a

Virgin, that his nativity might be pure and not corrupt as ours is—that our corrupt and damnable nativity might be purified and made holy by the holy and pure nativity of Christ. Therefore we say in the Creed, he ‘was conceived of the Holy Ghost, born of the Virgin Mary,’ that Christ being pure and clean from all sin, might redeem sinners, and satisfy for them.

“—For seeing that Christ was that most innocent Lamb that never was blotted with any spot of sin, and yet he suffered for us as a sinner; it is evident hereby, that he died not for himself, but took upon him our sins, and bore for us the burden which we should have borne.”—*Catechism, A.D. 1548. Richmond's Fathers, &c. vol. iii. p. 223.*

BISHOP HOOPER.

I believe that all this was done by the working of the Holy Ghost, without the work of men, to the end that all that was wrought therein, might be holy and without spot, pure and clean, and that thereby our conception might be made clean and holy, which, of itself, is altogether spotted and defiled with sin. I believe that Jesus Christ was born of the Virgin Mary, without any manner of sin, and without breach of her virginity; so that by his pure and holy nativity, he hath purified and made holy ours, which, of itself, is altogether unclean and defiled with sin. In this nativity of Christ, I see and consider the first-estate and condition of man, with his fall, which was the cause of Christ's coming into this world.—*Richmond's Fathers, vol. v. p. 441, 442.*

JOHN KNOX.

“ And whair hie inquiryis what Chryst is, answer, he is the seid of the woman promissit be God to break down the serpentis hied, whilk hie hath done alreadie in himself, appearing in this our fleche, subject to all passiones that may fall in this oure nature, onlie syn exceptit, and after the death sufferit, he hath be power of his Godheid risin agane triumphant victour over deth, hell and syn, not to himself, for thairto was he na dettour, but for sic as thristis salvatioun by him only, whom he may na mair les, nor he may ceas to be the Sone of God and Saviour of the world.”

—For transgression of the commandement of God, our forefather Adam was exiled and banished forth of paradise, and spoiled of the integrity, perfection, and all the excellent qualities, dignities, and godlie vertues, with which he was indued by his creation, made rebell, and disobedient to God in his own default. And, therefore, he might not fulfill the law to the perfection as the same required. For the lawe remaining in the owne perfection, just, holye, and good, requireth and asketh the same at man, to be indeed fulfilled. But all men proceeding from Adam, by naturall propagation, have the same imperfection that hee had; the which corruption of nature resisteth the will and goodness of the law, which is the cause that wee fulfill not the same, nor may not of our power and strength through the infirmitie and weakness of our flesh, which is enemy to the Spirit, as the Apostle saith.”—*M. Crie's Life of Knox, Appendix, 534, 521, 1st Edit.*

It is evident that Knox, in speaking of all men proceeding from Adam, by natural propagation, refers to the miraculous concep-

tion of our Lord Jesus, who was free of the imperfection which Adam had in consequence of his fall.

OWEN.

“ It is therefore the holy purity of the nature of Christ that is intended in this expression.—His nature was pure and holy, absolutely free from any spot or taint of our original defilement. Hence, as he was conceived in the womb, and as he came from the womb, he was *το αγιον*, the holy thing of God. All others, since the fall, have a polluted nature, and are originally unholy. But his conception being miraculous, by the immediate operation of the Holy Ghost, and his nature not derived to him by natural generation, the only means of the propagation of original defilement; and as in the first instant of his being, he was filled with all habitual seeds of grace, he was *οσιος* holy.—This holiness of nature was needful to him, who was to answer for the unholiness of our nature, and to take it away.—Had he not been innocent, and every way blameless himself, he would have had other work to do, than always to take care of our salvation.”—On Heb. vii. 26.

God, in the human nature of Christ, did perfectly renew that blessed image of his on our nature, which we lost in Adam, with an addition of many glorious endowments which Adam was not made partaker of. God did not renew it in his nature, as though that portion of it whereof he was made partaker, had ever been destitute or deprived of it, as it is with the same nature in all other persons. For he derived not his nature from Adam in the same way that we do; nor was he ever in Adam as the public representative of our nature, as we were. But our

nature in him had the image of God implanted in it, which was lost and separated from the same nature in all other instances of its subsistence.—*On the Person of Christ*, chap. xv. § 1.

WESTMINSTER CONFSSION.

“ The Son of God—did, when the fulness of time was come, take upon him man’s nature, with all the essential properties and common infirmities thereof, yet without sin.”—Chap. viii. § 2.

LARGER CATECHISM.—QUESTION 37.

Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and born of her, yet without sin.”

CALVIN.

