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CONSOLATION:

BEING A

R E P L I C A T I O N

TO

Thomas Paine,

AND OTHERS,

ON

THEOLOGICS.

By *JAMES JONES WILMER,*
OF MARYLAND.

THY force alone, RELIGION Death difarms,
Breaks all his darts, and ev'ry viper charms.
Soften'd by thee, the grisly form appears
No more the horrid object of our fears.
We undismay'd this awful pow'r obey,
That guides us thro' the safe, tho' gloomy way,
Which leads to life.—

PHILADELPHIA :

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south side.

1794.





TO

GEORGE WASHINGTON, Esq.

AS

First Magistrate of

A M E R I C A,

The Senate and Representatives of

CONGRESS,

THE FOLLOWING PAGES,

AGREEABLY

TO

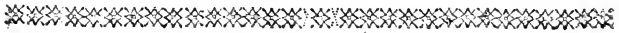
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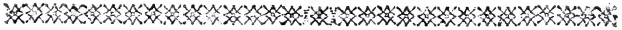
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A U T H O R.



Entered according to
L A W.





CONSOLATION, &c.

BEFORE I enter upon the subject before us, it is necessary that the reader's understanding be previously prepared by a meet disposition for the reception of truth, without which preparation the truth itself, let it be ever so much confirmed, must needs appear untrue, and the more so, in proportion to the unprepared *state* of the mind and temper, agreeably to the declaration of the TRUTH ITSELF, "He who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

If this consideration is permitted to have its due influence, it will doubtless lead every reader of the following pages, to attend well to the spirit of disposition in which he reads, from a prudent and profitable suspicion, that something may be wrong in the state of the person's mind who reads, as well as in the mat-

ter of the book which he reads, and that it is not always the fault of an author that his work is not generally received and approved. You will therefore, candid readers, of every description, begin like pure lovers of the truth, before you read, to remove from your hearts all those unreasonable prejudices and partialities, which might tend to blind your eyes, and pervert your judgments. You will recollect your Lord's words where he saith, "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," and with these words in your remembrance, you will see the expediency of putting away from you all that mere *worldly wisdom and prudence* which they condemn, as tending to hide the things of God, and the equal necessity of cherishing that child-like and simple temper of mind, to which *alone* the things of God ever have been and ever will be made manifest.

You will be taught also by the same divine words, in your examination of truth, not to place an ill-grounded dependence on any attainments of mere human science, or on any natural talents or intellectual abilities you may possess, knowing that such advantages, unless under the guidance of an humble and teachable spirit, have in all ages of the church, excited the bitterest persecutions against the truth of God, inasmuch that when this truth appeared on earth in

person, the cry of "*crucify him, crucify him,*" was principally at the instigation of learned critics, deep-read scholars, admired orators, inquisitive philosophers, and especially of what were deemed at the time able expositors of the divine oracles. You will be further cautioned by the above words, in your examination of truth, against that servile attachment to great names, and the influence of human authorities, which is ever suggesting the old question, "*Have any of the rulers believed on him?*" and remembering that rulers may be deceived, and have been deceived, as well as other people, yea, and are frequently more exposed to deception, as being more exposed to the temptations, arising from an overweening conceit of their *own wisdom and prudence*, you will assert the freedom of thinking and judging for yourselves in that which so essentially concerns yourselves, and will be bold, in the pursuit of truth, not only to oppose all motives of worldly interest and honour, but even the most respectable powers and authorities amongst men, whensoever they stand in competition with the higher power and authority of that *wisdom which is from above*. Commending you to the guidance of this wisdom, under the same influential power, I venture upon the subject of investigation.

Mr. Thomas Paine having shone with much celebrity in the political hemisphere, and ran his race of glory, concludes the evening of his life, with what he calls the "*Age of Reason.*" If in his religious creed,

and his comments on the Christian Religion, he has outlived his literary reputation, and offended those he meant to please. If by some, he may appear as extraneous in this his last work, as if the JUPITER of old had quit his eagle and his thunderbolts, and entered on exercises to which he was not accustomed; far be it from me, more than the subject justifies, to join the general cry against a man who has been eminently useful in his day, and to whom the Citizens of America have conceived themselves under peculiar obligations by the handsome and gratuitous returns which they have made to the author of "Common Sense."

Mr. Paine, in his embarrassed situation, at the time he wrote his last work, ought to claim every indulgence. Perhaps duty and necessity obliged him to produce something, and that political something to serve the vortex of the times, rather than what might be deemed substantially good, in the cool moments of peace and personal security. Be the motive what it may, the deed however now is done, and it becomes the faithful investigator not to wage war with the man, but with such of his principles as appear irrational in this Age of Reason.

The subject before us is momentous. It is not to contend with systems ever varying in a changeable world, whether we shall have a monarchy or a Repub-

lic, whether this man is to be set up or the other man is to be pulled down, it is a subject in which the interests of eternity as well as time are at stake, and in which all men therefore are materially concerned. I shall endeavour to treat the subject with that dignity it demands, and proceed with that circumspection the magnitude of it requires. As it is to the inhabitants of the Christian world to whom this publication is generally addressed, it will be my business to treat *all* with respectful deference. I cannot pursue a better mode, in the course of this investigation, than by presenting the reader with the essentials of the present prevalent systems and creeds, so that every one may freely exercise his own mind. I shall presume to force or allure none, but faithfully lay open the standards of all, and then oppose the religion of the scriptures to see how far they may accord or disagree.

The grand total of Mr. Paine's publication, entitled the "Age of Reason," is not to deny that there was such a person as Jesus Christ, that his doctrines were immoral, that his life was reproachable, and that his death, as a Revolutionist, was not all-glorious in the sacred cause of mankind. But the substance of it is to shew, that he was but a man and not a God, and that his extraordinary birth and actions were all human fabrication, invented by priests and kings, the better to rule with a rod of iron, though the pure, unadultera-

ated religion of Jesus is a system of nothing but love, Freedom and Equality.

“As it is necessary,” says Mr. Paine in his commencement, “to affix right ideas to words, I will, before I proceed further into the subject, offer some observations on the word *revelation*. Revelation, when applied to religion, means something communicated *immediately* from God to man.”

“No one will deny or dispute the power of the Almighty to make such a communication if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person, and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other; and consequently, they are not obliged to believe it.”

“It is a contradiction in terms and ideas to call any thing a revelation that comes to us at second hand, either verbally or in writing. Revelation is necessarily limited to the first communication. After this, it is only an account of something which that person says was a revelation made to him; and though he may find himself obliged to believe it, it cannot be in-

incumbent on me to believe it in the same manner; for it was not a revelation made to me, and I have only his word for it that it was made to him.”

According to Mr. Paine's idea of revelation, it cannot be secondary, or revealed through mediums by the gracious Author of our spirits: but if which is revealed to me ceases to be a revelation, in communication to another, then all truth is incommunicable. It cannot be conveyed, asserts Mr. Paine, from one to another, but every new revelation or communication must require a new place of operation. Upon the same ground therefore all historic facts may be scrutinized, and it is impossible in Mr. Paine's, statement of things to establish any particulars, unless within the reach of ocular demonstration. The whole tenor of his credence throughout his “Age of Reason,” seems principally to hinge on this base, and what may be applied in one case may be equally applied in another.

“ Thomas,” with a kind of triumph he says, “ would not believe, without having ocular demonstration himself, *So neither will I*; and the reason is equally as good for me and for every other person, as for Thomas.” But if Thomas Paine and Thomas of Dydimus choose to be infidels, it cannot be deemed the criterion of reason, for all the world to be governed by the *say so* of the one, or the *obstinacy* of the other. Happy for the first, if like the last, his *real*

eyes should be opened, and he may also be brought to acknowledge "his Lord and his God."

Assuming then it upon Mr. Paine's own principles, to be in "the power of the Almighty to make such a communication" as the scriptures, I believe he did it upon the evidence which they bear, upon the conviction of my own mind, and the universal consent of inquiring minds, and good men in all ages. I view them as "God himself," in the ultimates. The source of all good, and the fountain of all truth, and through this medium ever to be *revealed* from the father of lights to the state of eternity as well as time, for the improvement and comfort of angels in heaven, as well as to men on earth.

Mr. Paine proceeds ludicrously to treat the birth of Jesus Christ, notwithstanding he just before declares, that "no one will deny or dispute *the power of the Almighty.*" Was I to enter upon general proof of the history of Jesus Christ, the whole work now engaged in might be filled with nothing but a regular chronological table of authenticity from his life to his death. Mr. Paine himself condescends to believe in this *revelation*, that there was such a person as Jesus Christ, and in glowing language speaks of his virtuous life and exemplary death.

In the appendage to the "Age of Reason" J. M. Lequinio, in his "prejudices destroyed" recognizes the following character of Jesus Christ.

"He always displayed virtue; he always spoke according to the dictates of reason; he always preached up wisdom; he sincerely loved all men, and wished to do good, even to his executioners; he developed all the principles of moral equality, and of the purest patriotism; he met danger undismayed; he showed himself averse to the great, who in all ages have made a bad use of their power; he described the hard-heartedness of the rich; he attacked the pride of kings; he dared to resist, even in the face of tyrants; he despised glory and fortune; he was sober; he solaced the indigent; he taught the unfortunate how to suffer; he sustained weakness; he fortified decay; he consoled misfortune, and knew how to shed tears with them that wept; he taught men to subjugate their passions, to think, to reflect, to love one another, and live happily together; he was hated by the powerful men whom he offended, and persecuted by the wicked whom he unmasked; he died under the indignation of that blind and deceived multitude for whom he had always lived."

