

UNIVERSITY OF TORONTO



3 1761 00886619 4

6.1.19

36.2.13

1st / 1st

2/6

James Gillen
Spymouth

THEOLOGICAL
INSTITUTES.

1851

THEOLOGICAL
INSTITUTES
OF THE
UNITED STATES
AND
CANADA

THE
FIRST
SERIES
OF
PUBLICATIONS

THE
THEOLOGICAL
INSTITUTES

OF THE
UNITED STATES
AND
CANADA

THE
FIRST
SERIES
OF
PUBLICATIONS

IN
1851

AND
FOR
THE
FOLLOWING
YEARS

THE
THEOLOGICAL
INSTITUTES

OF THE
UNITED STATES
AND
CANADA

THE
FIRST
SERIES
OF
PUBLICATIONS

IN
1851

AND
FOR
THE
FOLLOWING
YEARS

1852

1853

Faint handwritten text, possibly a signature or name, located at the top left of the page.

THEOLOGICAL
INSTITUTES,

IN THREE PARTS:

- | | |
|--|---|
| 1. HEADS OF LECTURES IN
DIVINITY. | 3. COUNSELS RESPECTING
THE DUTIES OF THE
PASTORAL OFFICE. |
| 2. VIEW OF THE CONSTITU-
TION OF THE CHURCH
OF SCOTLAND. | APPENDIX. |

BY

GEORGE HILL, D. D. F. R. S. E.

PRINCIPAL OF ST MARY'S COLLEGE,
PRIMARIUS PROFESSOR OF THEOLOGY IN THE UNIVERSITY
OF ST ANDREW'S, AND
ONE OF THE MINISTERS OF THAT CITY.

EDINBURGH,

PRINTED FOR BELL & BRADFUTE,
AND PETER HILL;
AND T. N. LONGMAN AND O. REES,
LONDON.

1803.

THEOLOGICAL

INSTITUTION

Lately Published,

IN THREE VOLUMES

By BELL & BRADFUTE, and PETER HILL,

By the same AUTHOR,

SERMONS,

In One Volume 8vo.

Price Six Shillings in boards.

BX
9175
H54



Printed by Murray & Cochrane, Craig's Close, Edinburgh.



T O

THE RIGHT HONOURABLE,
HENRY DUNDAS,
LORD VISCOUNT MELVILLE,
BARON OF DUNIRA,
LORD PRIVY SEAL OF SCOTLAND,
CHANCELLOR OF THE UNIVERSITY
OF ST ANDREW'S,

THIS ACCOUNT, OF THE MANNER IN WHICH THE AU-
THOR ENDEAVOURS TO DISCHARGE THE DUTIES OF
THAT STATION TO WHICH HIS LORDSHIP WAS PLEA-
SED TO RECOMMEND HIM,

IS

RESPECTFULLY

AND

GRATEFULLY

INSCRIBED.



TO
 THE RIGHT HONOURABLE
 HERMANN THOMAS
 LORD CHIEF JUSTICE
 LORD JUSTICE OF SCOTLAND
 CHANCELLOR OF THE UNIVERSITY
 OF ST. ANDREWS

THE HONOURABLE OF THE HOUSE OF COMMONS
 THE HONOURABLE OF THE HOUSE OF LORDS
 THE HONOURABLE OF THE HOUSE OF COMMONS
 THE HONOURABLE OF THE HOUSE OF LORDS

II
 RESOLUTION
 AND
 RECOMMENDATION
 OF THE HOUSE OF COMMONS

P R E F A C E.

I Present to the Public, under the name of THEOLOGICAL INSTITUTES, a Specimen of that Instruction which, for fifteen years, I have been in the habit of addressing to the Students of this College.

THIS Specimen embraces three objects, the Science to which those Students profess to devote their attention, the Ecclesiastical Constitution of which they expect to be official guardians, and the Pastoral Duties which they may be called to perform.

THE first Part is merely an Outline of a Course of Lectures, prepared for the purpose

pose of introducing those who hear them to an acquaintance with the Science of Theology. To other young men, the distribution of the subject, the notices of the different opinions upon the several branches of it, and the references to Authors, may be useful in the prosecution of an extensive and complicated study. Although I have departed from the order of the Confession of Faith, and of all the other Systems of Theology that I have seen, it was my duty and my wish, to exhibit the received doctrine of the Church of Scotland: And if this Outline should fall into the hands of any members of the Church of England, it may give them information with regard to the present state of Theological Science in this country, and it may correct some prejudices and misapprehension which have arisen in that part of the united kingdom, from the want of a fair exposition of Calvinism.

THE second Part, which is a Delineation of the Constitution of the Church of Scotland, does not profess to convey any information to those who are engaged in the various duties to which that Constitution calls them. It is only meant to furnish young men with some preparation for entering upon the discharge of those duties; and to strangers it may afford, within a short compass, a more distinct view of the Ecclesiastical Establishment of Scotland than they will find in any other Treatise with which I am acquainted. I do not expect that all the reasonings and opinions which occur in the second Part, will coincide with the sentiments of every person who has canvassed the subject: But of the statements of facts which it contains, I offer this general voucher, that I write upon a subject intimately connected with my profession, and with the leading pursuits of my life; and that my Brethren, who can easily resort to the authentic sources of

b 2 information,

information, would deem me unworthy of their society, if I were capable of introducing wilful misrepresentation into a didactic treatise.

THE Counsels addressed, in the third Part, to Students of Divinity, respect those functions by which a Minister of the Gospel is distinguished from other office-bearers of the Church, and in the discharge of which, although accountable to his Ecclesiastical Superiors, he is in great measure left to act according to his own discretion. These Counsels, therefore, do not proceed upon public authority. They are delivered as the result of the experience of a life, the best part of which has been spent in the exercise of the Pastoral Office: and they are submitted with becoming respect to the impartial enlightened judgment of my Brethren. They do not affect the appearance of research: they are thrown into that practical form which may render them

them most useful to those for whom they are intended ; and, without presuming to suggest any innovation, they only exhibit those duties, by the assiduous performance of which the Ministers of the Established Church of Scotland, while they fulfil the ministry which they have received of the Lord, endeavour to make a return to the State for the protection and the advantages which they enjoy.

ST MARY'S COLLEGE, }
May 16. 1803. }

CON-

C O N T E N T S.

PART I. Heads of Lectures in Divinity.

	Page.
Introductory Discourse.	1
Book I. Evidences of the Christian Religion,	2
II. General View of the Scripture System, and Plan of analysing it, -	27
III. Opinions concerning the Son, the Spirit, and the manner of their being united with the Father, - -	40
IV. Opinions concerning the Nature, the Extent, and the Application of the Remedy brought by the Gospel,	68
V. Index of particular Questions, arising out of Opinions concerning the Gos- pel Remedy, and of many of the Tech- nical Terms in Theology, -	114

PART II. View of the Constitution of the Church of Scotland.

Section 1. On the Connection between the Church and the State, - -	135
Section	

C O N T E N T S. xi

	Page.
Section 2. On the General Principles of Presbyterian Church Government, -	165
3. On the Manner in which Ministers are admitted into the Church of Scotland, 187	187
4. On the Judicatories which compose the Constitution of the Church of Scotland, -	212
5. On the Distribution of Power amongst those Judicatories, - -	229
6. On the Objects of the Judicial Power of the Church, - -	249
7. On the Provision made by the State for the Church of Scotland, -	270

PART III. Counsels respecting the Public and Private Duties of the Pastoral Office.

Section 1. On Public Prayer, - -	291
2. On the Administration of the Sacraments, - -	306
3. On Lecturing, - -	327
4. On the Doctrinal Part of Preaching, 338	338
5. On the Choice of the Subjects of Preaching, - -	350
6. On Diligence in the Composition of Sermons, - -	359
7. On Imitation, - -	369
8. On the Peculiarities of the Preacher's Genius, - -	375

Section

	Page.
Section 9. On Personalities in Sermons,	380
10. On Delivery, - - -	385
11. On the Private Duties of the Pastoral Office, - - -	391
12. On the Character which becomes the Ministers of the Gospel, -	413

A P P E N D I X.

No. 1. Act anent Admission of Ministers of Laik Patronages, Dec. 1567, -	425
2. Act ratifying the Libertie of the Trew Kirk, &c. June 1592, -	426
3. Act, June 1592: Unqualified persons being deprived, the Benefice vakis, &c. -	430
4. Act ratifying the Confession of Faith, and settling Presbyterian Church government, June 1690, - - -	432
5. Act for securing the Protestant Religion and Presbyterian Church government, Jan. 1707, - - -	436
6. Act anent Plantation of Kirks and Valua- tion of Teinds, Feb. 1707, -	439
7. Act for the Ann, due to the Executors of Bishops and Ministers, June 1672, -	441
8. Act against Simoniackal Practices, 1759, -	442
9. Judgment of the Court of Session in a que- stion betwixt the Heritors and Kirk-Ses- sion of Humbie, Feb. 1751, -	444

PART I.

HEADS OF LECTURES

IN

DIVINITY.

IN FIVE BOOKS.

INTRODUCTORY DISCOURSE.

A JUST sense of the nature of that honourable and useful employment towards which Students of Divinity look, will quicken their exertions, both in the acquisition of general knowledge, and in the more immediate preparation for the duties of the sacred profession;—and it will give purity and grace to their manners.

A

BOOK

I T S A T

BOOK I.

EVIDENCES OF THE CHRISTIAN RELIGION.

THE two great doctrines, that God is, and that he is a rewarder of them that seek him, being assumed as the ground-work of every religious system, the truth of Christianity turns upon a question of fact, Whether an extraordinary revelation was given to man by the preaching of the Son of God. *Abernethy on the Attributes. Boyle's Lectures. Cudworth's Intellectual System. Paley's Natural Theology.*

THIS question is to be tried, not by wishes which may be formed upon the subject, but by the evidence adduced in proof of the fact.

C H A P. I.

THE support which the truth of Christianity receives from the train of history for nearly 1800 years, prepares the mind of a Scholar for the more direct proofs of a Divine Revelation. *Grotius de Veritate Religionis Christianæ. Macknight on the Truth of the Gospel History. Addison's Evidences of the Christian Religion.*

C H A P. II.

THE whole of that Revelation which is peculiar to Christians being contained in the books of the New Testament, the first subject of inquiry is, Whether these books are authentic—and genuine.

S E C T. I.

THE Canon of the New Testament was not formed by any General Council, but received frequent accessions, as the different books came to be generally recognised.

MOST of the books have been handed down to us by an uninterrupted tradition from the earliest times: others were admitted after some hesitation.

THE External Evidence of the authenticity of all the parts of the New Testament is full and various,—and is confirmed by many internal marks.

S E C T. II.

ANY material alteration of books so universally diffused, was impossible.

THE 30,000 various readings, most of which are trifling changes, may be corrected
ed

ed by manuscripts,—ancient versions,—early quotations,—and sound chastised Criticism.

It is possible to attain nearer to an absolute certainty, with regard to the genuine reading of the New Testament, than of any other ancient book.

Michaelis's Lectures on the New Testament, by Marsh. Leland's View of Deistical Writers. Lardner's Credibility of the Gospel History, and Supplement. Fortin's Dissertations. Macknight on the Epistles. Hartley, in the 5th Volume of Bishop Watson's Collection. Paley's Horæ Paulinæ, and Evidences of Christianity. Prettyman's Elements of Christian Theology.

C H A P. III.

THE high claim made in these authentic, genuine books, that they contain a Divine Revelation, is not contradicted by the manner

ner of advancing the claim, which is far removed from the known characters of enthusiasm;—nor by the contents of the books, which appear, in all points, conformable to the primary Revelation which God gave to man by reason and conscience:—And it is confirmed by the four following circumstances, which constitute what is called the Internal Evidence of Christianity, or presumptions arising from the books themselves, that they cannot be the work of man.

1. THE superiority of the system of Religion and Morality, contained in the Books of the New Testament, above every former system.

2. THE condition of the men in whose writings this superior system appears.

3. THE perfection of the character of Jesus Christ, together with the manner in which it is drawn.

4. THE character of his Apostles, as it may be collected from the facts which they relate, and the letters which they write.

THIS

THIS internal evidence is not merely a matter of taste or feeling, but furnishes an argument which every understanding may apprehend. The several branches of it make a principal part of the study of a Divine.

Leland. Conybeare. Duchal. Fenyns. Mac-knight. Newcome's Observations on the conduct of our Saviour. Leechman. Paley. Boyle's Lectures. Porteous's Summary of Evidences of Christian Revelation.

C H A P. IV.

THE Gospel, professing to offer Direct Evidence in support of that presumption which arises from the Internal Evidence, claims to be received as a Divine Revelation, upon the footing of Miracles.

S E C T. I.

THE force of the argument from miracles is well stated by *Bonnét*,

THAT

THAT uniformity of the course of nature, upon which the business of life and the speculations of philosophy proceed, may be interrupted by the immediate interposition of the Almighty,—or by the agency of visible ministers of the Divine Power.

WORKS beyond the power of man, and contrary to the course of nature, performed by visible agents, at their pleasure, are the sign of a power derived to them from the Lord of Nature; and may be applied, by their declaration, to the doctrine which they teach, so as to be the vouchers of the truth of a Revelation, which the Father of his creatures saw meet to communicate, by a few individuals, to the rest of the world. *Sherlock, vol. 1. serm. 9. & 10.*

INTERNAL and External Evidence of Christianity lend aid to one another.—Analogy between the proofs of Natural and of Revealed Religion.—The Miracles of the Gospel illustrate some of its peculiar doctrines. *Newcome. Fortin. Ogden.*

S E C T. II.

1. ARE Miracles capable of being proved to the satisfaction of those who do not behold them? *Hume. Campbell.*

2. WAS the testimony borne to the miracles of Jesus, credible at the time of its being given?

CHARACTER of the Apostles.—They relate palpable facts.—Effects of the miracles upon themselves.

3. DOES the distance of time at which we live, destroy the original credibility of the testimony?

THE books were early published.—There is much particularity in the narration of the miracles of Jesus.—The first Christians appear, from the Epistles, to have believed that the Apostles wrought miracles. *Butler, Part 2. Chap. 7.*—And there is no opposite testimony.

S E C T. III.

THE multitude of reports concerning miracles, involves the subject in new difficulties, and furnishes a plausible objection against this branch of the external evidence of Christianity, which the following observations may serve to remove.

1. No religion, except the Jewish and Christian, claimed to be received upon the footing of miracles performed by the Author of it.

2. THERE is a striking difference between the miracles recorded in the Bible, and all other miracles, in respect of the evidence with which they are transmitted. *Criterion*, by Douglas. *Campbell*. *Macknight*. *Paléy*.

3. WHETHER, with *Farmer*, we conceive, that God alone can work miracles ;—or, with *Cudworth*, suppose, that evil spirits have, in all ages, been exercising their power in misleading men ;—or adopt a middle opinion, which the introduction of the Jewish and
Christian

Christian dispensations, and many passages of Scripture, seem to warrant, the argument from miracles, as stated by our Lord in the 12th Chapter of Matthew, retains its force.

4. THE uncertainty with regard to the duration of miracles in the Christian Church, does not invalidate the argument arising from the miracles of Jesus and his Apostles. *Middleton. Gibbon. Fortin. Sir David Dalrymple's Inquiry. Watson's Apology for Christianity.*

IT appears probable, that the profusion of miraculous gifts which took place in the Apostolical age, was gradually withdrawn; and that they ceased entirely after the days of Constantine.

Clarke. Leland's View of Deistical Writers. Randolph's View of our Lord's Ministry. Bullock. Cudworth, translated by Mosheim, Boyle's Lectures.

C H A P. V.

THE Eleventh Chapter of John's Gospel may be employed to illustrate both the Internal Evidence of Christianity,—and that part of the External Evidence which arises from Miracles.

1. IT is a moral painting, in which are delightfully exhibited the characters of the Narrator ;—of the sisters of Lazarus ;—of the Apostles, particularly Thomas ;—and of Jesus.

2. IT contains a circumstantial account of the greatest of our Lord's miracles.

WOOLSTON reduced into a system, a kind of philological and verbal objections, purporting to show, that the miracles of Jesus must be understood purely in an allegorical sense ; because the accounts taken in a literal sense are incredible.

THE sources of answers to such objections are,—an intimate acquaintance with local manners, customs, and prejudices;—an analysis of the true meaning of the words in the original;—and a close attention to the whole contexture of the narration.

APPLICATION of the answers which may be derived from these sources, to the cure of the paralytic in the 2d Chapter of Mark, to the turning water into wine in the 2d Chapter of John,—and to the resurrection of Lazarus. *Pearce's Commentary.*

3. By stating the different effects which the same miracle produced upon different persons, to all of whom the fact appeared undeniable, it furnishes an instance of the possibility of unbelief in those who enjoy the highest degree of evidence.

C H A P. VI.

As Jesus claimed to be the Messiah of the Jews, the argument from Prophecy enters into a discussion of the Evidences of Christianity.

S E C T. I.

FOR the investigation of the truth of this claim, there is required, not, as *Gibbon* supposes, a previous belief of the Divinity of the Prophecies, but a conviction that the books containing what is called the Prophecy, existed a considerable time before the events which are said to be the fulfilment.

IN proof of this preliminary point, we say, that the books are the records of a nation which was not unknown to its neighbours ; —that the Pentateuch was guarded by the ancient schism between the Jews and Samaritans ; —and that the existence and integrity of

of all the parts of the Old Testament, are vouched by the Septuagint translation, which was probably finished in the second Century before Christ, and was used in all the Churches of the Hellenistical Jews,—by the animosity amongst the religious sects of the Jews,—by internal marks,—and by the testimony of *Josephus*.

THAT the national hope of the Messiah was founded on the received interpretation of the predictions in those books, appears from the New Testament,—from Heathen historians,—from the writings of the ancient Jews,—and the sentiments of the modern.

Prideaux. Hartley. Chandler. Lardner. Leland. Stillingfleet's Origines Sacrae. Grey's Key to the Old Testament. Prettyman.

SECTION II.

BY comparing the predictions with the circumstances of the appearance of Jesus, any person who possesses critical sagacity and historical information, or who avails himself of
the

the labours of *Clarke, Chandler, Sherlock, Newton, Fortin, Halifax, Bagot, Macknight*, and others, may attain a firm conviction that Jesus is the Messiah of the Jews.

SPECIMEN of the exact fulfilment of Prophecy, in the time,—and the place of the birth of Jesus.

S E C T. III.

IT was said by *Collins*, that the Prophecies of the Old Testament are applicable to Jesus only in a secondary typical sense;—and that such sense is fanatical and chimerical. See list

WE answer, that as the Prophecies respecting the temporal affairs of the Jews and their neighbours, some of which were fulfilled long ago, and others are now fulfilling in the world, were subservient to a future spiritual dispensation which was promised; so there are Prophecies of the Messiah, the glorious Personage by whom the new dispensation was to be opened, which, in their primary sense, apply only to Jesus of Nazareth:

Even

Even *Grotius* admits one instance of this in the end of *Malachi*.

WE answer further, that as the typical nature of the Jewish ceremonies is a kind of symbolical language, so what is called the double sense of Prophecy, of which the 72d Psalm furnishes an instance, is not inconsistent with that special kind of discourse to which we give the name of Prophecy;—is agreeable to the allegory which abounds in ancient writers, *Horace*, Ode i. 14. Psalm 80th;—and appears with peculiar propriety under an intermediate preparatory dispensation.

Law. Sykes. Warburton. Hurd. Lowth de Sacra Poesi. Horne's Preface to his Commentary on the Psalms.

S E C T. IV.

OUR Lord and his Apostles quoted often from the Septuagint: And when that translation did not appear to them correct, they

C

used

used some more perfect translation, or they translated for themselves from the Hebrew Text. *Kennicott. Randolph's Collation. Geddes's Prospectus.*

S E C T. V.

WHEN, in a statement of the amount of the argument from Prophecy, we assign their proper place to direct predictions, to secondary prophecies, to quotations in which there was merely an accommodation of words, and to types; and when we thus find the Old Testament a continued prophecy of the New, it appears that the Prophets were Divinely inspired;—that, in the word of prophecy which supported the faith of the old world, God inclosed a secret evidence, which he intended should one day be seen;—and that the scheme in which the ancient predictions were fulfilled, is a Divine Revelation.

MUCH dignity is thus reflected upon the Gospel.—The evidence from Prophecy appears to be an increasing evidence.—Many great events may yet be expected to arise in
the

the order of Providence:—And the prophecies which have been fulfilled, become vouchers of the accomplishment of those which foretel remote events.

C H A P. VII.

JESUS, having fulfilled by his appearance upon earth a great part of the Prophecies concerning the future spiritual Dispensation, became the interpreter of those which obscurely intimated that succession of interesting events which his first appearance introduced. *Hurd.*

IN explication of ancient predictions of the same events, this great Prophet, to whom the Spirit was given without measure, foretold,

1. His own Death, with all its circumstances.
2. His Resurrection upon the third day.

3. His Ascension, which was to be an object of sense to his Apostles,—and to be vouched to succeeding ages, by the works which the power sent by him from heaven enabled his Apostles to perform.

4. THE situation and behaviour of his Apostles after he left them.

5. THE destruction of Jerusalem, Matthew, 24th Chapter; Luke, 21st Chapter.

TIME when the prophecy was uttered—and circulated. From *Josephus* we learn, that not only the event itself, but all the signs and accompaniments of the event, correspond literally to the words of Jesus.

6. THE rapid propagation of his Religion.

THE Gospel, by being preached in all the world before the end of the Jewish state, Matthew xxiv. 14. was a witness to all nations, that in the destruction of the Temple there was a fulfilment of prophecy,—a
punishment

punishment of infidelity,—and the conclusion of that preparatory dispensation which required the services of the Temple.

7. THE condition of the Jewish nation subsequent to the destruction of their City.

IT is foretold, that their Political and Ecclesiastical Constitution was to be dissolved;—that Jerusalem was to remain in the possession of the Gentiles, and to be treated with every indignity;—that the people were to be scattered over the earth, but not confounded with other people. Yet it is intimated, Luke xxi. 24. which seems to refer to Daniel ix. 26, 27. that, agreeably to the words of other Prophets, the nation is somehow to be emancipated.

8. THE solemnities of the Day of Judgment, with the final discrimination of the righteous and the wicked.

THIS great event is so connected, in our Lord's prophecy, with the destruction of Jerusalem, that part of the 24th Chapter of Matthew

Matthew appears to afford an instance of a Prophecy having a double sense.

Commentary on the 24th Chapter of Matthew, in the Works of Tillotson, Fortin, Newton, Newcome.

C H A P. VIII.

THE Resurrection of Jesus, one of the events which he foretold, is an essential branch of the evidence of his Religion.

It was rendered an object of sense to great numbers besides the Apostles: But this highest evidence was, for wise reasons, withheld from the nation of the Jews.

To us it is vouched by the traditionary evidence arising from the universal diffusion of the belief of the fact;—by the testimony recorded, with every internal mark of credibility, in the writings of those men who were chosen by God to be the witnesses of the
the

the resurrection;—and by the extraordinary powers conferred upon them.

TIME of conferring these powers: Nature and variety of them. They were the witness of the Spirit confirming the testimony of the Apostles.

Ditton. Trial of Witnesses. West.

C H A P. IX.

THE history of the Propagation of Christianity, besides being a fulfilment of the words of Jesus, may be considered as furnishing in itself an argument for the truth of his Religion.

S E C T. I.

SUCCESS of a religious system is not an unequivocal proof of its having a Divine original; for there may be human causes sufficient to account for that success.

BUT

BUT when all the human means that were employed appear inadequate to the end, we must have recourse to the finger of God: And the conclusion, which in this case we draw, is very much confirmed, if there be positive evidence, that, in the accomplishment of the end, there was an exertion of Divine power.

APPLICATION of this universal rule—to the history of Mahometanism, and of Christianity. *White's Sermons.*

S E C T. II.

THE five secondary causes of the rapid growth of Christianity, enumerated by *Gibbon*, “either tended to retard the progress of that religion,—or were the manifest operation of the power and wisdom of God.” *White. Watson. Sir David Dalrymple.*

S E C T. III.

AMONGST the early converts to Christianity, most of whom were mean unlearned men, we reckon some persons of rank, and
some

some who had been educated in the schools of the Philosophers. *Justin Martyr.*

ASSISTANCE which Christianity derived from the talents and learning of the Apostle Paul. Argument deduced from his conversion. *Lord Lyttleton. Macknight's Life of Paul.*

S E C T. IV.

IT has been said, that if the earth be divided into 30 equal parts, Paganism is established in 19, Mahometanism in 6, Christianity in 5 ;—that Christianity was not published till the world had existed some thousand years ;—that it is corrupted in many countries ;—and that it leaves men wicked : And, from the imperfection of the effect produced, it has been inferred, that the means employed were not Divine.

BUT objections founded upon the measure of the effect cannot overturn historical evidence.—They imply an expectation, which we are not warranted to entertain, that God will bestow the same religious advantages

upon all his creatures, and that there will be no delay in the communication of what it was his original purpose to bestow.—Much religious knowledge was diffused during the preparation of the Gospel.—The delay of its universal publication, may, in various ways, be preparing the world for the reception of it.—The corruptions of Christianity arose from God's employing the ministry of human means.—It is a contradiction in terms, to say that religion should compel men to be virtuous.

*Shaw and Dick upon the Counsel of Gamaliel.
Robertson's Sermon. Butler. Atterbury. Fortin.
Law. Macknight. Paley. Hill's 14th
Sermon.*

BOOK

BOOK II.

GENERAL VIEW OF THE SCRIPTURE
SYSTEM, AND PLAN OF ANALYSING
IT.

CHAP. I.

TO those who consider the Books of the New Testament as authentic, genuine records, in which the Disciples of a Divine Teacher deliver a system of truth, it is an interesting question, whether they are Inspired Writings.

MODERN Socinians deny the Inspiration of Scripture: And Priestley considers the Apostles as liable, like other men, to adopt, and to introduce into their writings, a

hasty and ill-grounded opinion: *History of Early Opinions*, vol. i. p. 70. vol. iv. p. 5. and 58. Other Christians differ as to the degree of Inspiration.

ALL degrees of Inspiration are equally possible. If the Apostles were really inspired, the evidence of the fact will probably ascertain the measure vouchsafed to them.

THE different kinds of Inspiration which appear necessary for the different purposes of their mission, as, Historians—Expounders of the whole counsel of God—and Prophets, were promised by our Lord, John xiv. 26. and xvi. 13.

OF the promise made in these and other passages, there was a visible fulfilment on the day of Pentecost: and to Paul, who was not then an Apostle, the Gospel was communicated by special Revelation.

INSPIRATION is claimed by the Apostles, not indeed in the Gospels, where they write merely in the character of eye-witnesses, Luke i. 1,—4. but in the Epistles, where they

they write with authority :—And it appears from the New Testament, and from the words of the earliest Christian writers, that the claim was admitted. *Randolph's View of our Lord's Ministry.*

THE claim is found, upon a candid, enlightened examination of all the objections that have been made, not to be contradicted by any thing in their writings.

THEY did not always write under the inspiration of suggestion : But by the continual superintendence of the Spirit, they were furnished in the Gospels, in the doctrinal parts of the Epistles, and in the Prophecies which they delivered, with that measure of Inspiration which the nature of the subject required, so as to render their writings the infallible standard of Christian faith.

HENCE sound Criticism becomes the foundation of Theology ; and my business is not to frame a System of Divinity, but to delineate that System which the Inspired
Writers

Writers teach, and to rescue their meaning from misinterpretation.

*Wakefield. Middleton. Le Clerc. Lowth.
Potter. Doddridge. Macknight. Ben-
son. Leland. Secker. Paley. Pretty-
man. Watson.*

C H A P. II.

A SHORT connected view, in two Lectures, of the peculiar doctrines of Christianity, as they may be learnt from the Inspired Books of the New Testament.

OUT of this general view there arise some observations, the illustration of which, as preliminary to an analysis of the Scripture System, forms the subject of the four following Chapters.

C H A P.

C H A P. III.

CHRISTIANITY OF INFINITE IMPORTANCE.

S E C T. I.

IMPORTANCE of Christianity considered as a republication of Natural Religion.

NATURAL Religion, which consists of the knowledge of God, the obligations, and the hopes that may be deduced from the light of nature, is founded in the constitution of the human mind;—was transmitted by tradition from the first man;—is supposed in Scripture;—and had no original defect.

YET, from the religious history of the heathen world, it appears, that a republication of Natural Religion was most desirable. The Gospel gives this republication with authority,—with simplicity;—
and

and by establishing a popular mode of instruction, formerly unknown, has produced in every Christian country an universal diffusion of the principles of Natural Religion.

S E C T. II.

IMPORTANCE of Christianity considered as a method of saving Sinners.

MAN, by being a Sinner, is placed in a state of depravity and guilt, in which there can be no religion to him, unless there be forgiveness with God.

NATURAL Religion being, by its Constitution, the religion of those who do their duty, holds forth only doubtful grounds of hope to those who transgress.

THE Gospel, being revealed after transgression, makes an adequate provision for this new situation.

THE

THE revelation of this remedy creates duties resulting from the additional knowledge which is communicated ;—lays those to whom it is made known under an indispensable obligation to examine it ;—and leaves those who wantonly reject it to perish in their sins.

Tindal. Foster. Leland. Clarke. Butler. Conybeare, and Brown against Tindal. Sherlock. Halyburton against Deism.

C H A P. IV.

DIFFICULTIES IN THE SCRIPTURE SYSTEM.

WHETHER we consider the Gospel as a republication of Natural Religion, or as a method of saving Sinners, we may expect to find in the Scripture system many things which we do not fully comprehend. *Butler.* Scripture meaning of the word Mystery. *Sherlock, vol. 1. Disc. 3.*

E

Campbell's

*Campbell's Preliminary Dissertations to a
New Translation of the Gospels.*

THE Gospel gives the knowledge necessary for our condition, without professing to satisfy our curiosity.

C H A P. V.

USE OF REASON IN RELIGION,

ALTHOUGH the jargon of false philosophy, the character of fanaticism, the insidious designs of those who say that Christianity is not founded on argument, the tyranny of the Church of Rome, and the presumption of the Socinians, have occasioned many questions concerning the boundaries between Reason and Faith; every sound Divine will admit, that Reason is of eminent use,

1. IN examining the evidences of Religion.

2. IN learning from Scripture what are the truths revealed.

FOR this purpose there is required much subsidiary knowledge; an accurate attention to single words and phrases; and a distinct enlarged apprehension of the Gospel scheme in its connections and its consequences.

3. IN repelling the attacks of the adversaries of Christianity. *Gerard's Dissertations on the Geniis and Evidences of Christianity.*

4. IN judging of the truths of Religion.

A RIGHT apprehension of this fourth use of Reason in matters of Religion, for which sound Logic prepares us, furnishes answers to a large class of objections often urged against some of the peculiar doctrines of Christianity.

Potter. Randolph. Bacon. Reid on the Intellectual Powers. Fourth Book of Locke's Essay.

C H A P. VI.

CONTROVERSIES OCCASIONED BY THE
SCRIPTURE SYSTEM.

DIFFERENT opinions have arisen upon every subject concerning which men have speculated.

THE multiplicity of Theological controversies is easily accounted for; by differences amongst interpreters of those ancient books from which the doctrines of Christianity are to be learnt;—by the imperfect degree in which many of the doctrines are there revealed;—by the nature and importance of them;—by the private passions which often operated in the breasts of those who speculated concerning them;—and by the genius and language of the Peripatetic Philosophy, which, after the Christian writers had for some Centuries been Platonists, came to be generally adopted in the schools of Theology.

SINCE

SINCE the Reformation that Philosophy has sunk in credit: The Christian Fathers are no longer quoted as authorities; and their merit is appreciated.

BUT as the subjects of Theological controversy have, in modern times, called forth men of profound erudition, and of philosophical minds; and as, upon points most essential to the Christian faith, different systems, held either by National Churches or by individuals, have been defended with much ability; it is the business of a Student of Divinity to make himself acquainted with that diversity of opinions, and that opposition of arguments, of which he may derive a general knowledge, from *Calvin's Institutes*, *Marckii Medulla*, *Burnet on the Thirty-nine Articles*, *Mosheim's Church History*, translated by *Maclaine*, and *Stapfer's Institutiones Theologiæ Polemicæ*.

IT is his duty to endeavour, by a patient exercise of Reason and sacred Criticism, to learn the truth as it is in Jesus; remembering, in the words of our Confession

cession of Faith, “ that the Supreme
“ Judge, by which all Controversies of
“ Religion are to be determined, and all
“ decrees of Councils, opinions of an-
“ cient writers, doctrines of men, and
“ private Spirits, are to be examined,
“ and in whose sentence we are to rest,
“ can be no other but the Holy Spirit
“ speaking in Scripture.”

THE object of my Lectures is to go before you in the application of this principle, and to abridge your labour, by directing you to the shortest method of arriving at the conclusion. But you will derive more benefit from canvassing what I say, than from imbibing all that I can teach : and the most useful lessons which you can learn from me, are, a habit of attention, a love of truth, and a spirit of inquiry.

C H A P. VII.

IN reviewing the Controversies, it is proposed neither to follow the method of the ordinary
ordinary

ordinary Compendis of Theology,—nor to adopt the more scientific mode of arranging by itself every system of opinions ;—but to select the great subjects which have agitated and divided the Christian world ; to present the train of opinions that have been held upon every one of those subjects ; and to state the grounds upon which they rest.

THE Gospel having appeared, in the general view of the Scripture System, to be a Remedy for the present state of moral evil, provided by the Father, brought into the world by the Son, and applied by the Spirit ; all doctrinal controversies respect—either the Son and the Spirit, and the manner in which they are united with the Father ;—or the Nature, the Extent, and the Application of the Remedy.

THE first great division, respecting the Persons, comprehends the Arian, a part of the Socinian, and all the Trinitarian Controversy : The second great division, respecting the Remedy, comprehends the
Arminian

Arminian Controversy, the Pelagian, a part of the Socinian, and many of the doctrines of Popery.

THE Church of Christ being a Society founded by him, various questions have arisen concerning Church Government.

B O O K III.

OPINIONS CONCERNING THE SON, THE SPIRIT, AND THE MANNER OF THEIR BEING UNITED WITH THE FATHER.

C H A P. I.

OPINIONS concerning the Person of the Son, a subject which Christians are taught to consider as important, may be reduced to one or other of three Systems.

THE

THE first and simplest opinion, that Jesus Christ was *Φίλος ανθρωπος*, was taught by Theodotus in the end of the second Century; revived by Socinus; and is published with zeal by *Priestley*, *Lindsay*, and those who call themselves Unitarians.

THE second opinion, that the body of Jesus was informed by Christ, a Super-Angelical Spirit, the first creature, by whom God made all others, appeared early in the obscure airy speculations of the Gnostics; and assumed a substantial definite form in the System of Arius.

THE Council of Nice, A. D. 325, condemned Arius for saying of the Son,
 Ἦν ποτε ὄντι ἔκ τῆς μητρὸς γεννηθῆναι ἔκ τῆς οὐσίας οὐσίαν
 ἐγενέσθη.

HIS opinion was revived in the last Century, and has been ably defended.

THE third opinion, that the Christ, who eternally and necessarily co-existed with God, and is God, assumed, at the Incarnation, the complete human nature

F

into

into union with the Divine, was declared by the Council of Nice; and is the faith of the established Churches of Britain.

φως εκ φωτος, Θεος εκ Θεου, ὁμοιωσις, are ancient expressions applied to the Son.

MUCH controversy, *Petavius, Bull, Priestley, Horsley, Burgh*, whether this third opinion was generally held by Christians before the Council of Nice.

C H A P. II.

IN examining the grounds of the three opinions, speculations concerning the probability of any of them, must yield to the sense of Scripture attained by fair interpretation.

GENERAL strain of the New Testament conveys an impression, that Jesus Christ was a man like to us. The support which Scripture thus appears to give to the first opinion,

opinion, is collected by *Lindsley, Sequel to Apology*, Chapter 7th.

IT remains to be inquired, whether Scripture does not also teach that he is more than man.

C H A P. III.

IF Jesus existed before he was born of Mary, he cannot be $\psi\iota\lambda\omicron\varsigma\ \alpha\nu\theta\rho\omega\pi\omicron\varsigma$. Pre-existence of Jesus, a position which contradicts the first opinion, and is assumed in the other two, appears to be taught, John i. 15, 30.—John iii. 31.—John iii. 13.—John vi. 62.—John viii. 58.—John xvii. 5.

SPECIMEN of the manner in which the ancient and modern Socinians attempt to explain such passages.

THEIR interpretation of that title, “the Son of God,” which he who generally

called himself the "Son of Man," sometimes assumed.

CHAPTER IV.

AMONGST the actions ascribed to Jesus in his pre-existent state, Creation claims the first place.

THE fullest declarations of Scripture concerning this point, are the three following.

SECTION I.

JOHN i. 1,—18.

ἰ Λογος, ver. 1. is Ἰησους Χριστος, ver. 17.

FROM the Jewish Targums, and the writings of Philo, it appears there was a general belief amongst the Jews, that "the Word of Jehovah," Λογος, was a distinct Person.

IN

IN the System of Cerinthus and other Gnostics, the Maker of the world was an Inferior Spirit, called *Δημιουργος*, *Λογος*; and *Χριστος* was an exalted Æon, who united himself with the man Jesus, in order to deliver men from the tyranny of *Δημιουργος*.

JOHN wrote his Gospel to expose the errors of Cerinthus. Without mentioning his name, he adopts some of his terms, and rescues the word *Λογος* from his degraded use of it, restoring it to a sense corresponding to the dignity of the Jewish phrase. He uses it, 1 John i. 1, 2. and Rev. xix. 13.

ANCIENT and modern Socinian interpretation of this passage.—Prov. viii. 22, —30.

S E C T. II.

COLOSSIANS i. 15,—18.

ANALYSIS of principal words and phrases, Rev. iii. 14.—Romans i. 20.—Coloss.

ii. 18.—Romans xi. 36.—1 Cor. viii. 6.—
Acts xvii. 28.

SOCINIANS represent this passage as being, agreeably to 2 Cor. v. 17.—Ephes. ii. 10.—Isaiah, lxxv. 17. an allegorical representation of that reformation and regulation of the moral world which the Gospel introduced.

IT is admitted, that there are allegories in the New Testament borrowed from the Old. But the allegorical exposition of Scripture becomes licentious, unless those rules of interpretation which are founded on good sense be observed.

No expression in this passage necessarily suggests a figurative sense: Nor is the meaning defective when the words are understood literally: Nor does the Context direct to an allegorical exposition.—But the significancy of the single words, the perspicuity, consistency, and elegance of the whole, are preserved by a literal interpretation.

S E C T. III.

HEBREWS i. 1,—4.

AN original pre-eminence, antecedent to his exaltation, which the first four Verses appear to ascribe to the Son of God, is proved in the following Verses, by a succession of quotations from the Jewish Scriptures: And, one of these quotations from the 102d Psalm, which the train of the Reasoning leads us to apply to Jesus Christ, may be considered as the Apostle's interpretation of the phrase, *δι' ἡ τῶν αἰῶνας ἐποίησε*, and as the proof of that assertion.

S E C T. IV.

IF Jesus Christ is the Creator of the world, the first opinion cannot be true: And, although it appears presumptuous in us to say, as has been said, that the Almighty cannot employ a creature in creating other creatures; yet, as the principles of sound Theism are shaken, by separating
the

the Creator of the world from the Supreme God ;—as the Scriptures represent Creation as the characteristical work of the true God, the proof of his being, and the ground of trust in him, Jer. x. 10.—Isaiah xl. 12, 24. ; xliv. 24.—Job, 38th Chapter.—Romans i. 20.—Rev. iv. 11. ;—and as the three passages which ascribe Creation to Jesus, apply to him also expressions which appear too exalted for a creature ;—there seems to arise from this proposition, that Jesus Christ is the Creator of the world, a strong presumption in favour of the third opinion.

C H A P. V.

THE same passages which ascribe Creation to Jesus, represent him as the Preserver of all : And the Scriptures intimate, that that œconomy of Providence which respects the restoration of the human race, has been in all ages administered by him.

S E C T. I.

ALTHOUGH we read, John i. 18. that “no man hath seen God at any time,” the God of Israel, who is called both Angel and Jehovah, was seen: And we can trace in the Old Testament one Person who appeared to the Patriarchs, and gave the Law: Genesis, Chapters 18th and 28th.—Chapter xliii. 15.—Hosea xii. 3.—Exodus, Chapter 3d.—Acts, Chapter 7th.—Exodus xx. 2.—Deut. iv. 33.—Isaiah lxiii. 9.—Nehemiah, Chapter 9th; ———— who was worshipped in the Temple: Exodus xxv. 21, 22.—Numbers x. 35, 36.—2 Chron. Chapter 6th.—2 Chron. xxx. 7, 8.—Psalms 132d, 68th, 97th.———— and who was announced by the Prophets as the author of a new Dispensation: Zechar. ii. 10, 11.—Hosea i. 7.—Micah v. 2.—Jeremiah xxxi. 31.—Malachi iii. 1.

G

S E C T.

S E C T. II.

WE collect from many incidental expressions in the New Testament, that Jesus Christ is the Person whom we have thus traced through the Old Testament.

1. HE is the Author of the New Dispensation there announced.

THE prophecy of Malachi concerning the fore-runner of the Saviour of Israel, is applied by Matthew, Mark, and Luke, to John Baptist;—the same application is made by John, of the prophecy in the 40th Chapter of Isaiah;—and by many quotations and allusions that occur in Matthew, in Luke, in the Epistle to the Romans, &c. the long prophecy concerning the Saviour of Israel, Isaiah, Chapters 7th — 12th, is applied to Jesus Christ.

2. HE was worshipped in the Temple.

BESIDES a continued analogy between
the

the phraseology in which the Apostles describe the dignity of his Person, and the descriptions of the glory that filled the Temple, this is implied in the quotations from the Psalms, Ephes. Chapter 4th, and Hebrews, Chapter 1st; and it is declared by John, xii. 41.

3. HE appeared to the Patriarchs, and gave the Law.

By supposing this, we are assisted in explaining Matt. xxiii. 37.—John viii. 56.—1 Peter i. 11.; and iii. 19, 20.; and we find it affirmed, 1 Cor. x. 4, 9,—Heb. xii. 25, 26.

S E C T. III.

THOSE who hold the first opinion concerning Jesus Christ, cannot admit the proposition stated in the former Section.

BESIDES their mode of interpreting particular passages, they say in general, that an Angel of Jehovah may mean any sensible

sign of the presence of the Deity;—and that the Law was given by Angels. *Lindsley.*

THOSE who hold the second and third opinions, agree in answering these objections: but they differ as to the amount of the proposition.

IT is said by those who hold the second, that the Person traced through the Old Testament, is a Created Spirit allowed to personate the Almighty. *Clayton's Essay on Spirit. Ben Mordecai by Taylor.*

THIS conclusion, which those who hold the first opinion do not admit to be warranted by the appearances, is combated by those who hold the third, upon three grounds: the uniformity with which the Angel appears in the Person of Jehovah:—his taking the incommunicable name Jehovah:—and his claiming worship. *Randolph's Vindication of the Trinity, and Prælectiones Theologicæ.*

THE proposition connects, in the closest manner, the Old and the New Testament.

CHAP.

C H A P. VI.

HISTORICAL view of the manner in which the doctrine concerning the Person of Christ was taught during his life.

REASONS of the obscurity with which the dignity of his Character was at first revealed.—Extraordinary circumstances which attended his Birth.

IMPRESSION which the voice heard at his Baptism, Matt. iii. 16, 17. made upon the mind of John the Baptist—and of the Apostles. Our Lord refers to it, John v. 37, 38.

HE speaks of God as his Father in a peculiar sense, John xx. 17. Manner in which he states the connection between his Father and him, Matth. xi. 27.—John v. 17, 18, 19.—John x. 30.—Matt. xxii. 41.