“ For as it behoved Him to be true man, that he might expiate our sins, and overcome death and Satan in our flesh; in short, that he might be a true Mediator; so it was necessary that he might purify others, that he should be without spot and impurity, *Immunem esse ab omni immunditia et macula.*—*Com. on Luke i. 35.*

In answer to a question why the human nature of Christ was not born according to the order of nature, it is an-

swered, ‘ because that the seed of man is of itself altogether corrupted with sinne, it behoved that this conception of Christ should be wrought by the power of the Holy Ghost, whereby our Saviour might be preserved from all corruption of sinne, and replenished with all manner of holiness.’—*Catechism, Quest. 53.*

WITSIUS.

“ We observed that the second condition required in the surety was, that he be a righteous and holy man in all things, like unto his brethren, yet without sin.—Heb. iv. 15. This holiness required, that from the first moment of his conception, he should be free from all guilt and stain of sin of his own; and, on the contrary, be endowed with the original rectitude of the image of God.”—*Econ. of Covenants, Vol. I. p. 251.*

“ We by no means intend that this holy conception and nativity of Christ can suffice to cover the impurity of our nature, separately from the other parts of his obedience and righteousness. But we consider it as the first part of the entire righteousness of Christ.”—*On the Creed, Vol. II. p. 31.*

GOMAR.

“ Of whose righteousness, namely, that of Christ, there are two parts, a *habitual and original* righteousness of nature, and an *actual* and perpetual righteousness of life. The former of these is opposed to our original, and the

latter to our actual unrighteousness."—*Witsius on Creed*, Vol. II p. 29.

CLOPPENBURG.

“ We have said, too, that this holiness of the human nature, which was perfect from its conception, and exactly holy according to the divine law, interposes, by its merit, betwixt an offended and infinitely holy God and sinful man, alienated from the life of God.”—*Witsius on Creed*, Vol. II. p. 30.

MASTRICHT.

On the question, how Christ could be born pure from a mother who was tainted with sin, he says, “ he was free of all taint of original sin, because he was not federally in Adam.”—*Theology*, p. 506.

“ The flesh or human nature does not here signify carnal corruption, as John iii. 6. Rom. vii. 5. which can in noway belong to the Mediator God-man.”—*Theology*, p. 36.

FRANCIS TURRETINE.

“ Hence, though Christ was descended from sinful Adam, he did not take sin from him, either imputed or inherent: because he did not descend from him in virtue

of the general promise, *increase and multiply*, but in virtue of the special promise concerning the seed of the woman."—*Institutiones Theologicae*, p. ii. 337.

BUCER.

“ The above doctrine of original sin condemns the sentiments of the Flacians, who teach that original sin is not an accident, but that it is human nature itself, and that the substance is corrupted contrary to that of Paul.—Rom. vii. 21. *Sin clings to me*, and, contrary to those testimonies which teach that God, even after the fall, is the author of human nature; also those passages which teach that Christ took our nature and substance, and that he redeemed man, not sin.”—*Institutions*, p. 157.

Here the fundamental error of Mr Irving is condemned, that sin is not an accident of our nature, but the very nature itself. A little before, Bucer asks, What does original sin deserve? He answers,—eternal damnation, with all the evils of this life, p. 166. Now, let us recollect, that this is the language of a writer who, in the title of his book, professes to expound the articles of the Christian religion, not only from the word of God, but in accordance with the orthodox sentiments of the most excellent theologians.

PISCATOR.

“ Finally, the third requisite of the Mediator was that he should be a holy man, free of all taint of sin, and this that he might be both a holy priest and a holy victim. The apostle remarks this when he says that *the Son of God was*

sent in the likeness of the flesh of sin, that is in flesh which is indeed like to the flesh infected with sin, nevertheless is not infected with sin, but pure and holy."—*On Rom.* viii. 3.

TILENUS.

“ Had there been any sin (*ανομία*) in Christ, the analogy of the comparison which the apostle, Rom. v. 14, institutes between the first and second Adam would not hold. Because as from the one is derived sin with destruction, so from the other righteousness with salvation.—Nor could he have been a proper victim for the sins of others, if he had needed any oblation and expiation for himself.—He also says, that sin does not belong, (as an essential property) to human nature, because the devil, not God, is the author of sin. Again, he tells us that Christ received no taint of original sin from the first Adam.”—*Disputations in the University of Sedan.*

LAMPE.

“ Christ was made flesh because he appeared in the humblest form of men, although not in sin, yet in a form like flesh obnoxious to sin.”—*On John* i. 14.

BODEUS.

“ Christ is most holy and most pure (*sanctissimus et purissimus*).”—*On the Ephesians.*

BOSTON.