The contemplation of so divine a character, amongst the ancients, might induce the Athenian philosopher, Aristides, to present so eloquent an apology to the em-

peror Hadrian. That constrained Justin Martyr, who had closely sought divine knowledge in the schools of Zeno, of Aristotle, of Pythagoras, and of Plato, to turn his attention to the study of the prophets. Might I go on with ancient authority, such "a cloud of witnesses" would appear from the learned Clemens, Tertullian, Africanus and Origen to the eloquent Cyprian*, as to leave no chasm unsupported in favour of scripture excellence or scripture evidence. Among the moderns I might mention those grand luminaries of science, a Boyle, an Addison, a Locke; men, who though not of the clerical order, had made scripture investigation a considerable part of their study, to detect error and support truth. So far from any forgery being perceived by these great and good men, that Mr. Addison's "evidence of the christian religion" contains full and satisfactory testi-

* Cyprian was Bishop of Carthage, and suffered Martyrdom amidst the cries of thousands of the people, "we will die with him," as soon as the sentence of condemnation was passed. The primitive bishops were considered only as the first of their equals, and the honorable servants of a free people, as will appear from the following authority. "In the early state of the christian church, the public functions of religion were solely entrusted to the established ministers of the church, the *Bishops* and the *Presbyters*; two appellations which, in their first origin, appear to have distinguished the same office and the same order of persons. The name of *Presbyter* was expressive of their age, or rather of their gravity and wisdom. The title of *Bishop* denoted the inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number of these *Episcopal Presbyters* guided each infant Congregation with equal authority, and with united councils." *Ecc. Pol.*

mony, and the verdict given in favour of scripture authenticity is, that "no less than God is the author, no less than salvation the end."

That reason and natural light will furnish a man who is thoughtful and inquisitive, with abundance of arguments, from whence we may conclude, that in all probability God designed mankind to be immortal, and that good men shall actually be so in *states of bliss*, cannot be denied; yet we cannot be so certain of this, unless it should please the gracious author of our being, by some authentic messenger, to *assure* us of the certainty of it. And this he did according to his power and good pleasure through Jesus Christ. One of the great ends of "God's being manifested in the *flesh*," was to convince all mankind that there was a glorious life of immortality to be had in our next remove from this world, but to teach them also by his example of doing good, the certain way how they all might arrive at it.

That Jesus Christ affirmed nothing in this matter but what is true, and promised no more than what he was able to make good, we have all the testimony which a reasonable mind can require. He was a person who of all men in the world one would have the least suspicion of, that he was a deceiver, though he had given no other confirmation at all of his doctrine,

than only the superior goodness, and divine innocence of his life.

There was no just exception to be taken at any of his doctrines, they being all pure and heavenly, such as were worthy of God to give and man to receive, tending greatly to make the world both better and happier, beyond any system that ever before was produced. But as the fullest confirmation has not been adduced, I must not however say a word about the miracles he wrought, for Mr. Paine and his Disciples, though they “deny not or dispute *the power of the Almighty,*” yet “they will not believe, *because they do not see.*” As a further proof then, let me add the testimony of those men, called the Apostles, and the immediate Disciples or Believers in Jesus Christ, who after his death went about proclaiming (*evangelizare*) the truth of their master’s doctrines, especially this article of the life to come. All of these men were so fully persuaded of “the glory that *was revealed,*” that they travelled into distant countries to publish the glad tidings, and to bring over all men to the belief of Jesus Christ, and to a hope of eternal life through him. That none might suspect this to be an impostor, they also laid down their lives in the confirmation of their faith. Can any of us, in this Age of Reason, require greater or stronger evidence for the truth of any thing that doth not fall under our immediate view, than the testimony produced? Certainly not.

And whoever continues to be an Infidel, after such full and satisfactory demonstration will be an Infidel in all past transactions, *except where it may suit him to believe.*

But says the language of Mr. Paine, all the force of your argument depends upon the certainty, the *truth* of the historical matters of fact which have been produced; yet how shall I, who live at so great a distance of time, though I acknowledge there was such a person as Jesus Christ, and that he really did preach or teach excellent doctrines, how am I to believe, contrary to "my own creed, which is my *own mind*," while "I deny not the power of God," that he (Jesus Christ) wrought such miracles to confirm his doctrines, that he rose from the grave, or that he gave such power to his disciples immediately after him, to do those wonderful things?

The believing Christian replies, you may know and be assured of all these things upon similar testimony, that you wrote your "Age of Reason" in Paris, and addressed it to the Citizens of the United States of America. Most of them were not there when you wrote it, yet they believe you wrote it, upon the testimony of others; and because it bears *evident marks of your own work*. We believe there was such a man as Alexander or Cæsar, that they obtained such victories, and did such uncommon acti-

ons as are recorded of them. We, none of us were present, or bore witness of those transactions, yet we firmly believe them and speak of them as truths upon the testimony of others, or the credit of authentic history, and universal uncontroled tradition, and the permanent effects which followed those actions. Upon the same ground, and for the same reason, we cannot refuse our assent to what the sacred history relates of Jesus * Christ and his apostles, it having all the marks of authentic history upon it, and being backed with the concurrent testimony of other writings in every age since that period.

For ever blessed therefore be that God who, through mediums, hath communicated himself unto *us*, and given such undeniable evidence of the life which is to come. It is upon this ROCK the everlasting hope of man rests. Which carries him through life, and supports him in death ! Which binds and keeps the world together. To suppose that God had never *revealed* himself to man, would be to suppose a fond parent placing a darling child in a wilderness, without guide or instructor ; it would be to suppose that God's providence was *visible* over all his works, and to man alone excepted.

* Jesus (*Jeschia*) Saviour.—Christ (*Messias*) Anointed.

The writings of Cicero represent in the most lively colours the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of the soul. When they are desirous of arming their disciples against the fear of death, they inculcate, as an obvious, though melancholy position, that the fatal stroke of our dissolution releases us from the calamities of life; and that those can no longer suffer who no longer exist. Yet there were not a few sages of Greece and Rome who had conceived a more exalted idea of human nature. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and the grave; they were unwilling to confound themselves with the beasts of the field, or to suppose, that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and a few years of duration. With this favourable prepossession they summoned to their aid the science of metaphysics. They soon discovered, that none of the properties of matter will apply to the operations of the mind, the human soul must consequently be a substance distinct from the body, pure, simple, and spiritual, incapable of dissolution, and

fufceptible of a much higher degree of virtue and happinefs after the releafe from its corporeal prifon. A doctrine thus unfupported *without revelation*, made however but faint impreffion in the fchools in which it was received, and foon became obliterated by the commerce and bufinefs of the world.

Since then the moft fublime efforts of philofophy could extend no further than feebly to point out the defire, the hope, or, at moft the probability, of a future ftate, there was nothing, except a *divine revelation*, that could afcertain the exiftence, and describe the condition of the invifible country which is deftined to receive the fouls of men after their feparation from the material body. This everlafting life, Jefus Chrift hath fully made known in his gofpel; that this was the inheritance, immortal, undefiled, that fadeth not away; this the kingdom which cannot be shaken; a building of God not made with hands, eternal in the heavens.

Pardon me, courteous Reader, if on fo rapturous a fubject, I pour out the fulnefs of my mind, in a ftate in which we enter after death; fo that in fact, what we term death, is a continuation of life; a life, which no change can put a period to, but after all the ages we can conceive, or the longeft portion of exiftence we can figure to ourfelves; nay, were we millions of ages adding number to numbers, the happy fhall grow

in blifs, the wife in wifdom. Man is fashioned in time, and continues to be formed through eternity. God is infinite in wifdom, infinite in love, and we can never arrive at the fummit of his perfections, becaufe they are all infinite like Himfelf. So that in our progreflive life, the more we underftand, the more we fhall enjoy, and our happinefs will be according to *our ftates*, without bounds and without limits.

It is well known, that the Apoftles, after they had received the gift of the Holy Spirit, preached the gofpel throughout a great part of the difcovered world, and that they publifhed it both by their difcourfes and writings; and this they did as from *themselves*. Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence*, and the quality of his ftrength and power. It is prefumable, that all the angels in the heavens are thus arranged, and that every one fpeaketh and aéteth according to *the ftate of his mind*; fome in fimplicity, fome in wifdom, with an infinite variety of grades.

“ A little learning,” faid a great man, “ is a dangerous thing,” and yet a little learning might have

* This confideration may have fome effect with every candid Reader, when his ideas vary from thofe of the Author of this publication.

informed the Author of the "Age of Reason," how very little he was acquainted with the subject he undertook to define, as well as convince the admirers of Mr. Paine, that though a man may reason deeply, and write well on temporals, the same person will be found extremely lame and deficient in his account or explanation of spirituals. Had Mr. Paine sufficiently learned himself before he began to teach others, he would have known something of the history of the Bible. The book of Jasher spoke of in Joshua, and the Enunciations mentioned in Numbers were of the ancient word which was in Asia before the Israelitish word. The one is of an historic nature, the other of a prophetic kind. The first chapters of Genesis, which treat of the Creation, of Adam and Eve, of the Garden of Eden, and of their children, are contained in the *ancient word*, and so were copied from it by Moses.

That Mr. Paine, may have some *rational idea* of the "snake and the apple," which he introduces with such levity, I will unfold, from a passage or two in the Bible, for the benefit of his conception. That the two trees in the garden of Eden, one of life, and the other of the knowledge of good and evil, signify the free will which man enjoyeth in respect to spiritual things. By Adam and his wife is meant the most ancient church that existed on our earth. By the garden of Eden, the wisdom of the men of that church;

by the tree of life, the Lord in man, and man in the Lord ; and by the tree of the knowledge of good and evil, man not in the Lord, but in his own *proprium*, or selfhood, as in the case with every one who believeth that he doeth all things from himself, even what is good, without regard to divine influence. By eating of this tree (apple) is the appropriation of evil. By the garden, intelligence. By the tree, Man. By the serpent or snake, the sensual part or evil in man.

If the scriptures are not so given, who can understand them? when pious people pray for “ the Lamb of God to have mercy on them,” it is not presumed they are invoking a *sheep*, but that Lamb is significative of *Innocence*. When the Lord told Peter, on this rock (*Petra*) he would build his church, we are not to imagine he alluded to a natural stone or to Peter. Rock is significative of truth, when therefore he promised to build on a rock, it must be *divine truth*, which alone is HIMSELF.

