

ESSAYS

ON THE

PROMINENT DOCTRINES OF THE GOSPEL,

AND

THE CONSTITUTION AND DISCIPLINE

OF A

GOSPEL CHURCH:

THE SUBSTANCE OF

A COURSE OF LECTURES

DELIVERED IN THE

CASTLEFOREGATE CHAPEL, SHREWSBURY,

BY

WILLIAM HAWKINS,

MINISTER OF THE CHAPEL.

SHREWSBURY:

PRINTED AND SOLD BY J. CRUMPTON, MARDOL,

SOLD ALSO BY

M. & S. Higham, 54, Chiswell Street, London.

ADVERTISEMENT.

Certain proceedings in the Pulpit belonging to the Wesleyans of this Town, occasioned the issuing of the following three paragraphs in the form of a handbill :—

“ The Doctrines of the Reformation vindicated, and their nature and design proved to be Scriptural.

“ The Rev. W. Hawkins having accepted the challenge given and repeated in St. John’s Chapel, suffers his friends to announce his intention to deliver discourses in the Baptist Chapel, Castleforegate, as follows : viz.—On Lord’s Day Evening, April 19th, on ‘ The Doctrine of Election.’—26th, on ‘ Particular Redemption.’ May 3rd, on ‘ Effectual Calling.’—10th, on ‘ The final Perseverance of the Saints.’—17th, on ‘ The Opposition of the Constitution and Discipline of the Wesleyan Societies to the Constitution and Discipline of a New Testament Church.’

“ It being the intention of Mr. H. to shew the Divine origin, and the beneficial tendencies of these important Truths ; and also the attachment of the Reformers to these Doctrines ; all of every Denomination, who revere the word of God, are affectionately requested to attend in a spirit of Prayer.”

Pursuant to this announcement, the Author, although suffering under a painful degree of debility, delivered the Discourses ; and which, substantially only, are given in the following pages. He has given them in the form of Essays, it being in his view preferable to that of Sermons. No doubt those who heard them delivered, will recognize both omissions, and additions. The lengthened delay of their published appearance, is owing to protracted ill health, together with engagements which called the writer from home. This has been unavoidable, notwithstanding the urgent wish of many friends for their more speedy appearance.

The momentous Truths in this pamphlet vindicated, are demonstrable by sound argument, but, the writer has preferred going to Scriptural proof; considering, after all that can be said, the all-important question is—"Nevertheless, what saith the Scriptures?" Gal. iv. 30. "To the Law, and to the Testimony; if they speak not according to this word it is because there is no light in them." Isa. viii. 20.

The most cogent and conclusive reasoning may be rejected, even by the Disciples of Jesus; but, it is to their great dishonor when they "resist the Holy Ghost" in his Sacred Word.

Shrewsbury has been distinguished before to-day, for bold Methodists. That acute polemical writer, William Tucker, of Chard, gave, about thirty years ago, to an Arminian Champion of the name of Thomas Brocas, of Salop, (who would be meddling forsooth with his, Tucker's, Treatise on Divine Predestination,) such a castigation, as he, the said Thomas, well deserved for his noted effrontery.

Tucker, in his reply to him, told him, that—"Arminianism was the religion of corrupt nature; and of every denomination of men, in an unregenerate state, whether Pagan, Mahometan, Jew, or Christian. That the principle was interwoven with all the powers of fallen nature, of whatever name, sect, or party; and that, without exception. That, pride, and self-importance, are its genuine roots, and all its fibres, branches, foliage, and fruit, partake of its baneful effects:—and, that nothing less than a new creation, can divest the mind of this baneful Heresy."

The writer humbly hopes that he has succeeded in bringing forth prominently to view the "Mind of God" respecting the Doctrines of the Gospel; and, having done so, he prayerfully lays his feeble, but honest effort, before the Lord, beseeching Him that, by his blessing it may be useful to His people.

SHREWSBURY, }
Jan. 1, 1841. }

ESSAY I.

INTRODUCTORY.

TO GOD'S BLESSING UPON THE BOLD AND FAITHFUL ASSERTION OF SUCH NOBLE TRUTHS AS ELECTION, JUSTIFICATION, SANCTIFICATION, AND PERSEVERANCE, WE OWE OUR REFORMATION FROM POPEY: SO NOTHING WILL FINALLY PRESERVE US FROM BEING CARRIED CAPTIVE INTO THE POPISH EGYPT AGAIN, BUT THE REVIVAL AND PREACHING OF THOSE SAME NOBLE TRUTHS.—LUTHER.

WE CANNOT EXPECT SPIRITUAL THOUGHTS AND AFFECTIONS, FROM TRUTHS WHICH ARE BUT IMPERFECTLY UNDERSTOOD, OR DOUBTFULLY AND FEEBLY BELIEVED.—J. A. JAMES, of Birmingham.

“Thy word is *very* pure.” “*Every* word of God is pure.”¹ Thus spake inspired men. Also “The *commandment* of the Lord is pure.” We therefore love to obey his commands. But the commandment is only a *portion* of the pure word. The doctrines too are pure, for they are according to godliness—they form a part of that Truth, which being after godliness, the Apostles both acknowledged and prominently set forth.²

Those Truths which are commonly called “Doctrinal” are precious to God, and should not be lightly esteemed by his people. The Divine precept is “Buy the truth and sell it not.” The approved example is “I have not shunned to declare unto you all the counsel of God.” The standing exhortations are “Earnestly contend for the faith once delivered unto the saints.” “Hold fast

¹ Ps. cxix. 140; Prov. xxx. 5. ² 1 Tim. vi. 3; Tit. i. 1.

the form of sound words." "In doctrine shewing uncorruptness." The necessity of this uncompromising conduct is "For the time will come [*is come*] when they will not endure sound doctrine."

These scriptures set before us the harmony and importance of the whole word of God, and the duty of the Lord's servants to prize "*the truth*," as being above price. And yet, is there not in our day a combination of nearly all parties, to declare a portion only of the truth, and even to declaim against those who join not their confederacy? The greater part of the Baptists, we are grieved to say, are amongst those who cry down those very truths which Luther and his sainted compeers styled "the glory of the reformation," and which, under God's blessing, delivered a great part of mankind and the church from the cruelties and crudities of the horrible superstitions of papal Rome. Nay, more, is it not true, that baptist ministers, instead of boldly declaring what Luther properly calls "the NOBLE TRUTHS of election, justification, sanctification, and perseverance," join with the Wesleyans in depreciating the same, and in reviling those who like the intrepid reformers and bleeding martyrs, prominently and fearlessly maintain them? And if, as Mr. James writes, it is a fact that "we cannot expect spiritual thoughts and affections from truths which are but imperfectly understood or doubtfully and feebly believed;" if this is a verity, and we believe confidently it is; then we appeal to our friends themselves, whether they are not guilty of dishonoring God, in the suppression of large portions of his word, of suppressing much God-honoring light, knowledge, and grateful affections in his people, which legitimately flow from comprehensive and harmonious views of truth? Are they not reprehensible also, for robbing the Church of those portions of the word, which produce unspeakable happy effects in the souls of those who 'hunger and thirst after righteousness.' Looking then as we do on the equal importance of doctrinal truth, with preceptive and experimental truth—and believing as we do a great loss is sustained by the Church by the keeping back of the former, we grieve and warn. Dr. Priestley admits that "they who hold the doctrines of

grace, have less apparent conformity to the world, and most of real religion—that they who, from a principle of religion, ascribe more to God and less to man, than others, have the greatest elevation of piety.”

It was the belief of the Reformers, and early Divines of this, and other countries, that under God, the “**BOLD ASSERTION**” and not the timid trimming assertion of the above named truths, were the only antidote against popery. And many of them expressed a fearful foreboding, that the day would come, when a defalcation from such an apostolic course would be marked by a timid, trimming, and cunning sort of preaching, which would introduce very generally the very spirit of popery in its foster-child, Arminianism. This conviction was felt both by protestants and papists; and both used every effort to promote their fond desires. The Protestants did it by solemnly warning and tearfully persuading against latitudinarianism, and by constantly laboring to set forth the whole counsel of God. The names of these champions of by-gone centuries are grateful to the memory of the writer, and he is persuaded they are endeared also to every lover of the cause of God and truth. Who can restrain emotions of reverence, love, gratitude, humility, solemnity, prayer and praise, when the mind recalls such persons as, Wickliffe, Bradwardine, Sawtre, Ascough, Coverdale, Bucer, Ridley, Latimer, Philpot, Bradford, Bilney, Rogers, Taylor, Careless, Luther, Zuinglius, these and others—a favored band, stand prominent in the annals of the church, as *the worthies* thereof, who suffered for Jesus Christ, and his gospel: maintaining all of them, in the prospect of death, some in martyrdom itself, the “*noble truths*” displayed in this little book. Extracts from the writings, or confessions of each of these and others, might be given; but as our design is not to write a large book, the following abbreviated quotations may suffice.

“Our Saviour Christ, according to the will of his eternal Father, when the time thereof was fully accomplished, taking our nature upon him, came into the world from the high throne of his Father; to give light to them that were in darkness and the shadow of death, and to

preach, and give pardon and full remission of sins, to all his elected."—CRANMER

"The death and passion of our Saviour was, and is, the one, only, sufficient, and everlasting available sacrifice, satisfactory for all the elect of God, from Adam the first, to the last that shall be born in the end of the world."—*Ridley*.

"Cursed be he that doth the work of God negligently or guilefully. A sore word for them that are negligent in discharging their office, or have done it fraudulently : for that is the thing that maketh people ill. But true it must be, that Christ saith; many are called, but few are chosen. Some may say, now, why need we preachers then ? God can save his elect without preachers ? A goodly reason ! God can save my life without meat and drink : need I none therefore ? God can save me from burning, if I were in the fire : shall I run into it therefore ? No, no. I must keep the way that God hath ordained, and use that ordinary means that God hath assigned. ' If thou art desirous to know whether thou art chosen to everlasting life, thou mayest not begin with God ; for God is too high ; thou canst not understand him. Begin with Christ, and learn to know Christ.' When the artful Papist thought to entrap this, now glorified Martyr, they proposed the question, " Do you think all your Catholic fore-fathers are damned ? " He answered. As many of them that went to heaven, were saved by virtue of God's electing grace, and were finally preserved by it to life eternal."—*Latimer*.

While the three Martyrs above named, were lying in prison, at Oxford, waiting for the order from the priest-ridden Mary, to burn them ; Bradford, himself a prisoner in London, feeling concerned about the progress of some " free-will men," wrote a letter to them, entitled, " Bradford to Cranmer, Ridley, and Latimer, concerning the free-willers." The superscription of it ran thus,—“ To my dear fathers Doctor Cranmer, Dr. Ridley, and Dr. Latimer, prisoners in Oxford, for the testimony of the Lord Jesus, and his holy gospel.” Part of the letter reads

as follows:—"Almighty God, our heavenly Father, more and more kindle your hearts and affections with his love. As for your parts, in that it is commonly thought your staff standeth next the door, [that is to say, you are among the first who are to be burnt for Christ], ye have the more cause to rejoice and be glad, as they which shall come to their fellows under the altar. To which society, God, with you, bring me also, in his mercy, when it shall be his good pleasure. Herewithal, I send you a little treatise (in favor of predestination), which I have made, that you may peruse the same. All the prisoners hereabout, have seen it, and read it: and as therein they agree with me, nay rather with the Truth, so they are ready to signify it, as they shall see you give them example. Great evil is like hereafter to come to posterity, by these men, [these free-willers] the which thing that I might the more occasion you to perceive, I have sent you a work by Harry Hart's own hand; whereby ye may see, how Christ's glory and grace is like to lose much light, if your sheep *quondam*, [or that was,] be not something holpen by them that love God, and are able to prove that all good is to be attributed only and wholly to God's grace in Christ, without other respects of worthiness than Christ's merits." This holy and judicious martyr, next proceeds to give the following true and just account of free-willers:—"The effects of salvation they so mingle and confound with the cause, that, if it be not seen to, more hurt will come by them, THAN EVER CAME BY THE PAPISTS. In free-will, they are plain Papists.—My brethren here with me [in prison] have thought it their duty to signify this need to be no less than I make it, to prevent the plantations which may take root by these men.

Your's, in the Lord,

Rober Ferror,
John Bradford,
Rowland Taylor,
John Philpot."

Time would fail to tell of all the noble "army of

martvrs'' who lived, labored, and died, for these noble Truths; encouraging one another and their followers to be faithful unto death, in their opposition to the tenets of those who "erred concerning the faith." But let the above four well-known names at present suffice.

The Papists also used their utmost efforts to promote their own principles and practices; and to gain the Court they assisted all they could to raise the royal prerogative of the first James and Charles; who, in their turn, helped to put down the doctrine of election and its concomitant doctrines; and to establish Arminian sentiments instead. After the days of Mary the bloody, the first step that was taken, by regal authority, to set up the doctrines of free-will, was in the year 1622. In this year James the First issued "directions" which forbade every clergyman under the degree of a bishop, or of a dean, to preach in public, on the deep points of predestination, election, reprobation; or the universality, efficacy, resistibility, or irresistibility of God's grace. How monstrously absurd, not to say blasphemous, are such "directions" as the above from a mortal creature, whether distinguished by a mitre, a crown, or a sword. One or the other view of these tenets must be true, and a man may be sincere in putting down the right one, and then he may be pitied; but here both are suppressed. But it is well known that although "Queen James," as the waverer was called, was obliged to withdraw his directions, his son and successor Charles, was induced by Archbishop Laud, in the first year of his reign, to re-issue them. It is well known also that the plea of "*fairness*" in suppressing both sides of the controverted points, was all hypocritical; for *Arminians only*, were in favor at court, and even bishops were reprimanded for preaching anything against Arminianism. The fervency, and anxiety of the Papists to set up Arminianism, and the high value they placed upon it, may be seen in the following letter of Laud's; when the Archbishop's papers were examined, this letter was found among them thus endorsed with his own hand: "March, 1628. A Jesuit's letter, sent to the Rector, at Brussels, about the ensuing Parliament." The design of this letter was to give the Superior of the Jesuits, then resident at Brussels, an

“account of the posture of civil and ecclesiastical affairs in England;” an extract from it I shall here subjoin:—

“Father Rector,

“Let not the damp of astonishment seize upon your ardent and zealous soul, in apprehending the sodain and unexpected calling of a Parliament. We have many strings to our bow. We have planted that sovereign drug Arminianism, which we hope will purge the Protestants from their heresies; and it flourisheth and bears fruit in due season. For the better prevention of the Puritans, the Arminians have already locked up the Duke's ears, [the Duke of Buckingham, the King's favorite]; and we have those of our own religion, which stand continually at the Duke's chamber, to see who goes in and out: we cannot be too circumspect and careful in this regard. I am at this time, transported with joy, to see how happily all instruments and means, as well greater as lesser, co-operate unto our purposes. But, to return unto the maine fabricke:—our *foundation is in Arminianism.*”

This Land was twice offered by the Pope a Cardinal's hat, for his services rendered to the ‘Whore of Babylon.’ Somewhat may be known of this Arminian, by his treatment of the amiable Leighton, the father of the Archbishop of Glasgow of that name. Leighton, for writing a book against the sentiments and doings of Laud and his consociates, was arrested early in 1629, and confined in a wretched cell in Newgate, low, damp, and without light, except what was admitted, along with the rain, from an aperture in the roof, overrun with rats and other vermin. Having lain there sixteen weeks, he was so diseased as to be unable to be present at his trial. The hair and skin almost wholly came off his body. Yet though thus afflicted, this aged, infirm divine, was sentenced to be degraded as a Minister, to have his ears cut off, his nose slit, to be branded in the face, to stand in the pillory, to be whipped at a post, to pay a fine of £1000, and to suffer imprisonment till it was paid: the which, when Archbishop Laud heard pronounced, he pulled off

his hat, and holding up his hands, gave thanks to God, who had given the church victory over her enemies !

Survey, gentle reader, for a minute or two, the concerns of our forefathers. 1st, The ardent affection of the reformers and martyrs for those doctrines which Luther called "noble truths." 2nd, Their holy faithfulness in sealing those truths with their blood. 3rd, Their conviction of the necessity of the *bold declaration* of these noble truths, to prevent us being enslaved in "Popish Egypt again." 4th, The Papists value of Arminianism—they called it the "sovereign drug" "their main fabrick." 5th, The unity of despots and Papists to set up their sovereign drug.

The Papist party was successful. "The Pope's Benjamin," as Arminianism has been properly called, became rampant, and to a great extent triumphant. Ignorance and a licentiousness most shocking, prevailed in the land; the latter being actually recommended from consecrated pulpits. The doctrines of "free-will," progressed, until there was but little opposition, and that opposition being only from "*humble quarters*," a comparative calm reigned for many years. In the midst of this insidious guilt, out comes Whitfield and the "Wesley brothers." The latter at last took part with the courtly and palatable side of the question, and became zealous advocates of Arminianism. Through them the court-party have gained amazingly. Those sentiments, which until then had been nearly confined to the Papist, the libertine, the ignorant and the profane, are now held by the professedly pious. The high Church-folk knowing their gain, they have by one of the haughtiest of their Prelates* complimented these upholders of their "Great Diana"—their "Main Fabrick." Now, other denominations, including the greater part of the Baptists, have ceased to declare *boldly* these old-fashioned "noble truths," while they openly preach the "lowest Arminianism." One character of the "low" Baptists of this day, astonishingly similar to the artful Papist and time-serving religionist of bye-gone-days, is,

* The present Bishop of Exeter.

that while they profess to hold inviolably the doctrine of election, effectual calling, and final perseverance, *they do not preach them*, but actually preach for, and favor those who condemn and blaspheme concerning them.

But it will not always be thus. The time is hastening, when the watchmen shall see eye to eye—when the truth as it is in Jesus shall be known and loved by all—and when harmony in the truth shall be enjoyed, instead of its being necessary to contend earnestly for it. Until then, we do well to remember, as we are reminded to do by the venerable Abraham Booth, “That the true honor and the real excellence of a christian church, consist, not in the number or affluence of its members,—not in anything which may dazzle the eye or command the respect of superficial observers, but in its cordial adherence to the truths of the gospel and the ordinances of Christ, in their primitive purity; in the exercise of mutual fervent love among its members; and in a holy, heavenly, useful conversation. These constitute the principal glory of a church. In proportion as these abound, the Redeemer is honored and believers are edified. In proportion as these abate, the glory departs and the interests of true religion decline.” A desire to promote those excellencies, induced the Author to fulfil the requests of his friends, in sending forth a little work, wherein they will find important doctrines stated in a familiar manner, and in their different aspects by that Word, which alone is law, and light to believers. If these doctrines are fairly refutable by the Bible, then, whosoever shall undertake to do so, and do it Scripturally, will deserve the thanks of all good men. But, let it be borne in mind, that, a “Thus saith the Lord,” is required to be produced; as that, and that alone, must decide all Theological questions of doubtful disputation.

“This is the Judge that ends the strife,
Where wit and reason fail.”

ESSAY II.

Q N ELECTION.

THEY SHALL GATHER TOGETHER HIS ELECT FROM THE FOUR WINDS, FROM ONE END OF HEAVEN TO THE OTHER.—Matt. xxiv. 31.

EVEN SO THEN AT THIS PRESENT TIME ALSO, THERE IS A REMNANT ACCORDING TO THE ELECTION OF GRACE.—Rom. xi. 5.

“I will not give my privileges away, to please a few inconsistent ignoramuses, though I submitted for a season to their unreasonable decrees.” So said one of great repute in the Wesleyan conference, when speaking of his brethren in conclave.* How gloriously opposed to these Wesleyan decrees—the unreasonable decrees of these “*inconsistent ignoramuses*,” are the gracious purposes and appointments of God. His decrees do not take away his people’s privileges; nor destroy their rights or liberties. To HIS decrees it is a happiness to submit. They are to the people of God the manifestation of love and holiness, wisdom and justice. Are there in each generation of men some cheering exceptions to the general impenitence? Are there not to be found here and there some persons who worship God in spirit and in truth, some who know the Saviour’s words and follow him? The existence of this honored people, is owing to the fact, that, they are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.”¹ God is the cause of the difference which is now perceivable in such persons, from the world

* John Bradford.—See Kilham’s Life, p. 186, in the ed. of 1836.

¹ John i. 13. 3 John 10.

which lieth in wickedness, and from their former selves. They are born of God ; and, they know God.¹

“A Remnant shall be saved.” There never was a generation in which the whole of one nation was saved, much less the whole of the inhabitants living. A mere glance at the history of the world, will convince us that all have not ranked on the Lord’s side, in any one point of time or age, consequently if any at all are saved, there can be but a part. We are compelled to admit the solemn fact, that, the righteous servants of God, were and are, but a remnant. This was the case in Elijah’s day. The prophet, with some little mistake, deplored the entire and universal idolatry of the tribes of the Lord. The God of heaven comforted the mourner, by apprising him of ‘seven thousand’ God-fearing souls. And he further told him that he had *reserved* them unto himself. There was *then* a remnant diverse from the rest, and those who constituted that remnant, did so by God’s reserve. So was it in the days of Abel, Enoch, Noah, Abraham, Job and Moses, David, Isaiah, Malachi, Jesus and Paul. The Apostle Paul, under the inspiration of the Holy Ghost, refers us to the fact we have adverted to, saying, “*Wot ye not what the scripture saith of Elias ? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, digged down thy altars ; and I am left alone, and they seek my life. But what saith the answer of God unto him ? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal, EVEN SO THEN AT THIS PRESENT TIME ALSO THERE IS A REMNANT ACCORDING TO THE ELECTION OF GRACE.*” Oh ! how blessed and lovely must be that God which doth so graciously choose ! And how delightful must be *that* election, according to which there is such a holy and glorious reserve.

When we consider the character and conduct of men in this generation, even in these, so called, ‘luminous and happy days,’ the conclusion is inevitable, that it is now as in the time of the apostle Paul, and as in the ages before

¹ 1 John iv. 7.

him. The great mass of mankind serve their own gods. When we take into the account the millions who never saw the bible or heard of Jesus ; the multitudes that have heard or read of the Saviour, who blaspheme his dear Name ; the thousands who depend upon creature performances as the price of their election and forgiveness, and the numbers who 'know to do good and doeth it not' ; the sum total of the Lord's opponents the 'armies of the aliens' appears awfully large. It is plain that those who 'follow the Lord whithersoever he goeth,' are no more than a 'remnant.' And can we attribute the existence of this remnant to *any other than God*, to *any other cause* than his will, or to *any other motive* than his favor ?

We rejoice to believe that the truth, "a remnant shall be saved," has been accomplished in all generations past, and will be in all that are to come. 'Gross darkness covers the people ; yet God has his lights in the world.' Sin has absorbed the multitude in the putrefaction of death ; yet grains of salt are to be found. Satan has gained the allegiance of the world and is their god ; yet the Lord causes to be given up his sons and his daughters. The faith of devils and the commandments of men are maintained and esteemed ; yet some exercise the faith of God's elect and do his will. Mankind are afar off by wicked works ; yet some are created anew in Christ Jesus unto good works, which God has before ordained they should walk in. These sing with the whole soul,

"Twas all of thy grace we were brought to obey !
While others were suffered to go
The road which by nature we chose as our way,
Which leads to the regions of woe.
Then give all the glory to his holy name,
To him all the glory belongs ;
Be yours the high joy still to sound forth his fame,
And crown him in each of your songs.

This election-grace has been exercised so extensively, that the beloved Apostle, having a vision of the ransomed people, collected around the throne of God, describes them as a "great multitude which no man could number,

of all nations, and kindreds, and people, and tongues.¹ "Election" (wrote an old Divine nearly two hundred years ago,) "is the pitching of everlasting love, or the good pleasure of God choosing and decreeing to eternal life: it is the great charter of heaven, God's special and free-grace deed of gift to his chosen ones, made over in trust unto Jesus Christ, for their use and benefit. Now, in deeds of gift, to make them authentic, there must be inserted the name of the donor, or the person that gives; the name of the donee, or person to whom the quality and extent of the thing is given; the time when it was done; the consideration that moved thereto; and, in case of impotency, it is usual and necessary to ordain some friend or feoffee in trust, who is to stand seized or possessed of the gift for the donee's use; all which are evidently found in scripture election, and may be summed into this proposition, viz.—"That there is a peculiar people, who were personally chosen of God, in Christ, according to his own good pleasure, and ordained to eternal life, before the world began."

Having given a plain statement of this disliked, but lovely doctrine, we proceed to a scriptural elucidation and confirmation of the same. We consider,

FIRST, *Its divine origin.* The act of election is the act of God: the glorious Father is the sole Elector of the whole family of heaven. The true believer, live where he may, whether rich or poor, despised or esteemed, and known by what name soever among men, is a "vessel of mercy afore prepared unto glory," he is elect, according to the foreknowledge of God the Father. And the election of such, either in its cause or act, is not of themselves, but we are expressly told it is *of God.*"²

The paternal divine origin and *act* of election, will fully appear as we notice its other properties. We consider,

SECONDLY, *The favored objects of election.* The persons elected are, the only begotten Son of God, as the

¹ Rev. vii. 9. ² Rom. ix. 23; 1 Pet. i. 2; 1 Thess. i. 4.

Head and Saviour of the Church; and the everlastingly loved, and foreknown people, as the church, which is his body, the fulness of HIM who filleth all in all. The love of God the Father shines resplendently indeed in this view of election. He first chose his Son whom his soul loved, as the *elect Head*; and then chose countless millions of his creatures to be the members of his Body. And as the members were foreseen in guilt, the Head was fore-ordained to ransom them from it. Hence the Head of the Church became the Saviour of the Body.¹

Believer, listen further to, and rejoice in the word of the Lord—attend to the words of the Lord and be ashamed, ye hitherto rejecters of truth. Behold my servant whom I uphold, *mine elect*, in whom my soul delighteth.² Behold I lay in Sion a chief corner stone, *elect*, precious; and he that believeth on him shall not be confounded. Unto you therefore who believe, he his precious.³ Christ verily was fore-ordained before the foundation of the world.⁴ These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to *as many as thou hast given him*.⁵ All that the Father giveth me shall come to me.⁶ Whom he did foreknow he also did predestinate to be conformed to the image of his Son;⁷ and this the God and Father of our Lord Jesus Christ did, *having*, before, predestinated these persons to the adoption of children by Jesus Christ unto himself.

Election, therefore, sets the Son of God at the Head of the dispensation of grace, as the servant of God; that he might, in that capacity, cleanse an elect people from all sin by the shedding of his blood; which he did according to the will and command of his God and Father. It also sets forth the existence of a peculiar people, which shall be happy in the salvation of God.

¹ Eph. i. 4, 22, 23; v. 23. ² Isa. xlii. 4.

³ 1 Pet. ii. 2, 3, 4, 5, 6, 7. ⁴ 1 Pet. i. 20, 21. ⁵ John xvii. 1, 2.

⁶ John vi. 37. ⁷ Rom. viii. 29.

THIRDLY, *The manner in which this election was exercised.* It was an election in Christ. *God chose them in Christ.*¹ And glorious wisdom and matchless grace are displayed thereby. They died in Adam. They were children of wrath by nature. They are carnally-minded in self. But he, who had predestinated them unto the adoption of sons, chose them in Christ. In him who is the Son of God, who was One with the Father,—who is the head of authority, and the head of grace,—who is the Saviour of the Body,—the depository of every spiritual blessing, and the first-born among many brethren,—who in all things shall have the pre-eminence. What condescension! the eternal God chose countless millions of curse-deserving sinners in *Christ*. Had they been chosen in Adam, in themselves, in angels, inasmuch as none of these could efficiently save them, they all must have been righteously damned. But being chosen in Christ, many great and eternal blessings are theirs. Many precious favors are enjoyed from this peculiarity of election.

Union to Jesus is one of these blessings. We being many, are one body in Christ, and every one members one of another.² And being one with Christ, the election of grace are sharers of the same love wherewith the Father loveth the Son. “And hast loved them, as thou hast loved me.”³

Preservation in Christ Jesus, and calling by the Holy Ghost, are also blessings flowing from the election of God the Father. “Sanctified by God the Father, preserved in Christ Jesus, and called,” saith the word of truth. Behold, here a secret. How was it in ages past, and how is it in our present age, that whilst every creature is so sinful, the world is not destroyed, as was Sodom and Gomorrah? We answer, because there are sufficient righteous persons in it, to induce God to spare it for their sakes. And, as in Christ only, they are comely in his sight, and as no curse can hurt them, because in Christ, he endured all, they are preserved *in him* from wrath which they per-

¹ Eph. i. 3.² Rom. xii. 5.³ John xvii. 23.

sonally, as well as nationally deserved. Moreover, in Christ the believer is indestructible, let his foes be ever so diligent, great, or numerous. "*They shall never perish,*" saith He in whom they are elected, neither shall any man pluck them out of my hand.¹ The sanctified, or those set apart by God the Father, are preserved in Christ Jesus. And, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.²

A blessed fulness in Christ, is another invaluable consequence. The saints in Christ Jesus were blessed by God the Father with all spiritual blessings in heavenly places, in Christ, **ACCORDING AS THEY WERE CHOSEN IN HIM BEFORE THE FOUNDATION OF THE WORLD.**³

Redemption in Christ through his blood, is an infinitely important blessing, flowing from this election in Christ. If we are not washed by Him, it would evidence we had no part with him; for, of God he is made unto the whole church of God, redemption. In him therefore we have redemption, through his blood, the forgiveness of sins *ACCORDING to the riches of his grace.* We notice,

FOURTHLY, *The usefulness of election.* This election, as God hath revealed it, has a felicitous tendency to instruct the christian, and strengthen his hope. Observe,

1. Election is a predestination to a heavenly relationship.⁴
2. Election is a choice and appointment unto salvation.⁵
3. Election is the ordination unto eternal life.⁶
4. Election is a process in the fore-preparation of vessels of mercy unto glory.⁷

All who are "taught of God" are convinced of sin, and cry for mercy under the experience thereof; knowing that

¹ John x. 20. ² Rom. ix. 29. ³ Eph. i. 3. ⁴ Eph. i. 6.
⁵ 1 Thess. v. 9; 2 Thess. ii. 13. ⁶ Acts xiii. 48. ⁷ Rom. ix. 23.

their defilement would forever bar them from heaven. But being taught also that God chose his people in Christ; that by his sacrifice and righteousness the guilty are justified, the mourning comforted, and the worthless blessed, they too have hope; for they understand that election is a purpose, according to which sinners are saved and forgiven, while God is just.

Mr. Wesley and his disciples, have, times without number asserted, that the election mentioned in the New Testament, is of the Jews, or of some particular persons to some office or offices; or, unto some privileges that christian societies enjoy. They deny in unmeasured language, that eternal or salvation-blessings are affected thereby. We admit that the Jews were elected to a nearer friendship with the Most High, than other nations were; and that they were interested in many commands, promises, expostulations and blessings, that other nations were left without. We admit also, that some persons were elected to fill stations in the world and church, which others may not fill. But we ask, what have these elections to do with that under consideration, save as figures and ensamples? When it is a reason for a rich and an affectionate father not to provide for his children, because he has servants in the field; then shall we listen to the objections to God's having "a remnant according to the election of grace," because he has had some servants in the world. But while the above scriptures are on record we must deplore the Wesleyan opposition to the word of God, and in defiance of all, re-echo the tidings, that this election is most blessedly useful—inasmuch as among other blissful effects of it—it exempts millions from being as Sodom, and saves the world from putrefaction.¹

If this doctrine had respect unto greater blessings than the Jews as a nation ever enjoyed; and than christian churches ever lost; as well, as refer to higher and different services and stations than were ever performed and sustained on the earth; then, to a demonstration, the election in Christ, is that which Arminians oppose.

¹ Matt. v. 13; Rom. ix. 29.

God elected or chose his people in Christ before the foundation of the world¹.

But the Jews were chosen in Abraham long after the world was made.