“The Redeemer of the world behoved to be so born, as not to derive the stain of man’s nature by his generation.”—*Body of Divinity*, vol. i. p. 439.

Speaking of the extent of Adam’s sin. It extended not to the man Christ. Adam’s breaking of the covenant was not his: he sinned not in Adam as the rest of mankind did. Though he was born of a woman, he was born sinless.—He came to *destroy the works of the devil*, 1 John iii. 8. and *to take away sin*, John i. 29, which he could not have been fit for, if he himself had been one of the sinful multitude. If he had needed a sacrifice for himself, he could not have been an atoning sacrifice for us. He was indeed a son of Adam,—and it was necessary he should be so, that he might be our near kinsman, to redeem us; that man’s sins might be expiated by man’s sufferings, and so justice might be satisfied of the same nature that sinned. But Adam was not the man Christ’s federal head, nor was he comprehended with him in the covenant of works; forasmuch as he did not come of Adam, in virtue of the blessing of fruitfulness given to the man and woman before the fall, but was the seed of the woman only, born by virtue of a spiritual promise made after the breach of the covenant of works. So the breach of that covenant could not be imputed to him, or counted his, by virtue of his relation to Adam.”—*Covenant of Works*, p. 100, *Edin.* 1798.

EBENEZER ERSKINE.

“If the human nature were a person, then he would have two persons as well as two natures: but this is an

error long since condemned ; and the expression in the text bears that it was only the nature, therefore called *the seed of Abraham* ; agreeable to this is that, Luke i. 35, ‘ That holy thing which shall be born of thee : ’ It is not that holy person, but that *holy thing*, viz. the innocent nature of man, consisting in a true body and reasonable soul.”—*Sermon* xii. vol. ii.

FISHER.

“ Why was Christ born of a virgin ? That the human nature might be found again in its primitive purity ; and presented to God as spotless as it was in its first creation, free from the contagion of original sin, which is conveyed to all Adam’s posterity, by natural generation.

Was it necessary that Christ should be *conceived and born without sin* ? It was absolutely necessary ; both because the human nature was to subsist in union with the person of the Son of God ; and likewise because it was to be a sacrifice for sin, and therefore behoved to be without blemish, Heb. vii. 26.”—*Catechism, Quest. 23, 24*, p. 133.

ADAM GIBB.

“ The human nature was assumed by him in a state of perfect holiness—his human nature derived no corruption from the first man ; it was absolutely holy in the conception thereof.”—*Sacred Contemplations*.

BRADBURY.

“ He (Christ) had no part in the defilement of our na-

ture ; for though he was in all points tempted as we are, yet sin is excepted. And therefore it is observed that he was *made sin for us, who knew no sin.*—*Mystery of Godliness*, vol. i. p. 215.

PICTET.

“ It was absolutely necessary that the human nature of Jesus Christ should be pure, and without sin ; how could the most holy have dwelt in an impure habitation ? How could he have united himself personally with a defiled nature ? But above all, how could he have expiated our sins by his sacrifice, if he himself had not been free from sin ? And how could his sacrifice have been well pleasing to God, if he had not been a lamb without spot ? There was then an absolute necessity that the Holy Spirit should purify the flesh of the virgin by his power, and that from that substance thus purified, he should form the human nature of Jesus Christ, and the everlasting tabernacle of the most holy. It was Bezaleel who made the first ark, but it was the Holy Spirit who constructed the second.”—*Christian Theology*, vol. i. p. 573.

CHARNOCK.

“ Christ had no sin, none actual, *no guile was found in his mouth*, 1 Pet. ii. 22, nor original, that was stopt by his extraordinary conception by the Holy Ghost, which rendered him immaculate.”—vol. ii. p. 865.

“ He was like us, and in that had what was necessary for a sacrifice ; but sin excepted, and in that he wanted

what would have made him incapable of effecting our redemption. It was necessary that we should have such a surety and satisfier, as was not only innocent, but immutably so ; that could not by any means be bespotted by sin ; and that the apostle intimates, Heb. vii. 26, *holy, harmless, undefiled, separate from sinners*, and from sin. Had he only been holy, without being immutably so, the election of God had not stood firm.”—p. 941.

GILL.

“ The effects of this union, (the divine and human natures,)—with respect to the human nature.—Perfect holiness and impeccability : it is called the holy thing ; it is eminently and perfectly so ; without original sin, or any actual transgression ; it is not conscious of any sin, never committed any, nor is it possible it should.”—*Body of Divinity*, p. 275.

“ —being produced in this extraordinary and supernatural way, by the power of the Holy Ghost, that which was born of the Virgin is the holy thing, free from all spot and blemish of sin.”—p. 276.