Mr. Paine, in the whole of his animadversions will be found, equally defective. His account of prophet or prophesying is imaginary. To prophesy is simply to teach. But it appears, “ says he,” that Saul prophesied badly ; that is, he performed his part badly ; for it is said, that an *evil spirit from God* came upon Saul, and he prophesied. “ That Saul might be in an *evil state* when, at this time, he undertook to pro-

phesy (teach) may as reasonably be supposed as a man to be in a bad mind when he produces an evil book. He may pervert his mind, and it may be so expressed, for our comprehension, as if from God. The evil was in man, and not in his Creator ; but this is the style of scripture language throughout, as God is said to be "angry with the wicked every day." God is unchangeably good. It must then be the language of accommodation, and, is sometimes applied to naturals as well as to spirituals, as we say, the sun rises and sets, but this Mr. Paine who is a piece of a mathematician and a bit of an astronomer will not allow, for he knows that the sun never rises or sets. These observations will hold good throughout the whole of Mr. Paine's irrational remarks, his pun upon words, the "*new* will of the Creator," and his various scraps of wit as they are promiscuously thrown together. If any of them have escaped notice, it must be from their puerility, and not from their unanswerableness, as will naturally occur to every well informed reader.

"It is certain" observes Mr. Paine, "that what is called the Christian system of faith, including in it the whimsical account of the creation ; the strange story of Eve, the snake, and the apple ; the amphibious idea of a man-god ; the corporeal idea of the death of a god ; the mythological idea of a family of gods ; and the Christian system of arithmetic, that three are one, and one is three, are all irreconcilable, not only

to the divine gift of reason that God has given to man, but to the knowledge that man gains of the power and wisdom of God, by the aid of the sciences, and by studying the structure of the universe that God has made."

"The letters up, therefore, and the advocates of the Christian system of faith, could not but foresee that the continually progressive knowledge that men would gain by the aid of science, of the power and wisdom of God, manifested in the structure of the universe, and in all the works of creation, would militate against, and call into question, the truth of their system of faith; and therefore it became necessary to their purpose to cut learning down to a size less dangerous to their project, and this they effected by restricting the idea of learning to the dead study of dead languages."

"They not only rejected the study of science out of the Christian schools, but they persecuted it; and it is only within about the two last centuries that the study has been revived. So late as 1610, Galileo, a Florentine, discovered and introduced the use of the telescopes, and by applying them to observe the motions and appearances of the heavenly bodies, afforded additional means for ascertaining the true structure of the universe. Instead of being esteemed for these discoveries, he was sentenced to renounce them, as a

dammable heresy. And prior to that time Virgilius was condemned to be burned for asserting the antipodes; or, in other words, that the earth was a globe, and habitable in every part where there was land; yet the truth of this is now too well known even to be told. Had Newton and Descartes lived three or four hundred years ago, and pursued their studies, as they did, it is most probable they would not have lived to finish them, and had Franklin drawn lightning from the clouds at the same time, it would have been at the hazard of expiring for it in the flames.

Many *prejudices*, it must be acknowledged, arising from a variety of sources, at present stand in the road of truth. Indeed, what *teacher of truth*, whether ancient or modern, religious or philosophic, hath not *prejudice* opposed? The prophets of old are violently assaulted by *prejudice*. The God of truth himself, when manifested in the flesh did not escape *prejudice*. His most venerable followers in all ages, after the example of their divine master, have had to combat with the same unreasonable adversary *prejudice*. *Prejudice* too hath had the boldness to oppose the conclusions of a sound philosophy, as well as a sound theology, and the reader need not be again informed, that, had the voice of *prejudice* prevailed, the brightest discoveries of the most able philosophers that ever contemplated the works of the God of nature, had still lain buried in obscurity. It is well known how the philosophical

principles of Sir Isaac Newton were opposed and controverted in his own country at their first publication, nor was the *prejudice* against them removed until they had received the sanction of approbation from the learned in other parts of Europe, and were sent back again into England embellished and enforced by the annotations of foreign commentators.

But it was always deemed a characteristic of true wisdom to overcome *prejudice*. The lover of truth is taught to believe this, and to be persuaded that truth is no less truth because it is vilified and opposed, neither is error less error, because it hath numbers on its side, and is exalted to honour and pre-eminence. The reader keeping this observation in view, and feeling the force of it, he will not be deterred from endeavouring to discover and develope the fair and heavenly form of wisdom, even though disguised by the mantle with which an unreasonable aversion may have veiled it. He will be bold to strip off this mantle, not intimidated by equivocal appellations, such as mystic, visionary or enthusiast; names importing at this day, that a writer on spiritual subjects may see somewhat deeper than the generality of his readers.

The foregoing observations encourage me to pursue a bolder investigation of the subject, and I proceed to unfold, as premised by Mr. Paine, in the

first clause of the quotation, "*the Christian system of arithmetic, that three are one, and one is three.**"

"I AM the FIRST, and I AM the LAST, and besides ME there is no GOD."

He who is the first and the last, is he who is, and who was, and who is to come. This also is meant by Jehovah, for the name of Jehovah signifies is, and he who is, or who is TO BE (esse) itself, the same is also he who was, and is to come, for in Him the past and the future are present; hence he is without time eternal, and without place infinite. The very agreement of the Scriptures is sufficient to convince every unprejudiced mind that they are from God. In the beginning, or first order of things, we find, was the word,

* That three signify what is complete, and so till there is an end, may be seen from these passages in the word or Holy Scriptures, "That Isaiah went naked and barefoot *three* years, Isaiah 20. 3. That Jehovah called Samuel *three* times, and Samuel ran *three* times to Eli, and that the *third* time Eli understood, 1 Sam. 3. 1. 8. That Elijah stretched himself *three* times over the widow's son, 1 Kings 17, 21. That Elijah commanded them to throw water upon the burnt-offering *three* times, 1 Kings 18, 34. That Jesus said, the kingdom of Heaven is like unto leaven, which a woman took and hid in *three* measures of meal, till the whole was leavened, Matthew 13. 33. That Jesus said unto Peter, that he should deny him *thrice*, Matthew 26, 34. That the Lord asked Peter *thrice*, lovest thou me, John 21. 15, 16, 17. That Jesus said the temple should be destroyed, and that he would build it up again in *three* days, Matthew 26. 31. That Jesus prayed *three* times in Gethsemane, Matthew 26. 39. 44. That Jesus rose again on the *third* day, Matthew 28. 1. besides a variety of other passages, all which, are typical of our LORD.

or God manifest unto men. In the second Testament, through the medium of flesh, he became more visible to his creatures. "He was in the world, *who made the world*, though the world knew him not." But he promised his immediate disciples, "though he then spake to them in parables, the time would come, when he would shew more plainly of the *Father*." In this one God premised, *we now* can contemplate three attributes, viz. Creation, Redemption, Regeneration. So that what in the letter is called the *Father*, is the all-creating Divinity, the Son, the glorified humanity, and the Holy Ghost, the proceeding divine, as in man, a soul, a body and an operation.

JESUS CHRIST declares that he and the Father are One ; and whosoever had seen him had seen the Father. As with man we address the body in speaking to the mind, so is it with Deity through the medium or manifestation of Jesus Christ. Mr. Paine admits that Jesus Christ was a most virtuous man. A virtuous or good man could never have yielded his assent to a falsity, and unless he had been divine he would never assumed the prerogative of Deity. So that Jesus Christ suffering or praying to the Father, was no other than the humanity before glorification, praying to the divinity. The divinity could not suffer, and consequently it was this "man-god" effecting the work of redemption for man, and as a work of order, he was manifested in this *lowest Planet* or world, be-

ginning in the ultimates or extremes of nature. We can clearly then, if so disposed, contemplate the respective attributes of Deity in "the fulness of the godhead bodily," for as Jehovah was Creator from eternity, he became Redeemer in time, and will continue to be the Regenerator of man for evermore.

The very first precept in the Decalogue is, that a plurality of gods are not to be worshipped, but ONE only. "I AM the LORD thy GOD: Thou shalt have none other gods but ME," is the language of Divine writ. All Christians agree that God sent his Son into the world, but is it less possible or probable for God himself to assume the human nature, than to send a Son? The Father and Son are declared to be co-equal. If so, the Son is the Father, and the Father is the Son. If we admit of *three persons* and all equal, then agreeably to our own position, we make a threefold Trinity; three in the Father, three in the Son, and three in the Holy Ghost. Our Lord declares, that HE is ALPHA and OMEGA, the Beginning and the End. Can we suppose there are *two first causes*, two Lords, or two Almightyies!

It is affirmed throughout the whole Christian world, that they who are of the church, constitute Christ's body, and are in his body; how then can the members of the church approach God the Father, otherwise than through him in whose body he is?

Many, from a supposition that the Divine Being was an universal ENS, or central fire, destitute of all form, have been hitherto greatly confused in their conceptions and views of the nature of the Godhead : whilst others, who have maintained an existence of three distinct bodies and persons therein, seem to have been still more so. That the pure and comprehensible view of the nature of the TRINITY, will, on a due perusal and consideration of the scriptures, as existing in the ONE GOD, meet with the approbation of all sincere Christians I cannot doubt, while the real philosopher, or lover of true wisdom, will be delighted with so plain an account of what has been so long considered as abstruse and incomprehensible ; and particularly pleased with the consideration, that the first, the beginning, and original source of all beings, order, and wisdom, ever was and is the very image and similitude of those creatures unto whom he has imparted the noblest faculties, and who are capable of receiving the most perfect displays of his wisdom and love, because the master-piece, and grand end of all creation ; and that all creatures in their parts bear a respect to man, because the head of all creation, and truly reflective of his maker. To this give me leave to add an observation of a judicious and sensible writer, much read and approved of in the learned circles of the United States.

“ He who adores an impersonal God, has none, and is
 “ without guide or rudder, on an immense abyss,
 “ that first absorbs his powers, and next himself.”

LAVATER ON MAN.

These remarks I hope, will somewhat satisfy Mr. Paine respecting “the Christian system of arithmetic, that three are *one*, and *one is three*,” and the reader must determine for himself, whether they are “irreconcilable to the divine gift of reason that God has given to man.” I next proceed to a comparison of the present prevalent systems and creeds, with what ~~had~~, on reflection, may be deemed true Christian religion. If it should not please, it will not however, in this liberal age and land of freedom, be with Galileo, either “*persecuted*” or considered “*a damnable heresy*.”

The religion of councils, compared with the religion of the scriptures. At the council of Nice, 318, it was *there* determined in order to obviate the heresy of ARIUS that *three divine persons, or three Gods* were in “the fullness of the Godhead *bodily*.”