Therefore the election of grace is not of the Jews as the natural seed of Abraham.

God predestinated his chosen people to the adoption of Sons by Jesus Christ to himself.²

But the Jews never as a people enjoyed any more than a national and civil relationship.

Therefore the glorious election was not of Jews, as Jews, but of a people to an eternal distinction.

God chose his people from the beginning unto salvation, through sanctification of the Spirit, and the belief of the truth.

But the Jews, as a people never were thus sanctified—never believed the truth—and never were saved.

Therefore, beyond a doubt, this early choice was not a national one, but personal and spiritual.

This is the great refuge into which nearly every election-doubter and opposer runneth; therefore we are the more particular on this explanation of theirs, respecting the election being of such a Jewish and general affair. Again, we argue, that this election could not be merely to an office in the church, or merely to the privileges of christian churches, because, as we have adverted to above, this “remnant” are *appointed unto salvation—made heirs of God—ordained unto eternal life—and afore-prepared unto glory*. Need we say these are matters which the Jews, as such, were strangers to, and a consummation to which merely christian privileges and offices reach not. When a person takes the epistle written by “Paul to all that be in Rome beloved of God,” and tells me that when the Apostle speaks of there being no condemnation to them that be in Christ Jesus—nothing laid to the charge of God’s elect, because ’tis Christ that died—that they are more than conquerors through him that loved them—that

¹ Eph. i. 4. ² Eph. i. 3.

nothing shall separate them from the love of God in Christ; that he means in any of these passages, the Jews only—or christian privileges or offices only, I am amazed at the absurdity of the assertion, lament the power of prejudice and prepossession, and sometimes am tempted to call in question even their integrity. Had God elected the tribes of Israel unto salvation—ordained them to eternal life—and predestinated them to be conformed to the image of his Son; then, in reality the Jews are the “remnant according to the election of grace;” but then indeed the predestinating decree is an abortion, it would betray its author as an “inconsistent ignoramus;” and would bring down the *usefulness*, or rather the uselessness of election, to what Mr. Bradburn said the decrees of the Conference were. But it is not the case; the *usefulness* of this sublime and heavenly doctrine is characterised as being the unerring—unfailing—and fruitful purpose of HIM WHO WILL DO ALL HIS PLEASURE; *whom none can hinder*, and to whom NONE SAITH, “WHAT DOEST THOU.” Mr. Wesley wrote in the following lines our mind—

High is thy power above all height;
Whate’er thy will decrees—is done.

Wesley’s Hymn, 240.

FIFTHLY,—Another scriptural view of election, is its *Eternity*. In proof of this, note:—

1. THEY ARE ELECT ACCORDING TO THE FORE-KNOWLEDGE OF GOD THE FATHER.¹
2. They were chosen in Christ *before the foundation of the world*.²
3. They are given to see the mystery according to the *eternal purpose in Christ Jesus*.³
4. Their names were written in the Lamb’s book of life from the foundation of the world.⁴

¹ 1 Pet. i. ² Eph. i. ³ Eph. iii. 11.

⁴ Luke x. 20; Rev. vii.

5. They are saved and called according to his own purpose and grace, given them in Christ Jesus *before the world began*.¹
6. They were *first fore-known and predestinated*, and afterwards called, justified, and glorified.²
7. They were loved before they did either good or bad, that the purpose of God according to election might stand ; just as was Jacob.³
8. They are vessels of mercy which God hath *afore prepared* unto glory.⁴

SIXTHLY,—It is admitted that to receive these testimonies of election, we must receive the idea that *the only inducement the great God had, was, His own will*. And is it not the only assigned reason in “the Book?” Hear him. “I *will* have mercy on whom I *will* have mercy, and I *will* have compassion on whom I *will* have compassion.” “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.” What must be then our conclusion? “So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” See Matt. xi. 25; James i. 18; John i. 13; Eph. i. 5, 9, 11; Dan. iv. 35. With the harmony of the scriptures before us, it is useless to say this refers to the Jews only; for the irrefutable truth shines like a sun-beam, that salvation and calling are not according to our works, but according to his ancient purpose, “the purpose of God according to election—the eternal purpose which he purposed in Christ Jesus.” Election is eternal then, and of his own will.

SEVENTHLY,—Election is *personal* also. It is an election of *persons* to blessed immunities, timely and eternal; and it therefore must be a personal election. “The Lord knoweth them that are his.” We believe he has not only

¹ 2 Tim. i. 9. ² Rom. viii. 28, 29. ³ Rom. ix. ⁴ Rom. ix. 23.

a knowledge of their persons, but also has even "numbered the very hairs of their heads." Their *names* are known to him,¹ and were long ago written in the eternal register; but all who are written, or registered in a book, must be *individually* registered; therefore the election of grace is an *individual* or *personal one*. Yea, the *personality* of election, may be demonstrated from every view which the scriptures give of it. Is it a choice in Christ from the mass of mankind? Then it is a personal choice, or a choice of numberless *individuals*, to constitute the heavenly throng. Is it a choice to salvation? Then it is a choice of particular persons to enjoy that salvation; as the elect only obtain that salvation, while the rest are blinded by a deceived heart and the relentless god of this world. Thus it appears clearly that election is an act of the eternal and unchangeable God, called an immanent act, and must therefore be eternal. It is an act ruled only by his own will, and therefore must be absolute, and if absolute, it must be unconditional. It is an appointment unto salvation, and therefore must be personal.

Against this aspect of election, there has been an unwavering, unceasing, and unvarying opposition. The similarity and want of novelty in this opposition is a novelty worth observing. We give an outline of the outcry against God and his servants, because of this truth, as it discovered itself in three different ages of the world; viz.—in the Apostles' days,—in the Reformers' days, and in our days. Consider the records, believer, and take encouragement to praise, for, what is falsely laid to your charge is only what was said long ago against the inspired servants of God, as well as against the holy army of Martyrs. Paul says "We be slanderously reported, and some affirm that we say let us do evil that good may come." But Paul says the "damnation of these slanderers is just."² The enemies also said "Why doth he, God, yet find fault, for who hath resisted his will?" Thus they laid it to God's charge of willing all the sin that was done, and asserted therefore he ought not to find fault with it.

¹ Exodus xxxiii. 17 ² Rom. iii. 8.

The opponents of this doctrine in the Reformers' days were found in the Arians, Pelagions and Papists, with a congregation of persons called Free-willers. The martyr Philpot, in writing against the Arians, says "They are full of blasphemous reports; spreading the same abroad both by themselves and their adherents against the sincere professors of the gospel, *that we make God the author of sin*; and that we say, let men do what they will, it is not material if they be predestinated. And with this, I, among others am most slanderously charged and defamed by these outrageous hereticks—only because I hold and affirm, being manifestly instructed by God's word, that the elect of God cannot finally perish." It pleased God to save some of these enemies to his truth, and we here give portions of a letter of one of them, written by him to his former fellow revilers of the truth. "What high praise and thanks am I bound to give always to God for his Son Jesus Christ's sake, in whom he hath chosen his elect, before the foundations of the world were laid;—and preserveth all, so that there shall never any of us finally perish, or be damned. *I for my part, repent, that ever I was so bitter unto them that were teachers of this undoubted truth; verily, I am not able to express the sorrows that I have in my heart*: most especially, that I went about, by all means, to persuade others, whereby they might be one with me in that error of free-will:—because I see the horribleness and the great dishonor, that the filthy Free-will, of man doth render unto God. I sigh and am grieved, because I spake evil of that good I knew not. I think that God will receive me home to himself shortly, (i. e. by martyrdom) therefore, I am moved to signify unto you in what state I stand concerning the controversy on the opinions of the truth of God's predestination and election in Christ. I do not hold predestination to the end to maintain evil, *as there be some who have full ungodly affirmed that we do*. God forgive them if it be his will. We are sure that none, who have the full feeling of their election in Christ, can love or allow those things which God hateth!"

We will now look at the slanderous reports of our own day. And we cannot do better than read the abominable

slander and scurrility of the late John Wesley; and the more so as they have been, and are perhaps more bandied about, from town to town, from village to village, and from house to house, than any other production of so late a date. In a sermon on Free grace, forsooth!¹ we have what the martyr Philpot would have called most "outrageous." "It represents (saith Wesley,) the most holy God as worse than the devil: as both more false, more cruel, and more unjust. This is the blasphemy clearly contained in the horrible decree of Predestination. And here I fix my foot. On this, I join issue with every asserter of it; you represent God as worse than the devil; more false, more cruel more unjust.—I abhor the doctrine of predestination; a doctrine upon the supposition of which, if one could possibly suppose it for a moment, one might say to our adversary the devil; 'Thou fool why dost thou roar about any longer? thy lying in wait for souls is as useless as our preaching. Hearest thou not, that God hath taken thy work out of thy hands? And that he doth it more effectually? Thou, with all thy principalities and powers, can only so assault, that we might resist thee. But his unchangeable decree to leave thousands in death, compels them to continue in sin, till they drop into everlasting burnings. Thou temptest; He forceth us to be damned. For we cannot resist his will. Thou fool, why goest thou about any longer, seeking whom thou mayest devour? Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men? Molock caused only children to pass through the fire, and that fire was soon quenched; or the corruptible body being consumed, its torments were at an end. But God, thou art told, by his eternal decree, fixed before they had done either good or evil, causes not only children of a span long, but the parents also, to pass through the fire of hell.'"

¹See Wesley's "Sermon on Free grace," pp. 138, 139, 140.

*What is the reason of this tragical outcry against it; [election] says the venerable Abraham Booth, And he was well qualified to give judgment in this case, as he for some years was a bold advocate of the Wesleyan tenets, and a great and strenuous opposer of this much abused truth. In the preface of his invaluable book, entitled "The Reign of Grace," he assigns a reason for having a chapter on Election, in the follow-

What awful language is here ? As vile as infidel ever wrote. What does it contain ? Just what the apostles and the reformers were slandered as doing viz. as making, by this doctrine, God the author of sin, and as fixing by his will, sin, and its consequences in such a state, as that God ought not to find fault. Wesley says, that we make God a greater monster than the devil. But Paul thought and wrote very differently. His language being, Except the Lord had left us a seed, we had been as Sodom, and been made like unto Gomorrah.¹ His conclusion is, that so guilty are we, that were it not for the grace of God making a difference, we all, like the inhabitants of those

ing words,—“I thought it my duty, in a particular manner, to bear a public testimony to that important part of revealed truth; having in my younger years greatly opposed it, in a poem *“On absolute Predestination.”* This Poem, he tells us he “considered despicable and detestable, as it is an impotent attack on the honor of divine grace, in regard to its glorious freeness; and a bold opposition to the sovereignty of God. So I now consider it, and as such I here renounce it.” This honest, laborious, and learned Minister of God, asks, “But what is the reason of this tragical outcry against it? If I am not greatly deceived, it is as follows. This doctrine lays the axe at the root of all our boasted moral excellence. This doctrine, in its native consequences, demolishes every subterfuge of human pride; as it leaves not the least shadow of a difference between one man and another, why the Deity should regard and save this person rather than that; but teaches all who know, and all who embrace it, to rest in that memorable maxim, *“Erron so, Father, for so it seemed good in thy sight.”* Resolving the whole into divine grace and divine sovereignty. Without paying the compliment to the learning, sagacity, or character, of any who dare to arraign the divine conduct, it repels their insolence in the following blunt manner;—*“Nay, but O man! who art thou that reylest against God?”* It further teaches, that as unmerited kindness and sovereign favor, began the work of salvation; so the same grace must carry it on, and complete the vast design: while the most High, ever jealous of his honor, is determined to have all the glory. Other reasons might be mentioned, but these may suffice to shew, that the spirit of independence, which is natural to man, and reigns in the unregenerate, must be fired with resentment by such an attack upon it. Hence the few votaries of this unpopular doctrine, must expect reproach and ridicule, if not something more severe, to attend the profession so unpolite.”

¹ Rom. ix. 29.

cities, should have been made the objects of God's curse. He reckons that election injures none; but that it benefits myriads. The one class are chosen from the beginning unto salvation, of God's own free grace, to receive eternal life as his free gift. The rest are appointed to receive the wages they so willingly earned. "The wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ." If the impenitent sinner can charge God with injustice and cruelty, because he receives what the righteous law inflicts; then is the most high God to be blamed. But who ought, nay who will dare by-and-bye, to blame God for being holy and just. There is no blame to be attributed to God, in the punishment of the wicked; but there will be everlasting praise presented unto Him for the Salvation of the Church. They will admire his love and adore his awful sovereignty, while each of them, shall acknowledge "By the grace of God I am what I am."

EIGHTHLY. The "election of God" *provideth sufficient and proper means*. Is it ignorance therefore, or is it wilful falsehood, that induceth the "election-doubters" to assert and re-assert, "If election is true, then, the bible—prayers—preaching, and all other ordinances and services, are useless?" Whereas if the doctrine be true, the reverse is the certain consequence; namely, that all useful means will be employed and enjoyed. We have, as we think, demonstrated before, that the election which the bible reveals, is, a choice of millions in Christ—an appointment unto a heavenly relationship, an eternal salvation, and endless glory: now let us consider it as it is further displayed in the scriptures, in its consistent, needful, and comprehensive character—*The provider of means*. Because the people who should be anxious to know the truth may easily do so, we have summoned some of our witnesses frequently, examining them only on one point at a time. One witness, an infallible one, has told us before, of two points in the doctrine under consideration, even its age and end: from the beginning, and unto salvation. But this is not all the testimony; for the

salvation chosen unto, is, *through sanctification of the Spirit, and through the belief of the truth.*¹

Another unerring witness having told us, that the Lord's people, are the elect, according to the foreknowledge of God the Father; further deposeth, that this election is to be enjoyed through the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Christ. Observe here are means provided whereby, first, they should be saved—"the blood of Christ;"—secondly, the means by which they should be personally set apart and made holy—"the sanctification of the Spirit;"—thirdly, the means by which this sanctification is received and enjoyed—"the belief of the truth;"—and fourthly, the means by which they evidence the genuine life of the faith they are favored to possess—the "obedience," or, "obedience of faith." This is according to this merciful characteristic of election, that "the remnant according to the election of grace," are cleansed by blood; sanctified by the Spirit; are led to believe the truth; and obey the will of God. And these means are as much the objects of election and ordination, as are the persons of the saved, and the heaven they will inherit. Therefore as many as are ordained to eternal life, believe.² Moreover, true believers are persons who are created in Christ Jesus unto good works, which God before ordained they should walk in.³ It is from this fact we are warranted to conclude, if any person delight not in good works, however great a talker he may be, his faith is not that of God's elect, as that faith is connected with good works, by the ordination of God. "Faith without works is dead." Who that understood this doctrine, would, or could, if they loved holiness, lay to its charge a tendency to licentiousness, idleness, and inconsistency? If we suppose the traducers of this heavenly doctrine to be ignorant of the fact, that holiness is one of its essential features, and so speak in sincerity to the best of their judgment, then "they speak evil of the things which they understand not;" as some of them have acknow-

¹ 2 Thess. ii. 13. ² Acts xiii. 48. ³ Eph. ii. 10.

ledged with contrition; and while we censure their language, we must deplore their lack of scriptural knowledge. But if they do know that in this doctrine there is provided atoning blood—a sanctifying spirit—a living faith, and good works to be done; and yet revile it as useless, and dangerous; and so “outrageously” be-call the glorious Jehovah with bad names; what shall we say to them, or of them? We would warn them of their proximity to the dreadful state of those of whom we read in 2 Pet. ii. 12.

But let who will hate this doctrine, let who will slander it, or God, on its account; it is because of its including the medium through which the blessings, and the inheritance shall be enjoyed, that the Son of God said “*all that the Father giveth me, shall come to me, and whosoever cometh unto me I will in no wise cast out.*” “All thy people shall be taught of the Lord.” My heart beats quickly with holy love as I contemplate the excellencies of this luxuriant doctrine, but my limits force me to take a very brief survey.

NINTHLY. “The election of God” is a *gloriously God-honoring decree*. It is *holy* and *honorable*. Its provisions insure the glory of God in time and eternity. Its effects on the earth and in heaven, glorify the glorious Elector. God is holy in all his acts. His holiness splendidly shines in this doctrine according to godliness. We apprehend the glory of God is the highest and first aim the Most High has in all his works. That doctrine then which doth not promote this sublime end, is not of God. He who predestinated the people unto the adoption of children by Jesus Christ unto himself, did so, *according to the good pleasure of his will, to the praise of the glory of his grace*. We have obtained an inheritance, being predestinated, **THAT WE SHOULD BE TO THE PRAISE OF HIS GLORY**. It was that he *might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory*, that he called them from the rebellious Jews,

and idolatrous Gentiles.¹ The whole of the elect, both Jews and Gentiles, were deserving of his wrath only; but he by his Spirit calls them by his gospel, causes them to be new-born, leads them through a life of faith and obedience, until they arrive at the mansions which he has prepared for them. And thus the consummation of election will be a glorious one; one most beautifully illustrative of divine, comprehensive, fruitful, blessed, practical, holy and glorious gospel doctrine. The *sheep* having been separated from the *rest*, they will be addressed by the Son of God, thus—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So a prepared people will enter a prepared glory, to the praise of the riches of that grace which God, their elector, displayed in their salvation and the things which accompany it. Their existence will eternally prove, and their songs will for ever and ever acknowledge, "there is a remnant according to the election of grace."

In conclusion we may add;—Election is a useful doctrine to the Church below. It teaches us the amazing undeserved and sovereign love of God towards the guilty, rebellious, and enslaved. It encourages believers to a cheerful use of the means, as the ordained and certain instrumentality of ordained good.² It assures us that, notwithstanding "*many*" of the mighty and noble of the earth, and of the worldly, wealthy and wise, are not on the "Lord's side" yet he will see of the travail of his soul and be satisfied. It counsels us not to unite with those who, to "convert more souls," to "evangelize" the world, as they charitably and *fondly* express it, deem it expedient to lay aside this doctrine and some others, as hurtful to *their* plans, injurious to *their* conversions, and *their* evangelization! It encourages us to hope, that as "the belief of the truth," is an evidence of election, nay, more, is an election blessing; that, as "a love of the truth" is evidential of "a faith which works by love;" that God will forgive us if our faith in, and our love to, his truth, will not

¹ Rom. ix. 23, 24. ² Isa. xxxv. 10, 11.

suffer us to unite to aid the plans of those who think it needful to study novelty for "a theatrical effect," instead of preaching alone a crucified Christ. It prompts us when we are evil spoken of, to leave our cause in His hands who ordereth all things according to the counsel of his own will, and taketh care that all things shall work together for our good; to as many of us at least as love God, and are the called according to his purpose." It induces us in spite of all, to challenge any to lay any thing to the charge of God's elect.

What condescension ! God makes choice of worms
 To be his special treasure, yea, his sons :
 What matchless grace ! the heirs of life and bliss
 Elected from the rebel race of man,
 And, freely pardon'd, justified, and sav'd.
 My soul aspires, with holy longing pants
 To *know my interest* in Jehovah's *choice*.
 How shall I satisfy my anxious mind ?
 If, God the Spirit hath *renew'd* my soul,
 Then, God the Son redeem'd me with his blood,
 And, I am God the Father's sov'reign *Choice*.
 Let proud *Free-will* dispute Jehovah's right
 To chuse a people for his holy name ;
 Let carnal minds revolt at fix'd decrees :
 I'll glory in the thought, that, *all my peace*,
 My *pardon*, *life* and *joy*, yea, *all my hope*,
 My *faith*, and *love*, flow down in sacred *streams*
 From this grand source—*God's free Electing Love*.

ESSAY III.

ON PARTICULAR REDEMPTION.

OF HIM ARE YE IN CHRIST JESUS, WHO OF GOD IS MADE UNTO US—REDEMPTION.—1 Cor. i. 30.

FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.—Acts xx. 28.

"The scripture hath concluded all under sin."¹ "Cursed is every one that continueth not in all things which are written in the book of the law to do them."² Sinfulness has long been as extensive as humanity, and condemnation as certain as sin, without atonement. That glorious Being against whom we "all have sinned" might justly and without the least tarnish on the lustre of his holy blessedness and majesty, have inflicted on every transgressor the penalties of that law, the precepts of which we all have broken. "By the deeds of the law shall no flesh living be justified." And without justification no man can see the Lord, other than as a consuming fire. Ruin, then, ruin eternal is the unhappy but deserved doom, of every one of Adam's race. But eternal praise to the God of heaven! everlasting glory to the God of all grace! whilst this is the state and lot of all by nature, he has from the guilty mass, formed a people for himself, who shall shew forth his praise; and hath recorded the news in "The Book" of his having "*sent redemption unto his people.*"³

Than this what could even HE send more suitable unto such a people? they were sold under sin—they

¹ Gal. iii. 22.

² Gal. iii. 10.

³ Psa. cxi. 9.

were enemies to God, and afar off from Him by wicked works—they had destroyed themselves—they were under the bondage of a cursing law; and for all this, instead of the Most High remembering their sins against them, he is pleased, O gracious and glorious pleasure! he is pleased to send unto them *redemption*—instead of commissioning the righteous judge of quick and dead to sentence these delinquents to the abodes of the damned, he, to the amazement of wondering hosts, makes his only begotten Son unto them—redemption. The pre-eminent One in glory, is ordained to ransom multitudes prostrated in sin on the earth. Hereby the guilty are made to sing the praises of God for ever, who otherwise must have gnashed their teeth in despair for ever, in the darkness of the bottomless pit.

Redemption therefore, is as *important a theme* as can be the subject of our meditation, and as valuable a blessing as we can be interested in. In the heavenly records we are favored with many particulars; and as it is our duty and privilege perfectly to know, as far as the word of God instructs us respecting this, and all other revealed subjects, we propose now to set forth what the *scripture saith* respecting the cardinal blessing,—redemption. The term *redemption*, is from the Latin *Redemptio*; and signifies Buying again. In some places in the New Testament, it has a compound signification, denoting to buy again out of the hands of justice; and the deliverance of a slave, or captive, from his thralldom by paying a ransom price. The term is therefore a very fit one to express the *nature and manner* of the salvation of the Lord's people. "*They are redeemed from the curse of the law;*" that is, out of the hands of condemnatory justice.¹ They who were enslaved in sin, are redeemed from that slavery by the payment of a price. "*Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, BUT WITH THE PRECIOUS BLOOD OF CHRIST, as of a Lamb without blemish and without spot: who verily was*

¹ Gal. iii. 13.

fore-ordained before the foundation of the world," "but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God." ¹

In this redemption, Jesus Christ, and the love of God in him, shines resplandantly. The love of God is the eternal and singular spring and rule of his election purpose ; and the setting forth and fore-ordaining of the Redeemer's person, from before the foundation of the world. Jesus Christ, "*the only name given under heaven amongst men whereby they can be saved,*" is magnified illustriously ; as The Great God our Saviour—the mighty God—mighty to save—the Saviour of the lost, who laid down his life for his friends, even when they were yet sinners. The plain and orderly matter of fact is this ; God having before the foundation of the world, chosen his people in Christ, and having predestinated them unto the adoption of children to himself, by Jesus Christ, that they might be holy and without blame before him in love, did fore-ordain his beloved Son, as their Redeemer ; and in the fulness of time, sent him to redeem this people who were under the law, that they might *receive* the adoption of sons. And all this was done, and done in this order, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." ² Let this be thoroughly weighed by the reader, and we confidently appeal to him whether from this word of the Most High, it is not demonstrable, first, That the redemption of the Church of God resulted from the everlasting love of God ; it was *according* to the riches of his grace. Secondly, that the Redeemer was fore-ordained as such from everlasting, or ever the earth was ; thirdly, that the redeemed by Christ were precisely the same persons who were chosen in him, and predestinated to the adoption of children by him ; fourthly, that the redemption was *real* and *complete*, infallibly producing the forgiveness of sins ;

¹ 1 Pet. i. 18, 19, 20, 21. ² Eph. i. 4, 5, 6, 7 ; Gal. iv. 4, 6.

and the reception of the adoption of sons; and fifthly, that the end designed by God in this glorious, amazing, and bliss-creating doctrine, is, the praise of the glory of his grace—that very grace wherein he hath made us accepted in the beloved. How delightfully illustrative are the scriptures we have used as mottos! Of Him are ye in Christ Jesus, who of God is made unto us redemption. A redemption which purchased the church of God—A redemption the price of which was the blood of him who was God.

The above is a succinct statement of that glorious redemption, which raises to the heighth of holy bliss the whole family of heaven, and which we propose a little to amplify in this essay. Many persons view this sublime redemption as *universal*, some as indefinite, and others as a *particular* one. But as it is indeed a *real* redemption—a redemption as *completely efficient* as the purpose and glory of God, and the necessities of the redeemed to make them a glorified people, required; it must be, we confidently believe, a *particular* redemption. If a perfect work of a triune God, which is singular in its existence, divinely pure in its means and application, perfectly efficacious, and eternally beneficial in its blessings, is particular, then is the redemption of the church, by God, as set forth in the bible, a Particular Redemption. Some people assert and act as though it is of little or no consequence *which* is the fact; but we apprehend, that if redemption was for *all* in such a way, as to be for *none* in particular, then none would be the better for it, and all must be lost. Besides, if any are redeemed they *cannot come into condemnation*. If they are not personally redeemed, they will be *personally* damned. The honor of God, and the comfort of the soul, is involved in right views of truth. And so invaluable a deed, or rather deeds, which constitute the work of redemption, with such happy consequences to man, demand both for their intrinsic, and extrinsic glory, value, and beauty, the profoundest attention and praise from man. We notice,

FIRST, *The author of redemption is God.* The Triune God. God the Father, who had chosen the people

in Christ; and blessed them with all spiritual blessings in Christ, *MADE Jesus redemption unto them*. He who from the beginning had chosen them unto salvation, *GAVE the name of Jesus amongst men*, and His only, as that name whereby men must be saved.¹ The Father's part in redemption, as it is revealed in the word, is too important to be passed over slightly. We have in a former essay proved, from the word, that God the Father elected his only begotten Son to be the Head and Saviour of the Church; and in Him, the election of grace unto salvation.² We now add, that in making the Beloved, redemption, He carried out the love of his heart by laying help on one that was mighty.³

By fore-ordaining him as the Lamb to redeem. 1 Pet. i. 18

By preparing a body for him. Ps. xl. Heb. x.

By sending him, in the appointed time, as the Lamb to take away sin. John i. 29.

By upholding him, while, as a servant, he did his (the Father's) will. Isa. xlii. 1.

By making to meet on him the iniquities of all he was to redeem. Isa. liii. 6.

By making him, by imputation, sin. 2 Col. v. 21.

By making him really and actually a curse. Gal. iii. 13

By striking him—bruising him—and forsaking him. Isa. liii. 5.

By giving him commandment, or authority, to lay down his life for his sheep. John x. 17. 18.

By bringing him again from the dead, by the blood of the everlasting covenant. Heb. xiii. 20.

¹ 2 Thess. ii. 13; Acts iv. 2. ² Isa. xlii. 1; Eph. v. 23.

³ Ps. lxxxix. 19.

By raising him from the dead—and from the earth to glory.

The Father, whose work began before time, exalted Jesus as the perfect Redeemer, to his own right hand, to be a Prince and a Saviour, to give repentance unto the redeemed, and forgiveness of those crimes for which he bled.

The work of Christ in redemption is not less important. It is characterised as, the “FULFILLING OF ALL THAT THE FATHER GAVE HIM TO DO.” And in this is included all that his Bride deserved to suffer. And is it not delightful—is it not full—is it not amazing—is it not blessed—is it not glorious? It is all finished now. The Messenger of the covenant has returned home—has entered into his Father’s presence with his own blood—has the promised reward, the deserved glory; and is now in expectation of the period when all his enemies will be made his footstool.¹ He reigns Lord of all, and lives to intercede for his own.

He received of the Father the gift of the Election of grace. John xvii. 2.

He received of the Father also, every spiritual blessing that the chosen people should want for time and eternity. Eph. i. 3.

He became their Husband and Redeemer. Isa. liv. 5. Hos. ii. 16. Eph. v. 32.

He took unto him their nature, that he might die a sacrifice for them. Heb. ii. 14.

He endured a great contradiction of sinners against himself. Heb. xii. 3.

He humbled himself, even unto death—he laid down his life—he offered himself—he poured out his soul unto death.

¹ Heb. x. 12, 13.

He was delivered for our offences. Rom. iv. 25.

He is the end of the law, for righteousness, unto every one that believeth. Rom. x. 4.

He was raised again for our justification; and then entered into the holy of holies, having obtained eternal redemption for us. Heb. ix. 12. Hereby perceive we the love of God, because he laid down his life for us.¹ It was the GREAT GOD OUR SAVIOUR, JESUS CHRIST, *who gave himself for us, that he might redeem us from all iniquity.*² The sufferer was the great God in the flesh—the design for which he suffered was, that he might redeem us from all iniquity. How this wonderful work exalts, in our esteem, the Lamb of God. With emphatic propriety is this crucified Jesus *called* WONDERFUL and Mighty God.³ Look at his work—**IS HE NOT A SAVIOUR AND A GREAT ONE?**

The work of the Holy Spirit, in this redemption, is also truly important. He mysteriously effected the conception, by which the *Word* assumed that body which the Father had prepared for him—He led the Redeemer to the scene of temptation; and he led him from it with honor: and it was, “*through the Eternal Spirit that Jesus offered himself unto God.*”⁴

How mercifully engaged was the Triune God in the act of redemption: God the Father received the offering; God the Son presented the offering; God the Spirit mysteriously aided that presentation.—Hence guilty and fallen, poor and helpless, proud and ruined creatures, have provided for them, by the infinitely majestic, and the holy and just God, a rock on which they can build for an eternal world—a basis on which they can happily stand before a heart-searching and rein-trying God—a covert under which, as in an ark, they can shelter amid the tempest of a fiery law—a price through which they are absolved from every debt—a fountain of blood, in the efficacy of which they lose

¹ 1 John iii. 16. ² Titus ii. 13, 14. ³ Isa. ix. 6. ⁴ Heb. ix. 14.

every defilement—and a sacrifice through which, as through a new and living way, they are encouraged to come, with confidence, unto God, in life, in death, and in eternal glory.

This redemption meets, to a delightful nicety, the all engrossing desires of the penitent. One of old said "Oh that One might plead for a man with God, as a man pleadeth for his neighbour," or friend.¹ Would a friendly neighbour plead gratis?—could he plead from affection?—so has that Friend which sticketh closer than a brother; and well hath he succeeded, for those for whom he pleaded, are justified freely by his grace, through the redemption that is in him. Who can adequately appreciate this great work of God? And who can sufficiently love, and praise, and honor such a God, who hath condescended so greatly and lovingly as to be the author of such a redemption.

SECONDLY. *The Redemption* which God hath effected is as extensive as the Headship of Christ; therefore it is *certainly particular*, while it is *blessedly extensive*.

It is indeed particular to the members of Jesus, extending to each of the glorious millions. The infallible record says, "Christ is the Head of the church; and he is the Saviour of the body." The members of the body are the members of the church; and Christ is their Head and their Saviour. Point to the recipients of salvation-grace, and you identify the objects sharing in headship interest. Survey in the record of prophecy, the members of Jesus the Head, in all their countless millions, at home, and your view expands over the "thousands of thousands" who are redeemed unto God.—"*The Church of God which he purchased with his own blood.*" As all in Adam die; so all who are in Christ, shall be made alive; for he, of God, was made redemption unto all such.