DISPLAYS

DISPLAYS of Omniscience by Jesus —
Manner of performing his Miracles—
Claims which sometimes accompanied the
action, Mark ii. 7,—12.

DECLARATION of Thomas, John xx. 28.
Abbadie.

CHAPTER VII.]

DIRECT PROOFS OF THE THIRD OPINION
CONCERNING THE PERSON OF CHRIST.

SECT. I.

IN many places of the New Testament
Jesus is called God.

THIS name is often applied in a figura-
tive or relative sense, to inferior beings.
Yet there may be circumstances in the
manner of applying this name to Jesus,
sufficient

sufficient to intimate, that, in its most exalted and strict sense, it belongs to him.

CRITICAL examination of the following applications. John i. 1.—Acts xx. 28.—Romans ix. 5.—1 Tim. iii. 16.—1 John v. 20.

S E C T. II.

THE essential Attributes of Deity are ascribed to Jesus.

AN existence that is without beginning or end, Rev. i. 8, 17.; and xxii. 13.;—that is not susceptible of change, Heb. xiii. 8.;—that is extended through all space, John iii. 13.—Matt. xviii. 20.; and xxviii. 20.—Coloss. i. 17.;—and that is connected with the continued exercise of the most perfect Intelligence, John ii. 24, 25.—Rev. ii. 23.; according to our conceptions of Deity, separates Jesus from all creatures.

S E C T.

S E C T. III.

WORSHIP, which is represented in Scripture, Iſaiah xlii. 8.—Matt. iv. 10.—Mark xii. 29, 30. as belonging excluſively to God, is alſo represented as due to Jeſus, Heb. i. 6. — John v. 23. — Philippians ii. 10. :—and as given to him by Stephen, Acts vii. 59, 60. ; by the Angels, Rev. v. 13. ; and by the Apoſtles, in the prayers and thankſgivings addreſſed to him in the Epiſtles.

PAUL, Ephes. v. 19. may be conceived to allude to the doxologies recorded by the earlieſt Chriſtian writers: *Pliny* mentions carmen Chriſto.

THE firſt Arians were accuſed of idolatry, for worſhipping him whom they accounted a creature. The diſtinction between Supreme and Inferior worſhip, by which the modern Arians, *Emlyn*, attempt to exculpate themſelves from this charge, like the Roman Catholic diſtinction between

tween λατρεία and δουλεια, does not appear to have any foundation in Scripture, Romans i. 25.—Gal. iv. 8.

SOCINUS said, that the power given to Jesus after his Resurrection, entitled him to receive worship. The modern Unitarians, considering worship as due only to God, attempt to explain, in a consistency with their own system, the many passages of Scripture in which worship appears to be given to Jesus. *Cudworth. Waterland. Clarke on the Trinity. Lindsey.*

C H A P. VIII.

THE Divine, and the human nature of Christ, are presented together, in such passages as, John i. 14.—Phil. ii, 6, 7, 8.—Heb. ii. 14, 16.

IN the progress of speculation, different opinions arose concerning a point which

H the

the Scriptures do not explain, the *manner* in which the two natures are united.

Systems of the Gnostics. *Mosheim.*
Cerinthians : *Δουήσαι* John bears his testimony against the former, 1 John ii. 22.; against the latter, 1 John iv. 2, 3.

THE Apollinarian System, which ascribed to Jesus a true body, but not a human soul, was combated in ancient times, by an argument drawn from Acts ii. 31.; and was condemned by the Council of Constantinople, A. D. 381: The Nestorian, which was understood to teach, that Jesus Christ and God are two "Persons," indissolubly united, by the Council of Ephesus, A. D. 431: The Eutychian, which considered the human nature as absorbed in the Divine, by the Council of Chalcedon, A. D. 451. *Monophysites. Monothelites.*

THE miraculous Conception, narrated by Matthew and Luke, illustrates Gen. iii. 15.—Luke ii. 23.—Gal. iv. 4. *Horsley on Incarnation.*

THE

THE Hypostatical Union, by which is meant the union in the same person, of two distinct natures, each of which is entire, appears to be taught by the plain declarations of Scripture that Jesus is both God and man.

UPON account of this union, there are many instances in Scripture of *αἰδιόσις ἰδιωματισμῶν*.

The ancient division of the doctrine concerning the Son, into *θεολογία* and *οικονομία*, and the modern distinction of things spoken according to the Divine, and according to the human nature of Christ, may be applied to explain a great part of the language of the New Testament respecting his Humiliation. Heb. v. 7, 8.—Mark xiii. 32.—Luke ii. 52.; respecting his Exaltation, John v. 26, 27.—Heb. ii. 9.—Phil. ii. 8, 9, 10.;—and respecting the termination of his Dominion, 1 Cor. xv. 24, 25, 28.

By the Hypostatical Union, Jesus Christ is qualified to be the Saviour of the world.

C H A P. IX.

ORIGIN of opinions concerning the Spirit, is to be traced from the form of Baptism, Matt. xxviii. 19. in which the Holy Spirit is mentioned.

FROM the testimony of Christian writers, confirmed by Acts xix. 2,—5. and 1 Cor. i. 13,—15. we know that this form was observed in the earliest times.

THE practice of connecting instruction with the administration of Baptism, rests upon Apostolical authority. Acts viii. 35,—38.—Romans x. 10.—1 Peter iii. 21.

THE *κατηχημενοι*, or Competentes, were required to repeat, before their Baptism, the Creed of the Church in which they were baptised.

UPON the authority of the inference drawn from the form of Baptism, and of 2 Cor. xiii. 13. the Holy Ghost was worshipped by the first Christians,

IN

IN opposition to the System of the ancient Gnostics, *το λαλησαν δια των προφητων* was added to the third article of the ancient Creed: And, in opposition to the System of Macedonius, the founder of the *Πνευμαλιομαχοι*, a further addition was, before the end of the fourth Century, inserted in the Creed, commonly called the Nicene Creed.

SOCINUS denied the Personality of the Holy Ghost. “The Spirit of God” is often a circumlocution for God;—and often means gifts or powers communicated to men.

BUT there are places of the New Testament in which the Holy Ghost is unequivocally described as a Person, John, Chapters 14th, 15th, and 16th.—1 Cor. xii. 1—13.;—and if the Holy Ghost be a Person, it follows, from the manner in which he is spoken of, that he is God.

C H A P. X.

OPINIONS CONCERNING THE MANNER
IN WHICH THE SON AND THE SPIRIT
ARE UNITED WITH THE FATHER.

S E C T. I.

THE Unity of God, a fundamental truth of Natural Religion, is declared in the Old Testament, Deut. vi. 3.; and in the New, Mark xii. 32.—1 Cor. viii. 6, &c.

YET the Scriptures lead us to consider every one of the three Persons as God. Therefore, there must be a sense, whether John x. 30. and 1 John v. 7. be understood in that sense or not, in which these three Persons are one God.

Τριάς, Trinitas, was imported, in the second Century, from the Platonic School, to express this Union.

S E C T. II.

THE three Systems of Trinity may be named, Sabellian, Arian, and Catholic.

SABELLIANS spoke of God as one Person, Τριωνυμος. They were called by their adversaries, Patropassians. Their System preserves the Unity of God; but cannot be reconciled with the language and views of Scripture.

ARIANS said, that Jesus Christ is a creature; that he is called only-begotten, because he was made before other creatures, to be the instrument of creating them; and that he was constituted God.

THE Council of Nice, in opposition to this System, applied Ομοουσιος to the Son. History of this word.

SEMI-

SEMI-ARIANS called the Son *ὁμοιουσίους*. All who hold any modification of the Arian System, are known by their aversion to the word *ὁμοουσίους*.

THE Catholic System is, *Μία ὕψις καὶ τρεῖς ὑποστάσεις, ὅτι εἰς Θεὸς ἐν τρισὶν ὑποστάσεσι.*

S E C T. III.

Two principles, by which those who hold the Catholic System of the Trinity endeavour to repel the charge of Tritheism, and to reconcile the Unity of God with the subsistence of three Persons.

FIRST Principle. The Father is *Πρῶτος Θεός—Ἀρχὴ—Αἰσίος*. Son and Spirit are *Αἰσίωτοι*. Generation—Procession. The *Αἰσίωτοι* always existed with the *Αἰσίος*. The Son was *Λόγος Αἰδίου Πατρὸς. Λόγος ἐνδιθετός: Λόγος προφορικός.*

GENERATION of the Son properly means the communication of the Divine Essence from the Father to him: *Μονογενὴς παρὰ*

παρα Πατρὸς : Θεὸς ἐκ Θεοῦ. It is applied figuratively by ancient writers, to denote, not the beginning of his existence, but προελυσις, προβολή; his coming forth to create : πρωτότοκος πασης κτίσεως. It is applied also to his Incarnation, Luke i. 35. The two last applications of this phrase were parts of the οικονομία : συγκατάβασεις, implying that subordination of the Son which results from the Father's being the fountain of Deity. *Horsley.* Meaning of αυτοθεός.

SPIRIT, who proceedeth from the Father, is subordinate to the Father. He is also represented as subordinate to the Son. Hence believed by the Latin Church to proceed from the Son also, *Filioque*.

SECOND Principle. The three Persons are inseparably joined. Interior Generation, *Ἐμπεριχωρησις*. John xiv. 10.

RESEMBLANCE between the Scheme of the Trinity, held by the Christians of the Platonic School, and the Catholic System. *Horsley.*

S E C T. IV.

DR CLARKE'S *Scripture Doctrine of the Trinity*. Review of his System.

VIEW of the amount of our knowledge upon the subject of the Trinity. *Stillingfleet's Works*, vol. iii. p. 352.

MEN of speculation ought to exercise mutual forbearance: and the minds of the people should not be disturbed, by presenting to them different theories of the Trinity.

LIST OF BOOKS UPON THE TRINITY.

BISHOP BULL, the ablest defender of the Catholic System. *Cudworth*, translated by Mosheim. *Pearson on the Creed*. Mosheim — *De rebus Christianorum*, and his *Church History*.

CLARKE.

CLARKE. *Clayton's Essay on Spirit. Ben Mordecai by Taylor. Emlyn. History of Arianism in Fortin's Works.*

WATERLAND. *Randolph's Vindication of the Trinity. Burgh.—Gibbon.*

LARDNER, Priestley, Lindsey, and the other Socinians of the present day, have found a formidable antagonist in *Bishop Horsley*, who, in his Volume of *Tracts* upon this Controversy, appears far superior to them, both in learning and in argument.

BOOK IV.

OPINIONS CONCERNING THE NATURE,
THE EXTENT, AND THE APPLICATION
OF THE REMEDY BROUGHT BY
THE GOSPEL.

CHAP. I.

OPINIONS CONCERNING THE REMEDY
LEAD BACK TO OPINIONS CONCERN-
ING THE DISEASE.

SECT. I.

ALTHOUGH some parts of the third
Chapter of Genesis, which gives an ac-
count of the introduction of sin, cannot
be interpreted literally, the whole cannot
be

be regarded as an allegory: for it is part of a continued history; and there are references to it in the New Testament, as 2 Cor. xi. 3.—1 Tim. ii. 13, 14, 15.

If we regard it as the history of a real transaction, related after the symbolical manner, we learn from it many important facts: and the middle interpretation which we are thus able to give, is warranted by the laws of sound criticism;—has been proved, *Sherlock on Prophecy*, to be agreeable to the sense of the ancient Jewish Church;—and is supported by allusions that pervade the New Testament, Romans Chap. 5th. — John viii. 44. — 1 John iii. 8.—Romans xvi. 20.—Rev. Chapters 12th, 20th, and 21st.

S E C T. II.

OPINIONS with regard to the effects which the Fall of Adam produced upon his Posterity, may be reduced to four Systems.

1. OPINION of Pelagius, adopted by Socinus, that the powers of human nature are not impaired, nor the circumstances of the human race injured, by the sin of Adam.

2. OPINION of Arminius, defended by Whitby, *de imputatione peccati Adami*, that death is an evil brought upon the posterity of Adam by his fault; and that the change upon the condition of the human race, from a life preserved without end to mortality, is unfavourable to their moral character.

3. OPINION, that human nature is corrupt. *Edwards on Original Sin.*

FROM the fact, that mankind, in all situations, and with every measure of advantage, have been sinners, there is inferred a natural propensity to sin; and this inference is supported by Scripture. Ecclef. vii. 29.—Genesis i. 27, 31.; and viii. 21.—Psalms li. 5.; and lviii. 3.—Job xiv. 4.; and xv. 14.—John iii. 6.—Romans vii. 18.—Gal. v. 19.

THIS

THIS corruption is understood to be a defect or perversion of the original qualities of human nature; and is called spiritual death: But man does not cease to be a Moral Agent.

QUESTIONS concerning the transmission of this corruption.

4. OPINION, that the sin of Adam is imputed to his Posterity.

THE third and fourth opinions taken together, or what have been called the mediate and immediate imputation of the sin of Adam, form the Calvinistic view of the effects of it.

IT is unquestionable, that both the blessing and the penalty pronounced upon Adam, extend to his posterity. From this fact, taken in conjunction with the reasoning of the Apostle, Romans v. 12,—19. has arisen the notion of a Covenant made with Adam, in which he acted as a foederal head, the Representative of the human

human race.—We ought to beware of pushing the analogy too far.

DIFFICULTIES attend the supposition of an universal Constitution for the human race, by which the sin of their first parent extends to all his offspring. But difficulties nearly the same recur, in whatever manner we attempt to account for the origin of evil: And the Gospel, without professing to explain those difficulties, rests the revelation of a Remedy upon this undeniable proposition, that “all have sinned,”

C H A P. II.

THE various sects of Christians, admitting the fundamental proposition, that “all have sinned,” agree in considering the Gospel as a Remedy for the present state of moral evil: But they differ in opinion as to the Nature of the Remedy; and their opinions on this subject are reducible

ducible to three Systems, which we distinguish by the names of the Socinian, the Middle, and the Catholic.

S E C T. I.

SOCINIAN System may be learnt from *Priestley*.

FORGIVENESS is freely dispensed to those who repent, by the essential goodness of God, without regard to the sufferings or merit of any other Being.

JESUS is the Messenger of the Divine grace, who declares that God is merciful; — the instructor of the world, whose death, although merely a natural event; was his testimony to all that he had said; —afforded a bright example of every virtue;—and paved the way for his Resurrection, which confirmed the truth of the great promise of immortality, by exhibiting to Christians a dead man restored to life.

THE Gospel is understood to save from sin, because it is the most effectual lesson of righteousness.

THIS simplest System concerning the Remedy, cannot be received by those who believe in the pre-existence of Jesus;—who have a strong apprehension of the evil of sin;—and who form their opinion of the Remedy from the language of Scripture:—And it does not account for the powers said to be given to Jesus after his Resurrection.

S E C T. II.

MIDDLE System may be learnt from *Balguy's Essay on Redemption*, *Ben Mordecai's Apology*, and *Price*.

ALTHOUGH God is merciful, a distinction ought to be made between the Innocent and the Penitent. Jesus, by the merit of his sufferings, acquired a reward not merely personal, but the right of saving men from their sins, and of giving them
immortality,

immortality, John xvii. 2.—Heb. ii. 9, 10.
—Acts v. 31.

THIS System preserves the contrast marked, Romans v. 19. between the first and second Adam ;—exhibits an illustrious reward of transcendent virtue ; and checks presumption, because penitents receive nothing upon their own account, the salvation of the human race being præmial to the Redeemer.

BUT this System involves the Arian opinion concerning the Person of Jesus Christ: And, although beautiful and pleasing, yet, like many other theories, it proceeds upon a partial view of facts.

S E C T. III.

CATHOLIC System, so called because it has been generally held in the Christian world, enters into the Creed of both the established Churches of Britain, and is thus expressed in our Confession. “ The
“ Lord Jesus, by his perfect obedience
K 2 “ and

“ and Sacrifice of himself, which he,
 “ through the Eternal Spirit, once offer-
 “ ed up unto God, hath fully satisfied
 “ the Justice of his Father; and pur-
 “ chased not only reconciliation, but an
 “ everlasting inheritance in the kingdom
 “ of heaven.”—

C H A P. III.

THE distinguishing feature of the Catho-
 lic System concerning the Nature of the
 Remedy, being known by the name of
 the Doctrine of the Atonement, or the Sa-
 tisfaction of Christ, it is incumbent on
 those who hold that system, to show that
 the Doctrine of the Atonement is not ir-
 rational or unjust;—and that it is the doc-
 trine of Scripture.

S E C T. I.

THE Almighty is to be considered as a
 Lawgiver who exercises a Moral Govern-
 ment;

ment; obedience to the laws of which constitutes the happiness of his reasonable creatures. Sin is the transgression of law: Guilt, the desert of suffering: Punishment, the suffering in consequence of this desert.

SATISFACTION is that method of fulfilling an obligation which may either be admitted or refused. It cannot procure the pardon of sin without the good-will of the Lawgiver.

SATISFACTION by vicarious punishment is not practised in human judgments, because the knowledge of the lawgiver or judge is imperfect;—and because no man has power over his own life.

BUT, in the Substitution of Christ, there was a concurrence of the acceptance of the Lawgiver and the consent of the Substitute.

By this Substitution, the authority of the Divine Government is vindicated,—
and

and the most tender compassion to mankind displayed.

Grotius de Satisfactione Christi. Stillingfleet on the Sufferings of Christ. Clarke. Tomkins, Jesus Christ the Mediator between God and Man. Elliot's Vicarious Sacrifice.

S E C T. II.

FROM Heathen sacrifices, whatever was the origin of them, we gather, that the people understood there was in some sacrifices a Substitution of the victim for the Offerer;—and that words expressive of this familiar idea occur in ancient languages. *Αγος: αγιαζω. καθαιρω. ιλασκω. pio. lustrō. plāco.*

S E C T. III.

IN the Jewish Ceremonial, which being of Divine institution, cannot contain any practice inconsistent with reason or justice,

tice, there were sin-offerings which implied a Substitution; Lev. 4th, 5th, and 6th Chapters: And there was a day of atonement, Lev. xvith Chapter.

THE efficacy of this Substitution extended to legal uncleanness;—to sins of ignorance;—and to sins which admitted of full restitution;—not to presumptuous sins,

SIN-OFFERINGS, in the Jewish Ceremonial, were not merely emblematical of holiness,—nor merely memorials of the Divine placability,—but were parts of a Constitution, which admitted, in certain cases, of a relaxation of the threatened punishment, upon the substitution of the life of an appointed victim. *Law's Theory of Religion.*

S E C T. IV.

WHEN we attend to the intimate connection between the Mosaic and the Christian Dispensations, and when we assign their
their

their proper place to the three great divisions of the Mosaic Dispensation, the Moral, the Political, and the Ceremonial law, we are led to expect, that the Ceremonial law was intended by God to be a figure and representation of that Religion at whose coming it was to cease. *Warburton.*

OF this emblematical character of the Ceremonial law, the Prophets gave various intimations. It is implied in many passages of the New Testament: John i. 29.— Luke xxii. 15, 20. and xxiv. 44.— John xix. 30, 36.— 1 Cor. v. 7.— Ephes. v. 2.— Coloss. ii. 17.—and it is unfolded in the Epistle to the Hebrews.—Occasion of writing that Epistle.—General plan of the first ten Chapters.

AMOUNT of that conclusive argument in favour of the Catholic System concerning the Nature of the Remedy, which arises from the Apostle's representing the sacrifices of the law as figures, shadows, types, of the Sacrifice on the Cross. *Mac-*
knights

knight's Commentary on the Hebrews, and Essay on the Mediation of Christ.

ANALYSIS of Hebrews viii. 5. ;—of part of the 9th Chapter;—of part of the 10th; and of part of the 13th.

SOCINIANS say, that the whole reasoning and language of the Apostle is merely an allusion to Jewish customs;—and that the Priesthood of Christ commenced when he entered into heaven.

S E C T. V.

THE direct support which the Doctrine of Atonement derives from the general language of Scripture, is found in a complex view of the value annexed to the sufferings of Christ;—of the character uniformly given of them;—and of the effects ascribed to them.

1. THE value of the sufferings of Christ arises from the severity of them, taken in conjunction with the innocence and dignity

nity of the Sufferer. His agony. *Isaiah*, liii. 10.—*Mark*, xiv. 33, 34.—*Luke*, xxii. 41.—44.—*John*, xii. 27.—*Hebrews*, v. 7. Attestations of his innocence. Hypostatical Union.

2. HIS sufferings are uniformly represented under the character of a punishment of sin,—by the use of the prepositions *ὑπερ*, *1 Cor.* xv. 3.—*2 Cor.* v. 15.; *δια*, *Romans*, iv. 25.; *περι*, *Romans*, viii. 3.—*1 Peter*, iii. 18.; *αἰτι*, *Matt.* xx. 28.—*1 Tim.* ii. 6.: which is the natural method of intimating a Substitution;—and by expressions which directly apply this character, *Isaiah* liii. 5, 6, 12.—*1 Peter* ii. 24.—*Heb.* vii. 27. and ix. 28.—*2 Cor.* v. 21.—*Gal.* iii. 13.

3. THE effects ascribed to the death of Christ are,

1. RECONCILIATION, or the equivalent terms, Propitiation,—Atonement,—Making peace, *καταλλάσσω*, *ἰλασκω*. *Col.* i. 20. *1 John* ii. 2.—*Rom.* v. 11.—*Heb.* ii. 17. These expressions imply that wrath of God against sinners, or punitive justice, which is often intimated in Scripture.

Jude,

Jude, 7th verse.—John iii. 36.—Romans i. 18.—Heb. x. 30.—2 Theff. i. 6.—Heb. ii. 10.—2 Cor. v. 18. *Magee on Atonement.*

II. REDEMPTION, Ephes. i. 7. *λυτρον, απολυρωσις, λυτρον.* Matt. 20. 28.—1 Cor. vi. 20.—1 Peter i. 18. compared with Exod. xxx. 16.—Numbers, 3d Chap.

III. FORGIVENESS of sins. Acts, xiii. 38.—Ephes. i. 7.—Mat. xxvi. 28. *αφεσις, αφημι.*

IV. JUSTIFICATION. Romans v. 9. Meaning of this term illustrated by an Analysis of Romans iii. 19.—31.

C H A P. IV.

ETERNAL life being the termination of the Remedy, the Catholic System connects the hope of it with all the previous steps; and thus exhibits a completeness and consistency in its account of the Nature of the

Remedy, which are not found in either of the other Systems, or in the fanciful Theory published in the 9th Book of *Warburton's Divine Legation of Moses*.

IT lays the foundation of this hope in Reconciliation. Romans v. 1, 2. Death intervenes by a judicial sentence, from which the interposition of Christ procures an acquittal. 2 Tim. i. 10.—Heb. ii. 14.

THE Active and Passive Obedience of Christ, which are not distinguished in Scripture, Romans v. 19.—Heb. ix. 12, 15.—1 Theff. v. 9, 10. constitute, together, what are called his Merits, the *ἐν δικαιοματι*, Romans v. 18. which is counted to us. Gal. iv. 4, 5.

THE Gospel, by delivering men from Spiritual death, qualifies them for Eternal life. Hence the propriety of applying Salvation, Heb. v. 9. and Redemption, Heb. ix. 12. to denote Eternal life. Rev. xxii. 2. 3.—Rom. v. 21.

THE right to the tree of life, acquired
for

for us by the death of Christ, is confirmed by his life, Rom. v. 10. Security which our hopes derive from his Resurrection, Romans iv. 25.—1 Peter i. 3; —his Power to give life; —his Relation to us; —his Intercession, Heb. vii. 24; —his sending the Spirit as the *Earnest* of the inheritance, Ephes. i. 14. to form that life which is heaven begun in the soul, Coloss. iii. 3, 4; —and his being appointed Judge of all.

THIS Chapter unfolds the full amount of the expressions used, John vi. 68.—1 John v. 11.—and the significancy of *Mediator*, the Mediator, Heb. ix. 15.—1 Tim. ii. 6.—Heb. vii. 22.

According to the Catholic System, the Remedy brought by the Gospel is Pardon and Eternal life, or a complete redemption from the evils of sin, obtained and conferred through the mediation of the Lord Jesus, who, having offered himself a sacrifice for sin, became the Author of Eternal Salvation.

THIS view of the nature of the Remedy, removes the fears, and revives the hopes of the contrite.

C H A P. V.

INTRODUCTION TO OPINIONS CONCERNING THE EXTENT OF THE REMEDY.

S E C T. I.

IN one preliminary point all Christians agree, that the Gospel, according to the promise given to Adam and Abraham, was not intended for some quarters of the Globe, to the exclusion of others.

THE Law of Moses was a local Dispensation, intervening between the promise of an universal Religion, for which it prepared the world, and the fulfilment.
Leland. Shaw. Fortin. Clarke.

IN condescension to the prejudices of
the

the Jews, who did not understand the ultimate purpose of the Dispensation under which they lived, the true character of the Gospel was gradually opened by incidental expressions, Matt. viii. 11.—John, x. 16. and xii. 32.;—by parables, Matt. Chapters 20th, 21st, and 22d; by action, John ii. 13. and Mark xi. 15. *Hurd.*

THE unlimited extent of the Apostolical Commission was explained to Paul by Revelation; to the other Apostles, Acts, 10th and 11th Chapters.

As soon as this enlarged idea took possession of their minds, it became the great subject of their discourses and their writings, Rom. i. 16.

S E C T. II.

FROM the terms in which the Gospel is offered, there seems to arise another preliminary point in which all Christians may be expected to agree, that it brings a Remedy

medy only to those who repent and believe.

BUT, as very different opinions are entertained with regard to the nature of Repentance and Faith, so the Socinians are led, by the general principles of their System, to suppose, that those who have not repented and believed upon earth, may be reformed by sufferings after death.

OPINION concerning the final reformation of the wicked, may be traced back to *Origen*;—was revived by some Socinian writers, *Le Plan de Dieu, par Petit Pierre*; and has been embraced by some who hold the Doctrine of Atonement, as magnifying the effect of the interposition of Christ. He is *μεγαλης βουλης Αγγελος*, *Isaiah ix. 6.*;—the Agent employed in extirpating moral evil from the Creation;—the Author of the restitution of all things.

SUCH speculations, however pleasing and plausible, extend far beyond the limits of our faculties;—rest upon conjecture, not upon reasoning;—are not an essential part of

of Theology ;—are not the characteristical tenets of any great body of Christians.

C H A P. VI.

THE Question concerning Universal and Particular Redemption, does not imply any difference of opinion as to the sufficiency of the death of Christ, or the number and character of those who shall finally be saved, but respects merely the destination of the death of Christ.

THOSE who hold that this event was, in the purpose of the Father, and the will of the Son, intended equally for the benefit of all, and that it hath put all men into a condition in which they may be saved, argue, with much plausibility, from the character of the Father of all;—from the general strain of Scripture ;—and from such Texts as John i. 29. and iii. 16.—1 Tim. ii. 4. and iv. 10.—2 Peter iii. 9.—

1 John ii. 2. — 1 Cor. viii. 11. — Romans
xiv. 15.—2 Peter ii. 1. *Barrow. Whitby.*

THOSE who hold that the destination of the death of Christ respected only such as shall finally be saved by him, argue from such passages as John x. 11. and xv. 12, 13, 14.—Ephes. v. 25.

THEY explain many of the Texts urged in favour of Universal Redemption, by observing, that the persons saved by Christ are found in all parts of the world, 1 John ii. 2.;—and that the Gospel imparts many blessings even to those who are not saved. Heb. vi. 4.—1 Tim. iv. 10.

THEY contend, that a limitation of the meaning of those Texts which seem to favour Universal Redemption, is required by the state of the ancient Heathen world, and of many nations in modern times: and also by the event in Christian countries.

THEY rest, therefore, in a destination to save those who shall be saved, as more worthy

worthy of the Sovereignty of God; and as taught by our Lord. John vi. 37, 38, 39.

C H A P. VII.

DIFFERENT SYSTEMS OF PREDESTINATION ARISE FROM DIFFERENT CONCEPTIONS OF THE DIVINE FOREKNOWLEDGE.

S E C T. I.

SOCINUS held, that contingent events, such as the determinations of free agents, not being certainly future, are incapable of being the subjects of infallible foreknowledge.

THIS opinion, according to which there cannot be a Predestination of Individuals, degrades the Supreme Being, saps the

foundations of Religion, and contradicts Scripture.

SOME later Socinians have attempted to account for the predictions of Scripture, by saying, that God may foresee future events when he pleases, by making a particular Ordination concerning them.

THE Materialism of *Dr Priestley* takes away the distinction between contingent and necessary events.

S E C T. II.

ARMINIUS inferred from the predictions of Scripture, that by the supereminent excellence of the Divine Nature, the most contingent future events, in a manner which cannot be explained, are foreknown by God: And he did not consider the certainty of a future event as inconsistent with its contingency.

HE built his System of Predestination upon the Divine Prescience, thus understood:

stood: God, foreseeing the faith and good works of some, determined, from all eternity, to give them, upon account of Christ, eternal life: Foreseeing the unbelief and impenitence of others, he determined, from all eternity, to leave them subject to condemnation.

ARMINIUS distinguished between the Antecedent and the Consequent will of God: a will antecedent to the consideration of the conduct of individuals, to save all men: a will consequent upon the consideration of their conduct, to save some, and to condemn others. *Whitby upon the Five Arminian Points.*

S E C T. III.

THE characteristical feature in the Calvinistic System, is the entire dependence of the creature on the Creator, whose will is considered as the cause of every thing that now exists, or that is to be.

SCIENTIA simplicis intelligentiæ, called naturalis et indefinita, or the representation in the Divine understanding of all things possible; — and Scientia visionis, called libera et definita, or the knowledge which God from eternity had of all that he was to produce, are considered as comprehending all that can be known.

THE condition of the human race entered into that one Decree, which, embracing at once the end and the means, ordained from eternity, with perfect wisdom, all that was to be.

HENCE disputes about the order of the Divine Decrees, and the controversy between the Supra-lapsarians and the Sub-lapsarians, are insignificant.

FROM this view of the Divine foreknowledge results the Calvinistic doctrine of Predestination, which is unfolded in the 3d Chapter of the Confession of Faith of the Church of Scotland, and in the 17th Article of the Church of England.

THE Calvinists consider the Decree of Election, by which God chose out of the whole body of mankind certain persons, who are called the Elect, to whom in due season are effectually applied the means of their being delivered from corruption, as Absolute, or arising entirely from the good pleasure of God.

UNDERSTANDING by the Covenant of Redemption the appointment of the Father, by which the Son was constituted Mediator, they consider the merits of Christ, not as the cause of the Decree of Election, but as a part of that Decree.

THEY consider the Decree of Reprobation, including two Acts, Preterition and Condemnation, as also Absolute.

THEY conceive the Extent of the Remedy offered in the Gospel, to have been determined beforehand by the Divine Decree.

S E C T. IV.

ACCORDING to the Socinian System of the Divine foreknowledge, *Electio et Reprobatio in genere certa, in individuo mutabilis.*

BUT the Arminians and Calvinists, agreeing in this fundamental principle, that contingent events are foreseen by God, have framed two Systems of Predestination, which admit of being compared.

THE Arminians ascribe to the Deity a foreknowledge of events that are to happen upon certain conditions, to which they give a name, invented by *Molina*, *Scientia media*; meaning, that it lies in the middle, between *Scientia simplicis intelligentiæ*, and *Scientia visionis*: and they consider it as the ground of the Decree respecting the everlasting condition of those whose conduct is foreseen.

REASONING, by which the Calvinists show that this new term cannot denote any kind of knowledge which is not comprehended under the two former terms: every thing that is to exist, deriving its futuration from the Decree of God, and being foreseen because it is decreed.

CALVINISTIC exposition of 1 Sam. xxiii. 10,—14. and Matt. xi. 21.

IN the Arminian System, *impetratio salutis* may be of much wider extent than *applicatio salutis*: In the Calvinistic, the extent of the two is equal.

C H A P. VIII.

OPINIONS CONCERNING THE APPLICATION OF THE REMEDY.

BY the Application of the Remedy, is meant the production of that character which is required in those that partake of all the blessings of the Gospel.

N

SOCINIANS,

SOCINIANS, adopting the principles of Pelagius, consider the production of this character as wholly the work of man. *A Deo habemus quod homines ; a nobis ipsis quod iusti sumus.*

ARMINIANS and Calvinists agree, that man, in his fallen state, cannot, by the mere exercise of his own powers, attain this character ; and that the influence of the Spirit of God, called Grace, is possible and necessary : They differ as to the nature and efficacy of Grace.

ARMINIANS speak of common, preventing, exciting Grace, of which all men partake ; and by the right improvement of which, some become worthy of receiving subsequent and co-operating Grace : They say that Grace is effectual or ineffectual, according to the reception it meets with ; and that it is resistible : They call it *lenis suasio*, moral suasion.

CALVINISTS consider the Grace connected with salvation as confined to those whom God hath chosen ; as a supernatural influence

influence exerted by the Creator upon the faculties of the human mind, which, deriving its efficacy from the power of God fulfilling his purpose, never can fail of its effect; and which produces, in a manner that they do not pretend to explain, John iii. 8. but ordinarily with the use of means, and always in a consistency with the reasonable nature of man, that change which is the work of the Spirit.

THIS Grace does not preserve any man in this state from every kind of sin: But those to whom it is given, cannot fall from it either finally or totally.

C H A P. IX.

COMPARISON OF THE DIFFICULTIES
WHICH ADHERE TO THE ARMINIAN
AND CALVINISTIC SYSTEMS CONCERN-
ING THE EXTENT AND APPLICATION
OF THE REMEDY.

S E C T. I.

THE Arminian System, which appears upon a general view most satisfying to a pious and benevolent mind, is found, upon examination, to labour under three difficulties.

1. THE supposition of an administration of the Means of Grace sufficient to bring all men to salvation, upon which this System proceeds, appears to be contradicted by fact.

2. THIS System, while in words it ascribes all to the grace of God, does,
in

in effect, resolve our falvation into something independent of that Grace.

3. THAT failure in the purpose of the Almighty, which this System seems to imply, is not easily reconciled with our notions of his Sovereignty.

SPECIMEN of attempts to solve these difficulties, in *Whitby*, and in *Clarke's Sermon on the Grace of God*.

S E C T. II.

THE objections to the Calvinistic System, however much multiplied in words and in divisions, may be reduced to two.

1. IT is conceived to be inconsistent with the nature of man as a free Moral Agent.

2. It is conceived to represent the Almighty in a light inconsistent with his
Moral

Moral Attributes; as partial, unjust, insincere.

ANSWERS to these objections in the two following Sections.

S E C T. III.

THE objection to the Calvinistic System, as inconsistent with the nature of a free Moral Agent, proceeds upon that definition of liberty, illustrated by *Reid*, *Whitby*, *King*, *Clarke*, according to which, it is called liberty of indifference, the self-determining power. The objection vanishes, when we adopt the definition illustrated by *Locke*, and *Edwards on Free-Will*; the power of acting according to choice.

THE determinations of Mind, are the exertion of those innate powers of action by which Mind is distinguished from matter: But of every particular determination there must be a cause.

EFFICIENT

EFFICIENT causes produce changes in the Natural world: Motives, or moral inducements, are final causes, in reference to which Mind puts forth its powers. The plan of Providence embraces both efficient and final causes.

MOTIVES do not always operate according to their apparent strength. The uncertainty in the operation of motives, arises from the defects of the understanding, and the disorders of the heart. This uncertainty is removed by applying an effectual remedy to the corruption from which it proceeds.

HENCE the Calvinists, not resting in what is called *gratia congrua*, or grace exercised in congruity to the disposition of him who is the subject of it, place the efficacy of Divine Grace in the renovation of the mind, conjoined with the exhibition of such moral inducements as are fitted to call forth the exertions of a mind acting according to reason.

By this efficacy, the Almighty infallibly

libly directs the conduct of the Elect;— and they attain the liberty of a Moral Agent.

S E C T. IV.

THE Almighty distributes his favours according to his pleasure: And the grace by which any are saved proceeds from compassion, an exercise of goodness to which none can claim a right.

THE Decree of Reprobation does not exert any influence upon the minds of men, leading them to sin: The necessity of sinning is not physical, which frees from all blame; but moral, which implies the highest degree of blame.

IF we ask why God gave only to some that grace, which, although not bound to give to any, he might have given to all, we recur to the ancient question concerning the origin of evil. View of the attempts that have been made to solve this problem: Opinions concerning a state of
pre-

pre-existence ; concerning a good and evil principle.

IN opposition to the Manichean System, we learn from Reason and Scripture, that the controul and superintendence of the Supreme mind, from whom every part of the creation derived its being, extends throughout the Universe ; and although we cannot explain how evil is subservient to good in the general System, we infer from the existence of the world, that it was not unworthy of God to produce a world such as this. *Butler's Analogy.*

THIS philosophical answer to the question concerning the origin of evil, is the answer to the second objection against the Calvinistic System.

ARMINIANS are obliged to have recourse to the same answer ; for the ultima ratio of the inequality in the dispensation of the gifts, both of nature and grace, is the good pleasure of God.

MEANING of the Calvinistic expression, that the end of the whole System is the glory of God.

MORAL evil is the object of the Divine abhorrence. The evil that is in the Universe is permitted to exist, upon account of its connection with the good which he choofes.

C H A P. X.

GENERAL VIEW OF THE SUPPORT WHICH SCRIPTURE GIVES TO THE CALVINIS- TIC SYSTEM.

S E C T. I.

ALL the actions of men, even those which Scripture holds forth as wicked and punishable, are represented as being comprehended in the great plan of Divine Providence. Such general expressions, as Pſalms lxxvi. 10. — Prov. xvi. 4. — Ifaiah

xlv. 7. — Lament. iii. 37, 38. are illustrated by many particular histories, as Genesis l. 20.—Exodus x. 1, 2.—Jerem. xxvii. 5.—Matt. xvi. 21.—Acts iii, 18. and iv. 27.

S E C T. II.

THE Predestination of which Scripture speaks, is ascribed to the good pleasure of God.

Two different Systems, with regard to the interpretation of the Scripture words, προοριζω, προθεσις, εκλογη, εκλεκτοι.

ACCORDING to one System, they refer to a purpose of placing all nations in the same favourable circumstances with regard to Religion, which began to be executed by the preaching of the Gospel; and the progress in the execution of which, depends upon the good pleasure of God. Matt. xi. 25, 26. *Taylor* of Norwich.

ACCORDING to another System, such expressions as occur, Ephes. i. 3.—11. are understood not merely to respect the calling large Societies to the knowledge of the Gospel, but to imply the election of individuals.

THE Reasons of this System are drawn partly from the 9th and 11th Chapters of the Epistle to the Romans, — and partly from such passages as the following, which appear to declare the election of individuals, without regard to the nations to which they belong. Matt. xxiv. 22.—John vi. 39. — Acts xiii. 48.—Romans viii. 28.—33.

S E C T. III.

THE various descriptions of that change of character by which men are prepared for eternal life, seem intended to magnify the power, and to declare the efficacy of that grace by which it is produced. 1 Cor. ii. 14.—John vi. 45.—Ephes. ii. 1. ;
and

and iv. 18, 19, — Ezek. xxxvi. 26. —
John iii. 5.—2 Cor. v. 17.—Ephes. i. 19.;
and ii. 10.—Phil. ii. 13.

S E C T. IV.

THE commands, the counsels, and the exhortations of Scripture, are not rendered unnecessary with regard to the Elect, by the efficacy of Divine grace.—They are addressed indifferently to all.—They may be of real benefit to many who are not elected.—They declare what is the duty of all, and what moral inability does not excuse men from performing.

THE difficulty of reconciling the earnestness of the exhortations of Scripture, with the infallible execution of the Decree that only some shall be saved, belongs to the Arminian no less than to the Calvinistic System, and can be removed only by abridging, with the Socinians, the Divine foreknowledge.

C H A P. XI.

HISTORY OF CALVINISM.

FROM the doctrine which *Origen* had opposed to Manichean errors, *Pelagius*, a native of Britain, in the fifth Century, drew the fundamental position of his System.

AUGUSTINE, who had himself written against the Manicheans, but who considered *Pelagius* as having departed far from the truth, lays down in his works a System, nearly the same in substance with the Calvinistic, which was generally received in the Latin Church.

FROM his days there have been known in the Christian Church two opposite Systems of Predestination, each of which has had numerous defenders.

CASSIAN and *Faufus*, authors of Semi-Pelagianism. *Godeschalvus*, in the ninth century.

century. *Thomas Aquinas*, and *Joannes Scotus*, the Fathers of School Divinity, opposed to one another in the thirteenth and fourteenth century.

THE Council of Trent did not put an end to this Controversy: The Jesuits, from the institution of their order, opposed the Dominicans, who held the doctrine of *Augustine*.

SINCE the Reformation, the following names may serve to mark the history of this Controversy.

Luther: *Melancthon*: *Calvin*, the ablest defender of the System of *Augustine*, who died in 1564.

LUTHERAN and Reformed Churches: *John Knox*: *Thirty-nine Articles of the Church of England*: *Arminius*, who died in 1609: *Remonstrants*: *Grotius*: *Synod of Dort*, 1618: *Five Arminian Articles*: *Catechism of Heidelberg*: *Davenant* against *Hoard*.

JANSENIUS : Jansenists : Molinists.

AFTER the Synod of Dort, the political conduct of the Puritans brought Calvinism into disrepute with the friends of Monarchy in England. *Laud. Westminster Confession of Faith.*

SOME mitigated form of Arminianism was supported in the end of the seventeenth Century, by *Barrow, Tillotson*; in the eighteenth, by *Clarke, Whitby*: And the English Clergy wish to consider themselves as not fettered by their Articles to either System of Predestination. *Burnet. Fortin. Prettyman.* There are in the English Church, Doctrinal Calvinists; Universalists; Arminians.

UPON this subject, as upon the Trinity, it is not proper to state the controverted points to the people: And men of speculation should exercise mutual forbearance; should not form their opinion of either System from the writings of those who oppose it; and should not think themselves obliged to defend every

ry position of those writers whose general System they approve.

IN the last century Calvinism formed an alliance with Philosophy. *Leibnitz*, although a Lutheran, in *Essais de Theodicée*, and *Wolfius*, have illustrated the doctrine of Philosophical Necessity: *Canzius*, *Wytttenbach*, *Stapfer*, *Edwards*, have applied that doctrine to Calvinism: and *Bishop Horsley*, in a Sermon on *Providence* and *Free Agency*, has laid down, in the most precise and satisfactory manner, those principles which form the philosophical defence of Calvinism.

P

BOOK

BOOK V.

INDEX OF PARTICULAR QUESTIONS,
ARISING OUT OF OPINIONS CON-
CERNING THE GOSPEL REMEDY, AND
OF MANY OF THE TECHNICAL TERMS
IN THEOLOGY.

CHAP. I.

CALVINISTS distinguish between an external and an effectual Call. They employ Regeneration and Conversion to express that change of character by which the Call given in the Gospel becomes effectual.

CALVINISTIC

CALVINISTIC System as to the manner of Conversion, lies in the middle between all modifications of the Synergistic System and all shades of the ancient Mystical Theology, now known by the name of Fanaticism.

HISTORY and character of Fanaticism. Strong and clear line by which Calvinism is discriminated from Fanaticism. Calvinism assigns their proper value to the outward means of Conversion; and supposes such an action of God upon the soul, as restores the whole nature of man: Fanaticism rests in sentiments and emotions.

THAT cordial acceptance of the Remedy, which is called Faith, supposes, according to the Calvinistic System, knowledge conveyed by previous instruction;—and it implies more than an assent to evidence. Hence the propriety of exhortations to faith. Faith of miracles: Historical—Temporary—Saving faith.

SAVING faith, which appears to the Arminians to differ from Temporary faith only in duration, is considered by the Calvinists as a principle which originates in the operation of the Spirit of God, and the fruit of which endures to everlasting life.

C H A P. II.

