

A
VIEW
OF
THE CORRUPT PRINCIPLES
OF
SOCINIANISM,
DESIGNED AS
An Introduction
TO
DR. JOHN OWEN ON DIVINE JUSTICE,
AND HIS ANSWER TO BIDDLE.
WITH
A PREFACE,
BY THE REV. WILLIAM HUNTINGTON, S.S.

SECOND EDITION.

“To confound the wise.” 1 Cor. i. 27.

“That ye may put to silence the ignorance of foolish men.” 1 Pet. ii. 15.

“For the wisdom of this world is foolishness with God.” 1 Cor. iii. 19.

LONDON:

Published and sold by JOHN EEDS, No. 2, Newgate Street;

Sold also by R. BAYNES, 28, Paternoster Row;

W. CLARKE, at Providence Chapel, Gray's-Inn Lane,
and No. 14, King's Row, Walworth;

S. HUNTINGTON, No. 25, Grafton Street East; at Salem Chapel, Leicester;
by T. BARSTON, Grantham, Lincolnshire; at Providence Chapel,
Cranbrook, Kent; and by J. ADE, Lewes, Sussex.

1826.

This Article was Written By John Collett Ryland

EDITOR'S ADVERTISEMENT.

TO those who may have been acquainted with the ministry or the writings of the late Rev. W. HUNTINGTON, no other reason need be offered for the re-publication of this little Pamphlet than a reference to his own recommendatory Preface. The treatise itself has become so scarce, that it is believed there are but few copies of it now extant.

When it lately fell into the hands of the present Editor, he considered it advisable to reprint a new edition, uniform with the works of the eminent servant of Christ above mentioned; and several other persons concurring in this opinion, it is now sent forth in the hope that it will prove acceptable to the numerous friends in that connection, and, indeed, to all who are sincerely desirous to maintain, and contend for, the fundamental doctrines of salvation, and the divine dignity of the Author and Finisher of all true faith; as also, that it may, by the blessing of the Almighty, prove conducive to the establishment of the weak and wavering, and the salutary conviction and confutation of those who may have heretofore stumbled on this dark and destructive mount of error.

The Editor has omitted in this edition the long Latin quotation from Witsius, which, as it is given in an English translation, was deemed unnecessary. He has also corrected, and in some instances methodised, the lists of Scripture evidences. These, with the addition of the titular mottos, and a few other verbal corrections, such as the Author had intimated his intention of making, if a second edition had been called for, are the only liberties he has taken with the work.

The genuineness of the prefatory commendation is self-evident; but, independent of this, the Editor has ascertained it from a person now living, who perfectly recollects the circumstance of Mr. HUNTINGTON's calling on the printer for the purpose therein specified. As to the Work itself, whether it was an original treatise, or merely an abbreviated compilation, and who was its author or compiler, the Editor has learnt, that these points might possibly be also ascertained with tolerable accuracy, if

requisite; but as he considers them quite immaterial, it would not be expedient to hazard the designation on any particulars short of absolute certainty. Whoever, or whatever, the author might be, he has on this occasion brought together such an assemblage of brief, but cogent, arguments and facts, as all the craft and sophistry of the adversaries will never be able to gainsay or resist; and under which, if they abide incorrigible, they must be justly liable to the ridicule of the most illiterate Christian, and remain subject to that future shame and everlasting contempt denounced against them by the living God; who, notwithstanding all their rage against him, has "set his King upon his holy hill of Zion," where he shall reign till all his enemies are subdued under him, and "then shall he break them with a rod of iron, and dash them in pieces like a potter's vessel," Ps. ii. 9; and in the very nature in which they have here affected to condemn and deny him, shall they at last be brought to an awful acknowledgment of his eternal power and Godhead; for, in the unmitigable terror of their souls, they shall "say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the *wrath of the LAMB!* for the great day of his wrath is come, and who shall be able to stand!" Rev. vi. 16, 17.

Modern Socinians may attempt a refinement on some of the allegations here adduced, but they are equally gross and equally pertinacious in their denial of the divinity of our Lord and Saviour Jesus Christ; so that upon their plan, not a soul of mankind could ever be saved; for, if he be any thing short of the omnipotent God, he can be no more than man, and "none of them can by any means redeem his brother, nor give to God a ransom for him," Psalm xlix. 7. Nay, more; "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," Jer. xvii. 5. But an everlasting blessing is pronounced upon all those who receive him as he is revealed in the word of truth, and embrace him as the God of their salvation: therefore "Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him," Psalm ii. 12.

J. EEDES.

London, Dec. 21, 1825.

P R E F A C E.

CHRISTIAN READER,

IT is a most blessed and reviving thought, that the glorious Object of our faith fills both heaven and earth, and that his wisdom, goodness, and power, are seen over all his works ; but our comfort is, that his benign omnipresence is, in an especial manner, with us. Moses' request is fulfilled to every Israelite indeed ; God's presence goes with him ; he makes all his goodness pass before him, and gives him rest.

By the light of God's Spirit, the believer's understanding is kept open, and his heavenly mind divinely employed, and sweetly entertained by the glorious rays of his reconciled Father shining upon the Spirit's work on his own soul, in whose light the believer sees light. He views that which is noted in the Scriptures of Truth, as daily accomplishing before his eyes ; being led by the Divine Spirit, he knows the Scriptures and the Power of God, and is persuaded that the greater part of them have been fulfilled, others are daily fulfilling, and that the rest must be accomplished, for the Scriptures cannot be broken ; not one jot or tittle of God's Word shall pass away till all be fulfilled : every conflict that he meets with, every

opposition that he passes through, every deliverance he experiences, every comfortable thought that occurs to his mind, leaves that ancient Truth deeply engraven upon his soul, "This day is this Scripture fulfilled."

The goodness and forbearance of GOD is daily seen in feeding, clothing, and protecting a rebellious race, who every hour provoke him to his face; "Though his visible judgments are brought to light every morning, yet the unjust knoweth no shame," Zeph. iii. 5. But the internal judgments of GOD, that are executed on the minds of reprobates, are hid from us; nor can they be seen till GOD himself discovers them; but GOD will not do any thing, except he reveal his secret to his servants, the Prophets; and he generally doth display them by a visible mark, as on Cain; by their dying testimony, as thousands have seen; or by permitting them to spit the malignity of their spirits from the press; and thus the evil heart is discovered by the evil things that are brought forth from it.

If the Reader would know what an internal judgment, inflicted by GOD on the mind of a rebellious sinner, is, I would advise him read this Pamphlet. The authors of Socinianism have discovered it themselves; and that in so dreadful a form, as none but such persons could ever have described it in. If the Reader be desirous of knowing what the SAVIOUR means by his coming into this world for judgment, that those that see not might see, and that those that see might be made blind, I would recommend this

Narrative to him as a most conspicuous fulfilment of the last clause of the above text. Here he will see the prophecy of the royal Psalmist fulfilled. Here is the true portrait of a man become vain in his imagination, and a wonderful display of a foolish heart that GOD himself has darkened. If the Reader doubts of the truth of Paul, when he declares the preaching of the Cross to be foolishness to them that perish, let him read this Treatise ; there he will see it fulfilled, and left upon record as the act and deed of those who have called the very Word of GOD foolishness, and signed it with their own hand.