That "the redemption which is in Christ Jesus" is

¹ Job xvi. 21.

particular, we also conclude from the fact, that *it is as extensive, and as limited as is the love of God*. Those tender mercies which cause the rain to descend upon the just and on the unjust, and so dispense providential blessings and afflictions that “no man knoweth either love or hatred by all that is before him,” are over all the works of God. But there is an especial affection, which we have called redeeming-love, that, in addition to the creation-love, rests upon the Church of God. In contemplating the works of God, and in calling to mind his boundless beneficence, we indeed may cry out “Oh that men would praise the Lord for his goodness, and for his wonderful works to the *children of MEN*.” But the love which is exercised toward the Church is of a more precious kind; it drew forth of old rather a different expression of gratitude,—“*Behold what manner of love the Father hath bestowed upon us, that we SHOULD BE CALLED THE CHILDREN OF GOD*.” The former love—the love to all, made them, and supplies them as *creatures*, or children of men;—*this*, made them, supplies them, and blesses them as *saints*, or children of God. This is the love which the God of love bestows upon the elect. And the objects of this love are, to a man, redeemed; and being redeemed, cannot be lost; unless indeed they can be redeemed and damned at the same time. But love and redemption are co-extensive, co-applicable, and will be co-eternal. “Christ also loved the Church, and gave himself for it.”¹ Greater love hath no man than this, that a man lay down his life for his friends.” “I am the good Shepherd, the good Shepherd giveth his life for the sheep.” “Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.”² And when the Church of the first-born shall have all arrived at the kingdom above, even those whose names were all written in heaven, *then*, in songs everlasting, *love and redemption* will co-jointly irradiate ransomed souls; and, as twin-sisters of divine origin, will grace the unending nuptials of the heavenly marriage. The ecstatic music will flow from glorified hosts, magnifying

¹ Eph. v. 25. ² Eph. v. 2.

the God, who, in *their* glorification, shewed forth so delightfully, the *value* of his love and the *efficacy* of his blood, in the bliss-promoting anthem "*Unto him who hath LOVED us, and washed us from our sins in his own blood.*"

Thus far we have looked at love and redemption accompanying each other to the "great multitude;" but they go *hand-in-hand to each one* of that favored host. On whomsoever the love of God rests, for him the blood of Christ flowed. In whose heart soever the love of Christ is shed abroad, for him on high the Christ of God pleads. Wherever therefore the love of Christ constrains, there is ample cause for the heart-delighted thanksgiving "*He loved ME, and gave himself for ME.*" Thus, on the earth, the "redeemed of the Lord," are prepared for the choir on high. How blessedly particular, and blissfully personal, is that redemption, when it warrants any to say, "He loved me, and gave himself for me." How must the ardor of their love be damped, whose belief leads them to suppose, that because all are loved alike, and all equally redeemed, no one, however favoured his joy, is put upon a better standing than the lost. But if the love and redemption of God are common to all without distinction, then believers have no more to boast of than the damned; except, indeed, their own "faithfulness to the general grace given;" which has in their case, given efficacy to Christ's atonement. Grace-taught souls below, and glorified souls above, sing of love and of blood to, and on the behalf of their own persons; but if Jesus redeemed them no more than he redeemed the lost—if the Father prepared redemption no more for them than he did for the tormented in hell—and if the Holy Ghost did no more in them than he does in the eternally ruined, what have they to glory in? they are no more beholden to the grace of God than are their finally impenitent fellows. If redemption, as the Wesleyan's say, is universal; then the cause of the salvation of the sainted hosts, is not the blood of Christ, but something they had, or exercised, which others might have exercised also. All were redeemed, but redemption saves not all; something more is want-

ing. If this were true, Christ may love me, and redeem me, and after all I may be none the better for his love or his salvation. And even the lost of mankind, have as much love and redemption to sing about, as the enthroned. On this ground, redemption is neither universal nor particular. It is not the former, because all are not redeemed. It is not the latter, because none are saved by it in particular. None are saved by this redemption, for without an addition, it seems, all must be lost. Without an addition made by poor and guilty man.* But, thanks eternal to the divine Author of redemption, this is not true of his work; *that* is so particular, and so effective, as to enable us to say to all the redeemed, "*ye are not your own, ye are bought with a price, therefore be not ye the servants of men. Ye are justified freely by his grace, through the redemption that is in Christ Jesus.*"¹ Against this, many zealous christians, and numerous enemies to God and his truth, are "long and loud" in their opposition. Their opposition has been often met, and satisfactorily refuted, but still it is manifested as violently, and generally as ever, and will no doubt be continued until

"His foes beneath his feet
Shall sink and die away."

Wesley's Selection.

Attention is demanded, when the scriptures are quoted to support their opposition: and many sincere lovers of the Lamb have been inclined to follow erroneous teachers, on account of the use they make of a portion of the Lord's word. Those portions which speak of the "world"—

*Yet Wesleyans are frequently heard denying this, although the books they sell, and the preachers they support, distinctly avow it; as we have shewn elsewhere. I here lay before my readers, a quotation from the Arminian apostle, just as he left it. "We no longer obey, *in order* to lay the Foundation for our final acceptance. No: that foundation is already laid, in the merits of Christ. Yet we obey, *in order* to our final acceptance through his merits. And, in this sense, by obeying, *we lay a good foundation*, that we may attain eternal life." "I believe he obtained for all a *possibility* of salvation." Wesley's letter to Hervey.

¹ 1 Cor. vii. 23; Rom. iii. 24.

"every man"—and "all being made alive," are constantly used as proving that all are redeemed, and are in a salvable state. But as we have proved, from the unerring word, that Christ was made, by his Father and our Father, by his God and our God, redemption unto those who were, of God, in him; and also confirmed the truth by shewing, from the same directory, that he loved the church and gave himself for it; if the reverse can be proved, then, we have a double-minded witness; and who can depend upon its testimony? What jury could decide from such evidence? In every such case, justice must be defeated; for, from such a witness, the court must be ignorant. And is this the testimony of that "word which is for ever settled in heaven?"—Impossible! for, "*The testimony of the Lord is sure, making wise the simple,*"¹ Take an example or two, wherein the *apparent opposition* to this delightful and scriptural truth is shewn, by its connection, to be—*but apparent*.

One portion, that is brought forth many thousand times in each year, is written in the first chapter of John's Gospel, twenty-ninth verse,—"*Behold the Lamb of God which taketh away the sin of the world.*" The point at issue is, the signification of the term, world. This may be termed an Arminian great gun; it is always charged, and not seldom shot: but, unfortunately for them, it rebounds to their discomfiture. With reference to this passage, it is common to hear it said, as flippantly as you please, "Christ died for all the world." But, we remind our opponents, the word is not, "He died for;" but, "He *taketh away the sin of.*" The world then, in this invaluable passage of scripture, is a world whose sin the Lamb of God taketh away. Happy world! A world without sin laid to their charge, through the redemption that is in Christ Jesus. Now, as God made Jesus redemption unto all that were of him *in Christ*; and, as Christ "*taketh away sin by the sacrifice of himself;*"² the world, which has its "*sin taken away,*" must be that "Church of God which he hath purchased with his own blood,"³—that Church which he loved and died for⁴—that peculiar people which he

¹ Psalm xix. 7. ² Heb. ix. 26. ³ Acts xx. 28, ⁴ Eph. v. 25.

purified unto himself.¹ *World* is often used, in common life, and also in the scriptures, to denote a certain community only, and not every inhabitant, much less every one that ever did, do, or shall live on the earth. We are not strangers to such sayings as, "What a spirit of enterprise doth now characterize the religious world—How gloomy is the appearance in the commercial world—How portentous are certain events in the political world." The term *world*, is also frequently used in the scriptures, in a limited sense.

In the second chapter of Luke's Gospel, the first verse, "all the world," denotes the subjects of an empire. "There went out a decree from Cæsar Augustus that *all the world* should be taxed." If what the Wesleyans assume, is true, when endeavouring to substantiate their hypothesis, that *world* signifies every human being; then, the decree of this august Cæsar, must have been as ignorant and as absurd, as the celebrated Wesleyan quoted before,² asserted the decrees of the conference to be; for, extensive as was the empire of his sway, there were more out of it than were in it. Dr. Bloomfield, on this passage, wrote that, "All the world signified the Roman world; that is to say, the Roman empire; an expression very frequent in the classic writers." But more limited still, some of the most profound critics contend, "that only the colony of Judea is meant by "all the world" in this passage of holy writ." But whether this is so or not, it is certain that the term *world* is of that class whose signification can be known by its connexion, and common use only, and as in the passage under consideration the world is one from which sin is taken away; and as it is a solemn fact that many are cast into outer darkness, it must be used to denote the ransomed of the Lord, who were "chosen from the beginning unto salvation."³ And then all is harmonious. And the rule of interpretation of John i. 29, is the same rule by which we interpret Luke ii. 1. But take another example or two.

In the twelfth chapter of John's Gospel, nineteenth

¹ Titus ii. 14.

² See page 14. (The name should be Bradburn not Bradford.)

³ 2 Thes. ii. 13.

verse; the term "world" signifies *much people*. "The Pharisees said among themselves, perceive ye how ye prevail nothing? Behold, *the world* is gone after him." In the ninth verse we are told, that "*much people*" went to gratify their wondering eyes; and these free-will folk being much distressed at the success of the Advocate and Preacher of sovereign-grace, remarked to one another of the number who went out; and did so in the favored language of Universalists. Who will venture to say the terms, "*the world*" in this passage, means every body in the universe?

In the fifth chapter of John's first epistle, nineteenth verse, the terms "whole world," import those in the universe who were not true believers. We know that we are of God, and the *whole world* lieth in wickedness." The tens of thousands who were "reserved unto God," and who in consequence were "called to be saints," and who called upon the name of the Lord, were not included in *this* "whole world." They are distinguished as being "*of God*." They were "*of God in Christ*," unto whom Christ was made redemption. And "the rest lie in wickedness"—"are blinded by the God of this world." Is it not then most clear, to all who are not blinded by prejudice or ignorance, that "the world" and "the whole world" are phrases, the true sense of which must be gathered from a comparison of one text with another, as well as the connexion in which they stand. Wherefore, as the Lamb of God was called JESUS, BECAUSE *he should save his people from their sins*; and, as, JESUS will present unto himself, without spot or blemish, or any such thing, those whom he loves, and for whom he bled; these spotless and without blemish people, must constitute *that world* from which the *Lamb of God* TAKETH AWAY SIN. Instead therefore of John i. 29, being against particular redemption, it is clearly confirmatory of it, according to those rules of interpretation by which, even Wesleyans, are obliged to interpret other passages where the like terms are used.

It is also argued that, as the bible asserts "the free gift came upon all men," and as "all men" must mean

every body, therefore it is universal. It is written Rom. v. 18. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of life." In this passage there is no argument *against* particular redemption; but rather, a strong one in *favor* of it. In this chapter the apostle is shewing the federal relation of Adam and of Christ; and shews that, by the offence of one, even Adam, upon all who were related to him, had come judgment to condemnation: and that, by the one righteousness of Christ upon all that were in him, as their Head, had come the free gift unto justification of life. So that, as many as were in Adam were made sinners, and as many as were in Christ were made righteous. That this is the sense of the holy word, we are assured from the following verse, which reads thus—"For, as by one man's disobedience, many were made sinners; so, by the obedience of one, many were made righteous." To this, it has been answered, but as by the "many," who were sinners, every human creature is meant: so, the like number is denoted in the "many," who were made righteous. But, from the contents of the fifteenth verse, we are warranted to say, "not so." "*But not as the offence, so also is the free gift.*" For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." The free gift of righteousness and life, *doth not* extend to all mankind universally, as sin and death did; for, as the grace of God, and the gift by grace, is *much more* efficacious to save those to whom it comes, than is the disobedience to kill; which is evidenced by the superabounding of grace over sin, in the saved of the Lord. If the free gift had so extended, then all the race of Adam would have received "the free gift unto justification of life." Then all must be blessed—all must be glorified; because, in that case, all must be justified.

Let it be observed that this "free gift," is said to come upon these favored persons, not as *offers of grace*—*not as a chance for justification*—not as a *possible* salvation merely, but as really, actually, and effectively,

“UNTO JUSTIFICATION OF LIFE.” And as justification is free, through the redemption that is in Christ, the persons who receive this gift unto justification of life, must be *all* those who of God are in Christ, and unto whom Christ is made redemption. As all in Adam die, so all in Christ shall be made alive. Learn then the delightful truth, that so particular is redemption, that all its objects will receive the free gift unto JUSTIFICATION OF LIFE. How happy are *all* such men! for WHOM HE JUSTIFIETH, THEM HE ALSO GLORIFIETH.

It is said “*He tasted death for every man.*”¹ I may precede my observations on this important portion of God’s word, with the explications of some renowned critics. “Taste of death, is a Hebraism of dying.”—Dr. Guyse. “It is true, Christ died for every one, in the largest sense of the expression; inasmuch as all men, without exception, derive great and manifold advantages from his death, although all are not saved thereby. However, as this discourse is concerning bringing many sons unto glory by the death of Christ, the phrase may signify, ‘on account of every son,’—namely, of God, who is to be brought unto glory.”—Dr. Macknight. “Every one of the many sons that belong to him, whether Jews or Gentiles.”—Dr. Guyse. “The word man” is not the original text, it is only “for every one,” which may be taken either collectively, and be rendered for “the whole body,” the church, for whom Christ gave himself, and is the Saviour of; or distributively, and be translated ‘for every one,’ for every one of the sons, God brings to glory, (verse 10.)—Dr. Gill. “The connection points out, the every one, to be the heirs of salvation, (verse 14,) the many sons, (verse 11,) the church, (verse 12,) *the children which God had given him*, (verse 13,) those, whose flesh he took to deliver, (verse 14, 15, &c.)—Mc’Lean.

We feel assured, no unprejudiced enquirer after truth, can doubt, after a due consideration of this passage with its context, and the analogy of truth, of its evidence being

¹ Heb. ii. 9.

on the side, not of universal and indefinite redemption, but, most powerfully, on that of particular. He tasted death, we are told; but his taste was such as swallowed it up—that destroyed it—that abolished it, and in its room brought life and immortality to light. He did this, that he might bring every one of his sons—every one of his brethren—every one of the children God had given to him—every one of the ransomed host, unto Glory. He so efficiently tasted death, that death which would have debarred the children God had given him, from arriving at Glory, as to deliver them by it; and thus to bring many sons unto glory.

Now, admitting that these characters, for whom Jesus tasted death, are the same as in the next verse are termed the “many sons” for whom Jesus was “made perfect through suffering;” (and who in his senses can deny it?) then, how agreeable is this portion of the word with harmonious truth. It states that Christ was particular enough in his sacrifice, to “taste death,” not only for every man” that was given to him, but for “every one,” whether male or female, bond or free, Jew or Gentile. Or, as in other words, *he really redeemed* those, who of God, were in him, he being made redemption unto them.

These are a sample of the scripture passages which are produced by the zealous upholders of the Conference, and its anti-scriptural decrees; but these, when interpreted by the same rules we are obliged to interpret other historic facts by, nobly support and confirm the important truth under consideration. No additional evidence is needful to *prove the truth* of particular redemption; *that*, we believe, is beyond a doubt: nevertheless, for the establishment of the truthful observer, and to enlarge our views of this soul-refreshing doctrine, we propose to refresh the ‘pure mind’ by displaying its completeness and particularity, in the illustration of a further proposition; namely,

THIRDLY.—*That the certain efficacy of redemption, and the true extent of its blessings, are united infallible proofs of its being particular.* Is it not wonderful, that any person should believe, that the blessings of re-

demption are not so extensive as its efficacy? It was efficacious enough to redeem all the world, say the Arminians; but yet they admit, a "remnant only" are benefited by it. And they account for the discrepancy existing between the number of the redeemed, and the number actually saved, by singing of

"Your Redeemer's waste of love!"¹

So that, after all the bad names they give to the doctrine of particular redemption, and its advocates, they really possess the same views that we do respecting the *efficacy* of redemption. They say, the Redeemer died for all, and all who believe in his name will be saved, and them only. We say, the Redeemer *put away sin* by the sacrifice of himself, and that he did so, particularly and effectively for those who, from the beginning, were chosen unto salvation, through sanctification of the Spirit and belief of the truth; and that accordingly, while Christ is the Saviour of all who believe, and of them only, (and here we are agreed) those who believe in time, were ordained unto eternal life. They were given to Jesus, and Jesus was made redemption unto them; and as a consequence thereof he redeemed them all unto God; and they, because of his redemption, receive the adoption of sons. See in connection again, 2 Thess. ii. 13, 14. 1 Cor. i. 30. Rev. v. 9. Gal. iii. 3, 6.

Note 1st—This redemption is *efficacious enough to procure the blessing of divine forgiveness*. It is indeed very peremptorily asserted, and very confidently believed, by many deceived and mistaken religionists, that redemption makes it *possible* only, for all to be saved—that it puts all into a state in which they may save themselves. But this nostrum is not a bible-truth. Redemption's efficacy, and its blessings, are something more than these. They are no less than such that will place the redeemed above all charge, and above all wrath: For, we have redemption through his blood, *even the forgiveness of sins*, according to the riches of his grace.² We are justified freely by his grace, through the redemption that is in Christ Jesus.³ He was

¹ Wesley's Hymn, 8th. ² 1 Eph. i. 7. ³ Rom. iii. 24.

delivered for our offences, and was raised again for our justification.¹ He shed his blood for many, for the remission of sins.² Behold the grace of God, my soul, as manifested in this amazing blessing; and see, in proof of the particular efficacy of redemption—thy God forgiveth sins; and doth so according to the very same divine perfection the remnant owes its election to; even “the riches of his grace.”

2nd—This redemption is so efficacious as to *put away sin*. That the most high God might righteously forgive, and holily justify, we learn the blessed fact that the blood of Christ cleanseth us from all sin—that he put away sin by the sacrifice of himself—finished transgression—made an end of sin—redeemed from the curse of the law—washed us from our sins in his own blood—and brought in everlasting righteousness.³ Now we conceive the *extent* of these blessings of redemption is an unanswerable argument in favor of particular redemption. Are all mankind cleansed from all sin—have all men their sin put away from them? If they have, why then are any lost—for what are they consigned to torment? Are all the human race redeemed from the curse of the law? Did Christ really redeem any from the curse? He did. Does the *extent* of the efficacy of redemption reach so far as to REDEEM FROM THE CURSE OF THE LAW? Yes. Then is it not impossible that any who are so redeemed should be cursed? Most assuredly. “Christ was made a curse for us, that he might redeem us from the curse of the law.” This is precisely analogous to his being made redemption unto them who were in him. Are all mankind saved? No. Were those who die impenitent saved from sin? No. Were they not redeemed? No. Their unbelief and impenitence are a proof thereof.

3rd—*The efficacy of redemption is eternal, and the blessing of perfection by it, is eternal also.* Perfection for ever, and redemption for ever; are two blessings which

¹ Rom. iv. 25. ² Matt. xxvi. 28.

³ 1 John i. 7. Heb. ix. 26. Gal. iii. 13. Rev. i. 1, 5. Dan. ix. 21.

flow from the work and death of the adorable Jesus ; and resplendently characterize his redemption as particular. The redemption that is in Christ is not a loseable concern, for, He "OBTAINED ETERNAL REDEMPTION FOR US."¹ It is no half-and-half work, for, "BY ONE OFFERING HE PERFECTED FOR EVER THEM THAT ARE SANCTIFIED."² But are all mankind perfected for ever ? Hath Jesus for every transgressor, obtained eternal redemption ? Who will answer these questions in the affirmative ? And yet there is none, there *can* be no doubt that the Lord of glory, by his one offering redeemed for ever, and perfected for ever, every one of them for whom he was offered a sacrifice—for every one for whom he "tasted death." But as many die impenitent in their sin ; we conclude they were not perfected at all, nor redeemed from the curse. Consequently, redemption cannot be universal, but particular.

4th—*The purposes of God being unfrustrable, teach the certain efficacy, and the specific extent of redemption's blessings ; and thereby, its particular properties.* We have observed above, that, God the Father's purpose in sending the Lamb of God, was, that he might take away sin from the beloved world ; and this purpose was fulfilled, for, Jesus put away sin by the sacrifice of himself.³ Jesus' purpose in giving himself for us, was, that he might redeem us from all iniquity ; and completely did he effect his purpose—he entered not into the "holy place" until he had obtained eternal redemption ; nor did he sit down again on the right hand of God, until he had perfected them who were sanctified. Perhaps the Wesleyans and Ranters, are as absurdly erroneous and ignorant, respecting sanctification, as any doctrine they have any notions at all about. And while at present we must not discuss the delightful theme, yet we will illustrate our present topic by noticing the characters who are "sanctified ;" as the purposed objects of the efficacy and blessings of redemption.

"He perfected for ever them that are sanctified."

¹ Heb. ix. 12. ² Heb. x. 14. ³ John i. 29 ; Heb. ix. 26.

And as though he anticipated "a sect," that would advocate a "second" and piecemeal justification, he meets them with an open, and front opposition and contradiction, saying, this was all done "BY ONE OFFERING." The sanctification of these everlastingly perfected persons is three-fold. First, they were sanctified, or set apart, by God the Father in election-grace; as it is written in Jude i. Rom. xi. 5. and Eph. i. 4. Secondly, they were sanctified, or made holy, by the blood of Jesus Christ; as it is written Heb. xiii. 12. Thirdly, they are sanctified, or set apart, and made holy by the Holy Spirit; as it is written in 1 Pet. i. 2. and 2 Thess. ii. 12. If we consider the perfected persons, as the sanctified by the Father, then we discover the verification of his purpose. He chose them anciently in Christ, that they should be holy and without blame before him in love; and Jesus to fulfil this holy design, by one offering perfected them for ever. Hence, through redeeming grace, the sanctified are perfected, or, what is exactly the same, are without blame before him in love. Do we view these perfected people as those who are sanctified by the blood of the dear Lord; then we are taught very strikingly the completeness of the efficacy of the Redeemer's blood, and the truth of the prophetic word. As he perfected them for ever, he proved that, as he had declared before, there was with him *plenteous* redemption; and that the purpose for which he was called Jesus was fully verified, for he did completely "SAVE HIS PEOPLE FROM THEIR SINS;"¹ or which is equivalent, he perfected for ever them that were by him made holy. Consider we these perfected persons as the sanctified by the Holy Ghost? we then behold a divine fitness in means, purpose, and blessing. It was God's purpose that these persons should be chosen from the beginning unto salvation, and that they should enjoy the salvation through sanctification of the Spirit; therefore are any sanctified by the Spirit; they are the very persons whom Jesus perfected for ever. Again, the election of the Father, was to be discovered through the sanctification of the Spirit, and this even unto obedience and sprinkling of the blood of

¹ Psa. cxxx. 7; Matt. i. 21.

Jesus Christ. Those therefore who are elected, shall be sanctified by the Spirit, and they who are so sanctified are perfected for ever. How efficiently efficacious is the offering, how gloriously complete are the blessings, and how eternally blissful are the consequences of particular redemption !

In addition to the theory of particular redemption being in accordance with all the works of God in the plan of salvation, it is most mercifully adapted to the state and experience of all the Lord's saints. The freeness of the love of the Son of God as Redeemer, and the unsolicited manner, and completeness of his redeeming work, are peculiarly adapted to fulfil God's gracious behest—"Comfort ye, comfort ye my people, saith your God." And as only the Lord's people know the bitterness of sin, and are really troubled on its account in contrition before him—and as they only know and feel their best works would condemn them, so, they only can prize the love and work of Jesus. He did not wait until they helped him, but when they were without strength, in due time, Christ died for the ungodly. "He died for the ungodly." Oh ! if this was not the case, who would be encouraged to cry for mercy ; but as it is the fact, what mourner may not come unto God through him ? He did not wait till they were saints, or reformed, or deserving creatures ; but, really, God commended his love towards us, in that while we were yet sinners, Christ died for us.¹ Who can enough praise God for this mercy in his redemption plan ? It is undeniable that the state of the redeemed cannot be made worse than sin has made it ; nor can any experience fully enter into its awful depravity. But the time when, and the gratuitous manner in which Jesus died, and the perfection of the consequences of the work, the suffering and the death of Jesus, with the personality in its application ; all, all, enhance the believer's comfort, and the declarative glory of God. We know the experience of every child of God attests this truth, and yet the opponents to this scriptural doctrine, to mislead the inexperienced amongst them, deny the entire gratuitous character of the salvation ; and the

¹ Rom. v. 6, 11.

extreme depravity of the person. "We have received it "as a maxim 'That a man is to do nothing, *in order to* "*justification*' Nothing can be more false.—Is not salvation by works? Not by the *merit* of works, but by "works as a *condition*. What have we been disputing "about for this thirty years? I am afraid about words. As "to merit itself, of which we have been so dreadfully "afraid,—We are rewarded *according to our works*, yea "*because of our works*.—Which is no more than as our "works deserve.—The grand objection to one of the "preceding propositions, is drawn from matter of fact. "God does in fact justify those, who by their own confession, neither feared God, nor wrought righteousness. "But how are we sure that the person in question, never "did fear God, and work righteousness? His own "thinking so, is no proof. For we know, how all that "are convinced of sin, *undervalue themselves in every* "respect."¹ We are bold to say, we know no such thing. Which of all the old, or of the new testament saints undervalued himself, and overrated his sin? The above quotation was written by John Wesley, after he had been the Arminian Apostle for thirty years, and was actually agreed to by the conference of 1774 at Bristol. I beg to hear no more after this, of the followers of Wesley being hurt at being charged with not resting on the Lord the Saviour alone. Let all, as many as do not agree with these popish sentiments "Come out from among them," and by their separation prove their attachment to harmonious truth. I shudder to think so many professedly pious people should be so deluded, as to suppose the bible overstates man's helplessness and wickedness; and that any person's experience, can sufficiently enter into the "mystery of iniquity" so as to make them undervalue themselves in every respect. This might do for Socinians, but it never can do for those who "know the plague of their own heart," and the enmity of human nature; and therefore the "grand objection drawn from this matter of fact," is in full force against human ability in this day. And the great consolation to every penitent is, not that he has

¹ See Dr. Coke and Mr. Moore's Life of J. Wesley, pages 351, 352, 353.

been, or is, so faithful—so able—or so amiable—but “that the blessedness of the man unto whom God imputeth righteousness without works,” is described by saying, “Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin.”¹ They are justified freely by God’s grace, through the redemption that is in Christ Jesus.² Precious redemption this, and most adapted cause of justification. Freely by God’s grace, through the redemption that is in Jesus.

God the Father elected his people, unto the sprinkling of the blood of Jesus. 1 Pet. i. 2.

But all men do not receive that sprinkling, for many depart without even a knowledge of his Name.

Therefore all were not elected to it, or redeemed by it; and consequently redemption is not universal, but particular.

Jesus was made redemption unto all who were of God in him. 1 Cor. i. 30.

But all mankind were not in Christ.

Therefore all mankind were not redeemed, and consequently redemption must be particular.

‘The Redemption that is in Christ,’ redeemeth his people from all iniquity. Tit. ii. 14.

But some people die in their sins.

Therefore every person is not redeemed from iniquity, and consequently redemption must be particular.

All, for whom Jesus died, are justified by God himself. Rom. viii. 33, 34.

But many dying in impenitence, are cursed by God.

Therefore Christ died for his people only—or those, who of God were in Him; and consequently redemption must be particular.

In conclusion, we may express our unwavering conviction, that, the Word of God proves the truth of Particular Redemption; and that the honor of God, and the peopleing

¹ Rom. iv. 6, 8. ² Rom. iii. 24.

of heaven depend upon it. Also that as a consequence of it, a multitude such as no tongue can number, shall sing in the mansions of Zion the redemption-anthem; making the blissful regions ring with, "Unto him that loved us, and washed us from our sins in his own blood. Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

"The beginning of *Redemption* in us, is regeneration; the *process* of it is sanctification; and the *end* is eternal life and glory."

'How adorably do the wisdom and justice, the holiness, the truth, the goodness, and the philanthropy of God, display themselves in contriving, giving and perfecting this "eternal redemption!" How calmly does the enlightened conscience, conscious of its hateful guilt, prize such a Redeemer, and delight in such a redemption, as in it is taught, their honorableness to God, and safety to man! Who, on contemplating these things in the light of the Spirit, would not break out into the praises of the most Holy, the most Righteous, the most True, the most Gracious, and the most High God! O! the depth of the wisdom and knowledge of God: O, the height of mysteries, which angels desire to look into! Glory to the Father, who raised up, accepted, and gave us such a Redeemer. Glory to the Son, who, clothing himself in human flesh, so willingly, so patiently, and so triumphantly performed such a work of redemption for us. Glory to the Holy Ghost, the Revealer, the Witness, and the Earnest of so great happiness for us. All hail! O Christ Jesus, true and eternal God, and true and holy man, who retains the properties of both natures in the unity of thy person. Thee we acknowledge, thee we worship, to thee we betake ourselves, at thy feet we would dwell, from thyself alone we look for salvation. Thou art the only Redeemer and Lord, we desire to be thy peculiar property, we are so by grace, and shall remain such for ever. Let the whole world of thine elect, with us, know, acknowledge, and adore thee, and thus at length be saved by thee. This is the sum of our faith and hope, and this is the top of our wishes, Amen.'

ESSAY IV.

ON EFFECTUAL CALLING

GOD—WHO HATH SAVED US, AND CALLED US, NOT ACCORDING TO OUR WORKS, BUT ACCORDING TO HIS OWN PURPOSE AND GRACE, GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN.—2 Tim. i. 9.

MOREOVER, WHOM HE DID PREDESTINATE, THEM HE ALSO CALLED.—Rom. viii. 30.

“There is not a round in the ladder to heaven which does not give every one that steppeth upon it, just occasion to sing, grace, grace !” We have in former essays, proved the truth of this ancient aphorism, in the election and redemption of the Lord’s people. But, whilst Jehovah’s sovereign choice, set the people apart; and efficacious atonement, delivered them from the curse of the law; yet, as the favored objects come into this world related to Adam, the fallen head of mankind, they are “by nature, children of wrath even as others”—by practice, afar off from God by wicked works—and by choice, worshippers of the god of this world. Being dead in trespasses and sins, it is impossible for them, in this state, to please him; for it is written “Without faith it is impossible to please God.” “They that are in the flesh cannot please God.” “They must be born again.”¹ As the affectionate sister of Lazarus, would in vain have provided a feast for their dead and mourned-for brother, had not a voice, (as powerful as that which called into being the universe, and put breath into the nostrils of

¹Eph. ii. 1. 4. Heb. xi. 6. Rom. viii. 8. John iii. 3, 7.

Adam,) been exercised on his behalf, to raise him from the tomb; so, vanity would have characterized the purposes and promises of God towards his beloved people, had he not undertaken, and fulfilled the undertaking effectually, to bring the whole, and each of the "election of grace," as really from a state of death in sin, to a life of righteousness, as the Saviour's call of "*Lazarus come forth,*" brought his dear friend at Bethany into a second life. And as the state of existence, into which Lazarus was called, enabled him to partake with his Lord, who is the resurrection and the life, of those dainties, which the loving and care-worn Martha provided; so does the gracious interposition of God, bring the predestinated people to a state in which they personally partake of the "one thing needful."

This act, is described in the book by the phrase, "called to be saints," which clearly marks, who are the Lord's, by bringing sinful men into a spiritual state; and in that state, giving a capacity by which they are able, and a disposition to desire earnestly to please God. We term it "EFFECTUAL CALLING," and now propose scripturally to display it, and prove it to be worthy of this useful appellation.