JUSTIFICATION is understood to be a forensic act; denoting the change upon the condition of those in whom the Spirit of God produces faith. Romans iii. 26.—iv. 5, 6.—v. 18.—1 Cor. i. 30.

THE doctrine of the Church of Rome confounds Justification and Sanctification.

THE doctrine of Justification by faith was taught by the first Reformers, in opposition

position to the place assigned by the Church of Rome in our justification, to personal righteousness and personal suffering. Socinians and Arminians have departed from this first doctrine of Protestants. Calvinists hold *fidem justificare, non dispositivè, sed instrumentaliter.* *Confession of Faith*, Chapter 11, Paragraph 1st.

MEANING of the phrase, "first and second justification," in the sense of the Church of Rome; in the sense of *Taylor* of Norwich, which is adopted by the Arminians.

IN opposition to both senses, Calvinists consider Justification as one Act of God peculiar to the Elect, which extends its benefits through the whole time of their abode upon earth, and is the ground of eternal life being adjudged to them.

THE Saints under the Old Testament had that knowledge of Christ which Calvinists consider as essential to salvation. John viii. 56.—Gal. 3d Chapter. *Confession of*
of

of Faith, Chapter 7th, Paragraph 5th and 6th, and Chapter 11th, Paragraph 6th.

THAT knowledge may be conveyed in an extraordinary manner, as it was to Job. For, according to the excellent words of our *Confession of Faith*, Chapter 10th, Paragraph 3d, “ Elect infants dying in “ infancy, are regenerated, and saved by “ Christ through the Spirit, who worketh “ when, and where, and how he pleaseth. “ So also are all other Elect persons, who “ are incapable of being outwardly called “ by the ministry of the word.”

PERSEVERANCE of Saints results from the principles of the Calvinistic System; and, according to that System, Assurance of grace and salvation is possible.—Reflex act of Faith.—Witness of the Spirit, Rom. viii. 16. consists in the presence of those fruits of righteousness which are the effects of his operation. *Sherlock.*

C H A P. III.

IF that Faith by which men are justified, arises from the operation of the Spirit of God, producing a change which extends to the understanding, the will, and the affections, and which implies a renovation of the whole character, there must be an indissoluble connection between Justification and Sanctification.

FROM this connection it follows, in opposition to Solifidians, Antinomians, and Fratres liberi spiritus, that good works are the evidences of Faith,—and are necessary to salvation;—that Paul and James are easily reconciled;—and that although Moral Essays are unfuitable to the Pulpit, practical Preaching is consistent with sound Calvinism,—and admits of improvements in manner and form corresponding to the extension of Science, and the refinement of the public taste.

Fuller's Comparison of Calvinistic and Socinian principles as to their moral tendency.

CHAP.

C H A P. IV.

QUESTIONS CONCERNING THE NATURE
OF SANCTIFICATION.

S E C T. I.

REPENTANCE, the first part of Sanctification, consists, according to the doctrine of the Church of Rome, of Confession to the Priest,—Contrition or Attrition,—and Satisfaction: According to the Protestant doctrine, of a change of life proceeding from a change of mind. *Sherlock's Sermon* on 2 Cor. vii. 10.

WE have no warrant to say, that every man may tell the time of his Conversion; or that the manner of Conversion must be the same in all.

S E C T.

S E C T. II.

THE production of a habit of righteousness, the other part of Sanctification, appears in good works.

IMMUTABILITY of the Moral law. All the branches of Christian Morality are included in the Decalogue. *Calvin's Institutes.*

THE precepts of the Gospel, considered not as the extension, but as the interpretation of the Moral law, are the complete directory of a Christian.

FROM this principle is derived the solution of all the cases that can occur in Christian Casuistry:—And hence, too, the falsehood of the Popish doctrine, that there are in Scripture counsels of perfection, which is the foundation of the opinion concerning the merit of good works, and concerning works of supererogation. Meritum de congruo. Meritum de condigno.

S E C T. III.

THE ancient Anabaptists, of whom *Munzer* was the head, held, that the Visible Church of Christ consists of Saints.

THE doctrine of the perfection of good works, is sometimes derived from the presumption of Fanaticism: and sometimes supported by the Synergistic System,—or by a distinction between mortal and venial sins.

THE doctrine of the imperfection of Sanctification, which *Jansenius* and *Calvin* learnt from *Augustine*, and which the Churches of England and of Scotland agree in holding, is supported by general expressions and histories in Scripture;—by experience;—and by those passages which are understood to describe a struggle between the principle of Sanctification and the corruption of human nature, Romans, 7th Chapter.

PROPER improvement of this doctrine :
Caution with which it ought to be employ-
ed to qualify other parts of the Calvinistic
System,—and view which it affords of the
general characters of Christian Morality.
Philippians, iii. 12,—15.

C H A P. V.

CHRISTIANS have learnt from Scripture
to speak of the Kingdom of Christ,—of
Christ's being the Head of his body the
Church,—of our receiving through him
the Adoption of sons,—and of the New
Covenant.

To all the four phrases, different sects
annex more or less meaning, according to
the general principles of the System which
they hold. But it is in the ideas implied
under the fourth that they differ most
widely.

THE phraseology, by which the Dispensation of the Gospel is called the New Covenant, extends to many of the doctrines of Theology, and to the two positive Institutions of the Gospel.

S E C T. I.

Διαθηκη, a Testament, or a Covenant, may be rendered Covenant in every place of the New Testament where it occurs. *Macknight* upon Hebrews ix. 16, 17.

Παλαια, καιη Διαθηκη.

DISPENSATION of Moses may be regarded in two different lights; as a method of publishing the Moral law,—and as a particular manner of administering the covenant made with Abraham. Gal. iii.—2 Cor. iii.—Heb. viii. ix. x.

COVENANT of works. Abrahamic covenant. Sinaitic covenant. Covenant of grace. *Erskine's Dissertations. Macknight.*

TERMS

TERMS of the Covenant of Grace.
Heb. viii. 10. In what sense conditions.

By some, the Covenant of Grace is accounted Universal; by others, Particular.

S E C T. II.

THE Covenant of Grace was made through the sufferings of Jesus Christ.

HENCE arose the term Mediator,—*Μεσίτης*, *Εγγυος*. Socinian sense of these words. Sense in which other Christians understand them. The office of Priest,—Prophet,—and King, are implied in the highest sense of the word Mediator.

SOCINIANS, who consider Christ as a mere man, and Church of Rome, who consider him as Mediator only in respect of his human nature, agree in denying that he acted from the beginning in the character of Mediator.

IN

IN consequence of this tenet, the Church of Rome believe in a place called Limbus patrum; and have introduced Mediatores secundarii.

S E C T. III.

PRAYER, a duty of Natural Religion, is enforced by considering the Dispensation of the Gospel under the light of the Covenant of Grace. Reasonableness and efficacy of prayer. Our Lord's prayer. *Leechman.*

NATURE of the Intercession of Christ. He is Mediator intercessionis, because he is Mediator redemptionis.

FOLLY and sin of having recourse to other intercessors with God.

S E C T. IV.

As covenants amongst men are confirmed in various ways, and as a seal was added to the Abrahamic covenant, it is conceived

ceived by many Christians, that there are seals of the Covenant of Grace.

ORIGINAL signification of the words *Mυστήριον*, Sacramentum. *Campbell's Dissertations.*

POPISH sense of the word Sacrament. Socinian sense of it. Greater part of the Reformed Churches consider the Sacraments as constituting a foederal act.

To a Sacrament understood in this sense, Divine institution is essential.

SEVEN Sacraments of the Church of Rome. *Burnet's* exposition of the twenty-fifth Article. Name confined by Protestants to Baptism and the Lord's Supper.

CHAP.

C H A P. VI.

QUESTIONS CONCERNING BAPTISM.

S E C T. I.

HISTORY of the institution of Baptism. Originally a solemn method of assuming the profession of the Christian Religion;— a mark of discrimination between the disciples of Christ and those who adhered to another Teacher.

SOCINIANS, considering Baptism in this simple view, judge it unnecessary in Christian countries, although they retain the practice. *Priestley.*

QUAKERS, considering the Baptism with water as emblematical of the Baptism with the Holy Ghost, lay aside the emblem, because the substance is come. *Barclay's Apology.*

OTHER

OTHER Christians hold, that Baptism, as the initiatory rite of Christianity, is of perpetual obligation.

BAPTISM by immersion,—or by sprinkling. Practice of giving a name.

S E C T. II.

GROUND^S upon which the greater part of the Reformed Churches consider Baptism as not merely a declaration of faith, or a ceremony producing a moral effect, but as also a seal of the New Covenant.—Words of the institution. Matt. xxviii. 18, 19. 20.—Mark xvi. 16.—Acts ii. 38. and xxii. 16.—Titus iii. 5.—1 Peter iii. 21.—Romans vi. 4, 5, 6.—Gal. v. 2, 3. and iii. 27.—Coloss. ii. 11. 12.—Romans iv. 11.

THE rational opinion concerning the effect of this Sacrament held by the Reformed Churches, avoids the errors implied in the Popish idea of a charm.

AUGUSTINE held, that all who were baptised were regenerated ; but that unless they were predestinated, they did not persevere.

S E C T. III.

QUESTIONS concerning Infant-Baptism,

HEADS of answers to the Anabaptists, are taken from the practice prescribed to Abraham, and observed under the law, of circumcising infants ; compared with Mark x. 14.—1 Cor. vii. 14.—Acts ii. 38. 39. and xvi. 33.

ORIGIN of Godfathers in the Church of England. Nature of the engagement which parents come under in our Church.

THE want of the ceremony of Confirmation, is with us supplied by the solemnity which we observe in admitting young persons to partake, for the first time, in the Lord's Supper. *Calvin.*

CHAP.

C H A P. VII.

QUESTIONS CONCERNING THE LORD'S
SUPPER.

HISTORY of the Institution. Luke xxii.
13—20.

FROM the institution, taken in conjunction with many expressions in 1 Cor. 11th Chap.—1 Cor. x. 16. and John vi. 30—63. have arisen four Systems.

1. POPISH System, which interprets, “This is my body,” literally. Transubstantiation: Sacrifice of Mass: Adoration of Host: Communion in one kind.

THIS System was established by slow degrees, and met with much opposition. *Mosheim.*

2. SYSTEM of *Luther*. “My body is
“with this.” Consubstantiation. Ubi-
quity of the body of Christ, founded

upon affixing a particular sense to *αἰδιόσις*
ἰδιωμαίωρ.

LUTHERANS do not agree as to the method of explaining that real presence of the body and blood of Christ which all of them agree in holding. It is merely a speculative opinion.

3. SYSTEM of *Carolostadt* and *Zuinglius*.
“ This is the sign of my body.” Lord’s Supper considered as merely a commemoration; of use only by the sentiments which it excites, and the purposes which it confirms.

THIS System agrees with the Socinian idea of a Sacrament. *Hoadley*; *Bell*; opposed by *Bagot*.

4. SYSTEM of *Calvin*, who, denying Transubstantiation and Consubstantiation, and adopting the rational interpretation of —“ This is my body,” given in the third System, which is just and useful as far as it goes, considered the phrases used, 1 Cor. x. 16. as deriving a peculiar significancy from
the

the spiritual presence of the body and blood of Christ, by which they convey nourishment to the soul:—He connected the Discourse in the 6th Chapter of John with the Lord's Supper, not in the literal sense, which corresponds with Popish and Lutheran ideas, but in the sense prescribed, John vi. 63.

THE full benefit of the Lord's Supper, considered as a Rite exhibiting by a significant action what the 6th Chapter of John exhibits in words, is confined to those who partake worthily.

MUCH danger in an unguarded exposition of this fourth System.

THE idea of a feast after a sacrifice, as the true explication of the Lord's Supper, is illustrated by *Cudworth*, with *Mosheim's Notes*; and by *Warburton*.

MANY questions with regard to the time, the place, and the manner of receiving the Lord's Supper, are insignificant.

C H A P. VIII.

QUESTIONS concerning the condition of men after death, either belong to Pneumatology and Phyiology,—or are included in the discussion of general principles formerly illustrated;—or are of such a nature as not to admit of any solution. *Burnet*—*De statu mortuorum et resurgentium.* *Priestley. Law. Horsley.*

THE Popish doctrine of Purgatory has no foundation in Scripture, and is overturned by the doctrine of Justification by faith. *Calvin. Secker. Burnet. 39. Act.*

PART

PART II.

V I E W

OF THE

CONSTITUTION

OF THE

CHURCH of SCOTLAND.

SECT. I.

ON THE CONNECTION BETWEEN THE
CHURCH AND THE STATE.

THE sentiment of religion, which distinguishes man from the other inhabitants of the earth, has a powerful influence upon his character and his condition. It extends the sphere of his enjoyments ;

ments; it gives refinement and elevation to his affections, his pursuits, and his hopes; and it administers the most soothing and permanent consolation under the afflictions of life. An acknowledgement of the existence and providence of superior beings, overawes those headstrong passions which know no other controul: it unites rulers and people in subjection to a common Sovereign: and, enforcing the performance of their reciprocal duties, it co-operates with human laws in preserving the peace and order of the community. From thence too is derived the solemnity of an oath, that appeal to an invisible witness, the Almighty Avenger of wrong, which stamps upon engagements, promises, and declarations, a sacred character, which the most hardened wickedness seldom dares to despise.

IN every civilized country there has been a general impression of the utility of those principles of Natural Religion, which, if they were rightly understood, and universally believed, would form the cement of civil society; and under this impression

impression, what to every man is the most important personal concern, became also the care of the state. The wisest heathen philosophers said, that the foundation of laws ought to be laid in a belief of the being and providence of the Gods: Ancient legislators sought to derive from Heaven the most venerable sanction to their laws; and the rulers of states, regarding the care of what concerned the Gods as one of the first objects of legislation and government, took under their protection the temples, the auguries, the sacrifices, and the oracles.

As all speculations concerning the being, the providence, and the moral government of God, which are conducted by the unassisted powers of reason, necessarily abound with error, those great principles could not enjoy the public national support which the states of antiquity wished to give them, without being blended with the absurdities, the superstition, and immorality of the established systems. But in one small district, divine revelation, separating the truth from every approach to falsehood,

S

incorporated

incorporated with the ceremonial and judicial law of a chosen people, just notions of the Supreme Being: And the great plan of Divine Providence in selecting the children of Israel, embraced a future period, when the faith of Christ should impart the same advantages in much larger measure to all the nations of the earth. The peculiar doctrines by which “the Gospel of Christ is the power of God unto salvation to every one that believeth,” involve a complete revelation of the great principles of Natural Religion, which are essential to civil government; and the institutions of the Gospel disseminate those principles in a manner which more effectually preserves them from adulteration, and is infinitely better fitted to reach the understanding and the heart, than any mode of instruction, or any form of worship, which the world had formerly possessed. For some ages, indeed, the rulers of states lent their aid to the bigotry of those who, from attachment to the established religions, were the avowed enemies of the new system. But the same prophets who announced its appearance,

pearance, had declared, that it was not always to continue an object of persecution. As the Jewish princes are praised in the Old Testament for their care of the law and of the worship of God, so David, looking forward to the reign of his illustrious descendant, says of the Messiah, “The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him*.” And the Evangelical prophet Isaiah introduces the Lord God thus speaking to the church which he was to gather from the heathen. “Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth †.” When Constantine, therefore, adopted the faith of Christ as the national religion, and when his successors in the Roman Empire, and in the different kingdoms into which the Empire was divided, strengthened by various

S 2 regulations

* Psa'm lxxii. 10, 11.

† Isaiah, xlix. 22, 23.

regulations the connection which he had established between the Christian Church and the State, they were the instruments of fulfilling one part of the ancient prophecies respecting the propagation of Christianity, by affording the Church of Christ a protection and support similar to that which the law of Moses enjoyed under every king who walked in the ways of his father David.

A connection between the Church and the State, notwithstanding these authorities and recommendations, has been severely reprobated. While the enemies of religion have studied to divert the public attention from the offensive and mischievous nature of their principles, by disguising their hostility to religious establishments, under pretensions to liberality of sentiment and enlarged toleration, many who profess an earnest zeal for the stability and success of the Gospel, have asserted, that it stands in no need of forming any connection with the State, and that its purity is always contaminated by so unnatural an alliance. The reasons

of

of this assertion may often be traced in the private resentments or the political situation of those from whom it proceeds: The assertion is dictated to some by that spirit of innovation which is weary of the present institutions of society, without having any distinct apprehension of what is to be substituted in their place; and with others, it is merely the rash expression of an opinion which has been formed without due attention to the violence of human passions and the course of human affairs. We may often observe an indifference about religion, which, fostered by the multiplicity of the business and amusements of life, proceeds to open profanity; a turbulence, which derives pleasure from interrupting, upon every capricious impulse, the serious occupations of others; a rashness of speculation and love of singularity, which delight in attacking truths the clearest, the most important, and the most generally received; and a depravity of heart and obstinacy in wickedness, which regard with contempt and aversion an authoritative system of pure morality. Now, if we combine all these circumstances,

circumstances, and allow to each its due weight, we will not feel ourselves entitled to presume, that the pious zeal of the friends of Christianity will, in every age, be sufficient to defeat the designs of its enemies: But, while we rely with entire security upon the promise of him who said, that “the gates of hell shall not prevail against his Church,” we will thankfully acknowledge his wisdom in employing, as an instrument of fulfilling his promise, this salutary appointment, that Civil Society, in return for the support which it derives from the pure principles of religion inculcated by the Gospel, shall concur with Christian zeal in repelling every outrage. Ecclesiastical power, feeble and unarmed when opposed to the violence of man, is aided by the authority of human government. The blasphemy and open impiety, which shock the feelings of good men, which corrupt the young, and unsettle the minds of the multitude, are restrained by those punishments which the civil magistrate can inflict. The day upon which Christians have, from the beginning, assembled for public worship, is guarded

guarded by law from profanation ; worshippers are secured against any rude interruption ; the ministers of religion are protected in the celebration of the ordinances of the Gospel ; and the regular ministrations of an order of men recognized by the civil constitution, furnish a continual exhibition of the doctrines and the duties of true religion. Christianity becomes a part of the law of the land, which no man is permitted to revile, or openly to attack : The profession of it is an inheritance which we receive, together with our civil liberties, from our fathers ; and the succeeding age has the same security for the transmission of this as of any other part of their inheritance.

If all who agreed in receiving the faith of Christ, had also agreed in the interpretation of Scripture, the connection between religion and the State would involve no other principles than those which have now been explained. But as, even in the days of the Apostles, opinions were propagated of which they express high disapprobation, so, in succeeding ages, there
have

have been controversies respecting the fundamental doctrines of Christianity; there have been contradictory systems with regard to the form and polity of the Christian society; and some Christians have understood so little of the spirit of the Gospel, as to propagate opinions subversive of all government, whilst others submitted to a foreign dominion, whose pretensions often interfered with the regulations of that civil government to which their allegiance was due. These different tenets and practices of Christians produced separate communities, sects, or divisions, who, generally annexing more importance to the points upon which they differed than to those upon which they agreed, regarded one another with mutual jealousy and dread, as corrupters of the true faith. It was impossible for the Magistrate, understanding by that word the supreme civil power in the State, to avoid making a distinction amongst those separate communities. In every independent state, where the voice of the people was not overpowered by an iron despotism, or counteracted by circumstances of a very
peculiar

peculiar nature, the religious community to which the majority belonged, put in an irresistible claim for the public favour; and the Magistrate, not finding himself at liberty to extend the same civil advantages to Christians of all denominations, was guided and limited in his choice by existing circumstances, and by the train of events. As the number of Christians in the Roman empire probably had no small influence in determining Constantine to renounce the religion of his fathers; so it was the state of the public mind, with regard to the controverted points, which generally directed his successors in giving their support to one of the contending parties: It was the indignation excited amongst all ranks by the corruptions of the Church of Rome, which emboldened the rulers of Protestant countries to throw off the yoke; and it was the impression made upon the inhabitants of those countries by the tenets of particular teachers, or by collateral circumstances, that gave to the connections then formed between the Church and the State, those different shades of Calvinism and Lutheranism, of

T Episcopacy

Episcopacy and Presbytery, by which they are still distinguished. The Magistrate followed the voice of the people; in other words, the connection which any particular state formed with religion, was agreeable to the will of the state. It was a connection with that system of opinions, and that form of Church polity, which were there accounted most conformable to the spirit of Christianity, best adapted to circumstances, and likely to communicate in the most effectual manner those advantages which religion is fitted to impart to society.

SUCH being the history of the connection between the Church and the State, the discussions to which this subject has given occasion naturally arrange themselves under the two separate heads, of Religious Establishment, and Religious Toleration; the first comprehending what respects the connection between the State and that form of Christianity which it has adopted; the second, what respects its treatment of other forms.

I. A Connection between the Church
and the State produces a Religious
Establishment.

SOON after the Roman Emperor declared himself a Christian, he said to an assembly of the ministers of the Church, “ * You
“ are appointed by God overseers of those
“ things which are within the Church,
“ and I of those which are without.” In
these few words Constantine expressed with
considerable accuracy the leading principle
upon which every religious establishment
ought to proceed. Those things that are
within the Church, preaching the word,
the administration of the Sacraments, the
exercise of ecclesiastical discipline, and all
the other offices which minister to the spi-
ritual improvement of Christians, are com-
mitted to those persons who, according to
the appointment of the Lord Jesus, are to
continue till the end of the world the suc-
cessors of his Apostles, and concerning
whose qualifications and duties particular
directions are given in his word: Those

T 2

things

* Τημε μιν των ενσω της εκκλησιας, εγω δε των ενωσ υπο Θειου κατεσταμινος
ιγισμοπος. Eusebius de Vita Constantini, lib. 4. c. 24.

things that are without the Church are left to the care of the civil magistrate, who affords the ministers of Christ; in the performance of their offices, that protection and countenance by which they may be rendered more respectable in the eyes of the people, and more effectual instruments of general edification.

IN the application of this obvious principle, much controversy has arisen concerning the limits of civil and ecclesiastical power. There were times, when the ministers of the Christian religion almost in every country, forgetting that the power committed to them by the Head of the Church is purely spiritual, usurped an authority inconsistent with the rights of Sovereigns, and with the order of society. At the Reformation, when some of the powers which had been exercised by the Pope were dissolved, and some were transferred to other hands, it became a matter of much discussion and of difficult settlement; who should succeed to the branches of ecclesiastical authority which Protestants judged it proper to retain; and there

there is not a perfect uniformity as to the manner of distributing those branches between the Church and the State. With respect to all points of mere order, it must appear to every enlightened mind a matter of indifference, whether the enactments are made by a civil or an ecclesiastical power: With respect to other points concerning which the Church would have exercised her inherent powers had she been unconnected with the State, she may choose to submit to the regulations of the civil magistrate, from a conviction that the end for which those powers were given her is most effectually attained by this submission. So long as the ministers of religion are not disturbed or enslaved in performing, according to the directions of Scripture, those parts of their office which promote the edification of Christians, it would be very unwise to revive the undefinable questions which formerly agitated the public mind. They are required, by the genius and the precepts of the Gospel, to exercise an accommodating spirit in every case where it does not interfere with sacred obligations; and they forget the duty of

Christians

Christians and of good subjects, if, for the sake of an uncertain imaginary good, they introduce those substantial evils which must arise from every attempt to unsettle the foundations of a religious establishment.

THERE are two general points respecting the authority of the State in matters of religion, which are implied in the idea of a Religious Establishment.

FIRST, THE civil magistrate is entitled to know the opinions of the community of Christians to whom he imparts the benefits of an establishment. He adopted that community in preference to others, from the knowledge which he then had of their tenets; and if they were to embrace opinions essentially different, he might see cause to withdraw that preference. Hence confessions of faith, which, ecclesiastically considered, are an exposition of the truth prepared by the society of teachers to direct their own ministrations, and to warn the people against error, become a declaration to the State of the opinions and principles held by the ministers of the established religion:

religion: and subscription to confessions or articles of religion, is a solemn pledge to the civil magistrate, that they will not, without his knowledge, make any change upon that system of doctrine which had received his sanction. Accordingly, divers acts of parliament enjoin, that every person who administers the word and sacraments in the Church of England, shall openly subscribe the Thirty-nine Articles: And at the Revolution, the same acts of parliament which settled Presbyterian Church Government in Scotland, ordain, "That no person be admitted or continued hereafter to be a minister or preacher within this Church, unless that he subscribe the Confession of Faith, declaring the same to be the confession of his faith."

Secondly, THE civil magistrate is entitled to take care that the Established Church does her duty, and that none of her regulations and acts disturb the public peace. The form of the religious establishment generally provides some mode of exercising this superintending power.

In

In one of the Thirty-nine Articles of the Church of England, it is declared, that the Synods and Councils, where those regulations and orders which may affect the public tranquillity are enacted, shall not be gathered together without the commandment of Princes: and the Church of Scotland, in her Confession of Faith, declares what, in effect, comes to the same thing, that the civil magistrate has power to call Synods, to be present at them, and to provide, that whatsoever is transacted in them be according to the mind of God. It will always be the wish of every person who understands the true interests of the community, to avoid even the appearance of a collision between the powers of the Church and the State. But if the Church derive essential benefit from the State, it is agreeable to common sense and common equity, that there should be some mode in which that supreme power, which is the guardian of the whole community, may be exerted, as circumstances shall require, in order to prevent the Church, which is a part of the community, from neglecting those duties, for the sake of which she enjoys

joys protection and favour, or from exercising her rights in a manner which appears hurtful to the State.

SCOTLAND and England having been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different religious establishments; and when they were incorporated into one kingdom by the Treaty of Union, the same regard to the inclinations of the people of Scotland, to which Presbytery owed its first legal establishment in this country, produced a declaration, to which both kingdoms gave their assent in the most solemn manner, that Episcopacy shall continue in England, and that the Presbyterian Church-government shall be the only Government of Christ's Church in that part of Great Britain called Scotland*. With some variety in the manner of connection between the Church and the State, and with considerable difference as to the measure of public favour, both Churches enjoy the essential

U benefits

* See Acts of Parliament of Scotland, here referred to, in Appendix.

benefits of an establishment ; that is, both are incorporated with the state, so as to make a part of the constitution. In Scotland, the Confession of Faith is ratified by act of Parliament, which, without adding any confirmation to the truth of the doctrines therein contained, gives security for the continued profession of them. Those meetings of the office-bearers of the Church which Presbyterian government implies, are recognised by law ; and the sentences which they have a right to pronounce, are supported and enforced by civil authority. The ministrations of the established teachers of religion in the places provided for public worship, are not only protected from insult, but commended to the respect of the people : The teachers are maintained by the state ; and the emoluments annexed to their office, being a freehold which they enjoy under the protection of law, cannot be withheld by the caprice of the multitude, or the oppression of the great. When they who preach the Gospel depend for their subsistence upon the good-will of those to whom they minister, they are laid under

a strong temptation to flatter the prejudices or inflame the passions of the people; and if the firmness of an enlightened virtuous mind enable them to withstand the temptation, they and their families may be reduced to severe distress: Whereas the fixed provision for the Clergy of the Established Church, while it delivers them from the humiliating condition which embitters the lives and impairs the usefulness of many Dissenting Ministers in England and Scotland, may be regarded as a national blessing; because, by rendering them completely independent of the opinions and maxims of the world, it leaves them at perfect liberty, in fulfilment of the sacred obligations derived from the authority and example of the Shepherd and Bishop of souls, to declare the truth as it is in Jesus, and to oppose their influence to prevailing vices.

II. A connection between the Church and the State may be accompanied with religious toleration.

TOLERATION was a word for many ages unknown in ecclesiastical history. The Church very early availed herself of that accession of strength which she derived from an alliance with the civil power, in persecuting those who refused to adopt the opinions which she declared, or to conform to the ceremonies which she ordained; and while her censures consigned to eternal punishment all who were guilty of what she called heresy or schism, she delivered them to the secular arm, that they might suffer in this world those evils which the magistrate can inflict. Hence arose the bloody contests amongst the different sects of Christians in the Roman empire, conducted more after the most savage manner of war, than with the weapons which become theological disputants. Hence arose the horrid Court of Inquisition, which the influence of the Church of Rome established in many of the kingdoms of Europe, by whose iniquitous judgments, those who differed, or were suspected to differ, from the tenets of the Church, lost their estates, were confined in dungeons, were subjected to every kind
of

of torture which the ingenuity of malice could devise, and were sometimes consumed in the flames with the solemnity of a sacrifice. Hence, too, arose, after the Reformation, those hardships to which many worthy men were exposed, during the reigns of Elizabeth, James, Charles I. and Charles II. for not conforming to the ceremonies retained by the Church of England. The acts of uniformity, both in England and in Scotland, proceeding upon this principle, that “it conduces to the
“ peace of the nation, and to the honour
“ and propagation of religion, that there
“ should be an universal agreement in the
“ public worship of God,” required all ministers to use the Common Prayer Book, declared places of worship where it was not used to be unlawful meetings, and subjected all who attended them to severe penalties. This persecuting spirit was not peculiar to any description of Christians in those days. The Presbyterians had complained loudly of what they suffered before the civil war. But when the troubles of the times conducted them to supreme power, they adopted the principle of uniformity in its full

full extent; they spoke of toleration as a deadly sin; and they conceived that civil power could not be exercised in a manner more acceptable to God, than in enabling them to accomplish the purpose of the Solemn League and Covenant, by extirpating Popery and Prelacy. The friends of Episcopacy complained in their turn; but they were not reformed by their sufferings. For as soon as the restoration of Charles II. put the sword in their hands, they began to employ it against the Presbyterians; and one great business of the Parliaments of Charles II. in England, and of his Privy Council in Scotland, was to support the Established Church, by compelling attendance upon her worship, and by punishing all who, upon any pretext, resorted to what were then called Conventicles.

THE blessed change which the glorious Revolution produced upon the character of our government, extended its influence to the connection between the Church and the State. That indulgence to the consciences of others which had been avowed by the
Independents

Independents as their principle, but which every other sect had reprobated, was adopted by the Legislature at the Revolution; and the prejudices of the people have gradually yielded to the steady operation of law, and the progress of science. In Scotland, while Presbyterian government was established, as being agreeable to the inclinations of the great body of the people, those of the Episcopal communion were protected by law against any molestation from the zealous Presbyterians; and the disabilities which they formerly incurred by worshipping God according to their consciences, are now completely removed. In England, although it is part of the religious establishment, confirmed by the Treaty of Union, that the most important civil offices in that country are open only to those who give legal evidence of their being members of the Established Church; yet Protestant Dissenters are exempted by the Toleration Act from all penalties, civil or ecclesiastical, for their non-conformity to the Church of England: and instead of that subscription to the doctrinal Articles of the Church of
England,

England, which that Act prescribed to Dissenting ministers, they are now only required to declare, that they receive the Scriptures as the rule of their doctrine and practice. The benefit of the Toleration Act was withheld from Papists, not because their theological tenets were conceived to be false, but because their subjection to a foreign power rendered them dangerous to the state. But the Catholics of Great Britain having of late years disclaimed the name of Papists, or even of Roman Catholics, having solemnly disowned the power of the Pope, and having professed that allegiance to the civil government which is inconsistent with the principles of Papists, are now delivered from many of the disabilities to which they were formerly subject. Blasphemy, an open denial of the Trinity, and reviling the Christian faith, are crimes punished by the magistrate, as hurtful to the essential interests of society; and he is ready to chastise any such attack upon the Established Religion as tends to disturb the public peace. But the religious opinions of those who live inoffensively are not enquired

quired after. The law, both in England and Scotland, takes under its protection all places where Dissenters of any description assemble for worship; and Christians are understood to be accountable for their interpretation of Scripture, and their mode of worship, only to him who is the Lord of conscience.

SUCH is the liberal system under which we have the happiness to live. By this conjunction of a religious establishment and an entire toleration, the State enjoys the salutary influence of the faith of Christ, without subjecting individuals to any hardship. The pillar of truth is erected in the Established Church: but those who entertain doubts concerning the truth of what is inscribed upon that pillar, may resort to the teachers of another society, where they think they will find doctrines more agreeable to Scripture. A certain mode of worship is stately observed in the Established Church: but those to whom there appears a superfluity, a deficiency, or any exceptionable circumstance in the regulations and ceremonies

monies which constitute that mode, are at liberty to join in communion with Christians whose worship they consider as more conformable to divine institution. A legal maintenance is provided for the ministers of the Established Church, which affords a security that the ordinances of religion shall be regularly administered, and the Gospel preached to the poor: but those who do not choose to avail themselves of this legal provision, are allowed to make their own terms with the teachers whose ministrations they attend.

HERE is authority blended with liberty, in a manner most agreeable to the reasonable nature of man, and to the genius of the Christian religion. Civil government lends its aid to the Church, yet does not impose its favours: the kings of the earth bow before Jesus, and do him homage; yet his kingdom still appears not to be of this world, and “the Lord’s “freemen*” do not subject their consciences to any other master. The bitter animosity which has generally attended theological controversy, and which the
exercise

* 1 Cor. vii. 22.

exercise of a persecuting power necessarily fostered, is now happily mellowed by Christian charity, and the disciples of Christ have learned to differ, without hating or even despising one another. Although the members of the Established Church defend their rights, they do not consider the various sects who exist by the toleration as their enemies: they readily admit, that there may be much piety, and worth, and learning amongst those with whom they do not ordinarily communicate; and instead of holding, in the language of former times, that separation is of itself a deadly sin, they conceive it possible, that the ends for which Christians are commanded "not to forsake the assembling of themselves together," may be attained by those who conscientiously withdraw from the established religion of their country.

It would ill become the ministers of the Church of Scotland to be behind the other members of that Church in sentiments of candour and charity towards the Dissenters. Yet they must not forget, that

it is the duty of their place never to give any countenance or encouragement to divisive courses. They repay to the State the advantages which they derive from the establishment, by explaining and enforcing those precepts of the gospel which inculcate obedience to civil authority, and a spirit of peace and subordination. And while the ministry which they have received from their Master in heaven implies a sacred obligation to "give none offence to the church of God, to bear with the infirmities of the weak, and to please every one for his good to edification," they are led, by the situation which they hold in society, to consider it as the object of their ambition, that the established mode of teaching which the State hath provided shall never cease to be recommended to the attention and the good opinion of the people, by the learning, the virtues, the accomplishments, and the diligence of those to whom it is committed.

S E C T. II.

ON THE GENERAL PRINCIPLES OF PRES-
BYTERIAN GOVERNMENT.

WHEN the Apostles received from Jesus a commission to make disciples of all nations, they were invested with certain extraordinary powers, which the extent of their commission required. It is admitted by all Protestants, that a great part of the apostolical powers ceased with the persons to whom they were committed; and it is the peculiar tenet of Presbyterians, that that right of exercising inspection and rule over Christian pastors which was implied in the universal commission of the Apostles, and which in their hands was not liable to abuse, is one of those extraordinary powers which were not transmitted to their successors. Presbyterians hold, that preaching the word, dispensing the sacraments, and exercising ecclesiastical jurisdiction over Christians, are functions which in all ages belong to the office of a
Christian

Christian teacher ; that the right of performing every one of these ordinary functions was conveyed by the Apostles to all whom they ordained * ; that the persons who in the New Testament are indiscriminately named Presbyters and Bishops †, had the right of conveying to others all the powers with which they had been invested ; and that every person who is ordained is as much a successor of the Apostles as any Christian teacher can be.

IT will be admitted by every person acquainted with Ecclesiastical history, that the form of government which is called Episcopal, has, from very early times, generally prevailed in the Christian Church. For although Bishops and Presbyters appear to be confounded in Scripture, and in the writings of the Apostolical Fathers, yet, in the second century, the name of Bishops was appropriated to an order of men who possessed exclusively the right of ordination and jurisdiction, and who were the
overseers

* 1 Peter v. 1, 2, 3, 4.

† Πρεσβυτεροι, Επισκοποι Acts xx. 17, 28. ; Titus i. 5, 7.
See Campbell's Lectures on Church History.

overseers of those whom they ordained. And from the second century to the time of the Reformation, this order of men continued to exist almost in all parts of the Christian world, and was regarded with respect and submission, both by the clergy and the laity. But the first reformers, who believed that the distinction between Bishops and Presbyters has no foundation in Scripture, and who wished to apply an effectual remedy to the abuses which appeared to them to have arisen, in the progress of human ambition, from the practice of investing Bishops with powers superior to Presbyters, did not consider the antiquity or universality of that practice as any reason for its being continued. Recurring to what they accounted the primitive Scripture model, they laid the foundation of Presbyterian Church Government in this principle, that all ministers are equal in rank and power; and they did not admit any official preference but that which is constituted by voluntary agreement for the sake of order.

IN Jerusalem, Ephesus, Corinth, and other principal cities which the Apostles visited, they ordained a number of Presbyters, either because they found that the Christians could not assemble conveniently in one place, or because they wished to provide for the future increase of believers. These Presbyters, having the charge of the spiritual concerns of all the Christians in the city where they resided, and being ready to embrace every favourable opportunity of communicating the knowledge of the Gospel to the inhabitants of the adjoining regions, would naturally hold frequent meetings, that individuals might report their success, and that all might consult about the most prudent methods of promoting their common object. In those meetings it was necessary that some one should preside. If neither an Apostle was present, nor any person invested by an Apostle with the inspection of that city, one of the Presbyters would be called to the office of President; and whether this office was considered as the right of the senior Presbyter, or went by rotation, or was conferred by election, it would imply

ply during its continuance a kind of superiority over the other members.

THIS early pattern Presbyterians profess to have followed in the construction of those meetings of the office-bearers of the Church which are characteristical of their government. In some of the Churches upon the Continent, where a number of Presbyters have the charge of a city or district, there are Superintendants, Præpositi, or Inspectores, who are appointed for life to preside in the Council of Presbyters, but who, having no other superiority than that which is implied in the office of President, and no powers or privileges essentially different from those which belong to Presbyters, are only accounted *primi inter pares*. In the greater part of Presbyterian Churches, from a jealousy, lest, under the form of superintendency, some kind of Prelacy might be introduced, the parity of ministers is guarded by the frequent election of a new President or Moderator, who, when his term is expired, returns to an equality with his brethren. A body of Presbyters, having a Moderator, who con-

ducts the proceedings, and executes the sentences, is considered as competent to perform all the acts which, in Episcopal government, belong exclusively to the Bishop. It tries the qualifications of candidates for the office of the ministry: It confers orders by the imposition of hands: To those who are nominated by persons having right of nomination, it grants the investiture of the sacred office, or induction into the charge of a particular parish; and it exercises inspection and jurisdiction over the pastors of all the parishes within its bounds.

IN teaching, in dispensing the sacraments, in presiding over public worship, and in those private functions by which he ministers to the comfort, the instruction, and the improvement of the people committed to his care, a pastor acts within his own parish according to his discretion; and for his discharge of all the duties of the pastoral office, he is accountable only to the Presbytery from whom he received the charge of the parish. But in every thing which concerns what is called discipline,

cipline, the exercise of that jurisdiction over the people with which the office-bearers of the Church are conceived to be invested, a Presbyterian minister is assisted by lay-elders. They are laymen in this respect, that they have no right to teach, or to dispense the sacraments; and on this account they form an office in the Presbyterian Church inferior in rank and power to that of pastors. They generally discharge the office which originally belonged to the Deacons, of attending to the interests of the poor. But their peculiar business is expressed by the name Ruling-Elders; for in every question of jurisdiction within the parish, they are the spiritual court, of which the minister is officially Moderator; and in the Presbytery, of which the pastors of all the parishes within its bounds are officially members, Lay-elders sit as the representatives of the several sessions or consistories.

ALTHOUGH the three texts * commonly adduced to prove that, in the days of the Apostles, there were Ruling Presbyters distinct

* Rom. xii. 8. 1 Cor. xii. 28. 1 Tim. v. 17.

ting from Preaching Presbyters, may seem, when taken by themselves, to afford but a slender or doubtful foundation for that opinion; yet, from an enlarged view of the history of the Church, it will appear, that Calvin proceeded upon the most respectable authority, when, in 1542, he admitted lay-elders into church-courts. Amongst the Jews there were several persons called Rulers of the Synagogue; one of whom, who had the name of the Minister or Angel of the Church, presided in public worship, while the rest were joined with him in the government of the Synagogue. We know that the first Christian congregations were, in respect of the mode of worship, formed upon the plan of the Jewish Synagogues; and by a direction contained in one of the Epistles of Paul, we are led to believe, that in respect of government also they followed the same pattern. “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Is it so, that there is not a wise man amongst you? No, not one, that shall be able to judge between his

“his brethren *?” An attention to the sentiments of the people in every exercise of pastoral authority, was dictated by the situation of the Church, at a time when Christianity was persecuted by the ruling powers, and when the pastors depended for their subsistence and protection upon the good-will of their hearers. Accordingly, the meaning and the propriety of the recommendation which the Apostle gives to the Corinthians, are illustrated by many passages of early Christian writers; from which it appears, that the trial, the condemnation, and the absolution of delinquents, were transacted in presence of the people, *apud plebem universam, præsentem et stantium plebe, stantibus laicis*, and that, in the primitive state of ecclesiastical discipline, there were sometimes respectable men deputed by the multitude of believers scattered over a large district, who concurred in the sentences pronounced by the synods †.

THE

* 1 Cor. vi. 1, 5.

† King on the Primitive Church, part 1. ch. 7. and 8.

THE admission of lay-elders into church-courts having the sanction of these early authorities, Calvin thought it expedient to revive this primitive practice, as an effectual method of preventing the return of inordinate power in a superior order of clergy. With some variation in name or in privileges, the office of lay-elders is found in all the Presbyterian churches upon the continent. Ever since the Reformation, which in this country was conducted upon the general principles of Calvinism, it has formed an essential part of the Constitution of the Church of Scotland; and it has been productive of very important advantages. To the readiness with which the elders undertake the office of deacons, Scotland is indebted for the easy maintenance of her poor; for men who live amongst the people with a kind of inspection over them, are qualified to distribute the funds provided for the support of the poor, with a proper attention to their real necessities, and without waste. The presence of a respectable eldership in the parochial consistory has a tendency to vindicate the exercise of ecclesiastical discipline

cipline from the charge of partiality, and to render it an instrument of general edification, by procuring a ready submission to every sentence. The elderſhip may alſo correct that love of power, of which clergymen have often been accused. If we ſhould at any time diſcover a deſire to act as judges or dividers, and to employ, for the gratification of our own ambition, avarice, or reſentment, the ſpiritual powers with which we are inveſted for the good of others, a firm union of the lay-members in the church-courts would effectually defeat every ſcheme of eccleſiaſtical tyranny.

THESE advantages of an elderſhip depend, in a great meaſure, upon the character and condition of the perſons by whom the office is held. The exerciſe of cenſorial power requires a prudence, a delicacy, and an acquaintance with the world, which are ſeldom found in the loweſt orders: And if all the lay-elders of the Church of Scotland were mean unlearned men, they would probably bring, from their ordinary habits and views, the
unwiſe,

unwise, illiberal, and violent spirit, which has often exposed to contempt the decisions of ecclesiastical assemblies. But if a clergyman is able to prevail upon persons to take part in the office of eldership, whose situation gives them some influence in particular districts of the parish, and who, with unblemished morals, possess sound sense and good temper, he will have the happiness of knowing, that no kind of church-government is better calculated to conciliate the respect and goodwill of the people, to restrain their vices, and to minister to their improvement, than that in which a faithful and diligent pastor, who maintains the dignity and independence of his own office, is supported by the co-operation of a body of ruling elders in those matters which belong jointly to his office and theirs.