The religion of the first teacheth that three divine persons have existed from eternity, each whereof singly or by himself is God, as so many Creators ; but the religion of the second teacheth, that only one divine person, consequently only one God hath existed from eternity, and that there is no other God besides Him. The first hath maintained the existence of a divine trinity into three persons, but the second a divine trinity in one person. The first is directed towards a God invisible, unapproachable, and with whom there

could be no conjunction, the idea of him being like that of æther, or of wind; but the second is directed towards a God manifested, approachable, and capable of conjunction, in whom, the invisible and unapproachable God (esse) dwelleth, as the soul doth in the body, and of whom an idea may be formed as of a man, because the one God who existed from eternity was made man in time. The first attributeth all power to an invisible God, and none to a visible one, for it insisteth that God the Father imputeth faith, and thereby conferreth eternal life, and that the visible God intercedeth, and that both, or according to the Greek church, God the Father alone giveth to the Holy Ghost, who is a third self-existing God, all power of operating the effects of that faith; but the second attributeth to the visible God, in whom the invisible dwelleth, all power of imputing, and also of operating the effects of salvation. The first is directed principally towards God as Creator, and not towards him at the same time as a Redeemer and Saviour; but the second is directed towards one God, who at the same time is Creator, Redeemer, and Saviour. The first insisteth, that when faith is once given and imputed, repentance, remission of sins, renovation, sanctification, and salvation, follow themselves, without any thing of man being mixed or joined together with them; but the second teacheth repentance, reformation, regeneration, and the remission of sins thereby, through man's co-operation. The first asserteth the

imputation of Christ's merit as embraced by faith conferred; but the second teacheth an imputation of good and of evil, and at the same time of faith; and that this imputation is perfectly consistent with the Scriptures, whereas the other is contrary thereto. The first maintaineth a giving of faith, wherein is the merit of Christ, whilst a man is as a stock or a stone, and likewise asserteth a total impotence in spiritual things; but the second teacheth a faith altogether different, directed not to the merit of Christ, but towards Jesus Christ himself as God, as Redeemer and Saviour, asserting a freedom of will in man, both to apply himself to reception, and to co-operate with it. The first adjoineth charity to its faith as an appendix, but not as having any saving efficacy, and thus formeth its religion; but the second joineth together faith towards the Lord, and charity towards one's neighbor, as two inseparable things, and thus formeth religion; not to mention other instances of disagreement, but as every reader may see and judge for himself, let him carefully and candidly examine the particular system of religion to which he is attached.

It might however, I hear the reader urge as a final unanswerable argument against any *new* construction, that the dispensation of grace and truth in Jesus Christ, when he became incarnate here on earth, is the last crowning dispensation which God hath to offer unto mankind; that it is all-compleat and all-suf-

ficient for every purpose of salvation, being the end of the law and the prophets, and containing so full and perfect a revelation of the will of the Creator to his creatures, as to supercede the necessity of any further dispensation; consequently no further dispensation is to be expected, and nothing is required of the ministers of the gospel but to believe in, and preach Jesus Christ, and obedience to his commandments, which will be abundantly competent to secure every possible blessing both to themselves and the people committed to their care. It is granted: But let me ask, is this the case? In the first place, is Jesus Christ preached? Do the teachers believe on him *themselves*, as the one only Lord and God of heaven and earth, and do they teach their people so to believe on Him? Do they acknowledge the Father and the Son to be *one in Him*, as he himself hath taught, and that of consequence he is the manifested Jehovah, the sole Creator, Redeemer and Regenerator of man? Or rather, have not some like Mr. Paine entirely rejected this God, by denying his divinity? And have not others divided this one only Lord and God into three, making one God of the Father, another of the Son, and another of the Holy Ghost? Do they not regard Jesus Christ either as a mere creature, or as a divine person distinct from and subordinate to the Father? And do they not view the Holy Ghost as a person distinct from both, assigning to each separately distinct attributes and offices? Is not their idea of God

become thus altogether confused and perplexed, so that they know not to what or to whom to direct their worship, sometimes addressing themselves to the Father, sometimes to the Son, and sometimes to the Holy Ghost, but never to Jesus Christ alone as the one only God, in whose divine person the sacred Trinity of Father, Son, and Holy Ghost is contained? And here let me again as freely enquire, whether the almost total suspension of public worship, and the various calamities now in *our country* may not be owing to this very source? And if from such enquiry it shall appear, that the knowledge of the Christian God and Redeemer, and of the nature of salvation by him, is now almost totally lost in the Christian world, in consequence whereof neither is Jesus Christ preached, nor his commandments* obeyed, and that thus the dispensation

* Respecting the Decalogue, what nation is there in the whole world which doth not know that it is evil to kill, to commit adultery, to steal, to bear false witness? If mankind did not know these things, and take care by means of laws to prevent their being committed, they must needs perish, for there must be a dissolution of any society or commonwealth without such laws: who can suppose, that the Israelitish nation could have been so much more stupid than all others, as to be ignorant that these things were evils? Therefore any one may wonder why these laws, universally known throughout the world, were promulgated by Jehovah himself from Mount Sinai so miraculously, and written with his own finger. But attend a little; they were so miraculously promulgated by Jehovah himself, to the end it might be known, that those laws were not only civil and moral laws, but that they were also spiritual laws, and to act contrary to them was not only to commit evil against a fellow-citizen and against society, but that it was also to sin against God; for which reason these laws, by being promulgated from Mount Si-

of grace and truth, opened by the incarnate God under his first manifestation in the flesh, is in a great measure become of none effect, being rendered insufficient to answer the saving purposes intended by it, in this case, surely must appear at the same time, the expediency and necessity of some *new* dispensation of heavenly doctrine, not for the purpose of revealing a *new* will of God, a *new* commandment, a *new* Saviour, or a *new* mode of salvation, but only of making known that *old* will of God, that *old* commandment, that *old* Saviour, and *old* mode of salvation, which, in these latter days, through the overflowings of iniqui-

nai by Jehovah, were made laws of religion; for it is evident that whatsoever God commandeth, he commandeth that it may be a point of religion, and that it ought to be done for his sake, and for the sake of man that he may be saved. Those laws, because they were the first fruits of the Church then about to be established by the LORD among the Israelitish nation, and because they contained in a short summary the aggregate and complex of all things of religion, were so holy that nothing could be more so, as will appear from the word, in the solemn manner in which they were given, the sanctity of them when communicated, and the immediate punishment to all those who in the least slighted them. "That the tables upon which the law was written, were called the tables of the covenant, and that the ark from them was called the ark of the covenant, and the law itself the covenant." By that law being called the covenant is signified conjunction; the reason is, because covenants are made for the sake of love, friendship, consociation, and consequently conjunction or connection; thence it is, that it is said of the Lord, "That he shall be for a Covenant to the people, in Isaiah, and he is called the ANGEL of the Covenant," in Malachi, and his blood (divine truth) the blood of the Covenant, in Matthew, Zachariah and Exodus. Hence it is, that the word is called the Old and New-Testament, or Covenant.

ty and error, had been nearly lost sight of, and made ineffectual.

After the explications gone through, I trust it will approach the simplest capacity, "that three are one, and one is three," are not "irreconcilable" but perfectly consistent too, with "the knowledge man gains of the power and wisdom of God, by the aid of the sciences : " For the science of Geometry teacheth that nothing can be complete or perfect except it be a TRINE, or a compound of three, for a line is nothing without an area, and an area is nothing without being formed into a solid, for which reason one must be drawn into the other, that they may exist and co-exist in the third. As it is so in this, so is it likewise in all and singular the things created, which end in their third. Hence it is, that three in the word, understood spiritually, signifies what is complete and entire. This being the case, we cannot help wondering, that, in the Christian world, some profess faith only, some charity only, and some works only, when nevertheless one of them without the other, and one and the other without the third, is not any thing.

"But some perhaps will say," continues Mr. Paine, "are we to have no word of God—no revelation! I answer, yes. There is a word of God; there is a revelation."

“ The word of God is the Creation we behold.”

He then quotes Mr. Addison's paraphrase in favour of this, or rather to prove the existence of a God, without having the candour to advert to this great man's “ evidence of the Christian religion.” But Mr. Paine's idea of “ the word of God” must fall to the ground, when it is recollected that he substitutes *matter* for *spirit*. Such a word and such a church as he proposes could have no conjunction, for *matter* must be the God. Whereas, through the real word or holy Scriptures, “ from the Father of Lights from whom every good and perfect gift *cometh down from above,*” a conjunction is formed on earth with the church in Heaven, that is, the church triumphant with the church militant. And the reason why a church would not subsist in the Heavens, except a church on the earth be joined to it, is, because Heaven which consists of Angels, and the church formed of men, act as one, like the internal and external in man, and the internal in man would not subsist *in its state,* except an external be joined it; for an internal without an external is like a house without a foundation, or like seed upon the ground and not in the ground, consequently like any thing without a root, in a word, like a cause without an effect in which it may exist: from these considerations it may be seen, that it is absolute-

ly necessary there should be in the world a church * which may have the *word in it*, and by means of the word a knowledge of the Lord.

But the celebrated Mr. Paine, with all his superior LIGHT, his "Rights of Man" and "Common Sense", after having so long and so variously illuminated mankind, after having soared like the Eagle, among his fellow beings, is now willing in this "Age of Reason" to descend into the lower regions of matter, to mingle in the atmosphere of bats and beasts, to quit intellect and speech, the noble prerogatives of men, and to grovel with dark, inanimate, unspeaking creation, as the only *living* language of the *living* God. While the "American Eagle" [The citizens of America, to whom the "Age of Reason" is addressed] who though she "suffers little birds to sing," will not *descend*, but possesses her exalted, native element, the regions of a blessed immortality *revealed*; and as her sure guide, and only port in every storm, during a variegated and tempestuous passage, will consult and adhere to the real *vital*, ever enlightening Lamp, the WORD, or GOD HIMSELF, as conveyed and adapted to the *states of all men*, through the medium of the sublime and matchless writings of the Holy Scriptures.

* The Church is in every man, in proportion as he is in goodness and truth.

“ The fuspicion”, fays Mr. Paine, that the theory of what is called the Christian Church is fabulous, is becoming very extenfive in all countries : and it will be a CONSOLATION to men staggering under that fuspicion, and doubting what to believe, and what to difbelieve, to fee the fubject freely investigated. I therefore pafs on to an examination of the books called the Old and the New Testament.”