FLAVEL.

“ His sanctifying himself, implies *his pure and perfect holiness ; that he had no spot or blemish in him*.—Every other man hath a double spot on him ; the heart spot and the life spot ; the spot of original, and the spots of actual sins. But Christ was without either, he had not the spot of original sin, for he was not by man : he came in a pe-

cular way into the world, and so escaped that ; nor yet of actual sins ; for as his nature, so his life was spotless and pure. Is. liii. 9 *He did no iniquity* ; and though tempted to sin externally, yet he was never defiled in heart or practice ; he came as near it as he could for our sakes, yet still without sin, Heb. iv. 15. If he sanctify himself for a sacrifice, he must be such as the law required, pure and spotless.—

Let it be considered, that *he was not offered up to God for his own sins*, for he was most holy. Isa. liii. 9. No iniquity was found in him. Indeed, the priests under the law offered for themselves, as well as the people ; but Christ did not so, Heb. vii. 27. *He needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's*. And indeed, had he been a sinner, what value or efficacy could have been in his sacrifice ? He could not have been the sacrifice, but would have needed one. Now, if Christ were most holy, and yet put to death, and cruel sufferings, either his death and sufferings must be an act of injustice and cruelty ; or it must respect others, whose persons and cause he sustained in that suffering capacity. He could never have suffered or died by the Father's hand, had he not been a sinner by imputation. And in that respect, as Luther speaks, he was the greatest of sinners ; or, as the Prophet Isaiah speaks, all our sins were made to meet upon him : not that he was so intrinsically, but was made so by imputation, as is clear from 2 Cor. v. 21.—Vol. i. p. 28.

Here we see that Flavel's "attention" was particularly called to this point, not "by a héresy having been broached" in his days, but by seeing, that if the immaculate purity of our Lord's human nature was denied, it set aside the atonement.

PALATINE CATECHISM, QUESTION 35.

“ That the very Son of God, who is, and abideth true and everlasting God, did, through the working of the Holy Ghost, take the very true nature of man, of the flesh and blood of the Virgin *Mary*, so that he is also of the true seed of *David*, like unto his brethren in all things, sin excepted.

DR HILL.

“ He is preserved (by the miraculous conception) from the contamination adhering to the race, whose nature he assumed.”—*Lectures*, Vol. ii. p. 261.

BEART.

“ His nature was every way conformed to the law, Psalm xl. 8. The law is within my heart; than which nothing could be more expressive of perfect rectitude of nature, and that in conformity to the law. He was not born in sin, as others are, Luke i. 35. because, not being naturally in Adam’s loins, he was no head to Christ, who therefore was not concerned in Adam’s covenant, or the transgression of it.”—*Vindication of the Eternal Law, and Everlasting Gospel*, p. 80, London 1813.

ROMAINE.

“ He was not only great and good, but had also one thing peculiar to himself, that no sinful frailty or weakness

ever sullied his greatness or his goodness. He was a perfect man.—the holy Jesus had no sin; and consequently, none of the imperfections which sin has brought upon us.—Judge, then, how perfectly immaculate he must have been: for who is there among us, that has not had a thousand, yea, ten thousand vain and wandering thoughts? Who does not find them passing through his mind against his will.—But Christ's pure and spotless mind never admitted one vain thought. He was the very image of God, in which the first Adam was made, and he did not deface it as the first Adam did, but he kept it holy and undefiled.—Happy for us, Satan could find in him no part of our fallen image."—*Works*, Vol. v. p. 170, 171.

TOPLADY.

“ Such is the heart of man, but not such is the heart of Christ. Though he was tempted in all points, even to idolatry and self-murder, yet was he totally without sin. He came forth brighter, but not purer, from the furnace; brighter, because his graces were rendered more conspicuous by the fiery trial; but not purer, because he had no moral dross to lose. When Satan tempted Christ, it was like striking fire upon ice; or upon a wave of the sea; there was nothing in his sinless nature for the sparks to lay hold on; but every thing that could resist and quench them. All the adversary's efforts on the Messiah's integrity, were like arrows shot at the firmament; or as an excellent person expresses it, resembled ‘ the motions of a serpent on a rock; where they can make no impression, nor leave the least dent or trace behind them.—But on us they are as the trailing of a serpent on sand or dust,

‘ they make a print, and leave some stain on the imagination, at least, if not on the heart.’—*Gurnall’s Christian Armour*, see *Toplady’s Works*, Vol. iii. p. 70. Lond. 1825.

BARROW.