WE learn from the 15th chapter of the book of Acts, that a question which had divided the church of Antioch was submitted to the decision of the Apostles and elders met at Jerusalem, who having pronounced a solemn decree upon the subject,

adivvru

sent

sent it to the churches to be preserved and obeyed. This early instance of the subordination of ecclesiastical courts is understood to give an apostolical sanction to the practice of appeal in the conduct of ecclesiastical business; and Presbyterian government, proceeding upon the general principle, that "in the multitude of counsellors there is safety," gives those who conceive they are aggrieved by the sentence of a parochial consistory, the right of appeal to a superior court, commonly called the Presbytery, composed of the ministers of all the parishes within its bounds, and of lay representatives from the consistories. In small states, such as Geneva, the purposes of church-government are fully attained by the parochial consistories and one consistory of Presbyters; for while the parochial consistories exhibit, in opposition to the spirit of fanaticism, a standing ministry, a gradation of powers, and a superiority in those who teach above those who only bear rule, the consistory of Presbyters, in opposition to the spirit of independency, maintains the subordination of single congregations

to an ecclesiastical court. But when Presbyterian government is established in a country so extensive as Scotland, the facility with which it is desirable to conduct church-business, requires the erection of many separate presbyteries; and this multiplication of courts, by enlarging the scale of subordination, and extending the right of appeal, in the manner that will be explained in a following section, renders the form of government more perfect.

IN stating the general principles of Presbyterian government, it is impossible for an inhabitant of Britain to overlook a question which agitated the minds of our forefathers, concerning what was called the divine right of Episcopacy and of Presbytery. Upon one side, it was contended, that Bishops are, by the appointment of God, a distinct order from Presbyters; that Episcopacy, being of apostolical institution, ought never to be laid aside; that ordination is not valid when conveyed by a college of Presbyters without a Bishop; and that the sacraments administered

ministered by persons who have received this defective ordination do not fulfil the purposes for which they were instituted. On the other side, it was contended, that the Presbyterian form of government is delineated and prescribed in Scripture, as a rule to which all the members of the church of Christ are bound to submit till the end of the world, and consequently that every other form is unlawful. A conviction of the divine right of Presbytery produced, during the commotions of the seventeenth century, the Solemn League and Covenant, which was subscribed by many of all ranks in England and Scotland, who swore, with their hands lifted up to the Most High God, that they would endeavour the extirpation of Prelacy: And when the Presbyterians attained supreme power, they fulfilled this oath by many unjust and violent deeds. A conviction of the divine right of Episcopacy, to which Charles I. was accounted a martyr, and which all who trode in the steps of Archbishop Laud zealously inculcated, was one cause of those persecutions which the Presbyterians endured

during a great part of the seventeenth century, both before the Civil War commenced and after the Restoration. And now that the progress of science and good government has exploded the horrid practice of persecution for conscience sake, the same principle is the foundation of that contemptuous language with regard to the Presbyterian church, which often proceeds from the zealous friends of Episcopal ordination, and which sometimes appears in the writings of able divines, men in other respects profound and enlightened.

WHILE every Presbyterian is bound to resist an opinion which represents the ministers of this National Established Church as intruders into the sacred office, and which unchurches the people of this country who attend their ministrations, he is not obliged to recur to the opinion held by the Presbyterians of the seventeenth century, but may rest in a system more liberal than either opinion. This system proceeds upon the following principle, which was first explained by Hooker,

er,

er, in the third book of his Ecclesiastical Polity, and was afterwards demonstrated by the learned and profound Bishop Stillingfleet, in the treatise which he entitled *Irenicum*. Although church-government is of divine appointment, that is, although the powers which it implies were not created by the state, but are conveyed from the Lord Jesus through those whom he ordained; yet the New Testament does not prescribe any one particular form of church-government in such a manner as to render another form unlawful. By comparing incidental passages in the history of the journeyings of the Apostle Paul, with the information which can be collected from his Epistles, we may form a conception of the plan of government which he established in some churches. But the book of Acts does not enable us to follow that Apostle through the whole of his progress; and of what was done by the other Apostles, who, in the execution of their universal commission, visited different quarters of the world, Scripture gives little information, and ancient writers speak very generally and uncertainly. Our know-
ledge

ledge upon this subject, therefore, only extends to a part of the practice of one Apostle. But we draw a conclusion which the premises by no means warrant, when we infer, that what was done by one Apostle in planting some churches, was done by all the Apostles in planting all churches. The presumption is, that instead of following one uniform course; they would, in every city, accommodate their establishments for the edification of the Christian converts, and the future increase of believers, to the numbers whom they had added to the church, to the population of the city, and to the qualifications for the different offices which those whom they found there appeared to possess; and that they would leave many things to be settled as the future occasions of the church might require. From Paul's appointing Timothy and Titus Evangelists, with inspection over the ministers of Ephesus and Crete, we may clearly infer, that such inspection, which, in the particular circumstances of those churches, was expedient, is not in itself sinful: But it appears to be held forth rather as an example

ample of what may be done, than as a binding rule; and it does not furnish any proof that every Christian church is incomplete without a similar appointment. The directions in the New Testament concerning the qualifications of ministers, and the right discharge of their office, are equally applicable to the Episcopal and the Presbyterian forms; and the exhortations and rules concerning the establishment and conduct of church-government, are sufficient to correct the abuses to which all different forms are liable.

THIS liberty in regard to the forms of church-government, which seems to be warranted by all that we know of the practice of the Apostles, is agreeable to the genius of Christianity, and is essential to its character as an universal religion. Moses might deliver to the one nation, of which he was appointed Lawgiver, a code of ecclesiastical, as well as of political and judicial institutions. But the Apostles, who were sent to gather converts out of all countries, could not adopt any form of ecclesiastical polity that was equally applicable to the infant churches which were
then

then planted, and to the national churches which were afterwards to be established; and any attempt to bind upon Christians a particular form of church-government, must have proved an obstacle to the propagation of Christianity amongst all the nations who found that plan incompatible with their civil constitution. The Gospel, therefore, preserves upon this subject the same just and delicate attention to the nature of a reasonable being, and the varying circumstances of the human race, which pervades the whole system. Instead of creating, by the divine institution of any form of church-government, a pretext for sedition or disaffection to civil rulers, it inspires such sentiments, and delivers such general precepts, as may, in all different situations, furnish the most perfect directory for the government of the church; and it leaves every nation which embraces the Gospel, to proceed under the influence of the true spirit of that religion, in accommodating their form of church-government to their political constitution; so that the two, moulded together by human wisdom, may conspire in preserving the public tranquillity, and promoting the
spiritual

spiritual and temporal good of those who live under them.

By the Revolution settlement, Presbyterian government was established in Scotland, not as being of divine right, but as being agreeable to the inclinations of the great body of the people of this country; and by far, I trust, the largest proportion of the members of the Church of Scotland hold the liberal sentiments upon which the words of this settlement proceed. We do not contend, that there is an inseparable connection between Popery, the grossest abuse of church-government, and that superiority of a Bishop above Presbyters, called Prelacy, which, although not prescribed in the word of God, may be adopted for the sake of conveniency: We do not consider it as any part of our duty to Christ, the Head of the Church, to endeavour the extirpation of Prelacy: We do not think ourselves called upon to exaggerate the defects which we observe in the English Episcopacy, or to depreciate the advantages which may be derived from it; and we are sensible, that, in a coun-

try such as England, a change from Episcopacy to Presbytery may be highly inexpedient. But although, with these views of the subject, we feel no disposition to take the Solemn League and Covenant; yet, at the same time, we stand firm in that opinion which every minister of the Church of Scotland declares at his ordination, that the Presbyterian government and discipline of this Church are not only lawful, but founded in the word of God, and conformable to the model exhibited in the primitive times of Christianity. We contend, that we are successors of the Apostles, invested with all the powers which, of right, belong to any ministers of the Church of Christ. We put a very high value upon the independence which Presbyterian ministers enjoy, by not being placed under the inspection of any one of their brethren. We study, by our general conduct, and our attainments in literature, to maintain the honour of that dignified station which we hold; and we will always be ready to defend by argument, the only weapon which we desire, or which, in such a cause, we think it

it lawful to employ, that form of church-government which was established in Scotland at the Revolution, and which the treaty of Union hath declared to be the unalterable government of Christ's Church in this part of the united kingdom.

S E C T. III.

ON THE MANNER IN WHICH MINISTERS
ARE ADMITTED INTO THE CHURCH
OF SCOTLAND.

IN the Church of England, persons presented to a benefice, are tried, ordained, admitted, and inducted, by authority of the Bishop: In the Church of Scotland, this office of a superior order of clergy devolves upon a College of equals, acting by their Moderator. But by whomsoever the office is performed, the idea of an Established Church implies, that, in the admission of its ministers, the laws of the State concur with Ecclesiastical authority.

THE information that belongs to this

important branch of the constitution of the Church of Scotland, may be arranged under four heads,—the trial of the qualifications,—the presentation of the patron,—the voice given to the people,—and the solemn deed of the Presbytery.

Trial of the Qualifications. I. THE laws of the State require those who enter into the Established Church, to take the oaths of allegiance, in testimony of their attachment to the civil government. But they leave the church in virtue of the powers derived from its Divine Founder, and agreeably to the directions delivered by his Apostles, to try, examine, and finally discern with regard to doctrine, literature, and moral character; and upon any question respecting those points, they do not admit the possibility of appealing from an ecclesiastical to a civil court. Accordingly the Church, in her standing laws, prescribes the previous education of intrants to the ministry, the amount of the testimonials which they must bring from the Professors under whose inspection their education was conducted, the nature of the exercises which they

they have to perform for the satisfaction of those by whom they are tried, and all the other prerequisites, in order to their obtaining what we call a Licence to preach the Gospel. When a student has gone through a full course of philosophy in some university, and has, after finishing that course, continued to prosecute the study of Divinity for the time prescribed, he may be proposed to a Presbytery, in order to be taken upon trials. But the Church, with a becoming jealousy of her most sacred right, does not permit Presbyteries to take any student upon trials without the consent of a superior Court, known in Scotland by the name of the Synod; by which means, if a report unfavourable to the character of the candidate has arisen in any of the Presbyteries of which the Synod is composed, his trials cannot proceed till the matter be enquired into. If Presbyteries are guilty of oppression in trying those whom the Synod allows them to take upon trials, redress may be obtained by an appeal to their Ecclesiastical superiors: But as there is more reason to apprehend that Presbyteries will
discover

discover too much facility in the trial of young men than too much severity, they are wisely invested with powers ample, and, in some respects, discretionary, lest the apprehension of being wantonly brought into embarrassment and trouble for acting according to their conscience, might prove an additional temptation to remissness in the discharge of an important duty.

As the Church of Scotland does not sustain a licence granted by the Dissenting classes in England, or by any community of Christians in foreign countries *, all those
whom

* Act 9th, General Assembly 1779. " The General
" Assembly, upon the report of their Committee for over-
" tures, finding that a considerable majority of the Presby-
" teries of this Church have now agreed to an overture
" anent persons going to be licensed and ordained with-
" out the bounds of this Church, did thereupon agree,
" without a vote, to turn the said overture into a standing
" act; and accordingly the General Assembly did, and
" hereby do, enact and prohibit all persons educated or re-
" siding within the bounds of this Church, from going out
" of its bounds to obtain licences to preach; and prohibit
" all preachers, licensed by this Church, from going without
" its bounds to obtain ordination, unless they are called to
" a particular congregation in another country: And en-
" act,

whom she considers as licentiates, are persons of whose character, literature, and abilities, some Presbytery had the fullest opportunities of judging; and who, at the time of their being licensed, testified their attachment to the doctrine, worship, discipline, and government of this Church, by subscribing the subjoined formula*.

They

“act, that licences obtained in that manner shall not be received, or have any effect in this Church; and such preachers as contravene this act, shall forfeit the licence formerly given them, and be no longer entitled to the privileges which belong to a preacher of the Gospel in this Church.”

* By Act 10th, Assembly 1711, the licensing, ordaining, and admitting any who shall not subscribe, before they be licensed, ordained, or admitted respectively, the formula here subjoined, is prohibited and discharged.—

“I do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this national Church, and ratified by law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the Truths of God: And I do own the same as the Confession of my faith. As likewise I do own the purity of worship presently authorized and practiced in this Church; and also the Presbyterian government and discipline, now so happily established therein: which doctrine, worship, and church-government, I am persuaded, are founded upon the word of God, and agreeable thereto. And I promise, that, through the grace
“ of

They are under the inspection, and, in some respects, subject to the orders of the Presbytery within which they reside; and the nature of their situation is properly expressed by the ecclesiastical name Probationers; a name which reminds them that the course of their studies, as well as their general conduct, should be directed with a view to their future establishment, and that, during the time of their probation for the ministry, although they have no right to dispense the sacraments, they may improve their talents for composition and elocution, by preaching occasionally, as they are called.

IN

“ of God, I shall firmly and constantly adhere to the same;
“ and, to the utmost of my power, shall, in my station, as-
“ sert, maintain, and defend the said doctrine, worship, dis-
“ cipline, and government of this Church, by Kirk-sessions,
“ Presbyteries, Provincial Synods, and General Assemblies;
“ and that I shall, in my practice, conform myself to the
“ said worship, and submit to the said discipline and govern-
“ ment, and never endeavour, directly or indirectly, the
“ prejudice or subversion of the same. And I promise that I
“ shall follow no divisive courses from the present establish-
“ ment in this Church; renouncing all doctrines, tenets,
“ and opinions whatsoever, contrary to, or inconsistent with
“ the said doctrine, worship, discipline, and government
“ of this Church.”

IN the Church of England, neither Priests nor Deacons orders are conferred without a title; that is, without a connection with some place where the sacred office is to be exercised, and from whence the person who applies for orders may derive a maintenance. But it is impossible to demand the production of such a title from those who are proposed for trials in a Church, which does not admit of a plurality of benefices having the cure of souls, which requires every minister to reside in his parish, and presumes that he is to do the duty himself. A Probationer, therefore, unless he be engaged to assist a Clergyman disabled by age or sickness, remains without any regular employment, or fixed charge, until he receive a presentation to a Church: He then undergoes a second trial, before the Presbytery to whom the presentation is addressed: He is required by them to repeat his subscription to the Formula; and if they find that he is not qualified in respect of doctrine, literature, or moral character, their sentence, declaring him unqualified, unless it be re-

versed by their ecclesiastical superiors, renders his presentation void.

Presentation of the Patron. 2. In the year 1565, an Assembly of the Church, which prepared matters for the establishment of Presbyterian government in Scotland, expressed most accurately, in a message to Queen Mary, their opinion concerning the proper method of settling vacant parishes. “ Our mind is not, that her Majesty, or any other patron, should be defrauded of their just patronages; but we mean, whensoever her Majesty, or any other patron, do present any person unto a benefice, that the person presented should be tried and examined by the judgment of learned men of the Church, such as are the present superintendents: and as the presentation unto the benefice appertains unto the patron, so the collation, by law and reason, belongs unto the Church; and the Church should not be defrauded of the collation, no more than the patrons of their presentation; for otherwise, if it be lawful to the patrons to present
“ whom

“ whom they please, without trial or examination, what can abide in the Church of God but mere ignorance * ?” When Presbyterian government was established, the spirit of this message was followed out in the acts of the parliament of Scotland, 1567, and 1592 †, by which “ the presentation of laick patronages is reserved to the just and ancient patrons ; and presbyteries are bound and astricted to receive and admit whatsomever qualified minister presented by his Majesty or laick patrons.” When Presbyterian government was revived at the Revolution, an act of the Scots parliament 1690, c. 23. constituted the heritors and kirk-session of every parish, patrons : but that act was repealed by an act of the British Parliament 1712, c. 12. which restored Patrons to their ancient rights ; declaring, “ that the presbytery of the respective bounds is obliged to receive and admit in the same manner, such qualified persons as shall be presented by the respective patrons, as the persons pre-

B b 2

“ sented

* Petrie's Church History, p. 349.

† See Act 1567, c. 7. and 1592, c. 114. in Appendix.

“fented before the making of the act
 “ought to have been admitted;” and at
 the same time providing, “that, in case
 “the patron of any church shall neglect
 “or refuse to present any qualified mi-
 “nister to such church that shall at any
 “time be vacant, for the space of six
 “months after such vacancy shall hap-
 “pen, the right of presentation shall ac-
 “cruce and belong for that time to the
 “Presbytery of the bounds where such
 “church is, who are to present a qualifi-
 “ed person for that vacancy, tanquam
 “jure devoluto.”

*The Act restor-
 ing Patronage.*

THE Church of Scotland complained of this act as an invasion of its privileges, made various ineffectual efforts to obtain a repeal of the act, and during a great part of the last century gave annual instructions to the Commission of the General Assembly to make due application to the King and Parliament for redress of the grievance of patronage, in case a favourable opportunity for so doing should occur. But since the year 1784, this article has been left

left out of the instructions given to the Commission. A great majority of the members of the Church, both ministers and laymen, are now convinced, that patronage affords the most expedient method of settling vacant parishes; and whatever difference of opinion may still prevail upon the question of expediency, few pretend to doubt, that patronage is the law of the land, interpreted and confirmed by various decisions of the civil courts, and by the uniform train of the judgments pronounced by the Church during a long course of years.

PATRONAGE would be a grievance, if the patron had it in his power, by neglect, or from any improper motive, to keep a parish long vacant. But the law, with a becoming attention to the religious instruction of the people, has empowered the Presbytery, if the patron does not present for the space of six months after the commencement of the vacancy, to take such steps as to them appear proper for supplying the vacant parish with a minister.

PATRONAGE

PATRONAGE might be made an instrument of oppression, if it implied a right to compel a person to enter into the church, or to move against his inclination from one charge to another. But this evil, which had been felt and complained of upon the revival of the right of patronage, was effectually removed by the following clause of the act 1719, c. 29. “ Where-
“ as great obstructions have been made
“ to the planting, supplying, or filling
“ up of vacant churches in Scotland with
“ ministers qualified according to law ; pa-
“ trons presenting persons to churches
“ who are not qualified, by taking the
“ oaths appointed by law, or who, being
“ settled in other churches, cannot, or will
“ not accept of such presentations : Be it
“ enacted, That, if any patron shall present
“ any person to a vacant church who shall
“ not be qualified, by taking and subscri-
“ bing the said oath in manner aforesaid,
“ or shall present a person to any vacancy,
“ who is then or shall be pastor or minister
“ of any other church or parish, or any per-
“ son who shall not accept or declare his
“ willingness to accept of the presentation
“ and

“ and charge to which he is presented,
 “ within the said time, such presentation
 “ shall not be accounted any interruption
 “ of the course of time allowed to the pa-
 “ tron for presenting ; but the *jus devolu-*
 “ *tum* shall take place, as if no such pre-
 “ sentation had been offered ; any law or
 “ custom to the contrary notwithstanding.”

THE right of patronage would be productive of the most pernicious consequences, if a person holding that right were permitted to receive a sum of money as a compensation for the exercise of it. But the abhorrence of Simoniacal practices is in this country so strong and general, that reports and suspicions of such practices are extremely rare : And the Church, by the laws against simony, which she orders to be read to every candidate for obtaining either a licence or a settlement, holds forth a warning and a pledge, that all her vigilance and authority will be exerted in preventing that corruption of the morals of the clergy, and that complete degradation of the whole order,

der, which would advance with rapid strides, if the moderate endowments provided by the Ecclesiastical Establishment of Scotland were to become a matter of traffic *.

THE Church would have reason to complain of patronage, “ if it were lawful to “ patrons to present whom they pleased.” But the effectual remedy against the abuse of patronage, is found in the absolute and final powers as to the trial and qualifications of ministers, which, having been conveyed to the Church from the Lord Jesus, are recognized by the acts 1567 and 1592, which established Presbyterian government in Scotland, and also by the act 1719, c. 29. the last British statute upon the subject, which, in the concluding clause, declares and enacts, “ That nothing “ herein contained shall prejudice or di- “ minish the right of the Church, as the “ same now stands by law established, as “ to the trying of the qualities of any per- “ son presented to any church or bene- “ fice.” A licence is the stamp of the “ Church,

* See Appendix, No. VIII.

Church, declaring that a person is qualified to receive a presentation. She has herself to blame if the stamp be improperly affixed: But her privileges are completely secured against invasion, when the choice of patrons is by law restricted to those whom she has licensed to preach the Gospel, and when it is competent for her to extend her trial to those particular qualifications which local circumstances render indispensable. The Church has found, since her own act in 1779, that a presentation granted to a person who had obtained his licence from one of the Dissenting classes in England, was void, and that the patron was bound to present another *. She has found,

* Assembly 1798, session 5th. “ The Assembly found, “ that Mr James Gary, presentee to the parish of Brechin, “ has not gone through that course of University education “ in philosophy and theology which the laws of this Church “ require, as necessary for all the probationers thereof: “ that the certificate of licence and ordination he has produced from three Protestant Dissenting Ministers in England, cannot, in consistency with the laws of the Church, “ be held as qualifying him to accept a presentation “ to any parish in this Church: and that the deed of the “ Presbytery of Chanonry, of September 5. 1796, laid “ before the Presbytery of Brechin along with the presentation,

found, that a total ignorance of the Gaelic language disqualifies a person from officiating in some districts of Scotland* ; and I have no doubt of her having a right to find, that a natural incapacity of being heard in the place of worship where a parish assembles, is a legal disqualification for being minister of that parish.

WHILE the power of the patrons is thus limited by the powers of the Church, the right of patronage is effectually guarded against capricious invasion : For, unless the Church-courts find the presentee not qualified, “ they are bound and astricted to receive him.” In the year 1592, when Presbyterian government obtained a legal establishment in Scotland, it was provided by law, that “ in case the Presbytery re-
“ fuses

“ sentation, was rash and unwarranted, and did not qualify
“ him to accept of that presentation : Therefore remitted
“ this cause to the Presbytery of Brechin, directing them
“ to pronounce, at their next meeting, a sentence, refusing
“ to sustain the presentation to Mr Gary, in respect that the
“ presentee is not qualified according to the laws of the
“ church.” See also Session 8. of Assembly 1798.

* Assembly 1772, session 9.

“ fuses to admit ony qualified minister
 “ presented to them be the patron, it shall
 “ be lauchfull to retain the haile fruits of
 “ the said benefice in his awin hands *.”

And the civil courts applying this ancient statute in different cases, have found, that if a Presbytery refuse to admit a person presented by the legal patron, for any other cause than a want of sufficient qualifications, and proceed to settle another, their sentence has not the effect of giving the minister whom they settle a right to the emoluments of the benefice; but the patron is entitled to retain the stipend in his hands, in the same manner as if the parish had continued vacant.

Voice of the 3. THE idea of a right in the
People. whole congregation to appoint and ordain their own minister, belongs to the Independents or Congregationalists, is inconsistent with the principles of Presbyterian government, and has been often disclaimed by the Church of Scotland, both in ancient and in modern times. The idea of a right in the people

* See Act 115. 1592, in Appendix.

to elect a person to be presented to the Presbytery, that in consequence of that election he may by them be ordained and admitted, is inconsistent with the nature of the religious establishment of this country, in which the State, by reserving to the patrons their ancient rights, ascertains a particular mode of inducting into the Church those who are to receive the legal emoluments. The idea of a right in the heritors and elders, as representatives of the parish, to elect a minister, arises purely from the act of the Parliament of Scotland 1690, c. 23. which, in the preamble of the British statute 1712, c. 12. is said to have proved inconvenient, and to have occasioned great heats and divisions. That act is now repealed; and although, from the influence which the heritors and elders may be supposed to have in their respective parishes, it ought always to be considered as a matter, not of courtesy only, but of prudence and propriety, to solicit their concurrence, the settlement of a presentee does not depend upon their consent.

YET

YET the constitution of our Church, regarding the inhabitants of a parish as deeply interested in the character of the person who is to minister to them in holy things, has not overlooked them in his settlement, but in two different ways affords them an opportunity of expressing their sentiments. Before a Presbytery to whom a presentation is addressed, take the candidate upon the second trials, which, if a probationer, he is, by the laws of the Church, required to undergo, they appoint him to preach in the parish-church: And whether he is a probationer or an ordained minister, they assemble there upon a day, of which notice had been given to the parish at least ten days before; and, after a sermon suited to the occasion by one of their number, they inform the people, that a presentation in his favour has been received, and ask them to subscribe a paper named a call, inviting him to be their minister, and promising him subjection in the Lord. It has been the immemorial practice of the Church of Scotland, by appointing the moderation of a call, to give the people an opportunity
of

of encouraging the labours of their future minister, by addressing to him this invitation; and in consequence of this practice, one of the legal steps in the settlement of a minister, is a sentence of the Presbytery sustaining the call. But whatever was the state of matters at the time when the practice began, it is now understood, that a call may be sustained, however small the number of subscribers. For although the matter was long vehemently contested, and is still occasionally the subject of discussion, the church-courts have shewn, by the train of their decisions during the greater part of the last century, that they do not consider themselves as warranted by law to refuse admission to a presentee upon account of any deficiency in the subscriptions to his call.

THE second way in which the constitution of our Church provides for the voice of the people being legally heard in the admission of their minister, is by giving the inhabitants of a parish a right to appear as accusers of the presentee. At any time during the course of his trials, they

they may give in to the Presbytery a libel, charging him with immorality of conduct or unfoundness of doctrine. When they present the libel, they bind themselves, under pain of ecclesiastical censure, to prove it; but the Presbytery is not at liberty to proceed to the settlement till the libel be discussed. After the trials of the presentee are finished, all who have any objections to his life or doctrine are summoned, by a paper read from the pulpit, which we call an edict, to appear on the day appointed for his ordination, which is at the distance of not less than ten days from the reading of the edict, and may then, without the formality of a libel, state their objections as matter of charge. The charge will be disregarded by the Presbytery if it is frivolous; and as proof must be instantly adduced, the edict does not afford any occasion of vexatious delay; but it gives persons the most unacquainted with the forms of business an opportunity of stating their personal knowledge of any circumstance in the character and conduct of the presentee which renders him unworthy of being a minister of the Gospel;

Gospel; and by exhibiting the jealousy with which the constitution of our Church watches over the qualifications of intrants, it furnishes a lesson of circumspection to all who direct their views to the Church.

Solemn deed of the Presbytery. 4. IF no bar has arisen in consequence of the edict, the Presbytery proceed, upon the day of which notice had been given, with a solemnity corresponding to the nature of the ministerial office, to complete the settlement of the presentee. After a sermon suited to the occasion, one of their number, who had been appointed to perform that service, in their presence, and in face of the congregation, proposes to the presentee the questions appointed by the 10th act of the General Assembly 1711 to be put to ministers at their ordination *; and having obtained

* Questions to be put to ministers at their ordination.
 1. " Do you believe the Scriptures of the Old and New
 " Testament to be the word of God, and the only rule of
 " faith and manners? 2. Do you sincerely own and be-
 " lieve the whole doctrine contained in the Confession of
 " Faith, approved by the General Assemblies of this
 " Church, and ratified by law in the year 1690, to be
 " founded upon the word of God? And do you acknow-
 " ledge

obtained by his answers the declarations, promises, and engagements which that Act requires, he proceeds to invest him with

“ ledge the same as the confession of your faith; and will
 “ you firmly and constantly adhere thereto, and, to the
 “ utmost of your power, assert, maintain, and defend the
 “ same, and the purity of worship as presently practised
 “ in this National Church, and asserted in the 15th Act of
 “ Assembly 1707? 3. Do you disown all Popish, Arian,
 “ Socinian, Arminian, Bourignian, and other doctrines,
 “ tenets, and opinions whatsoever, contrary to and incon-
 “ sistent with the foresaid Confession of Faith? 4. Are
 “ you persuaded that the Presbyterian government and
 “ discipline of this Church are founded upon the Word of
 “ God, and agreeable thereto? And do you promise to
 “ submit to the said government and discipline, and to con-
 “ cur with the same, and never endeavour, directly nor in-
 “ directly, the prejudice or subversion thereof, but, to the
 “ utmost of your power, in your station, to maintain, sup-
 “ port, and defend the said discipline and Presbyterian go-
 “ vernment, by Kirk sessions, Presbyteries, Provincial Sy-
 “ nodes, and General Assemblies, during all the days of
 “ your life? 5. Do you promise to submit yourself wil-
 “ lingly and humbly, in the spirit of meekness, unto the
 “ admonitions of the brethren of this Presbytery, and to
 “ be subject to them, and all other Presbyteries and supe-
 “ rior judicatures of this Church, where God in his provi-
 “ dence shall cast your lot; and that according to your
 “ power you shall maintain the unity and peace of this
 “ Church, against error and schism, notwithstanding of
 “ whatsoever trouble or persecution may arise; and that
 “ you shall follow no divisive courses from the present esta-

with the full character of a minister of the Gospel, conveying to him, by prayer, and imposition of the hands of the Presbytery, all the powers implied in that character. He then, in name of the Presbytery, receives and admits the person thus ordained, to be minister of the vacant parish; by which deed the Presbytery, in execution of the office committed to them as a branch of the Established Church, constitute a connection between him and the inhabitants of that parish, which gives him a legal title to the emoluments provided by law for the person who officiates there,

“ blished doctrine, worship, discipline, and government of
 “ this Church? 6. Are not zeal for the honour of God,
 “ love to Jesus Christ, and desire of saving souls, your
 “ great motives and chief inducements to enter into the
 “ functions of the holy ministry, and not worldly designs
 “ and interest? 7. Have you used any undue methods,
 “ either by yourself or others, in procuring this call?
 “ 8. Do you engage, in the strength of Jesus Christ our
 “ Lord and Master, to rule well your own family, to live
 “ a holy and circumspect life, and faithfully, diligently,
 “ and cheerfully to discharge all the parts of the ministerial
 “ work, to the edification of the body of Christ? 9. Do
 “ you accept of and close with the call to be pastor of this
 “ parish, and promise, through grace, to perform all the
 “ duties of a faithful minister of the gospel among this
 “ people?”

there, which, during its subsistence, renders him incapable of holding any other charge that has the cure of souls, and which, during his life, can be dissolved only by the act of the Church, either accepting his resignation, or deposing him from the office of a minister, or translating him to a different charge.

IF the person presented had been formerly ordained, it is not competent to repeat the Act of Ordination: But he is required by the Presbytery to declare in face of the congregation, that he consents and adheres to the declarations, promises, and engagements implied in his answers to the questions which were put to him when he was ordained; and he is then received and admitted minister of the parish.

IN this manner does the Constitution of the Church of Scotland preserve the rights of the Church, of the Patron, and of the People; and, from the union of the three in the settlement of vacant parishes, there is every security which the nature of the case admits, that no minister shall enter

into this Church who is deficient in essential qualifications, and who may not hope, by the blessing of God upon his assiduous labours, to render himself acceptable and useful to those over whom the Holy Ghost hath made him an overseer.

S E C T. IV.

ON THE JUDICATORIES WHICH COMPOSE THE CONSTITUTION OF THE CHURCH OF SCOTLAND.

Kirk Sessions. THE lowest judicatory in the Church of Scotland is the Kirk-Session; composed of the minister of the parish, who is officially moderator, and of lay-elders. New elders are chosen by the voice of the Session. After their election has been agreed upon, their names are read from the pulpit, in a paper called an Edict, appointing a day, at the distance of not less than ten days, for their ordination. If no member of the congregation offer any objection upon that day, or if the
Session

Session find the objections that are offered frivolous, or unsupported by evidence, the minister proceeds, in face of the congregation, to ordain the new elders; that is, to set them apart to that office by prayer, accompanied with an exhortation to them, and an address to the people. According to the ancient laws and the universal practice of the Church, elders are required, at the time of their ordination, to declare explicitly their assent to all that is contained in the Confession of Faith*. The Session is legally convened, when summoned by the minister from the pulpit, or by personal citation to the members. But it cannot exercise any judicial authority, unless the minister of the parish, or some other minister, acting either in his name, or by appointment of the Presbytery, constitute the meeting by prayer, and preside during its deliberations. It has a clerk of its own nomination, and an officer to execute its orders.

THE

* Act 7th, Assembly 1690. Act 11th, 1694. Act 11th, 1700. Act 4th, 1720. See sentence of General Assembly in case of Dundee, 1800, Session 7th.

Presbyteries. THE number of parishes which may compose a Presbytery is indefinite. In some of the populous districts of Scotland, there are thirty ministers in a Presbytery: in some remote situations, where a few parishes cover a great district, not more than four. As the General Assembly has the power of disjoining and erecting Presbyteries at its pleasure, their bounds can easily be altered, or their number increased, according to the change of circumstances. At present, there are seventy-eight Presbyteries in the Church of Scotland. A Presbytery consists of the ministers of all the parishes within the bounds of that district, of the Professors of Divinity, if they be ministers, in any University that is situate within these bounds, and of representatives from the Kirk-Sessions in the district. Every Kirk-Session has the right of sending one elder; so that unless there be a collegiate charge or an University within the bounds of the district, the number of ministers and of elders in any meeting of Presbytery may be equal. Independently of the local business of the district, which generally re-quires

quires frequent meetings in the course of the year, two meetings are necessary for the annual choice of its representatives in the General Assembly; one, at which a day, not less than ten days distant, is appointed for the election; another, at which the election is made. A Moderator, who must be a minister, is chosen twice a-year. The Presbytery has a clerk of its own nomination, and an officer to execute its orders.

Provincial Synods. THREE or more Presbyteries, as the matter happens to be regulated, compose a Provincial Synod. There are at present fifteen Provincial Synods in the Church; most of which meet twice in the year. Every minister of all the Presbyteries, within the bounds of the Synod, is a member of that Court, and the same elder who had last represented the Kirk-Session in the Presbytery, is its representative in the Synod; so that the number of ministers and of elders may be equal. Neighbouring Synods correspond with one another, by sending one minister and one elder, who are entitled to sit, to deliberate,

deliberate, and to vote with the original members of the Synod to which they are sent. At every meeting of Synod, a Moderator, who must be a minister, is chosen. A Synod has its own clerk and officers.

General Assembly. THE highest Ecclesiastical Court is the General Assembly. The extent of Scotland requires that, in this Supreme Court, ministers as well as elders should sit by representation; and the proportion which the representation of the several Presbyteries of this National Church, in its General Assemblies, bears to the number of parishes within each Presbytery, was settled not long after the Revolution, in the following manner*: “That all
 “ Presbyteries consisting of twelve pa-
 “ rishes, or under that number, shall send
 “ in two ministers and one ruling elder;
 “ that all Presbyteries consisting of eigh-
 “ teen parishes, or under that number,
 “ but above twelve, shall send in three
 “ ministers, and one ruling elder; that
 “ all Presbyteries consisting of twenty-
 “ four parishes, or under that number,
 “ shall

* Act 5th, Assembly 1694.

“ shall send in four ministers and two ruling elders; and that Presbyteries consisting of above twenty-four parishes, shall send five ministers and two ruling elders: That collegiate kirks, where there use to be two or more ministers, are, so far as concerns the design of this act, understood to be as many distinct parishes; and that no persons are to be admitted members of Assemblies, but such as are either ministers or ruling elders.” And as the number of the ministers of Edinburgh continued to increase after the Revolution, it was provided by a subsequent Act*, “That each Presbytery whose number doth exceed thirty ministerial charges, shall send to the General Assembly six ministers and three ruling elders.” The sixty-six Royal Burghs of Scotland are represented in the General Assembly by ruling elders; Edinburgh sending two, and every other Burgh one: and each of the five Universities in Scotland is represented by one of its members †.

* Act 6th, Assembly 1712.

† By Acts of Assembly 1641 and 1704, the Scots Kirk of Campvere was empowered to send Commissioners to the General Assembly: But that establishment was abolished, a few years ago, by the Batavian Republic.

ACCORDING to this proportion of representation, the General Assembly, in the present state of the Church, consists of the following members ;

200 Ministers representing Presbyteries.

89 Elders representing Presbyteries.

67 Elders representing Royal Burghs.

5 Ministers or Elders representing
Universities.

361

IT appears from this list, that if all the three hundred and sixty-one members were present, at least two hundred of them would be ministers : But in the fullest Assembly I ever witnessed, there voted less than three hundred members.

THIS Assembly, so respectable from the number and the description of persons of whom it is composed, is honoured with a representation of the Sovereign by the Lord High Commissioner, whose presence is the gracious pledge of protection and
coun-

countenance to the Established Church, and the symbol of that sanction which the civil authority is ready to give to its legal acts.

THE Church of Scotland claims the right of meeting in a General Assembly, as well as in inferior courts, by its own appointment. But it also recognises the right of the Supreme Magistrate to call Synods, and to be present at them; and these two rights are easily reconciled, when there subsists between the Church and the State that good understanding which all the true friends of both will study to cultivate. As, by the Constitution of the Church of Scotland, the ecclesiastical business of this country cannot be conducted without the frequent meeting of General Assemblies, the Act 1592, which established Presbyterian Government, declares, that "it shall be lawful to the kirk and
 " ministers, every year at the least, and
 " oftner *pro re nata*, as occasion and ne-
 " cessity shall require, to hold and keep
 " General Assemblies:" And the Act 1690, which restored Presbyterian Govern-

ment at the Revolution, allows the General Meeting, and representatives of the ministers and elders, in whose hands the exercise of the Church Government is established, according to the custom and practice of Presbyterian Government throughout the whole kingdom. In pursuance of these Acts, the General Assembly meets annually in the month of May, and continues to sit for ten days, at the end of which time it is dissolved, first by the Moderator, who appoints another Assembly to be held upon a certain day of the month of May in the following year, and then by the Lord High Commissioner, who, in his Majesty's name, appoints another Assembly to be held upon the day which had been mentioned by the Moderator.

AT every meeting of the General Assembly, a Moderator, who must be a minister, is chosen; and there is a respectable establishment of clerks and officers.

Subordination of IN order to understand the
Judicatories. Constitution of the Church of
 Scotland, it is necessary to consider the
 four

four courts which have been described, as they are bound together by that subordination which is characteristical of Presbyterian government.

IN all governments conducted by men, wrong may be done from bad intention, from the imperceptible influence of local prejudices, or from some other species of human infirmity. To prevent the continued existence of wrong, it is provided, in every good government, that sentences which are complained of may be reviewed; and although there must be a last resort where the review stops, the security against permanent wrong will be as effectual as the nature of the case admits, if there is a gradation of authority, by which those who had no concern in the origin of the proceedings, have a right to annul or confirm them, as they see cause. This is the great principle of our republican constitution, which does not invest any individual with a controul over his brethren, but employs the wisdom and impartiality of a greater number of counsellors

counsellors to sanction the judgments, or to correct the errors of a smaller.

WHEN Presbyteries pronounce decisions with regard to manes and glebes, they act in a civil capacity, discharging a function which the law of the land has committed to them for the benefit of the Established Church; and their judgments, possessing an authority which is derived merely from human law, may be affirmed or reversed by the civil courts. But every ecclesiastical business that is transacted in any Church-judicatory, is subject to the review only of its ecclesiastical superiors, and may come before the court immediately above it in four different ways.

Right of controul in a Superior Court. 1. THE Superior Court may take up the business by an exercise of its inherent right of superintendance and controul. For in testimony of that subordination of judicatories which pervades the Church of Scotland, it is a standing order, that the books, containing the minutes of the inferior court,

court,

court, shall be laid before the court immediately above it. In the ordinary course of ecclesiastical transactions, this is often neglected. But a superior court may, at any time, issue a peremptory mandate for the production of the books of its subordinate judicatories; and having the whole train of their proceedings thus regularly submitted to its inspection, it may take such measures as, upon this review, appear to be necessary, in order to correct errors, to redress wrong, to enforce the observance of general rules, and to promote the edification of the people, in the several districts within its bounds.

Reference. 2. WHEN an inferior court entertains doubt, or apprehends difficulty and inconvenience, it sometimes declines giving a decision, and refers the matter upon which it had deliberated to the superior court, whose wisdom may solve the doubt, and whose authority may obviate the inconvenience. In this case, the members of the court which had referred are not precluded from sitting and judging with the court to which the

the

the reference is made, in the same manner as if it had come from any other quarter. Although inferior courts are entitled, by the constitution, to refer to the court above them, and although a reference may, in some circumstances, be highly proper, it is, generally speaking, more conducive to the public good, that every court should fulfil its duty by exercising its judgment: and it is not creditable for judges to prefer in any case where suspicions may be entertained, that the reference arose from a desire to retain the right of voting in the superior court.

3. WHEN a party conceives that
Appeal. the judgment of an inferior court is unjust or erroneous, he is entitled to seek redress by appealing to the court above it. The appeal, if conducted in the regular manner which the laws of the Church prescribe, stops the final execution of the judgment, brings the whole proceedings of the court which had pronounced the judgment under review, and sits the members at the bar of the superior court; that is, they are not entitled to deliberate
and

and vote in the review of their own judgment; but they are called to state, in such manner as they think proper, the reasons upon which their judgment proceeded: so that the sentence appealed from is commonly defended before the superior court, both by the party who considered it as favourable to his interest, and also by the members who concurred in pronouncing it. If the members of an inferior court have acted according to the best of their judgment, and with good intention, they incur no blame although their sentence be reversed: but they are answerable to the superior court for every part of their conduct in the business brought under review, and they may be found deserving of censure.

Complaint. 4. IT is possible that the judgment of an inferior court may be favourable to the views of the only party who had sisted himself at their bar; that it may do no wrong to any individual; or that the party who is aggrieved may decline the trouble of conducting an appeal: and yet the judgment may ap-

pear to some of the members of the court contrary to the laws of the Church, hurtful to the interests of religion, and such as involves in blame or in danger those by whom it is pronounced. In this case, the minority have a right to record in the minutes of the court their dissent, by which they save themselves from any share of the blame or the danger; and they have also a right to complain to the superior court. This complaint brings the whole proceedings under review, and lists the members who concurred in the judgment, the complainers, and all parties, at the bar of the superior court; and if the complaint appear to be well founded, it may have the effect, not only of bringing censure upon those who concurred in the judgment complained of, but also of reversing that judgment, and placing matters in the same situation in which they were before the judgment was pronounced. It was, in my remembrance, a matter of doubt, whether, if there was no appeal by a party, a complaint from the minority of a court could have the effect of reversing the judgment of the majority.

But

But the doubt has been completely removed by a number of decisions in different years, conformable, in my opinion, to the nature and reason of the case; and it is now understood to be part of the law of the Church, that upon a complaint from the minority of an inferior court, the court of review may dispose of the sentence complained of, in the same manner as if it had been brought before them by the appeal of a party *. The members of every

* The sentence here subjoined will serve as an example how far the effect of a complaint may go. Assembly 1798, session 8. “ A dissent and complaint by Mr Robert Home
 “ at Polwarth, Dr Robert Douglas at Galashiels, and
 “ others, from a sentence of the Synod of Merse and Tiviotdale, of 24th October last, respecting the settlement
 “ of Mr James Young in the parish of Legertwood, heard :
 “ Two several motions were made, and the roll being
 “ called, and votes marked, the Assembly, by a great majority, found, that Mr James Young was not qualified, according to the laws of this Church, to accept the presentation to the church of Legertwood; and therefore
 “ reversed the sentence of the Synod of Merse and Tiviotdale in October last, complained of, recommending to the
 “ Presbytery of Lauder to sustain that presentation: Found,
 “ That the Presbytery of Lauder acted with great irregularity in proceeding, as they stated at the bar, to admit
 “ Mr James Young upon the 6th of December last, notwithstanding the dissent and complaint of several mem-

every Church Judicatory are thus taught to consider themselves as guardians of the Constitution; they are called to attend, not only to the particular business concerning which they judge, but also to that general interest of the Church, which, in the eye of parties, may be of little importance; and they have the satisfaction of knowing, that by discharging their duty with intelligence and firmness in the inferior courts, they may, in the end, obtain full redress of the injury which the Church might have sustained by judgments in which parties were willing to acquiesce.

“bers of the Synod : Annulled all the proceedings of the
 “ Presbytery of Lauder in relation to the settlement of the
 “ parish of Legertwood, subsequent to the meeting of the
 “ Synod of Merse and Tiviotdale in October last; rescind-
 “ ed the settlement of Mr James Young, and declared the
 “ parish of Legertwood vacant, as if no such settlement had
 “ taken place. The Assembly appointed an extract of this
 “ sentence to be sent by the Moderator in a letter to George
 “ Kerr, Esq; of Moriston, patron of the parish of Legert-
 “ wood; and appointed the Presbytery of Lauder to meet
 “ the second Thursday of June next, in order to appoint
 “ supplies for the vacant parish of Legertwood.”