“ Thefe books, beginning with Genesis, and ending with Revelations (which by the bye, is a book of riddles that requires a revelation to explain it) are, we are told, the word of God.”

Thus far reviewing the fubject, amidft the infidelity fo “ extenfive in all countries, perhaps some confolation to men staggering under fuspicion” has been afforded, and with a little further investigation, there will be no reasonable caufe for mankind to doubt, “ what to believe, and what to difbelieve,” but that every unprejudiced and inquiring reader, will be fatisfied that the Scriptures, “ beginning with Genesis and ending with Revelations,” carry with them incontrovertible marks of authenticity, and are now fully accomplifhing over the world, as muft appear to every one who has the refolution to think, to fee, and to read for himfelf.

Infidels there always have been in every age and state of man, but this so far from operating against the validity of the scriptures, is rather to me a confirmation of it ; when we consider the interests, the passions, the pursuits, the evils under every form so much attached to the human character. Parts and talents are no exception to this general rule, and we too often find, though much to be lamented, that men of the greatest abilities are employed in the worst of causes, to degrade man on a level with the brute, and to cut down at one blow, all that is conducive to glory, to honor, or to happiness. Such is the power of the human mind, that it can make “ the worse appear the better cause,” and confirm through dexterity in argument, whatever is false or absurd, so as to seem reasonable and just.

For example, let us turn our recollection to that celebrated historian Edward Gibbon, Esq. and we shall find how ironically, and ridiculously he represents the subject we are discussing ; but had he been permitted to live, he would see the very prophecies he treats with such contempt accomplished in our day, not, it is true, as literally expressed, but as spiritually fulfilled, in the promised manifestation of God, through the medium of the scriptures ; and especially those indential passages alluded to by the historian, in the “ Fall of the Roman Empire,” the 24th Chap. of Matthew and the book of Revelations. This “ book of enigmas” agree-

ably to Mr. Paine, which has long lain dormant, is now, through divine Providence, fully explained by the doctrine of correspondence between things spiritual and things natural; the only KEY by which the genuine internal sense of the holy scriptures can be opened and discovered; and through which the books of Genesis and Exodus, as well as the Revelations are made manifest. Grotius, Mede, More, and others, who have labored to explain this latter book, all saw the necessity of some such KEY to effect their purpose; and More's treatise on *Iconisms* (Representation) is nothing but an imperfect sketch of the doctrine of correspondence. How far the interpretations of these expositors, for want of this KEY, fall short, must appear plain to every intelligent and attentive Reader.

It is well known that for some centuries in the earlier ages of the church, the authenticity of the Apocalypse, which book is now received as canonical, was by some doubted and disputed. In the Council of Laodicea, about 360, the Apocalypse was tacitly excluded, by some of the churches of Asia to which it is addressed; and we may learn from the complaint of Sulpicius Severus, that their sentence had been ratified by christians of his time. Even the present Bishop of Litchfield *hitherto* published sermons unfavorable to it.—But what does this prove? no more than Mr. Paine's account of “the book of Luke being carried by a majority of one vote only.” For it will

be the happiness even of the present generation, as they advance in the knowledge of the word, to be convinced of the divine origin of this extraordinary prophecy (the Revelation) by such unequivocal characters of authenticity arising from its internal sense now opened and explained, as will leave in the believing mind no longer room for doubt or disputation, but will, on the contrary, excite the most devout thanksgiving to the Father of mercies, for having been graciously pleased to preserve in the church a code of prophecies, the remarkable accomplishment whereof, especially in the *old world*, if duly attended to, will be found to supply an evidence in favor of Divine Revelation, equal at least, if not superior to the most signal and best attested *miraculous* interpositions. The books alluded to are full abroad in America. They are admitted into the library in Boston, and are much sought after by many of the first characters of information and respectability.

Mr. Paine speaking of the "Elephant and mite," says "To an Almighty power, it is no more difficult to make the one than the other, and no more difficult to make a million of worlds than to make one. Every thing therefore is a *miracle* in one sense; whilst in the other, there is no such thing as a miracle. It is a miracle when compared to *our power* and to *our comprehension*. It is not a miracle compared to the power that performs it." So that, upon this reasoning,

though the Almighty has sufficient power to perform miracles, he will not believe in them because he did not see them done ; because his *finite* capacity cannot comprehend *infinity* he will neither believe, only where it suits him, and the whole christian fabric, the Bible and the Testament are to be laid aside as counterfeit, and this too altogether upon his *ipse dixit*, for he does not seem willing to produce any authority sufficient to support his round assertions.

From every circumstance, all testimony is in favor of scripture proof. That though God Almighty is unchangeable in his nature, the *state of man* has been let into new dispensations for his permanent benefit, and the orderly government of the world, by the gracious author of his being. This, if attended to, will be found to be a regular progressive work, through his word, from the Adamical to the Noahical church, from the Israelitish to the Christian church, and *now* in the second manifestation, agreeably to prophecy, not in person, but in the spirituality of the word, wherein He alone is to be worshipped, as the God of Heaven and Earth ; and as Heaven is Heaven from that *one God*, so is it expedient to approach Him, if we are candidates for happiness.

In the apocalyptic pages now made manifest, the reader will be surpris'd to find, every evil of life, and every error of doctrine, prophetically seen and def-

cribed, which in these latter times, threaten the very existence of religion in the kingdoms of the Earth, and cause so much serious alarm in the minds of many christians, who look further than the mere skin and complexion of the church, to form a judgment of the soundness of its constitution. He will also see pointed out the root whence such antichristian evils and errors have sprung, how they have all originated in mistaken ideas of the divine Being, his nature and mode of existence and operation, and in the consequent separation of the three *essentials* of christian life and salvation, viz. CHARITY, FAITH, and GOOD WORKS.

And whilst he laments the unhappy causes and consequences of such an unscriptural and irrational Theology, which he will see figuratively depicted under the significative images of "*Dragon, Beast, false Prophet,*" and "*the great whore,*" he will not fail to rejoice in the prospect of an order of pure truth and doctrine, about to be manifested from Heaven to mankind, signified and represented by the "*Holy City coming down from God out of Heaven,*" whereby all false perverted principles of faith and life will be dissipated in such pure minds as are mete for its reception; and the understanding being enlightened, the will purified, and the life restored to the order of heaven, a near and blessed conjunction will again take place between the Creator and his creatures, predicted and described in these words, "*The Tabernacle of God is with men,*

and he will dwell with them, and they shall be his people, and God himself shall be with them their God."

The great change that took place at the time of the Lord's first coming, consisted not so much in the adoption of any *new external forms of worship*, as a new capacity men received for understanding the interior things of heaven and the church. Every thing before was typical or representative; but when he came of whom *all* the scriptures testify; and to whom they all referred, then the whole cloud of shadows and representations that veiled the light of the Sun disappeared, and the minds of men received new illumination; as it written, "The people that walked in darkness, have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." A similar change in the minds of men, is now taking place over the Earth, and thus it will be found that all former dispensations of divine truth have their central point, and full accomplishment in this last and most magnificent of all; their glory and honor will *progressively* be brought to the Holy City, as described in the revelation, and "the Lord God Almighty, even the Lamb Jesus Christ himself the light and Temple of it."

To conclude. Though a man may be permitted to write divine truths, he may not however be united to God. To be united to God is to become *one* like

soul and body in man, or like heat and light, in the sun's rays, or like essence and form, affection and thought, cause and effect. He may be a disobedient servant, notwithstanding his gift of communication, as was the case with several of the Prophets, Balaam, Jonah, Hosea and others. To superior knowledge or merit I have not the smallest claim. For three years past however, viewing the astonishing changes on our planet, I have frequently attended to the Scriptures and the writings of the Prophets. The Prophet Zechariah in a peculiar manner predicts *the state of the Church*, that it should be totally laid waste, but after devastation or purification CONSOLATION should arise. In my own mind, from every circumstance, from within and without THE TIME NOW IS. If in this publication I have been in the least, an humble organ of information, and afforded *consolation* to a single individual of my fellow-beings, I shall think my time well employed, while, "To the only wise GOD our SAVIOUR, be Glory and Majesty, Dominion and Power, both now and ever. Amen."

JUDE I. 25.

CONTINUATION.

IN submitting the following doctrines, it is not that I consider myself superior. Men living under such opinions may be better than myself. I wish not to wound the feelings of any, or cast the least reflection upon *my brethren*, who have been *educated* to think different from myself. **IT IS FOR TRUTH'S SAKE ALONE**, that the standards of *ALL are laid open*, that each reader may judge for himself.

A COMPENDIUM OF THE DOCTRINES

OF THE

ROMAN CATHOLIC CHURCH AND RELIGION.

FORASMUCH as the Roman Catholic Religion, now passed away in France, is treated of in the Apocalypse or Revelation, Chap. 17. 18. 19. it may be expedient here, to set forth the doctrines of that religion and that in this order; of Baptism, of the

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Eucharist or Holy Supper, of Masses, of Repentance, of Justification, of Purgatory, of the Seven Sacraments, of the Saints, and of Power.

I. OF BAPTISM.

THEY teach as follows : That Adam, after the sin of disobedience, was wholly changed for the worse, both as to soul and body ; that this sin was transfused into the whole human race ; that this original sin is only taken away by the merit of Christ ; and that the merit of Christ is applied by the Sacrament of Baptism ; and that thus the whole guilt of original sin is only taken away by Baptism ; that in the baptized there remaineth nevertheless, concupiscence as a fomes or provocation to sin, but not sin itself ; that thus they put on Christ, become a new creature, and obtain a full and complete remission of sins. Baptism is called the laver of regeneration and of faith. That the baptized, when they grow up, are to be questioned concerning the promises made by their sponsors, which is the sacrament of confirmation. That by reason of lapses after Baptism, the sacrament of repentance is necessary.