FIRST, *Effectual Calling is a central blessing.* It stands about the middle in the "ladder to Heaven," and is the centre link in the "chain of salvation." *Election* ruled redemption—*redemption* delivers the elected—the redeemed are *called* by grace—the called are *preserved* by the power of God, and lastly *glorified* for ever. *Before* calling, there were an ancient "choice," and an "eternal redemption;" after calling, follow preservation and glorification. Calling therefore, manifests who were chosen of old in Christ—who were redeemed by Jesus; and it shews too, whose are the promises, and who shall be more than conquerors. This fact we believe led the inspired Apostle to exhort all the convicted under his Pentecostal sermon, thus—"REPENT AND BE BAPTIZED EVERY ONE OF YOU—FOR THE PROMISE is *unto you, and to your children, and to all that are afar off, EVEN AS MANY AS THE LORD OUR GOD SHALL*

CALL. Hence, another apostle exclaims, **ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE.** By the Father, they were beloved and chosen—by the Son, they were beloved and redeemed—by the Spirit, they are beloved and called. Hence the Holy Ghost inspired his servant to write to his people, at Rome, in those very terms which exactly express this idea, of Calling manifesting ancient interest, and future bliss. The address was, “**TO ALL THAT BE IN ROME, BELOVED OF GOD, CALLED TO BE SAINTS.**” This Calling manifests the objects of electing love—“knowing, brethren beloved, your election of God; for our gospel came unto you in power.” “Whom he did predestinate, *them he also called.*”

SECONDLY, God is the calling Agent. When the apostle had been useful in the conversion of sinners, he said “Christ wrought by me—through mighty signs and wonders, by the power of the Spirit of God.”¹ He also tells us the means, which they, the instruments used, when this mighty work was done, “*He called you by our gospel.*”² The gospel preached was to some, both Jews and Gentiles, worse than useless; to the former a stumbling block, to the latter foolishness; but unto them *who were called*, both Jews and Greeks, it was Christ the power of God, and the wisdom of God. It is in *these hands*, that, “the Gospel is the power of God unto salvation. “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” Is it not evident that the influence which accompanied the preached gospel, was superior to apostolic power? Also a power other than was “inherent” in the gospel, the preacher, or the preaching? Moreover, is it not demonstrably clear, that the force which gave it effect in the cases of the called, was “The power of the Spirit of God?” See also 2 Thess. i. 4, 5. 1 Cor. i. 23, 24. Rom. i. 17.

This view of the act of God, by which the impenitent

¹ Rom. xv. 18, 19. ² 2 Thess. ii. 14.

sinner is made a believer ; the ungodly rebel, a suppliant child ; and the haughty and self-exalted, poor in spirit, was the subject of prophecy. "Thy people shall be willing in the day of thy power." It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.¹ And I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God.² The following language of the persecuted Quesnall, is strictly in accordance with the word of God on this point. "When God willeth to save a soul, the undoubted effect always and every where followeth the will of God. Grace is an operation of the almighty hand of God, which nothing can hinder or retard. When God accompanies his command and external word, with the unction of his Spirit and the eternal power of his grace, it then works in the heart that obedience which it requires.—All those whom God willeth to save by Jesus Christ, are infallibly saved—Faith, the use, the increase, and the reward of faith, are all the gift of the pure bounty of God." God is the sole author of all the difference, it is He who maketh us to differ.

THIRDLY, The calling by which, the Lord's people are called to be saints, is *an invincible call*. We should expect it to be no less, from its position in the plan of salvation, and the almighty personage who calls. But this point in the characteristics of God's calling, is a fact beyond a doubt in that revelation which informs us of the persons it calls—the condition from which, and the state into which, they are called. The persons are "carnal, sold under sin ;" but they are brought into a state of favor with God, and to a fervent love of God. The term calling is therefore a very comprehensive one ; it expresses all that influence by which aliens are brought unto God ; and carnal men and women into christian love and bliss. Just in fact as Paul himself was called,

¹ Psa. cx. 8 ; Isa. xlix. 6. ² Rom. ix. 26, Hos. ii. 23.

with this difference only, he was called orally, which was also spiritual and powerful; while in the general, true christians are such, by a secret call, which also is efficacious and spiritual. You will be reminded, that this calling includes, the giving of life—conversion to God—and sanctification of the Spirit.

It is described by a new birth, and a new creation. Hence, those whom God calls, are born again—are created anew in Christ Jesus. Vital christianity is something more than a belief in the divine personage, mission, and ability of the Messiah; these things Nicodemus believed; yet, to him, the Lord said “Marvel not that I said unto thee, ye must be born again. Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Our first birth brought us into the world as creatures; by our second birth we become saints, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

It is also set forth as a most important *translation*. A darkness, more gross and dangerous, than even Chaos or Egypt was enveloped in, covers the people, in their anti-christian, or uncalled state; and living and dying in that darkness, it is found to be a prelude to that “outer darkness,” into which, the finally impenitent are cast. But, from this state, the partakers of the heavenly calling, are favored to be delivered, as were the Gentile saints at Colosse. “God hath delivered us, (saith the apostle of them and himself,) from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.” Of this state, love to the brethren, as saints, is a manifestation “We know that we have passed from death unto life because we love the brethren.”¹ How powerful then, is this calling, and how appropriately are christians said to be *Called out of darkness* into his marvellous light;² and very correctly is the calling declared to be, effectual and invincible.

¹ 1 John iii. 14. Col. i. 13. ² 1 Pet. ii. 9.

In this view of calling, we perceive how it is, that the careless, the persecutor, and the infidel, lay aside their unholy, but favorite pursuits, and feel concerned for "the things that accompany salvation," which all their previous life-time, they despised and abhorred. Herein also we see the mighty, though secret cause, which induced many to "leave all and follow HIM." By this power the sons of Zebedee forsake their nets and follow Jesus—Nathanael calls on his name under the fig tree—Zaccheus repents and restores four-fold—a thief confesses his guilt, penitently prays, and acceptably worships on the cross.

Against this idea of calling grace, some things are said, and many false inferences are drawn. The Wesleyans say of this act, as they say of election and redemption; and are consistent so far. They contend, that, God's calling is a general one, or a call to all mankind; unless when any are called to an office, as was Paul and others. 'And that this call is resistible, rejectable, and loseable.' "The calling consists (wrote an eminent Wesleyan) in representing divine truths to the understanding, and bringing to the remembrance, and thereby raising some ideas in the brain, and making impressions on it. These are physical and irresistible in their application and production; and in them, men are wholly passive. But no supernatural habits are infused, or any supernatural aid is further requisite to the conversion of a sinner, and by neglect, or obstinacy, he may be finally rejected." How easily refutable are these metaphysical assertions!

The Calling of the saints is denominated, being born again.

But impressions on the brain merely, or bringing things to the remembrance, has no analogy with a birth.

Therefore the brain-impressions of the Wesleyans, are not the calling of God.

We do not think a babe, about to enter this mundane state, would be likely to derive *much* benefit from "impressions on the brain." Nay, it is probable, many little dears are much the worse all their life-time for some "brain impressions" given at their birth. We have too

many Christians already, whose religion consists of "heady" impressions only. We tell all such witleings, of whatever creed they may be, "They must be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."¹

The act, we term calling, is, a "translating from the kingdom of darkness, into the kingdom of God's dear Son."

But the Wesleyans notion of calling is, presenting things to the understanding and memory.

Therefore the calling of the Wesleyans is not the calling of God.

Our understandings are darkened, in an uncalled state. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."² No man (said the Redeemer) can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.³ When there is no difference between presenting things to the understanding, and being taught by God, and being turned from darkness to light, then our Wesleyan neighbours will be correct in their notions.

The called persons, are said to be—created in Christ Jesus. Eph. ii. 10.

But to be called according to the Wesleyans, and some others, is to be wooed—invited—and wrought upon, in a way that may end in evanescent impressions.

Therefore the calling of the Wesleyans is, not that of the bible; but of their own brain.

We do not perceive the good that impressions merely, or remembrances, or wooings, would have been to the lump of earth, of which Adam was created. We believe, that as anything short of the Creative power of God, and

¹ Pet. i. 23. ² 1 Cor. ii. 14. ³ John vi. 44, 45.

his breathing into his nostrils the breath of life, would have failed to make Adam a living man ; so any process, less than a *new creation*, will not make a new creature in Christ Jesus. It is written, If any man be in Christ, he is a new creature : old things are passed away, behold all things are become new.¹

FOURTHLY, *Effectual calling, is a graciously extensive, and a sovereignly limited one.* We know, that hitherto a comparatively small portion only of the world have even heard of his gospel, and been called to penitence and faith. And in the word, our only guide here, we are told, whom he does call, and whom he intended to call—“Other sheep I have which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.” “Whom he did predestinate, them he also called.” “He makes known the riches of his glory on the vessels of mercy, which he had afore-prepared unto glory ; *even us, whom he hath called*, not of the Jews only, but also of the Gentiles.” “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence.”² Now what shall we do, what ought we to do ? The bible tells us God calls his own, let them be where they may, whether Jews or Gentiles ; and does not call many mighty ; and observation tells us, it is true now : shall we call him unjust and cruel—and tell him he ought to have done otherwise ? No : we feel that we ought not to reply against our Maker. We dare not. We would rather say in the words of the Lord—Even so Father, for so it seemed good in thy sight.³

FIFTHLY, *This calling is unto the most blessed*

¹ Eph. ii. 10. 2 Cor. v. 17.

² Rom viii. 30, ix. 25, 26. John x. 16. 1 Cor. i. 26, 29.

³ Luke x. 21.

dignity, and richest good. It is not a wooing to decide for God—it is not the eloquent, or the clumsy exhortation of the gospel-preacher—nor the crafty tricks of a cunning preacher of. “*another gospel,*” that effects the deed. Nor is it an effectual call, to any loseable privilege—peculiar office—or brain impressions. Nor is it that common blessing which is to be *offered* unto all—nor that universally invited-to provision, we hear so much boasting of. But the calling which God graciously exercises, is of a far higher and *bliss-fraught* nature.

1. It is a calling by the Lord unto repentance, let who will be the instrument.¹ Mark, it is not merely a call to *repent*—nor a *striving* merely to get the sinner to repent. No. He calls, and efficiently calls his sheep unto repentance. He said, “Other sheep I have—them also I **MUST BRING**”—not woo them—invite them—or cry over them in vain—but I **MUST BRING them**, and *they shall* hear my voice; and there *shall* be one fold under one shepherd. To effect which, he sits exalted on high, to *give repentance*.²

2. It is a “call to be saints.”³ Note again; not a persuasion only, to become such, but, by the Lord himself, called to be such.

3. It is a call unto eternal life.⁴ We have already reminded the reader of this calling being a deliverance from darkness to light; and it is clear the light called to, is the light of life. We have before noticed that the Lord’s calling was termed a new birth, and here we learn the life such are born to, is eternal. A life eternal! is this an office—an impression—a loseable life in time? Called unto eternal life! Is this any half measure—any wooing concern? Is it not absolutely, an ordained portion they are called to?⁵

4. It is a call unto fellowship, by the faithful God.⁶ And that fellowship begins as the Spirit first brings the

¹ Matt. ix. 13. ² Acts iii. 31. ³ Rom. i. 7. 1 Cor. i. 2.

⁴ 1 Tim. vi. 12. ⁵ Acts xiii. 48. ⁶ 1 Cor. i. 9.

penitent to a throne of grace—is carried on all through a life of faith, and is crowned and completed in fellowship of glory above; then the “calling of the brethren,” is a blessed calling.

5. It is a call unto his kingdom and glory. We have adverted to the truth of our being, by nature, vassals to the devil, inasmuch as we are in the kingdom of Satan; and that the calling of God is said to be a translation from it into the kingdom of God’s dear Son. This truth is confirmed by the inspired word, which informs us that the Lord’s enlightened people are called unto his kingdom and glory. Yea, the Lord ‘calleth his people by the gospel, to the obtaining of the glory of our Lord Jesus Christ.’¹

Moreover, unto every one of those who are “called to be saints,” grace is given according to the measure of the gift of Christ.² The grace, or favor, which is given to every called vessel of mercy, is that “one faith” which is named “The faith of God’s elect.”³ By this gift, the man who aforetime was walking eagerly down the broad road, is enriched with spiritual life—with a hunger and thirst after righteousness—and a spirit of supplication. It was for persons in this state, that the apostle Peter prayed, Grace and peace be multiplied unto you—according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue. The God of all grace hath called us unto his eternal glory by Christ Jesus.⁴

6. Another evidence of the efficacy of calling grace, is given in the testimony which describes it as being “*a quickening together with Christ.*” And you hath he quickened who were dead in trespasses and sins—but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath quickened us together with Christ, by whose grace ye are saved.*⁵

¹ 1 Thess. ii. 12. 2 Thess. ii. 14. ² Eph. iv. 7. ³ Tit. i. 1.

⁴ 2 Pet. i. 3. 1 Pet. v. 10. ⁵ Eph. ii. 1, 5.

And art thou not constrained, O reader, to bear testimony to this awful truth—that death, the most dangerous, is the native, and certain state of every son and daughter of man's fallen parent? Was not thy heart, O christian, in thy uncalled state, so insensible, and *past feeling*, as to darken thine understanding, and to place thee in the dreadful state of alienation from the life of God? And was thy soul not at home, and would it not have continued in this destitute condition, had not God quickened it by his Holy Spirit? “He quickeneth whom he will.” What grace did he shew forth when he quickened thee—when he quickened me! “He called me by his grace.” It “pleased him to reveal his Son in me;” may every child of God say. He giveth life from the dead. He does not offer life to the dead. It would be useless if he did. No; but he does more: He quickeneth those who are dead in trespasses and sins. How suitable is a calling of such a description! How comprehensive! And, how gracious and condescending must the great and holy Quickener be! These are, each and all, soul delighting themes, and highly calculated to make thy “meditation sweet.” And great and blessed though it be, yet, nothing less could reach our case, nothing short of a divine voice could raise the dead in the tomb, and nothing short of a divine influence can quicken the dead in sin. And this, great and important as it is, has been exerted by the gracious and Almighty God.

SIXTHLY, This calling is a *personal one*. It is true, *multitudes* are called, as well as redeemed and elected, yet are they called one by one.¹ Although, as on the day of pentecost, thousands were called at once, yet the Spirit was given unto every one of them in particular. Zaccheus amongst the tax-gatherers—Magdalene amongst the harlots—Luke amongst the physicians—Saul amongst the persecutors,—and only one of the crucified thieves are called. But, the Philippian Jailor and all his house, and Cornelius and all his, are personally called. All of them feel an impulse which leads them to the Saviour, and causes them to love righteousness, and to hate and

¹ Isa. xxvii. 12.

mourn for iniquity. *Each* of the beloved and redeemed people realizes this impulse, as did those whom the Almighty Saviour addressed with, "Zaccheus make haste and come down—Lazarus come forth—Tabitha I say unto thee arise—Saul, Saul, why persecutest thou me." See also Gal. i. 15, 16. Hence none are, or shall be forgotten; and hence the divine declaration shall be verified, "All that the Father giveth me shall come to me."

SEVENTHLY, This calling is also *a sovereign one*. It is not only sovereign, with respect to the particular persons, and the limitation of its numbers; but also with regard to *the rule, according to which it is exercised*. And lest there should be the shadow of a mistake on this important matter, this rule is revealed in the word of God, both negatively and positively.

Negatively: God saves and calls us *NOT according to our works*.¹ May we not sing Hallelujah, for this? For had God been so strict as to call us, the best amongst us, according to our works—the best of our works; he must have called us to judgment, and then to damnation; and—

"Exception none can boast."

This view, although so exceedingly humbling to many who profess the christian name, is nevertheless true solace of soul to every grace-called saint. Of old, believers acknowledged "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness of God our Saviour toward man appeared, *not by works of righteousness which we have done*, but, according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."² Of every unregenerated, or uncalled sinner it may be said "Lovers of pleasure more than lovers of God." "Afar off from God by wicked works." Where-

¹ 2 Tim. i. 9. ² Tit. iii. 5, 6.

fore, were it not for the merciful fact, that God condescended to call his people "*not according to their works,*" none of the fallen race of Adam could ever be other than eternally under sin, and, "under the curse." Hence in the theory even, the propriety of this divine procedure is apparent, lucid and blissful. Precisely as is the truth in the word, so is the experience in the heart. "The Spirit of Truth" convinces of sin in a manner that makes "sin appear sin," in an awful degree, to all the Lord's people; and makes them, like Job,¹ "abhor themselves in dust and ashes;" and like the Psalmist, exclaim 'If thou wert strict to mark iniquity, O Lord, who could stand.' We conclude, therefore, notwithstanding some delusive nonsense about "perfection," that, "If we say we have no sin, we deceive ourselves and the truth is not in us." Precious—precious beyond expression to such a sin-burdened, and sin-mourning penitent, is the truth, that God neither saves nor calls us according to our works.

The negative is not the only point written, but we have the *positive* also. He hath saved us, and called us with an holy calling, not according to our works, *but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* Some two or three merciful rays of glory appear to be reflected in this blessed portion of the word. God only, saves—he only, calls. That he might save sinners, he calls them, not according to their works. Yet he doth call, and he does so according to his *own purpose and grace.* Mark this, He calls us according to his *own purpose and grace, which was given us in Christ.* Yea, more, this purpose and grace, according to which souls are called with an holy calling, were actually given us in Christ; and they WERE GIVEN US IN CHRIST BEFORE THE WORLD BEGAN.²

It is worthy of remembrance, that God so chose his people, that the purpose of God according to election might stand; "not of works but of him that calleth."³ Also, that they are redeemed and forgiven according to

¹ Job xlii. 6. ² 2 Tim. i. 9. ³ Rom. ix. 11.

the riches of his grace; and therefore, that the *purpose* of God which ruled election; and the riches of his *grace*, which regulated redemption, are both united in the rule of calling. As they were not loved according to their works, but before they had done either good or evil—and as they have not redemption according to their worth and works; so neither are they called according to their works, but according to his OWN PURPOSE AND GRACE.

This purpose and favor of calling, was a gift to the people—was given us. It was just like the early choice, it was given us in Christ Jesus. And it, like all other spiritual blessings, was given in Christ Jesus *before the world began*. See also Eph. i. 3, 4, 5.

It is beyond a doubt then, that God's love was so amazing and condescending, as to make, frame, and establish a purpose and favor in Christ the Lord, before the world began, according to which, he would call sinners dead in trespasses and sins, into the life, kingdom, and glory of his Son. Who can sufficiently magnify the love? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We feel it was God that made the difference, and that by the grace of God we are what we are."¹ With true satisfaction and desire of soul can we sing with our church-going neighbours, "Glory be to the Father, and to the Son, and to the Holy Ghost."

EIGHTHLY, Effectual calling is an *heavenly one*. Every called person is a partaker of an heavenly calling.² They being called by God, are called by heaven's owner, inhabitant, and Lord. And are also in possession of an heavenly life, and are honored with an heavenly profession. They have thereby an open interest in an heavenly Father—kingdom and treasures—as well as possess a heavenly mind. And being blest with such a vocation, the certain consequence is, that they press toward the mark for the prize of their high-calling of God in Christ Jesus. Thus, blessings inconceivable now, are inherited by those who

¹ 1 Col. xv. 10. ² Heb. iii. 1.

feel unworthy of the least; and those, whose native element is cursed and earthly, and whose deserved abode is hell, are called by the God of heaven, and called to possess, ultimately, a heavenly inheritance.

NINTHLY, Effectual calling is an *holy* one. We are called with an *holy calling*, although we are not called according to our works. Nay, for God to call us not according to them, but to a something of his own, was the only means whereby we could be called with an holy calling. God having called us, takes thereby a weighty authority to enjoin holiness;—As he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.¹ This calling is evidently possessed by those who love righteousness, and hate wickedness.—By those who feeling the root of wickedness to be in their own heart, dare not say they have no sin; but in fervent prayer cry for mercy to pardon the sins which now they so deeply deplore. Once they felt safely enough, but the reverse is now experienced—and confession of sin—hope in God—and an unsatisfied desire to be “like him,” marks the character, and bespeaks him as one who is called with an holy calling.

TENTHLY, It is a *God-honoring and a soul-glorifying calling*. The God of glory designed it should be of these properties. It is his determination that no flesh shall glory in his presence.² “Ye are a chosen generation,” said the apostle Peter³ to the strangers that were scattered throughout Pontus, Galatia, &c. “a royal priesthood, an holy nation, a peculiar people; *that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. God also made known the riches of his glory on the vessels of mercy, which he afore prepared unto glory: *even us, whom he hath called*, not of the Jews only but also of the Gentiles.”⁴ Well may we

¹ 1 Pet. i. 15, 16. ² 1 Cor. i. 31. ³ 1 Pet. ii. 9. 10. ⁴ Rom. ix. 23, 24.

say of such, with David, "Blessed is the man whom thou choosest and causest to approach unto thee."¹ By this calling therefore the love of God is manifested in such a manner, that it draws from the souls of the favored hosts, thanksgivings which are agreeable to the God of all grace, and which will require an eternal state to pour them forth congenially to the heart's fondest desires. Blessed then indeed are they, who are called to be saints, for theirs is a call which will introduce them unto the marriage supper of the Lamb: and this is a true saying of God.² What a blessed union is here! The glory of God, and the well-being of the sinner. The grace of God is so exercised in effectual calling, as to display a mighty love to the very hearts and minds of his people, which overflows in praise to his holy, sovereign, omnipotent, and distinguishing grace. On the earth as this favor is enjoyed, the love of Christ constrains most powerfully its receivers, "to shew forth the praise of him who hath *called* them out of darkness into his marvellous light." Thus doth the highest pleasure, and fervent desire of believers, fulfil the great purpose for which they were made "A PECULIAR PEOPLE." And, anticipating its consummation in the upper world, they very cheerfully exclaim—

Grace all the work shall crown,
Through *everlasting* days;
It lays in heaven the topmost stone,
AND WELL DESERVES THE PRAISE.

ELEVENTHLY, Effectual calling is *an harmonious calling*. It is in exact accordance with all the other acts of the Triune God. We have proved by the Lord's word already, that God's calling, is not according to our works, but according to his own purpose and grace. And have adverted to the fact, that election and redemption, are owing precisely to the same fountain. Let this be borne in mind, it is important in this day of worldly religion, and easy profession. There is nothing in, nothing possessed, and nothing done, by a law-condemned sinner, that could induce God to call him. Even his best,

¹ Psalm lxxv. 4. ² Rev. xix. 9.

and most religious acts, require a Mediator's intercession, to make them acceptable to God. Their acceptance in heaven, as well as their rise in the heart, are owing to the grace of God. Hence if he had forelooked on each of them, to discover a motive in them, deserving the exercise of his electing love, or calling-power upon them, he would only have seen, as it is declared "there is none that doeth good, no not one." That there was none that understandeth. If God had therefore in the exercise of his eternal prescience, recognized the state of all his creatures, in order to give to each according to their deserving or demerit, would he not have damned the whole? Would he not *you*, reader? What work did you ever do, a thought think, or a word speak, that deserved the bread you eat, the water you drink, the air you inhale, or even the longsuffering you enjoy? Is it not a fact, that the sinfulness of your person, the danger of your state, and the bent of your soul, made it inevitable, that, drop into hell you must, unless the God of heaven have mercy upon you, and by an almighty goodness brings you into his favor and friendship? It is just such a goodness that he manifested, in each of those covenant acts, he was pleased to perform on their behalf, in the plan of salvation.

The people of God, are a remnant according to the election of favor. They were loved before they did either good or evil, that the purpose of God according to election might stand—They have redemption and forgiveness of sins, according to the riches of his grace. They are justified freely by his grace, through the redemption that is in Christ Jesus. This people having been called to be saints by undeserved favor, hold on their way, because "all their need is supplied according to his riches in glory, by Christ Jesus." As their day is, so is their strength. Or in other terms, the Lord's declaration is true, *my grace is sufficient for thee*. And these persons are they, who, having shared so largely of the streams of that river, which maketh glad the city of God; and having been so distinguished by the love of God in electing, redeeming, justifying, calling and

persevering grace now, are, hereafter, without any human merit, glorified. "He gives grace and glory."

Again. Each of these acts is God's. *God calleth us.* He only *could* elect, he only had a *right*. He only could have had the grace, it is a love surpassing our knowledge, it is a condescension beyond our highest appreciation that he should possess such a determination, on the behalf of such unworthy people. Thus we see how mercifully harmonious is effectual calling, which has for its origin love; its agent God; and its rule God's own purpose and grace. It is this calling, that has produced such blessed effects, that hath fulfilled such gracious purposes. And surely that calling which brings out those effects, which are necessary to complete the divine purposes, and supply the necessities of ransomed men—which gathers lost sheep into Jesus' one fold, quickens the dead in trespasses and sins unto eternal life—converts sinners into saints—brings children of wrath into fellowship with God; and those who were once without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world, into his eternal kingdom and glory; can be no other than the effectual calling which we love, and for which we plead.

Effectual calling is the *middle* link in the undividable chain of our salvation; he that is *called* (that hath this middle link) is sure of *both* the *ends*—that is, of his predestination to life, and of his future glorification. Calling grace is a manifestation of *electing* love, and is a sure forerunner of eternal glory. 'Tis the *voice of God*, telling us beforehand that he *will* glorify us.

We conclude, therefore, that the doctrine of Effectual Calling, being so fully revealed in the scriptures, so honoring to God, so valuable to man, and so harmonious with all Jehovah's ways, works, and truths, must be a useful theme; it is a practical blessing, and should be greatly prized, inviolably held, and boldly preached.

The apostles preached it in its sovereignty and glory,

with the view of instructing the believer, raising his affections, and enforcing the precepts. Has God distinguished us by a calling, comparable to a new creation; then to *put on* the *new man*, which after God is created in righteousness and *true* holiness, becomes our duty and privilege while we are here below. Have we, who were carnal, sold under sin, been so favored as to be "born from above;" then we are the honored characters whom the word exhorts "as new-born babes to desire the sincere milk of the word, that we may grow thereby." Instead of obeying this beneficial exhortation, how many who profess to be pious, yea *very* pious, are there that desire every thing else but "*The sincere milk of the word.*" Are we called unto peace? Then we are to let the peace of God *rule* in our hearts. To seek peace and pursue it. Being favored with the peace, yea called unto it, which was made by the blood of the cross, we are to be *sons of peace*, in all our stations in providence and grace; except where truth is at stake, then we must use the sword, and like our master, *contend*. And only then. Every called saint, we have said, is called unto his kingdom and glory; it was such, the honored father in Christ affectionately reminded thus, "Ye know how we exhorted, comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." Here are incentives for holy conduct—and here is a noble capacity to walk holily, if the calling is effectual! If it is not effectual—if it is not quite a new creation, and not really a new birth, but only an *offer* of the kingdom and glory, instead of calling unto them—then, a discount must be taken from the inducement, and the whole amount of the wisdom in the obligation: as then there would be no meetness in the circumstances, and no capacity in the exhorted. But the calling is effectual, and therefore the gratitude due is great—the obligation the called are under, is vast; and ye that believe in God, be ye careful to maintain good works—*be ye holy in all manner of conversation*. Hence, "**HOLINESS UNTO THE LORD,**" which is implanted in the soul, is experimentally felt, and, from principle, practically displayed by the Sons of God.

ESSAY V.

ON THE FINAL PERSEVERANCE OF THE SAINTS.

MY SHEEP HEAR MY VOICE, AND I KNOW THEM,
AND THEY FOLLOW ME; AND I GIVE UNTO THEM
ETERNAL LIFE; AND THEY SHALL NEVER PERISH.—
John x. 27, 28.

I AM PERSUADED, THAT NEITHER DEATH, NOR LIFE,
NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR
THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT,
NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE
ABLE TO SEPARATE US FROM THE LOVE OF GOD.
WHICH IS IN CHRIST JESUS OUR LORD.—Rom. viii.
38, 39.

“Now are we the sons of God.” Yes, this grace relation, this distinguished dignity, this present blessedness, do all those, who are called to be saints, possess in this their pilgrimage state. By the reception of the spirit of adoption, they become evidently the “children of God.” And one of those important and heavenly concomitants, which accompany this relation of those who are born again, is, that they are heirs of God, and joint-heirs with Christ. In this life their portion may only consist of poverty, toil, and tribulation; but still they are richly endowed, and honorably provided for, in the life to come. Poor in this world, but rich in faith and heirs of a kingdom, is a three-fold general characteristic of the sons of God. We cannot for a moment meditate on these things without feeling, that the love must be great, which induced the “Mighty God” so to endow sinful creatures, who were “poor in this world.” It has been observed in a previous Essay, that Jehovah has

himself said, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." He drew them, because he had so long and so ardently loved them. Need we say, this was the love which he commended unto his people, even when they were yet sinners? Or that, this is the love of God which is in Christ Jesus? Every believer in Christ, when he is "born again," is made to partake of the relation of a child to God, and to share, experimentally, in his love. As a creature, he shared very influentially in the love of God as Creator before, which is the same that all mankind, ravens, lions, and all the creation enjoy; but now he is openly a recipient of a higher love of God, even that which is in Christ Jesus our Lord, And this honor have all his saints. Praise ye the Lord!

The great honors, privileges, and blessednesses, which belong to Christians, in their called state; and the love, blood, and power of God in covenant, that has been exercised and expended on their account, have, in some measure, been stated before. Our present design, therefore, is to consider that grace of God which takes the heaven-born soul through the wilderness; and wisely, lovingly, powerfully, and timely, leads him by a right way to a city of habitation.

Final perseverance is the last discoverable link of the golden chain. By *this* we come to the closing scene below; all beyond we trace by faith, not by sight. They sang of old these cheering songs, "For the Lord forsaketh not his saints."¹ "He preserveth the souls of his saints."² "He will keep the feet of his saints."³ "He hateth putting away."⁴ It is also written, "Having loved his own which were in the world, he loveth them unto the end." Seeing it is so needful that a super-human power should guide, because of the certain ruin of the people if left alone; and the clear record of the kind intentions and determination of the God of all Grace to keep the feet of his saints; we should expect that, at any

¹ Psa. xxxvii. 28. ² Psa. xcvi. 10. ³ 1 Sam. ii. 9.

⁴ Mal. ii. 16.

rate, amongst those who profess to feel their own guiltiness and weakness, and believe the contents of the inspired volume, we should not meet with any opposers to this heart-thrilling theme. Yet we are told, and very unseemly represented because we cannot believe it, that any who are *heirs of God* now, may be *inheritors with Satan* anon. We believe, and trust we shall die believing, that the joint-heirs with Christ will be inheritors with him too. To accomplish this determined-upon design, viz. that all the children which God gave Jesus, may be with him to behold his glory, and be like him; he will perfect that which he hath wrought in them.¹ The perfecting of this work, insures their safety and their perseverance; and it is a truth, very largely written in the Bible, to which we now beg to introduce the reader, as being—

FIRST.—*A great and blessed Truth.* The Holy Ghost taught his servant to write, for our instruction, his inspired persuasion, saying, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Untoward events, indeed, separated our race from the love which the Creator manifested to his creature and subject Adam; and from that also which Jehovah, as king of the Jewish theocracy, bore to the chosen tribes; but from that greatest of all loves, that most blessed of all affections, the love of God in Christ Jesus our Lord, there is no separation. We repeat it, with the highest conviction, with a calm mind, and holy joy; that nothing can separate true believers from the love of God which is in Christ Jesus our Lord. This is a favor which never can be fully appreciated below. What is every other expression of God’s goodness when compared with his love which is in Christ Jesus? It was this love which Jehovah exercised, when he chose his people in Christ before the world began; it was in this love that he blessed them with all

¹ Psa. cxxxiii. 9.

spiritual blessings in Christ—that sent his Son to die—that he gave unto his people, in Christ, though before the world began, that very purpose and grace according to which He calls them, irrespective of their works. And from this election-directive, redemption-ruling, and conversion-causing love, there is no separation, I would call over, one by one, every item contained in this list of alarming inabilities.

1.—*Death* is not able to separate from this love. Neither natural or corporeal death is able. It can do much. It enters without leave into the palace of the despot, and hurls the tyrant into the awful majesty of *his* king. Death, without being at all affected in his career, separates the rich from his worldly treasure—the monarch from his crown—the parent from his offspring—the pastor from his people—and the soul from the body: but does not, cannot separate from that which the Christian's soul most prizes, the love of God in Christ Jesus. For all such to die, is gain. Absent from the body, present with the Lord, is their motto. May it be thine, reader. Nor does it signify in what form, or by what means or instruments, death does his office, for in every aspect he is alike unable for this separation. And we, by a divine warrant, boldly challenge, in apostolic language, Who shall separate from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, *in all these things we are more than conquerors, THROUGH HIM WHO HATH LOVED US.* Through this very love, you perceive. Nor is *the second death* any more capable. Over the beloved people it has no power; as, for them, He who is the depository of this love, and the grand expression of it, has swallowed it up and abolished it. The victory only is given to those personages, whose grateful songs are, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." This accounts for death's non-separating ability.