S E C T. V.

ON THE DISTRIBUTION OF POWER
AMONGST THE JUDICATORIES OF THE
CHURCH OF SCOTLAND.

IN delineating any Constitution, it is necessary to explain the manner in which the three powers known by the name of the Judicial, the Legislative, and the Executive, are distributed and exercised.

Judicial Power. I. THE judicial power of the Church appears in the infliction, or removal of those censures which belong to a spiritual society. This power is not entrusted by the constitution of our Church to the minister of a parish; for, while he performs various offices in his personal capacity, it is only when he sits in the Kirk-session as Moderator, or acts by their authority, that he exercises the judicial power of rebuking, of suspending, or excluding from the privileges of the Church,

Church, and of absolving from censure. While those inhabitants of a parish who are of the communion of the Established Church, are thus secured from suffering by the caprice of an individual, they are also guarded against the intrusion of a neighbouring jurisdiction. They are placed by the constitution, under the inspection of the Kirk-session of their own parish: there the judicial power, when it is exercised with regard to laymen, must originate; and no other Ecclesiastical Court is entitled to interfere in the first instance: although every judicial discussion before a Kirk-session may ascend through the gradation of judicatories, so as to be finally decided by the General Assembly.

THE office of a minister being superior to that of an elder, and the minister of a parish being officially the Moderator of his own Kirk-session, he is not amenable to their jurisdiction. His immediate superiors are the Presbytery from whom he received the charge of his parish, who have a title, at any time, to enquire in what manner he performs his official duty,

ty, who exercise a censorial inspection over his whole conduct, and who are the only Court before whom it is competent for those who wish to appear as his accusers in an ecclesiastical process, to lodge any complaint against his doctrine, or his moral character. Ministers, besides being liable to the same censures as other Christians, may be suspended from the exercise of their ministry, or deposed; and, in consequence of the connection between the Church and the State, a sentence of deposition, regularly pronounced by the Church-courts, deprives a minister of that right to the stipend and other emoluments which he acquired by his admission, and renders his parish vacant in the eye of law.

It is a matter of essential justice, that every man who is to be tried should know the shape which his accusation must assume, and the form in which he is required to make his defence. The strict observance of a known established mode of trial is peculiarly necessary in the judicial proceedings of the Church, where sentences that affect the character and comfort of
the

the parties, and that deprive a minister of his usefulness and his freehold, are pronounced by large popular assemblies, the members of which, not being conversant in legal discussion, are in danger of deciding from some strong present impression. One of the first objects to which the Church of Scotland turned her attention after the establishment of Presbyterian government at the Revolution, was the state of her judicial proceedings; and what we call the Form of Process, a Code of laws which regulates the manner of commencing, of conducting, and of terminating processes for censure, was enacted by the Church in the year 1707. The respectable Lawyer who now fills the office of Procurator for the Church, proceeding upon the liberal accurate ideas which are congenial to his mind, attempted some years ago to obtain the sanction of the Church to a more perfect code, into which he had introduced various improvements, suggested by the judicial proceedings of the civil and criminal courts during the last century. The attempt failed of success: and from the difficulties with which it appeared

ed

ed to be attended, there is no great reason to hope that we shall soon obtain the enactment of any law of the Church, so complex as the case would require. But we have the satisfaction of thinking, that our Form of Process is in many respects excellent; and that with the help of those explications which some parts of it have already received from practice, and with a due attention to the rules of Christian prudence and charity, it may be executed in such a manner as to attain the great purposes of a judicial code.

Legislative Power. 2. EVERY judicatory is occasionally called to enforce the laws of the Church, by making such special enactments, in conformity to those general laws, as are suggested by the circumstances of the district under its jurisdiction; and Church-courts, like all others, have a right, within certain limits, to regulate the forms of their own proceedings. It is not to such partial enactments or regulations that we refer, when we speak of the legislative power of the Church. We apply that term to the power of making standing laws

G g

concerning

concerning matters of general importance, which are binding upon all the members and judicatories of the Church. From the first establishment of Presbyterian government in 1560, till some years after the Revolution, such laws proceeded from the sole authority of the General Assembly: But an act of the Church in the year 1697, which we are accustomed to call the Barrier act, prescribes the following mode of enacting permanent and standing constitutions. The proposal of making a new general law, or of repealing an old one, which, in our ecclesiastical language, is an overture, originates with some individual, who generally lays it before his Presbytery or Synod, that, if they approve, it may be sent to the General Assembly as their overture. The General Assembly may dismiss the overture, if they judge it unnecessary, or improper; may adopt it as it was sent, or may introduce any alteration which the matter or the form seems to require. If it is not dismissed, it is transmitted by the General Assembly, in its original or its amended form, to the several Presbyteries of the Church for their consideration,

consideration, with an injunction to send up their opinion to the next General Assembly, who may pass it into a standing law, if the more general opinion of the Church agree thereunto, that is, if not less than forty Presbyteries approve.

THE Barrier-act, according to its own preamble, was intended “for preventing
 “any sudden alteration, or innovation,
 “or other prejudice to the Church, in ei-
 “ther doctrine, worship, discipline, or
 “government, now happily established
 “therein;” and any person who considers the momentary impressions incident to all large bodies of men in the heat of debate, or in their zeal for a particular object, will not think it advisable that a court so numerous as the General Assembly, which sits once a-year for ten days, should have the uncontrouled power of making standing laws upon the spur of the occasion. At the same time, it must be acknowledged, that the operation of the Barrier-act produces great tardiness in the legislation of the Church. For some

Amme
1897

others disapprove; others propose alterations; so that many years sometimes elapse before the consent of forty Presbyteries can be obtained to the whole complex proposition that was transmitted to them. The remedy for this tardiness is found in that legislative authority which the Barrier-act seems to reserve to the General Assembly. On the very day in which that act received the authority of law, ministers and Presbyteries are ordained to obey untransmitted appointments of the Assembly. Ever since that period, when the immediate enactment of the new law proposed in an overture appeared essential for the good of the Church, the General Assembly has exercised the power of converting the overture into what we are accustomed to call an interim act*; and it is acknowledged by all who understand our constitution, that, till the meeting of the next Assembly, such temporary enactments are binding upon all the members of the Church. If Presbyteries disapprove of them, they will
will

* Assemblies 1711, 1719, 1731, 1737, 1739, 1742, &c. &c.

will express their disapprobation in the opinion which they transmit; and the voice of their representatives in the next Assembly will prevent the re-enactment of the overture. The power, therefore, of passing interim acts cannot produce permanent evil; it generally has the effect of rousing Presbyteries to consider the overtures transmitted to them; and, in many instances, the temporary regulations by which this power of the General Assembly had applied an immediate remedy to evils under which the Church was suffering, have acquired the authority of standing laws, either by the tacit acquiescence of the Church during a long course of years, or by the explicit approbation at length obtained from a majority of Presbyteries*.

3. THE

* The act of Assembly 1711, concerning probationers, and settling ministers, never received the explicit approbation of the Presbyteries of this Church; but being generally observed, it came, by long and uniform practice, to be considered as constitutional law. A more distinct and comprehensive act anent licensing probationers, was first introduced in the year 1740; and after undergoing various alterations in the Assembly, and being transmitted for many successive years, was, in consequence of
the

Executive Power. 3. THE General Assembly, from its first meeting under the authority of Parliament, in the year 1560, assumed

the approbation of a majority of Presbyteries, converted into a standing law by the Assembly 1782. The act respecting Chapels of Ease may be mentioned to the honour of the Church of Scotland, as an example that, notwithstanding the tardiness incident to our mode of legislation, Presbyteries have that strong sense of public duty, which is effectually roused by circumstances that require promptitude and vigour. The increasing wealth and population of various districts of Scotland having produced many applications for Chapels of Ease, there being no public law upon this novel subject, and different Presbyteries having erected Chapels of Ease upon plans widely dissimilar, and in some instances dangerous to the ecclesiastical and civil establishment, it was judged necessary to introduce into the Assembly 1796 an overture, founded upon the report of a committee, which had been appointed by the Assembly 1795 to consider the subject, “ that Presbyteries shall not pronounce a final judgment upon any petition for the erection of a Chapel of Ease, until they shall have received the special directions of the Assembly thereon ” This overture having been adopted by the Assembly 1796, was transmitted to Presbyteries for their opinion, and was at the same time enacted as an interim order. It was re-transmitted, and re-enacted by the Assembly 1797; and a considerable majority of the Presbyteries of the Church having transmitted to the Assembly 1798 their opinions in favour of the overture, it was, by that Assembly, within two years after its being introduced, enacted into a standing law of the Church. See Acts of Assembly 1798, session 6.

fumed the direction of the ecclesiastical business of the nation, which it managed, first by superintendants, and afterwards by the Presbyteries which it erected in the different districts of the kingdom. In the Second Book of Discipline, which was agreed upon in the Assembly 1578, and inserted in the registers of Assembly 1581, it specified minutely the powers of Presbyteries and Synods; and nearly the same powers described in that book were confirmed by the act of Parliament 1592, c. 114. which has been properly termed the law of the land respecting our ecclesiastical constitution *. The powers thus committed to the inferior judicatories of the Church of Scotland, are exercised by all of them in the ordinary discharge of their duty; and in the trial of candidates for the ministry, Presbyteries are in a special manner the executive officers of the Church. But the supreme executive power remains with the General Assembly, which having, in concurrence with the State, given at first to the inferior judicatories all the ecclesiastical powers which

* See Appendix, No. II.

which they possess, still, according to the powers which, in the Second Book of Discipline, it reserved to itself, “ pre-
“ scribes the rule how the other two
“ kinds of assemblies should proceed in
“ all things; and generally, concerning
“ all weighty affairs that concern the weal
“ and good order of the whole kirks of
“ the realm, interpones authority thereto.” In the exercise of these powers, the General Assembly often issues peremptory mandates, summoning individuals and inferior courts to appear at its bar. It sends precise orders to particular judicatories, directing, assisting, or restraining them in the discharge of their functions; and its superintending controuling authority maintains soundness of doctrine, checks irregularity, and enforces the observance of general laws throughout all the districts of the Church. As the decisions of the General Assembly, which constitute the common law of the Church, may give a false interpretation of the statute-law, so the orders of the General Assembly may infringe the constitutional liberties of the separate judicatories. But when an opi-
nion

nion comes to prevail throughout the Church that the General Assembly has acted improperly, the representatives sent by the Presbyteries to future General Assemblies will give decisions of an opposite tendency; and acts will be passed in the ordinary course of legislation, applying the proper remedy to the abuse of authority, and preventing the repetition of that abuse. The executive power may err in the Church, as in the State; and in both, the errors of the executive are corrected by the voice of the legislative.

“ The General Assembly” (says the Reverend-Professor Finlayson, in the Heads of an Argument in support of the Overture respecting Chapels of Ease, with which he favoured the public in the year 1797) “ is
 “ the corner-stone of our ecclesiastical go-
 “ vernment. The powers which original-
 “ ly belonged to it have continued to be
 “ exerted occasionally through the whole
 “ period of its history. In the last centu-
 “ ry, its arm appears almost every where,
 “ directing the course of ecclesiastical pro-
 “ cedure. And even in the present cen-
 H h “ tury,

“ tury, after a more settled state of things
“ has rendered its interpositions less fre-
“ quent, we see it still exerting the super-
“ intending and legislative authority with
“ which it is vested, whenever necessity
“ or the general good requires. The ex-
“ istence of this authority is essential to
“ the unity and vigour of our political
“ system. Without it the Church of Scot-
“ land would soon lose its glory, and se-
“ parate into a number of petty indepen-
“ dent jurisdictions, scattered over the
“ districts of the country, unequal to
“ their own defence, and insufficient for
“ the purposes of an ecclesiastical esta-
“ blishment*.”

THE settlements of vacant parishes have furnished the most important occasions for calling forth the executive power of the General Assembly. Ever since the establishment of the Church of Scotland, and particularly since patrons were restored to their ancient rights by the Act 1712, Presbyteries,

* My respectable friend will perceive, that, besides the above quotation, I have, in this section, taken the liberty of borrowing several of his expressions.

byteries, even when they did not find any defect in the personal qualifications of the Presentee, have often, from a supposed deficiency in his call, from regard to the wishes of the people, or from some local circumstances, delayed or even refused to settle him. When the matter is brought before the General Assembly, that Supreme Court, if satisfied that the conduct of the Presbytery was not warranted by the laws of the Church, interpones its authority, and enjoins them to proceed with all convenient speed, according to the rules of the Church, to receive and admit the presentee minister of the vacant parish. If the reluctance discovered by the members of the Presbytery appears to be such that they cannot safely be trusted with any discretionary powers, the General Assembly appoints the particular days of their meeting, in order to take the steps previous to the settlement, prescribes the whole course of their procedure, and constitutes them, in that particular case, the ministerial officers of the General Assembly, who are not allowed to exercise their own judgment, but are required implicitly to obey the in-

structions given by their superiors. As the existence of the Society depends upon the maintenance of this paramount authority, ministers have often been censured, and sometimes deposed, when setting their own judgment in opposition to that subordination which the Constitution implies, and which their solemn promise at the time of their admission bound upon their conscience, they have finally refused to comply with the orders of the Supreme Executive power.

It may be impossible for a Court which sits only once a-year for ten days, to decide all the questions that are brought before it; and circumstances may occur in the intervals between General Assemblies, which call for the interposition of the Supreme Executive power of the Church. The constitution of the Church of Scotland, therefore, is completed by the Commission of the General Assembly; a Court composed of the Moderator and all the members, with the addition of one who is named by of the Moderator, which meets after the Assembly is dissolved, without the representation

representation of the Sovereign, and may be considered as a Committee of the whole House. The General Assembly gives power to the said Commissioners, or their quorum, which is declared to be thirty-one of their number, whereof twenty-one are always to be ministers, to meet within the Assembly-house, the first day after the dissolution of the Assembly, and thereafter the second Wednesday of August, third Wednesday of November, and first Wednesday of March, and oftener, when and where they shall think fit and convenient, with power to chuse their own Moderator: and it empowers them finally to determine, as they shall see cause, in every matter referred to them by the Assembly; appointing, however, that no private processes be determined except at the four stated diets, and that what shall be determined at one diet of the Commission, with relation to private causes, shall be unalterable by any other diet thereof, and shall continue in force till disapproved of by the General Assembly. As amongst the annual instructions given to the Commissioners, they receive a general direction, “to
“ advert

“ advert to the interest of the Church on
“ every occasion, that the Church, and
“ present establishment thereof, do not
“ suffer or sustain any prejudice which
“ they can prevent, as they will be an-
“ swerable,” they may find it expedient
to meet oftener than at the four stated
diets ; and a Commission is legally consti-
tuted at any time when thirty-one of the
Commissioners, whereof twenty-one are
ministers, finding themselves assembled in
any place, proceed to chuse a Moderator.
It has been usual for the Moderator of the
last Assembly, upon the few occasions
when an extraordinary meeting of the
Commission has been held, to give public
notice, at the desire of some members, of
the day upon which it appears to them ex-
pedient to meet. But there is no reason to
think that the Moderator of the last Assem-
bly, by withholding his compliance with
that request, can restrain the Commission
from meeting, or that it would be incom-
petent for the Commissioners to act, altho’
circumstances should prevent a quorum of
their number from assembling upon the
very day which he had named. As the
Commission

Commission is a delegated Court, the Commissioners are accountable for all their actings to the next General Assembly, who may reverse their sentences, and find those who concurred in them censurable, if it shall appear that they have exceeded their powers; that is, have either meddled in any other matters than what were committed and referred to them, or have acted contrary to the acts and constitution of the Church, or to the prejudice thereof. But, within these limits, the Commission is vested with the executive authority of the General Assembly; and, by carrying into effect the sentences and judgments of the Church, has, in many important cases, maintained that subordination of judicatories in which consists “the unity and vigour of our political system.” 1712. 1736.

FROM this delineation of the Constitution of the Church of Scotland, it appears that the distribution of power amongst the Courts of which it is composed, is artificial and skilful. The Judicial power ascends through all the Courts, terminating in the General Assembly: The Legislative both originates

originates and ends there, with this restriction upon the exercise of it, that, without the concurrence of a majority of Presbyteries, the General Assembly cannot enact any standing law: The Supreme Executive is lodged in the General Assembly, whose orders direct and controul the inferior branches, until the whole body declare that they are illegal. In this distribution of power, there is sufficient energy and vigour for the dispatch of business; there is a tardiness only with regard to that which of all things requires the most deliberation, the enactment of permanent laws; and there is a provision made for the constitutional operation of that jealousy natural and proper in all republics, by which the rights and liberties of the inferior branches are defended against encroachment, and the General Assembly, however respectable by the description of its members, and the various offices assigned it, is effectually restrained from making innovations. This Constitution gives the ministers of the Church of Scotland a voice in framing those regulations which are enacted to direct their conduct: It affords

fords them such opportunities of displaying personal talents as are unknown under Episcopal government, and it has a tendency to form that manly, enlightened, and independent mind, which becomes all who are employed in the ministrations of the sacred office.

S E C T VI.

ON THE OBJECTS OF THE JUDICIAL
POWER OF THE CHURCH.

AFTER the general account given in the preceding chapter of the manner in which power is distributed among the judicatories of the Church of Scotland, we shall attain a more intimate knowledge of the Ecclesiastical Constitution of this country, if we take a particular review of the objects in relation to which the judicial power is exercised.

WHEN Protestants speak of the judicial power of the Church, they ought never to for-

get, that the future and eternal punishments of sin are in the power of God, and that the judgments pronounced by the Church can inflict only censures and external penalties. The Lord Jesus having required his disciples to unite in a regular society, hath invested the rulers of that society with the office of admitting those whom they judge worthy, of admonishing and reprovng those who are admitted, and of suspending or excluding them from the privileges of the society. To the persons employed in this office he hath left directions, for the observance of which they are accountable to him; and he will give his sanction to the acts which they perform agreeably to his directions. As he has not left them any promise of infallibility, they may unintentionally, or from corrupt motives, pronounce unjust sentences. But this inconvenience, which is incident to every exercise of power vested in the hands of men, does not affect the final salvation of his subjects: And even with regard to external privileges, it is not without remedy: For as “Christ, through the Spirit,” in the words of our Confession of Faith, “worketh when,
“ and

“ and where, and how he pleaseth ;” so Christians are justified, in cases of necessity, for resorting to an extraordinary method of enjoying that comfort and edification which the established order of the Church was destined to convey to their souls.

THE judicial power of the Church, when exercised conformably to Protestant principles, in consistency with the sovereign authority of Christ, and the liberties of his disciples, may be considered as legitimately extending to the three following objects, Gross Immorality, Heresy, and Schism.

*Gross Im-
morality.*

I. THE Constitution of the Christian Society, the credit of religion, and the conduct of the Apostles, teach us, that every flagrant transgression of the laws of Christ calls for the censures of the Church : Yet there has been at different times a rigour in the discipline of the Church which appears to us excessive, and which the temper of our times would not bear. The early Christians, exposed

both to obloquy and to persecution, employed this discipline as a method of vindicating their society from the imputation of secret crimes, and of deterring the members from apostasy; and the circumstances which produced this zeal, although they cannot justify, may excuse their rigour. In the third century, Novatian, going far beyond the severity of the primitive discipline, taught, that every sin committed after baptism, and particularly the guilt which Christians contracted by joining in the worship of idols, excluded for ever from the communion of the Church. In the fourth century, the followers of Donatus, who mingled some private causes of separation with this general principle, refused to hold communion with any Church which re-admitted those who had once committed a heinous sin, and regarded as invalid the baptism and ordination conferred by any society of Christians who had rendered themselves impure by such re-admission. Soon after the Reformation, the Anabaptists, reviving the principle of Novatian and Donatus, taught, that the Christian Society, whose character is ho-
linefs,

liness, ought to be inaccessible to sinners, and that any branch of that society which permits a person who is not a saint to remain in its communion, ceases to be a part of the Church of Christ.

THE principle of the Donatists and Anabaptists is incompatible with the present state of human nature, which does not admit of perfect virtue in any individual, far less in a large society; and it is contradicted by the exhortations and reproofs which the Apostles addressed to the Churches in their days, and by the confessions of sin which Christians are directed to offer when they assemble themselves together. We look indeed for a time when the Church, which Christ hath washed in his blood, shall be presented by him to his Father holy and without blemish; and we believe that none shall be found members of the invisible Church hereafter, who do not follow after holiness upon earth. But as the endeavours of the best are attended with much imperfection, and as the visible Church, according to the description given in several of the parables.

of

of our Lord, is to continue till the end of the world a mixed society, we are fully aware that the discipline exercised by its rulers, unless it be relative to the present state of things, will convert one of the medicines which the Lord Jesus hath provided for the frailties and trespasses of his disciples, into an oppressive, unmeaning, and capricious tyranny.

IN that temperate exercise of discipline which the general practice of the Church of Scotland recognises as congenial to her Constitution, care is taken to avoid every appearance of intermeddling officiously with those matters that fall under the cognifance of the civil magistrate: No solicitude is ever discovered to engage in the investigation of secret wickedness; counsel, private admonition, and reproof, are employed in their proper season; and the public censures of the Church are reserved for those scandalous sins which bring reproach upon religion, which give offence to the Christian Society, and which cannot be overlooked without the danger of hardening the sinner, of emboldening others

to

to follow his example, and of disturbing and grieving the minds of many worthy Christians. Even with regard to such sins, the temper of modern times has adopted the sentence of the lesser rather than what is called the greater excommunication; that is to say, we chuse rather to suspend from the privileges of the Church, and particularly from a participation of the Lord's Supper, than, by a public sentence, to declare that the sinner is cut off from the communion of the Church, and, according to the expression of the Apostle, "delivered unto Satan." In England, the sentence of the greater excommunication is pronounced by the Spiritual Courts in the course of transacting the multiplicity of civil business which the constitution of that country commits to their judgment. In Scotland, it is appropriated to the sins of which the Church, as a Spiritual Society, takes cognifance; and it is rendered the more awful by being very unusual. When the offender, instead of being reformed by the sentence of the lesser excommunication, presumptuously persists in his former sin, we are directed to proceed,
with

with the greatest possible solemnity, to the greater excommunication. Yet even this sentence is not understood to have any effect in dissolving the relations of civil life: It leaves access to various means of reformation; and it is removed by the sentence of absolution, which the Church is always ready to pronounce upon satisfying evidence of repentance.

IN prescribing the manner of making profession of repentance, a prudent accommodation to circumstances may be expected from those who know the spirit of that evangelical precept, "Let us follow after the things which make for peace, and things wherewith one may edify another." In many situations, more good arises from the dread of public rebuke, than from the rebuke itself; and there is always want of wisdom in defeating the end of Church censures, by requiring what we know will not be complied with. In this country especially, where the civil magistrate does not afford his aid in giving effect to excommunication, it becomes the office-bearers of the Church to allow full
time

time for the operation of all lenient methods of reclaiming offenders, before they proceed to that extremity which circumstances may sometimes render indispensable, but which it is desirable to avoid, for this reason, amongst many others, that whatever opinion may be entertained with regard to the sentence of excommunication, whether it is respected or despised, the Church has not the power of doing any thing more.

Herefy. 2. ALTHO' Protestant Churches, renouncing every claim of infallibility, do not presume to impose upon the consciences of Christians any articles of faith which are not revealed in the Word of God; yet they consider themselves as invested with the office of interpreting Scripture, of publishing the truths there taught, and of guarding the people against error: They think that they derive from the example and the directions of the Apostles, a clear warrant to regard unsound doctrine as an object of the judicial power of the Church; and they sometimes proceed to

K k

inflict

inflict the highest censures upon those who are guilty of heresy.

BUT there are two limitations of this exercise of ecclesiastical discipline, which, to the Church of Scotland, appear to be prescribed by Protestant principles.

First, HERESY, when considered as a legitimate object of Church-censure, denotes, not the entertainment of a false opinion in the mind, but the publication of that opinion by discourse or by writing. Those who are admitted to join in communion with the Church, profess, by partaking of the ordinances of religion as administered by her office-bearers, that they approve of the doctrine which she holds. We consider this profession as a sufficient evidence of their faith; and we think that the Church goes beyond her province, when, by collecting suspicious circumstances, she attempts to expiscate their sentiments. Hence we condemn those inquisitorial proceedings, by which the formidable tribunals erected in the Church of Rome presumed to judge the secrets of mens hearts.

hearts. Disclaiming a tyranny which invades the prerogative of the Almighty, and disturbs the tranquillity with which every man has a right to enjoy his own opinions, we consider those only as liable to the charge of heresy, whose zeal in the propagation of opinions contrary to the doctrine of the Church, has a tendency to lead others into what she accounts error, and to excite those animosities and altercations which have ever attended the general diffusion of controversial discussions in theology. By judging and censuring such persons, the Church gives notice that she disapproves of their doctrine, and, in execution of the office committed to her, warns Christians of the danger of being led aside from the truth, and holds forth to their attention the faith once delivered to the saints.

Secondly, HERESY, when considered as a legitimate object of Church-censure, must respect some fundamental and pernicious error. The Arminians appear to us to sacrifice that unity of faith which we consider as essential to the Church of

Christ, when, framing their creeds in the most ambiguous terms, they represent fraternal charity as a sufficient bond of union amidst all possible diversity of theological sentiments. But, on the other hand, we blame the endless multiplication of heresies in the Church of Rome, as an unnecessary and unjustifiable entanglement of the disciples of Christ: We think that it is possible to state, in no great compass, the errors which are fundamental, and the truths in which all who hold one faith ought to be united; and we are unwilling to charge with heresy those who readily subscribe to the great doctrines which are plainly taught in Scripture, although they do not admit the justness of all the explications, distinctions, and reasonings which have been employed in the statement of those doctrines. There is great respect due to the diversities of understanding and of education; to the freedom which every man of research claims to a certain degree as his right; even to the wanderings of a speculative mind: And the divine simplicity with which the truths characteristical of the Gospel are there proposed, seems intended

tended to leave room for those who “judge
“ of themselves what is right,” to differ
in their mode of conceiving the truths,
while they unite with cordiality in defend-
ing them.

Schism. 3. THAT power of making en-
actments, by its own authority, in mat-
ters of order, and in circumstances re-
specting the conduct of divine worship,
which is conveyed to the Church by the
practice and the directions of the Apostles,
ought always to be exercised in a manner
conformable to the character of the Chris-
tian religion. A simplicity of external ob-
servances is dictated by the luminous
principle which the Apostle Paul hath de-
livered: “The kingdom of God is not
“ meat and drink, but righteousness, and
“ peace, and joy in the Holy Ghost.” A
tender consideration of the infirmities, the
prejudices, and scruples of our brethren, a
kindly sollicitude to enlighten the con-
sciences of the weak, and a readiness to
grant every indulgence and concession not
inconsistent with order,—all this is a
branch of that gentle, condescending, ac-
commodating

commodating spirit which the Apostles learnt from their Master, and which he hath prescribed for the government of their successors till the end of the world, in these gracious words: "Whosoever shall
" offend one of these little ones that be-
" lieve in me, it were better for him that
" a millstone were hanged about his neck,
" and that he were drowned in the depth
" of the sea. Take heed, that ye despise
" not one of these little ones; for I say
" unto you, that in heaven their angels
" do always behold the face of my Father
" which is in heaven."

THE same attention is not due to those who revile both the regulations enacted by the Church, and the authority from which they proceed. It is impossible to read Neale's History of the Puritans, without inferring from the account given by that able and zealous Apologist, that among the Puritans of former times, there were many who covered a factious spirit under the pretext of a scrupulous conscience: And under whatsoever name such men may at any time appear, while they expose them-
selves

selves to those judgments which will hereafter be inflicted upon the contentious, they have no title to complain, if the Church employs her censures in counter-acting the disorder and division which they wish to propagate.

BUT those who refuse compliance with Ecclesiastical regulations, seldom wait till, by a judicial sentence, they are cast out of the Church: they choose rather to withdraw from her communion; and that separation, which, by those whom they leave, is generally branded with the name of Schism, they defend as a matter of conscience. It does not become a Protestant Church to regard this defence as an inadmissible plea, which may be rejected without examination. For the first Protestants separated from the Church of Rome, because she required the belief of doctrines which they proved from Scripture to be false, and imposed the worship of images, the adoration of the host, prayers to saints, and many other observances which the Scripture declares to be idolatrous. To those who entertained such apprehensions
of

of the Church of Rome, separation from her was a duty which they owed to their Master in heaven: and in as far as any Protestant Church follows the example of the Church of Rome, by imposing unlawful terms of communion, in so far does her conduct render separation from her lawful. The power implied in Church-government would degenerate into an oppressive humiliating tyranny, and might lead Christians to act in contradiction to the light of their conscience, if in every possible case they were obliged to yield obedience. The remedy is found in the right of forming separate congregations: and the remedy is complete, because every person who accounts it sinful for him to remain in the communion of the Church, is emancipated as soon as he withdraws.

THE name of Schism, therefore, is reserved for separation proceeding upon some frivolous reason, which is often merely a pretext for gratifying the passions of ambition, avarice, resentment, and envy. When attachment to particular teachers forms Christians into parties, they fall under

der the censure which Paul addressed to the Corinthians. " I hear that there are contentions and schisms among you. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided ?" When the separation proceeds upon the idea of forming a more perfect establishment, it is seldom duly considered, that no human institution can be faultless, and that the evils which necessarily arise from schism far counterbalance any advantages which may be expected from improvements not essential to the constitution of the Church. When Christians separate, because the discipline of the Church does not appear to them sufficiently strict, they act as if the comfort and benefit derived from the ordinances of religion depended upon the character of those who partake with us, or as if the purity which the Anabaptists require in the Church of Christ could be attained on this side of the grave. And when their only complaint is a dissatisfaction with some regulations of the Church concerning matters acknowledged to be in themselves indifferent, they forget that it

is impossible to frame any regulations of such matters which will meet the prejudices and opinions of all ; that obedience to competent authority, enjoining, for the sake of order, what is not unlawful, does not imply a sacrifice of Christian liberty ; and that the new Congregation cannot exist and attain the purposes of its institution, without some exercise of the same authority.

WHATEVER be the nature of the frivolous or corrupt motives which give to separation the character of Schism, the conduct of all who deserve the name of Schismatics is blameworthy. It does not correspond to the descriptions of the Catholic Church, which is said in Scripture to be “ one body, in which there ought “ to be no schism ;” it is opposite to the exhortations and intreaties in which the Apostles recommend unity and peace ; and in all ages it has appeared to the Church deserving of the same reprehension and censure which the Apostles directed against a similar spirit in their days.

WHILE

WHILE the Church of Scotland, by the simplicity of her worship, makes less demand upon the obedience of those who belong to her communion than almost any other Church, she does not fail to warn them of the evil of Schism, and to employ every Christian method of preserving them from a situation in which they naturally imbibe that rancour towards all who differ from them, that attention to things of inferior importance, and that self-sufficiency or spiritual pride, which are the general characters of Schismatics. But when, notwithstanding the united influence of prudence, condescension, and authority, separate congregations are formed within her bounds, she does not forget that her judicial power with regard to them comes to an end: She is far from attaching to all who have been baptized and educated in those congregations the same blame which belongs to the authors of the Schism; and she never returns that bitterness and abuse, which, so long as they retain the worst features of Schismatics, they are, upon all occasions, ready to direct against her.

WITH respect to the Churches of different countries, there can be no exercise of judicial power, and there is no other judgment recognised by the spirit of the Gospel, but the judgment of charity. Every national Church is a whole society within itself, independent of every other, and invested with a full right to regulate its own concerns. But amongst all of them there is a bond of union formed, by their subjection to the same Lord; and their profession of the same faith; and upon this union is founded that spirit of love which ought to pervade all the Churches of Christ, that brotherly correspondence by which they may often promote the comfort and edification of one another, and that “ holy fellowship
“ and communion of saints in the worship
“ of God, which, as God offereth opportunity, is to be extended unto all those,
“ who in every place call upon the name
“ of the Lord Jesus *.” This communion certainly supposes a consent in the great articles of the Christian faith; but it does not imply, either a perfect agreement as to every

* See Confession of Faith, Chapter 26.

every disputable point of doctrine, or an uniformity of rites and ceremonies *. It is a just and enlarged idea of the venerable Irenæus, that the diversity of external observances amongst those who hold the same great doctrines, illustrates and confirms the unity of faith : And all who understand the true nature of that great society which is constituted by the followers of Jesus in every land, have learnt not to judge their brethren in respect of days, and meats, and drinks, points of doubtful disputation, and matters of order ; amidst those differences which are unavoidable in the present state of human nature, they are “ perfectly joined together in the same mind, and in the same judgment ;” and, “ speaking the truth in love,” they “ endeavour to keep the unity of the Spirit in the bond of peace.”

* In plurimis provinciis, multa, pro locorum et nominum diversitate, variantur, nec tamen propter hoc ab Ecclesiæ Catholicæ pace atque unitate aliquando discessum est. Firmilianus apud Cyprianum, epist. 75. § 5. Οἱ μὲν γὰρ οἰοῦνται μίαν ἡμέραν δεῖν βούλει τῆς αἰνῆς, οἱ δὲ δύο, οἱ δὲ καὶ πλείονας, — πάντες ὅμως ἰερῶν ἑσπεύοντες ἢ διαφωνία τῆς ἰστορίας τῆν ὁμολογίαν τῆς πίστεως συνίστησι. Irenæus apud Eusebium, lib. 5. cap. 24.

S E C T. VII.

ON THE PROVISION MADE BY THE STATE
FOR THE CHURCH OF SCOTLAND.

BEFORE Christianity enjoyed the countenance of the State, the funds of the Church consisted of offerings which arose purely from the piety and zeal of the first Christians; and out of the amount of these offerings in any district, the ministers of religion in that district were maintained, the expences necessarily attending the public assemblies of the Christians were defrayed, and a portion was always set apart for supplying the necessities of the poor.

AFTER Christianity became the established religion of the Roman empire, piety, or vanity, or superstition, enriched the Church with numberless donations and endowments; and the whole system of Popery was calculated to bring into the hands of the clergy, and to detain there for ever, a very large portion of the wealth
of

of every Christian country. In those States of Europe which separated from the communion of the Church of Rome, causes which enter deeply into the history of the Reformation, diverted into other channels part of the wealth of the Church; and as there was much variety in the circumstances and the measure of that diversion, the provision at present made for the Christian Church in the Reformed States of Europe, does not always correspond to the finances of the different countries. The two established Churches of Britain differ widely from one another, both in the proportion of the general wealth of the country allotted for their support, and also in the manner of collecting and distributing that proportion. The revenue of the Church of England forms an interesting branch of the political economy of that country: And a delineation of the Constitution of the Church of Scotland, necessarily comprehends some account of the provision made for the existence, the independence, and creditable support of that form of Church-government which, agreeably to the Statutes passed at the Revolution, and to the Treaty

Treaty of Union, every succeeding Prince, by his Coronation-oath, binds himself to maintain and preserve.

Provision for the Church as a Society.

THE Church of Scotland being the organ by which the State communicates with the people of this country in matters respecting religion, the State has, in different ways, provided for the respectable appearance of the Church as a Society. The Church receives annually from the Exchequer of Scotland the sum of L. 500, originally granted by King William from a fund which belonged to his Majesty as King of Scotland, and which was not incorporated with the national revenue at the Union. Out of this sum are paid the salaries of the Procurator and Agent of the Church, the Law-officers, to whose advice both the Supreme Court in the course of its deliberations, and Presbyteries in the conduct of their business, have often occasion to resort; the salaries of two clerks, whose attendance upon the General Assembly ensures the orderly transaction of business, and gives dignity to the Supreme Court; and the salaries of the door-keepers

ers and inferior officers, who execute the summonses and orders of the General Assembly. The surplus which remains after these payments, is generally applied in assisting clergymen to carry on those processes, which they are often obliged to undertake, in defence of the rights of the Church. As the person of the Sovereign is represented in the General Assembly, there is issued out of the same fund from which the annual revenue of the Church is taken, the sum of L. 1500, in order to defray the expences incident to that dignified station: And the Established Church is honoured with a farther expression of Royal favour, in the emoluments annexed to the offices of his Majesty's Chaplains for Scotland, and the Deans of the Chapel-Royal, which are always conferred upon ministers of the Church of Scotland.

— *for places of public worship.* As Christians are commanded “not to forsake the assembling of themselves together,” the idea of an Established Church implies a legal provision for the erection and reparation of places set apart for that purpose, where

the members of the Established Church may conveniently attend public worship. Most of the old Churches were built in the times of Popery ; and the state of things is now so completely changed, that many points of controversy often occur upon this subject. But, by a train of decisions interpreting and applying the law, it is now clearly understood, that neither the size of the fabric, nor the money to be laid out in building or repairing it, are left to the caprice of individuals, without legal redress for those who conceive that they are aggrieved ; and if the land-holders and the other inhabitants of a parish cannot agree, the courts of law determine the measure of accommodation which the circumstances of the parish require, the distribution of that accommodation, and the allotment of the expence amongst the different orders of the inhabitants.

*—for the Maintenance
of the Clergy.*

As the Church of Christ includes, by the Constitution which it derived from its Divine Founder, an order of men who are supposed to devote their time and their study to
the

the discharge of the duties of the pastoral office, and who have both a natural and a divine right to maintenance from those for whose good they labour, a very important part of the provision made by the laws of this country for the Ecclesiastical Constitution of Scotland, respects the stipends and other emoluments enjoyed by the ministers of the Established Church.

WHEN the law of Moses separated the children of Levi to do the service of the tabernacle, it gave them no inheritance in the land of Israel: but, besides the first-fruits and certain portions of the offerings, it gave them all the tenth in Israel, which they received as their inheritance. It was an opinion held, and zealously defended for many ages, that the tithes, or, as we call them in Scotland, the teinds of the produce of the ground, and of what is acquired by personal industry, belong, of divine right, to the Christian Church. The opinion is now so generally exploded, that it is unnecessary to state the arguments upon either side. But as all the countries in Europe, where Christianity

has been established, have recognised the authority of that ordinance of the Lord declared by his Apostle, "that they which preach the Gospel, should live of the Gospel *;" so their respect for the Mo-
saic institution produced, in the original form of their religious establishment, such an imitation of the provision made for the sons of Levi, that the tithes came to be considered, by law and practice, although not of divine right, as the patrimony of the Church. In the countries which acknowledged the dominion of the Pope, the tithes, although seldom completely appropriated to the maintenance of the parochial clergy, were always destined to some religious or charitable purposes. At the Reformation, many of those purposes were declared superstitious; the monasteries and cathedral churches of Scotland, which had held a great part of the teinds of the kingdom, were demolished; and their revenues were either rapaciously seized by the nobles who had conducted the Reformation, or were disposed of by the Sovereign in grants of various forms, and were sometimes converted into temporal lordships.

Individuals

* Cor. ix. 14.

Individuals of many different descriptions became, in this way, titulars of teinds, that is, were invested with that right of drawing the tithes which had originally belonged to a monastery, to a cathedral church, or to some ecclesiastical person. The remonstrances of the Reformed clergy upon this subject met with little attention; and, notwithstanding the zeal for the destruction of Popery, which at that time pervaded all ranks and orders of the State, the men whose discourses and ministrations amongst the people had been the chief instrument of accomplishing the change, and whose plan of ecclesiastical discipline was cordially adopted by the State, received but a scanty provision. Even then, however, it was understood that the teinds are subject to a perpetual indefinite burden in favour of the parochial clergy. Various Commissions, or Committees of the Scots Parliament, appointed in the course of the seventeenth century for this special purpose, granted relief to ministers out of the teinds, according to circumstances: And when the seat of Parliament was removed by the Treaty of Union

Union from Edinburgh, it was judged expedient to constitute the Lords of Council and Session an established and fixed Judicature, to determine in all affairs and causes which had formerly been referred to the cognifance of those Commissions*.

IN order to understand the present system for providing the ministers of the Church of Scotland with an adequate stipend, it is necessary to take into view the three following circumstances.

Titulars of Teinds. *First,* THE burden of this provision falls not upon the landholders, but upon the titulars of teinds. In numberless cases the landholder is not the titular of his own teinds; but while the stock is his, the teind of the stock belongs to the Crown, or, in consequence of grants from the Crown, to some individual, or some corporation. Sometimes the teind is drawn in kind by the titular; sometimes it is held in lease by the landholder, at such yearly rent, and for such a number of years, as had been agreed upon

* See Appendix, No. VI.

on at the commencement of the lease; sometimes it is ascertained for all time coming at a fixed value, which the landholder pays annually. The minister's stipend, being in all cases payable not out of the stock, but out of the teind, is only a part of what is due from the landholder to the titular. Any increase of stipend is a diminution of what the titular formerly received, but is no addition to the burden to which the landholder was previously subject; and it is not a matter of importance to him, whether he pays what is due for his teinds to the titular, or to the parochial minister,

Valuations and Sales of Teinds. Secondly, THE landholders of Scotland are placed by law in a more favourable situation with respect to the payment of their tithes, than the subjects of any other Christian state. When teinds remain with the Crown, or when they have been granted for the support of ministers, colleges, or hospitals, they cannot be sold. But, with these exceptions, a landholder who is not the titular of his own teinds, is entitled

to

to prosecute before the Court of Session for a sale of them; and, upon such process, the titular is obliged to sell them to him at the moderate price of nine years purchase of the valued teind-duty. By this sale, the stock and teind are united in the same person, or the landholder becomes titular of his teinds; and, in this new capacity, he is subject to the burden of maintaining the parochial minister, which did not affect him in his former capacity of landholder. When the teinds of his land are held by persons against whom he cannot bring a process of sale, or when he does not choose to purchase, he may value them, that is, he may lead a proof before the Court of Session, of their present value, and the valuation once made by authority of the Court, according to established rules and practice, ascertains the quantity of victual, or the sum of money, in the name of teind, payable out of his lands in all time coming. This privilege, which the landholders of Scotland have enjoyed since the days of Charles I. removes the great objection commonly urged against tithes.

tithes. In other countries, after the landholder has improved his lands, a person who had no share in the expence, the labour, or the risk, comes in to share with him the advanced rent. But in Scotland, after the landholder has valued his teinds, however much the rent of his lands may rise by the improvements of agriculture, or the extension of manufactures and commerce, the increase is entirely his own, because the teinds never go beyond the rate at which the valuation had fixed them.

Augmentations of Stipends. *Thirdly,* WHEN the Court of Session were appointed at the Union, in place of the temporary commissions of the seventeenth century, to determine in all valuations and sales of teinds, they were also authorised to grant augmentations of ministers stipends. If the teinds of a parish are exhausted, that is, if the minister already draws all that they can furnish for his support, the power of the Court of Session of necessity fails; and unfortunately there are above fifty parishes in this situation, where the

provision for the minister is very small; yet, from circumstances constituting a legal exemption of some of the tithes of the parish, and from the low valuation of the rest, no redress can be had. But so long as there is a legal fund, the Court of Session may at their discretion, subject always to the review of the House of Lords, give, out of the unexhausted tithes, those successive augmentations, by which the stipends of the ministers of the Established Church are preserved in the same relative situation as when Presbyterian Government was settled at the Revolution. Since that time there has been a continued increase of the revenue of the landholder, the wages of the labourer, and the earnings of the manufacturer. But if, while all other orders of men are getting forward, the stipends of the ministers of the Established Church were to remain stationary, the accumulation of national wealth, by sinking those who minister at the altar into abject poverty, would render them contemptible, and the Church would soon be supplied only out

of the charity of the people.

of the lowest orders of the people. It is a branch of political wisdom to save the Established Clergy from this degradation, which would undermine their usefulness; and by allying them to those who have nothing to lose, might render them dangerous to the State, or at least indifferent as to its welfare and stability. If the landholders of Scotland have derived much benefit, in the valuations and sales of teinds, from the fixed Judicature appointed at the Union, it is reasonable that ministers should have access, by the sentences of that Court, to all the funds which the Constitution has destined for their support: and if those legal funds should generally prove inadequate, the necessity of the case will hereafter call for the interposition of the legislature to make such further provision for the Clergy of the Established Church, as may place them upon the respectable footing which, in a wealthy flourishing country, that name is supposed to imply.