If any poor, illiterate, doubting mind, should suspect the least dawnings of Grace on his soul to be nothing, or, what is worse, a mere delusion, let him peruse this little Work and he will see the faintest ray of Grace and Truth shine like a sun-beam before this gloomy system of wind and confusion. This little Book contains the essence of SOCINIANISM, drawn or distilled from the productions of deified Nature, by a servant of the dear LORD JESUS, and is now recommended to every man of sense, as a proper emetic to cleanse the mind from all the dregs of human wisdom and self-sufficiency. For my part, I have read, in the sacred Word of GOD, an awful account of the fall and utter depravity of man ; and the sensible effects of it on my own soul, has obliged me to set to my seal that the whole account was true : but never since I have been upon earth, did I see Satan's power, and nature's weakness and ignorance, in so striking a light as in this little

Pamphlet. Here are things asserted, which, to my knowledge, never entered my wicked heart when in a state of nature: and which, to the best of my recollection, never once passed over my carnal mind. I have read of the god of this world blinding the minds of them that believe not: of GOD's giving people over to a reprobate mind: of his sending them strong delusions that they may believe a lie, and be damned for not believing the truth, but taking pleasure in unrighteousness; and of his taking the wise in their own craftiness: of his carrying the counsel of the froward headlong: of his leading erroneous men forth with the workers of iniquity: of deceivers waxing worse and worse: of the mystery of GOD being hid from the wise and prudent: of the wisdom of this world being foolishness with GOD: of the natural man not discerning the things of the SPIRIT of GOD, and of their being foolishness to him: of the fool saying in his heart, There is no GOD: of others denying the LORD that bought them: of men's declaring that GOD had forsaken the earth, and that he takes no knowledge: that some call sin holiness, and holiness sin; light darkness, and darkness light: of fools making a mock at sin: of their drawing out a wide mouth at GOD: but I never saw all the above facts fulfilled, until this little Tract was put into my hand, which gave me such an astonishing sight of the internal judgments of GOD in giving sinners up to blindness of mind and hardness of heart, that I even went to the Publisher of this work, and begged his leave to write a Preface, and put my name to it; as

I think it is such a mystery of darkness and confusion as would, at one view, discover itself to a real believer, who has the least ray of truth or consistency darted from GOD upon him. I must confess, that I never saw the need of the glorious teachings of GOD'S Spirit in so conspicuous a point of view in all my life, as in this mirror of human wisdom.

Here I have observed men eminent in human learning, who challenge the world to meet them at the bar of reason : men, who are, and have been admired and followed by thousands : men who appear in the character of Ministers : men who pretend to engross all wisdom to themselves, and yet so given up of GOD to a reprobate mind, so confounded, confused, bewildered, and befooled, by the just judgment of GOD, as to arraign the ALMIGHTY at their bar, to condemn the counsel of the MOST HIGH, and despise the Word of the HOLY ONE OF ISRAEL ; yea, to give GOD himself the lie, and call the Revelation of INFINITE WISDOM, foolishness ; yea, they are so bereft of all fear of GOD, as to deny one half of his Word. They set aside all the perfections that shine in his Law, and own none but what appear in the Gospel ; and at the same time renounce the essential Deity of GOD the SAVIOUR, in whom alone the glorious perfections of Deity can harmonize, and through whom alone they can ever shine propitious on us ; for it is his Divinity alone that can make any promise available ; yet their pride is so resisted, and their wisdom so exposed, that they are left to spit their desperate venom at GOD from the press, and to

offer violence to the common grammatical sense of half the words in the Bible. Let the Reader peruse this, and he will see exalted nature in the blackness and darkness of hell; while the least ray of Divine Grace (before this gloomy system) will appear like eternal day itself.

Reader, GOD bless thee: Peace and Truth be in our days.

WILLIAM HUNTINGTON.

Winchester Row, near Paddington,
February 15, 1787.

A VIEW
OF
THE CORRUPT PRINCIPLES
OF
SOCINIANISM

OPINIONS OF THE SOCINIANS.

I. Of the Scriptures.

I BELIEVE, concerning the Scripture, that there are errors, mistakes, and contradictions, in some places of it; that the authority of some of its books is questionable; yea, that the whole Bible hath been tampered with, and may be suspected to be corrupted.

N. B. I will fully show hereafter, that they question the authority of some of the books of Scripture—they represent the whole Scripture as depraved—they assert, that there are contradictions in Scripture—and they violently wrest many texts of Scripture to establish their own opinions. I must give one horrid passage from Socinus himself; you will find it in his first volume, in folio, page 499, of the Amsterdam edition, 1656:

“Præcepta veteris Fæderis maxima ex parte ejus modi sint, ut difficile sit creditu, illa DEO manare, adeo vel levia, vel vana, vel superstitiosa, vel etiam stulta ac ridicula, et in summa, parum DEO digna videri queant.”

In English thus:

“The precepts of the Old Testament are, for the

most part, such, that it is hard to believe that they proceed from GOD, they are either so light, or vain, or superstitious, or even foolish or ridiculous; and, upon the whole, they seem not to be worthy of GOD."—Here is one specimen, out of a thousand, of Socinus' great PIETY!

II. *Of God and his Natural and Moral Perfections.*

I believe, concerning GOD, that he is not a spirit, properly speaking, *i. e.* immaterial and incorporeal, but that he is such another sort of body as air or æther is: that he is not immense and infinite, and every where present, but is confined to certain places: that he hath no knowledge of such future events as depend on the free-will of man, and that it is impossible that these things should be foreknown by him: that there is a succession in GOD's eternal duration, as well as there is in time, which is the measure of that duration which belongs to finite beings.

III. *Of the Trinity.*

I believe further concerning GOD, that there is no distinction of Persons and Subsistences in him, and that the Son and Holy Ghost are not GOD, the former of these being only a man, and the latter no other than the power or operation of GOD: that there was nothing of merit in what CHRIST did or suffered: that, therefore, he could not make satisfaction for the sins of the world: and the contrary assertion is deceitful, erroneous, and pernicious.

IV. *The First Man was not originally holy.*

I believe concerning the first man, that he was not created in a state of uprightness: that the image of GOD, in which he was made, consisted not in righteousness and holiness, and consequently that he did not lose these by his fall, for he could not lose what he had not: that Adam's posterity have received no hurt; have had no stain or blemish derived to them by his apostacy; and the contrary opinion is a fable, a dream, a fiction of Antichrist: that mankind, having received no damage by the fall of our first parents, have still an ability by nature, to desire

and embrace all spiritual good, and to avoid all that is sinful and vicious ; that, therefore, there is no need of the help of the Holy Spirit, and that men may believe and repent, and perform all religious acts without his operation and influence ; yea, indeed, the Spirit is but an operation itself : that men are counted righteous before God, not for the merit of CHRIST JESUS, for he had no merit, but for their own good works.