2.—*Life* is also unable. Let the life be long or short, high or low, persecuted or honored, or whatever other characteristic it may be marked by, it is unable to sepa-

rate from that love, union to which, prevents final ruin; and ensures our eternal bliss.

3.—*Angels* are the next in the catalogue. We do not say, they try to separate the Lord's people from his peculiar love, any more than they preach "another Gospel;" yet we are authorised to declare that, if they *did* try, they are unable. The unity of believers to this love is too firmly fixed to suffer injury by their ability.

4.—The fourth item is *Principalities*. Wicked angels in their legion-phalanx, are unable also, even though they be marshalled forth to war by the Prince of darkness at their head. We have an excellent instance of this, in Satan's desires for, and his sifting of Peter; from which the backslider is rescued, and the fell group of the infernal sifter shewed to be too weak ultimately to injure. If there ever was one time more than another, when an object of this love could be separated from it, it must, we think, have been this very instance. This lover of Jesus had, contrary to his oft-repeated professions of love and fortitude, with most atrocious iniquity, denied his Lord, and that, too, during the very agonizing hour in which he was delivered into wicked hands—in which he was bruised by a divine hand, and tormented by hellish ones. But even then (glory everlasting to his holy name!) the backslider is reclaimed, and principalities are defeated. And, "as it was in the beginning, is now, and ever shall be, world without end;" nothing shall separate from that love of God which saints, though tempted, are interested in.

"Satan may vent his sharpest spite,
And all his legions roar;
Almighty mercy guards my life,
And bounds his raging power."

5.—*Powers*, also, are said to be unable. The civil powers of the earth have not unfrequently been pushed on by the dæmon power of the nether world, called ecclesiastical; nevertheless, though horribly formidable, satanically malignant, and furiously cruel, they have not only not been able to separate from the love of God

which is in Christ Jesus, but they have even been unable to separate from the *enjoyment* of this love. Paul and Silas in the jail at Philippi; and many thousand others, are pleasing proofs of this fact.

6.—*Things present* are not able either. The children of God have many *present* things that disturb their peace, mar their comfort, and fill their cup; but as we learn above, the whole of them, whether mental, bodily, business, family, or soul things, cannot separate them from this covenant love. They are often so overruled by the sanctifying blessing of God, as to be ordinances in which this love is largely and sweetly enjoyed; and the pilgrim, though groaning under his huge burden of *present things*, is enabled to say, "We glory in tribulations also. It is good for me that I have been afflicted.

7.—Another item is, *Things to come*. Short-sightedness characterises the Lord's people. They feel the weight of *present things*, and very frequently add to it the dread of future things; and what with distress at the present, and fearful foreboding for the future, they are tossed to and fro, and not comforted. Yet so infallibly certain, and personally blessed, is the perseverance of the Lord's people, that not only are present things a cross without a curse; but *things to come*, let their nature, character, force, source, burden, pain, or pleasure be what they may, of this we are assured—they are not able to separate from the love of God which is in Christ Jesus our Lord. Hear, ye people; ye fearful little flock, it is your Father's good pleasure to give you the kingdom, and *things to come* are unable to separate you from his good pleasure or love.

8 and 9.—The following items in the list, are, *Height and depth*. Only to think, the interest of the Lord's people in the love of God in Christ is so inviolable, that neither the super-celestial height of God's holiness, nor the dreadful depths of sin and despair, can separate from it.

10.—The final particular noted is, *Nor any other creature*. The apostle had been instructed to enumerate.

one would think, every possible contingency that was likely to affect, injuriously, this surprising love of God—this salvation-love; yet, as though he felt there were plans of the mystery of iniquity, which might rise somewhat that he might not be considered to have included (for little faith has great discernment, and unbelief great powers of perverting exposition)—he concludes his catalogue, with a comprehensive article—**NOR ANY OTHER CREATURE.** Now, then, we conclude, that though false christs, and false prophets and preachers, may go forth with all their cunning devices, erroneous notions, heretical doctrines, yea, flesh-pleasing gospels and easy ordinances; even such creatures as these shall not be able to separate from that love of God, which saints are the objects of; though, if it were possible, they would deceive the very elect.¹

O blissful reality! Interest in the everlasting love of God is so indestructible, and in consequence thereof, the final perseverance of its objects so certain, that nothing, no creature, no event, no dignity, no enemy, no condition, and no principality or power, high or low; no weakness of the saint, however perfect it may be, can separate, either singly or collectively, present or future, from its constant, personal, delightful, and everlasting possession. Here is the cause of the pilgrim's holding on his way; and here is a theme warranting our heartfelt gratitude to God, and congratulation of each other. What a wonderful persuasion is this, and warranted too from the word of God! Neither, any one, nor the whole of, the forementioned enemies, enmities, burdens, crosses, and persecutions. are able to separate from the most valuable of all treasures, the outcast, the downcast sons of God. Rejoice in God, ye tried believers! Trust in the Most High, ye travellers, through much tribulation! Cleave to the Lord, with full purpose of heart, ye strangers below! Honor Him first in all your concerns, ye saved of the Lord! Follow Him in all His footsteps, ye flock of Christ! Seek ye first the Kingdom of God and His righteousness, ye lovers of Christ! And all

¹ Matt. xxiv. 24.

things needful shall be added unto you by your Father which is in heaven. For we are persuaded, that neither death nor life shall be able to separate you from the love of God which is in Christ Jesus our Lord.

This doctrine, rejected though it may be by many, and slighted as it is by more, hath been of singular and blessed use in by-gone persecuting days. By the martyrs and our early reformers, it was esteemed to be so precious a jewel, and found to be so sweet a cordial, that there is scarcely one of them, of whom we have any remains, whether in the shape of sermons, treatises, or letters, who do not speak of it as a bosom friend, which no vicissitude can sever, no detractor undermine.¹ Mrs. Anne Ascough (commonly called Askew), a most pious and accomplished young lady, adorns the Protestant Calendar. "She might have lived (says Mr. Fox) in great wealth and prosperity, if she would have followed the world rather than Christ." She had been so inhumanly racked, during her imprisonment, that she lost the use of her limbs, and was forced to be carried to the place of martyrdom in a chair; yea, so exceedingly weak was this amiable and young disciple of the Crucified, that two sergeants were obliged to support her at the stake, till the faggots were kindled. And while in this state, as the papist-monster delivered his errors in the execution-sermon, she frequently corrected him. In an account of her sufferings, after observing that the lord chancellor Wriothesly assisted in torturing her on the rack with his own hands, till she was almost dead—and that, after she was taken off from the rack, she sat for nearly two hours on the bare floor, disputing with the lord chancellor, who vehemently importuned her to renounce the faith—she adds, "But my Lord God, I thank his everlasting goodness, gave me grace to persevere, and will do, I hope, to the very end." What, under the pressure of those languishing circumstances, she only expressed a hope of, she shortly after expressed her full assurance in: "I doubt not (said she) but God will perform his work in

¹ This may be seen in the most popular histories of those dreadful times, and especially in "Fox's Book of Martyrs."

me, like as he hath began." While this faithful martyr lay under sentence of death, she composed a hymn, which she used to sing, a portion of which we find room for.

"Like as the armed knight, appointed to the field,
With this world will I fight, and faith shall be my shield.
Faith is that weapon strong, which will not fail at need !
My foes, therefore among, therewith I will proceed.
As it had in strength and force of Christ his way,
It will prevail at length, though devils all say nay.
Faith in the Father's old obtained righteousness,
Which maketh me so bold to fear no world's distress.
I am not she that list my anchor to let fall
For every drizzling mist—my ship's substantial."

The intrepid John Careless, of Coventry, is the only witness we add to the above in this place. When this vessel of mercy was examined by the Popish Doctor, his deposition ran thus :—"I believe that Almighty God, our most dear, loving Father, of his great mercy and infinite goodness, through Jesus Christ, did elect and appoint in him, before the foundation of the earth was laid, a church or congregation, which he doth continually guide and govern by his grace and Holy Spirit, so that not one of them shall ever finally perish."

SECONDLY.—This delightful gospel blessing is the *consequence of the will, purpose, and work of that God, who loved, chose, redeemed, and called his "peculiar people,"* and who will glorify them.

1.—God the Father made choice of these persons before the foundation of the world, that they should be holy and without blame before him in love. Let this be borne in mind. We have already noticed this early choice, and also this holy design. We just ask here, if these persons do not become "without blame before him," whether God's very purpose for which he chose them is not frustrated ; and if so, is it not a lie to say, none can hinder him, for he will do all His pleasure ? But if they do become so righteous as to be "without blame before

him," which all the chosen shall be, from what cause shall they fail of glorification? We would persuade our erring neighbours to believe, that the purpose of God shall be established, and that it is NOT THE WILL of our Heavenly Father that "ONE OF THESE LITTLE ONES SHOULD PERISH;" and that the purpose for which he gave them to Jesus Christ shall be accomplished, even that they might receive eternal life. For our part, so confident are we of this Bible truth and blessed fact, that we believe Jesus Christ said no more than what shall be found true, to our eternal joy, when he declared, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out," "My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."¹

2.—Jesus the Lord has done too much, and is now too importantly engaged on their behalf, to allow of the final fall of any of his people. *He has done too much* to suffer any of his people to perish. While they are a people redeemed by his blood, a flock purchased by his sufferings and death, and the sinners for whom he was made a curse to deliver; whilst they are so interested, sin cannot ruin them, for they are saved from it; the curse cannot destroy them, for it is removed from them; and if they should not rise to heaven, where could they exist? There would be no place for them in that case. But the unerring truth is plainly delivered in the Lord's word where it is said, "HE SHALL SEE OF THE TRAVAIL OF HIS SOUL, AND SHALL BE SATISFIED."

Jesus is also *too importantly engaged on their behalf* to allow the irreparable loss of the least of his charge. He has entered the holy of holies—into heaven itself—there to appear in the presence of God for us. ALL that the Father giveth him SHALL COME TO HIM; and he is able to save ALL that come to God by him, seeing that he EVER LIVETH to make intercession for them. What can be our conclusion but this,

¹ John x. 29; John vi. 37. 39; Matt. xviii. 14.

that as Jesus' intercession is founded on a perfect atonement, so, as Jesus ever liveth, with ample ability to save, in his intercession for the redeemed, they must persevere, they shall be accepted, and shall be glorified. Or, as the inspired apostle argued, "If, when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life." This is exactly in accordance with our Lord's own declaration. He said, "My sheep hear my voice, and I know them, and they follow me, AND I GIVE UNTO THEM ETERNAL LIFE; AND THEY SHALL NEVER PERISH; neither shall any man pluck them out of my hand." Also, "BECAUSE I LIVE, YE SHALL LIVE ALSO."

3.—That glorious personage, the Holy Ghost, has an important work in the saints final perseverance. It was Him that called them with a holy calling; and who, as the Spirit of Adoption, dwells in their hearts, and takes possession of their persons, as his temples. When he first does this in each of the sheep of Christ, he is said *to begin a good work*. And what a mercy! We have the word of God, plainly informing us, that he will not leave this "good work" incomplete. "Being confident of this very thing (saith the holy apostle), that he who hath begun a good work in you, will perform it until the day of Jesus Christ." And if he does this, until *that* day, then as soon can satan enter heaven as a freebooter, and snatch the glorified from the thrones of glory, as sever these beloved persons from the love of God which is in Christ Jesus our Lord; for, until the day of Jesus Christ the Holy Ghost performs the good work. Was it the decree of heaven, that the poor, weak, ignorant, wandering, and fearful sheep, should travel through the wilderness by their own skill, fortitude, strength, and fidelity; then, most assuredly, instead of being certain of final perseverance, they could only be sure of certain falling away. In order, therefore, that they may assuredly persevere unto the end, the Holy Ghost is sent to perform *in them* a good work; and that he might perform that good work until the day of Jesus Christ, he is sent to "*abide with them for ever.*" And during

his abode with the Lord's people, he seals them, and is unto them the earnest of the heavenly inheritance. He seals them as God's own; and is earnest and portion of that inheritance of which the children of God are heirs. If, therefore, the sealed of the Lord be lost to the Lord; or the heirs of God, who, by his grace, have the earnest, lose finally both the earnest and the inheritance, then the dealings of God are not to be depended upon, seeing they then are of less value than are such acts of the creatures. But this can never be the case; for, as the Holy Ghost who seals them, and who himself is the earnest to them, and in them, *abides with the Church*, and not with the world, as it is expressly written, **FOR EVER**: Therefore should any whom he seals, and who are favored with this earnest of the everlasting inheritance, fall away, and sink into the nether world, the Holy Ghost, who is to abide with them *for ever*, must abide with them even there. But admitting the bible to be true, none of these things need be, or can be. He will perform and finish the good work, for he will work in each of them, to will and do, of his own good pleasure; which inward working enables every one of the Lord's family, to work out their own salvation with fear and trembling.

It is true that all of them experience great infirmities and weaknesses, but that these infirmities may not ruin them, and that they under the experience of them, should safely progress on the road to heaven, "He helpeth their infirmities;" or as some render it, "He helpeth them *under* their infirmities: He also "stablisheth them in Christ.,"¹ True children of God, though often distressed on account of infirmities, which reach even so far as to make them unable to pray as they ought, are really so highly favored by the condescending Spirit of God, that they may even glory in their infirmities, inasmuch as upon them, by the grace of God, the power of Christ rests. No wonder then, the Lord's family are taught, and do believe, that the sheep of Jesus shall never perish, and that none shall ever pluck them out of the Father's or Jesus' hands.

¹ Rom. viii. 26, 27. 2 Cor. i. 21.

These things also proclaim, the *perfect certainty* of the saints persevering in grace and faith unto glory. The elect and called of God, are preserved in Christ Jesus, by the Holy Ghost, who keepeth them by the power of God, through faith, of which faith He is the Spirit; and he keeps them *unto salvation*. Had they been allowed to run loose, for food and support, as some people's dogs do, then we are sure they never would arrive at "fair Zion's hill;" but since they are "*kept by the power of God, UNTO SALVATION*," we must lose sight of the word of God, before on this point, we can for a moment believe the Wesleyans notion. And then we must despair of any persons at all being saved from wrath to come; for then, the kingdom which the Father prepared so long ago¹ would have no subjects—his predestination would be in vain; their justification by God would be a nullity; and their calling, however effectual, would be useless; as, unless they are finally preserved by the God of all grace, the glory and salvation they were chosen to—redeemed for—and called to partake of, as well as justified for, are all lost, lost for want of persevering grace.

But let the children of God rejoice, and let the Wesleyans remember, that the Father chose his people from the beginning *UNTO salvation*—that he gave them to Christ to be redeemed and to receive of him the gift of eternal life²—that it is not his will that the least of them should perish—and that He is greater than all, and none shall be able to pluck them out of his hand. As he chose them to such a blessing, as he wills not the reverse to even the least, and as none can pluck one of them out of his hand, no wonder that we believe, by the grace of God, they shall, they must, and will persevere. Moreover, recollect, as a bridegroom rejoices over his bride, so the Lord rejoices over his church—that he hath died for her, that he might present her blameless unto himself a glorious church—that he, by one offering, has perfected for ever, and that he gives unto each of his members eternal life, himself declaring "they shall never perish, neither shall any man pluck them out of my hand: and

¹ Matt. xxv. 34. ² 2 Thess. ii. 13; John xvii. 2.

BECAUSE I LIVE, THEY SHALL LIVE ALSO."

And when this same blessed speaker spake of the Holy Ghost, which those receive who believe, he asserted "The water which I shall give him, shall be in him a well of living water, springing up into everlasting life."¹

The admission of these truths by the soul, which, conscious of its many infirmities and guilt, casts its burden on the Lord; has hope in God; and discovers all that is needful supplied by the God of all grace, with *glory* at the end; invariably causes such an one to give *Him* all adoration and praise. That glory, which He is determined not to give to another, is blissfully rendered to Him, from the blessed conviction, that to Him all the praise doth belong. In this admission too, God is seen as the blessed Being, whose powerful grace does all, from first to last, and perseverance to glorification is seen to be, by the same grace, and by the same God, who is the source of every good and perfect gift. For whom HE did predestinate, them HE also called—whom HE called, them HE also justified—and whom HE justified, them HE also glorified. This truth has appeared luminous at times, even to Wesleyans; and we therefore find in their Hymn Book, page 545, the following beautiful lines of Mr. Hart's. How they can oppose us, as most of them do, and yet patronise these verses, and others we shall quote, we must leave them to shew:—

"This, this is the God we adore,
Our faithful, unchangeable friend,
Whose love is as large as his power,
And neither knows measure nor end.
'Tis Jesus the First and the Last,
WHOSE SPIRIT SHALL GUIDE US SAFE HOME;
We'll praise him for all that is past,
And trust him for all that's to come."

The argument, from a portion only of this evidence, stands as follows:—

God the Father chose his people from the beginning *unto salvation*.—2 Thess. ii. 13.

¹ John iv. 14:—vii. 29.

God the Son was called Jesus, because unto his people he would be *salvation*.—Matt. i. 21.

God the Spirit keepeth the believing people by the power of God unto salvation.—1 Peter i. 5.

But if any of the Father's chosen fail, the purpose for which he chose them would be abortive ; if any of Christ's people be lost, the salvation which characterised Christ would be to them entirely worthless ; and if any of the temples of the Holy Ghost be damned, it would be an untruth to say, they were kept by the power of God *unto salvation*.

Therefore, according to the purpose for which they were chosen—according to the reason for which Christ was called Jesus—and according to the power by which, and the end unto which, they are kept, **THEY ALL MUST PERSEVERE UNTO SALVATION** : and consequently the doctrine of the Final Perseverance of the Saints in faith and holiness, unto happiness, is a glorious truth ; and essential to the glory of God, the honour of Christ, and the character of the Spirit.

THIRDLY.—The perseverance of saints, is demonstrable from *the nature of the true Christian's life*. Those who are “born again,” are so by an “*incorruptible seed*, by the word of God, *which liveth and abideth for ever*.”¹ How can such a person fail to be distinguished with a spiritual and an incorruptible immortality ? That blessing which they received, when they were called to the privileges of the sons of God, dwelleth in them, and, like its Giver, liveth and abideth for ever. And being incorruptible, it will act as a life-preserver, by causing its possessors to wade safely through toil, pain, and sorrow ; as well as to rise above the elements of sin, death, and condemnation. For the well-being of all those who are thus blessed, many *means* are, by the arrangement of the Most High, and by his blessing, made to conduce. They are similarly situated in their high vocation, as was Hezekiah, when promised by Jehovah the additional fifteen years to his earthly existence. The promise did not make him independent of either the providence or the blessing of

¹ 1 Peter i. 23.

God, nor of those merciful means by which the body is sustained, although his life was granted him for the declared time. But the man of God used the means, with the assurance that, by the blessing of his God, he should arrive at the end of the promised period. So christians indeed, although they are children of God *now*, partakers of eternal life, and inseparably interested in the redemption-love of God, and consequently might, in the words of truth, challenge,—“If God be for us, who can be against us?” Yet are they not otherwise than dependent, while it is their highest privilege to be, in the use of the enjoined means, diligent. Their present state is a safe one, and their future state a certainly glorious one. They are assured by God himself, that they who “*believe and are baptized shall be saved.*” We are aware that graceless professors, who have not tasted that the Lord is gracious, cannot understand this argument fully. But one truth, which every spiritual-minded christian attests, is, *To them that believe He is precious.*¹ And that faith by which they believe, as it discovers His excellency, “worketh by love;” and thus leads the “called of God” to be lovers of Jesus. The incorruptible seed, or spiritual life, or life of faith by which they live even in the flesh, is a capacity to know the Lord—a disposition to love the Lord—a thirsting after the Lord—and is called “The faith of God’s elect.”² This faith believes Jesus’ words, and loves and obeys them. The believing soul desires the promised manifestations of Jesus; and, from a love to Him, uses those means he has promised to bless.³ He goes unto God by Him, believing He is able to save to the uttermost all such.⁴ And without doubting the Lord’s faithfulness, or supposing his prayers to be saviours, he feels often a sacred pleasure to be able to “pour out his heart before him,” though all he can say may be, “God be merciful to me a sinner.” Weakness and guilt he feels, and he feels too, that God only can do him good. He reads the word also, because the Lord requires it—has promised to bless it—and because it testifies of Him whom his soul loves. Before the grace of God reached his heart, he read it either for amusement, appearance, or to appease

¹ 1 Peter ii. 7. ² Tit. i. 1. ³ John xiv. 24. ⁴ Heb. vii. 25.

conscience, but not from a love to the glorious "all in all" of it. Now he believes in Him, trusts his all on Him, longs to enjoy more of Him; and he reads from another, and a higher motive. He also finds it needful to "*take heed what he hears*" for gospel. In days that are gone, when his religion was that of the flesh, that preaching, which was with the wisdom of this world, pleased him most; something that was "easy and light" to feelings full of self, delighted; and while such were always only harping on one string, *do, do*; yet, if they did not insist upon the necessity of a "new birth," and declare "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD," or assert that "THAT WHICH IS NOT OF FAITH IS SIN,"—he could go occasionally into worldly company, and practices, and look with scorn upon the reputed "ignorant highflyers," and amuse himself by attributing to them a creed they never believed, and deeds they never do. But now, owing his all for time and eternity to the Lord Jesus' sufferings, death, and intercession, he takes heed that he hears that ministry, the cardinal theme of which is, "CHRIST AND HIM CRUCIFIED."—And feeling, too, that he who trusts his own heart is a fool; and knowing, by painful experience, how liable he is to be carried away with the things that please carnal nature, he "*takes heed how he hears.*" It is true, there was a time when a sermon that was full of every thing but "Christ and Him crucified," was *very* acceptable, especially if it was spiced with something about the said-to-be "ignorant and few." But now it is not so. The believer also knows that profit cannot be derived, even from a gospel sermon, unless the Spirit blesses; and therefore he finds it a privilege to be enabled to obey this precept of Jesus.² From this love to the Lord, such persons are also baptized. In their alienation from God and his love, it sufficed that they were told they were sprinkled in some by-gone day; but now, having had the eyes of their understanding opened, and his "*love shed abroad in their hearts*" by the Holy Ghost which is given unto them,"¹ they enquire, "What doth hinder me to be baptized?"—and reading, that of old, "As many as

¹ Luke viii. 18.

gladly received the word were baptized"²—that "as many as heard, believed, and were baptized, both men and women"³—and recollecting that Jesus said himself, "If ye love me, keep my commandments," and "Ye are my friends if ye do whatsoever I say unto you,"—such persons practically say, "*Suffer it to be so now, for thus it becometh us,*"⁴ and straightway are baptized, and hence publicly put on Christ. Such lovers of Jesus, moreover, continue in the breaking of bread, and shew forth His death, who loved them, and gave himself for them. In all these things "they follow Him," obey his will, and attend to those means of grace in which He often meets with them, according to his promise, and revives their hopes, refreshes their spirits, renews their strength, and causes them to *go on* their way rejoicing. He, sometimes without them, but generally in the use of His ordinances, gives that strength which is to be as their day, and that grace which is sufficient for them. The possessors of this "incorruptible seed" are thus seen "coming up from the wilderness, leaning upon their beloved." If the principle of faith in them leads them to love Jesus, to esteem his words, to recline on him with all their soul, to call upon God in Him, and to love all good men for his sake, which it does; then, while it discovers the soul-establishing fact of the saints' certain perseverance, it induces not to an independency, a careless walk, a negligent career, or to a cold attention to the ordinances of His house. They are rather esteemed as His requirements, who hath saved them, and called them with an holy calling, and who is a rewarder of them that diligently seek Him.⁵ No true believer finds the doctrine of the "Final perseverance of the saints," to be of injurious tendency, but instead thereof to fill the heart with love, gratitude, and encouragement to good works. They are attended to by the spiritual man, as meals are by the natural; with this difference, the former looks in them, to God, for all needful sustentation and blessing.

The immortal life of christians is refreshed therefore,

¹ Rom. v. 5. ² Acts ii. 41. ³ Acts viii. 12.

⁴ Matt. iii. 15. ⁵ Heb. xi. 6.

by divinely appointed means ; which are made important, lovely, and prized channels of blessing. Thus the means of perseverance are the ordinances of Him, whose is the power that upholds, the grace that calls, the blood that redeems, and the love that elects. But it is by no adventure that this is the case. No : it is owing to the wakeful care of Him who keepeth Israel—he never slumbers nor sleeps. It is to the perfect protection of the God of all comfort—He suffers not a hair of their heads to fall. It is owing to the unchangeableness and oath of the faithful God—who, willing to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath : that by TWO IMMUTABLE THINGS, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us. God, it thus appears, not only causes guilty sinners to become, in this world, Sons of God and heirs of promise, but he takes perpetual care of them—and hath even taken an oath that they might not only persevere, but on the road have STRONG CONSOLATION. Shall such, can such new-born souls, such favored heirs possessing this incorruptible seed, and cared for by such a God ever be inheritors of torment ? Let a verse from the Wesleyan Hymn book, page 610, answer.*

“ He keeps his own secure,
 He guards them by his side,
 Arrays in garments white and pure
 His spotless bride.
 He by himself hath sworn,
 I on his oath depend ;
 I shall on angels’ wings up-borne
 To heaven ascend.
 I shall behold his face,
 I shall his power adore,
 And sing the wonders of his grace
 For evermore !”

* I feel truly sorry that there should be in the mind of any minister or people, who sing such hymns as this, sufficient misunderstanding of our views, or inconsistency in theirs, to induce them to have specific lectures to refute our principles, principles which are so strictly in harmony with the sentiment in these lines.

This point in the doctrine of perseverance, was a soul-supporting one to the martyrs of old ; one evidence only, we give here. Mr. Robert Smith, who was burnt at Uxbridge, in the days of the papist Mary, amongst other things wrote thus—"God hath numbered all the hairs of his children's heads, so that not one of them shall perish without his Fatherly will. He keepeth the sparrows ; much more will he preserve them whom he hath purchased with the blood of the immaculate Lamb." Of every one of these martyred children of God, and of all other his children, it shall be said—"ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world."¹

FOURTHLY—*The mercy which God has on his people, insures their final perseverance.* "The mercy of God is from everlasting to everlasting upon them that fear him."² We must not here dwell upon the manifestation of it, to those, who, under the consciousness of guilt, cried out, and cry out, "God be merciful to me a sinner." The thought, or rather the fact unalterable and blessed, that, the very mercy which the whole soul ardently supplicates for, is, and has been, upon them from everlasting, and shall be upon them to everlasting is a blessing so great, that none save God could confer—and so vast, that our tongues cannot duly express. It was in pursuance of this mercy, that they were called with an holy calling ;³ and it is through this mercy that they who deserved to be cast into outer darkness, are inseparable from his love, and to whom "the Lord is faithful, who will stablish them, and keep them from evil."⁴

But some do fall away, say objectors. Yes, some do turn from Zion's ways ; and all would do so, but for the restraining grace of God. David did ; Peter did, and others do. Yet in these cases, the Lord's severe, yet merciful dispensations, which brought back the sinful wanderers, clearly shewed his love to the children, and his hatred to their sins. And it invariably does. Not only so ; they also drew the backsliders into contrition

¹ 1 John iv. 4. ² Psalm. ciii. ³ Tit. iii. 5. ⁴ 2 Thess. iii. 3.

for their unholy conduct—into hatred to it—and a forsaking of it. What would these eminent and honored believers have done, had not the love of God in Christ been inseparable, and the mercy of God immutably upon them TO everlasting, as well as FROM everlasting. “In a little wrath I hid my face from thee for a moiment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.” In the exercise of this wrath, (though it is never beyond a small moment saith God) sinful christians severely smart. They lose the joys of salvation under the correcting hand, and hidden countenance of their dishonored God. Their hearts are wounded again for sin, with the keenest anguish; while they sorrowfully feel the evil of sin, and the bitterness of sinning. But the mercy of God being everlastingly upon them, they return, and come with weeping, and with supplications, because,—O the rich grace of God!—because their God leadeth them.¹ What a wonderful expression of mercy is it that the children of God are chastened of the Lord, that they might not be condemned with the world.² Hence we learn that the mercy of God prevents backsliders from being apostates—and the love of God to his prodigal sons, preserves them from final falling, and condemnation. This is a love-promoting theme to all the Lord’s family. It causes them feelingly and gratefully to exclaim “Having obtained help of God I continue to this day.” They highly prize and greatly appreciate the grand declaration of God, “I am the Lord, I change not, therefore ye sons of Jacob are not consumed.”³

While we are most confident and grateful in our conviction of this glorious, recorded and divine truth, yet we do admit with sorrowful humiliation, the awful fact, that some persons, who were believed to be true christians, do fall away into awful and final apostacy. Though by far the majority of these cases, are no more than what the considerate and matured of the Lord’s people anticipated, from convictions of there being in the fallen persons no

¹ Isa. liv. 7, 10; Jer. xxxi. 9. ² 1 Cor. xi. 32.

³ Mal. iii. 6.

heart-religion, no vital godliness. But whether we are deceived or not in them, it is an irrefutable truth, that in the case of the apostate, it is not a child of God becoming a child of the devil. But the truth is this, some nominal, not real, disciple of Jesus; some branch by profession only, that *had a name to live*, but which was really dead, has ceased to profess that name he had for a period borne. Hear the Word of God respecting some who even deceived inspired men. "They went out from us, but they were not of us; for if they had been of us, they would NO DOUBT HAVE CONTINUED WITH US, but they went out, THAT IT MIGHT BE MADE MANIFEST that they were not all of us." These apostates, which Wesleyans call, children of God becoming children of satan, are here set forth as *manifesting* that they were indeed *not of the Lord's people*, although they *seemed* to be. We cannot dwell upon it at large in this place, we therefore only remind the reader, that this soul-searching doctrine is lucidly illustrated in the parable of the Sower. There we have four classes of persons who *hear the word*. The first deceives but few, as the word, that makes no impression, is soon caught away. The other three do *receive the word*, and that with joy; yet, awful to relate, two out of these ultimately give up; one having all his religion withered, and the other all his, choked. Now while Wesleyans delude one another, and themselves, about the good becoming bad, and so forth, we boldly assert, the good-ground hearers remain, and the others never were good, although for a time they appeared to be so. No; if they had been, we have NO DOUBT, as the apostle said, they would have continued, through the merciful keeping of the faithful God. Are we asked for other proof? we assert there needs none, yet we repeat the testimony of God confirming the above, that in every such case it is the *sow returning* to her wallowing in the mire—mire which she had for a time forsaken: and the dog, not the child, returning to his vomit. This is the truth; for if our gospel be hid, it is hid to them that are lost. On the saved, the mercy of the Lord is from everlasting to everlasting, and nothing shall separate them from it.*

* The Martyr Philpot was greatly comforted with this truth, and

It is in accordance with, and a part of the plan of mercy, that cautions, threatenings, promises, and exhortations, are given to the Lord's people. The Lord would that his people should not mistake the field of battle for a bed of rest, and therefore requires them to be vigilant, sober, watchful, prayerful, faithful, and humble. And they

attempting to comfort a brother Martyr, he wrote thus—"The Spirit which is in you is mightier than all the adversary's power. Tempt he may; and, lying wait at your heels, give you a fall, unawares; but overcome he shall not, yea, he cannot; for you are sealed up already, with a lively faith, to be the child of God for ever. And whom God hath once sealed for his own, him he never utterly forsaketh. The just falleth seven times, but he riseth again. It is man's frailty, to fall; but it is the property of the devil's child, to lie still. Who can lay any thing to the charge of God's elect? Do you not perceive the manifest tokens of your election? First, your vocation to the gospel; and after your vocation, the manifold gifts of the Spirit of God given unto you, above many others of your condition, with, godliness which believeth and yieldeth to the authority of the scriptures, and is zealous for the same. 'The peace of God be with you, my brother.' I can write no more, for lack of light. And that I have written I cannot read myself; and, God knoweth, it is written far uneasily. I pray God you may pick out some understanding of my mind towards you. Written in a coal-house of darkness, out of a pair of painful stocks; by thine own in Christ, John Philpot." To degrade some of those who had been in authority, and others; before sentence of death was passed upon them, they were put into the stocks, in bishop Bonner's coal-house; and it was in this situation the above letter was written. Mr. Thomas Whittle, an Essex Martyr, on this doctrine wrote—"Though the righteous fall, saith David, he shall not be cast away, for the Lord upholdeth him with his hand. Oh, the bottomless mercy of God, towards us miserable sinners!" Another testimony to this merciful truth was borne by that Martyr to whom Philpot wrote; "Although the perilous days be come, says he, whereof Christ prophesied, that, if it were possible, the very elect should be deceived; yet let the true faithful christians rejoice and be glad, knowing that the Lord himself is their keeper, who will not suffer one hair of their heads to perish, without his Almighty good will and pleasure. Neither will he suffer them to be further tempted than he will give them strength to bear; but will, in the midst of their temptations, make a way for them to escape out: so good and gracious a God is he to his chosen children. And though sometimes, he do let his elect stumble and fall, yet no doubt, he will raise them up again, to the further increase of their comfort, and to the setting forth of his glory and praise."

have always found, that, in keeping his commandments is great reward. Mr. Berridge was, I believe, a favorite of the Wesley's, and I therefore give the reader his striking, and excellent description of the use of these exhortations, in his scriptural delineation of "Serjeant If."