“ He did, I say, truly become man, *like unto us in all things*, as the apostle saith, *sin only excepted* ; consisting, as such, of all the essential ingredients of our nature ; endowed with all our properties and faculties, subject to all passions, all infirmities, all needs adherent or incident to our nature and condition here.—

So it appeareth that the Son of God,) co-eternal and co-essential with his Father,) became the Son of Man ; truly and entirely partaking of the nature and substance of man, deficient in no essential part, devoid of no property belonging to us ; exempt from no imperfection or inconvenience consequent upon our nature, except only sin ; the which is not a natural, so much as a moral evil ; did not arise from man’s original nature, but proceedeth from his abused will ; doth rather corrupt, than constitute a man.”
Works, Vol. iv. p. 536, 537.

PRESIDENT EDWARDS.

—“ his conception being supernatural, by the power of the Holy Ghost, he was both conceived and born without sin.”—*History of Redemption*, p. 199. *Edinr.* 1793.

—“ his heart was perfect, his principles were wholly right, there was no corruption in his heart.”—*Ib.* 216.

“ There are conjoined in the person of Christ, infinite

worthiness of good, and the greatest patience under sufferings of evil. He was perfectly innocent, and deserved no suffering.”—*Sermon on the Excellency of Christ*, p. 277. *Edin.* 1780.

DR ERSKINE.

“ He assumed a true body, subject to hunger, thirst, weariness, and other common sinless infirmities ; and a reasonable soul, susceptible of fear, anger, sorrow, compassion, and every other innocent affection and passion of humanity.”—*Discourses*, Vol. i. p. 333.

DWIGHT.

“ The word *holy*, in this passage, (Heb. vii. 26.) naturally denotes the positive excellence of Christ’s character ; the word *harmless*, an absolute freedom from the guilt of injuring and corrupting others ; the word *undefiled*, his freedom from all personal corruption ; and the phrase *separate or separated from sinners*, the entire distinction between him and all beings who are, in any sense or degree the subjects of sin. The character here given of Christ by the apostle, includes, therefore, all the perfection of which, as an intelligent being, the Saviour was capable.”—*System of Theology*, p. 409.

SCOTT.

Speaking of the miraculous conception, he says, “ Thus the promised seed would properly be made of woman,

and partaker of human nature, without the pollution of sin, which is common to all others descended from fallen Adam.”—*Commentary on Luke* i. 34—38.

“ Though free from sin, he became subject to those infirmities to which, through sin, we are exposed—he was punished by the Father as our surety, as if he had been the greatest of sinners.”—*On Rom.* viii. 3.

HAMMOND.

—“ God sent his own Son in the likeness of flesh, that is, in a mortal body, which was like sinful flesh, (and differed nothing from it, save only in innocence), and that on purpose that he might be a sacrifice for sin.”—*Com. on Rom.* viii. 3.

GUYSE.

“ As therefore the fruit of thy body, which thou shall bring forth, shall be formed in this miraculous manner out of thy flesh, that it may not come under the ordinary law of generation, to involve it in the common apostacy of mankind, under Adam, their public head; and, as that holy individual of human nature shall have its personal subsistence only in union with the eternal Son of God, it shall be called by his name.”—*Com. on Luke* i. 23.

—“ Christ appeared *in the likeness of sinful flesh*, as he was attended with all the natural human infirmities of infancy and weakness, pain and poverty, hunger and thirst, mortality and death, which are the fruits of sin; and with external *appearances* of depravity in his circum-

cision, legal purification, (see Note on Luke ii. 22.) Baptism and reproachful sufferings under the curse of the law."—*Note on Rom*, viii. 3.

BISHOP BURNET.

“That Christ was *holy, without spot and blemish, harmless, undefiled, and separate from sinners*; that there was *no guile in his mouth*; that *he never did amiss*; but *went about always doing good*, and was as a *lamb without spot*, is so oft affirmed in the New Testament, that it can admit of no debate. This was not only true in his rational powers, the superior part called the *spirit*, in opposition to the lower part, but also in those appetites and affections that arise from our bodies, and from the union of our souls to them, called the *flesh*. For though in these Christ having the human nature truly in him, had the appetite of hunger in him, yet the devil could not tempt him by that to distrust God, or to desire a miraculous supply sooner than was fitting; he overcame even that necessary appetite whensoever there was an occasion given him to do the will of his heavenly Father. He had also in him the aversions to pain and suffering, and the horror at a violent and ignominious death, which are planted in our natures; and in this it was natural to him to wish and to pray that the cup might pass from him. But in this his purity appeared the most eminently, that though he felt the weight of his nature to a vast degree, he did, notwithstanding that, limit and conquer it so entirely, that he resigned himself absolutely to his Father's will: *not my will, but thy will be done* — *On Article xv.*