V. *Of a Future State.*

I believe, concerning the future state, that the souls of the deceased have no knowledge, no perception of any thing ; they are not sensible of any rewards or pains, neither are they capable of feeling them ; so that, in a manner, they may be said not to exist ; for their life, activity, and sensibleness, are vanished, and their very nature is absorpt. I believe that we shall not rise with the same bodies which we have now, at the last day, but that another matter or substance shall be substituted in their place. I believe that men shall not, at the day of judgment, be required to give an account of their actions : the most flagitious sinners shall not be examined concerning any thing in their past life ; they shall not be tried or judged ; only they shall be punished ; and their punishment is this, to utterly cease and perish for ever ; the unquenchable fire is nothing but annihilation.

VI. *Of Human Reason, as the final Judge and Test of Scripture.*

I believe, as to Christianity itself, that every thing in it is to be submitted to the dictates of human reason ; and what cannot be explained and made out by this, is no part of the Christian religion ; and consequently that there are no doctrines appertaining to it which are mysterious and superior to our reason.

N. B. The Socinians go upon these two MODEST principles :

1. It is dishonourable to GOD to give such a revelation as hath in it such difficulties, which we cannot fully apprehend and explain.

2. It is dishonourable to such a noble creature as man, to own or submit to any divine revelation which

has such difficulties in it which we cannot fully comprehend and account for by our reason.—What EXERCISEABLE PRIDE is this !

VII. *Of Divine Worship.*

I believe, as to divine worship, that it may be given to another besides God ; that a creature may (if God thinks fit) be the object of adoration, and consequently CHRIST (who is but a creature) may be worshipped with divine worship, even the same that is paid to God the Father. I believe that prayer (as eminent an act of worship as it is) was not required in the Old Testament ; for God's people had no need of praying then, they were able to do all that was commanded them in their religion, without divine assistance, and therefore the invoking of God became not a duty till CHRIST's time. I believe the Lord's day (commonly so called) is a ceremonious observance, and abolished by the Gospel, which takes away all choice of days.

VIII. *Of Baptism and the Lord's Supper, and the Ministerial Office.*

I believe that there is no spiritual blessing conveyed or conferred in the use of the sacraments ; and particularly, that baptism is an useless rite, which the Christian church, under the Gospel, hath nothing to do with. I believe there is no distinct function or office of ministers in the Christian church, and that the Lord's Supper itself may be administered by any private Christian or brother.

N. B. That most able champion of TRUTH, Dr. DANIEL WATERLAND, wisely observes, " That the true doctrines of the TRINITY and the SATISFACTION of CHRIST, have been kept up in the Christian church by the institution of Baptism and the Lord's Supper, more than by any other means whatsoever ; and humanly speaking, these glorious truths, which are essential to salvation, would have been lost long ago, if the two positive institutions had been totally

neglected and disused amongst professors of Christianity." In this point of view, BAPTISM and the LORD'S SUPPER appear to be of infinite importance and use to the glory of GOD, and the very existence of the church of CHRIST on earth. Hence see the grand reason why the Socinians have such an hearty AVERSION to these glorious acts of worship in their genuine influence and glory. Dr. DODDRIDGE has a most judicious and spirited remark on the use of the LORD'S SUPPER, to keep up a sense of the ATONEMENT of CHRIST. See Family Expositor, vol. ii. page 458, note F. edit. 1761.

IX. *Of Morality.*

As to moral points, I believe that officious lies are lawful: that the motions of concupiscence are not vicious: that idle or obscene words, gluttony, drunkenness, riot, luxury, and all impure desires and lusts, were not forbidden till CHRIST's time, and consequently were no sins.

X. *Of Magistrates.*

I believe, concerning magistrates, that they have no power of life and death: it is not lawful for them now, under the Gospel, to inflict capital punishments on any offenders or malefactors; no, not murderers and cut-throats.

XI. *Of the Popish Church.*

Concerning some other articles, I believe as the church believes; I mean the church of Rome, for we symbolize with them in several points of doctrine.

XII. *Of One Article of Faith.*

Lastly, after all, I believe that though the aforesaid articles are necessary to make a man a Socinian, yet the belief of only one is enough to make a man a Christian: and that one article is, that JESUS is the Messiah; in which it is not included whether he satisfied the Divine Justice for our sins; whether he be God

or man, and by virtue of his death purchased life for us. But when I say I believe Jesus is the Messiah, I mean only this, that such a man of Nazareth was anointed, ordained, and sent of God to be a Saviour, and that this is he who was foretold and promised to be sent by God. This is all I believe, and there is no necessity of believing any thing more.

See Dr. Owen's Confutation of the whole System of Socinianism, 4to, 1655; and Dr. John Edwards's Socinian Creed exposed and answered, 8vo. 1697.

A
CLEAR VIEW
OF
THE HORRID EVIL OF SIN.
IN THE
LANGUAGE OF SCRIPTURE.

As an Introduction to our views of Sin from REVELATION, let us first take a prospect of it in the light of REASON.

SIN is an offence against the will of GOD, made known in the constitution and powers of the human soul—indicating what is right, and forbidding what is wrong. Sin is a violation of the highest and noblest law in the world; the law of the great and eternal GOD, the Governor of the universe.

SIN contradicts the great design of man's being, and sets GOD's intention at defiance. It is the highest rudeness and insult to say that GOD made man without understanding or design; that he had no good meaning or wise intention in the work of his hands.

SIN misrepresents GOD's sublime and beautiful character. It declares he is a bad Being, that deserves hatred and contempt. It represents him as a weak Being, that is not able to resent and punish a crime—

or it deforms his beautiful nature, and holds him up as an object of abhorrence.

SIN accuses GOD's nature with a want of wisdom, to know how to make laws for his creature's good and happiness. It accuses GOD of a want of goodness to supply his creature with a full quantity of pleasure. Sin accuses GOD as a poor Being, so that the creature is obliged to seek elsewhere for happiness.

SIN accuses GOD of folly, in appointing a law, and grounding it in the human constitution and powers, which he had no reason to expect should be obeyed.

SIN accuses GOD of envy, or feeling a pain of heart at seeing his creature happy, which gives the Maker uneasy consciousness.

SIN is an insolent disavowal of our natural and moral dependance on GOD. Our NATURAL dependance consists in our being subject to change for the better, or the worse, in a moment, at the will and pleasure of the First Cause of all things. Our MORAL dependance consists in being subject to a law grounded upon the constitution and immortal powers of man, commanding all that is right, and forbidding all that is wrong.