'The doctrine of the *final perseverance of true saints*, affords a stable *prop* to *upright* minds; yet lends no *wanton cloak* to *corrupt* hearts. It brings a *cordial* to revive the drooping saints, and keeps a *guard* to check the froward.

The *guard* attending on this precious doctrine, is *Serjeant "If;"* low in stature, but lofty in *meaning*: a most valiant guard, though only a monosyllable of *two letters*.

'Pray listen to the Serjeant's speech. "*If* ye continue in my word, then are ye my disciples indeed," John viii. 31. "*If* ye do these things, ye shall never fall," 2 Pet. i. 10. "*If* what ye have heard shall abide in you, ye also shall continue in the Son and in the Father," 1 John ii. 24. "We are made partakers of Christ, *if* we hold the beginning of our confidence steadfast unto the end," Heb. iii. 14.

'Yet, *be sure* you take notice, Sir, that Serjeant "*If*" is not of *Jewish* but of *Christian* parentage; not sprung from *Levi*, though a son of Abraham; no centinel of *Moses*, but a watchman in the camp of *Jesus*. He wears no dripping *beard* like the circumcised race; his is no legal blustering *condition* to purchase man's salvation, but a modest *gospel evidence* to the *reality* of the truth of grace in the heart.

He tells no *idle tales* that the sheep of Christ may perish; that a child of God may *mistake his way*, while *his guide is fast asleep*, and so ramble down to hell; no: *but* knowing that there are various works which only *imitate* and *mimic* a work of grace in the soul; *therefore* he kindly standeth on the King's highway of precious faith, producing peace in the conscience, and holiness in heart and life, without which no man shall see the Lord, Heb. xii. 14. And he telleth *passengers*—*If* you continue walking in this way, your perseverance therein proves that your faith is *genuine* and *true*; that it is the

faith of God's elect: for faith that comes *from* God, leads *to* God, and to Jesus also, who is the author and finisher thereof; it outrides every storm, it can never be lost, it endures to the end, and brings the happy possessor thereof safe home to glory.'

Many other glorious views of this doctrine, might be adduced to elucidate its excellency, certainty, perfection, and scriptural nature; but we must conclude this Essay by drawing attention to only one important point more, viz.—

FIFTHLY.—“*The favors which God has promised to, and doth pour upon his people, make it impossible, that they should do other than persevere.* Our prescribed limits prevent our largely amplifying on these precious promises, we merely therefore observe, that not only do the whole of them cause the final state of every child of God to be “more than conquerors,” but either one of them, faithfully fulfilled, would declare God's intention practically to shew, He began not to build without counting the cost—**THE LORD WILL GIVE GRACE AND GLORY, and no good thing will he withhold from them that walk uprightly.** And to them his grace is great, that they may so walk, and so be glorified. Observe, God having given them grace to become, evidentially, sons of God; experimentally, christians; and practically, disciples; he then withholds no good thing, until he gives them glory. This is precisely in character with Romans viii. verse 30. Note—

1.—He holdeth their souls in life, and suffereth not their feet to be moved. *Psa. lxvi. 9.*

2.—He meetens every temptation they endure, and makes a way for their escape from it. *1 Cor. x. 13.*

3.—He gives sufficient grace to bear all that his providence brings upon them. *2 Cor. xii. 9; Psa. xviii. 32.*

4.—He watcheth the formation, and limiteth the deeds of every weapon that is formed against them. *Isa. liv. 16, 17.*

5.—He so over-rules all things, that they all work together for their good. *Rom. viii. 28.*

6.—He will be perpetually present for good to his people. Heb. xiii. 5, 6; Psa. xlii; Isa. xlix.

7.—He will deliver them out of all their numerous afflictions. Psa. xxxiv. 19.

8.—He guides them with his counsel, and afterwards receives them to glory. Psa. lxxiii. 24.

We must not illustrate these blessings, owing to our limited space; therefore only remark, what an ocean of grace and mercy, has the God of glory under his control! What a torrent of mighty grace, and an overwhelming river of mercy, has he caused to spring from that grand reservoir, and to flow down into, and upon those "strangers, that are scattered up and down in this world, who are elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ!" And what distinguishing bliss and honor, are put upon all who are interested in the love of God which is in Christ Jesus our Lord. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like the God of Jeshurun, [i. e. of Israel the righteous nation] he rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shall say, Destroy. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee."¹

Happy indeed are the Israel of God, wherever traveling, by whomsoever opposed, or by whatsoever burdened. We cannot do more than notice, without comment, the above blessed promises and attestations, which are all to the glory of God by us. If he holdeth our souls in life,

¹ Deut. xxxiii. 25, 29.

as well as putteth life into them, then we shall never fall away for want of life. If he taketh care that no temptation, or trial shall come upon us, from which he will not make a way for our escape, and under which he will not support by sufficient grace, then temptations will not ruin us, nor weakness be a hinderance. If no weapon that is formed against us shall prosper, and every tongue that riseth against us in judgment, shall be condemned, then shall not accusation and persecution prevail. If he will neither withhold any good thing, nor suffer any thing to work any evil, then shall neither want or sorrow be an injury. If he will be always near, and especially so, in every time of trouble; then shall we not be lost through an absent God, or from the want of his aid. If he delivereth out of every affliction, his will ordains, and his providence brings, and conducts through the much tribulation to the kingdom; then shall no affliction deprive of the inheritance. If he will guide us, even unto death, by his own counsel, and afterward receive us to glory, then what can harm us? **IF GOD BE FOR US, WHO CAN BE AGAINST US?** No man is able to pluck out of Jesus', or his Father's hand—**THEY SHALL NEVER PERISH. EVEN THE GATES OF HELL SHALL NOT PREVAIL AGAINST HIS CHURCH.**

“The God of Abraham praise,
Whose all-sufficient grace
Shall guide me all my happy days,
In all my ways.
He calls a worm his friend,
He calls himself my God;
And he shall save me to the end,
Through Jesus' blood.”—*Wesley's Hymns.*

NOW UNTO HIM WHO IS ABLE TO KEEP YOU FROM FALLING, AND TO PRESENT YOU FAULTLESS BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY, TO THE ONLY WISE GOD OUR SAVIOUR, BE GLORY AND MAJESTY, DOMINION AND POWER, BOTH NOW AND FOR EVER, AMEN.

ESSAY VI.

ON A NEW TESTAMENT CHURCH, &c.

ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN.—Matt. xxviii. 18, 19, 20.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.—1 Thess. v. 21.

“I will declare thy name unto my brethren; in the midst of THE CHURCH will I sing praise unto thee:”¹ said Jesus; and he has nobly done so. Honored brethren, and wonderfully favored church of God! God has done great things for you! Your members, it is true, are human beings, very deplorably guilty, and it is not unfrequent that they are very, very poor, and illiterate; yet are they distinguished by everlasting love—cleansed from guilt with precious blood—called by grace—and kept by the mighty power of God. Ye are the people which he set apart for himself, that ye might shew forth his praise.² Yes, this is the very people who are brought on the stage of the world, in such a regulated succession, that the God of glory is never left without witnesses, but always has such a portion of them existing, who serve him with a “spirit of love, and of a sound mind,” so as to be accounted unto him “for a generation”—“the excellent of the earth”—“the church of God.” These

¹ Heb. ii. 12. ² Isa. xliii. 21.

are the people who were all blessed most benevolently and abundantly at one, and that at an early period¹—whose redemption was finished on one cross, at one instant, and by one sacrifice. And although they come into being at various times; are located on the earth in different places and stations; receive the “grace of God” one by one; and, rise singly to their mansions above, at the end of their diversified pilgrimages; yet will they ultimately be all safe at home, basking in the sunshine of the same changeless love, adoring the same Lover and Saviour, be all transformed into the same likeness, and filled with the like bliss. It is in the midst of this blood-bought and praise-giving host, that the Lord of glory will give unto the Father praise. It is of this people, in their called and preserved, or grace-state, that we now write. To be fully acquainted with the will of God respecting them, is no useless knowledge; to be sharers of their privileges and blessings, even though they be connected with martyrdom, is eternal gain.

“It is an old saying, that the worst of corruptions are those which are corruptions of the best things.” And true indeed is this axiom in the case of “the Church of God.” “Teach them to observe all things whatsoever I have commanded you, (said HE, to whom all power in heaven and earth was given,) and, lo, I am with you alway, even unto the end of the world.”² Had the mandate been, to pervert, slight, abuse, and alter whatsoever he commanded, he had been felicitously obeyed, so generally have the best things been corrupted. But still, the cry is as loud as ever, and the command of as much force as ever—“observe all things”—“prove all things”—“let every man be persuaded in his own mind.” It is imperative therefore, that we use the means to come at the truth; we must be persuaded in our own mind, by proving all things, and having proved all things, shew our love by *observing* all things whatsoever HE has commanded; for HE has said, who loved us, and gave himself for us, “IF YE LOVE ME KEEP MY COMMANDMENTS.” They err then, who profess to love Jesus, and yet defer

¹ Eph. i. 3. ² Matt. xxviii. 20.

the *proof* of "all things" to others, even though they be, kings and nobles in council—popes and cardinals in conclave—bishops and priests in convocation—proctors and surrogates in courts of persecution, most lyingly called spiritual—baptist pastors and churches in association—or Wesleyan preachers in conference. Every man stands or falls to his own master. And that Master says "In vain ye worship me, teaching for doctrines the commandments of men."¹ Reader have you "proved all things," that you esteem as religious? Think, and if you have not had a "Thus saith the Lord," for all church matters, and creed matters, hitherto; pray be persuaded to have none without it henceforth. Remember, he accepts in worship, that only, which HE appoints; and asks respecting all the rest, "Who hath required this at your hands?"

The test by which all things are to be proved, is the "Word of the Lord." Every body professes to know that. If we speak not, and act not, according to the Lord's testimony, it is because there is no light in us.² This test is a divinely provided one, it "being given by the inspiration of God." It is an all-sufficient one—making "the man of God perfect, thoroughly furnished unto all good works." It is also an exclusive test; if this is not believed, it would be useless for any to rise from the dead.³ Those who search these scriptures to prove "all things," or what is the same "to see whether the things they hear, are so or not, are called, NOBLE"⁴—More noble. Allow me reader to ask you once more, if in this honorable sense, you are "*noble*?" It is incumbent on all who profess to be christians, to be led where, and only where, the appointed guide goes before; and do what, and only what, the christian-directory inculcates. It is quite clear we are not to hold things, even right ones, without scripture proof; nor are we to let go any thing, which the scriptures enjoin, however unpopular and irksome it may be, in this day of glaring profession.

¹ Matt. xv. 9. ² Isa. viii. 20.

³ 2 Pet. ii. 21; 2 Tim. iii. 16, 17; John v. 39; Luke xvi. 31.

⁴ Acts xvii. 11.

Now, however self-evident these remarks may appear to most, yet so completely has this principle been discarded by many professed christians, as to leave nothing of the church uncorrupted. The name that denotes it—the characters that should constitute it—the laws that should regulate it—the ministry that should serve it—the means that should support it—the principles that it should be the ground and pillar of—the ordinances that distinguish it—the object for which it should exist—the bonds in which it should be united—and the weapons by which it should be defended; have all been, more or less, altered by one or other of the sects around us; and not the least by the Wesleyans, as the following pages will shew.

FIRST.—Let us consider the term *Church*, as it is used in that Word, which is a “lamp to our feet, and a light to our path.” ‘It is the rendering of the greek word, *ecclesia*; in german it is called a *kirche*; from which word is taken the scotch word *kirke*, and the english word *church*.’* Its literal meaning is, assembly, or, as some learned men prefer it “fellowship.” Hence “the church of God,” is God’s assembly—an assembly, which, through his grace, he owns—an assembly in fellowship with him, and with one another. It is a spiritual temple, built on Christ with living stones, which are fitly framed

* The intelligent reader will readily recognize the truth of Dr. Halley’s remarks, which follow. “The word *church*, as it occurs in the vernacular translation of holy Scripture, has been the subject of much violent controversy. Tindal, and the early translators, selected the term *congregation*, as more expressive of the idea conveyed by the corresponding greek word. To this substitution Sir T. More strongly objected, in his “*Dialogue*,” a book written in opposition to Tindal’s version of the New Testament. During the reign of Elizabeth, the word “*congregation*” seems to have been preferred, by the puritanical party, as more expressive of the rights of the people; and the word “*church*” by the popish, as rather designating the privileges of the clergy. Eventually, the term “*church*” was adopted, in the authorized version, notwithstanding the objections of the puritans, in accordance with the third direction of our theological king James,—“the old ecclesiastical words to be kept, as the word *church*, and not to be translated *congregation*.”

together, by the Spirit of the Lord. This Word is often used in the New Testament, and never denotes a building of gold, silver, stone, wood, hay or stubble, but always an assembly of the Lord's people. 1 Cor. i. 2. Eph. ii. 20, 21, 22.

1.—The appellation, "Church," denotes the assembly of God in its *universal*, or *catholic* view. In this view of the church, is comprehended the whole election of grace. This is that "glorious church" which Jesus washed so effectively, and which he will present unto himself, without spot or wrinkle, or any such thing. It, therefore, includes every ransomed member of his body, and extends as widely as the blessings of salvation—the headship of Jesus—and the enrolment in the book of life. See we pray you, Eph. v. 23, 27. Col. i. 18. Heb. xii. 23. Eph. i. 22.

2.—Church, is used to express the Lord's people in their *generation*, or *militant state*. In this description we behold the whole number of true believers, that at one time live on the earth. And that will exist in every age, even unto the end of the world. In this assembly, the indefatigable apostle prayed the God of it may be glorified, in this emphatic prayer—Unto Him be glory, in the church, throughout all ages, world without end. Amen. It was on the behalf of this church, the command is recorded "Feed the church of God, which he hath purchased with his own blood." Eph. iii. 21. Acts xx. 28.

3 —The word "Church" is also used to denote the people of God in their *provincial* and *congregational* aspection. The church, in this sense, consists of a voluntary association of converted men and women, who are united in love to God, and one another; and who meet for the worship of God, and the maintenance of that worship according to the scriptures. It was with such a church, the apostle Paul often corresponded—"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints; with all that in every place call upon the name of Jesus Christ our Lord; both theirs and ours." See 1 Cor. i. 2. Phil. i. 1. 1 Thess. i. 1.

Should the "word of the Lord, so run and be glorified," as to call more persons to be saints, than could fill one house of prayer; or, if in one part of the country, there are several assemblies of these saints, then they are to be esteemed, as so many distinct "Churches of Christ." The inspired apostle told "the church of God at Corinth," that "the *churches* of Asia saluted them." He wrote also to the "churches of Galatia; as at another time, he informed all that were "in Rome, beloved of God," that, "the *churches* of Christ saluted them." Gal. i. 2. 1 Cor. xvi. 19. Rom. xvi. 16.

On the other hand, should persecution, or poverty, prevent called saints having a public place for worship; and they, in consequence, are compelled to meet for communion and worship, in a private dwelling-house; even then, so independent is the church of temporal circumstances, that they are as much a church, as are those assemblies, which meet and commune in places and associations, which are characterized by affluence and numbers. The bible informs us twice, of "*The church which was in the house,*" of the amiable, spiritual, well-informed, and generous Priscilla and Aquila. In it is also recorded the friendship that the apostle of the Gentiles was solicitous to express by the Colossian church toward *Nymphas, and the church which was in his house.* In it is also honorable mention of another church in these humble circumstances, in Philemon 2nd. Churches may only consist of two or three members, and meet in a poor hovel; yet such is the love of Jesus, the Lord of the church, that he has promised to be *wherever* two or three are met together in his name.* Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15.

With the New Testament in my hand, I object to the terms—The Church of England—Wesleyan Societies—Church of Scotland, &c., as much as I do the appellation Church of Rome; at least, when it is assumed, that each

* It may be allowable perhaps here, to note, how utterly impossible it is, that a church, such as is portrayed by the above quotations from the inspired volume, can be a political state-church. We are aware of untold numbers of books, ranking

of these names describe a New Testament Church. But if, when they are used, it is only intended to denote an English Society, or, a Wesleyan Assembly, a Scotch Assembly, or, a Popish Assembly; then, indeed, the phraseology is correct, and proper. Let them be confined to such a sense; only do not wish us to understand by them, a church, or churches of Christ; as such an understanding is not warranted in the meaning, and scriptural usage of the term, Church.

SECONDLY.—The scriptural *nature and constitution* of this church, we now proceed to display. But, both these points are very familiarly set forth by the name

in variable importance, from the “christian-knowledge tract,” and the “visitation charge,” to the several dimensions of 12mo. 8vo. and even to the huge folio of olden times; yet notwithstanding all of them, we still require chapter and verse for many essentials to the english episcopal hierarchy. Will some M. A. or D. D. among her sons, favor us with them. Amongst others, we should like to know where in the bible it is enjoined—

That the head of the church of Christ, should be the queen or king of England, as it may happen; as is customary in the church of England?

That the pastors should be temporal and political barons, and overpaid, luxurious “Fathers in God” to lord it over God’s heritage, as is the case in the english church?

That the *support* should be from coercion, robbery, and persecution, as the church of England at this day lives on?

That the *defence* of the church should be, the staves of the constable—the sword of the warrior—the canons of the oppressor—and the prisons of the nation; as is the church of England now?

And if we ask no more now, let us be informed with the above, where it is written that the ministers of the church are to be Archbishops, Canons, Prebends, Vicars Coral, Deans, Subdeacons, Archdeacons, Rural Deans, Subdeans, Rectors, Vicars, Perpetual Curates, and Curates?

When these queries, and a few others, are satisfactorily answered, then we shall consider the claims of our neighbours for a *scriptural* origin, to be less than preposterous; but untill then, we consider they do not revere the bible, as truly protestant professors must,

church; and its use, in the New Testament, as have been adverted to above. Our business is now to see the proximity, or opposition of the Wesleyan Societies, to this church.

The Author, here begs to acknowledge with cheerfulness, his conviction, that not a few who rank amongst the Wesleyan bands, are of the elect of God; and evidence this great distinction, by a humble prostration of soul, in penitence before God; a life of faith in Christ's fulness; and an entire reliance on the cross for pardon and salvation. It is with the view of profiting such, and to instruct others, as well as to keep within compass the braggadocio of the many bold and ignorant among them, that we have published the foregoing Essays; and proceed in this, to present to the reader, the testimony of the Lord concerning His Church;—versus, Wesleyan Societies.

A GOSPEL CHURCH

1. Has Jesus Christ for its Head and Lawgiver. Matt. xxviii. 18. Eph. i. 22.

2. Has for its government, the laws of the inspired volume of God.

3. Has for its members, men and women who are called to be saints, by the grace of God; and who, from love to him, desire to profess faith in him, and walk in all the ordinances of his house. 1 Cor. i. 2. Gal. i.

4. Has, as its ministers, bishops and deacons; the former as pastors, overseers, elders, or presbyters, to feed the church with spiritual

WESLEYAN SOCIETIES

1. Have for their head and lawgiver, John Wesley, and his successors in conference.

2. Have for their laws and government, the injunctions of Wesley, and the annual minutes of the conference.

3. Have for their constituents, persons who, being approved by the superintending agent of the conference, have sold to them a quarterly ticket.

4. Have for their ministers, 1st. an order of preachers they call superintendents 2nd, an inferior order, under the first. 3, Local preachers.

provision : and the latter, to attend to, and administer the charities of the church. Phil. i. 1. Acts vi. 6., xx. 28.

5. Has the choice and rejection of both pastors and deacons, as its own prerogative. 1 Tim. iii. 1, 7, 8, 13; Acts vi. 1, 7, and xiv. 23.

6. Has, as one of its prominent characteristics, "The pillar and ground of the truth." And each of its members is expected to continue steadfastly in the apostles doctrine, in breaking of bread, and in prayers. 1 Tim. iii. 15; Acts ii. 42; 1 Cor. xi. 2.

7. Has, amongst other ordinances it recognizes and supports, such as reading the scriptures, private, family, and public prayer, and preaching the gospel; the ordinances of the baptism of believers, and the Lord's supper. Mark xvi. 15, 16; Acts ii. 41, 42.

8. Has one treatment of candidates for fellowship with her, viz. a requirement of a reason of the hope that is in them; and evidence of their being disciples. 1 Peter iii. 15; Acts ix. 26, 27.

9. Has only one exhortation to enquirers, convicted of sin, viz. "Repent, and be baptized every one of you." Acts ii. 37, 41.

4. Class leaders. 5. Stewards, of one or more kinds.

5. Have not the choice of their preachers, nor their rejection. They have only to pay for them when they are sent, and obey them while they stay.

6. Have a prominent characteristic, in their defamiation of many apostolic truths. And each of its members are only expected to adhere to some practicals.

7. Have, amongst other ordinances they recognize and support, the sprinkling of unbelievers, and also the sacrament for such as purchase a quarterly ticket.

8. Have an institute which forbids them requiring more than a desire for salvation, from those who wish to join their society.

9. Have always invited all they can influence, whether convicted or not, to *class*, and never to baptism.

10. Has the power to, and does exercise all discipline; such as, in addition to other matters already noted, the reception of members. Rom. xvi. 1, 2.; Acts ix. 27.

The reclaiming of backsliders. Gal. vi. 1.

The exclusion of the irreclaimable. Matt. xviii. 22.

The exclusion of the immoral. 1 Cor. v. 4.

The restoration of the penitent. 2 Cor. ii. 8.

The exclusion of the heretic. Titus iii. 10.

10. Have all discipline-authority vested in their officers, and nearly all in their travelling superintendent alone.

The discrepancies of the Wesleyan Societies, are here seen to be no trifling departures from the Bible, which alone has been proverbially held to be "the religion of protestants." How solemn is that declaration of the Son of God, in which he affirmed, "In vain ye worship me, teaching for doctrines the commandments of men." "In all ages, (says the evangelical Dalton,) the adversary of our souls has set up some false system of religion, to draw away the minds of men from the truth of God. He has either set forth the corrupt and debasing principles of idolatry and infidelity, or he has aimed at nullifying the perfection of the Bible, by mingling with its contents, the errors and traditions of men." And he has wonderfully succeeded, in this latter respect, in the denomination of Wesley. It is with feelings, the reverse of unkindness, I state it, as my mature and solemn belief, that there is not a sect on earth, who are more nearly allied to the papists' community, in being priest-ridden, and ignorant of the scriptures, than are the Wesleyans as a body.* Should I be favored to receive

* "The preachers, according to their own statements, possess an unalienable right to govern the whole body; and argue that this right is founded in possessing the key of the kingdom

a reply deserving of notice from any of their body, I hope then to point out this fact more at large; but then the

of heaven." "In the minutes of conference, since the year 1835, at the heading of the stations, is the following law:—The preacher or preachers stationed in, or appointed to, the several circuits undermentioned, is and are appointed by the conference to preach, and to perform all acts of religious worship, and methodist discipline, in each and every of the Wesleyan Methodist chapels already erected, or to be erected, at such a time or times, and in such a manner, as to him or them shall seem proper." "Thus, (remarks Mr. John Cropp, an ardent admirer of what he considers, the honest days and excellencies of Methodism,) have they possession of all the chapels, and over them exercise irresponsible authority; and this power is assumed and exercised, without taking upon themselves *one single pound of debt, out of the hundreds of thousands for which the trustees are responsible*. Surely, none can now deny that the splendid and numerous chapels in which the people worship, are the preacher's; whilst the immense debts that are upon them, and which, in many instances, are oppressive, are wholly and exclusively the people's. It is the opinion of many, **THAT THE POSSESSION OF THE KEYS OF THESE CHAPELS**, secured to the conference by a Deed in Chancery, giving to that body absolute power over every pulpit, **IS THE TRUE CAUSE OF THE PREACHERS CLAIMING** and exercising such dominion over their brethren." Is not this beautiful? Religious worship. It ought to be *religious* worship; but it is *Methodist* discipline. Ah! that spoils it! I would have had it, either *Methodist* worship as well as *Methodist* discipline; or else, religious discipline as well as religious worship. But my friends will not fail to observe that, *both* this religious worship and Methodist discipline, are to be performed, *in such a manner, as to him or them shall seem proper*. And this, curious enough, is to be done, not only in chapels **ALREADY** erected, but also in those that are **"TO BE ERECTED."** I now do not wonder that any Wesleyan should think it weak in me to notice the crotchets of these so peculiarly-authorized gentlemen. I must confess they are more important and clever folk than I ever supposed them to be. And I am now prepared to see the propriety of the following decrees:—"1. No order shall be valid unless the minister be present at the making of it. Secondly, Who-soever denies the ordinances [or orders] to be commands, shall be expelled the society."—*Dr. Whitehead's Life of Wesley*, vol. 1., p. 218.

Whatever grievances were deplored, the people felt they had no hope in the conference, and therefore loudly complained; and to gratify them *a little*! they are allowed to have

reply must not be, as theirs are in general, viz. refutations of statements I do not advocate; inferences I detest, laid

a meeting to arrange those matters which they wish their rulers to alter, amend, &c. I must not increase my printer's bill, by exposing the exclusive character of this *popular* tribunal; I will only copy the following testimony from the camp of the host. "But the most remarkable feature of this meeting is, that when it is assembled, the very things for which we should imagine such a meeting should be called, are not allowed to be brought before it. The preachers will not receive, they state, ANY PROPOSITION THAT WILL AFFECT THEIR SYSTEM OF DISCIPLINE, or the rights of the pastoral office, as defined by themselves; nor will they allow the meeting to intermeddle with the local affairs or proceedings of any other circuit or circuits." With these necessary limitations, "the superintendents are directed, to allow, in meetings constituted as aforesaid, the FREE AND FRIENDLY DISCUSSION OF OUR PEOPLE, AND TO TAKE CHARGE OF ANY MEMORIALS FROM THEM, COUCHED IN PROPER AND RESPECTFUL TERMS." What may be considered by these dignified key-bearers, to be *proper* language, we know not, but of course the RESPECTFUL, must be measured by a very high standard. See Minutes, 1835, p. 168. Should, however, the discussion at this meeting, not be quite so "*friendly*," and the preacher is likely to be out-voted, he is to vacate the chair; this constitutes the meeting illegal, and conference will receive no resolution or act, from an ILLEGAL MEETING; while the refractory, if they persist, may be expelled from the connexion, as the violators of the preachers' laws! Well may Mr. Kilham declare to these "great ones," "If I understand absolute monarchies, and the papal hierarchy, our government bears resemblance to them in the following particulars: 1. The rulers in them have power to make laws, for themselves or the people, without their knowledge or consent. 2. They can abrogate, alter, or suspend laws at their pleasure, without consulting the people. 3. They can create new offices and places of themselves. 4. If they consult with the people, they have power to act independently of them. 5. They can prevent the people having any access to their councils, or grand assemblies. 6. They can levy taxes, and spend the money, without being accountable to any for their conduct. 7. They can prevent free enquiry, and keep the people ignorant of many things, which are of great importance to them. 8. They can arraign, accuse, try, cast, condemn, as well as execute, any of their brethren in office, without the interference of the people. 9. They can force the inhabitants to submit to their rules, or leave their homes, and seek refuge in other nations." The ignorant vassalage of this body, must indeed be far beyond what I ever believed until lately.

to my charge ; and the scriptures quoted, laid aside. Such I hope not to notice ; but I do desire, if any can, that they will kindly, boldly, and honorably take the book and refute it, section by section, and scripture by scripture ; so that conviction may flow from a scriptural display of the " Faith which was once delivered unto the saints." We now shortly illustrate a particular or two of the Gospel Church, as noted in the contrasted columns above. The reader will refer when necessary to the numbers.

No. 1. Jesus' headship to his Church, is a delightful doctrine to every member of it. He is the Head, the only Head of the Church. The whole Church is his body ; and every individual of that Church, is a member of his body, while they are members one of another. And so favored are all, who are vitally united to him, as to receive sustaining influence from him. Let no man, therefore, beguile us from holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God.¹

The Church also, is called the bride—the Lamb's wife, of which Jesus, the Husband, is the Head. He that is nearest to, he that suffered the most for, and he that loves her the dearest, is the Head of the spouse.² The Maker of the church, as creatures, is her Husband. He that made her, became, from his love to her as his bride, her Redeemer. What a blessed headship is Jesus Christ's to the Church ! The love of the Husband induced him to become her Redeemer. Let not this important truth be forgotten, that the glorious Being who is this Redeemer, this Maker, and this Husband, is the exalted personage who is called, the God of the whole earth. He had a right to be Head of the universe, for he is the God of it. He has a right to be the Head of creatures, he is the Maker of them. He has the claim of superiority over his believing people, he is the Husband of them. He has the utmost, and most lovely claim to the headship over the Church, because he is jointly their

¹ 1 Col. ii. 18, 19. ² Eph. v. 23, 32.

God, their Husband, and their Redeemer. Then, from the rights of Deity, the claims of creation, the demands of relation, the blessings of redemption, and the acknowledgments of gratitude, Jesus is the Head of the Church. Does not this manifest his love for her, and his relation to her; also her spirituality, her nearness, and submission to him?

The Church is Jesus' kingdom. "My kingdom is not of this world, it is the kingdom of heaven, the kingdom of God."¹ Jesus is the head of this kingdom. He is the King of saints, and the King of glory. As our Lord, in the most emphatic manner, is denominated the *King of Kings*, may, with propriety, consider his holy monarchy, as the *kingdom of kingdoms*. As Christ is a spiritual monarch, not a carnal or earthly one; so his dominion respects the understandings, and the spirits of men. His subjects are described, as born from above, as children of God, as worshippers in spirit and truth, and as heirs of a kingdom. They are governed by laws, indulged with privileges, and invested with honors, which are entirely spiritual, and all from heaven. The truths they believe, the blessings they enjoy, the obedience they perform, and the expectations they entertain, have all of them a regard to heaven. It is the authority of a divine Sovereign, under which they live; and his approbation, at which they aim. The pleasures which they enjoy, considered as the subjects of Jesus Christ, are all of a spiritual nature, and all savour of a heavenly world. The great advantages of the subjects of Jesus, under this present economy, are greatly above those of that dispensation which has vanished away; but on which we here cannot longer dwell. Suffice it to say, "He is the Head of the Church." "He is the Head over all things to the Church." Yea, so sweetly mingled is his headship and redemption, as to be comprehensively, concisely, and blessedly described thus—"CHRIST IS THE HEAD OF THE CHURCH; AND HE IS THE SAVIOUR OF THE BODY."¹ Now it is in this office and character that Jesus declares, "*All power is given unto me in heaven and earth.*"² Here is wisdom and love. He who is the

¹ John xviii. 36. ² Eph. v. 23.

fountain of influence, or Head of the body—who is the nearest of kin, and feels the dearest of love—who is the Supreme in existence—this glorious and lovely Being, became the Head of the Church. This is the Lawgiver to the kingdom of heaven, this is the Leader and Commander of the people, and this is Him who is to be worshipped and obeyed before, and above all others. Priority of service, his dignity claims, his relation requires, his redemption enhances, his Spirit directs, his word commands, and his loving and obedient subjects and members render. These things, and many others equally important, are taught by, and enjoyed in, the headship of Jesus over his church.