WHEN a process of augmentation terminates in a manner favourable to the claim

of the minister, the Court grants, first, a Decree of Modification, fixing the quantity and the description of the stipend, which generally consists partly of money and partly of victual, payable out of the teinds of the parish; and, next, a Decree of Locality, apportioning the stipend amongst those who are liable in payment. The title to the augmented stipend takes place from the date of the summons with which the process had commenced; and the complete right conveyed by the two decrees of modification and locality, is effectually protected against the operation of injustice or bad humour by various regulations of law, which render the eviction of all that is due to the minister easy and expeditious.

Glebe and Manse. BESIDES a stipend, the law of Scotland also provides the minister of every country parish with a dwelling-house, called a manse; with a garden; with a glebe, of not less than four acres of arable land, designed out of lands in the parish near the manse; with grass, over and above the glebe, for one horse and

and two cows; and with the out-houses necessary for the management of his small farm. As the Act, James VI. parl. 3. c. 48. declares, that the manse and glebe shall be marked and designed by the Archbishop, Bishop, Superintendant or Commissioner of each diocese or province, upon whose testimonial being presented by the minister, the Lords of Council and Session are instructed to direct letters, charging the former occupiers to remove, and entering the minister to possession; as the Act, Charles II. parl. 1. sess. 3. c. 21. ordains, that the heritors of the paroch, at the sight of the Bishop of the diocese, or such ministers as he shall appoint, with two or three of the most knowing and discreet men of the parish, build competent manses to the ministers; and as by the settlement of Presbyterian government in Scotland, the Presbytery has come in place of the Bishop; all applications concerning manses and glebes are made, in the first instance, to the Presbytery of the bounds. After taking the regular steps suitable to the nature of the business, which, as a civil court specially constituted for that purpose,

pose, they are called to discuss, the Presbytery pronounce a decret; and their sentence, unless brought by a bill of suspension before the Court of Session, is binding upon all concerned.

Communion Elements. IN primitive times, the bread and wine used in the Lord's Supper were brought by the faithful, with their other offerings. After Christianity assumed a more regular form, the Bishop applied part of the patrimony of the Church, which was placed under his management, in providing all things necessary for public worship. In the Church of England, it is ordained, that the bread and wine for the communion shall be provided by the Curate and Church-wardens at the charges of the parish. In Scotland, it is understood, that the same fund out of which stipends are allotted to the clergy, is subject to the burden of furnishing communion-elements. The donations of pious persons have, in some parishes, allocated a particular sum for that purpose. But when a minister represents to the Court of Session, that there is no such allocation, or that the sum allocated is not sufficient, and when

when the Court finds that the teinds are not exhausted, they are accustomed to grant out of that fund, in proportion to the extent of the parish, and the supposed number of communicants, such a sum, under the name of communion-elements, as may ensure to the parish the stated celebration of the Lord's Supper, by indemnifying the minister for the bread and wine that are used, and for the extraordinary domestic expences which arise from the mode of administering that ordinance in this country.

The Ann. BY that provision for the ministers of the Established Church which has now been explained, the law of Scotland means to preserve them in a decent independence, to prevent them from being entangled in disputes with their parishioners, or in a multiplicity of secular business about the mode of collecting their stipend, and to give them that security and quiet which may be supposed most favourable to the successful discharge of the duties of their sacred office. And the law, considering

sidering them as stipendiaries, who have nothing more than is necessary for their maintenance, and who may be presumed unable to lay up any money for the extraordinary expences of sickness and death, humanely extends its attention beyond the life of a minister, by giving to his family what, in our law, is called the Ann *. If he had survived the 15th of May, he was entitled, in his own right, to the half of the crop, then supposed to be sown; and his widow, his children, or his executors, are entitled, in right of the Ann, to the other half. If he had survived the 29th of September, he was entitled, in his own right, to the whole of the crop, then supposed to be reaped; and his widow, his children, or his executors, are entitled, in right of the Ann, to the half of the next crop. The half-year's stipend that becomes due while the steps for the induction of a new minister are going forward, is thus arrested by law, and given, in the time of their deepest affliction, to the representatives of his predecessor.

THIS

* See Appendix, No. VII.

Widows Fund. THIS humane provision of the law has been followed out by the institution of that wise and salutary scheme called the Widows Fund, which first received the sanction of Parliament in the year 1744, which has been improved and extended by the authority of two subsequent acts of parliament, and which, under the able and vigilant management of the trustees appointed by those acts, has now realized a capital that insures its stability in all time coming. By this scheme, every minister of the Church of Scotland, and every member of the Universities of Scotland, is made subject to one of the annual rates following: Two pounds twelve shillings and sixpence; Three pounds eighteen shillings and ninepence; Five pounds five shillings; or Six pounds eleven shillings and three pence; and his widow is entitled to an annuity corresponding to the rate which he had chosen; or his children, if he left no widow, are entitled to a sum equal to ten years of the annuity which would have been payable to his widow. It is, in many

cases, inconvenient to be obliged every year to lay up a sum of money so large as any of the rates: But, in return for this hardship, the families of contributors are preserved from that wretchedness to which, before the institution of this scheme, the widows and children of the ministers of the Church of Scotland were often reduced.

PART

PART III.

COUNSELS

RESPECTING

THE PUBLIC AND PRIVATE DUTIES

OF THE

PASTORAL OFFICE.

SECT. I.

ON PUBLIC PRAYER.

THE Liturgy, or Book of Common Prayer in the Church of England, was prepared soon after the Reformation, and having undergone several alterations during the course of a century, was, in the reign of Charles II. engrossed as part of the Act of Uniformity. Every officiating clergyman is required to conform to it; and

becomes subject to severe penalties, if, contrary to his subscription when he was ordained, and to his solemn declaration when he entered upon the exercise of his ministry, he uses any other form of prayer. When an English clergyman, therefore, presides in the worship of the congregation, all that he has to do, is to read, in a distinct, decent, and devout manner, those parts of the Liturgy, or of the Scriptures, which are appointed to be read by him for that day, and thus to lead the people to the responses which are expected from them.

THE Church of Scotland has a Directory for the public worship of God, which does not prescribe any set forms of prayer. Its meaning only is, “ That the general heads, “ the sense and scope of the prayers and “ other parts of public worship being “ known to all, there may be a consent of “ all the Churches in those things that “ contain the substance of the service and “ worship of God ; that ministers may, if “ need be, have some help and furniture ; “ and yet so as they become not hereby “ slothful and negligent in stirring up the “ gifts

“ gifts of Christ in them ; but that each
“ one may be careful to furnish his heart
“ and tongue with further or other mate-
“ rials of prayer ; and for the manner,
“ he is left to his liberty, as God shall di-
“ rect and enable him, in piety and wis-
“ dom to discharge his duty.”

THE Directory was composed during the commotions of the seventeenth century, with the view of obtaining, after the abolition of Episcopacy, an uniformity of worship in the three kingdoms : It has been recommended by the General Assembly since the Revolution, and, as to the substance of it, is generally observed in this Church. But the lapse of time and the change of circumstances have introduced various alterations : And the ministers of the Church of Scotland are, in general, disposed to conform, in the manner of performing the public services of religion, to the practice of that part of the country in which Providence orders their lot, and are always ready to attend to every recommendation from their ecclesiastical superiors. It is the friendly inter-
course

course which the ministers of this Church have with one another, and the superintending controul of the Church-courts; it is the spirit of the Constitution coming in aid of the good sense of the individual members, rather than any system of positive regulations, that preserves in our Republic that degree of uniformity in worship which is essential to an established Church.

THE Church of Scotland, in adopting a Directory instead of a Liturgy, considers its ministers as men of understanding, of taste, and of sentiment, capable of thinking for themselves, who, without being confined to the repetition of a lesson that has been composed for them, may be permitted to exercise their talents, with a becoming dependence upon Divine aid, in the sacred and important office of leading the devotions of Christian worshippers. In committing to them an office more honourable to the Christian priesthood than all the services that were prescribed to the sons of Aaron, the Church not only warns the person who presides in public worship, to maintain that grave, devout, and unaffected

fectèd manner, the want of which is disgraceful to himself, and will probably disturb the devotions of others; but charges him also, as the minister of a reasonable service, in which the understandings and the hearts of the congregation are supposed to join, to employ the greatest care in arranging his thoughts and selecting his expressions, that every word which he utters may correspond to the sentiments which ought to pervade a Christian assembly.

It is natural and fit for the intelligent offspring of God, when they draw near to him in prayer, to adore his perfections as they are manifested in his works. The Sabbath was sanctified from the beginning, that there might be a fixed time for the children of Adam to unite with solemnity in this rational exercise. It is natural and fit for Christians, when they approach the God and Father of the Lord Jesus, to adore the illustrious and harmonious display of his perfections in our redemption, and to recollect the spiritual blessings which are secured to his people by the resurrection of the Redeemer. The Sabbath was
changed

changed from the seventh day of the week to the first, for the purpose of drawing the attention of Christians to that great event, which, connecting the humiliation and the exaltation of the Lord Jesus, at once establishes our faith, and cherishes our hope. While Christians, in assembling on the Lord's day, are thus called to remember both the creation and the redemption of the world, they are taught by the religion of sinners to acknowledge their own unworthiness, and, under a deep impression of entire dependence, to supplicate the forgiveness and the grace of which they stand in need: And the benevolent spirit of Christianity, which produces a fellow-feeling with one another amongst all who unite in common acts of devotion, extends their wishes and their prayers to embrace the interests of larger communities, and the happiness of the human race.

THUS, Adoration, Thanksgiving, Confession, Petition, and Intercession enter into every Liturgy which deserves to be accounted complete; and in Churches which have not a Liturgy, none of these parts of
public

public prayer ought to be omitted by the person who speaks in the name of the congregation. It would be a wearisome formality to introduce all of them into every single prayer; it seems to be a more convenient order, that the several parts should find a place at different times during the service of the day; and in the distribution of the parts, and the proportion of the service allotted to each, the Directory leaves every minister to act "as in prudence he shall think meet."

ALL the parts of public prayer are comprehended in that excellent form of prayer which Christ taught his disciples, commonly called the Lord's Prayer; a form, upon the illustration of which our Church has bestowed a large portion of the Shorter Catechism; which the Directory "recommends to be used in the prayers of the Church, as not only a pattern of prayer, but itself a most comprehensive prayer;" and from the due consideration of which those who preside in public worship may derive much instruction, both as to the matter and the man-

ner of their prayers. One direction, however obviously suggested, has not been always attended to. Our Lord is guarding his disciples against the vain repetitions of the heathen, who thought they should be heard for their much speaking, at the very time when he introduced this prayer with these words, "After this manner pray ye." We certainly do not imitate this manner, when we exhaust ourselves and fatigue our hearers by much loose speaking, in which the same idea is perpetually recurring: we approach to this manner, when our words are few, and our heart is not hasty to utter any thing before God which we have not well considered.

IN digesting your prayers for public worship, your chief assistance should be derived from an intimate acquaintance with the phraseology of Scripture. There you find adoration expressed in language truly sublime; thanksgiving, flowing from hearts penetrated with the most grateful, affectionate, and particular recollection of the divine mercies; confession, dictated by godly sorrow; and petitions, framed

in all the variety of situations incident to human life, with reference to all the blessings which we need, and with entire submission to the will of Heaven. By adopting these patterns, you give your language in prayer a becoming gravity and solemnity; you abound in expressions familiar to your hearers, in which they readily join; and you thus obtain, to a certain degree, the chief advantage of those prepared forms of prayer with which the congregation are previously acquainted. Do not think, however, that your prayers become scriptural, by your repeating, without selection, and without any continued train of thought, passages gathered out of all parts of the Bible. Beware of employing, at any time, those quaint allusions, by which a text is wrested from its original meaning, those points or conceits which may display ingenuity, and may excite surprise the first time they are used, but which become ridiculous by being repeated, and are always discordant from the train of sentiment of which prayer ought to be the expression. Let it appear to your hearers, that you have been more

solicitous about the arrangement and the matter than about the words of your public prayers; and let their principal riches and ornament arise from a judicious use of the treasures found in Scripture, introduced and interwoven in such a manner as to regulate and form your own diction.

As the greatest and most interesting subjects of prayer are always the same, you cannot, without affectation, avoid the frequent repetition of what you have once expressed well. Yet in a Church where no set forms are prescribed by authority, it is desirable that you should appear capable of cloathing the same sentiments with equal facility and propriety in expressions somewhat varied; and it is one advantage of the daily exercises of this College *, that

* In St Mary's College, which is appropriated to the study of Divinity, the students assemble morning and evening in one of the Halls of the College, for the purpose of joining in worship. The student who presides, reads a portion of Scripture, prays, gives out some verses of a Psalm to be sung, and pronounces the blessing. The oldest student presides the first day; and the duty is performed in rotation during the session, or term of College, which continues above four months.

that they afford you diversified examples of prayer, and that, at an early period of your theological studies, they render it an object of attention and of emulation to collect and arrange a stock of proper expressions, which, having become familiar to your minds, will readily occur in your future public ministrations, and will then receive the improvements and corrections which the maturity of your taste and judgment may suggest.

A TEMPERATE variety in performing the stated services of religion may have some effect in preserving our hearers from listlessness and indifference; the substance of the discourse may be introduced with propriety and impressive effect at the beginning of the prayer after the sermon; and a considerable departure from the ordinary language of our public prayers is at some times dictated by our own sentiments, and those of the congregation. In the Church of England, until an order has been circulated by authority, no other change can be made upon the ordinary service, than by reading one of the occasional
prayers

prayers or thanksgivings which form part of the Liturgy. In our Church, a minister is at liberty to follow the impression made by "those special occasions which afford matter for special petitions and thanksgivings," and may thus avail himself of the aid which Providence often administers to the sentiments of devotion. But much good sense and sound discretion are here required; and the gross instances of irreverence and absurdity which have occurred in prayers suggested by the occasion, form one of the most popular and plausible objections to our mode of worship.

BESIDES occasional intercessions, dictated by particular occurrences, there are three standing subjects in which Christian benevolence takes that interest which is expressed by public intercession. The first is, the propagation of the Christian religion, as the best method of promoting the virtue and happiness of the human race. The second is, the alleviation of that multiplicity of distress which will always be found upon earth. Every heart impressed

with

with the sentiments which become a Christian, will plead on these two subjects with fervour; and the admirable patterns of such intercession contained in Scripture, furnish a variety of apposite expressions, and render any particular counsel unnecessary. There is a third standing subject of public intercession, which arises from the connection between the worshippers and the State. "I exhort," says the Apostle Paul, writing to Timothy, minister of Ephesus, "that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority*." An exhortation originally addressed to Christians who often suffered persecution from their civil rulers, binds the duty more strongly upon all who assemble for public worship in this happy country, where, under the protection of good government, every sect of Christians enjoys entire toleration, and the members of the Church of Scotland possess the advantages of an establishment. The contests between the different parties, either in
the

* 1 Timothy ii. 1, 2.

the lower or the higher departments of the State, vulgarly called politics, are much too insignificant for the dignity of the pulpit, and are generally conducted with acrimonious passions very unsuitable to the Temple of Peace. But the preservation of that excellent form of government which Divine Providence has made the instrument of conveying distinguished blessings to this island, the maintenance of that subordination which is essential to liberty, the defence of the State against foreign enemies, and the transmission of that precious inheritance, which, as Britons, we received from our fathers ;—these are objects in which the virtue and happiness of our country are deeply involved ; and when we unite in praying for them, we discover that truly Christian spirit, which respects the powers that are, which recoils from violence and tumult, and which has too much acquiescence, contentment, and thankfulness, ever to be rash in meddling with those who are given to change.

THE Liturgy of the Church of England, and the forms of prayer occasionally circulated, prescribe the words in which prayers shall be offered for kings, and for all that are in authority. The free spirit of the Church of Scotland has always resisted every attempt of the secular power to interfere with the internal administration of the affairs of religion: And even the description of the reigning prince upon his accession to the throne, and the necessary alterations of the prayers of the Church in consequence of changes in the Royal Family, are communicated to individual ministers through the Moderator of the last General Assembly, till the next Assembly make an ecclesiastical regulation upon the subject. But notwithstanding this method of asserting what we account the liberties of the Church, we are not the less ready to accommodate our public prayers to the directions given us. The Church of Scotland, ever since the settlement of Presbyterian Government at the Revolution, has testified, on all proper occasions, a just sense of the advantages which it derives from a connection

with

with the State, and of the obligations which that connection creates. In times of public alarm, the General Assembly has frequently addressed a pastoral warning to the people, and admonished the office-bearers in the Church of the vigilance and exertion which such times require from them *; and the individual ministers in the several districts, seconding the wholesome counsels of the supreme ecclesiastical authority, by their manner of leading the public devotions, and their private intercourse with the people, have had no small influence in cherishing sentiments of loyalty and attachment to the Constitution.

S E C T. II.

ON THE ADMINISTRATION OF THE SACRAMENTS.

THE Liturgy of the Church of England contains the order for the administration of both the Sacraments of the New Testament.

* See Acts of Assembly 1714, 1798, 1799.

Testament. The Directory of the Church of Scotland only suggests the general purport of the prayers and exhortations, and allows “the minister to use his own liberty and godly wisdom.”

THE Reformed Churches bore their testimony against the errors of Popery, by laying aside various practices of that Church inconsistent with the directions of Scripture. In some circumstances respecting the administration of the Sacraments they still differ from one another; but these differences do not interrupt the unity of faith*. If Christians have learned what that meaneth †, “I will have mercy, and not sacrifice;” if they apprehend the full import of that luminous principle declared by the Apostle ‡, “The kingdom of God is not meat and drink, but righteousness, and peace, and joy

Q q 2

* To all the varieties respecting things indifferent and merely external which prevail in the Reformed Churches. we may apply the words in which the venerable Irenæus speaks of the diversities of his time in the observance of Easter, *ἡ διαφωνία τῆς ἡμέρας τῆν ὁμολογίαν τῆς πίστεως συνίστησι.*

† Matt. ix. 13.

‡ Romans xiv. 16.

“ joy in the Holy Ghost ;” they will not judge one another in respect of those matters of indifference, concerning which every man who is fully persuaded in his own mind, sinneth not. While they resist every wanton encroachment upon that liberty of conscience in such matters which Christ hath left his disciples, they will readily submit to the restraints which are imposed by authority, for the sake of order, or by the rules of Christian prudence and charity ; and judging this, that no man put a stumbling-block in his brother’s way, they will consider one another, and will follow after the things that make for peace, and the things wherewith one may edify another *. As every change in the public services of religion creates a danger of unhinging the principles, and disturbing the minds of those who do not discern the reasons of the change, it would be highly inexpedient, as well as chimerical, to attempt to produce an uniformity of ceremonies throughout the Reformed Churches ; it is not always advisable to substitute in any particular country

* See the 14th chapter of the Epistle to the Romans.

country other ceremonies not less unexceptionable, or even in some respects preferable, in place of those which have long subsisted; and the ministers in the several districts of this Church would abuse the confidence which the Directory reposes in their discretion, if, upon their own speculations, or apprehensions of propriety, they were to depart far from established custom. They act more wisely, and more conformably to the true spirit of the Gospel, by adhering to the mode of administering the Sacraments which prevails in their neighbourhood, and by employing their talents and exertions in rendering that mode subservient to the great end of cherishing good impressions, and promoting practical godliness.

THE doctrine of the Sacraments delivered by our Church is so scriptural and rational, that those who understand it thoroughly have received the best preparation for discharging this part of their public duty; and the counsels upon this head which the Directory for public worship permits me to suggest, are so intimately

mately connected with just views of the nature of the Sacraments, that it will be the principal business of this section to give a concise exposition of the doctrine of the Church of Scotland concerning Baptism and the Lord's Supper.

WHEN our Lord said to his Apostles before his ascension, " All power is given unto me in heaven and in earth ; Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost *," he seems to intimate, that, in accommodation to a prevailing practice, he intended baptism to be the initiatory rite of his universal religion. All the followers of Jesus, in every age, except the people called Quakers, have observed his institution, by using this method of assuming the profession of the Christian faith. But to the great body of Christians, particularly to the two Established Churches of Britain, this initiatory rite appears also to possess a higher character. The three persons named

in

* Matthew xxviii. 18, 19.

in the solemn form of expression prescribed by our Lord, are there exhibited under certain characters, and in certain relations, which give an assurance of the communication of blessings to those who are baptized into their name: and baptism is stated in the Epistles, by various expressions, allusions, and reasonings, as a significant representation of engagements on our part, and of the forgiveness and strength granted through the name into which we are baptized. This ordinance, therefore, rises in our estimation, from being an external rite, to be a federal act, by which the mutual stipulations of the covenant of grace are confirmed; and it appears to hold the same rank in the system of the Gospel which the Apostle assigns to circumcision under the former dispensation, when he calls it “a seal of the righteousness of the faith which Abraham had*.” We do not, like the Church of Rome, consider baptism as of itself infusing into the person baptized a new character, or as, in any sense, the physical instrument of his justification: we do not distinguish,

* Romans iv. 11.

distinguish, as to the efficacy of baptism, between sins committed before, and those committed after it has been administered; and resting our hope of the remission of sins upon the promise of God in Christ, we do not account the seal of the new Covenant so indispensably necessary, as to render the promise void to those who have not an opportunity of receiving baptism according to the original institution. But as every person who has been baptized in the manner prescribed by Christ, enjoys all the external privileges of the Christian Church, we are willing to hope, that he will also partake of the invisible grace of which that Sacrament is the outward sign; and we believe that all who, in this federal act, make with sincerity the sponson required on their part, receive a pledge and security, that the blessings exhibited shall be conveyed to their souls.

THE practice of infant baptism appears to be inconsistent with the idea of a federal act: Yet, in this practice, we follow the authority of Scripture, and we conform

form to the general usage of the Christian Church. Circumcision, which was the initiatory rite of the covenant made with Abraham and his posterity, was administered to infants. If the covenant of grace be the same in substance with that given to Abraham, and if baptism has come in place of circumcision, the presumption is, that by the general words, "Make disciples of all nations, baptizing them *," Jesus meant that baptism also should be administered to infants: And this presumption, which nothing but an express prohibition, or a practice in Scripture directly opposite, would be sufficient to destroy, is confirmed, by the significant action of our Lord in calling little children, and laying his hands on them †; by the words of Peter in his first sermon, "Be baptized every one of you in the name of Jesus Christ;—for the promise is unto you, and to your children ‡;" by an expression which Paul has incidentally addressed to Christians, "Now are your children holy §;" and by the practice of the Apostles,

R r

* Rom. iv. 11.

† Mat. xix. 13.

‡ Acts ii. 38, 39.

§ 1 Cor. vii. 4.

postles, who are said to have "baptized him that believed, and all his *." The earliest Christian writers make mention of infant baptism; and although ideas concerning the indispensable necessity of the ordinance which we do not hold, may have contributed at different times to establish this practice; yet the principles upon which it rests are so clearly recognized in Scripture, that, with the exception of the different branches of Anabaptists, it has been uniformly observed in the Christian Church.

THE Church of Scotland, in conformity to the dictates of nature, and the ideas upon which the children of those who believe are admitted to baptism, requires parents to present their children, unless they are found disqualified. The parent does not make any promise for the child: But he promises for himself, that nothing shall be wanting on his part to lead the child, at some future period, to undertake the obligations which are expressed in the baptism of grown persons. It is a valuable privilege

* Acts xvi. 33.

privilege which children inherit by descent from Christian parents, that their receiving the most important of all instruction, a pious and virtuous education, is bound upon their parents by a solemn vow: And whatever attention may be bestowed upon the health, the improvement, and the advancement of children, the vow which with us accompanies infant baptism, is not fulfilled, unless the parents afford them every opportunity of acquiring just notions and favourable impressions of religion.

AT a very early period of the Christian Church, those who had been baptized in their infancy, were brought, in riper years, to the Bishop or minister, and, upon declaring their adherence to the faith in which they had been instructed, and of which they gave him an account, were admitted to make the solemn promise required in that covenant of which they had formerly received the seal. Some of the first Reformers, considering the primitive salutary practice as resting entirely upon human authority, laid it aside in their

R r 2

Churches,

Churches, upon account of certain corruptions which it had been the occasion of introducing into the Church of Rome: And we who tread in their steps do not think ourselves bound to revive it. But we are very far from condemning those who act otherwise. The Confirmation which has arisen in the Church of England from the primitive practice, appears to us such a ceremony as the rulers of every Christian society are entitled to appoint, according to their views of what may best promote the edification of those committed to their charge: And we endeavour to supply the want of it in a manner which appears to us to answer the same purpose. We account ourselves bound to exercise a continued inspection over the Christian education of those who have been baptized, that, as far as our authority and exertions can be of any avail, parents may not neglect to fulfil their vow: And when young persons partake, for the first time, of the Lord's Supper, we are careful, by private conference and public instruction, to impress upon their minds such a sense of the nature of that action, that they may consider

sider themselves as then making that declaration of faith, and entering into those engagements, which would have accompanied their baptism had it been delayed till riper years. We believe, that as the advantages which they derived from infant baptism have prepared them for making the answer of a good conscience before God, all the grace which the one sacrament exhibits will be conveyed to their souls when they partake worthily of the other; for then the covenant with God is, upon their part, confirmed, and as certainly as they know that they fulfil what he requires of them, so certainly may they be assured that he will fulfil what he hath promised.

As Baptism came in place of the initiatory rite of the covenant given to Abraham, so we are led by the circumstances which attended the institution, to consider the other sacrament of the New Testament as the counterpart of the feast of the Passover. This other sacrament, which the Apostle hath taught Christians to call “ the
“ Lord’s

“ Lord’s Supper *,” exhibits, by a significant action, the characteristical doctrine of the Christian faith, that the death of its Author, which seemed to be the completion of the rage of his enemies, was a voluntary sacrifice so efficacious as to supersede the necessity of every other. By partaking of this rite, his disciples publish an event most interesting to all the kindreds of the earth ; they declare that they are not ashamed of the sufferings of their Master, and they cherish, in the solemn recollection of his death, all the sentiments by which his religion ministers to their consolation and improvement. The command of Jesus, “ This do in remembrance of me †,” has been held in the highest veneration ever since the night in which it was given ; and the action has appeared so natural, so pleasing, and salutary an expression of all that a Christian feels, that, with the exception only of the Quakers, whose spiritual system, far refined above the condition of humanity, despises those helps which he who knows our frame saw to be necessary ;—with this solitary exception, the

* 1 Cor. xi. 20.

† Luke xxii. 19.

the Lord's Supper has been observed in the Christian Church from the Apostolical age to the present day.

ALTHOUGH the command of Jesus seems to present the Lord's Supper in no other light than as a remembrance of his death, there are expressions, both in the words of the institution, and in other places of Scripture, which have been considered as implying a further view of this ordinance; and the different interpretations given to those expressions have produced systems concerning the Lord's Supper very far removed from one another. The system held by the Church of Scotland, the only one of which it is necessary in this place to give any account, may be traced back to the times of the Reformation.

ZUINGLIUS, a native of Switzerland, the founder of the Reformed Churches, and Carlostadt, a Professor with Luther in the University of Wittenberg, taught, that the bread and wine in the Lord's Supper are the signs of the absent body and blood of Christ; that as God said of the lamb
which

which he commanded the children of Israel to eat on the night in which they escaped out of Egypt, "It is the Lord's "passover*," that is, it is the token and pledge of the Lord's passing over every house of the children of Israel; so when our Lord said, "This is my body, this is "my blood †," he used that common figure of speech, by which the sign is put for the thing signified. By this interpretation, we are delivered from all the absurdities implied in the monstrous doctrine of the Church of Rome concerning the Lord's Supper; we are relieved from the difficulties in which the Lutheran Churches are involved, by considering "this is my "body," as equivalent to a proposition totally different, "my body is with this;" and we are enabled clearly to discern the unreasonableness of paying adoration to the bread and wine, of regarding the action of the priest in consecrating them as a new sacrifice, or of ascribing any physical virtue to the act of communicating.

CALVIN,

* Exodus xii. 11.

† Matt. xxvi. 26. 28.

CALVIN, who succeeded Zuinglius in the office of conducting the Reformation in Switzerland, agreed with his predecessor in thinking the bread and wine the signs of the body and blood, which are not locally present, and in considering the use of these signs as a memorial of the sacrifice once offered on the cross, which is intended to produce a moral effect. But he believed, that the expressions of Scripture concerning the Lord's Supper mean a great deal more than was taught in the system of Zuinglius; and although he did not approve of the manner in which the Lutherans explained those expressions; yet wishing to unite Protestants upon a point in which all of them had departed from the errors of the Church of Rome, and entertaining a sincere friendship for Melancthon, the successor of Luther, he suggested a sense of the scripture expressions, according to which a great part of the Lutheran language might continue to be used. He taught, that to all who remember the death of Christ with becoming affection, Christ, by the use of the signs in the Lord's Supper, is spiritually present, that is, present

to their minds; and that the cup of blessing which they bless, is called "the communion of the blood of Christ," and the bread which they break, "the communion of the body of Christ *," because his body and blood being spiritually present, convey the same nourishment to their souls as bread and wine to their bodies. He connected the long discourse in the sixth chapter of John's Gospel with the Lord's Supper, in a sense agreeable to what our Lord there says, "The words that I speak unto you, they are spirit, and they are life †." And it appeared to him, that a figure, implying that union between Christ and his people, that communication of grace and strength by which they are furnished for the discharge of every duty, was used with peculiar propriety by a person who was to institute a rite in which his disciples partake of the signs of his body and blood. For this rite is an emblem of the spiritual sense of the figure; it exhibits to the disciples of Christ by action, what the discourse recorded by John had intimated in words; and realises

* 1 Cor. x. 16.

† John vi. 63.

lives to their minds by a sensible sign the complete fulfilment of what he had spoken. The cup, therefore, which they receive, may, in the most proper and emphatic sense, be called “the new covenant in the blood of Christ *;” for while they engage, at a time when every sentiment of piety and gratitude may be supposed to be strong and warm in their breasts, that they will fulfil their part of the covenant, they behold, in the action which they perform, a striking representation of that event by which the covenant was confirmed; and they receive, in the grace and strength then conveyed to their souls, a seal of that forgiveness of sins which, through the blood of the covenant, is granted to all that repent, and a pledge of the future blessings which were purchased for them by the death of Christ.

THIS view of the Lord’s Supper has descended from Calvin through the greater part of the Reformed Churches. It is expressed in the Thirty-nine Articles, in the office for the Holy Communion, and in

S f 2

the

* Luke xxii. 20.

the Catechism of the Church of England, as strongly as in the standards of our Church. It is the foundation of that fulness of instruction previous to the administration of the Lord's Supper, by which intending communicants in our Church are exhorted to examine themselves, that they may not eat and drink unworthily; and of the solicitude with which the office-bearers in every congregation exclude from this ordinance, all who, by gross ignorance or open transgression, appear to be disqualified for holding communion with Christ.

THE system which has been delineated may, with the exercise of sound judgment and discretion, be rendered in a high degree subservient to the moral improvement of Christians: but there is much danger of its being abused. The notion of a communion with Christ in one ordinance, more intimate than at any other time, may foster a spirit of fanaticism, unless the nature and the fruits of that communion be carefully explained: The humble and contrite may be overwhelmed with religious melancholy,

melancholy, when the state of their mind does not correspond to the descriptions sometimes given of that communion: Presumptuous sinners may be confirmed in habits of wickedness by feeling an occasional glow of affection while they sit at the Lord's table: Or, on the other hand, a general neglect of an ordinance, which all Christians are commanded to observe, may be the consequence of holding forth notions of the guilt and the danger of communicating unworthily, more rigorous than are clearly warranted by Scripture.

WHEN you are called to administer the Lord's Supper to a congregation of Christians, it behoves you to bear in your mind all the parts of this danger, and to be careful not to increase them by your manner of serving at the altar. Do not condescend, for the sake of a temporary popularity, to flatter the prejudices of the people, by expressions inconsistent with the sound interpretation of our system. Dwell upon those affecting views of this ordinance, by which it is fitted at once to exhibit the peculiar doctrines

doctrines of Christianity, and to imprint the obligations of virtue. Never have the indiscretion to teach, in opposition to our Confession of Faith, that the system of Zuinglius is the whole truth; but employ the principles of that system, which, as far as it goes, is just and rational, to correct those Popish errors concerning the Lord's Supper, which, under other names, still keep hold of the minds of many of the people, and which are often confirmed by an unguarded exposition of the Calvinistic system. Let the prayers and exhortations which accompany the administration of this ordinance be apposite to the occasion. Speak plainly, so that the simplest may understand your meaning; yet speak concisely and accurately, that those who examine your words may find nothing in them false or frivolous; and beware of approaching to that loose declamatory manner, in which a great deal being said without much meaning, the impression of the truth evaporates, and the service, while it is wearisome to many, misleads the understandings of those whose ears are tickled with the sound.

S E C T. III.

ON LECTURING.

IN the Jewish synagogues, the Law and the Prophets were read every Sabbath day : In the Christian assemblies, which from the beginning were held upon the Lord's day, the writings of the Apostles were joined with those of the Prophets ; and reading the Scriptures formed a principal part of the public service *. It was a stage in the education of those who, in the primitive Church, were destined for the ministry, to be employed in the office of reading the Scriptures to the congregation. After the reader had finished, the Bishop or minister addressed to the people an exhortation, generally founded upon what had been read, calling them to the imitation of the excellent things which they

* King on the Primitive Church, part 2. chap. 1.
Justin Martyr says, Τα αποκρημονισματ των επισολων, και τα συγ-
γραμματα των προφητων αναγινασκειται.

they had heard. The earliest Christian sermons, therefore, were very much what we call Lectures ; and the voluminous discourses of Origen, which are extant, according to his own description of them, are “ expositions of the things that had “ been read *.”

IN the Calendar of the Church of England, the Old Testament is appointed for the first lessons at morning and evening prayer ; so that in churches where daily prayers are read, and in families which, in their private devotions, follow the order of the Calendar, the most part of the Old Testament is read every year once : And the New Testament is appointed for the second lessons at morning and evening prayer ; so that those who attend daily prayers, hear almost the whole thereof read over every year thrice. Besides the stated lessons which go on in order, there are particular portions of Scripture, called the Epistle and the Gospel, appointed for every Sunday in the year : And the Epistle and Gospel which had been read at a certain

† Ταυ εις τα αναγνωσματα διηγουσαν.

tain time of the service on Sunday, are generally used in the daily prayers of that week.

THE Directory of the Church of Scotland mentions the reading of the Word in the congregation as a part of the public worship of God, to be performed by the pastors and teachers: It recommends, that all the canonical books of the Old and New Testament shall be read over in order; that ordinarily one chapter of each Testament be read at every meeting; and that such Scriptures as he that readeth shall think best for edification of his hearers, shall be read more frequently: And it leaves to the discretion of the minister who readeth, to judge whether it is necessary to expound, after the whole chapter is ended, any part of what had been read.

At the time when the Directory was composed, many of the people were incapable of reading the Scriptures privately. Now that the excellent parochial institutions of Scotland have extended a certain

measure of education to the lowest ranks, so that every person has a Bible, which, from his childhood, he is taught and exhorted to use, it is not judged necessary to adhere precisely to those recommendations, by which the Directory meant to prevent a general ignorance of the Word of God. But it is competent for the minister of a parish to resume, at any time, as much of the primitive practice as he judges expedient: and out of that mode of reading the Word of God mentioned in the Directory, there has arisen, by general consent, with the sanction of ecclesiastical authority, our present mode of Lecturing, in which, at one of the meetings for public worship, either a whole chapter, or part of a chapter, according to his discretion, is read by the minister, and then expounded in a discourse, which professes to approach in its form and its object, to what was stated as the character of the earliest Christian sermons.

WITH regard to this important branch of the public service of our Church, I have to suggest the three following counsels.

I. I AD-

1. I ADVISE you, in the *first* place, to bear in your mind the great purpose of Lecturing. If you have no other object than merely to illustrate the religious or moral observations which the passage read may suggest, you do not perform what a Lecture professes to do; and, unless you possess uncommon powers, you will generally consult your own ease, by repeating the ideas and expressions which are most familiar to you, without communicating any information to your hearers. When you are preparing to lecture, you should not allow yourselves to forget, that part of the office which Jesus committed to his ministers, is to assist his people in understanding the Scriptures, by acting as the interpreters of his word; and that you do not furnish your hearers with the very important advantages which they might derive from the skilful execution of this office, unless you are at due pains to collect all the information connected with the passage which you read, and to communicate that information with ease and perspicuity. You will find in the works of Prideaux, Lardner, Michaelis, Beau-

T t 2

fobre,

fobre, and Harmer, and in Gray's Key to the Old Testament, much historical illustration of the Bible; and by a judicious selection of the best Commentators, you may become acquainted with the various points which have called forth the exercise of critical talents. But I trust you will not rest entirely upon the compilations of others. Employ your own knowledge of the original, to mark the improvements of which our translation is susceptible. Study to attain an accurate acquaintance with any events that are mentioned, with the situation and character of the principal actors, with the geography of the country which is the scene of the transaction, with the local customs to which any reference is made. If you lecture on an Epistle, on a Psalm, or on any continued discourse in the Prophecies, the Gospels, or the book of Acts, consider with profound attention the occasion of its being written, and the general purpose of the writer; and never lose sight of the train of thought dictated by that occasion and purpose. Your exposition will, in this way, be satisfying to your own mind,
rational,

rational, and masterly ; and the luminous views of the beauty and significance of Scripture which you suggest to the people, will serve as a guide to them in their private reading. Most of them have little access to books, little leisure for study, little capacity for collecting literary information : But all men feel the value of knowledge when it is brought to the level of their understanding ; and you cannot make them a more acceptable present, than by imparting the fruit of your studies in such a form as enables them to perceive the meaning of parts of the Bible, in reading which formerly, they had felt the need of a teacher.

2. BUT while I recommend to you to make the exercise of Lecturing a channel for conveying information to the people, I advise you earnestly, in the *second* place, to communicate only what is useful. Descriptions, narrations, and critical discussions, which do not directly tend to illustrate the passage upon which you lecture, are a vain display of the extent of your reading, which, although it may make the ignorant

ignorant stare, will excite the contempt of those who are truly learned. There are situations in which it may be proper to show that you are acquainted with various Commentators; that you can appreciate the accuracy and solidity of their remarks; and that, by recurring to etymology, to analogy, or to history, you are able to defend the sense in which you understand Scripture. But all this is far above the comprehension of an ordinary audience; and in the congregations to which we usually minister, a particular account of the controversies which have arisen with regard to the true meaning of a passage, can serve no other purpose than to puzzle their understandings, and unsettle their faith. There are a few texts ("charity shall cover a multitude of sins" is one) which admit of several interpretations equally plausible and equally useful. It may be proper, when such texts occur, to explain each of the several meanings, without any nice discussion of their comparative probability, and so to bring out of the words all the instruction which they can convey. But instances of this kind are very rare; and,
in

in general, it is better, after having satisfied your minds, by a close examination of all the different interpretations, which is the most natural and instructive, to bring that meaning clearly forward, and, without combating other senses, to state the grounds upon which it rests, in that concise distinct manner which will probably carry your hearers along with you.

3. I would guard you, in the *last* place, against indulging much in an allegorical style of lecturing. Origen gave first the literal sense of the passage read, and then the mystical, and he has had many followers. But nothing is more liable to abuse than that luxuriant fancy, which, out of the plain sense of Scripture, brings allusions, resemblances, and doctrines, which probably never entered into the mind of the writer. So long as we have our Lord and his Apostles for our guides in tracing the hidden meaning of Scripture, we are safe: but when we presume to advance farther than they lead us, we find ourselves bewildered, and we are soon in danger of nourishing unprofitable and hurtful

hurtful speculations in the minds of our hearers, at the expence of that wholesome instruction which they would have derived from a literal exposition of the true meaning of the inspired writers. Bishop Horne, in his admirable Preface to his Commentary on the Book of Psalms, has illustrated, in the most convincing manner, this sound principle, “ That the application of the Psalms to evangelical subjects, times, and circumstances, stands upon firm ground, and may be prosecuted upon a regular and consistent plan.” But his Commentary is one instance more added to the many which he himself admits, “ that the spiritual interpretation of the Scriptures, like all other good things, is liable to abuse:” For by introducing the prophetic, evangelical, mystical, or spiritual sense in numberless places, where it is not warranted either by the quotations in the New Testament or by the general tenor of the Psalm, he often appears to turn aside from their natural meaning the words which he professes to illustrate; and he has filled a great part of his Commentary with feeble repetitions of a few leading

leading ideas, which the charms and graces of his language are not always sufficient to enliven.

IN congregations where three discourses are still expected every Lord's day, it is proper to lecture twice. In this way, you make quicker progress through that book of the Old or New Testament which is the ordinary subject of your lectures; you preserve the train of thought more fresh and entire in the minds of the people; and you gain more time for yourselves. For although he will be a very slovenly and imperfect lecturer who does not bestow much pains in storing his mind with subsidiary knowledge, it is possible for a man who has acquired a facility of expression to lecture in a manner interesting and useful without much writing. The several verses bring the topics to his recollection, the variety of subject furnishes a pleasing exertion, and the information which is communicated atones for defects in the composition, and carries on the hearers with satisfaction. There are few men whose stock of matter, or whose

powers of composition, are equal to the task of writing three discourses in a week. But after the preparation requisite for lecturing twice, there may remain disengaged from other business a considerable portion of time for gradually forming a stock of regular sermons, to be the furniture of your future life.

S E C T. IV.

ON THE DOCTRINAL PART OF PREACHING.

THE foundation of the character of the disciples of Christ is laid in the acknowledgment of a system of truth which the Scriptures contain. We are not to presume that all who receive the Scriptures hold this system, or that every person who professes to expound the Scriptures teaches the truth as it is in Jesus. Our Lord tells his disciples to beware of false prophets. His Apostles speak of men unlearned and unstable, who wrested the Scriptures to their own destruction. They combat with zeal the errors which were introduced

introduced in their days. They give notice of heresies which were to arise in latter times. They represent the Church as the keeper of a sacred deposit, over which it is appointed to watch; as established for this purpose, that Christians might not be as children tossed to and fro, turned about with every wind of doctrine, but might continue in the doctrine of Christ, which, like himself, is unchangeable. And while they clearly teach, that no such infallible authority as that with which they were invested was to continue in the Church, they exhort the ministers whom they ordained, and through them the succession of Christian teachers, to be diligent in counteracting the restless insidious attempts of seducers; and they leave it to their own discretion, to adopt the most prudent and effectual methods of maintaining and defending that form of sound words which they are commanded to hold fast*.

U u 2

The

* Matt. vii. 15.; 2 Pet. iii. 16.; 2 Tim. iii. 17, 18.; 1 John iv. 1,—3.; 2 John 7.; 1 Tim. iv. 1, 2.; 2 Pet. ii. 1.; 1 Tim. iii. 15.; Ephes. iv. 11,—15.; Heb. 13. 7, 8, 9.; 1 Tim. vi. 20.; 2 Tim. i. 13.; 2 Tim. ii. 2.; Titus i. 9,—14.

THE mode of fulfilling this duty to which the Christian teachers very early had recourse, was of the following kind. When they apprehended a danger of the propagation of false opinions concerning an important article of Christian faith, they assembled in larger or smaller numbers, from more or fewer districts, according to circumstances. In these assemblies, which are known by the name of Councils, and which gradually assumed the forms essential to the orderly transaction of business in a great meeting, the controverted points were canvassed, and the opinion which appeared to the Council agreeable to Scripture, was declared in words that formed an explicit testimony against the opinion accounted erroneous.