SIN is an outrage on the DEITY, as the Preserver and the moral Governor of all mankind.

SIN is an attempt to dethrone GOD from the soul and conscience, and to set the creature in his room. It denies GOD to be the FIRST CAUSE, by an attempt at independence; it is a denial of GOD as the Supreme GOOD, by self-seeking; a denial of GOD, as the Sovereign LORD, by wilful rebellion—and a renunciation of GOD as the LAST END, by making

our own humour and glory the end of our life and actions.

THE HORRID EVIL OF SIN, REPRESENTED IN VARIOUS IMAGES
IN SCRIPTURE, OR DIVINE REVELATION.

1. Sin, a spot, blemish, reproach. Deut. xxxii. 5. Jude 13.
2. Mire and vomit. 2 Peter ii. 22.
3. Deadly sickness. Isaiah i. 5.
4. Filth abominable. Job xv. 16.
5. Poison of dragons and venom of asps. Deut. xxxii. 33.
6. Cursing and bitterness. Rom. iii. 13.
7. Blood of an infant. Ezek. xvi. 6.
8. Blood of a dead man. Rev. xvi. 3.
9. Deceit and desperation. Jer. xvii. 9.
10. Abominable thing. Jer. xlv. 4.
11. Detestable things. Ezek. xi. 21.
12. Bruises and putrid sores. Isaiah i. 6.
13. Stench and corruption. Rom. iii. 13.
14. Dulness and stupidity beyond that of an ass. Isa. i. 3.
15. Harder than an adamant stone. Zech. vii. 12.
16. Iron sinew and brow of brass. Isaiah xlviii. 4.
17. Accursed thing. Josh. vii. 13.
18. Plague. 1 Kings viii. 38.
19. Madness. Eccles. ix. 3. Luke xv. 17.
20. Exceeding sinful. Rom. vii. 13.
21. Evil thing and bitter. Eccles. vii. 26. Jer. ii. 19.
22. Spueing of a drunkard. Jer. xxv. 27. Hab. ii. 16.
23. Spueing of a dog. 2 Peter ii. 22.
24. Foolishness wrapped up in the heart. Prov. xxii. 15.
25. Uncleanliness, with greediness. Eph. iv. 19.
26. Atheism. Eph. ii. 12.
27. Apostacy. 2 Chron. xxix. 6.
28. Alienated from God's life. Eph. iv. 18.
29. Perverse and crooked. Deut. xxxii. 5.
30. Running in debt to God. Matt. vi. 12. See Henry, fol. p. 493.
31. Darkness, ignorance, blindness, insensibility. Eph. iv. 18, 19.
32. Robbing God. Mal. iii. 8.

33. Hating God. Exod. xx. Deut. v. Psalm lxxxi. 15.
Rom. i. 30.

34. Enmity to God. Rom. viii. 7.

35. Rebellion like witchcraft. 1 Sam. xv. 23.

36. Stubbornness. 1 Sam. xv. 23. Jer. iii. 17; and vii. 24

37. Cursing God. Job i. 5. Isaiah viii. 21.

38. Blaspheming God. Rev. xvi. 9, 11, 21; and xiii. 6.

39. Blasphemy against the Holy Spirit. Matt. xii. 31.

40. Seared conscience. 1 Tim. iv. 2.

41. Growing worse and worse. 2 Tim. iii. 13.

42. Prison. Six ideas. 1 Peter iii. 19.

43. Second death. Rev. xx. 14.

44. Chains of darkness. 2 Peter ii. 4.

45. Outward darkness. Matt. viii. 12; xxii. 13; xxv. 30.

46. Blackness of darkness. Jude 13.

47. Bottomless pit. Rev. xx. 3.

48. Winepress of wrath. Rev. xix. 15.

49. Burning like an oven. Mal. iv. 1.

50. No Rest day or night. Isaiah lvii. 20.

51. Drinking dregs of wrath. Psalm lxxv. 8.

52. Devouring fire. Isaiah xxxiii. 14.

53. Furnace of fire. Matt. xiii. 42, 50.

54. Fire unquenchable. Mark ix. 44, 45. Luke iii. 17.
Matt. iii. 12.

55. Wrath without mixture. Rev. xiv. 10.

56. Chattering of teeth. Matt. viii. 12. Luke xiii. 28.

57. Rebuke, with flames of fire. Isaiah lxvi. 15.

58. Fury in God's face. Ezek. xxxviii. 18.

59. Cast alive into fire. Rev. xix. 20.

60. Brimstone and fire. Rev. xxi. 8.

61. Consuming fire. Heb. xii. 29.

62. Falling into the hands of the living God. Heb. x. 31.
See Bishop Hopkins's striking and eloquent Sermon on this text.

63. Torment in a flame. Luke xvi. 24.

64. Smoke of torment for ever. Rev. xiv. 11.

65. Reproaching God our Maker. Prov. xiv. 31; xvii. 5.

66. Despising God. 1 Sam. ii. 30. Luke x. 16. 1 Thes. iv. 8.

67. Uncleaness. Gal. iv. 19. Zech. xiii. 1.

68. Without strength and ungodly. Rom. v. 6.

69. Foaming as a mad dog. Jude 13.

70. Heart of stone. Ezek. xxxvi. 26.
71. Lascivious, sensual, filthy dreamers. Jude 4, 8, 19.
72. All unrighteousness, &c. Rom. i. 29—31.
73. Destruction and misery. Rom. iii. 16.
74. More bitter than death. Eccles. vii. 26.
75. The first-born of death. Job xviii. 13.
76. Terror shall take hold of him as waters. Job xxvii. 20.
77. Vessels of wrath fitted to destruction. Rom. ix. 22.
78. Pile of fire and much wood. Isaiah xxx. 33.
79. The breath of God as a stream of brimstone. Isa. xxx. 33.
80. Wrath of the Lamb. Rev. vi. 16.
81. Wrath to come. 1 Thes. i. 10.
82. Torment in the presence of God. Rev. xiv. 10.
83. Smoke of their torment for ever. Rev. xiv. 11.
84. Lake of fire. Rev. xix. 20; and xx. 10.
85. The worm that never dies, and fire never quenched, five times repeated. Mark ix. 43, 48.
86. The vengeance of eternal fire. Jude 7.

Thus you see, in near one hundred texts of Scripture, what the estimate of God is, concerning the horrid evil of Sin. To attempt to arrange all these images of the malignity, guilt, pollution, and punishment of Sin, in a regular logical method, is perhaps beyond our power: the descriptions of Sin are like the object itself; they bid defiance to a regular arrangement.

If any serious and judicious mind will sit down and deliberately consider the genuine sense and meaning of all these testimonies of the all-knowing and holy God, concerning Sin, can such a mind be brought to give its assent to such assertions as these which follow? viz.