But how has the fine gold become dim, in the head which the Wesleyans have set up. We do not mean to assert that, not a few of the Wesleyan professors would not deny believing to the contrary of this. Yet their actions assert the contrary of this. While Mr. Wesley lived, his will alone was law to, and himself alone was head of his societies. He answered the question, "What is that power you exercise?" thus:—"It is a power of admitting into, and excluding from, the societies under my care; of choosing and removing stewards; of receiving, or not receiving helps, [now denominated preachers;] of appointing them when, where, and how to help me; and of desiring any of them to confer with me when I see good." He originated the conditions of unity to the society. He imposed the regulations; determined the cause of separations; and the nature and frequency of their meetings. He even required the wills of every preacher, as well as every member, to be given up to *his*, or else to leave the society. His instructions to his priesthood, one would really suppose, were written at Rome. He recommended the preachers to "*Read, partly, the scriptures, with the notes, partly the closely practical parts of what we have published. Read in order with much prayer, first, the christian library, and the other books which we have published in prose and verse, and then those which we have recommended.*"

¹ Matt. xxviii. 18.

Unity is strength, he thought, and, therefore, even the scriptures must be read with his eyes,—read, *partly*, the scriptures, with the notes!! *partly* something else, but mind, only *what we have published, and what we recommend!!!* Mr. Kilham remarks, on the particulars of the paper written by J. Wesley, a portion of which is quoted above,—“Mr. Wesley, it will be observed, adduces the following reasons or grounds for claiming the absolute and irresponsible control of the whole connexion: 1. It had been formed by himself. 2. The government had been originally ‘cast’ upon him, and had come into his hands ‘unawares.’ 3. All who had become members, or entered the ministry, had covenanted to obey and serve him, as sons in the gospel. 4. He had used his authority only for the glory of God. 5. He knew of no one individual, nor even of any five persons, competent to take the management at his hands, on whom he could devolve the government. 6, and lastly, Those who did not approve of the conditions prescribed for membership, could retire from all union with him whenever they chose to do so.” When Mr. Wesley anticipated death, he chose a hundred of his “helpers” to form a legal conference; and after his decease, these, and others, perpetuated the supreme court above the people’s control. Their capacity to act, will appear in the following section.

No. 2. A Gospel Church has for its government the laws of the inspired volume of its Lord. We have already adverted to this, in the former part of this Essay. The Lord has given ample instruction, direction, and comfort in his word. His commands are really not consistent, if he has not. For they imply this. **HEAR HIM:—**All power is given unto me in heaven and in earth: go ye, therefore, and teach all nations, baptizing them, &c. *teaching them to observe all things WHATSOEVER I have commanded you:* and lo, I am with you alway, even unto the end of the world. Amen. **APOSTLES EVEN, WERE NOT TO MAKE LAWS;** their commission required them only to understand, practice, and teach, **WHATSOEVER HE HAD COMMANDED THEM.** “If ye know these things, (said the Lord,) happy are ye if ye do them.” Again, “If ye love me, keep my commandments.” All

scripture is given by inspiration of God, and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness—that the man of God may be perfect, thoroughly furnished unto all good works.” With such a “*profitable*” scripture, we reiterate to all, “Prove all things, hold fast that which is good.”

But not so the Wesleyan societies. “The books which we have published,” and the *minutes* which we pass, said John of old, and says the conference now, is directory and law.

As might be expected, what is law one year, is not the next; and what may be done this year, must not be allowed to be done the next, and vice versa. The little these gentlemen are influenced by the “commands” of Jesus, and their neglect in *knowing* what he enjoined, will appear singularly apparent in their legislation respecting the sacrament, when they had these matters to settle, owing to the now acknowledged weakness of the founder and head, and his failing to “teach christians” whatsoever Jesus Christ had commanded. It may be pretty well known that the surprising acumen, which John Wesley is so renowned for, by his disciples, enabled him to insist upon it, that, but one or two of his preachers only, ought to break bread in the Lord’s supper. But after he had ceased to govern, there were several people, who wished to have the sacrament, as they call it, and several preachers wished they should have it at their hands. *But having no order from CONFERENCE* to “break bread,” it must not be! The people professed to be christians; and the preachers, ministers of the gospel; but they did not dare, because the conference did not allow them, to do as Jesus commanded his disciples to do, in remembrance of Him! I expect I shall be called hard names, but I ask whose laws prohibit these people from “breaking bread;” and granting to them, what they claim as obedient disciples? As the matter was taken up warmly at conference, I give here an abbreviated account of its management. The reader is now to imagine himself in the high-commission court of the Wesleyans, in which is met, in solemn debate, all their “Superintendents.” The

Superintendent, according to Dr. Coke, is, "that preacher in each circuit, who is appointed from time to time, to take charge of the societies, and the other preachers therein." If any earthly tribunal is needed to rule a society at large, I should prefer those persons whom its founder appointed, and probably the preachers, and the *head* of those preachers, where there is a superiority and an inferiority, would be most likely to know most, and decide best. Especially as they have the commission to "*take charge of the circuits, and the other preachers therein.*" Well, here are from, I believe, one hundred and fifty to two hundred, such persons, the wisest of the body; and there comes before them, for their solemn judgment and decision, the question,—“shall the Sacrament be administered, or not, in those chapels, where the members of society request it?” Of course the least informed know, that the beloved Jesus commanded, and that it is the delightful duty of all, who love him, to keep his commandments; and amongst others, “to shew forth his death till he come.” “To do it in remembrance of him.” But the matter to these rulers, is not so easy! And as they are not the *most* influenced by a spirit of obedience to Him, they are guilty of the following solemn farce. We here write it, precisely as it is recorded in the minutes of conference.

“After debating the subject time after time, we were greatly divided in sentiment. In short, we knew not what to do, that peace and union might be preserved. At last one of the senior brethren proposed that we should commit the matter to God by putting the question to the lot, considering that the oracles of God declare, that the lot causeth contentions to cease, and parteth between the mighty: And again, that the lot is cast into the lap, but the whole disposing thereof is of the Lord: and considering also, that we have the example of the apostles themselves, in a matter which we thought, all things considered, of less importance. We accordingly prepared the lots; and four of us prayed. God was surely then present, yea, his glory filled the room. Almost all the preachers were in tears, and, as they afterwards confessed, felt an undoubted assurance that

“ God himself would decide. Mr. Adam Clarke was then called on to draw the lot, which was, ‘ You shall not administer the sacrament the ensuing year.’ All were satisfied. All submitted. All was peace. Every countenance seemed to testify that every heart said, ‘ It is the Lord, let him do what seemeth him good.’ A minute was then formed, according to the previous explanation of the lots, that the sacrament should not be administered in our connexion, for the ensuing year, except in London.”

We cannot help remarking, that—

1. Had the societies been christian ones, they would have consulted, most surely, the christian's directory—the Bible. But being *Wesleyan* societies, they did right to consult the Wesleyan Conference, even though it be respecting the “ Sacrament.”

2. Had the Conference been the subjects of King Jesus, their duty would have been, to explain, and enforce, whatsoever Jesus had commanded, and not to have made and enforced their other laws. But being a *Wesleyan* Court, they acted in character, in legislating the best, according to *their* wisdom, for Wesleyans, although it be to put away the Lord's Supper from their chapels.

3. The conference acted an unworthy part, when they sacrificed the Lord's Supper; and represented the Wesleyan societies in a very base point of view, when they state that they did it for the sake of peace and unity.

4. The conference betrayed both their hypocrisy and ignorance, when they declared, that God had decided contrary to his written word, and that He was well pleased.

5. They betrayed either their ignorance, or hypocrisy, when they quoted, Proverbs xviii. 18, and xvi. 33, to be any authority to cast lots respecting the propriety of obeying an *express command* of Jesus, Zion's King and Lawgiver.

6. They displayed their time-serving and man-pleasing propensity, in decreeing "that the sacrament should not be administered, except in London." There does, to me, appear a strong evidence of a most disgraceful want of principle, and a shameful partiality in their legislation. If it was right for the London folks, why not for the country ones? If it was wrong in principle for the country, it must have been so for the London societies.

7. They were even guilty of, wicked misrepresentations—much as we regret the fact, since they have taken on them to be our dictators, accusers, and judges, this avowal is forced, upon us, for in this case they declared, "All were satisfied." Now Mr. Kilham was there, and we know he was not satisfied, and he and others "*condemned*," to use his words, "*this mode of decision*."

Who can envy the Wesleyans, of *their* head, and legislators? Who can place any confidence in the religious opinions of a people who are controled by such a court? especially as THE RULE WHICH GOD HAD DECIDED, as they said!!! with which they were all so satisfied!!!! And after they had published it, all over and beyond this country, that God had prohibited the sacrament, to the Wesleyans, EXCEPT TO THE FOLK IN LONDON, they, in the following year, decide by a large majority—

"That the sacrament of the Lord's Supper shall not be administered by the preachers in any part of our connexion, except where the whole society is unanimous for it, and will not be contented without it."

But as though the anti-christian nature of this conclave, must be put beyond a doubt, to the most easily deluded, they actually, the following year, alter *this decision*, a decision which had passed in such a solemn manner, and had been obeyed by thousands all the year, AS THE WILL OF GOD. The conference having met this, the third year of sacramental legislation, they decide—

"That the Lord's Supper shall not be administered in

future, where the union and concord of the society can be preserved without it."

The reader will find this conduct exactly foretold in Micah, 3rd chapter, 11th verse.

The next year another decree was made concerning the "sacrament," with some others, which were brought forward to *pacify* the clamours of not a few of the country folk, who did not like the previous decrees, but who had, nevertheless, obeyed !!! These decrees were called "Articles of Pacification." My object is in this section only to point to my abused friends, and to the rational, and teachable among the Wesleyans, the anti-scriptural nature of these vaunting conference societies; and on this head, only further add, it is undeniable, that in all these rules, which are made from year to year, obedience to Jesus is never a leading point; but it is worldly policy only.* First, none but the London folk must be *allowed*;

* Hear these gentlemen, in their address to their people, and learn from themselves the kind of rules they make, and their generous giving up of their authority. And ask for the evidence of their enforcing Jesus' commands, or acting themselves from love to him. "We have collected together those rules, which we believe to be *essential to the existence of Methodism*, as well as *others*, to which we have no objection; [I wonder what these *others* were essential for] we do now voluntarily, and in *good faith*, sign our names as approving of, and engaging to comply with, the aforesaid collection of rules, or code of laws; and we trust that, on a serious consideration of the regulations we have agreed to at this conference, you will see THE SACRIFICES WITH RESPECT TO AUTHORITY, which we have made on the part of the whole body of travelling preachers, evidence our willingness to meet our brethren in everything which is consistent with the existence of Jesus' authority and reign." I really beg, for once, the conference's pardon I see it is "with the existence of *Methodist discipline*, and their readiness to be their servants, for Jesus' sake." See Conf. Address, for 1795 and 1797, page 360.

Observe, they had "collected together those rules which we believe to be *essential to the existence of Methodism*." Who doubts this? "As well as others to which we have *no objection*." This negative piece of business is cunning work. And in all this the people were called upon to "see the sacrifices they make of their authority." Was this authority scriptural before? If

second, none but those *who will not be contented without it* ; and these only, when their numbers are sufficient to make a movement ; third, then in only those places where union and concord must be lost without it. Although JESUS COMMANDED HIS MINISTERS TO TEACH THE OBSERVANCE OF WHATSOEVER he had commanded, yet these Wesleyan rulers, tell their friends, how illiterate all are, who oppose their notions, and how weak all must be to oppose their errors. These, although reckoning themselves so high in the scale of preachers, refuse to allow the ordinance of the Lord's Supper ; yea, more ; they prevented, as long as they could, its being administered at all. And yet thousands of people, and hundreds of ministers, who call themselves disciples of Jesus the Lord, were so pitiable and so abjectly submissive, as to be ruled by them.

That body must be opposed to Christ, who set aside his laws.

But the Wesleyan conference does this.

Therefore the conference is opposed to Christ.

Those cannot be scriptural societies, that are ruled by authorities opposed to Christ, as Zion's King.

But the Wesleyans, in being ruled by the conference, are so.

Therefore are they not scriptural societies.

No. 4, we now notice, as No. 3 will come under notice in our reflections on a subsequent number. The two orders of ministers, viz., bishops and deacons, are all that were in the regularly organized churches, when the extraordinary and inspired servants of Christ, the apostles, labored to and fro, in the christian world. There are ample directions, all inspired, left us in the christian's

it was, why did they sacrifice it ? Where is principle in this ? Is it scriptural now ? If it is, they ought to be ashamed of themselves, and acknowledge the sin of their ambition, rather than cry out on account of *sacrifices*. But in either case, this is disgraceful conduct, upon their own showings. It is as far from the word of God, as worldly ambition can make it.

only directory, for the choice of these two kinds of ministers, and for these two only. God has not qualified any of his people, since the first age of christianity, for apostles; and as he has not left any directions to his church, to choose such, nor any command to elect any, we conclude it was, and is not, his intention for us to have them. It is true we read of evangelists, but these, while we rejoice in their existence, and earnestly pray, and labor to promote their usefulness, yet these do not bear office in the church, so much as they are very beneficial members of it. Pastors, or bishops, are often evangelists, and it is not unfrequently that deacons are so also. The deacons attend to the financial department of the church, while the pastor, or shepherd, gives himself to prayer and the ministry of the word. Where, then, did the Wesleyans derive the directions for the making and guidance of their manifold ministry? The answer is, not from the scriptures, but from the conference. But, we ask, who commanded the conference? Did not John Wesley? Who ordered them to make laws for professed subjects of Jesus Christ? Who requested christian societies to obey, and support the laws of men, which are not instituted or ordered by the Lord? Where, in the scriptures, do we read of superintending, uninspired travellers, and inferior, and less responsible travellers, and the other orders of Wesleyan ministers? We will just notice the duties of this scion of conference only, the superintendent, as our limits will not now allow notice of the others. In conference-decrees, as Mr. S. Bradburn called them, we read as follows;—

Q. "What is the business of an assistant?" [This gentleman is now called superintendent.]

A. "1. To see that the other preachers in his circuits behave well, and want nothing. 2. To visit the class. quarterly, regulate the bands, and deliver tickets. 3. To take in, or put out of the society, or the bands. 4. To keep watch-nights and love-feasts. 5. To hold quarterly-meetings, and therein diligently to enquire both into the temporal and spiritual state of each society. 6. To overlook the accounts of all the stewards."

When a person is sent into their ministry, amongst

other questions, which he is expected to answer in the affirmative, are the following:—"Do you expect to be perfected in love in this life? Have you considered the rules of a helper [i. e. a preacher]? Will you keep them for conscience sake? If he answers these questions, put to him by the rulers in this Wesleyan high place, they then add—"We may then receive him as a probationer, by giving him the minutes [decrees] of the conference, inscribed thus:—'To A. B. You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-labourer.'" Note: here is, in their duty, blended the labors of both the pastor and deacon, with the responsibility of the church, and the tyranny of the pope. But in their questions and counsel, nothing is mentioned, respecting the imperative necessity of rightly dividing the word of God, holding fast the form of sound words, and preaching the whole counsel of God; yet are they most tenacious of their own decrees, as is evident from the fact, that out of half-a-dozen questions, every one of which a man may answer affirmatively, and be as destitute of preaching gifts as the book of the conference decrees, he is asked, "*Have you considered the rules of a helper? WILL YOU KEEP THEM FOR CONSCIENCE SAKE?*"!!! And then he is "*received, by giving him the conference minutes.*" He is then capacitated for a Wesleyan preacher, "to call sinners to repentance," but if this is his only qualification, or a twentieth part of it, he is no more adapted, or warranted, to feed the Church of God which he hath purchased with his blood, than those of whom we read in Romans x. 2. Yet in addition to all this, he is to *overlook the accounts*. And this is said to be done in the way not very creditable to any people. It being to take all, or nearly so, without giving account of them.*

* Mr. Kilham triumphantly challenged the Conference thus, "Have not the preachers power to receive and disburse collections of themselves, and is there no oppression in this? It is well known that money is squandered away by Preachers attending Conference, who had no business to transact; by some who leave their horse behind, and travelling inside of coaches unnecessarily; by removals of families, sometimes to places 3 or 400 miles distant from their previous residences.

Thus the Wesleyans have many orders of unscriptural ministers, and they have endeavoured to have another. The reason why they have not, at this present time, a superior order to what they now have, is, because they could not get a majority of Conference in its favor! It is painful to expose weaknesses, and sinfulnesses, in persons who are, in some other respects, amiable; but we are compelled to do so, and that by their own conduct, and the character of truth. Some of the circumstances attending the efforts to acquire Bishops, in the Wesleyan sect, shall appear below,* it will

* Mr. Wesley, with some of the unaccountable power, wisdom, and folly, with which he was so marvellously endowed, before his death, made a bishop or two; why he did so, is not so clear. And after his death, it was very natural that this *corps de reserve*, should wish to exercise the gifts bestowed upon them, by either their archbishop, or pope, I do not know which *they* esteemed him. Also, that others who should consider themselves to be as good and great as the privileged, should wish to be *bishops* too. Mr. Kilham has left an account of Mr. Wesley's work, in making Mr. Mather a bishop; a portion of that account we lay before our reader. My friends will learn how hard a *job* it was to accomplish this affair.—“What a strange turn his mind took, when he suffered himself to be created a sham Episcopal Methodistical Bishop, is beyond the comprehension of many. This good man, [Mr. Mather,] after he had travelled upwards of thirty years, and been very useful in our connexion, was all at once thrown into a strange chaos. Gospel light, christian experience, presbyterian principles, and high church notions, like the four elements, were jumbled into one mass; and it took MR. WESLEY AND HIS HELPERS three days to create from this chaos, the following persons:—1. Mr. Mather, a deacon. If I am informed right, the business began at *five* in the morning, and before night, an old travelling preacher was metamorphosed into a deacon. The office of deacon is described in the sixth of the Acts,—to receive the collections for the poor—provide for them—serve tables—visit and pray with the sick—glorious employment, for a man that had run to and fro through the nations, for so many years! ‘He that humbleth himself, shall be exalted!’ 2. On the second day, Mr. Mather was made a priest. The priest's office was to kill sheep, inspect an old leprous wall, &c. &c. Here we find our worthy friend sent back to the school of the law, and to the covenant of works. This was a noble day's work! 3. On the third day, Mr. M. was made a sham Episcopal Methodistical Bishop! I have read of some priests, who, when behind the scenes, used to laugh at the stupidity of their devotees, in being so easily imposed upon. I cannot help thinking Mr. W. and his helpers must have done the same at, or after,

shew the incapacity of conference to legislate for Christ; and their conviction, that the people will swallow any

this truly ludicrous affair. I can scarcely bring myself to the belief, low as my opinion is of these gentlemen, as divines, that they could suppose, that John could make a greater officer than himself, supposing he meant a Church of England Bishop. But if we suppose he meant a scriptural one, then I cannot suppose, that John and his helpers believed, that they needed any ceremony to make this popular preacher, after being one for thirty years, to qualify him *to relieve and visit the sick!* But whether heart or head erred here, I leave with God.

After Mr. Wesley's decease, the leaders of the conference made a stir in favor of this order; of which the following is an extract, from Mr. Kilham's and Mr. Edmonson's remarks, which were published at the time; we now add—"Three times, under different forms, did the bishop's plan make its appearance last conference. *It was brought forward and supported by men of the first-rate abilities in our connexion:* but they had the mortification of seeing it rejected, by a vast majority of the preachers, in full connections. It first appeared under the idea of a committee of five, to be called by the humble name of a building committee. We had, however, read of the *feigned humility* and power of the popes and bishops, and we prevented their Lordships from mounting the scaffold, One would have ascended with his plumb-line and the square, another with his apron and trowel, a third with a burden of bricks, and my Lord Primate with the corner stone; that after he had laid it with the grace of voluntary humility, they might all stand above us and our brethren, on the tower they had built, and command our steps, while we moved in a circle below them. When they were defeated in this scheme, after they had breathed a little, they came directly to the point, and wished to have men appointed to travel through the circuits, not to interfere with the concerns of the preachers, but purely for the benefit of our souls, and the souls of others. They were to be the servants of all; and only to do good by their word and doctrine. One of them preached up the advantages of itineracy; another told us of the sayings of Mr. W. on this head; WHILE MANY LOOKED WITH A WISHFUL EYE TOWARDS THE OFFICE of methodistical apostle. ALL WAS MEEKNESS AND HUMILITY IN PROPOSAL. No titles above their brethren—no power or influence, but by the gospel, &c. &c. But, alas! our faith failed us, and we opposed with success, this humble, primitive plan! After this defeat, it was some time before their hearts sufficiently revived to make their last effort. It was, however, at last brought forward, with all the ART and eloquence of our chief speaker, under the proposal of a committee of three, to be called an *executive head*, and to be in three parts of the kingdom, remote from each other, to give energy to our laws. This

dose their priesthood may prescribe, asking no question, perhaps "for conscience sake."

In remarking on the contents of No. 5, we merely observe that, for enlightened people to choose their own pastor, whom they are to support, as their spiritual instructor and comforter, is a kind and wise ordination of Zion's King. Who, so well as they, can tell the adaptation of a minister to their necessities, and locality? Who so well as they, can tell the probable usefulness to their own souls, and whom, their heart and hand, would most cheerfully unite, in administering to his "carnal

head of influence, placed upon our body in a triangular form, like a three-cocked hat, was to do wonders to and for us. The very men were named, who might be suitable for this curious head, and everything proposed which was necessary to put them upon our shoulders. But we either saw, or supposed we saw, in one of them, the face of a calf, to give us simple, innocent looks, and do nothing but blare at us; in another, the face of an eagle, to pluck out our eyes, and then soar a vast height above us; and in a third, the face of a lion, to frighten us by his roaring, or to break us in pieces, if we could not make our escape, by his unmerciful teeth. This led us again to reject the humble proposals of our venerable fathers and brethren."

Of this "Episcopal scheme," Mr. Edmonson, also a methodist preacher, observes, "From the first, I opposed it as far as I could. Among other objections I had to it, the following have weighed much with me:—First, it appeared unscriptural, the words, bishop and presbyter, being used to express the same office. Second, it was not followed in the first ages of christianity, as Lord King and others have proved to a demonstration. Third, it is downright priestcraft. WE MUST HAVE SOME KIND OF EXTERNAL POMP AND SHOW, TO KEEP VULGAR MINDS IN AWE, is the language of the High Priest; and what so likely to answer this end, as the creation of bishops? They will be looked upon as a kind of demi-gods. Their sayings will be attended to, and their silly dogmas pass into laws, and therefore we must have bishops. Lastly, *the men who formed the plan* wished to govern with a rod of iron. But shall we be such fools as to put ourselves under their power?"—*Life of Kilham*, pages 191, 192, 227.

These things will acquaint many with the character and ambition of the "great men" who rule, and the mode adopted by the rule makers. And as there is not a county in our land, in which the influence of these ruling personages is not felt, we shall be excused, perhaps, for inserting these somewhat long notes.

things?" Accordingly, it is on record, that every church had its ordained elders; see Acts xiv. 23.*

Who appoints the Wesleyan Ministers?—Conference. What has the Societies to do with them?—To receive them when they are sent, and to obey and support them while they stay. Why so?—Because Conference their head has directed them.† I do not demur at this, for

* On this passage, I add the testimony of the following distinguished critics. "The verb rendered ordained, says Mr. Barnes, properly denotes, to stretch out the hand; and as it is customary to elect to office, or to vote, by stretching out or elevating the hand, so the word simply means to elect, appoint to, or designate to, any office." "It means they ordained them elders by the votes of the people."—Erasmus, Calvin, Beza. "All that is meant by Paul and Barnabas doing this is, probably, that they presided in the assembly.—Barnes. "These elders, says Mr. Scott, were their stated pastors"—*Cobbins's Condensed Com. in loco.*

† The tyranny of the Conference in its dictation, or of some influential leaders of it, in the appointments of their brethren, has always been complained of. "The Father" himself, did not give *perfect* satisfaction when he lived. The sorrowful exclamation of one has been often felt; viz. Is it not oppressive to have preachers appointed to travel, without their knowledge or consent!

The amiable Dr. A. Clarke, in his latter years keenly felt this. He was, if I recollect right, placed at the Hind Street circuit, and when his time decreed by Conference was expired, the people wished, and himself desired to remain a time longer, but because this was the case, against the will of the Conference, they degraded the excellent Doctor into a supernumerary, and thereby very greatly distressed one, who had without doubt done more to raise the Wesleyans in public esteem than any one of their number. But their decree being imperative, the Minister must go where he is sent, and the people must receive him, or be expelled from the Chapels, &c. which their own monies have paid for.

But the inquisition-like way in which the "old Wesleyans" take up, treat, try and condemn their victims is very disagreeably shewn in their treatment of Mr. Kilham. This man was a preacher in this connexion for about eleven years. During that time he saw, felt, and disapproved of many things in the discipline of his own societies, and in the constitution of the Conference. And thinking to do his brethren and friends a good, he published several tracts, in which he pointed out what he considered should be reformed. But as these things cut up the fond notions and powers of the leading men, they get up a trial of him, and

the head of every community, especially its founder, should rule it. And I am quite content that the Pope should be the Lord of the Roman Catholic church—the Queen Victoria of the English Church—the Synod of the Scotch Kirk—and the conference, of the Wesleyan Societies. But, I do demur, that either of these should assume to themselves the character of being, *as Societies*, Churches of Christ, although we believe there may be in each of them, *individuals* who love the Lord.

A Society ruled by such a body as the Conference, in-

put him away. In which trial, all that we hate in the spirit of the inquisition, seemed to boil over in this tribunal which tried this honest man.

When he was summoned to the BAR of the Methodist Conference!!!! Mr. Mather handed a written list of questions, respecting the identity of his books, and whether he abode by the aggrieving portions.

On the second day they preferred a list of charges against him; and when he asked for a copy for the purpose of preparing his defence, they refused; he earnestly entreated to be favored with a copy, but they would not grant it.

He then made application to be tried by a jury of respectable friends, one half to be appointed by the conference, who were his accusers and judges, and the other half by himself; *but this was denied him.*

They took detached passages from his books, and condemned him for them; but he intreated them to take them in their several connexions, yet this they refused also.

After they had carried on this sorry trial for two days, they came on the third day, to sum up the evidence for the verdict; and, would you believe it, they would not suffer him to be present then, yea they not only ordered him out, but also bound themselves, not to divulge to any person, what passed during this part of the delusion. From eleven o'clock in the morning, till five in the evening, this summing up and the considering of the verdict lasted; when, he says, "*I was called like a criminal to your bar, not to hear your debates, and the evidence summed up, but to receive sentence of expulsion.*"

The man was thus forced unjustly from the connexions so dear to him, not for immoral conduct, or, as they considered, unsound doctrine; or for a want of either ability or activity, but solely and entirely, because he wished the people to have a voice in the management of their mutual affairs, and their accounts, &c., honestly and *openly* transacted. Will it be believed in future generations, that the old Wesleyans were, and are now, so priest-ridden as to allow this?

structed by such preachers, as the conditions of the conference would qualify, and guided by such laws as they concoct and enforce, must be far from what a Gospel Church, in principle is. And in our 6th contrast, this is apparent; to which, the reader is referred. For brevity sake, we just shew in contrast, the New Testament and the Wesleyan Societies in this important characteristic.-- A Gospel Church is "the Pillar and Ground of the Truth." The members of a Gospel Church, are to be steadfast adherents to the Apostles' doctrine. But the Wesleyans profess not to care what doctrines individuals hold, so that they keep it to themselves. But we know, no silence is enforced on Arminian doctrines. Nor is any quietness requested, when the doctrines of Apostles are *reviled*. We have seen above, in page 27, how the founder of this sect, spoke out his heated, and hating opposition, to the apostolic doctrine of Predestination. Even in the very paragraphs, in which he admits, the words of the doctrine are used, and he did not know the meaning of them, he uses language, which, if the doctrines are true, and we feel confident they are, is as blasphemous as can possibly be uttered against the God of truth. But suppose they do not feel anxious respecting the faith of their members, and do command that, in this case, their Societies should imitate the Plymouth Brethren, in a general discarding of *any* doctrinal avowal, yet even then, the constituents of their Societies would cease to "continue steadfastly in the apostles doctrine;" and therefore, would be deficient, in a paramount characteristic of a Church of Christ. As Peter was the first, and most bold of the Preachers, on the day of Pentecost, on which day the whole of the gospel doctrines, and ordinances were either illustrated, or practised, we will seek of him infallible answers to the interrogatory, 'What are Apostolic doctrines?'

APOSTOLIC DOCTRINES.

Election unto Salvation, is certainly one. 1 Pet. i. 2. ii. 9.

THE WESLEYAN'S TREATMENT OF THEM.

But Wesleyans' instead of steadfastly continuing in it, openly avow their hatred of it. They clothe it in a dress

Special and particular Redemption, is also an undoubted one. 1 Pet. ii. 24, iii. 18.

Effectual calling, is clearly an apostolical doctrine. 1 Pet. ii. 9, 10.

Final perseverance of the saints, is also a prominent article of the apostolic faith. 2 Pet. i. 3.

Baptism, the answer of a good conscience to believers, was also a doctrine which the apostolic churches continued in. 1 Pet. iii. 21. Acts ii. 41.

of their own imaginations, and then revile it for its ugliness, injuriousness, &c. *Wesley's Ser. on Free-grace.*

But Wesleyans affirm on the contrary, that Jesus' death effected, for all mankind, a possibility of salvation; and sing.

"The general Saviour of [mankind.]"

Wesley's Hymns, 32.

But the Wesleyans assert, "Suppose the Almighty to act irresistibly, just as when he said, Let there be light, and there was light; then man would no longer be a moral agent, or capable of reward or punishment. *Wesley's Ser. on the Spread of the Gospel.*

But the opposite of this apostolic doctrine is held by Wesleyan's most faithfully. They even assert in their zeal that "He who is a child of God to-day, may be a child of the devil to-morrow." *Wesley's Thoughts on Perseverance.*

But Wesleyans sprinkle or pour water upon babies.

My readers. I trust, will clearly perceive, that however excellent and honorable some *individuals* may be, who belong to methodist societies; still, the writings of John Wesley, which form the *text-book* of methodism, and the rules and orders of Conference, are not in accordance

with the sacred scriptures ; and, that in consequence, the " Wesleyan Societies " are *not* churches of Christ : they obey not the command of Zion's King, they have not the apostolic doctrines ; and are therefore accurately and truly described by their cognomen,—Wesleyan Societies. But I would they were Churches of Christ. I should be delighted to know, that henceforth, they did not oppose the truth ; that they ceased to enquire for the opinions and rules of any one, beside His, whom all his servants and friends, are commanded to hear : whose yoke is easy, and whose burden is light.