IF this method of deciding controversies was suggested to the early Christians by the practice of the States of Greece, it appears also to derive an Apostolical sanction from what is related in the 15th and 16th chapters of the book of Acts. It was adopted in the four general Councils of Nice, Constantinople, Ephesus, and Chalcedon,

cedon, which are honoured by the Christian world, because they declare what the great body of the disciples of Christ believe to be true : It was adopted by many succeeding Councils, who declare what we believe to be false ; and it was generally followed at the time of the Reformation. The Protestants in Germany published, as their apology for separating from the Church of Rome, the Confession of Augsburgh, which was a declaration of the truths that they believed to be contained in Scripture ; and from assemblies of teachers, held generally by the authority of the State, in every country which afterwards left the communion of the Church of Rome, there arose the Thirty-nine Articles of the Church of England, our Confession of Faith, and the Symbols, Formularies, and Catechisms of other Protestant Churches.

THE last Council that was held is known by the name of the Synod of Dort ; a Council which was summoned about the beginning of the seventeenth century, by the authority of the States-General of Holland,

land, and to which deputies were invited from the neighbouring principalities, and from the two Churches of Britain. The result of this Synod is a lesson to Protestants, that the expediency of Ecclesiastical Councils expired with the division of the Roman Empire; that in the present situation of Christendom, it is chimerical to think of obtaining by this method any greater uniformity of doctrine than already subsists amongst those who have left the communion of the Church of Rome; and that, in every independent kingdom or state, the Christian teachers, with the concurrence of the civil authority, are fully competent, without waiting for the judgment of Christians in other countries, to prepare such a general declaration of the Christian faith, and such occasional preservatives against error, as may answer the purposes for which the Church of Christ was appointed by its Founder to watch over purity of doctrine.

WHEN the Christian teachers of any district unite in a declaration of their faith, they publish that declaration as the directory
of

of their teaching ; and consequently they are entitled to require, that every person to whom they afterwards convey the power of ordination, or whom they admit to take part of the ministry with them as a member of their community, shall, at his admission, subscribe their confession, or, in some other way, testify his acquiescence in the opinions which it declares. For the end of publishing the declaration would be defeated, if the ministrations of individual teachers were to be in opposition to the confession of the community; and the Church would lend its sanction to the multiplicity of error, and to the animosity which attends religious disputes, if it permitted any person who derived his authority from the community of teachers, to disseminate opinions which are condemned in their Confession.

THE Church, by thus employing the nature of the office of a Christian teacher to regulate the terms of admission, does not in the smallest degree encroach upon the rights of private judgment. If any person does not choose to comply with the terms,
he

he has only to turn his attention to some other profession; and so long as he remains one of the people in the Christian society, his character as a Christian does not oblige him to declare his assent to any human composition. The teachers do their duty, by stating fairly in their confession the truth which they conceive to have been perverted, and by exhibiting the proofs of what had been denied. It remains with those to whom they minister, to listen to this warning against error, and, at the same time, to exercise their own judgment in keeping themselves from being misled by the persons appointed to assist their endeavours in searching after truth. If, after using all the helps provided for them, Christians sometimes reject the truth, and adopt erroneous tenets, this is only a proof that, in the present imperfect state, uniformity of opinion is not consistent with the free exercise of the human understanding; and it is infinitely better that men should sometimes err, than that they should be compelled to the acknowledgment of any system by an authority which is not competent to their brethren,
and

and which requires a surrender of the chief privileges of their nature.

THE more strongly we assert that right of private judgment which belongs to the disciples of Christ, we are the more sollicitous that every person who proposes to become a minister of this Established Church should be aware of the restraints to which he will then subject himself. As a private Christian, he might have enjoyed the liberty of publishing any opinions which do not disturb the public tranquillity. But by subscribing the Confession of Faith at his admission, he gives a solemn pledge to the State and to the Church, that he concurs with the community of teachers in the general views upon which that Confession was compiled and published. If, after his admission, his mind undergo such a revolution, that he imbibes new opinions in religion, and thinks himself bound in conscience to propagate them, he ought also to feel an obligation to renounce the station which he holds: For he violates sacred engagements, and betrays a most degrading inconsistency of
X x
character,

character, if, either directly or indirectly, he attack the received creed of that Church of which he is a minister; and if from the pulpit, where he was placed to defend the present truth, he instil into the minds of the people divers and strange doctrines, against which it was the purpose of the Confession of Faith to guard them.

BUT although your own sense of duty and propriety will, I trust, render you incapable of that gross departure from the form of sound words, which not only demands ecclesiastical censure, but is, in truth, an immoral action; still there are shades of difference upon controverted points, with regard to which some counsel is not unnecessary. Men of speculation may differ as to the amount of particular branches of the evidence for Christianity, or as to the manner of conceiving those incomprehensible doctrines which none of them deny; and by means of that latitude which our Confession liberally and wisely admits as to some important articles, persons far removed from one another in their measure of understanding, and their habits

of

of thinking, may unite in the same faith. The love of liberty is natural to man : He aspires after independence in his opinions, as well as in his actions ; and he is delighted with feeling, that, even after he has subscribed a system, he may indulge in speculation as to some parts of it. Young men who have been accustomed, by various reading, by conversation, and debate, to canvass a question upon all sides, and who, seizing the ideas most congenial to their own minds, have studied to arrange them in the form which they think most satisfactory,—reflecting young men, who have received this rational education, are in danger of carrying forward into the business of active life, the exercises by which they were prepared for it ; and sometimes from habit, sometimes from vanity, sometimes, I believe, from worthier motives, they introduce the discussions of the college into their discourses from the pulpit. I have known conscientious young men, who, having felt doubts and difficulties upon particular points, had, with much anxiety, formed theories for the purpose of reconciling their peculiar opinions with the esta-

blished system; and who, guided by what appeared to them the pure dictates of reason and benevolence, considered themselves as discharging a sacred duty to truth, when they unburdened their minds by publishing those theories from the pulpit.

WE respect every person who acts from principle; but it is proper to remind such young men, that while they mean to do good, they may do much harm. They do not know that their hearers entertain the doubt or difficulty which they state: they cannot suppose that a large mixed audience is capable of following the train of thought by which the solution is evolved: they must not expect that the solution which relieved their minds will satisfy every person who understands it; and they have reason to fear, that the very suggestion of their doubts may shake the faith of their hearers upon other more important matters, and introduce into simple unlettered minds a degree of embarrassment and scepticism, which they had never before experienced.

As

As it is impossible for one man to know all the links by which different truths are connected in the mind of another man, it is very dangerous, upon any point, whether moral, religious, or political, to unsettle the established opinions of those who are unaccustomed to speculation, and incapable of forming general views; and upon this account, it is the duty of those who speak from the pulpit, to hold forth, at all times, clear and unembarrassed views of the great doctrines of religion. If there are points upon which you entertain doubts, or have not attained distinct ideas, avoid them in your sermons; reserve them for private study, or conversation with your friends; and wait till coming years change your views, or enlarge your minds to the apprehension of the truth. Dwell upon points in the discussion of which you run no risk of encountering established opinions: And if you do, in this way, make a sacrifice, either by losing the benefit of much of your reading, or by being debarred from subjects upon which your heart inclines to speak, comfort yourselves with the reflection,
that

that the sacrifice is made for a good end, and that there is still open to you a large field, in which you may find numberless subjects of useful, interesting, evangelical, and practical discourse.

S E C T. V.

ON THE CHOICE OF THE SUBJECTS OF PREACHING.

I do not profess, in this or the following section, to deliver rules of composition. You learnt the rudiments of this art elsewhere; and you may continually improve the knowledge which you then acquired, by the practice of reading the best models of composition, and by studying the admirable directions concerning the properties of style, the arrangement of the several parts of a discourse, and the different kinds of public speaking, which are contained in Cicero de Oratore, Quintilian's *Institutiones Oratoriæ*, Campbell's *Philosophy of Rhetoric*, and Blair's *Lectures on Belles Lettres*. To persons who

who are acquainted with these valuable works, I deliver what may properly be called counsels, because they are the fruit of experience rather than of research, and because they rather suggest the points to which you ought to direct your attention, than prescribe rules which can in any degree supersede the exercise of your own powers.

THE counsels which I offer with regard to the choice of the subjects of preaching, are very short and general; because it appears to me, that there is a fitness in discoursing occasionally upon all the different kinds of subjects which the Bible suggests; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Christianity, the precepts, the examples, the remarks upon the conduct of life, the histories, the parables,—all these parts of Scripture may be brought forward with much edification, provided the purpose of preaching be always kept in view. It ought never

ver to be forgotten, that the preaching of the Word is one of the means which the Spirit of God employs to render the instructions and the motives of the Gospel effectual in producing that character, without which men cannot be saved. The most doctrinal sermon, therefore, ought to point towards good conduct; and the most practical sermon ought to have some reference to the doctrines of the Gospel. To dwell merely upon the truths which Jesus revealed, and to omit a full and clear statement of their practical tendency, is to forget the solemn charge which Paul gives, through Titus, to every minister of the Gospel. "This is a faithful saying, and these things I will that thou constantly affirm, that they which have believed in God, be careful to maintain good works *." To deliver from the pulpit such moral essays as may be found in the writings of an enlightened heathen, is to neglect that winning, impressive manner of preaching morality which is to be learnt in the school of Christ. The most evangelical, the most useful, and

* Titus iii. 8.

and the most acceptable kind of preaching, is that in which doctrine and practice are skilfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cherishing the virtue of all who receive it, is illustrated and applied.

OUR forefathers were accustomed to preach very long upon the same text ; and they generally chose a passage of Scripture under which they could introduce a complete exhibition of the Gospel scheme. Their discourses were employed, first in the illustration and proof of the doctrine which they raised from the text, and then in the application of the doctrine, to which they gave the name of Uses. Theirs was a mode of preaching very easy for the minister, because upon all different texts he said nearly the same things, and upon the same text there was every day a great deal of repetition : But it was tiresome to the hearers, and it did not attain the end of preaching, because it removed at a great distance two things which ought never to be separated, doctrine and practice. You will

probably accommodate your manner of preaching to the times in which you live, by changing your text frequently: but you may take another text without introducing much new matter. If you commonly choose general subjects, you will either be in danger of treating them in a manner little fitted to reach the understandings and the hearts of an ordinary audience, or you will be led into a continual repetition of the same ideas: whereas, if you are in the habit of giving a preference to particular subjects, and particular views of general subjects, you may be able, in the ordinary course of your preaching, to follow our Lord and his Apostles in the great variety of topics which their discourses appear to have comprehended. Do not think it incumbent upon you to discourse of every point which your text may suggest; but, leaving what you omit to be supplied at another time, lay hold of that proposition which appears to be the leading idea of the writer, and bend all your powers to place that idea in an impressive light. When you wish to discourse of other branches or other views of the same subject, choose
other

other texts ; and thus endeavour always to derive to your whole discourse the venerable and edifying support of appearing to be dictated by the words of Scripture.

It is nearly the same counsel in other words, when I advise you often to preach textually, that is, to choose a passage bearing upon one point, but having, as is common in Scripture, that richness of expression and that fulness of matter which admit of a distribution into three or four propositions. What you say from such a text appears to be not only warranted, but suggested by the sacred writers ; and if you are careful that the distribution be unembarrassed and obvious, if you do not preach very long upon such texts, but comprehend, in one or two discourses, the instruction which they afford, this kind of preaching will be both useful and acceptable.

I WOULD also recommend historical preaching, by which I mean, that you should take the life of an eminent personage in the Old or New Testament,

some of the striking events recorded in Scripture, some apologue or parable, which, with a variety of ornamental circumstances, has an unity of purpose; and that from the history or parable you should deduce moral observations and lessons of conduct. A great deal of valuable and popular instruction is treasured up in Scripture, which it is our business in this manner to bring forth. Both judgment and taste are required in the execution of discourses composed upon this plan: But unless they are very defective, they arrest the attention of the hearers; and the composition of them affords the preacher a pleasing exercise of his talents, in collecting particular and accurate information, in polishing the several parts, and giving the whole that degree of interest of which it is susceptible.

WHILE you sometimes preach textually and historically, it is proper to diversify the style of your preaching, by making frequent choice of some of those short texts, which enunciate a particular doctrine, which enjoin a particular duty, or
 deliver

deliver in a compressed form the fruit of extensive and profound observation. When your text is of this kind, beware of fatiguing the audience in the beginning of your discourse, by a minute explication of the words, or by a more particular analysis of the context than the occasion requires; and avoid the affectation of surprising your hearers, but let your discourse turn upon those topics which the words of the text suggest to every man who understands them.

My concluding counsel upon this head is, that, whatever be the nature of the text which you choose, you should begin your preparation by digesting thoroughly in your mind the subject of your discourse. We apply the name of loose preaching to that in which no subject is completely handled, no plan steadily pursued, but the object is perpetually changed, as it suits the convenience of the speaker. Defects in the execution are readily excused by the best judges; but we do not easily forgive a man for presuming

to

to address a large assembly upon a solemn occasion, without having clear ideas of the subject to which he is to direct their attention; and we require, as the first qualification in a sermon, that the preacher, by profound meditation, and the exercise of sound judgment, has separated the points of which he professes to speak from other points with which they are apt to be confounded; that having presented to us some subject possessing the gravity, the importance, and the edification suited to a sermon, he never lose sight of it in the progress of his discourse, but, according to its nature, explain, amplify, or apply it, and leave us in the end satisfied that he has done what he proposed.

THIS counsel is the same which was given of old by Aristotle and Horace. The Father of criticism says, that *μυθος*, *fabula*, what we call the subject, is the most essential part of a tragedy; and the profound, elegant author of the Art of Poetry has, in a few lines, with his usual felicity

felicity of expression, illustrated the importance of this counsel, and the rank which it holds as the first rule.

Cui lecta potenter erit res,
Nec facundia deseret hunc, nec lucidus ordo.
Scribendi recte, sapere est principium et fons;
Verbaque provisam rem non invita sequentur.

S E C T. VI.

ON DILIGENCE IN THE COMPOSITION
OF SERMONS.

I HAVE allotted a separate place for the title of this section, because I am aware of circumstances which may appear to you to indicate, that the diligence which it recommends is unnecessary. You are perhaps acquainted with respectable clergymen who bestow little time upon the preparation of their sermons, yet preach in a manner creditable to themselves, and useful to their hearers. You may be told, that it is no object of ambition to preach better than they do; and from their example,

ample, you may hope to fulfil the duties of a minister of the Gospel, although a very small portion of your attention and study be directed to the composition of sermons.

BUT you are probably deceived by what you see. You did not know these clergymen in the beginning of their ministry; and they have not told you the labour and exertion by which they attained that facility which you observe. In every condition above those where the nature of the employment requires a mere repetition of manual labour, in every superior condition, human toil is abridged by that skill and dexterity which are the fruits of experience. The mechanic improves his ingenuity by application and habit. A painter finishes his most admired productions with more ease and readiness than his first rude essays. Children who groan under the tardy labour of their little compositions, are astonished at the rapidity with which a person who has been accustomed to express his thoughts, covers a sheet of paper; and
that

that person may have a long progress to make before he attain the faculty of writing correctly. In all the kinds of public speaking by which the business of this free country is conducted, at the bar and in the senate, men are prepared, by a proper education, and by many laborious imperfect efforts, for that extemporary eloquence which the course of affairs requires; and in our profession especially, promptness of execution is acquired by early assiduity. There is that kind of analogy amongst all the subjects of which we treat, that unity of purpose in the whole counsel of God for the salvation of man, and that similarity of character in all discourses suited to the pulpit, which render the general preparation for the profession available at every particular season. But for this purpose the general preparation must be complete and profound. As you will speak superficially and inaccurately of any particular branch of theology, unless you have formed a clear apprehension of the whole system; so the language of your discourses will be loose, destitute of energy, and deficient in significancy, un-

less you have enured your pen to the rules and the practice of correct composition.

I recommend to you earnestly, therefore, to provide for your future labours, by composing, with all the accurate attention of which you are masters, with all the information and the helps of which you can avail yourselves, discourses upon the great and interesting subjects which preaching embraces. I do not mean that you should lay aside every other employment, and devote your powers entirely to the task of writing a number of sermons in succession. Such an occupation would soon become wearisome to yourselves; the tædium of performing it would transfuse a languor to your work; and all the discourses being written nearly about the same time, with the same measure of general information, with the same views of theological subjects, and in the same manner of composition, none of them would possess that degree of excellence which, with a due cultivation of your powers, you might have reached. I advise you rather to compose occasionally,
and

and to fill up the intervals of writing with the proper means of enlarging the stores of your understanding and forming your taste; but to consider it as a stated part of your business, before you are called to preach regularly, to write sermons upon a variety of subjects; and in whatever manner you may find it convenient to perform the necessary duty after the weekly labour of preaching begins, to continue to exercise the growing maturity of your powers, in frequent accurate composition. You will discern many imperfections in the essays of your youth; and you will seldom preach them without making amendments; yet you will find them of much use, as the foundation of discourses spread out for the instruction of the people; and if you gradually add to your stock new sermons, composed with the same care, your faculty of speaking will improve as your mind ripens, and from occasional exertions, you will derive a continued preparation.

I must warn you against trusting a great deal to the compositions of riper

years. When you are young, the subjects of preaching are new to you; novelty of occupation gives a spring to the mind, and you are generally disengaged. But as you advance in life, besides the lassitude which often arises from a repetition of the same employments, there are domestic cares, and spreading connections; often a multiplicity of secular business, and various demands upon your time and attention, which continually interrupt your studies. Prize therefore the morning of life, as being, like the morning of the day, friendly to intense application. Write much, and write carefully, during that precious season; and leave it for coming years to correct, to polish, and enlarge your early lucubrations. This is following the order of nature; submitting to drudgery in youth; and in riper years, by an employment which can be performed at vacant hours, without any embarrassing exertion, turning to account all the stores that have been collected during the progress of life. To strangers, a clergyman thus prepared appears to do his public work easily; but this facility is

is the reward of having long laboured hard, and is connected with a continual increase of knowledge, and a gradual refinement of taste.

I HAVE hitherto recommended diligence in composing sermons, merely as a preparation for the duties of the pastoral office. But I have further to hold forth to you the hope of reaching excellence in the art of preaching. There are, it is true, many respectable clergymen who do not excel in that art, and in whose situation it is, comparatively speaking, of little importance that, from natural defects, or from other causes, they have missed this excellence. But surely young men, who know not to what condition talents, and accomplishments, and the concurrence of favourable circumstances may conduct them, ought to look to eminence in the profession upon which they are entering as the object of laudable ambition, and should not begin life with a resolution to rest in mediocrity. It was long after the beginning of the last century before there were any examples in Scotland of excellent preaching; and the art is far
from

from being exhausted by those that have arisen. Of many kinds of preaching, only a few specimens have been given; some paths to eminence have hardly yet been trodden; and even upon that ground which may appear to be occupied, new composers with original powers need not despair of going beyond their predecessors. But, in the present refined state of the public ear, they cannot expect to command attention and admiration, without early continued labour. To a vigorous imagination, chastised by sound judgment, and by some knowledge of the world, there must be joined that correct taste which is formed by an intimate acquaintance with the best models, the well digested study of the doctrines and duties of religion, just conceptions of the characteristical excellencies of pulpit-eloquence, and the most exact, minute industry in polishing those discourses which are offered to the public. Discourses so prepared are one of the most likely means of raising a clergyman to all the reputation and success of which our profession admits; and they may be subservient to an end much nobler and more important

important than any thing connected with the prosperity of an individual.

IF the venerable and accomplished Bishop Porteous was able, by his Lectures on the Gospel of Matthew, to arrest the attention of the gayest circles in the metropolis, and to make them the willing hearers of rebukes and exhortations delivered with Apostolical fervour and charity: If the late Dr Blair, whose unenvied pre-eminence was for a long course of years acknowledged by his brethren, and the lustre of whose name reflects honour upon the Church of Scotland, after having formed the taste of the present generation by his Lectures on Belles Lettres, exhibited in his ornate discourses unrivalled specimens of various kinds of pulpit-eloquence, and diffused around religious and moral instruction a captivating charm, which has placed his sermons in the rank of the most popular and fashionable books:—with such examples before them, shall the ministers of the Established Churches of Britain neglect the graces of composition? The Apostle Paul was “made all things to
“ all

“ all men, that by all means he might
“ save some * :” And they also may in-
dulse the hope, that, through the blessing
of God upon the exertion of talents be-
stowed by nature, and ripened by study
and cultivation, that institution by which
the Gospel ministers to the poor, will, in
some instances, become the instrument of
stealing from the busy round of frivolous
dissipation, a portion of the time and the
thoughts of those, who are not placed in
the most favourable situation for spiritual
improvement, who, upon their own ac-
count, claim the attention of the ministers
of Christ, and whose example and counte-
nance may be of essential advantage to
the credit and influence of religion.

* 1 Cor. ix. 22.

SECT.

S E C T. VII.

ON IMITATION *.

IN every stage of our progress, from the first dawnings of reason to the maturity of our powers, the faculty of imitation contributes to our improvement. A correct taste in music, in painting, in composition, is acquired by cultivating an intimate acquaintance with the best models; and we constantly recommend to young men during their preparation for the office of the ministry, to avail themselves of every opportunity of reading and hearing the best sermons. But it is proper, at the same time, to remind them of the Latin adage, which is almost of universal application, *Ne quid nimis*. That tendency to admiration which is natural to youthful minds, being often fostered by modesty or indolence, and con-

3 A

firmed

* See *Quintiliani Institutiones Oratoriae*. See also the classical and elegant Discourses of the late Sir Joshua Reynolds, addressed to the students of the Royal Academy of Painting and Sculpture.

firmed by particular habits and connections, is apt to substitute servile imitation, in place of the vigorous exertion of native powers; the ardour of mind which might have conducted to excellence, is blunted, and what was intended by nature as a mean of improvement, becomes the occasion of peculiar defects.

THE infinite diversities in human character lead to a corresponding variety in composition; and from every new speaker the public expect that kind of satisfaction which novelty is fitted to afford. Do not, therefore, confine yourselves to any one model; and let not your imitation of an admired preacher descend to minute circumstances. What corresponds to his character or figure, or years, or station, may be unfruitful to yours; and what pleases in him, because it is natural, may give disgust in you, because it appears affected. Peculiarities of phraseology, and defects in composition, are with him atoned for, or covered, by peculiar graces; and the whole, although not faultless, is received with favour, and judged worthy of approbation.

bation. But in his imitators, his defects are prominent, and his beauties are carried to excess. If he is sententious, they are obscure; if he is ornate, they are flowery; if he is vehement, they are inflammatory; if he is copious, they are diffuse. Instead of condescending implicitly to follow any leader, it is much safer to propose to yourselves the characteristical excellencies of several models, the strength of one speaker, the elegance of a second, the luminous order of a third, the accurate expression of a fourth, the acquaintance with Scripture which a fifth discovers, the knowledge of men and manners which illuminates the discourses of a sixth. By a careful observation of all, you may form your own manner and style of composition; and without copying the defects of any one, you may pursue the road by which each of them attained eminence in those things which are the effect of study and discipline. They improved upon their predecessors; with talents and industry, you may outstrip them; and, in your turn, leave a pattern to be excelled by those who come after you.

As it is dangerous to form yourselves upon any single living preacher, I would warn you also against the constant perusal of a favourite author. Read the best sermons, but read all various kinds, and accustom your mind to the admiration of every species of excellence. Barrow, Tillotson, Atterbury, Clarke, Hoadley, Sherlock, Butler, Rogers, Secker, Hurd, Porteous, form a succession of the most eminent authors of sermons in the English Church, very unlike one another, but all in some respects proper as models: Saurin, Bourdaloue, and Massillon are the French writers of sermons best known in this country; and in the Scots Preacher, a collection in four volumes, published within the last twenty years, you have a great variety of sermons in that improved style of preaching to which the ministers of the Church of Scotland advanced during the last century.

BUT while I recommend to you the frequent and careful perusal of printed sermons, I exhort you most earnestly never to deliver one of them from the pulpit,
and

and never to transcribe a paragraph, or even a sentence. This is an advice not universally approved. In our neighbouring Church, where many of the inferior clergy, with a provision much scantier than the smallest livings in Scotland, are men poorly educated, of low habits, and of mean talents, it is generally thought better that they should read a printed sermon, than that they should disgrace the pulpit by their own compositions; and even in this country, it is often said, that it is an unprofitable waste of time to compose more sermons, after so many are published; that a few who have the prospect of attaining eminence, may choose to employ their talents in this species of composition; but that the generality of clergymen, conscious that their laborious efforts would not be attended with much success, judge more wisely for themselves and for their people, by repeating or reading an excellent sermon. This is the language of men who, considering the duties of the sacred office as a matter of routine, which it is not decent or expedient to lay aside, wish to convert the ministers of religion

ligion into mechanical instruments provided by the State for performing that routine. I trust that your minds revolt at this idea; that you will not suffer the profession upon which you are entering, to undergo in your hands this degradation; and that you join the true friends of the religious establishment of this country, in thinking it of much more essential importance to the best interests of mankind, that the ministers of religion should be rational intelligent men, who are known to have the capacity and the spirit to exert their own powers, than that the most ornate orations should be pronounced from the pulpit. In order to maintain the credit of your profession, you must think and labour for yourselves, digesting the knowledge which you collect, forming your taste by various reading, and like “ scribes
“ instructed unto the kingdom of heaven,
“ bringing forth out of your own treasure things new and old.” If you either transcribe, or only slightly vary what is printed, you will live in perpetual fear of being detected; and such are the sentiments and expectations of the people
of

of this country, that, after one detection, you will never have credit for any future exertion of your own, but will always be suspected of borrowing from some hidden store. Whereas, the reputation of being original preachers supports even slender talents; discourses composed by yourselves, although inferior to many that you might read, will be better suited to your character and manner, and better adapted to the circumstances of those who hear you; and if they are recommended to attention by the good opinion which your general conduct inspires, you will be more respectable and useful clergymen, than if you imposed upon your congregation the most elegant harangues.

S E C T. VIII.

ON THE PECULIARITIES OF THE PREACHER'S GENIUS.

“ EVERY man hath his proper gift of God, one after this manner, and another after that*.” The general expression

* 1 Cor. vii. 7.

pression of the Apostle is applicable to natural talents and the diversified shades of genius, as well as to spiritual gifts or moral qualifications; and the truth of the expression is manifest in the style of every original composer. The susceptibility of his heart gives his discourses a sentimental cast; or the vivacity of his imagination enriches them with figures; or the faculty of seizing and arranging characteristic circumstances renders them descriptive; or the penetration of a profound comprehensive understanding introduces trains of logical reasoning. It does not admit of doubt, that a man is most likely to excel in that species and form of composition which is best suited to the predominant features of his mind. We are pleased with an author who appears to have known his own powers; and even those efforts of genius which we regard as extravagant, are often delightful. Yet in every long work, we require a display of various talents. Descriptions the most picturesque become tiresome, unless they be relieved by sentiment; and a profusion of the most beautiful figures is felt to be without meaning, unless

unless the understanding be carried along in some deduction of thought, or in the regular progress of some important subject.

THE nature of a sermon, perhaps more than of any other production of the human mind, demands that some restraint be imposed upon the peculiarities of genius; because the general end of preaching is not chosen by the author, and is much more important than any exhibition of his powers. Description, figures, reasoning, sentiment, may be good in their place; but all of them ought to be subservient to the great object of a practical discourse, which professes to apply the doctrines of religion to regulate the conduct of a mixed audience. If a preacher presents to his hearers only a beautiful painting, or in sentimentality goes far beyond the tone of ordinary feeling, or pursues a train of metaphysical reasoning, which men of common apprehension cannot follow, he forgets the purpose for which he ought to speak; his speaking is of no use to the generality of his hearers; and however much

he may excel in that species of composition which he exhibits, even those who are judges of his excellence, regard his appearance with this feeling of disapprobation, that, in a grave dignified situation, he thought only of himself, and put a higher value upon the pleasure arising from the exercise of his powers, or the admiration to be gained by a display of them, than upon the instruction and improvement of those for whose sake he professed to speak.

I AM well aware that you cannot hope to excel, if you attempt to write in a manner which to you is unnatural; that the more genius you possess, it will the more unavoidably give its own colour to every thing you write; and that a most pleasing and useful variety in the art of preaching arises from the difference of manner in original preachers. My counsel, therefore, is, not that you should endeavour to prevent the leading features of your mind from appearing, and predominating through your composition, but that you should not allow them to defeat the end of your discourse, and to exclude many kinds of
excellence

excellence which it ought to possess. For this purpose, employ in early life the assistance of some respectable friend to give you notice if your compositions are apt to run too much into any particular manner of writing; compare them with the most approved discourses which you read or hear; and if you learn from this comparison, or from the notices of your friend, that there is an excess, try to counterbalance this tendency, by cultivating an acquaintance with writers the farthest removed from that extreme. If you are too sentimental, or descriptive, or figurative, converse more frequently with the severe works of close reasoning preachers: If you are too metaphysical and abstract, have recourse to those who abound in ornament. Do not affect to imitate them; but allow this familiar acquaintance to conspire with the consciousness of your own peculiarities in applying the necessary correction.

NEVER forget, that a discourse which is useful and acceptable in one place, may be improper in another; that the attention of

the people is not so apt to wander when the speaker has been negligent, as when he has bestowed his pains with more consideration of himself than of them; and that a minister of the Gospel, in composing his sermons, is called to pay a special regard to the circumstances and capacities of those to whom he stately officiates. The effort may at first be painful, and the ardour of youthful genius may repine at being, in any degree, restrained from those excursions in which it delights. But the sense of duty, bending the mind of a good man to his place, soon renders it easy for him to accommodate his exertions to the situation in which Providence hath appointed him to labour.

S E C T. IX.

ON PERSONALITIES IN SERMONS.

THE preaching of the Gospel admonishes Christians of the whole extent of their duty, and administers a standing reproof to every species of profanity and immorality.

lity. The authority upon which the admonition and reproof proceed, is too high to bend to the fashion of the times; and the persons to whom this office is committed ought to feel themselves so independent of popular opinion, and so far superior to the desire of pleasing men, as always to be ready to bear their testimony against any practice which the Word of God condemns, whatever indulgence it may receive from the maxims and manners of the world.

BUT the preaching of the Gospel has sometimes descended from the authoritative reproof of prevailing vices, to a personal attack upon individuals. When the pulpit is thus made the engine of pouring forth the ebullitions of some dark passion, or of promoting the interests of a party, it is not easy to conceive a grosser prostitution of every thing sacred: the law of the land does not permit the place of this prostitution to screen it from the punishment which it deserves; and the indignation of all good men will ever be ready

ready to second and to aggravate the sentence of the law.

OTHER instances of this abuse, which occur more frequently, are less atrocious. Worthy, well-meaning clergymen are sometimes led, by a mistaken sense of duty, to describe, in their discourses from the pulpit, some excess or irregularity that has reached their ears during the week. By a reference to circumstances which the congregation cannot mistake, they hold up particular persons as the objects of indignation or scorn; and they direct a marked censure against the luxury, the splendour, and gaiety of the higher ranks of their hearers. However pure the motives from which those clergymen act, this rude censure generally does much harm. Instead of reforming the persons against whom it is directed, it inspires them with a dislike at the institution from which it appeared to receive a sanction; and it sometimes drives them not only from their parish-church, but from every place of public worship. It gratifies also the envy and malice of many of the hearers,
and

and establishing a connection, in their imaginations, between this gratification and a zeal for religion, it fosters the secret depravity of their hearts. Such personal attacks, it is further to be considered, are not warranted by the nature of our office. The public rebuke which we are sometimes called to administer, is the execution of a judicial sentence that had been pronounced upon a person legally convicted of an offence. But when a minister presumes in his sermons, by his own authority, to rebuke an individual, he usurps the authority of the Church-courts; he condemns a person unheard; and he is in danger of publishing from the chair of verity, a charge which, upon examination, is found unsupported by evidence, or at least exaggerated by common report with much false colouring.

LET it be upon very rare occasions, and only when you are certain of being supported by the knowledge and the sentiments of all who hear you, that you allude to any individual, either in the way of praise or blame. Maintain the independence,

pendence, the chastity, the dignified reserve which become the pulpit, by commending virtuous conduct, without pronouncing a panegyric, and by exposing the deformity of vice, without descending to the particularity of a satirist. If your general reproof of prevailing forms of wickedness be executed in the manner of an able and faithful preacher of righteousness, it will reach the hearts of your hearers; those who stand in need of the reproof will apply it to themselves; and while they derive from your discourse that experience of the power of truth, and reason, and conscience, which, through the blessing of God, may correct their faults, they will regard you, not with ill-will, but with those sentiments of which every minister of the Gospel who desires to do his duty, would wish to be the object.

SECT.

S E C T. X.

ON DELIVERY.

QUINCTILIAN, after having formed many eminent men for public business by those exercises of declamation which were a principal part of the employment of the ancient rhetorical schools, communicated, for the instruction of posterity, the knowledge and experience which he had acquired. His book entitled *Institutiones Oratoriæ*, is the work of a man of sound strong sense, who had applied his mind for a long course of years to the subjects of which he treats. All his directions have the peculiar excellence of being founded upon a critical observation of the defects and the attainments of his disciples; and every public speaker may profit very much by the practical rules which he delivers in the third chapter of the eleventh book, where he has discussed what the ancients included under the word *Pro-nuntiatio*.

REFERRING you to him for many particular directions as to pronunciation and gesture, I offer only a few general remarks upon that subject.

THE delivery ought always to correspond to the character of the preacher. The degree in which his mind possesses sensibility, vivacity, and energy, forms the manner of his composition; and all the graces of attitude and elocution which can be learnt from imitation, or under the direction of the most skilful master, will disgust, by the appearance of affectation, unless they are suited to the native powers which the discourse of the speaker exhibits. In any situation, a very inferior degree of excellence is more pleasing than a manner in which we can discover nothing of nature, in which all is seen to be the effect of study, and art, and labour; and certainly there is no place in which affectation is so unbecoming, and so degrading to the speaker, as the pulpit, where we expect to find a man impressed with a sense of the sacred dignified nature of the office which he executes, and elevated
by

by this feeling far above the littleness of an artificial manner. Hence arises the great danger of proposing to yourselves any one model of delivery. The character, the situation, the composition, the voice, the figure of the man whom you imitate, may render that natural and graceful in him which becomes ludicrous in you; your own manner will be destroyed by a continual effort to catch his; and if one may judge from what has happened in numberless instances, the effect of your imitation will be a resemblance in some trivial circumstances, which is remarked by every one, without furnishing a complete correction of any defect, or forming a steady character of excellence.

BUT although affectation be the greatest fault in a preacher, he ought not to rest in a careless unformed delivery. There are awkwardnesses of gesture, and defects in pronunciation, which he should take the proper methods of endeavouring to correct. There are general principles upon this subject, that admit of various application, which it becomes him to study.

There are graces in speaking which may be acquired by a judicious mixture of instruction, imitation, and practice; and to any person from whom Nature has not withheld some of those advantages which Art is incapable of supplying, it is an attainable and a laudable object of ambition, to add, by his delivery, to the effect of his discourse.

THERE are some general characters of delivery, which, from the nature of a sermon, are indispensable in a preacher. The first is that articulate pronunciation, in which, without mouthing, every word and every syllable is distinctly enuntiated. The slowness of articulate pronunciation not only has a solemnity that becomes the pulpit, but is required by the condition of many of the hearers, who do not easily follow a long discourse, and are incapable of supplying what they lose, when the rapidity of the speaker suppresses some syllables, or runs one word into another. A second general character of pulpit-delivery is earnestness, that kind of manner by which a speaker appears to take an interest

rest

rest in what he is saying. The preacher's feelings, when the expression of them corresponds to the nature of his employment, are readily communicated by the principle of sympathy; while a cold dry manner chills the hearts of his hearers, and leaves them unmoved by all the good sense and striking views which his discourse may contain. But delivery from the pulpit, although earnest, should never lose the character of being serious and grave. Gesture may be so violent, or may have so flippant a cast, as to become ludicrous; and there are brisk changes of tone, as well as some kinds of monotony, which provoke laughter: whereas many clergymen, without any gesture, by a proper management of their voice, and a solemnity of manner, are most impressive preachers.

THERE is so great a difference between the effect of a sermon repeated, and of one which is read, that I advise you to begin your public appearances with endeavouring to repeat: And I am convinced, that, by early practice, with such
helps

helps as can be used in delivery, almost every man may easily learn to repeat, without embarrassment, a discourse which he has composed with due care. I am aware, however, of the obstacles which arise from real or supposed defects of memory, from diffidence, from the succession of laborious engagements in some situations, and the indolence which steals upon the mind in others : And if you do not feel the desire of attaining that kind of eminence in preaching to which repetition is, in my opinion, indispensable, I have only to say, that it is your duty to avoid that slavish mode of reading, which is always uninteresting and offensive. You may hear some clergymen read their sermons so well, that you can hardly distinguish their reading from repetition : But you must remember, that you cannot expect to copy their manner in the free use which they make of their eyes, and the ease with which they collect and enunciate what lies before them, unless you have been careful, by the frequent perusal of your papers, to have the train of
thought

thought and the turn of expression strongly impressed upon your mind.

S E C T. XI.

ON THE PRIVATE DUTIES OF THE PASTORAL OFFICE.

I. THE first private duty of the pastoral office, and the foundation of all the rest, is this, that a minister cultivate an acquaintance with his people, considering himself, not as a stranger sent to address them formally once a-week, but as a watchman appointed to care for their souls, whose public discourses ought, in many respects, to be suited to their situation, and whose private intercourse ought to be regulated by some knowledge of their circumstances.

THE common way of acquiring this acquaintance with the people, is by visitation of families; a circuit which the minister makes through his parish, at intervals more or less frequent, and more or less

less regular, as it may happen, generally once a-year. The advantage of visitation arises not so much from the instruction which he then gives, or the act of devotion in which he then joins with the family, as from the opportunity which it affords him of learning every thing which he may wish to know concerning them, and from the expression of kindness and good-will which the visit conveys. It is proper, in such a progress, to make up a roll of the inhabitants of the parish; and I would advise you to begin with entering the names distinctly in such a form, that when you wish to recollect any circumstance respecting an individual, you may easily find his place. A roll thus kept will imprint upon your mind the standing families of the parish, will assist you in attending to the progress of the children, and will render it easy to mark the changes occasioned by the removal of servants, and of other members of the congregation who are not stationary.

WE consider the visitation of families, as recommended by the example of the
Apostle

Apostle Paul, who, in reciting to the elders of Ephesus the manner in which he had lived there for three years, thus speaks to them: "Ye know how I kept back no-
 " thing that was profitable to you; but
 " have shown you, and have taught you
 " publicly, and from house to house*."

Under a conviction that that imitation of the apostolical practice which generally prevails in this Church, is attended with a degree of benefit that fully compensates the time and labour which it requires, I have, for more than twenty years, made conscience of performing it regularly. At the same time, I believe, that in some situations, particularly in large towns, it is either impracticable, or would be attended with so many awkward circumstances, that it is perhaps better it should be discontinued. Our Church, which, in all the branches of the pastoral office, wisely leaves very much to the discretion of the minister, does not so far depart from its general spirit as to impose particular regulations in a matter where

3 D the

* Acts xx. 20.

the exercise of discretion is especially requisite ; but presuming, in the instructions and recommendations which are occasionally addressed to the ministers of the several parishes, that the duty will not be neglected, although the mode be varied according to circumstances, it proceeds upon the supposition that we employ every prudent and becoming method of cultivating that acquaintance with our people, which may give them an impression of the interest we take in their welfare, and may prepare us for discharging, in the manner best adapted to their edification and comfort, all the branches of the pastoral office.

2. A second private duty of the pastoral office is Catechising, which in this country we are accustomed to call, Examination.

EVERY Church has its own catechism, that is, a short familiar view of the doctrines which it holds, digested in the form of question and answer. For although no Church is entitled to require from the
laity

laity the same subscription to articles of faith which it makes a condition of admission into the ministry, every Church is led, by a laudable sollicitude for the maintenance of truth, and a becoming attention to the education of youth, to recommend a catechism prepared by its authority, in order that the first religious ideas imbibed by those who are connected with it, may be such as it esteems sound and scriptural. The Catechism of the Church of England is generally expounded after the evening service on the Lord's day; and you will find a plain and excellent compend of theology in Archbishop Secker's Lectures on the Catechism, which were annually delivered in the Church of St James's, London, of which he was for many years minister. It was formerly a general practice in this Church, to make a question of the Catechism with the Scriptures that prove the answer, the subject of discourse in one part of the day. This was called preaching catechetical doctrine; and in many situations the practice may be very useful. When a minister, according to the usual

custom in Scotland, goes round his parish performing the office of catechising successively in different districts, he employs the Shorter Catechism. Considered as a System of Divinity, this Catechism is entitled to much admiration. It has nothing superfluous; the words are chosen with uncommon skill; and the answer almost to every question is a text upon which a person versant in such subjects can easily enlarge. It has perhaps too much theology for beginners; and it contains too little history, having few references either to the facts and characters recorded in the Old Testament, or to the events which constitute the history of the Christian religion. But this defect may be supplied from the historical catechisms prepared by Dr Watts; and in the hands of an experienced attentive examiner, who can speak fluently, who has no desire to display his learning, or to puzzle his hearers, but wishes merely, by a plain analysis of the answers, to arrest their attention, and convey to them useful knowledge, our Catechism may be made completely to answer the purpose of leading the

the

the people to a clear apprehension of Christian doctrine, and a full view of the extent of Christian duty. By the exercise of catechising thus performed, religious instruction is brought down to the level of every capacity; and many, whose understanding does not easily follow a continued discourse, carry away from this exercise short sayings and simple views, which are highly useful. Care, however, must be taken to avoid that degree of homeliness in treating religious subjects which might degrade them, and those loose statements of the doctrines and duties of the Gospel which might be perverted to improper purposes.

THE progress of manners, and the general diffusion of knowledge, have rendered the exercise of catechising less interesting to the people than it was in former times. But as an inducement to continue the ancient practice, I would suggest to you, that the knowledge which it conveys to those who attend, is not the only advantage that a congregation derives from this exercise. It furnishes an incentive to parents to bestow attention upon

upon the religious education of their families, and a spur to children to apply; it gives masters an additional hold of their younger servants; it confirms that authority with the great body of the people which a minister may employ to the best purposes: and if he should find them ignorant when they apply to be admitted to the higher privileges of the Church, it affords him the satisfaction of thinking, that their ignorance did not proceed from any omission on his part.

3. A third duty of the pastoral office is occasional admonition and reproof.

I REFER not under this article to those prevailing vices of which our sermons administer a general reproof, nor to that public offence given by the conduct of some which calls for a public rebuke. I refer to neglects of duty which ought not to be published, to faults which require only a slight admonition, to the course which it is proper to follow with those whom public rebuke might render obstinate in wickedness, and indifferent about

the

the opinion of the world, or with those who possess that soundness and vigour of mind which, when warned of a tendency to evil, applies of itself the proper remedy. It is impossible to be particular upon this subject; but numberless occasions will occur, on which you will find it expedient, in your conduct as pastors, to follow the excellent rule which our Lord applied primarily to mutual offences. “Go, and tell thy brother his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother:—and if he shall neglect to hear thee, tell it unto the Church*.”