1. In all your estimates of the evil of Sin, God's natural and moral perfections must and shall be struck out of the account.
2. That in all your views of natural evil, which have ever

took place in the world, you must bring every event to the account of goodness, and nothing to the bar of Divine Justice. All is for the good of the rational creatures ; and every thing is done out of pure love in God to his creature man.

That a third part of the human race die under two years old, is owing to pure goodness ; and this awful event is not at all to be brought to the bar of justice.

That the half of mankind die under five years old, is not for one moment to be brought to the bar of essential immutable justice ; but it is to be ascribed to pure love alone, or God's passionate desire to make his creatures happy.

The grand and terrible deluge was the effect of pure goodness, and not at all to be ascribed to justice.

The burning of Sodom and Gomorrah was out of pure love in God to the happiness of his creatures.

The ruin of Pharaoh and his host in the Red Sea, was owing to a pure desire to promote the happiness of them all.

The fire that destroyed Nadab and Abihu, was out of pure goodness.

The earth opening her mouth and swallowing up Korah, Dathan, and Abiram, with all their families, was all owing to pure love, and not at all to be brought to the bar of divine justice !

The dreadful ruin of the Canaanites in the wars of Joshua, was all owing to pure love and goodness, and not at all to essential, immutable, punishing justice in God.

The sudden destruction of one hundred and eighty-five thousand Assyrians, with the blaspheming Rabshakeh and Sennacherib at the head of them, is all owing to pure goodness and love, and must not be brought to the bar of punishing justice.

The horrible sieges and destruction of the city and temple of Jerusalem, at two distinct periods, were all owing to infinite goodness and love, and not owing to God's hatred and wrath against sin, or moral evil.

In a word : all the earthquakes, famines, plagues, fire, wars, bloodshed, diseases, and deaths, which have overspread the earth all round the globe, for near six thousand years, are to be ascribed to pure goodness and love, and are not at all to be brought to the bar of justice.

This is the account which Socinianism gives of all the natural evils in our world. Let that man believe it who is able to offer violence and outrage to the common sense of all mankind !

But if you bring all these things to the bar of the natural and essential justice of God, or his constant and immutable will to punish sin, then every thing appears clear, consistent, and worthy of the sublime and beautiful character of God.

Let us now take a further prospect of the glaring absurdities of Socinianism, in its dead silence concerning the Holiness of God, and its desperate attempts to lessen the horrid evil of Sin, and bring it to nothing.

*Views of the infinite Evil of Sin, in Eight Medums,
or Mirrors.*

I. View Sin in the Mirror of God's holy Law.

The Law is the will of God, grounded in the nature, constitution, and immortal powers of man, commanding all that is right, and forbidding all that is wrong. Now Sin is an outrage on every power of the soul, and on every precept of the holy, just, and good Law of the eternal and immutable God. This leads us to a second prospect of moral evil.

II. View Sin in the mirror of God's natural and moral Perfections. The harmonious assemblage of the divine attributes, constitute the immortal dignity and pre-eminence of God.

Sin is a contempt of the dignity of the divine nature. Contempt is the hardest to be borne by persons of worth : and the higher the worth of the person,

the more heinous and provoking is the contempt of such a personage.

Contempt of God is a low opinion, or thought of him, as a Being, worthless and useless, with an attempt to make all other persons think him to be as worthless and useless as such themselves do.

The dignity of God is a state of honour in the highest degree, arising from his consciousness of being possessed of all possible and immutable perfections; and of his superiority over all creatures; attended with a sense of the dependance of all worlds upon his agency for existence, powers, and happiness.

Pre-eminence is that peculiar distinction, esteem, and attention, deserved and demanded by God, in preference to all other beings in the universe.

The delicate and correct taste of God enables him to see every gradation of moral and holy beauty, where other eyes see none; and he carries in his own mind such a standard of sense, or perfect discernment, as never to be imposed upon by false beauty, or deceived by Sin, or moral deformity.

Now, Sin is an insult or contempt offered to the majesty, dignity, pre-eminence, and delicate taste of a wise, holy, and good God.

III. View Sin in the mirror or medium of God's threatenings.

There are above seven hundred, if not eight hundred, threatenings of God, against one hundred and fifty sins or crimes against God, ourselves, and mankind.

Threatenings are natural evils, devised and denounced by God for moral evils committed.

Natural evils are pain, losses, crosses, diseases,

shame, and death; and when inflicted by the justice and wise determinations of God, they are in Scripture called Judgments.

Sin bids defiance to all the dreadful threatenings and curses denounced by the hatred, anger, and wrath of God.

IV. View Sin in the mirror of God's terrible operations in Providence: or Divine Judgments upon all sorts of Sinners in a wicked world!

Can any man of sound common sense bring his mind to believe, that all the tremendous events that have taken place all round the globe, in the several periods of time, demonstrate nothing at all of the hatred, anger, and wrath of God, against Sin? That justice is not at all manifested in all the earthquakes, tempests, deluges, conflagrations, wars, famines, pestilential plagues, with diseases and deaths, in near one hundred and forty different forms; but that all these, with millions of nameless miseries felt in the bodies, souls, families, and estates of mankind; that all these are to be brought to the account of pure love and grace? Abhorred be the thought! What a frightful and horrible representation of the Divine Goodness would this be, and how far from his real character as a God in Christ, full of light and love, reconciling the world to himself! 2 Cor. v. 19.

V. View Sin in the mirror of a soul, alarmed and tortured with the terrors of a guilty conscience.

"My punishment and terror is greater than I can bear," cried the first guilty murderer of his brother, Gen. iv. 13. What was the terror of Belshazzar, when his joints were loosed, and his knees smote together! Dan. v. 6.

What were the terrors of Felix, who trembled at the judgment to come ! Acts xxiv. 25.—What do you see in Francis Spira ! and in the second Spira, *i. e.* the honourable Francis Newport, son to the Earl of Bradford, styled, *The Death-bed Terrors of an Infidel*, 12mo. 1770. And what has been seen and heard in tens of thousands more, who have felt the pangs of a guilty conscience, and could find no relief, but in the Righteousness and Blood of the eternal Son of God.

VI. View the infinite evil of Sin, in the horrid crimes of mankind, which have deluged the globe in all ages of the world !

What mind can conceive ! what tongue can express ! what pen can describe ! what pencil can paint the crimes committed in one hour of every day on the face of the earth ! That great orator, the famous Robert Bolton, observes, “ That if the most patient man in the world were to be seated in the expanse, to see all the crimes committed in the earth for one hour, he would set the world on fire in the next hour.” Try all mankind in their temper towards God, themselves, and their fellow-creatures, in the light of the Ten Commandments of God’s Law, and you will be soon convinced, that hell itself is a stranger to millions of crimes committed every hour on earth. This leads us by an easy transition to a seventh prospect.