Many other names might be added, but this is unnecessary. Besides the above, I have given the explicit testimony of Augustine, Jerome, Tertullian, Basil, Heinsius, Hooker, Charnock, Usher, Leighton, Tillotson, Henry, Pearson, M'Lean, and Goode, on this most important subject. Yet Mr Drummond tells us, that "passages are to be found abundantly clear to shew, that nearly all orthodox writers of eminence have ever held, that the humanity of our Lord was not that of unfallen Adam, but that of his fallen mother,"—p. 66. There may be a quibble in this; "all orthodox writers of eminence have ever held" that Christ was a man of sorrows, enduring the consequences of the fall, and in this respect he was not in the state of "unfallen Adam;" but they have with equal clearness affirmed, that he had in his human nature no taint of pollution from his "fallen mother."

The reader will now be able to estimate the accuracy as well as modesty of a writer who could indite the following sentence:—

In the examination of the differences between him and Dr T. on the one side, and Mr Irving and the orthodox church on the other, the thing which is calculated to excite the greatest surprise, is, that such men as Dr T. and Mr H. so long leaders of different sects of the religious world, should have shewn themselves so ignorant of theology, as not to know, at least, that their opinions were contrary to almost every sound divine for the last thousand years.

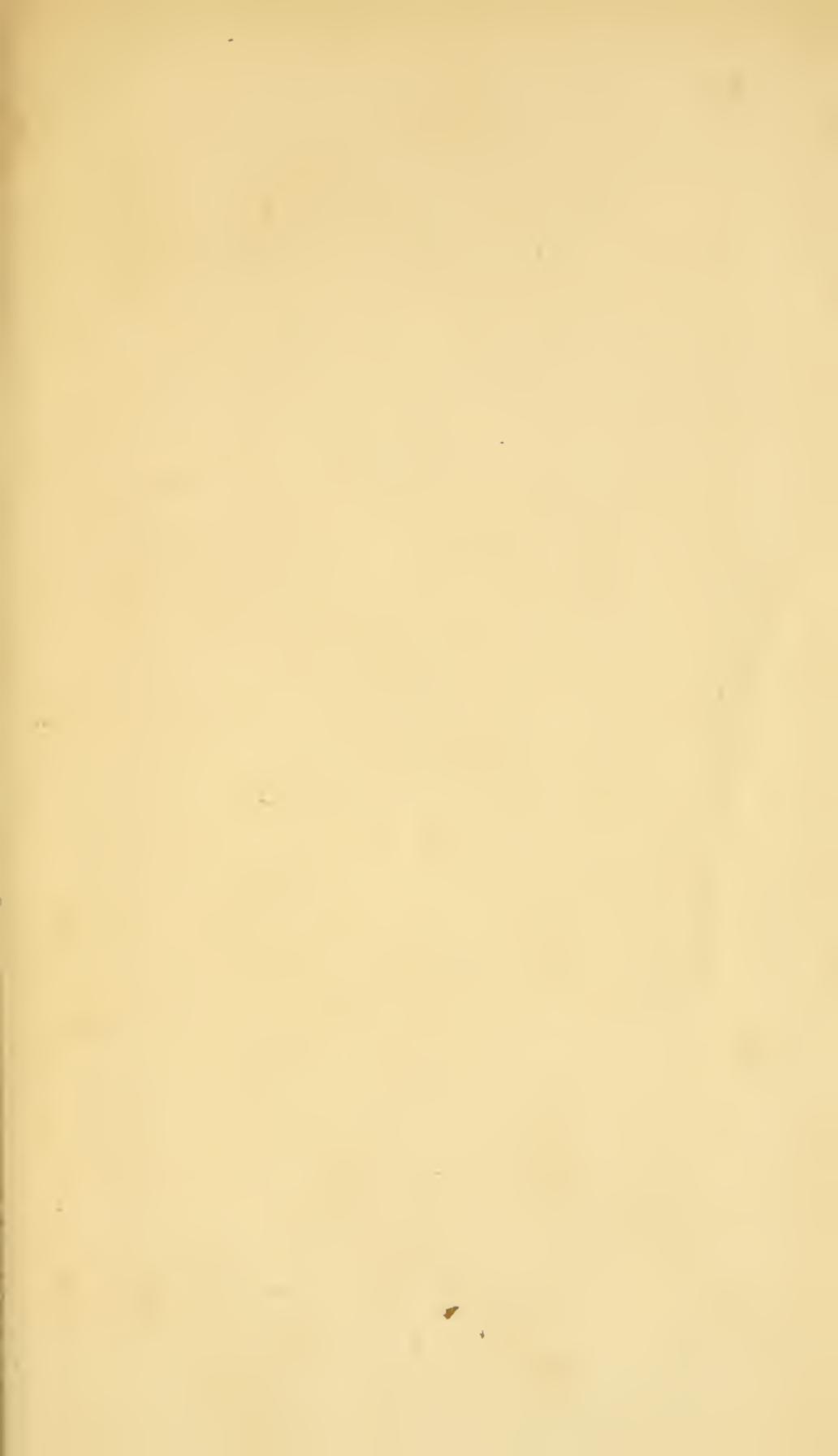
If we could have predicated this ignorance, then we should not have been surprised at this or any other heresy being produced ; but we had no conception that the theology of the leaders of the religious world had sunk to so low an ebb.—p. 66, 67.