IN order to discharge with success this delicate part of the pastoral office, zeal for the best interests of mankind must be under the direction of a sound judgment, assisted by some acquaintance with the world. You have to guard against any appearance of that pragmatistical prying spirit, which disturbs the peace of families or near connections, and is generally more offensive than any other impropriety of

* Matt. xviii. 15, 17.

of conduct. You have to maintain a becoming regard to the distinctions of rank, and to adapt your mode of address to the circumstances, even to the false opinions of those whom you wish to gain. You have to remember that the same style of admonition and reproof does not come with equal propriety or effect from all, and to weigh well what is suited to your age, your manners, and the degree of reputation you have acquired. Above all, you have to watch over your own conduct: For if, by levity, by indolence, by servility to the great, or by an approach to any vice, you teach your people to despise you, they will feel that you are not entitled to admonish and reprove them. Whereas, when, by a blameless exemplary life, by the able, judicious, and acceptable discharge of every part of his duty, a minister acquires the authority and respect which belong to an ambassador of the Lord Jesus, his presence imposes some restraint; his friendly admonitions reclaim from the beginnings of vice; his censures are considered as formidable; and he becomes, to a certain degree, the object of those sentiments with which the Evangelist

list

list Mark tells us that Herod regarded John the Baptist. “ Herod feared John, “ knowing that he was a just man and “ an holy, and observed him, and when “ he heard him, he did many things, and “ heard him gladly *.”

4. A fourth private duty of the pastoral office, is visiting the sick.

IN the Church of England, there is an order, that is, a form of prayer and exhortation, appointed for the visitation of the sick : And in the Directory for the public worship of God in our Church, there is an article concerning the visitation of the sick, which suggests many excellent hints, that ought to be familiar to every person who exercises the pastoral office in this country.

As affliction is a season which awakens religious sentiments, even in those who at other times have not God in all their thoughts, and which melts every pious soul into a devout, resigned, and heavenly

3 E frame,

* Mark vi. 20.

frame, it is natural for Christians at that season to wish for the presence of their minister. Many of them possess a very scanty stock of ideas upon any subject; proper expressions of devotion do not readily occur to them; and they feel a vacuity, which they are unable to supply from their own resources. The presence of the person who has been accustomed to lead their devotions is soothing and enlivening; and their spirits repose with confidence on every thing that proceeds from his mouth. It is delightful to a good man to be the instrument of applying the consolations of religion where they are needed; and at that solemn interesting season it is in his power to do much good. He may compose that anguish, and dispel that gloom, which are incident to many worthy persons, when the spirit, shattered by distress, recollects its errors and failings. He may humble the presumptuous sinner, by awakening him to a sense of his guilt and danger; and, by the favourable reception then given to wholesome counsel, he may confirm purposes of amendment, and cherish the resolution to lead a virtuous life. Or

if

if the sickness appear to be the messenger of death, a minister, by his exhortations and prayers, may enliven that desire of heaven, that patience under the continuance of distress, and that assured hope of a final deliverance, which are the immediate preparation of the soul for passing from this state of pilgrimage to a land of rest.

IN performing this humane office, you have to beware of fostering any of those Popish ideas which still lurk in the minds of many of the people of this country; that ministers have power to give absolution; that their prayer has efficacy with God to change his counsels; and that deep expressions of sorrow, or extraordinary acts of charity upon a death-bed, are sufficient to atone for past transgressions. The situation of the sick person may render it very improper to reason with him upon these points. But as your ordinary doctrine from the pulpit will always, I trust, present those sound views of religion which are the most effectual preservative against such errors, so you should be careful never to allow any expressions to drop from you,

in addressing the sick; or in praying with him, which seem to give them countenance. For, while you minister to his comfort, you may do essential harm to others, by appearing to contradict what they had heard in your discourses from the pulpit. They will either rest in those views which are most soothing to their vices; or their notions of religion will be completely unsettled, and they will consider you as a person habitually acting a part, saying upon all occasions what you find most convenient for your present purpose.

It appears to me, that unless in the case of private friendship, or some particular connection, it is better for a minister not to go to the sick until he is sent for, and not to repeat his visits oftener than he is sure they are acceptable. The intrusion of a stranger might disturb some who are capable of conducting their own devotions; the frequent repetition of your prayers and counsels might become burdensome to those who had asked your assistance; and if you annex no more value to a death-bed repentance than the Scripture war-

rants,

rants, you will not feel it to be your duty to found an alarm in the ears of those who are approaching to their last agonies. In every branch of the ministrations of a clergyman, zeal is to be tempered with prudence; and in his attentions to the sick, there may be expected the most tender consideration of every circumstance in their condition, and of the feelings of their relations.

5. A fifth duty of the pastoral office, is a care of the poor.

It is proper for you to understand, that there is no legal obligation upon the minister of a parish to act as an administrator of the poor's funds. Like other Christians, he is bound to acts of charity according to his ability; and by his office he is bound to put all ranks in mind of this, as of every other part of their duty. But neither his ordination-vows, nor the laws of the Church, nor the laws of the land, impose upon him as one of the parts of his office, the charge of managing the charitable funds in his parish. The maintenance
of

of the poor is a burden for which the law makes provision. Those who are entrusted with the power of laying on an assessment for that purpose, are the legal trustees for the application of the sum assessed; and all the funds, either in land or money, which are vested in the Kirk-session for behoof of the poor, are placed by law under the controul of the heritors of the parish, who have a right, if they please, to be present at the distribution of them, and without whose consent, no part of those funds can be alienated, or moved from one kind of security to another*.

If the heritors of a parish, therefore, should at any time harass a minister in that ultroneous labour of love which, from Christian principles, he bestows upon the concerns of the poor, he is at liberty to discontinue it; and, after having rendered an account of his former management, he cannot be compelled to expose himself again to the same persecution. But the land-holders of Scotland must be blind to their

* See Appendix, No. IX.

their own interest, and actuated by motives very unbecoming their rank in society, before their conduct to their minister can be so vexatious as to justify him for taking such a measure in self-defence. Accordingly, in most parts of Scotland, the minister and elders are left by the heritors, some of whom are commonly members of the Kirk-session, to make the weekly distributions to the poor according to their discretion; and except in large towns, the permanent funds, aided by the voluntary collections on the Lord's day, are generally sufficient, without any poor's rate, not for inviting persons to come upon the poor's roll, not for superseding that assistance which ought to be given by the relations of the distressed, but for preserving the poor from the extremity of want.

THIS method of providing for the poor, which generally prevails throughout Scotland, is the most effectual and the most frugal that can be conceived. To the situation of the aged and infirm, which often continues for years with little variation,

tion, the minister is supposed, by his stated visitation of the parish, to be no stranger; he is informed of occasional distress by the reports of the elders from the different districts; and he is thus qualified to adapt the supply to the necessity. In the discharge of the duties of the pastoral office, we are often called to witness scenes in which there is much occasion for conjoining the relief of bodily wants with spiritual consolation. It is not always possible to administer this relief out of our own funds; and it is not reasonable that, because we see more distress than most other men, we should be obliged to employ in this kind of charity such a portion of our income as might disable us from answering other demands not less urgent. Yet it is most desirable, that we should not be under the necessity of leaving the objects whom we are called to visit as destitute of every comfort as we often find them; and it gratifies our feelings, and gives additional effect to our counsels, that we should be the instruments of conveying the relief which they need. By strict œconomy in the administration

stration of the stated revenue of the poor, and by occasional applications to the generosity of the rich, we are commonly able to provide a supply for the demands which arise either from the ordinary measure of human distress, or from the unusual pressure of hard times; and by our opportunities of collecting information, we may ensure a humane and judicious distribution.

6. THE last private duty of the pastoral office, is an alacrity and assiduity in serving our people. Our blessed Master, who went about doing good, calls the ministers of his religion not to be weary in well-doing, not to consider their task as accomplished by any measure of service, but to be ready to every good work, always disposed gladly and thankfully to embrace any opportunity of promoting the temporal or spiritual interests of those with whom they are connected.

IN fulfilling a duty which, from its nature, does not admit of being bounded by any precise line, while we avoid an

officious interference in private concerns, and guard against degrading our office by an excess of familiarity, we endeavour to convince our people, by the uniform active exertions of Christian love, that we are sincerely and zealously their friends. We sooth their minds merely by listening to the accounts of their distresses and embarrassments: we are often able to give them useful advice, or to suggest grounds of encouragement and hope, which had not occurred to their minds: we may express for them in writing, what they are incapable of saying for themselves: we may bear testimony to their good conduct in a manner fitted to draw attention; and we may communicate the knowledge of their situation to those who will receive our account as authentic.

THE various aid which a respectable clergyman may give to his people without expence, and with no great trouble, suggests a view of the pastoral office, which, in the state of society that we behold, is of considerable importance. Our office is a link between the higher and the lower orders.

ders. We are connected with both; we converse with both; and our intervention, when accompanied with a prudent attention to circumstances, may bring the two more closely together. Our intercourse with both is such as it becomes one man to hold with another. To the rich we have no occasion to cringe with fervility; our duty not being dictated by their pleasure, and our recompence being placed beyond their caprice. To the poor we have no title to use haughtiness; for we converse with them, not as dependants, but as beings having a common interest with ourselves; and we profess not to be the lords of their faith, but the helpers of their joy. Placed in this middle situation, we possess peculiar advantages for uniting those above with those below us. To the higher orders, who have not the same opportunities as we of being acquainted with the condition of the people, we may suggest opportunities of doing good, which they are generally thankful to learn, and by which they may acquire a popularity and influence, valuable upon many accounts,

both to themselves and to the community. In our intercourse with the lower orders, we may efface many false impressions, which they are too apt to receive; we may lead them to think more justly of their own situation, and more candidly of the conduct of their superiors; and we may thus be the instruments of delivering them from the wretched passion of envy, which preys upon the spirit, eats out the comfort of every condition, and prepares men for turbulence and sedition. While by these kindly unassuming exertions we promote the happiness of individuals, we also perform an important public service; we repay the State for the protection and countenance which it affords us; and we approve ourselves the ministers of the Prince of peace, who commanded his subjects to render unto Cæsar the things that are Cæsar's.

S E C T.

S E C T. XII.

ON THE CHARACTER WHICH BECOMES
THE MINISTERS OF THE GOSPEL.

I CONCLUDE my counfels to students of divinity, by endeavouring to impress upon their minds this most important truth, that the duties of the pastoral office require something more than the most complete preparation of talents. They require also a deep sense of the importance of those duties, a zeal for the honour of religion, and a fervent, disinterested goodwill to mankind. If our compass of knowledge be extensive, if our taste be formed upon the best models, and if a well-directed industry improve the assistance furnished by the various branches of a liberal education, our discourses may be entitled to hold a place amongst the distinguished specimens of eloquence which have been exhibited by the Church of Scotland. But they are destitute of true animation, if we do not feel the divine power of the
doctrines

doctrines which we preach, and the people turn with disgust and scorn from a sermon which is a reproof to the vices of the preacher; whereas the plain speech in which a good man inculcates the virtues which his hearers see him practise, finds an easy access to their hearts: there is an energy in his method of delivering the gracious message of the Gospel, which no art can imitate; and his character gives a profitableness and an efficacy to his sermons, which is infinitely superior to all that is brilliant.

A GOOD man is a preacher of righteousness by his life as well as by his discourse. It is one of the great advantages of a standing ministry, that it diffuses over the country an order of men who are indispensably bound, by the rules of their profession, to maintain decency of manners, and who are called, by the nature of their office, and by the injunctions of Scripture, to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. The servants of the Son of Man are not indeed required
to

to imitate the austerity of John the Baptist. But they forfeit the esteem of the world, unless they are careful to exhibit in their conduct, that piety, uprightnes, benevolence, gentleness, and temperance, to which it should be the great business of their discourses to form others. By moderation in the innocent pleasures of life, and a scrupulous abstinence from all appearance of evil, they are expected, in some degree, to exemplify the blessed art which is to be learnt in the school of Christ, the art of living in the world without being conformed to it; and, by a proper attention to the management of their families, and the education of their children, they may oppose some obstacle to the progress of vice.

IN rich and populous cities, the manners of an order of men who seldom possess much wealth, are lost amidst the crowd. But in many situations, the private character of the clergyman of a parish has considerable influence; and it deserves to be remarked, that here, as often happens in human affairs, the advantages of different conditions seem to balance one another.

The

The manners of the clergy are of least importance to the people in those places where their public appearances may conduct them to eminence, where their ornate discourses are heard with pleasure, often with salutary effect, by persons in the higher ranks, who do not always receive moral counsel in purity from any other source. In remote situations, on the other hand, where the ornaments of composition would be misplaced, where a clergyman feels it his duty to deliver plain discourses suited to the nature of his audience, the example set in his private life is attended to and followed; and by the faithful discharge of the duties of a parish-minister, accompanied with the unassuming virtues of his personal character, he may attain a very high degree of respect, and may do more essential and more extensive service to society than the most admired preacher.

IN maintaining the character necessary for the successful discharge of the duties of the pastoral office, you have, in addition to the infirmities and temptations that are common to men, to encounter difficulties, which

which arise from two sources connected with your profession.

ONE source of these difficulties, is our constant intercourse with the lower orders of the people. We are commanded, after the example of our Master, to preach the Gospel to the poor. When we visit the sick, and comfort the mourners; when we strengthen the feeble-minded, counsel the ignorant, encourage the young, and, with the gentleness of wisdom, draw those who are out of the way; we are doing the very offices which our Master did when he lived upon earth, and which he hath committed, in a special manner, to us his servants, that by our means his attention may continue to be extended to all, without respect of persons, who call upon his name. It is a most pleasing exercise of benevolence, to communicate the comforts of religion to those who have little else to sweeten the pilgrimage of life; and the usefulness of our labours arises, in a great measure, from their administering restraints and incitements, which the body of the people might not otherwise feel. But this con-

stant intercourse, however pleasing to ourselves, and salutary to them, is in danger of corrupting our character. The ministers of this Church have to spend a large portion of their time with persons whose ideas and manners are very different from those which our education tends to form, many of whom derive from their ordinary gains an income little inferior to the legal provision for our maintenance, and some of whom often attain to opulence. Yet we have to maintain that superiority of manners which becomes our station. Although possessed of few external advantages, we have to converse with them daily without imbibing their prejudices, to display affability without familiarity, to act from a constant desire to please them for their good to edification; yet never to submit our opinions or our conduct to be regulated by their caprice.

ANOTHER source of the difficulties which we have to encounter in maintaining the character becoming our profession, is the very unequal measure in which religious sentiments prevail amongst the people.

people. The improvements of art and science, creating new objects of attention and desire, and diverting the minds of men from those enquiries which constituted the learning of former times, have led many to consider the subject of those enquiries as unimportant. Sophistical reasonings with regard to the fundamental principles of religion, proceeding from men fond of singularity and refinement, are retailed by persons incapable of apprehending where their force or their fallacy lies. Some who believe in Christ do not think themselves obliged to confess him before men; and others sneer at every thing sacred. But religion is congenial to the nature of man. There are seasons which rebuke the scorner, and rouse the careless. The offence given by the profanity of some, has a tendency to call forth from others every becoming expression of veneration for the Supreme Being; and many minds are so happily constituted, and so well tutored, as to retain, during all the changes of their condition, the most serious impressions of the truths of natural religion, and of the discoveries

made by the Gospel. Hence, notwithstanding the just complaints of the impiety of the age, we have the consolation, in our intercourse with the people, of meeting with manifold instances of the humility and submission of true devotion; and we have often to encounter the gloom of superstition, and the presumption of fanaticism. It is our business to converse freely with men of all different sentiments, without being conformed to what we disapprove; to exhibit in our private conduct manners which are decent, without being austere, piety which is rational, without being languid; and in our public discourses, to present the Gospel to the mixed audiences which we address, in those native graces and that winning simplicity by which our blessed Master, who knew what is in man, formed his doctrine to be an universal religion, suited to every rank, to every situation, to every variety of temper and pursuit; the guardian of innocence, the spring of virtuous exertion, the guide, the consolation, and the joy of human life. It is most useful to the world, that there is an order of
men

men appointed to defend this salutary doctrine; whose public instructions, whose private manners, and whose daily conversation, meeting all the various forms of error and vice, may oppose a barrier to the successive corruptions of religion; and who are called, in the discharge of their ordinary functions, to apply, according to circumstances, the comforts, the encouragements, and the restraints which Christianity affords.

ALTHOUGH our hope of being able to surmount the difficulties of our situation does not depend upon the aid of man, we feel ourselves entitled to expect the co-operation of every friend to the peace and order of society, who knows how formidable are the evils which arise from national impiety, or from the progress of fanaticism. By our national establishment, we enjoy the protection of Government, the countenance of those in authority, and that independence, without which the ambassadors of Christ are degraded into the condition of the servants of men. If, in addition to these
legal

legal advantages, men of property and influence in the several districts of Scotland were to give the Church a kindly support; if, now that the boundaries of civil and ecclesiastical authority are clearly defined, the jealousies which distracted the minds of our fathers were succeeded by an intimate coalescence of the clergy and laity, the most essential benefits would redound to the community. The authority of the great, exerted in conjunction with ours, would restrain the lower orders from many vices fatal to their character and their happiness, of which human laws take no cognizance. The higher ranks, by a uniform attendance upon the ordinances of religion, would confer importance in the eyes of the people upon the spiritual offices in which we are employed; and, in return, they would receive from the people that cordial respect, which is always forfeited by an open contempt of things generally held sacred. The Church-courts, too, would derive from this coalescence temper in their deliberations, and vigour in the execution of their decrees. That zeal which is not according to knowledge,
legal would

would cease to disturb the peace of the country, and the people would look up with reverence and confidence to the judicatories of a national church, in which the civil and ecclesiastical rulers united their information and their views in consulting for the public good.

THE dissipation or selfishness of the times, and the growing indifference about religion, may prevent the different orders of the State from paying a due attention to the importance of the objects which have now been suggested. But no measure of neglect or discouragement can rob our souls of the joy and strength derived from the gracious promise left by the Head of the Church to his Apostles and their successors, "Lo, I am with you always, even unto the end of the world." By an habitual intercourse with Heaven, we may derive supplies of grace suited to the hardness of the service in which we are engaged. Enjoying the most complete legal security for the civil rights connected with our establishment, we may speak so, as pleasing not men, but God, who trieth the

the heart ; and if we can preserve moderation in our desires, that great secret of happiness which philosophy and religion conspire in teaching, we may possess our souls in perfect peace. By well-directed study, we may attain that enlargement of understanding, that extent of information, and that cultivated taste, which always confer superiority, and which often conduct to eminence. We may train our children in health, in innocence, and with a larger measure of knowledge and improvement than other parents can easily communicate, to be a valuable stock to the community, to adorn the succeeding generation, to bless our latter days, and, it may be, to transmit our names with honour to posterity. When we are gathered to our fathers in peace, the blessing of Heaven will accompany those whom we leave behind us ; and every part of our labour of love shall be ten thousand times overpaid, when this joyful sound reaches our ears, “ Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.”

A P P E N D I X.

N^o I.

*Act 7. of the 1st Parliament of James VI. holden at
Edinburgh, Dec. 1567, by James Earl of Murray,
Regent.*

Admission of Ministers of Laik Patronages.

“ I T is statute and ordained be our Sovereine Lord, with advise of his dearest Regent and Three Estaitis of this present Parliament, That the examination and admission of ministers within this realme be only in the power of the Kirk, now openlie and publickly profest within the famin: The presentation of laik patronages alwaies reserved to the just and auncient patrones: And that the patroun present ane qualified person, within sex months, (after it may come to his knowledge of the decease of him quha bruiked the benefice of before), to the superintendant of thay partis quhair the benefice lyes, or uthers havand commission of the Kirk to that effect, utherwaies the Kirk to have power to dispone the famin to ane qualified person for that time.

“ Providing, That in caise the patron present ane person qualified to his understanding, and failing of ane, aneuther within the said sex months, and the superintendant or commissioner of the Kirk refusis to receive and admit the person presented be the patron, as said is, it fall be lesum to the patron to appeale to the superintendent and ministers of that province quhair the benefice lyis, and desire the person presented to be admitted, quhilk gif they refuse, to appeale to the General Assemblie of this hail realme, be quhome the cause beand decyded, fall take end as thay decerne and declair.”

N° II.

1592, c. 114. *being the first Act of the 12th Parliament of James VI. holden at Edinburgh June 1592.*

Ratification of the Libertie of the Trew Kirk; of General and Synodal Assemblies; of Presbyteries; of Discipline. All laws of Idolatrie ar abrogat. Of Presentation to Benefices.

“ OUR Sovereine Lord, and Estaites of this present Parliament, following the loyabil and gude example of their predecessoures, hes ratified and appreeved, and, be the tenore of this present act, ratifies and appreis all liberties, privileges, immunities, and freedomes quhatsumever, given and granted be his Hienefs, his Regents in his name, or onie of his predecessours, to the trew and halie Kirk presently established within
this

this realme, and declared in the first acte of his Hienefs' Parliament, October 20. 1579: And all and quhatsumever acts of parliament and statutes made of before be his Hienefs and his Regentes, anent the libertie and freedome of the said Kirk; and specially the first act of the parliament halden at Edinburgk October 24. 1581, with the haill particular acts there mentioned, quhilk fall be als sufficient as gif the samir were here expressed, and all uther actes of parliament made senfyne in favour of the trew Kirk: And sikklike, ratifies and apprevis the General Assemblies appoynted be the said Kirk; and declares, that it shall be lauchful to the Kirk and ministers, everie zeir at the least, and oftner, *pro re nata*, as occasion and necessitie fall require, to hald and keepe General Assemblies: Providing, that the King's Majestie, or his Commissioners with them, to be appointed be his Hienesse, be present at ilk General Assemblie before the dissolving thereof, nominate and appoynt time and place quhen and quhair the next General Assemblie fall be halden; and in case naither his Majestie nor his said Commissioners beis present for the time in that town quhair the said General Assemblie beis halden, then and in that case it fall be lesum to the said General Assemblie, be themselves, to nominate and appoynt time and place quhair the next General Assemblie of the Kirk fall be keiped and halden, as they have been in use to do thir times bypast. And als ratifies and apprevis the Synodal and Provincial Assemblies, to be halden be the said Kirk and ministers twise ilk zeir, as they have bene, and are presently in use to do, within every province of this realme: And ratifies and apprevis the Presbyteries and Particular Sessious appoynted be the said Kirk, with the haill jurisdiction

and discipline of the same Kirk, aggried upon be his Majestie, in conference had be his Hieneffe with certain of the ministers conveened to that effect; of the quhilks artickles the tenour followes.—Maters to be intreated in Provincial Assemblies: Thir Assemblies are constitute for weichtie matters, necessar to be intreated be mutual consent and assistance of brethren within the province, as need requiris. This Assembly hes power to handle, ordour, and redresse all things omitted or done amifs in the particular Assemblies. It hes power to depose the office-bearers of that province, for gude and just cause, deserving deprivation. And generally, thir Assemblies hes the hail power of the particular elderships quhair of they ar collectet.—Maters to be intreated in the Presbyteries; The power of the Presbyteries is to give diligent laboures in the boundes committed to their charge, that the kirks be kept in gude ordour; to enquire diligentlie of naughtie and ungodlie persons; and to travel to bring them in the way againe, be admonition, or threatenings of God's judgements, or be correction. It appertains to the elderschippe, to take heed that the Word of God be purelie preached within their boundes, the sacraments richtlie ministred, the discipline entertained, and ecclesiastical guddes uncorruptlie distributed. It belongs to this kind of assemblies, to cause the ordinances maid be the Assemblies, Provinciales, Nationales, and Generales, to be kept and put in execution, to make constitutions quhilk concernis το πρεποιν in the Kirk, for decent ordour in the particular kirk quhair they governe; providing, that they alter na rules maid be the Provincial or General Assemblies, and that they make the Provincial Assemblies foresaid privie of the rules that they fall make; and to abolish constituciones
tending

tending to the hurt of the same. It hes power to excommunicate the obstinate, formal proces being lede, and due interval of times observed.—Anent particular kirks, gif they be lauchfully ruled be sufficient ministerie and session, they have power and jurisdiction in their own congregation in maters ecclesiastical. And decernis and declaris the saides Assemblies, Presbyteries, and Sessiounes, jurisdiction and discipline thereof foresaid, to be in all times cumming maist just, gude, and godlie in the selfe, notwithstanding of quhatsumever statutes, actes, canone, civill, or municipal lawes, made in the contrare. To the quhilks and everie anc of them thir presentes fall make expresse derogation.”—

Follows a repeal of “ divers actes of parliament maid in favour of the Papisticall Kirke, tending to the prejudice of the libertie of the trew Kirk of God, presently professed within this realme, jurisdiction and discipline thereof.”—“ Item, the Kingis Majestie, and Estaites foresaids, declaris, That the 129th acte of the parliament halden at Edinburgh May 22. 1584 fall na wise be prejudiciall nor derogate onie thing to the privilege that God has given to the spirituall officebearers in the Kirk, concerning heads of religion, maters of heresie, excommunication, collation, or deprivation of ministers, or ony sik-like essential censours, specially grounded and havand warrand of the Word of God. Item, Our Sovereine Lord, and Estaitis of Parliament foresaidis, abrogatis, cassis, and annullis the act of the same parliament, halden at Edinburgh the said year 1584, granting commission to Bischoppes, and utheris judges constitute in ecclesiastical causes, to receive his Hieneffe presentations to benefices, to give collation thereupon, and to put ordour in all causes ecclesiastical, quhilk his Majestie and Estaites foresaidis

faidis declaris to be expired in the selfe, and to be null in time cumming, and of nane avall, force, nor effect. And therefore ordainis all presentations to benefices to be direct to the particular Presbyteries in all time cumming, with full power to give collation thereupon, and to put ordour to all maters and causes ecclesiasticall within their boundes, according to the discipline of the Kirk; providing the foretaid Presbyteries be bound and astricted to receive and admitt quhatsoever qualified minister presented be his Majestie or laick patrones.”

N^o III.

1592, c. 115. *Being the 2d Act of the 12th Parliament of James VI. holden at Edinburgh June 1592.*

Unqualified Persons being deprived, the Benefice vakis; and the Patron not presentand, the Right of presentation pe teinis to the Presbytery, but prejudice of the Tacks set be the person deprived.

“OUR Sovereine Lord, considering the great abuses quhillkis ar laitlie croppen in the Kirk, throw the misbehaviour of sik persones as ar provided to ecclesiastical functions, sik as parsonages and vicarages, within onie parochin, and thereafter neglecting their charge, ather leave their cure, or els committis sik crimes, faultes, or enormities, that they ar found worthie of the sentence of deprivation, ather before their awin Presbyterie, or else before the Synodall or General Assemblies;

fembles; quhilk sentence is the lesse regarded be them, because albeit they be deprived of their function and cure within the kirk, zit they think they may bruike lawfullie the profites and rentes of their saidis benefices induring their liferentes, notwithstanding the said sentence of deprivation: Therefore our Sovereine Lord, with advise of the Estaites of this present Parliament, declaris, that all and quhatsumever sentences of deprivation, ather pronouced alreadie, or that happens to be pronouced hereafter, be onie Presbyterie, Synodall or General Assemblies, against onie parson or vicar within their jurisdiction, provided sen his Hiennesse coronation; all parsones provided to parsonages and vicarages, quaha hes voit in Parliament, Seceitt Councell and Session, or provided thereto of auld, before the Kingis coronation, (and Maister George Young Archdeane of Saint Andrew's being speciallie excepted), is and fall be repute in all judgements ane just cause to seclude the parson before provided, and then deprived, from all profites, commodities, rentes, and dewties of the said parsonage and vicarage, or benefice of cure, and that ather bee way of action, exception, or reply: And that the said sentence of deprivation fall bee ane sufficient cause to make the said benefice to vaik thereby. And the said sentence being extracted, presented to the patrone, the said patrone fall be bound to present ane qualified person of new to the kirk within the space of sex moneths thereafter: And gif he failzie to do the same, the said patrone fall tane the richt of presentation for that time allanerlie; and the richt of presentation to be devolved in the hands of the Presbyterie within the quhilk the benefice lies, to the effect that they may dispone the same, and give collation thereof to sik ane qualified person as they fall

fall think expedient. Providing always, in case the Presbytery refusis to admitt onie qualified minister presented to them be the patrone, it fall be lauchfull to the patrone to reteine the hail frutes of the said benefice in his awin handes. And further, his Hieneffe and Estaites foresaidis declairis, that the deprivation already pronounced, or to be pronounced, by onie Presbyterie, Synodall or General Assemblies, against onie of the parsones or vicars foresaidis, fall na wayes hurt or be prejudiciall to ony tackes lawfully set be that person deprived before his deprivation, to quhatsumever persones."

N^o IV.

1690, c. 5. *Being the fifth Act in the second Session of the first Parliament of William and Mary, holden at Edinburgh, April 25. 1690.*

Act ratifying the Confession of Faith, and settling Presbyterian Church Government, June 7. 1690.

"OUR Sovereign Lord and Lady, the King and Queen's Majesties, and three Estates of Parliament, conceiving it to be their bound duty, after the great deliverance that God hath lately wrought for this Church and kingdom, in the first place to settle and secure therein the true Protestant religion, according to the truth of God's Word, as it hath of a long time been professed within this land; as also the govern-
ment

ment of Christ's Church within this nation, agreeable to the word of God, and most conducive to the advancement of true piety and godliness, and the establishing of peace and tranquillity within this realm: And that by an article of the Claim of Right, it is declared, that Prelacy, and the superiority of any office in the Church above Presbyters, is, and hath been a great and insupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever since the Reformation, they having reformed from Popery by Presbyters, and therefore ought to be abolished: Likeas, by an act of the last session of this parliament, Prelacy is abolished: Therefore, their Majesties, with advice and consent of the saids three Estates, do hereby revive, ratifie, and perpetually confirm all laws, statutes, and acts of parliament, made against Popery and Papists, and for the maintenance and preservation of the true reformed Protestant religion, and for the true Church of Christ within this kingdom, in so far as they confirm the same, or are made in favours thereof. Likeas they, by these presents, ratifie and establish the Confession of Faith, now read in their presence, and voted and approven by them, as the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the reformed Churches; (which Confession of Faith is subjoined to this present act). As also, they do establish, ratifie, and confirm the Presbyterian Church-government and discipline: That is to say, the government of the Church by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, ratified and established by the 114th act, Ja. 6. Parl. 12. anno 1592, entitled, Ratification of the Liberty of the True Kirk, &c.' and

thereafter received by the general consent of this nation, to be the only government of Christ's Church within this kingdom; reviving, renewing, and confirming the foresaid act of parliament, in the whole heads thereof, except that part of it relating to patronages, which is hereafter to be taken into consideration; and rescinding, annulling, and making void the acts of parliament following." Follow the titles and dates of divers acts of parliament. "With all other acts, laws, statutes, ordinances, and proclamations, and that in so far alienably as the said acts and others generally and particularly above mentioned are contrary, or prejudicial to, inconsistent with, or derogatory from the Protestant religion, and Presbyterian government now established; and allowing and declaring, that the Church-government be established in the hands of, and exercised by these Presbyterian ministers who were ousted since the 1st of January 1661, for non-conformity to Prelacy, or not complying with the courses of the times, and are now restored by the late act of parliament; and such ministers and elders only as they have admitted or received, or shall hereafter admit or receive: And also, that all the said Presbyterian ministers have, and shall have right to the maintenance, rights, and other privileges by law provided to the ministers of Christ's Church within this kingdom, as they are, or shall be legally admitted to particular churches. Likeas, in pursuance of the premises, their Majesties do hereby appoint the first meeting of the General Assembly of this Church, as above established, to be at Edinburgh, the third Thursday of October next to come, in this instant year 1690. And because many conform ministers either have deserted, or were removed from preaching in their churches

churches preceding the 13th day of April 1689, and others were deprived for not giving obedience to the act of the Estates made in the said 13th of April 1689, entitled, Proclamation against the owning of the late King James, and appointing public prayers for King William and Queen Mary:" Therefore their Majesties, with advice and consent foresaid, do hereby declare all the churches deserted, or from which the conform ministers were removed or deprived, as said is, to be vacant, and that the Presbyterian ministers exercising their ministry within any of these paroches, (or where the last incumbent is dead), by the desire or consent of the paroch, shall continue their possession, and have right to the benefices and stipends, according to their entry in the year 1689, and in time coming, ay and while the Church as now established take further course therewith. And to the effect the disorders that have happened in this Church may be redressed, their Majesties, with advice and consent foresaid, do hereby allow the general meeting, and representatives of the foresaid Presbyterian ministers and elders, in whose hands the exercise of the Church-government is established, either by themselves, or by such ministers and elders as shall be appointed and authorized visitors by them, according to the custom and practice of Presbyterian government throughout the whole kingdom, and several parts thereof, to try and purge out all insufficient, negligent, scandalous, and erroneous ministers, by due course of ecclesiastical process and censures; and likewise for redressing all other Church disorders. And further, it is hereby provided, that whatsoever minister, being convened before the said general meeting, and representatives of the Presbyterian ministers and elders, or the visitors

appointed by them, shall either prove contumacious in not appearing, or be found guilty, and shall be therefore censured, whether by suspension or deposition, they shall *ipso facto* be suspended from, or deprived of their stipends and benefices.

No. V.

1707, c. 6. *Being the Sixth Act in the Fourth Session of the First Parliament of Queen Anne, holden at Edinburgh, October 3. 1706.*

Act for Securing the Protestant Religion and Presbyterian Church-government, January 16. 1707.

“OUR Sovereign Lady and the Estates of Parliament, considering, that by the late Act of Parliament for a Treaty with England, for an union of both Kingdoms, it is provided, that the Commissioners for that treaty should not treat of or concerning any alteration of the worship, discipline, and government of the Church of this Kingdom, as now by law established; which treaty being now reported to the Parliament, and it being reasonable and necessary, that the true Protestant religion, as presently professed within this kingdom, with the worship, discipline, and government of this Church, should be effectually and unalterably secured: Therefore, her Majesty, with advice and consent of the said Estates of Parliament, doth hereby establish and confirm the said true Protestant Religion, and the Worship, Discipline, and

and Government of this Church, to continue without any alteration to the people of this land in all succeeding generations: And more especially, her Majesty, with advice and consent foresaid, ratifies, approves, and for ever confirms the fifth Act of the first Parliament of King William and Queen Mary, intituled, Act ratifying the Confession of Faith, and settling Presbyterian Church Government, with the hails other Acts of Parliament relating thereto, in prosecution of the declaration of the Estates of this Kingdom, containing the Claim of Right, bearing date August 11. 1689: And her Majesty, with advice and consent foresaid, expressly provides and declares, that the foresaid true Protestant religion, contained in the above-mentioned Confession of Faith, with the form and purity of worship presently in use within this Church, and its Presbyterian Church Government and Discipline, that is to say, the Government of the Church by Kirk-Sessions, Presbyteries, Provincial Synods, and General Assemblies, all established by the foresaid Acts of Parliament, pursuant to the claim of right, shall remain and continue unalterable; and that the said Presbyterian Government shall be the only Government of the Church within the Kingdom of Scotland. And further, for the greater security of the foresaid Protestant Religion, and of the worship, discipline, and government of this Church, as above established, her Majesty, with advice and consent foresaid, statutes and ordains, that the Universities and Colleges of St Andrew's, Glasgow, Aberdeen, and Edinburgh, as now established by law, shall continue within this kingdom for ever; and that, in all time coming, no Professors, Principals, Regents, Masters, or others bearing office in any University, College,

or

or School within this kingdom, be capable, or be admitted or allowed to continue in the exercise of their said functions, but such as shall own and acknowledge the civil government in manner prescribed, or to be prescribed by the Acts of Parliament : As also, that before or at their admissions, they do and shall acknowledge and profess, and shall subscribe to the foresaid Confession of Faith, as the confession of their faith, and that they will practise and conform themselves to the worship presently in use in this Church, and submit themselves to the government and discipline thereof, and never endeavour, directly or indirectly, the prejudice and subversion of the same ; and that before the respective Presbyteries of their bounds, by whatsoever gift, presentation, or provision they may be thereto provided. And further, her Majesty, with advice foresaid, expressly declares and statutes, That none of the subjects of this kingdom shall be liable to, but all and every one of them for ever free of any oath, test, or subscription within this kingdom, contrary to, or inconsistent with the foresaid true Protestant religion, and Presbyterian Church government, worship, and discipline, as above established ; and that the same, within the bounds of this Church and kingdom, shall never be imposed upon or required of them in any sort. And lastly, That, after the decease of her present Majesty, (whom God long preserve), the Sovereign succeeding to her in the Royal Government of the Kingdom of Great Britain, shall, in all time coming, at his or her accession to the Crown, swear and subscribe, that they shall inviolably maintain and preserve the foresaid settlement of the true Protestant religion, with the government, worship, discipline, rights, and privileges of this Church, as above established by the
laws

laws of this kingdom, in prosecution of the Claim of Right. And it is hereby statute and ordained, That this Act of Parliament, with the establishment therein contained, shall be held and observed in all time coming, as a fundamental and essential condition of any Treaty or Union, to be concluded betwixt the two kingdoms, without any alteration thereof, or derogation thereto in any sort, for ever. As also, That this Act of Parliament, and settlement therein contained, shall be insert and repeated in any Act of Parliament that shall pass, for agreeing and concluding the foresaid Treaty or Union betwixt the two kingdoms; and that the same shall be therein expressly declared to be a fundamental and essential condition of the said Treaty or Union, in all time coming."

No. VI.

1707. c. 9. *being the Ninth Act in the Fourth Session of the First Parliament of Queen Anne, holden at Edinburgh, October 3. 1706.*

Act anent Plantation of Kirks and Valuation of Teinds, February 21. 1707.

“OUR Sovereign Lady, and the Estates of Parliament, considering the great prejudice that does redound to this nation, through the want of an established and fixed Judicature, which may cognosce and determine in such causes and things, as by former Parliaments were referred to their Commission for Plantation of Kirks and Valuation of Teinds, and through the loss of the Registers of that Court, which
were

were burnt in the fire that happened in this place : Therefore, her Majesty, and the said Estates, do hereby empower, authorise, and appoint the Lords of Council and Session, to judge, cognosce, and determine in all affairs and causes whatsoever, which, by the Laws and Acts of Parliament of this kingdom were formerly referred to, and did pertain to the jurisdiction and cognisance of the Commissioners formerly appointed for that effect, as fully and freely in all respects as the said Lords do or may do in other civil causes; And particularly, but prejudice to the generality foresaid, to determine in all valuations and sales of teinds, to grant augmentations of ministers stipends, prorogations of tacks of teinds, to disjoin too large paroches, to erect and build new churches, to annex and dismember churches as they shall think fit, conform to the rules laid down, and powers granted by Act 19th of the Parliament 1633, 23d and 30th Acts of the Parliament 1690, and the 24th Act of the Parliament 1693, in so far as the same stand unrepealed; the transporting of kirks, disjoining of too large paroches, or erecting and building of new kirks, being always with the consent of the heritors of three parts of four at least of the valuation of the paroch whereof the kirk is craved to be transported, or the paroch to be disjoined, and new kirks to be erected and built, the minister in the mean time to serve the cure in the present kirk of the paroch: And for that effect appoints the said Lords to meet and sit each Wednesday in the afternoon during the time of session, and to call and discuss the said causes summarily, conform to a roll to be made up and kept of the same." Follows provision for supplying the lost registers; appointment of macers to the commission. "Lastly, It is hereby declared, That this present Act
and

and Commission shall be subject, nevertheless, to such regulations and alterations as shall be made by the Parliament of Great Britain."

N^o VII.

1672. c. 13. *Being the Thirteenth Act in the Third Session of the Second Parliament of Charles II. holden at Edinburgh, June 12. 1672.*

Act for the Ann, due to the Executors of Bishops and Ministers.

“THE King’s Majesty, judging it necessary for the good of the Church, that such a stated and equal course be taken for clearing and securing the ann due to the executors of deceased bishops, beneficed persons, and stipendiary ministers, as may be suitable to the interest of the executors, and no discouragement or hinderance to the planting of the vacant benefices, doth therefore, with advice and consent of his Estates of Parliament, statute and ordain, That in all such cases hereafter, the ann shall be an half year’s rent of the benefice or stipend, over and above what is due to the defunct for his incumbency, which is now settled to be thus, viz. If the incumbent survive Whitsunday, there shall belong to them for their incumbency, the half of that year’s stipend or benefice, and for the ann the other half; And if the incumbent survive Michaelmas, he shall have right to that whole year’s

rent for his incumbency, and for his ann, shall have the half year's rent of the following year : And that the executors shall have right hereto, without necessity or expences of confirmation.

N^o VIII.

Act against Simoniacal Practices.

Edinburgh, May 30. 1759. Sess. 5.

THE General Assembly, taking into consideration a Representation of the Synod of Angus and Mearns, relating to bargains betwixt patrons or heritors in parishes, and candidates for the ministry, or the friends of such candidates, and the great danger which may thence arise to this Church ; do hereby enjoin the several Presbyteries in this Church, in order to prevent such practices for the future, to take all proper measures to discover if any such have happened in their bounds ; and if, upon enquiry, it shall be found, that any minister or probationer hath obliged himself, or that his friends, before his settlement, and in order to procure the same, have obliged themselves, upon the account of the candidate, that he shall not, during his incumbency, commence any process against the heritors for augmentation of stipend, reparation of manse, office-houses, or enlarging his glebe, or shall have become bound in any sum or sums of money, or any prestation, to the patron, or person connected with the patron, in order to procure the presentation, or to the heritors or others concerned,

cerned, in order to obtain a concurrence with the said presentation, or otherwise to procure a call to a vacant parish, or has entered into any Simoniacal pacton or practice for that effect: That such Presbytery lay a representation of the said matter before the General Assembly, that the Procurator for the Church may have orders to raise and carry on a process of reduction of such bargains or obligations before the Court of Session: And also the General Assembly do hereby declare it a just cause of deposition in ministers, and of taking away the licence of a probationer; and ordain Presbyteries to proceed to such sentences against all such ministers and probationers, as shall be hereafter found to have either entered into such bargains themselves previous to their settlements, or who shall after their settlements homologate the deed of their friends. And it is hereby enacted, That if any such Simoniacal practices as are mentioned and described in this Act shall be carried on by any person or persons whatever, in order to the promoting or procuring any benefice or office in this Church to any minister or probationer, though without his consent or approbation; and if such minister or probationer shall, at any time, be told or informed, that such practices have been, or are carried on, or proposed to be carried on for the purpose aforesaid, and shall not make discovery or intimation thereof to the Presbytery of the bounds at their first meeting after he shall receive such information; then, and in that case, he shall, if a minister, be deposed; and, if a probationer, be deprived of his licence. And further, the Assembly appoint this Act to be read by all Presbyteries to every person before he be licensed to preach the Gospel, and

to

to every candidate for a settlement in their bounds before they take any steps towards his settlement.

N^o IX.

Judgment of the Court of Session in a Question betwixt the Heritors and Kirk-Session of Humbie. February 1751.

THE Lords found, “ That the heritors have a joint
 “ right with the kirk-session in the administration,
 “ management, and distribution, of all and every of
 “ the funds belonging to the poor of the parish, as
 “ well collections as mortified sums : That they have
 “ right to be present, and join with the session in
 “ their administration, without prejudice to the kirk-
 “ session to proceed in their ordinary acts of admi-
 “ nistration and application of their collections to
 “ their ordinary or incidental charities, though the
 “ heritors were not present, or did not attend ; But
 “ for the better preventing the misapplication or em-
 “ bezzlement of the funds belonging to the poor,
 “ the Lords found, that when any acts of extraor-
 “ dinary administration, such as uplifting money that
 “ had been lent out, or lending or re-employing the
 “ same, should occur, the minister ought to inti-
 “ mate from the pulpit a meeting for taking such
 “ matters into consideration, at least ten days be-
 “ fore holding of the meeting, that the heritors
 “ might have opportunity to be present and assist,
 “ if they thought fit.”

THE END.



Handwritten text at the top of the page, possibly a title or header, which is mostly illegible due to fading.

Second paragraph of handwritten text, continuing the narrative or list.

Third paragraph of handwritten text, appearing to be a detailed description or entry.

Fourth paragraph of handwritten text, possibly concluding a section or entry.

Final lines of handwritten text at the bottom of the page.

BX
9175
H54

Hill, George
Theological institutes

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