VII. View Sin in the mirror of final misery in the invisible world. Let men of sceptical or infidel minds, use all their arts and eloquence to demolish our ideas of hell, or natural evil inflicted for moral evil committed, yet it is all in vain ; and these natural evils of pain, shame, and the loss of all good, will be

exactly proportioned to the crimes perpetrated by mankind: as sure as God exists and lives, he will eternally make a difference between the best and the worst of characters in our world. This has been made appear by a thousand of our most judicious writers; but by none with greater evidence and demonstration than Dr. Witsius, in his admirable chapter on the Pænal Sanction, *De Œconomia*, lib. i. cap. v. where we have forty sections as clear as the sun at noon day; a part of which we shall presently give. And I do defy all the Rational Christians in the world to give a solid answer to it.

VIII. View Sin in the mirror of Christ's sufferings and death in the garden, and on the bloody tree.

1. In the cross of Christ you see what God thinks of the horrid evil of Sin.

God is quite sincere and in good earnest in his hatred of Sin. God does not act an hypocritical part, in pretending to hate Sin, when in reality he does not. He has an upright aversion, an upright opposition to Sin, with an upright determination to prosecute Sin with punishment whenever he finds it. And it is a judicious remark of Dr. Owen, "That if God could have pardoned Sin with equal honour to all his perfections, without the sufferings and death of his Son, it was an act of ill-will in God, and not an act of justice to afflict his Son in the awful manner he did, in the garden and on the cross! See his admirable Treatise on Divine Justice, 12mo. 1652. And his excellent book on Communion with God, 4to, part ii.

Upon the whole, when we view God's upright judgment, and his transparent sentiments concerning

the evil of Sin, it is impossible for our words to express the Divine thoughts; we must therefore fix our attention to the most dreadful facts in solemn, silent, awful contemplation !

2. See in the cross of Christ, more of the pollution or uncleanness of Sin, than in any other event in the universe.

That which constitutes the pollution of Sin, is its non-conformity to the Divine Law, as the standard of beauty. And when this pollution, as well as the offence of Sin, *i. e.* guilt, was placed to Christ's account, he became answerable for it in a most awful manner. See Dr. Lowth on Isaiah liii. 5, 6, 7.

3. See in the cross of Christ, the most striking evidence of the darkening power of Sin on the human understanding.

Never was such darkness and blindness in the minds of men, except the Jews, since God made the world ! Nothing in hell ever was, or ever will be equal to it.

Here was a Person of the most consummate Devotion and Benevolence, that the eyes of God, man, angels, and devils ever beheld. The very Image of the invisible and immortal God !

This Person appears in our world with the richest constellation of the divine, personal, and social graces. He puts himself into the power of man; and instead of adoring his perfections, admiring his virtues, and imitating his example with love and delight, they buy his blood at the price of the lowest slave, *i. e.* at the sixth part of the modern price of a common negro: they bind him like a thief; they blindfold him as a fool; they beat and buffet him as an idiot; they insult him in every character; and at last, with an

infernal barbarity, nail him to the bloody tree, to linger for six hours in torture, before he gives up his life.

In the Cross of Christ we not only see the infinite evil of Sin, but we have a thousand other wonders and terrors break in upon our astonished minds and understanding.

Here we see justice fully satisfied, and everlasting righteousness brought in; Satan utterly confounded, and his infernal works destroyed in the souls of men; the world entirely overcome; God's people recovered, and re-collected under one vital Head; love and unity in all true believers accomplished; the worth of immortal souls demonstrated in a light as bright as the highest heavens; the blessings of grace and glory all secured on the footing of eternal and immutable right; the harmony of all the divine attributes effected; the gracious heart of God towards man laid bare to the very deepest depths of his thoughts and affections; the Holy Spirit of God freely coming into our hearts, to make all the purposes of God the Father, and all the purchases of God the Son, effectual for our complete and eternal happiness.

These are some of the wonders of that Cross, in which alone all true Christians boast and glory in life, in death, and to all eternity.

Let us now return and finish our design concerning the horrid and eternal evil of Sin.

In order to this, I will produce one passage from Dr. Witsius, and one from his great Master, the Lord Jesus Christ.

The great and judicious passage from Witsius, you will find in his *Œconomy of the Covenants*, book i.

chap. v. sect. 39, 40, which, for the pleasure and advantage of the English reader, we will here give a plain and faithful translation of, as follows :

“ Here we may likewise inquire whether the eternity of punishment ought to be deduced from the natural right of God ;—or, what is the same, whether the punishment, justly equivalent to every sin, ought necessarily to be eternal, according to the natural right of God ? to determine contrary to which, is unworthy of God, and therefore impossible.

This is a question of great difficulty, and the more so, because to determine absolutely concerning the right of God in special cases, appears to be above the capacity of the human understanding. God is greater than man, and he gives an answer to no one concerning his actions, Job xxxiii. 12, 13.

Nevertheless let us see, whether from a contemplation of the divine perfections, we may not collect what in this case may be worthy of God.

I now pre-suppose, that in sin committed against the infinite majesty of God, there is, in its measure, a malignity infinite, and therefore a demerit in its measure infinite.

I say there is in sin a malignity only *in its mode*, or manner, infinite. For, absolutely considered, it cannot be styled infinite: for, if we consider the entity, or being of the act in itself, an act infinitely intense, cannot be produced by a finite being. If you consider the ataxy, (or disorder and irregularity) and the privation or absence of moral goodness, adhering to the act, it is a privation of finite rectitude, which is the utmost that can belong to a creature. If, lastly, we regard the whole complex of sin, that is, if it be con-

sidered in the concrete, neither in this manner is the malignity of sin absolutely infinite. For all acts of sin are not equally vicious and malignant, but very different in the heinousness or hatefulness of their nature; but acts of sin could not be unequal, but must be all alike, if they were all infinite.

Nevertheless, the malignity and guilt of sin is, in its measure, infinite.

I. Objectively, because it is committed against infinite Goodness.

II. Extensively, in respect of duration, because the blemish or stain of sin endures to eternity, unless it is purged away by the blood of Christ.

Therefore in sin there is a demerit, not absolutely of infinite punishment, as to intenseness of torments.

1. Because such punishment is absolutely impossible; for a finite being is not capable of feeling torments infinitely intense.

2. Because it would follow that God never could satisfy his justice by inflicting condign or equal and proper punishment on the wicked, because they are incapable of this punishment, *i. e.* torments *infinitely intense*: but it is absurd, or contrary to right reason to say, that some certain and peculiar punishment is due to sin, which God can never inflict.

3. Because then it would follow that equal punishment was due to all sins; or that all sins would in fact be equally punished; which is absurd, and contrary to Matt. xi. 22, 24, "It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for thee. It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee."

The reason of the consequence is, because,

amongst infinities, there is not, there cannot be, any disparity or inequality.