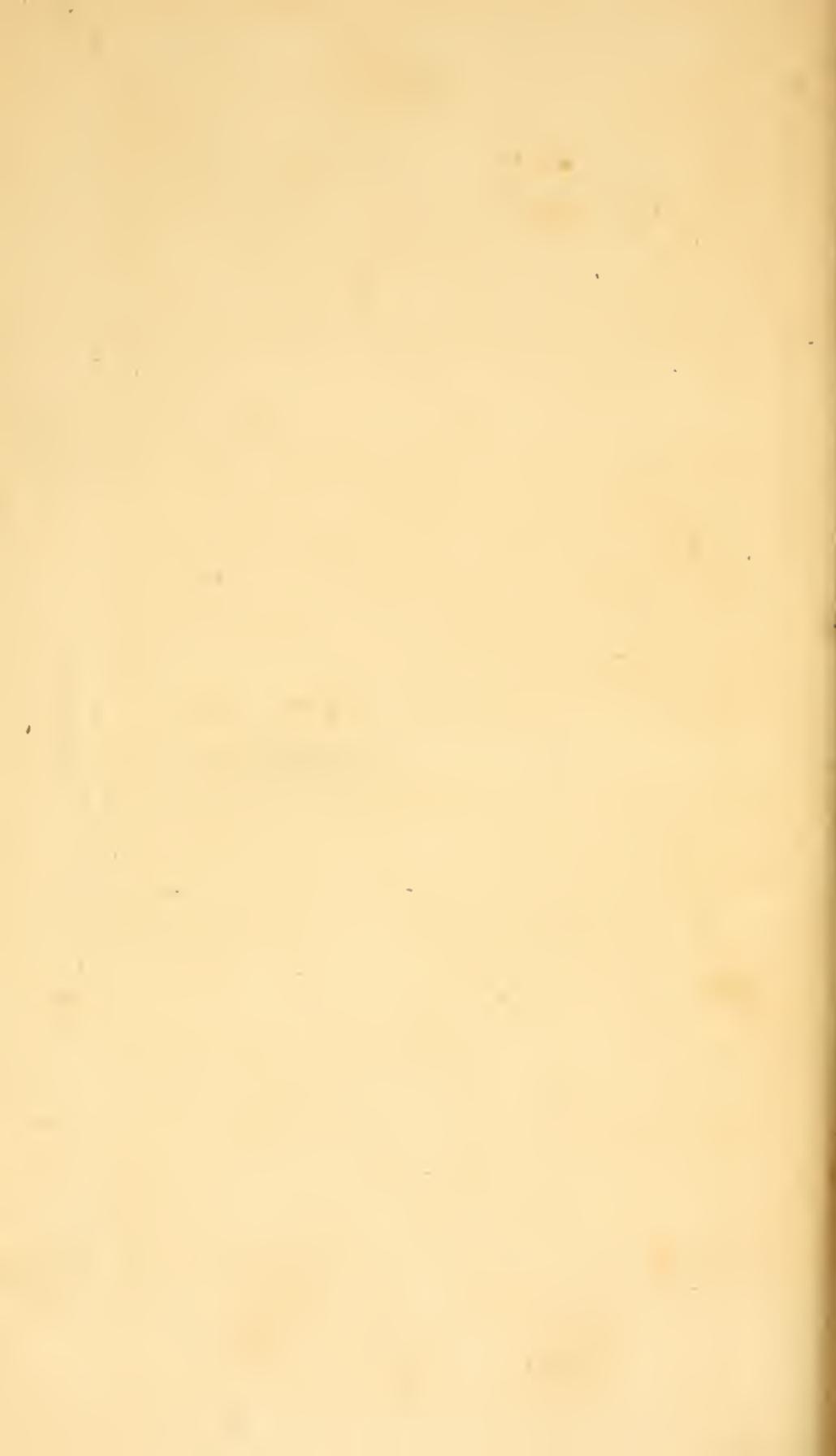
The language of this paragraph must excite the astonishment of every reader, after the overwhelming confutation it has received in the preceding pages. It argues a degree of recklessness of assertion which is unaccountable. After all Mr Drummond's vapouring, what is the result of his "Candid Examination" of this subject—that he has not been able to produce ONE WRITER who sanctions his system.