II. OF THE EUCHARIST, OR HOLY SUPPER.

THAT immediately after consecration, the real body and blood of Jesus Christ are truly and substantially contained under the appearance of bread and wine, together with his soul and divinity, his body under the appearance of bread, and his blood under the appearance of wine, by virtue of the power of words: but his body itself under the appearance of wine, and his blood under the appearance of bread, and his soul in both, by virtue of a natural connection and concomitance, whereby the parts of the Lord Christ are united together, and his divinity by reason of its admirable hypostatic union with his body and soul; thus that they are as fully contained under one appearance as under both; in a word that the whole and entire Christ exists under the appearance of the bread and under every part of that appearance, and the whole of him also under the appearance of the wine and all its parts; that therefore the two appearances are separated, and the bread is given to the laity, and the wine to the clergy. That water is to be mixed with wine in the cup. That the laity are to receive the communion from the clergy, and the clergy from themselves. That the real body and the real blood of Christ after consecration is in the host in the consecrated particles; and that therefore the host

is to be worshipped when it is shown and carried about. That this wonderful and singular conversion of the whole substance of the bread into body, and of the whole substance of the wine into blood, is called Transubstantiation. That the communication of both substances, under certain conditions, may be granted by the Pope. It is called supersubstantial bread, and the bread of Angels, which these eat without any veils ; it is moreover spiritual food ; also the antidote whereby the eaters are delivered from their sins.

III. OF MASSES.

IT is called the sacrifice of the mass, because the sacrifice, by which Christ offered up himself to God the Father, is represented thereby under the appearance of bread and wine ; that thence it is a sacrifice truly propitiatory, pure, and altogether holy. That if the people do not communicate sacramentally, but only the minister, in such case the people communicate spiritually, because the ministers do it, not for themselves only, but for all the faithful who appertain to the body of Christ. That Mass ought not to be said in the vulgar tongue, because it contains the great learning of the faithful people, but that the ministers may declare something relative thereto on the Lord's day : That it is ordained, that some things

which are mystical should be pronounced with a lower, and other things with a louder voice; and for the purpose of giving a majesty to so great a sacrifice which is offered to God, there should be lights, incense, garments for the occasion, and other things of a like nature. That it is to be offered up for the sins, penalties, satisfactions, and all the necessities of the living; and also for the dead. That Masses, in honor of the Saints are thanksgivings for their intercession when they are implored.

IV. OF REPENTANCE.

THAT besides baptism there is a sacrament of repentance, whereby the benefit of the death and merit of Christ is applied to those who lapse after baptism, wherefore it is called a kind of laborious baptism. That the parts of repentance are contrition, confession and satisfaction; that contrition is the gift of God, and the impulse of the Holy Ghost, not yet inhabiting but only moving the contrite person, therefore it is a disposing. That confession ought to be made of all mortal sins, even the most secret; and of the intentions: That the sins which are withheld from confession are not forgiven, but that those, which after search do not occur, are included in confession: That confession ought to be made at least once a year:

That absolution of sins is to be given by the ministers of the keys, and that they are forgiven when the ministers say, I ABSOLVE; that absolution is like the act of a judge, when sentence is pronounced: That the more grievous sins are to be absolved by bishops, and the still more grievous by the Pope. Satisfaction, that it is made by satisfactory punishments to be imposed by the minister at discretion according to the measure of the offence: That when eternal punishment is remitted, then temporal punishment is remitted also. That the power of indulgencies was left by Christ to the church, and that the use of them is highly salutary.

V. OF JUSTIFICATION.

THAT a translation cannot be effected, from that state in which man is born a son of Adam, to a state of grace through the second Adam, the Saviour, without the washing of regeneration and faith, or without baptism. That the second beginning of justification is from preventing grace, which is a calling, with which man co-operates by converting himself. That disposition is produced by *Faith*, when man believeth those things to be true which are revealed, to which faith he is freely moved; also by *Hope*, when he believeth that God is propitious for the sake of Christ; and by

Charity, in consequence whereof, he beginneth to love his neighbour and to hate sin. That justification, which follows, is not only remission of sins, but sanctification, and renovation of the interior man; that in this case the justified are not reputed just, but that they are just, receiving justice in themselves; and forasmuch as they accept the merit of Christ's passion, that thus justification is inserted through Faith, Hope and Charity. That faith is the beginning of human salvation, the foundation and root of justification, and that this is to be justified by faith: and forasmuch as none of those things, which precede justification, whether they be faith or works, merit the grace of justification, that this is to be justified *gratis*, for there is a preventing grace: and that still man is justified by works, and not by faith alone: That the just may fall into light and venial sins, and that still they are just; and that therefore the just ought continually to labor by prayer, oblations, alms, fasting, that they may not fall, because they are born again to the hope of glory, and not to glory. That the just, if they fall from the grace of justification, may be justified again by the sacrament of repentance: That by any mortal sin, grace is lost, but not faith, but that faith also is lost by infidelity, which is recession from religion. That the works of a justified man are merits, and that the justified, by such, which are done by them through the grace of God and merit of Christ, merit everlasting life. That free-will was not lost and extinguished

after the sin of Adam, and that man may co-operate by assenting to the calling of God, and that otherwise he would be an inanimate body. They established predestination, saying, that no one knows whether he is in the number of the predestinate, and among those whom God hath chosen to himself, but by special revelation.

VI. OF PURGATORY.

THAT all the guilt from which men are to be purified by temporal punishment is not blotted out by justification, that therefore all go to Purgatory to be purified, before they can be admitted into Heaven. That the souls there detained are assisted by the suffrage of the faithful, and particularly by the sacrifice of the Mass; and that this is diligently to be taught and preached.

VII. OF THE SEVEN SACRAMENTS.

THAT there are seven sacraments, Baptism, Confirmation, the Eucharist, Repentance, Extreme Unction, Order, and Matrimony: That there are neither more nor less: That one is of greater dignity than

another : That they contain grace ; and that from the work operated by them grace is conferred ; That there were the same number of sacraments of the ancient law. Baptism, Confirmation, the Eucharist, and Repentance have been treated of above. Of the Sacrament of Extreme Unction ; that it is grounded in the epistle of James, Chap. 5. 14. 15 ; that it is to be administered to the sick at their lives end, whence it is called the sacrament of the departing : That if they recover, it may be applied again : That it is to be performed with oil consecrated by the Bishop with these words, “ may God grant thee his indulgence for whatsoever thou hast offended through the allurements of the eyes, nose or feeling :” Of the Sacrament of Order ; that there are seven orders in the ministry of the priesthood, which differ in dignity, and all together are called the Ecclesiastical Hierarchy, which is like the order of an encampment : That inaugurations into the ministry are to be effected by unctiions, and by transferring of the Holy Ghost upon them. That the secular power, on consent, calling, on authority of the magistrates, is not requisite for the ordination of bishops and priests : that they who ascend to the ministry only by the appointment of their calling, are not ministers but thieves and robbers, who do not enter in by the door. Of the Sacrament of Matrimony ; that a dispensation of degrees and divorces belongs to the Church : That the clergy are not to contract matrimony : That all of


them may have the gift of chastity, and if any one faith he cannot, when nevertheless he had made a vow, let him be anathema, because God doth not refuse it to those who ask it properly, and doth not suffer any one to be tempted beyond what he is able to bear. That a state of virginity and celibacy is to be preferred to the conjugal state; besides other things of the same nature.

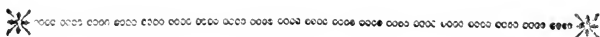
VIII. OF THE SAINTS.

THAT the Saints reigning together with Christ offer up their prayers to God for men: That Christ is to be adored, and the saints to be invoked; that the invocation of saints is not idolatrous, nor derogatory to the honor of the one mediator between God and man; it is called *Latria*: That images of Christ, of Mary the mother of God, and of the saints, are to be revered and honored, not that it is supposed they have any divinity or virtue, but because the honor which is paid to them, is referred to the Prototypes, which they represent; and that by the images, which they kiss, and before which they kneel and uncover their heads, they adore Christ, and venerate the saints: That miracles of God are done by saints.

IX. OF POWER.

THAT the Roman Pontiff is the successor of the apostle Peter and vicar of Jesus Christ, the head of the church, and the universal bishop; that he is superior to councils; that he hath the keys for opening and shutting Heaven, consequently the power of forgiving and retaining sins; that therefore he, as keeper of the keys of everlasting life, hath a right at once to earthly and heavenly empire; that moreover bishops and priests have such a power from him, because it was given also to the rest of the Apostles, and that therefore they are called Ministers of the Keys. That it belongs to the church to judge of the true sense and interpretation of the sacred Scriptures, and that they who controvert them are to suffer punishments established by law: That it is not proper for the Laity to read the Scriptures, because the sense of them is only known to the Church; thence its ministers boast that it is known to them.

 The above doctrinals are selected from their Councils and Bulls, particularly from the council of Trent, and the Papal Bull confirming it, wherein all who think, believe and act contrary to what was there decreed, which in general is as above adduced, are condemned or excommunicated.



A COMPENDIUM OF THE DOCTRINES

OF THE

REFORMED (PROTESTANT) CHURCH AND RELIGION.

FORASMUCH as they of the reformed church are much treated of in the Apocalypse, in its spiritual sense, it may be expedient here to give some account of their doctrines, and that in the following order ; of God, of Christ the Lord, of justification by faith and of good works, of the Law and the Gospel of repentance and confession, of original sin, of baptism, of the Holy Supper, of free-will, and of the church.



I. OF GOD.

OF God they believe according to the Athanasian creed, which, forasmuch as it is in the hands of every one, is not here inserted : that they believe in God the Father as the Creator and Preserver, in God the Son as the Redeemer and Saviour, and in the Holy Ghost as the illuminator and sanctifier, is also well known.