Notwithstanding there is in sin a demerit of punishment, in its measure infinite, and in the same manner in which the guilt and malignity of sin are infinite; that is,

I. Objectively, so that it deprives man of the fruition* of infinite good, that is, the infinite God.

II. Extensively, so that the loss of the fruition of God shall endure to all eternity.

And thus far I now consider that sin demerits eternal punishment; so that I may conclude, that God does not act contrary to equity and justice, when he punishes the sins of men with eternal torments of soul and body, which the event demonstrates, and the Scriptures fully teach, when they speak of eternal punishment, Matt. xxv.46; and torments, Luke xvi. 23,28; and of the worm that dieth not; and of the fire that is not quenched." Expressions too strong for all the Rational Christians in the world to overthrow.

Now, which of these things can be fairly and justly denied?

Will it be said, that God is not an infinite Good? No man will have the hardiness and impudence to affirm this.

Will it be said, that Sin does not strike at God as an infinite Good; because in all our estimates of the evil of sin, God and his attributes must and shall be

* Fruition of God includes five ideas, cognitio, unio, quietatio, delectatio, usus; i. e. knowledge or clear perception; vital intense union; rest of the will; delight of the affections; and a free use of God's attributes in the whole soul. Sin deprives a guilty creature of all these.

struck out of the account? He shall not be brought into view or conversation in this affair concerning moral evil?

If any one man in the whole world can be found so entirely void of all common sense, and so destitute of all fear of the God that made him, and the God that supports his life and powers every moment; I say, if such an insolent and absurd man can be found, he must be given up as utterly unworthy of the least rational attention and regard.

What then can Socinians do in this case? Will they freely acknowledge the infinite evil of sin, *objectively* and *extensively* considered? No, they will not. Will they deny its infinite evil? Yes, they will. How will they prove their assertion? They have not proved it; they never can prove it. Therefore their cause must be exposed to the contempt and rejection of all wise and good men in the world.

Let us now produce an immortal passage from the first Authority in the universe. They are the words of the supreme, infallible Teacher, the incarnate God, and Saviour of our immortal souls :

Καὶ ἐὰν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἐς τὸ κυλλῶν εἰς τὴν ζωὴν εἰσελθεῖν ἢ τὰς δύο χεῖρας ἔχοντα, ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον·

“Οπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Καὶ ἐὰν ὁ πῦς σου σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον·

“Οπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐς τὸ μωρόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

“Οπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. Mark ix. 43—48.

Now, my Reader, do you regard Christ as the Truth: essential Truth: original Truth: pure and perfect Truth: eternal Truth: immutable Truth? Do you believe that Christ is Truth in existence, without any fiction? Truth in conception, without the least error or deception? Truth in intention, without the least grain of hypocrisy or deceit? Truth in expression, without lying; or speaking contrary to the light of truth shining in the mind? Truth in action and conduct, without the least grain of duplicity or unfaithfulness?

Do you think Christ is a Person of infinite veracity, and speaks the transparent ideas and sentiments of his heart.

What does he mean when he tells you, "the worm dieth not; the fire never shall be quenched?" He repeats it again and again five times. What sense will you put on Christ's words? Will you say, the worm shall die: the fire shall be quenched? You then give the lie direct to the Lord Jesus. Do you know who you give the lie to? Is it to the first Peer of Britain? Is it to a Prince of the Blood? Is it to the Monarch of England? Will you say, "King George, you are a wilful, intentional liar?" No, you shudder at that language to an earthly Prince; and yet you can use it; to whom—to an Archangel? No, to one superior to all angels! to one higher than the heavens! to one, who is the brightness of the Divine Glory! the express image of the invisible and immortal God!

The Scripture declares, "That he that believeth not God, hath made him a liar," 1 John v. 10.

Now when Christ says, "The wicked shall go away

into eternal punishment," *εις κολασιν αιωνιον*, Matt. xxv. 46, you say, it is not eternal, Christ is a liar.

When Christ says, "There is a great gulph fixed," *χασμα μεγα εσηρικται*, an unpassable gulph, between heaven and hell, Luke xvi. 26, you say, Christ is a liar; there is not any gulph or unpassable barrier between heaven and hell. When Christ says, "It had been good for that man if he had never been born," Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22; you say, Christ is a liar, because Judas will be hereafter as happy as the apostle Paul.

Thus you see the horrid insolence and blasphemy of Socinianism, in treating Christ as the most wilful, notorious liar in the whole world. Unless Socinians will assert that Christ was ignorant, and knew not what he said. If this be asserted, then the meaning is, I know much better than Christ what is the real truth of the matter. Christ said, the worm should not die; but I know better, and I say, the worm shall die. Christ said, the fire shall never be quenched; but I know better than Christ, and I say, the fire shall be quenched; or if it burns for ever, it shall have nothing to burn; no materials to burn to eternity.

As the Socinians attempt to lessen sin as a matter of no consequence, so they are equally erroneous and absurd with respect to the Scripture account of invisible and immortal beings, usually styled devils. Our modern Socinians are resolute in asserting that there are no such beings; that the devil is nothing but an allegorical personage; or the unintelligent principle of natural or moral evil personified.

Let us examine this matter by a view of the

Scripture account of evil spirits ; and let the Reader judge whether or not this is only an allegorical personage.

1. The prince of the devils, *αρχον των δαιμονιων*. Matt. ix. 34.
2. The deceiver of the nations ; that he should deceive the nations no more. Rev. xx. 3.
3. The deceiver of the whole world, *ὁ πλανῶν τὴν οἰκουμένην ἅλην*. Rev. xii. 9.
4. The god of this world. 2 Cor. iv. 4.
5. The prince of this world. John xii. 31 ; and xiv. 30.
6. The great red dragon. Rev. xii. 3.
7. The old serpent. Rev. xx. 2.
8. Satan, a spiteful adversary. Job i. 7.
9. The devil, a false accuser. Rev. xii. 10.
10. The tempter. Matt. iv. 3—11 ; Luke iv. 2—13.
11. A murderer. John viii. 44.
12. The father of lies. John viii. 44.
13. A liar from the beginning. John viii. 44.
14. A roaring lion. 1 Pet. v. 8.
15. Abaddon, a destroyer. Rev. ix. 11.
16. Apollyon, the same. Rev. ix. 11.
17. The king of the bottomless pit. Rev. ix. 11.
18. Rulers of darkness. Eph. vi. 12.
19. The unclean spirit. Matt. xii. 43.
20. Spiritual wickedness. Eph. vi. 12.
21. Beelzebub and Belial. Matt. x. 25. 2 Cor. vi. 15.
22. Prince of the power of the air. Eph. ii. 2.
23. The fowler. Psalm xci. 3.
24. The wicked one. Matt. xiii. 19. 1 John iii. 12.

REMARKS

On the Scripture Account of Devils, represented as above.