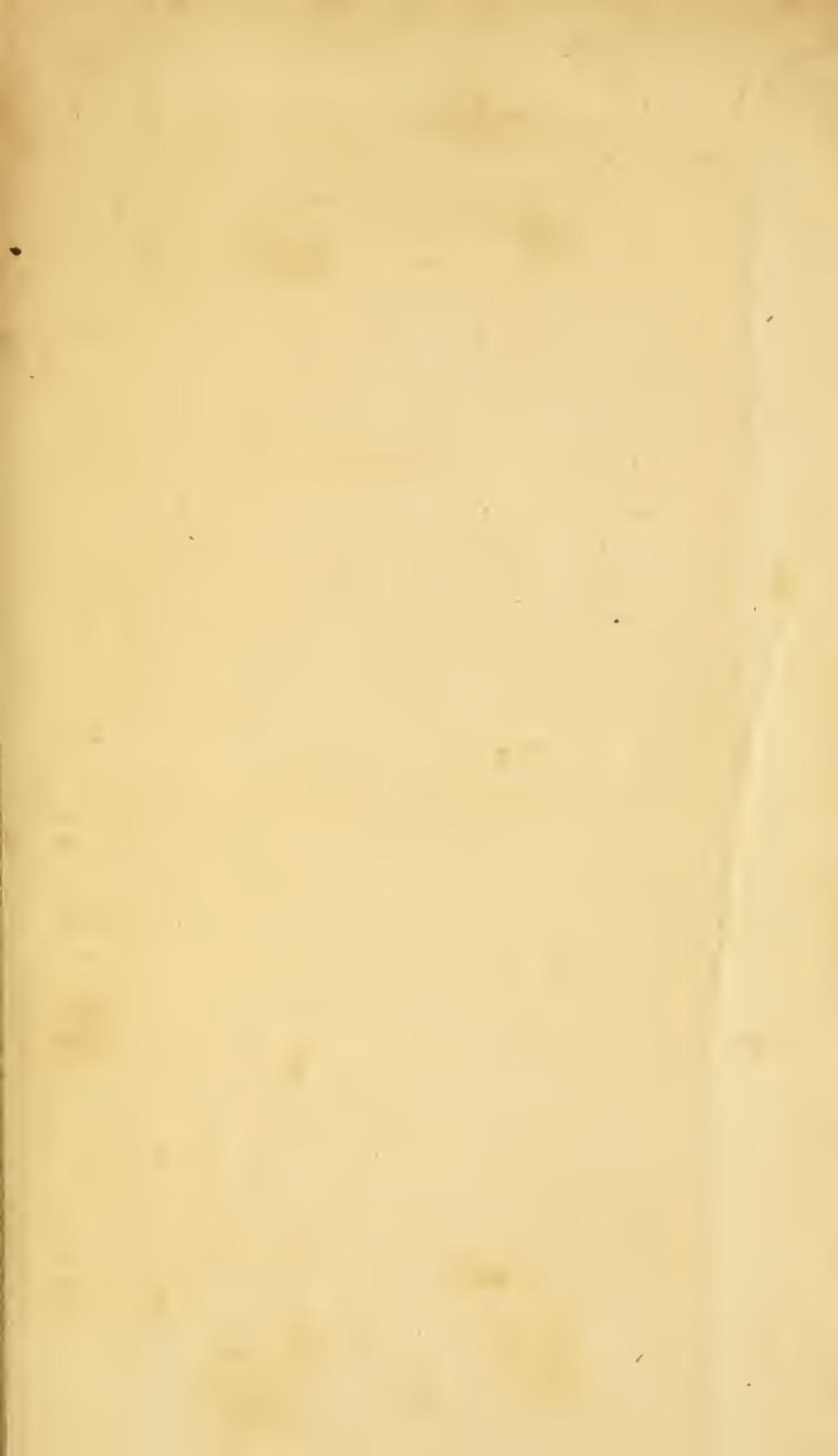
Another observation naturally arises from the testimonies which have been adduced. Almost all the writers connect the purity of our Lord's human nature with the efficacy of his sacrifice, which they unanimously held to have been a satisfaction to divine justice, and thus they bear a decided testimony to the truth of what Mr Irving sneeringly calls "the present views of atonement."

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