II. OF CHRIST THE LORD.

CONCERNING the person of Christ the same doctrine is not taught by all the reformed ; the *Lutherans* teach as follows ; that the Virgin Mary not only conceived and brought forth a real man, but also the real Son of God, whence she is justly called and truly is the Mother of God : that in Christ there are two natures, a divine and a human, the divine from eternity, and the human in time ; that these two natures are personally united, altogether in such a manner, that there are not two Christs, one the Son of God, and the other the Son of Man, but that one and the same is the Son of God and the Son of Man, not that these two natures are mixed together in one substance, nor that one is changed into the other, but that both natures retain their essential properties, which are also described as to their qualities : that their union is hypostatic, and that this is the most perfect communion, like that of the soul and body ; that therefore it is justly said, that in Christ God is man and man God. That he did not suffer for us as mere man only, but as such a man, whose human nature hath a strict and ineffable union and communion with the Son of God, as to become one person with him : That in truth the Son of God suffered for us, but yet according to the properties of

human nature ; that the Son of Man, by whom is understood Christ, as to his human nature, was really exalted to the right hand of God, when he was taken into God, which was the case, as soon as he was conceived of the Holy Ghost in the womb of his mother : That Christ always had that majesty by reason of his personal union, but that, in his state of exanimation, he only exercised it so far as he thought proper ; but that after his resurrection, he fully and entirely put off the form of a servant, and put his human nature into a plenary assumption of the Divine majesty ; and that in this manner he entered into glory : In a word, that Christ is and remains to all eternity perfect God and Man in one individual person ; and as the true, omnipotent, and eternal God, being also with respect to his humanity present at the right hand of God, governs all things in heaven and upon earth, and also fills all things, is with us, and dwells and operates in us : That there is no difference of adoration, because by the nature which is seen, the divinity, which is not seen, is adored : That the divine essence communicates and imparts its own excellencies to the human nature ; and perfects its divine operations by the body as its organ ; and thus all the fulness of the Godhead dwells in Christ bodily, according to Paul. That this incarnation took place, in order that he might reconcile the Father to us, and be made a sacrifice for the sins of the whole world, as well original as actual ; that he was incarnate of the substance of the Holy Ghost, but

that his human nature was produced by the Virgin Mary, which, is the word, he assumed and united to himself: That he sanctifies those who believe in him, by sending the Holy Ghost into their hearts, to guide, comfort and vivify them, and defend them against the devil and the power of sin. That Christ descended into hell and destroyed hell for all believers; but in what manner these things were effected he doth not wish them to scrutinize too curiously, but that the knowledge of this matter may be reserved for another age; when not only this mystery, but many other things also shall be revealed.

☞ These particulars are from Luther, the Augustan Confession, the Council of Nice, and the Smalcalden Articles. See the Formula Concordiæ.

Some of the *Reformed*, who are also treated of in the Formula Concordiæ, believe, that Christ according to his human nature by exaltation received only created gifts and finite power, therefore that he is a man like any other, retaining the properties of flesh; that therefore, as to his human nature, he is not omnipotent and omniscient; that nevertheless though absent he governs as a king things remote from himself; that as God from eternity he is with the Father, and as men born in time, is with the Angels in Heaven; and that when it is said in Christ God is man and man

God, this is only a figurative mode of speech ; besides other things of a like nature.

But this disagreement is adjusted by the Athanasian Creed, which is received by all in the Christian world, wherein are these words, “ The right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man ; God, of the substance of the Father, begotten before the worlds, and man, of the substance of his Mother born in the world ; perfect God and perfect man : Who although he be God and Man, yet they are not two, but one Christ ; one, not by conversion of the divine essence into flesh ; but by taking of the manhood into God ; one altogether ; not by confusion of substance ; but by unity of person ; for as the reasonable soul and body is one man, so God and man is one Christ.”

III. OF JUSTIFICATION BY FAITH, AND OF GOOD WORKS.

THE justifying and saving faith of the Clergy is this, that God the Father turned himself away from the human race by reason of their iniquities, and so from justice condemned them to eternal death, and that he therefore sent his Son into the world, to expiate and redeem them, and make satisfaction and reconciliation,

and that the Son did this by taking upon himself the damnation of the law, and suffering himself to be crucified, and that thus and by obedience he fulfilled all the justice of God, insomuch that he himself was made justice, and that God the Father imputes and applies this his merit to believers, and sends the Holy Ghost to them, who operates and produces charity, good works, repentance, as a good tree produces good fruit, and justifies, renews, regenerates, and sanctifies, and that this faith is the only means of salvation, and that by it alone a man's sins are forgiven. They make a distinction between the act of justification and the state of justification; by the act of justification they understand the beginning of justification, which takes place in a moment, when man by that faith alone apprehends with confidence the merit of Christ; by the state of justification they understand the progress of that faith which is conducted by the interior operation of the Holy Ghost, which doth not manifest itself except by certain signs, concerning which they teach various things; they speak also of good works manifested, which are done by man and his will, and follow that faith, but they exclude them from justification, because the proprium or selfhood and therefore the merit of man is in them: This is a summary of modern faith, but the confirmations thereof, and the traditions concerning it are numerous and manifold; some of which also shall be adduced, which are, that men can be justified before God, by their own strength,

merits and works, but gratuitously for Christ's sake, by faith ; that by this faith they believe that they are received into grace, and their sins are forgiven for his sake, who by his death made satisfaction for us, and that God the Father imputes this to believers for righteousness before him : That this faith is not a bare historical knowledge ; that Christ suffered for us and died, but is also a cordial assent, confidence, and trust, that sins are forgiven *gratis* for Christ's sake, and themselves justified ; and that in this case, these three things concur, gratuitous promise, the merit of Christ as a price, and propitiation : That faith is the justice (or righteousness) whereby we are reputed just before God by reason of the promise : And that to be justified, is to be absolved from sins ; and that it may also be called a kind of vivification and regeneration : That faith is reputed to us for righteousness, not because it is so good a work, but because it apprehends the merit of Christ : That the merit of Christ is his obedience, passion, death and resurrection : That it is necessary there should be something, by which God can be approached, and that this is nothing else but faith, by which reception is effected. That faith in the act of justification enters by the word and by the hearing, and that it is not the act of man, but that it is the operation of the Holy Ghost, and that in such a case, man doth not co-operate any more than a statue of salt, a stock or a stone, doing nothing from himself, and knowing nothing of it, nevertheless that after the

act he co-operates, but not with any will of his own in spiritual things ; it is otherwise in things natural, civil, and moral, howbeit that they can on such occasion, so far proceed in things spiritual, as to will what is good, and to be delighted therewith, but even this not from their own will, but from the Holy Ghost, and that thus they co operate not from their own powers, but from new powers and gifts, begun in them by the Holy Ghost in their conversion ; and that in real conversion a change, renovation and motion are produced in the understanding and heart of man. That charity, good works and repentance do not enter into the act of justification, but that they are necessary in the state of justification, especially by reason of God's command and that by them are merited the corporeal rewards of this life, but not the remission of sins and the glory of everlasting life, because faith alone justifies and saves, without the works of the law : That faith in act justifies man, but faith in state renovates him : That in renovation, by reason of God's command, the works reputed good, as pointed out by the decalogue are necessarily to be performed, because it is the will of God that carnal cupidities should be restrained by civil discipline, for which reason he hath provided doctrine, laws, magistrates and punishments : That therefore it is consequently false, that by works we merit remission of sins and salvation, and that works have any effect in preserving faith ; and that it is also false, that man is reputed just for the justice of his rea-

son, and that reason can from it's own power love God above all things, and perform his law : In a word, that faith and salvation are not preserved and retained in men by good works, but only by the spirit of God, and by faith ; but still that good works are testimonies, that the Holy Ghost is present, and dwells in them : They condemn as pernicious this mode of speech, that good works are hurtful to salvation, because the interior works of the Holy Ghost are to be understood, which are good, not exterior works proceeding from man's own will, which are not good but evil, because they are meritorious. They teach moreover, that Christ at the last judgment, will pronounce sentence upon good and evil works as effects proper and not proper to the faith of man. This faith prevails at this day in the whole reformed Christian world, with the Clergy, but not with the Laity except a very few ; for the Laity by faith understand nothing but believing in God the Father, the Son and the Holy Ghost, and that he who lives well and believes well, will be saved ; and of the Lord that he is the saviour : for they are ignorant of the mysteries of justification of their preachers, and notwithstanding such preaching, yet with the Laity who hear them, they enter in at one ear and go out at the other ; yea their teachers themselves, repute themselves learned from knowing them, and labour much in their schools and universities, to make themselves masters of them ; wherefore it is said above, that that faith is the faith of the Clergy. But

yet their teachers teach this same faith differently, in the different kingdoms in which the reformed church is established ; in Germany, Sweden and Demark, they teach that the Holy Ghost operates by that faith, and justifies and sanctifies men, and afterwards successfully renovates and regenerates them, but without the works of the law ; and they who are in that faith from trust and confidence, are in grace with God the Father ; and in this case that the evils which they do, appear indeed, but are constantly forgiven. In England they teach that that faith operates charity without man's knowledge, and that when man feels the Holy Ghost operate interiorly in himself, this operation also is the good of charity ; and if he does not it, and yet does good for the sake of salvation, that it may be called good, but still that it derives from man that there is merit in it : moreover that that faith can operate this at the hour of death, yet they do not know how. In Holland they teach, that God the Father for the sake of the Son, justifies and purifies man interiorly, by the Holy Ghost, through that faith, but even to man's own proper will, from which he deflects without touching it ; some teach, that he does indeed lightly touch it, and that so the evils of man's will do not appear in the sight of God : But of these their arcana few of the Laity know any thing, nor are they willing to publish them as they are, because they know the Laity have no relish for them.

IV. OF THE LAW AND THE GOSPEL.

THAT the law was given by God, in order that it may be known what sin is, and that so it may be expelled by threats, and fear, and afterwards by promise and the annunciation of grace; wherefore the principal office of the law is, to reveal original sin and all the fruits of it, and show to how horrible a degree the nature of man is fallen and totally depraved; by this means it terrifies, humbles, and reduces man to despair of himself, and anxiously to desire aid; this effect of the law is called contrition, which is not active or factitious, but passive, and the torment of conscience: But the Gospel is the whole doctrine concerning Christ and faith, and therefore the remission of sins, consequently a most joyful messenger, not reproving or terrifying, but comforting: By the law, the wrath of God against all impiety is revealed, and man is condemned, wherefore it causeth man to look up to Christ, and to the Gospel; they must both be preached, because they are connected: The Gospel teacheth, that Christ took upon himself the curse of the Law, and expiated all sins, and that we obtain forgiveness by faith. That the Holy Ghost is given and received, and the heart of man renewed not by the preaching of the law, but of the Gospel, and that the spirit afterwards useth the minis-

try of the law, to teach and shew in the decalogue, what the good will and pleasure of God is, thus the spirit mortifies and vivifies. That a distinction is to be made between the works of the law and the works of the spirit, wherefore the faithful are not under the law but under grace, namely for that reason. That the justice of the law doth not justify, that is, doth not reconcile nor regenerate nor by itself make men accepted of God, but when the Holy Ghost is given, the fulfilling of the law follows : That the works of the second table of the decalogue do not justify, because by it we act with men, and not properly with God, and yet in justification we must act with God. That Christ without sin suffered the punishment of sin, and was made a sacrifice for us, whereby he took away that right of the law, that it might not condemn believers, because he is a propitiation for them, by reason of which they are reputed just.