It is according to the natural course of things, that societies, which are ruled by persons who consult expediency, in making their laws ; and who undervalue, and oppose apostolical *doctrines*, should not much reverence apostolical *ordinances*. Yet as that profound logician, Bishop Butler, insists upon it, " It is highly necessary that we remind ourselves, how great presumption it is to make light of any institutions of divine appointment ; that our obligations to obey all God's commands whatever, are absolute and indispensable ; and that commands, merely positive, admitted to be from him, lay us under a moral obligation to obey them—an obligation moral in the strictest and most proper sense." As we have stated above, in contrast No. 7, while a Gospel Church is constituted of persons who have obeyed, and still revere the Baptism of believers ; Wesleyan Societies, do presumptuously, (as the learned Bishop just quoted states,) make light of the divine institution of baptism, and really sprinkle or pour water on *unbelievers*. That the Baptism of Believers is a Gospel Ordinance, the New Testament distinctly, expressly, and clearly reveals ; and this has been admitted by learned men of most denominations. A quotation or two from several of them which speak, the author believes according to the Lord's mind, although they were not like their Lord, baptized, shall here be subjoined. We propose to answer, on this subject, two essential questions, viz.—

I. Who are proper *Subjects* of Christian Baptism

according to the authority of Christ, and the practice of his Apostles ?

II.—By what *Mode* should the ordinance be administered, according to the same authority and practice ?

THE PROPER SUBJECTS OF CHRISTIAN BAPTISM
ARE BELIEVERS ONLY.

1. The commission to Baptize given to his servants, by our Lord himself, proves this. They were to preach the gospel to every creature ; and those who believed and were baptized, the Lord said, should be saved. Mark xvi. 15, 16.

Or, as it is elsewhere written, they were to teach all nations, and those that are taught, to baptize. Matt. xxviii. 18, 19, 20.

Note, they were not to *force* people, of any age or degree, to obey anything, but to *teach* them to observe whatsoever he had commanded. Of course those that were *so* taught, did observe the commands, and those only. We have yet to learn, that Jesus desires the king or priest to force men and women ; or parents, to oblige untaught children, to observe *his* commands.

Go ye, therefore, and teach all nations. The Greek is, *make disciples* of all nations ; but that must be first by preaching and instructing them—and Mark expounds it, *Go ye into all the world, and preach the Gospel to every creature* ; that is, to every reasonable creature capable of hearing and receiving it. I cannot be of their minds who think that persons may be baptized before they are taught : We want precedents of any such baptisms in scripture.—*Pool's Continuator's. Anot. in loc.*

“Because Christ requires teaching before baptizing, and will have *believers ONLY* admitted to baptism, baptism does not seem to be rightly administered, except faith precede”—*Calvin. In Pæd. Exam. vol. 2 p. 272.*

“*Go, disciple me all nations, baptizing them.*” As for those who say they are disciples by baptizing, and not before baptizing, they speak not the sense of the text ; nor that which is true or rational ; else, why should one be baptized more than another ?—This is not like some occasional historical mention of

baptism ; but it is the very commission of Christ to his apostles, for preaching and baptizing ; and *purposely expresseth* their *several works in their several places and order*. Their *first* task is, by teaching to make disciples, which are by Mark, called believers. The *second* work is, to baptize them. The *third* work is, to teach them all other things which are afterwards to be learned in the school of Christ. To condemn this order, is to renounce all rules of order ; for where can we expect to find it, if not here ? I profess my conscience is fully satisfied from this text, that it is one sort of faith, *even saving*, "that **MUST GO BEFORE BAPTISM**, and the profession thereof, the Minister must expect."—*Baxter*.

"In the primitive church, instruction preceded baptism ; agreeably to the order of Jesus Christ, *"Go, teach all nations baptizing them"* &c.—*Saurin*. In *Pæd. Exam*.

2. The Practice of the Apostles assure us, that, in the baptism which a Gospel Church recognizes, *believers* are the *proper subjects*.

On the day of Pentecost the apostles exhorted the convicted enquirers to repentance and baptism ; distinctly informing them that the promise of God was to them—their children, and the Gentiles, "even as many as the Lord our God shall call."

"By the word rendered *"children"* the apostle understands, not infants, *but posterity* ; in which signification the word occurs in many places of the New Testament ; see, among others, John viii. 39. *If ye were Abraham's children ye would do the works of Abraham*. Whence it appears, that the argument which is very commonly taken from this passage, for the baptism of infants ; is of no force at all, it is good for nothing.—*Limborch*. *A learned divine of Amsterdam*.

"The following limitation must refer, *even as many of them*, as many particular persons in each nation, **AS THE LORD OUR GOD SHALL CALL EFFECTUALLY** into the fellowship of Jesus Christ."—*Matthew Henry*. *Expos. on Acts ii. 39*.

See also Acts viii. 12. *"But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, BOTH MEN AND WOMEN*.

Acts viii. 35, 39. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a

certain water: and the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, IF THOU BELIEVEST WITH ALL THINE HEART THOU MAYEST."

3. The cases of the households that were baptized, form no argument to the contrary. That the case of Lydia's is not, consider those celebrated Pædobaptist's testimony which follows.

"An undoubted argument, cannot be drawn from this instance by which it may be demonstrated, that infants were baptized by the apostles. It might be, that all in her house were of mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith, when they received baptism."—*Limborch. Com. in loc.*

Nor does the instance of the Jailor's house prove any difficulty in our way. "They, Paul and Silas, spake unto him, the word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE—He rejoiced, BELIEVING IN GOD WITH ALL HIS HOUSE." Acts xvi. 29, 34.

"The voice of rejoicing, with that of Salvation, was heard in the jailor's house,—*he rejoiced, believing in God with all his house*: There was NONE in his house that refused to be baptized, and so made a jar in the harmony, *but they were unanimous* in embracing the gospel, which added much to the joy.—*M. Henry. Expos. on the place.*

"The grace of God illustriously appeared, because it suddenly brought the WHOLE FAMILY to a pious consent."—*Calvin. Comment. in loco.*

The household of Stephanas also, we consider is friendly to our view of the *proper subjects* of baptism. Of it the apostle testifies,—"*And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.*" 1 Cor. i. 16. xvi. 15.

It is not in accordance with our plan, to combat the weak and childish things, as we think, that are often brought, apparently only to raise a difficulty, from the baptisms of these households; besides this is superceded, by the complete, and honest admissions of these *pædobaptist* writers. They say in each case all that we wish,

and every thing that is needful to invalidate the cavils and objections of their *weaker* brethren.

"The family of Stephanas seem all to have been adults when they were baptized, for they are said, 1 Cor. xvi. 15., *to have devoted themselves to the ministry of the saints.*"—*Dr. Macknight, Apos. Epis. Note on 1 Cor. i. 16.*

"I think it unreasonable, that the apostle's bare mention of baptizing Stephanas' household, should be thought competent to conclude that infants were baptized by him."—*Dr. Hammond, in Pæd. Exam. vol. 2. p. 358.*

"It therefore seems, that the family of Stephanas were all adult believers, and so were baptized on their own personal profession of faith in Christ."—*Dr. Guise, on the place.*

(The testimony of one enemy in our favor, is worth seven friends. In this case it is clearly so, because these admissions made, are contrary to their practice, and would not have been uttered by them, but from full conviction, after close examination.) We add, on the *proper subject*, only the following important witnesses.

"Baptism supposes regeneration sure in itself first. Sacraments are never used to *begin*, or *work* grace. Read ALL the Acts, still it is said, they *believed, and were baptized.*" *Dr. Goodwins works, vol. 1. p. 200.*

"There is no example of baptism recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ." *T. Boston, works, p. 384.*

(The following appeal was made by the celebrated MR. BAXTER, to *Mr Blake*; and we, with a pleasing confidence, use his words, as our appeal to each, and all pædobaptists.)

"I conclude, that all examples of baptism in Scripture, do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction. And I provoke *Mr. Blake*, as far as is seemly for me to do, to name ONE PRECEPT OR EXAMPLE for baptizing any other, and make it good if he can." *Disput. of Right to Sac. p. 156, in Pæd Exam.*

IMMERSION ONLY, IS BAPTISM.

1. The signification of the word which our Lord used in the commission to Baptize, confirms this truth.

"The primitive signification of *baptisma* is immersion; of *baptizein*, to immerse, plunge, or overwhelm."—*Dr. Cambell of Aberdeen.*

"The word *baptism*—properly signifies *immersion*; improperly, by a metonymy of the end, *washing*."—*H. Altingius, in Pæd. Exam. vol. 1. chap. 2.*

"To *baptize*, signifies only to immerse; not to wash, except by consequence."—*Alstedius. Ibid.*

"To baptize signifies to plunge, as is granted by all the world."—*Bishop Bossuet, Roman Catholic. Ibid.*

"The act of *baptizing* is the immersion of believers in water. This expresses the force of the word."—*Vitringa. Ibid.*

"The original meaning of the word *baptism* is immersion; ———we doubt not that the prevalent style of administration in the apostle's days was by an actual submerging of the whole body under water."—*Dr. Chalmer's, (Professor of Theology in the University of Edinburgh.) Lectures on the Epis. to the Rom.*

2. Some circumstances which are stated in the narrations of the ordinance, prove immersion is the proper mode. For example.—John, the first baptist, baptized "in" the river "Jordan;" and in "Enon near to Salim, because there was much water there." And the Saviour, and others, "went down into the water;" and "came up out of the water." What Pædobaptist does this?

"For what need would there have been of the Baptist's resorting to great confluxes of water, were it not that baptism was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling."—*Dr. Towerson, in Pædobap. Exam.*

"That the baptism of John was by *plunging* the body (after the same manner as the washing unclean persons was,) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he baptized in Enon, 'because there was much water there,' &c.—*Dr. Lightfoot and Dr. Adam Clarke. in D. C's Commentary, at the end of Mark.*

"Jesus submitted to be baptized, that is, buried under the water by John; and to be raised out of it again, as an emblem of his future death and resurrection."—*Dr. Macknight, Apos. Epis.*

"The custom of the ancient churches was *not sprinkling*, but immersion; in pursuance of the sense of the word in the commandment, and the example of our blessed Saviour."—*Bishop Taylor, in Pæd. Exam.*

Not only is the *proper mode* of the administration of

the ordinance, shewed to be immersion, by the primitive meaning of the word which the Lawgiver used, and the circumstances narrated, but

3. The Scriptural design of baptism confirms this truth also. Yea, the proper person, and the true mode are both set forth.

1. Baptism was intended to present a figure of our Lord's *overwhelming sufferings*. Our blessed Redeemer himself alludes to this, in touching language. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke xii. 50.

Dr. CAMBELL's Translation: "I have an immersion to undergo; and how am I pained till it be accomplished!" Four Gos. in loc.

"Immersion into the water, is to be considered by us, as exhibiting that dreadful abyss of Divine Justice, in which Christ, for our sins, was for a time, as it were, absorbed; as in David, his type, he complains, (Psalm lxix. 2.) I am come into deep waters, where the floods overflow me. *Witsius Œcon. of the Cov.*

"Here, I must acknowledge, our baptist brethren have the advantage: for our Redeemer's sufferings must not be compared to a few drops of water sprinkled on the face, for he was *plunged* into distress, and his soul was environed with sorrows." *Sir J. Trelawney, in Sermons on Baptism, by J. Dore.*

"He longed, (beneficent blessed Being!) he longed for the fatal hour. He severely rebuked one of his disciples who would have dissuaded him from going as a volunteer to the cross. He was even *straitened*, under a kind of holy uneasiness, till the dreadful work was accomplished; till he was *baptized with the baptism of his sufferings*, bathed in blood, and plunged in death." *Mr. Jas. Hervey, Ther. and Asp. Let. 7.*

2. Baptism was to teach the necessity of forgiveness and spiritual *purification*, in order to eternal life. These truths are implied in Peter's words, when exhorting to the ordinance, "Repent and be baptized for the remission of sins;" and in Ananias, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts ii. 38. xxii. 16.

'The meaning is not, as if remission of sins was obtained by baptism; but that, by means of the ordinance, and in it, they might be led by faith, to the sufferings, death,

and bloodshed of Christ, *represented* in it;’ and obtain an experimental removal of sin, as they call on the name of the Lord.

Of this blessing COWPER sweetly sings, in his well-known hymn,

“There is a fountain fill’d with blood,
Drawn from Immanuel’s veins;
And sinners plung’d beneath that flood,
Lose all their guilty stains.”

3. Baptism teacheth also the Christian’s abandonment of his former course of wickedness, and his entrance on a new life of devotion and dedication to God. The metaphor of a *burial*, expresses the former, and that of a *resurrection*, the latter; in baptism both are exhibited. see Rom. vi. 4. Col. ii. 12,

“*Buried with him in baptism.* It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion, as most usual in these early times.” *Dr. Doddridge, Fam. Expos. Note on the place.*

To shew the reader that our views and practices are agreeable to the views of the most renowned and excellent amongst christians, let them be of what sect they may, we here record the valuable opinions of some of them. And first, let us hear the testimony of eminent EPISCOPALIANS,

“In the grave with Christ we went not; for our bodies were not, could not be buried with his; but *in baptism*, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be BURIED with him.” *Dr. Nicholson, Bishop of Gloucester. Expos. of the Church Cat. p. 174.*

“Anciently, those who were baptized, were immersed and BURIED in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes, Rom. vi. 2, 6. *Archbishop Tillotson. Works Vol. 1. Ser. 7.*

Now for a PRESBYTERIAN testimony, and that from her greatest ornament.

“Jesus Christ, by death, underwent this sort of baptism,

even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, being baptized into his death, are conceived to have similar translation: in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life."—*Dr. Chalmers's, Lec. on the Epis. to the Rom. on chap. 6.*

The next witness we subpoena in this case, shall be, the deservedly great favorite of the INDEPENDENTS.

"Therefore in our baptism we are dipped under water, as signifying our covenant profession; that as He was buried for sin, we are dead and buried to sin; that as the glorious power of God raised him from the dead, so we should rise to live in newness and holiness of life."—*Mr. Richard Baxter, Para. on the New Tes. on Rom. vi. 4.*

We conclude the evidence, for the present, on this point in our case, by a WESLEYAN TESTIMONY, and that as given, by two of her most admired pleaders, viz. the "Father of the denomination," and the most learned and candid of her "Sons." The latter says

"When he [the person baptised] came up out of the water, he seemed to have a resurrection to life. He was therefore supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments."—*Dr. Adam Clarke, Comment on Rom. vi. 4.*

"Buried with Him—ALLUDING TO THE ANCIENT MANNER OF BAPTIZING BY IMMERSION.—*Mr. John Wesley: Note on Rom. vi. 4.*

4. No less does baptism represent what the baptized believer anticipates as the destiny of his own human nature, when he shall descend like his Redeemer into the grave, and at his Saviour's second coming be raised to glory.

I think this is taught in 1 Cor. xv. 29. And believing that Dr. John Edwards' exposition of this difficult passage is as happy as any that is given; I here subjoin it.

"Some of the Fathers hold, that the apostle's argument in the text is of this sort: If there should be no resurrection of the

dead hereafter, why is baptism so significant of our dying and rising again, and also of the death and resurrection of Christ?—*The immersion into the water was thought to signify the death of Christ; and their coming out, denotes his rising again; and did no less, represent their own future resurrection.*" In *Sten-net's answer to Addington*.

5. Finally, this sacred rite, in reference to its subjects, is evidently designed to form a *line of separation between the world and the church*. A baptized person, in the primitive age, was considered as having come out from the ungodly, and assumed the character and profession of a follower of Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. Thus, as when a person, enters the service of an earthly prince, *he puts on the attire* by which the servants of that prince are distinguished; so the christian by baptism, puts on, as a garment, an open profession of his Lord and Master, declaring his great desire to be, henceforth to serve and honor Him, that loved and died for him. This entire separation of the church from the world the King most plainly taught in John xv. 19; xvii. 6, 9, 20, 21; and xviii. 36. As did also the apostle; see as an example, 2 Cor. vi. 14 to 18.

I need not add a word here, as, from the testimony of our opponents, we have *shewed* most clearly, what has been *proved* many and many a time, namely; that the *proper subjects* of christian baptism, are believers; that the *proper mode* is immersion; and the *design* of it, to be such, as can be answered by the immersion of the persons of believers in water, *and by them only*. A minister having quoted the Lord's important, and plain injunction; "If ye love me, keep my commandments." Judiciously remarked, "It is equal to saying, if you would put your love out of all doubt, put your obedience out of all doubt; go into His gospel as a man goes aboard a ship, all in all, body and soul." Should this be thy determination reader, you will hear and obey the word which requires the observance of all things whatsoever He hath commanded.

Although it is clear, beyond a reasonable doubt, that the Apostolical Churches were baptized Churches'

yet the Wesleyan Societies amuse themselves, with either sprinkling or pouring water on *part* of the persons of babies. Now there are a great variety of opinions held by Pædobaptists, on nearly every point in this ceremony. They are not agreed respecting its rise, its nature, or the particular infants that are to be so teased, or the good that is the result of it. Some say it is answerable to Jewish proselyte baptism, but others of them, have proved that this did not exist until centuries after Christ. Some say it is in the stead of circumcision, but none of them can prove this, and some even of their own party deny it. Some say that the children of believers only are to be baptized, and others that the children of all the world should be. The latter is the belief, and as far as they can, the practice of the Wesleyans. But we will shew the futility of this their conduct further, by the answers to three questions, given in the writings of Pædobaptists themselves. It is very cheering to know, that what we believe and practise, we can prove from the testimony of our opponents. We now enquire—

1. *On what authority are children baptized, poured upon, or sprinkled.*

“There is no express precept or rule given in the New Testament for baptism of infants.”—*Bishop Burnet. Epos. of the Acts xxvii.*

“There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants: there is not a single precept for, nor example of, this practice through the whole New Testament.”—*Mr. S. Palmer, Ans. to Dr. Priestley's, Add. on the Lord's Sup. p. 7.*

“The Baptism of infants is therefore named a *Tradition*, because it is not expressly delivered in Scripture that the apostle's did baptize infants; nor any express precept there found, that they should do so.”—*Dr. Field, On the Church, p. 375.*

2. *Of what age is infant baptism, and sprinkling?*

Perhaps I convey no information to the reader, by stating, that this short question requires two answers,—first, as it respects the period when Infant Baptism commenced; and, secondly, the quantity of water used

therein. As it respects the *first*, I am able to lay before the reader, the passage which contains the FIRST MENTION of Infant Baptism. It is as follows,—

“The delay of baptism may be more advantageous, either on an account of the condition, disposition, or age of any person; especially in reference to little children. For what necessity is there that the sponsors should be brought into danger? because either they themselves may fail of the promise, by death, or be deceived by the growth of evil dispositions.—The Lord, indeed, says, *Do not forbid them to come to me*. Let them, therefore, come when they are grown up; when they can understand; when they are taught whither they are to come. Let them become Christians when they can know Christ. Why should this innocent age hasten to the remission of sins? Men act more cautiously in worldly things; so that divine things are here intrusted with whom earthly things are not. Let them know how to seek salvation, that you may appear to give to one that asketh.—If persons understand the importance of baptism, they will rather fear the consequent obligation than the delay; true faith alone is secure of salvation.”

Tertullian was the Author of the Book entitled “De Baptismo” from which this passage is quoted, and translated by Mr. Pengilly.* The book was written about the year 204, and is the earliest mention of the practice.

“The learned *Venema* says, Tertullian dissuades from baptizing infants—which he certainly would not have done, if it had been a tradition, and a public custom of the church, seeing he was *very* tenacious of *traditions*, nor had it been a tradition, would he have failed to mention it. I conclude, therefore, that Pædobaptism *cannot* be plainly proved to have been practised before the time of Tertullian; and that there were persons in his age who desired their infants might be baptized, especially when they were afraid of their dying without baptism; which opinion Tertullian opposed, and, *by so doing, intimates that Pædobaptism began to prevail*.

Curcellæus, a learned divine of Geneva, and Professor of Divinity, says, “The Baptism of infants, in the two first cen-

* Mr. Pengilly’s Book is entitled “The Scripture Guide to Baptism.” It has passed through *ten* editions in this country; and many besides, in other countries. I beg to introduce it to all who have not got it, and who wish to have the whole of the Scripture testimony, on this too despised and perverted ordinance, in a concise and unanswerable form.

turies after Christ, was **ALTOGETHER UNKNOWN**; but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages, no trace of it appears—and it was introduced without the command of Christ. *In Pad. Exam. vol. ii. p. 76.*

Having laid before my reader, the *first mention* of the baptism of our *little* fellow-creatures, we now shew to him the **FIRST MENTION** of the use of a **LITTLE DROP OF WATER** in this rite.

Dr. WALL, who is as capable a witness on this point it is believed, as ever lived, says, “The earliest record of sprinkling, is in the case of *Novation*, who lived about the middle of the third century, and while unbaptized, as Eusebius records, (Ec. Hist. L. vi. c. 43) fell into a dangerous disease, and because he was very like to die, was baptized, i. e. *sprinkled all over in bed*, if that might be termed baptism.’ *Novation* recovered; and upon the See of Rome becoming vacant, A. D. 251, he, with a person named *Cornelius* was elected by different parties, but, *Novation* was objected to, because, (as Dr Wall translates it) he came not canonically to his order of priesthood, much less was he capable of being chosen Bishop; for **ALL THE CLERGY**, and a **GREAT PART OF THE LAITY**, were against his being chosen, it being unlawful for any one being baptized, (sprinkled over in his bed,) as he had been, to be admitted to any office.”

It is remarkable, that sprinkling, though *allowed* to the dying, was not in much repute. Nor did it get in much greater honor in the following centuries.

“We are able to make it appear, (says Bishop Bossuet) by the acts of councils, and by the ancient rituals, that for **THIRTEEN HUNDRED YEARS**, baptism was thus, [by immersion] administered, throughout the whole church, as far as possible.”

Notice of the rise and progress of pouring and sprinkling in England, may just be referred to here.

“The Rubric of the church of England, to this day, instructs the clergyman, ‘he shall *dip* in the water discreetly and warily, but if they shall certify that the child is weak, it shall suffice to *pour* water upon it.’ In the early history of this church, the offices or liturgies did **ALL ALONG** enjoin dipping, without any mention of pouring or sprinkling. In A.D. 1549, *first appeared*

the exception for 'weak' children: four years afterward, the word *thrice*, after the order to *dip*, was omitted. *Sprinkling* BEGAN to prevail about A.D. 1550, and within the time of half a century, from 1550 to 1600, PREVAILED TO BE THE MORE GENERAL; as it is now almost the only way of baptizing." *Dr. Wall's Hist. of Inf. Bap. pt. ii.*

The date of the *first mention* of infant baptism, is the date also of the *first mention* of a few other beauties! viz. 1. The consecration of the baptismal water.—2. The use of sponsors—3. The use of material unction at confirmation—4. Offering prayers and oblations for the dead, &c. We never read of any of these in any christian writer before Tertullian; and hence, learned pædobaptists infer that they were *introduced about that time*. Thus, Mr. Pierce, speaking of infant baptism says, "Tertullian is the most ancient author that mentions this rite, and we make no doubt it began about his time." Our last enquiry we now propose: viz.—

3. *To what extent in the world, has the rite of infant sprinkling, been observed, up to this day?* We have historians of our own denomination, who afford us ample material wherewith we might answer this important query, but we prefer to give the answer from the candid and learned of our opponents to this, as well as the previous interrogations on this subject.

Dr. Wall, testifies that, "what has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to the Western parts of Europe: for it is used ordinarily no where else. THE GREEK CHURCH DOES STILL USE IMMERSION; [and my reader will remember the word anglicised. Baptism, is a Greek word, and they must know well what their own words mean]; and so do all other christians in the world except the Latins. All those nations of christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; but all other christians in the world, who never owned the Pope's usurped power, DO, AND EVER DID, DIP THEIR INFANTS IN THE ORDINARY USE—All the christians in Asia, all in Africa, and about one third part of Europe are of this last sort." *Hist. of Inf. Bap. pt. ii. chap. ix. p. 376, ed. 3.* For this work. *Dr. Wall* received his diploma, and the thanks of all the clergy; and I believe, also of both houses of Parliament.

It is without doubt true, therefore, that the immersion of professed believers, in the name of the Triune God, had the sanction of Jesus, and was practised by the Apostles, and the first churches, for the two or three first ages after the birth of the Lord—That infant immersion, sprinkling, and pouring, rose about the beginning of the second century; and in the company too, of the consecration of the water, material unction, offerings for the dead, and other popish superstitions—That for THIRTEEN HUNDRED YEARS, sprinkling or pouring, was only allowed as an exception in favor of the weak, whom it was feared would be lost if they died without it—That it has, to this day, *only been observed by those nations, as the ordinary mode, which are, or have been under the papal yoke*—That in this country, immersion is the nationally enjoined mode now, excepting only, cases of sickness and weaknesses; *that this exception has only existed for two hundred and ninety-two years*; and that the change, to the present general custom, was not made by Christ's command, but allowed by human connivance, to gratify the carnality of worldly professors.

This was the condition in which Mr. Wesley found these rites, and he chose the *easy* side, and enjoined the more general practice of this country. The Conference has, of course, obeyed their "father," as dutiful sons; and the societies they rule, as a natural consequence, obey it. And thus the Wesleyan Societies add, to their other novelties, opposition to a Gospel Church, in its initiatory ordinance. And this is done, although the good John has left it on record that, "IMMERSION IS THE ANCIENT MODE."

No's. 8 and 9, we will now briefly notice. Apostolic churches, and ministers of old, required a reason of the hope that was professed; and expected an internal belief, or, a faith with all the heart; and then a confession of the mouth; which, in the judgment of the Lord's people, is unto salvation. This was connected with a spiritual reception of the word, and a practical observance of it; and thus was evidenced the possession of that faith which worketh by love. Wesleyans on the contrary, only re-

quire of their candidates and members, that they should desire to flee from the wrath to come. This criterion of theirs, probably was felt by ninety-nine of every hundred that are now in the regions of the cursed. We believe it to be possessed by the most irreligious, and sinfully debased. Balaam would have made a most talented member; he certainly had this desire. But though John Wesley, and his, require no more than this, John the Baptist did; and when the Pharisees and Sadducees came to him, with a mere profession and desire, they were without ceremony, remanded back until works testified their possession of genuine repentance. It is also, most infallibly certain, that the Son of God required more than this. When Nicodemus came to him, in addition to his having a desire for salvation, he made a noble confession of faith in the Saviour's heavenly mission, yet this was not deemed sufficient, and he was told, he "must be born again." This he could not receive, yet did not the Lord soften down his expressions to make his doctrines palatable. Had the rich ruler come to John Wesley, instead of Jesus Christ, would he not have been brought unceremoniously to class? when he could have purchased a sacramental ticket, and have been a good fashionable christian, reviling our Lord's exclusive preaching as long as he pleased. Those disciples who went back, because our Lord preached the inability of man to come to Christ,¹ would never have done so, had the Wesleyan preachers had possession of the audience. Who will say, they did not desire to flee from the wrath to come, and to be saved? If Wesleyans are right, it is most deplorably unfortunate, that the modern John was not there, instead of Jesus, for then we are sure they would never have had a like cause to go back and walk no more with him.

The Apostles of our Lord, also, required more than this desire. When their preaching on the day of Pentecost was made instrumental of conviction, and the convicted cried out for instruction, they exhorted them to repent and be baptized. It is well-known that Wesleyans do not thus exhort; and the result of each, displays the opposition in

¹ John vi.

them. Of one it is witnessed, "As many as gladly received the word, were baptized—were added unto the church, and continued in the apostle's doctrines, in breaking of bread, and in prayers. Of the others, is it not truly said,—They enter class, join society, slight the ordinance of baptism, and oppose the apostle's doctrine? If the teaching of both was alike, would not the practice of those converts who were taught by apostles, and those who are taught by the Wesleyans, be similar?"

On the tenth and final contrast we refer the reader above, to the authority with which the Conference endow *themselves*, as Superintendents. The Conference is constituted, the reader will bear in mind, of the Superintendents; and each of these gents, have the honor to be the lawgiver, law-explainer, and law-enforcer to the circuits. Our knowledge of fallen human nature, would incline us to expect, that a large share of all that corrupt and ambitious man delights in, would be handed to each; and we find, most truly have they given to each other "the lion's share!!" "An assistant Preacher has power, says a persecuted member of Conference, with the help of a single leader, to receive or exclude members into or from the society, without the knowledge or consent of the people." 2. *He can alone* place or displace leaders, stewards or local preachers. 3. He can of himself, without consulting any of the preachers that are travelling with him, recommend persons, and get them placed among the travelling (i. e. the paid) preachers. 4. He can make all the collections, without being obliged to give a single individual any account of what he has received, till he comes to the Conference. 5. The Preachers in the Conference make laws for the people without consulting them, and transact all the affairs of the connexion without the people having a single voice, or representative in the assembly. 6. All the collections are disbursed by the preachers alone, and the expenditure is only published in gross sums, which prevents the people from knowing how the money is applied. This is the case with them all, except the preachers "fund collections."

This great power is indeed enough to be a very danger-

ous weapon, and accordingly a very sensible writer, and who has an ardent attachment to the memory of Wesley, and was for years a great lover of Methodism, records it * to be "A notorious fact, that nearly all the divisions in the Society have arisen from the love and exercise of arbitrary power by the travelling preachers. "As regards the tremendous power of expulsion from the Christian Church resting alone in the ministry, the reverse is the Scriptural plan." To prove the truth of this sentence, the reader is requested to consult the Scriptures that are quoted in No. 10. But the improper authority in pursuance of this power is seen, amongst a multitude of other deeds, in some expulsions, particulars of which are abroad, and well known, but which we here repeat not. That station is not a right one, in which, ministers can cut off the amiable and useful without any previous trial or charge being preferred against them; yet in such a station the constituents of the Conference place themselves, as superintendents.

But enough has been written, to shew the opposition of the Wesleyans, both in doctrine and discipline, to the word of God. The author has paid more than usual attention to the works of the Wesley's, and Wesleyans, during the progress of these pages; and the result is, that he is more shocked than ever, at the erroneous nature of their tenets, and the anti-scriptural nature and tendency of their discipline. He knows too well the power of prejudice, and pre-possession, to expect his book will accomplish, in them, what the bible fails in; yet his ardent desire is, that their eyes may be opened, and they be given to see how extensively they err from the word of God, and the experience of the saints.

To you who fear God, amongst the New-Connexion Methodists, I would record my meed of praise, for what you have achieved, in your resistance of the priestly dominancy of the Old Connexion—Your open dealings with the financial, and disciplinary affairs of your societies;

* Reasons for leaving Conference Methodism by John Cropp, 1840.

and also, your general patriotic love of civil and religious liberty. These, and other principles and practices, make you valuable and consistent citizens: but allow me in affection to urge you not to stop satisfied, until your ministers preach all the doctrines of the everlasting gospel, and teach the observance of *all things* whatsoever the Saviour commanded.

I now close with addressing a word or two to my dear friends, and Charge. You have, beloved, tasted that the Lord is gracious; you having been, by Him, called to be saints. Your honor is great—your privileges are heavenly; and, above many others, you are eternally distinguished: consequently, your obligation and inducement is immense to “Let your conversation be as becometh the gospel of Christ.” You also hold truths which manifest, in their blessed loveliness and splendor, the peculiar glories of the Sovereign Lord God of Salvation; which yet deeply debaseth human nature—universal human nature, without any distinction, is the curse-deserving condition of “children of wrath.” As might be expected, the merely nominal religious, and the erring christian, greatly detests these self-robbing tenets; and, the consequence is, that should any popularity-seeking preacher believe them, he holds them like jailors hold murderers, under bars and bolts, in dark oblivion; yet *we* must not be ashamed of these truths, although it is now fashionable to revile those who hold them forth as the word of life, by the great bulk of self-sufficient, self-loving, and self-seeking professors. This, nearly general persecution, my dear friends, calls loudly upon you, to take heed to your ways; and proclaims the urgent necessity that you, “by good works, should put to silence the ignorance of foolish men.” Ye, therefore beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness. But, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, now and for ever. Amen.