V. OF REPENTANCE AND CONFESSION.

THAT repentance consists of two parts, one of which is contrition or terror struck into the conscience by reason of sin ; the other faith, which is conceived from the Gospel, and by the remission of sins comforts the conscience, and delivers from terrors. He who confesseth the whole of himself to be sin, comprehends all sins, excludes none, and forgets none ; thus sins are

purged away, man is purified, rectified, and sanctified, because the Holy Ghost doth not suffer sin to have dominion, but represses and restrains it. That the enumeration of sins ought to be free, as the person may chuse or not chuse; and that great stress is to be laid upon private absolution and confession; wherefore if any one chuses, he may confess his sins, and receive absolution from the confessor, and that in such case his sins are forgiven. The words which the minister is to make use of on this occasion are “ may God be propitious to thee, and confirm they faith, be it unto thee as thou believest, and I, by the commandment of the Lord, forgive thee thy sins;” but others say, “ I announce to thee the remission of thy sins:” Still however that sins are not forgiven by repentance, as neither yet by works, but by faith; wherefore the repentance of the Clergy, is only a confession before God that they are sinners, and a prayer that they may persevere in faith. That expiations and satisfactions are not necessary, because Christ is expiation and satisfaction.

VI. OF ORIGINAL SIN.

THEY teach, that after the fall of Adam, all men propagated according to nature, are born with sin, that is, without the fear of God, and with concu-

pifcences, and that this condemns and brings now
 alfo eternal death upon thofe who are not born again
 by baptifm and the Holy Ghoft: That it is a privation
 of original righteoufnefs, and at the fame time, an
 inordinate difpofition of the parts of the foul, and a
 corrupt habit. That there is a difference between
 the effential nature, in which man is created, which
 even after the fall is and remains a creature of God,
 and original fin; therefore that there is a difference
 between corrupt nature, and the corruption which is
 inherent in nature, and by which nature is corrupt;
 that no one but God only can feparate the corruption
 of nature from nature itfelf; which will clearly be
 done in the bleffed Refurrection, becaufe then nature
 itfelf, which enclofes man in this world, will rife
 again without original fin, and enjoy everlafting feli-
 city; that the difference is as great as between the
 work of God and the work of the devil; that this
 fin did not invade nature in fuch a manner as if Satan
 had created any evil fubftantially, and commonized it
 with nature, but that concreate and original righte-
 oufnefs was loft: That original fin is an accident; and
 that by reafen of it, man is, as it were, fpiritually
 dead in the fight of God. That this evil is covered and
 pardoned by Chrift alone: That the feed itfelf from
 which man is formed, is contaminated with that fin:
 That hence alfo it is, that man received depraved in-
 clinations, and internal uncleannefs of heart from his
 parents.

VII. OF BAPTISM.

THAT baptism is not simply water, but that it is water taken by the divine command, and sealed with the word of God, and thus sanctified : That the virtue, work, fruit, and end of baptism is, that men may be saved, and admitted into the Christian communion : That by baptism is offered victory over death and the devil, remission of sins, the grace of God, Christ with all his works, and the Holy Ghost with all his gifts, and everlasting beatitude to all and every believer : Whether faith is also given to infants by baptism, is too high a subject to be solicitously enquired into. That immersion in water, signifies the mortification of the old man, and the resurrection of the new ; that therefore it may be called the laver of regeneration, and true laver in the word, also in the death and burial of Christ : That the life of a christian is a daily baptism once begun in this manner : That the water does not effect this, but the word of God, which is in and with the water, and the faith of God's word added to the water ; that hence it follows, that baptism in the name of God, is performed by men indeed, but is not from them, but from God himself : That baptism doth not take away original sin, by extinguishing evil concupiscence, but only the guilt of it.

But others of the reformed believe, that baptism is in external laver of water, whereby an internal

ablution from sin is signified : That it doth not confer regeneration, faith, the grace of God and salvation, but only signifies and seals them ; and that they are not conferred in and with baptism, but afterwards as the person grows up , and that the elect only obtain the grace of Christ and the gift of faith : And forasmuch as salvation does not depend upon baptism, that therefore it is permitted to be performed by another for want of a regular minister.

VIII. OF THE LORD'S SUPPER.

THEY of the reformed church, who are called *Lutherans*, teach, That in the holy supper or sacrament of the altar, the body and blood of Christ are really and substantially present, and are actually distributed and received with the bread and wine ; that therefore the real body and the real blood of Christ are in, with, and under the bread and wine, but included and bound in the word of God, and that this causeth them to be the body and blood of Christ ; for when the word accedes to the element, it becomes a sacrament ; but yet that there is no transubstantiation, such as is that of the Papists : That it is the food of the soul, nourishing and fortifying the new man , That it was instituted to the end that faith might repair and receive its strength, and remission of sins, and a new life, which Christ merited for us, might be given : That thus the body and blood of Christ are not only taken

spiritually by faith, but also by the mouth, in a supernatural way, by reason of their sacramental union with bread and wine: That the worthiness of this supper consists in obedience alone, and in the merit of Christ, which is applied by true faith: In a word, that the sacraments of the Lord's supper, and of baptism, are testimonies of the will and grace of God towards men; and that the sacrament of the supper is a promise of forgiveness of sins through faith; that it moves the heart to believe; and that the Holy Ghost operates through the word and the sacraments: That the consecration of the minister doth not produce these effects, but that they are to be attributed to the sole omnipotent virtue of the Lord: That the unworthy, as well as the worthy, receive the real body and blood of Christ, as it was suspended upon the cross, but the worthy to salvation, the unworthy to condemnation; that they are worthy who have faith; that no one is to be forced to that supper, but every one may approach when urged by spiritual hunger.

Nevertheless others of the reformed teach, that in the holy supper the body and blood of Christ are only spiritually taken, and that bread and wine therein are only Signs, Types, Symbols, Marks, Figures, and Similitudes; that Christ is not bodily present, but only in virtue and operation from his divine essence; but that in Heaven there is a conjunction according to the communication of idioms: That the worthiness of this supper depends not only upon faith, but also upon

preparation : That the worthy alone receive its virtue, but the unworthy only bread and wine. Although there are these disagreements in sentiment, yet all the reformed agree in this, that it is altogether necessary that they should do the work of repentance, who desire to receive that holy supper worthily : the *Lutherans* insist that if they do not do repentance from evil works, and yet approach, they are eternally condemned ; and the *English*, that otherwise the devil will enter into them, as he did into *Judas* ; this is evident from the prayers read before the communion.

IX. OF FREE WILL.

THEY make a distinction between the state before the fall, after the fall, after the reception of faith and renovation, and after the resurrection. That man since the fall is entirely incapable of beginning, thinking, understanding, believing, willing, operating or co-operating any thing from his own power in matters of a spiritual and divine nature, or of applying or accommodating himself to grace, but that his natural will is only for those things which are contrary to God, and displease him ; therefore that man in spiritual things is like a stock, but that still he hath a capacity, not active but passive, whereby he can be turned to good by the grace of God ; that nevertheless there remains in man since the fall, the free-will and power either to hear or not to hear the word of God, and

that thus a spark of faith may be kindled in his heart, which embraceth the remission of sins for Christ's sake, and is comforted. That nevertheless the human will has the liberty of doing civil justice, and loving the things subject to reason.

X. OF THE CHURCH.

THAT the Church is the congregation and communion of saints, and that it is dispersed over the whole world, among those who have the same Christ and the same Holy Ghost, and the same Sacraments, whether they have similar or dissimilar traditions: And that it is principally a society of faith; and that this church alone is the body of Christ, and that the good are both really and nominally a church, but the wicked only nominally: That the wicked and hypocrites, forasmuch as they are intermixed, are members of the church according to its external signs, provided they are not excommunicated, but that they are not members of the body of Christ. That ecclesiastical rites, which are called Ceremonies, are matters of indifference (*adiaphori*), and that they are not the worship of God, nor a part of the worship of God; that therefore the church is at liberty to institute, change and abrogate them, such as the distinctions and differences of garments, times, days, meats, and such like; and that therefore no one church ought to condemn another on account of things of that nature.

✠ THESE are the principal doctrines of the reformed Church and Religion ; but those which are taught by the Schwengfeldians, Pelagians, Manichæans, Donatists, Anabaptists, Armenians, Cinglions, Antitrinitarians, Socinians, Arians, and at this day by the Quakers and Moravians, are passed over, because they are reprobated and rejected by the Reformed Church as heretical.

A COMPENDIUM OF THE DOCTRINES

OF THE

SCRIPTURES.

THE SUM AND SUBSTANCE OF RELIGION*.

- I. **T**HE Scriptures from the beginning of Genesis to the end of Revelation, teach the worship of ONE GOD, and no more ; and that GOD is the LORD.
- II. That in order to attain supreme felicity, man must pursue a life agreeably to the commandments, by shunning evils as sins against God.
- III. In the first Table of the Decalogue is contained a summary of all things relating to love towards God. In the second, a summary of all things relating to love towards our neighbour. Wherefore the Lord saith in the gospel, "Thou shalt love the Lord thy God with all thy heart,

* Marriage, Baptism, and the Supper, the Reader, on a further acquaintance of the Scriptures, through the doctrine of correspondence, will find to be very impressive, and connected with the spiritual fabric.

and with all thy soul, and with all thy mind, and thy neighbor as thyself; on these two commandments hang all the Law and the Prophets." And the Apostle Paul saith, "He that loveth another, hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; wherefore love is the fulfilling of the Law."

BE IT REMEMBERED.

- I. That no person can shun evils as sins, and do good, which may be good in the sight of God, of himself; but that so far as any person shunneth evils as sins, so far he doth what is good, though not of himself, but from the Lord.

- II. That a man ought to shun evils as sins, and fight against them, as of himself; and that if a person shunneth evils from any other motive, than because they are sins, that is, from a principle of evil, he doth not shun them, but only hindereth their being made apparent to the world.

APOC. 22. 21.

The Grace of our Lord Jesus Christ be with you all.
Amen.