I. Common sense must despise and reject the assertion of modern Socinians, "That all the passages in Scripture (*i. e.* about 150) that speak of devils, or evil spirits, only give an account of an allegorical per-

sonage, that is, the principle of natural or moral evil personified by an usual figure of rhetoric!" *

II. Some of these descriptions of devils, express his understanding and knowledge. Some express his great power or abilities to do mischief. Some express his unbounded malice—his bloody cruelty—his grand business and employment—his dextrous genius and artifices—his matchless diligence and zeal to oppose the glory of God.

* In order to expose this folly to the contempt of a day labourer, let us give a sample of those curious expositions of the learned Socinians.

1. Be sober, be vigilant, because your adversary, the unintelligent principle of evil, goeth about like a roaring lion, seeking whom he may devour, 1 Pet. v. 8.

2. The unintelligent principles of evil believe and tremble, James ii. 19.

3. The Lord said to the unintelligent principle of evil, Job i. 7.

4. The prince of the unintelligent principles of evil, Matt. ix. 34.

5. The unintelligent god of this world, 2 Cor. iv. 4.

6. The unintelligent principle of this world, John xii. 31.

7. Depart from me, ye cursed, into temporal fire, prepared for the allegorical personage and his messengers, the unintelligent principles of natural and moral evil, Matt. xxv. 41.

If you want any more nonsense of this sort, make it for yourself out of one hundred and fifty texts of Scripture, where the devils are mentioned.

To suppose that all these intellectual powers and properties of knowledge, craft, deceit, will and choice, hatred, wrath, malice, diligence, activity, and power of deceiving the nations, yea, the whole world; a capacity to tell lies, commit murder, accuse the brethren, with a thousand other actions; that all those are the works of an unintelligent principle of natural or moral evil, which has no rational subject for its residence, is, to all the common sense of mankind, the most absurd, foolish and ridiculous, that ever was published by the tongue or the pen of a man; and the nonsense of Popery only equals it.

SCRIPTURE EVIDENCES

OF THE

IMMORTALITY OF THE SOUL.

1. FEAR not them which kill the body, but are not able to kill the soul. Matt. x. 28.

2. For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul? Matt. xvi. 26.

3. Then shall the spirit return unto God who gave it. Eccles. xii. 7.

4. The beggar died and was carried by angels into Abraham's bosom. Luke xvi. 22.

5. In hell he lift up his eyes. Luke xvi. 23.

6. This day thou shalt be with me in paradise. Luke xxiii. 43.

7. Absent from the body, present with the Lord. 2 Cor. v. 8.

8. I have a desire to depart and to be with Christ, which is far better. Phil. i. 23.

9. They stoned Stephen, calling upon Christ, and saying, Lord Jesus, receive my spirit. Acts vii. 59.

10. The spirits in prison. 1 Pet. iii. 19.

11. To live is Christ, to die is gain. Phil. i. 21.

12. Whether in the body or out of the body, God knoweth. 2 Cor. xii. 3.

13. Sodom and Gomorrah suffer the vengeance of eternal fire. Jude 7.

14. I saw the souls of them that were slain for the word of God. Rev. vi. 9.

15. I must shortly put off this my tabernacle. 2 Pet. i. 14.

16. Spirits of just men made perfect. Heb. xii. 23.

17. God of Abraham, Isaac, and Jacob, for he is not a God of the dead, but of the living. Luke xx. 37.

18. That the spirit may be saved. 1 Cor. v. 5.

19. A well of water springing up to everlasting life. John iv. 14.

20. Two men appeared, Moses and Elijah ; Peter and James and John saw the two men. Luke ix. 30, 32.

21. He that believeth hath everlasting life. John v. 24.

22. If a man eat this bread, he shall live for ever. John vi. 51.

23. If our earthly house be dissolved, we have a building in heaven. 2 Cor. v: 1.

24. Life and immortality are brought to light through the gospel. 2 Tim. i. 10.

Remarks on the above Proofs of the Immortality of the Soul.

1. How clear and satisfying are these evidences of our being now in a state of immortal existence, and how resolute must that man's infidelity be, who can look all these texts of Scripture in the face, and at the same time deny the soul's immortality.

2. What despicable nonsense should we make of these, and many other passages of Scripture, if we were to adopt the modern Socinian assertion, "That the soul of man is nothing more than the brain in a proper state of organization, or having its parts fitted for motion."

Let us take the word Spirit, and Soul, out of these texts, and substitute the word Brain, or Brains, in the room of them ; then we must read thus :

Then shall the dust return to the earth as it was ; and the brain to God who gave it. Eccles. xii. 7.

Fear not them which kill the body, but cannot kill the brain : but fear him who is able to destroy both brains and body in hell. Matt. x. 28.

What is a man profited, if he gain the whole world and lose his brains ? or what shall a man give in exchange for his brains ? Matt. xvi. 26.

Who but a madman or a blasphemer would dare to conceive, much less declare that our blessed Saviour on the cross cried out, Father, into thy hands I commend my brains, and that he

yielded up his brains? Matt. xxvii. 50. Mark xv. 37. Luke xxiii. 46. And that he gave up his brains. John xix. 30. And that Stephen said in the agonies of death, Lord Jesus; receive my brains! Acts vii. 59.

See, what miserable, contemptible stuff Socinians would put us off with, if we sit at their feet and become their disciples!

Reader, are you sick of this nonsense, or will you have some more of it? Take then a further specimen.

The beggar died, and his brains were carried into Abraham's bosom. Luke xvi. 22.

And in hell his brains lifted up their eyes. Luke xvi. 23.

This day shall thy brains be with me in paradise. Luke xxiii. 43.

The brains of just men made perfect. Heb. xii. 23.

Whether my brains were in the body, or out of the body, I cannot tell. 2 Cor. xii. 2.

The brains in prison. 1 Pet. iii. 19.

I saw the brains of them that were slain for the word of God. Rev. vi. 9.

Let us now turn with loathing and abhorrence from this scene of falsehood and despicable trash, and fix our attention on the true scriptural views of the soul.

Views of the Soul as an Image of the sublime and beautiful Character of God.

I. The soul is a spirit, incorporeal, invisible, and immortal: and thus it resembles God, the supreme Spirit.

II. The soul is a created spirit. Zech. xii. 1.

A simple and uncompounded essence, eternal in its duration, immutable in its nature and powers.

Resembling the omnipresence of God in its range of thought, through heaven, earth, and hell.

. III. The soul is an active operative spirit.

Life is its very essence : by life we mean self-motion, not independent of God ; but not at all dependant on any creature for its thoughts and operations.

The soul is an image of the Almighty Power or infinite activity of God ; it is indefatigable in its power of thought, and inextinguishable in its life, which will endure for ever.

IV. The soul is an intelligent rational spirit.

It hath an understanding to conceive of ideas of all things visible and invisible : it is capable of increasing in knowledge every hour to eternity.

It hath a will, whose object is the supreme and eternal good, *i. e.* God himself ; and nothing beneath God can satisfy its boundless appetite.

V. The soul has amiable affections of esteem, benevolence, desire, and delight—and likewise awful affections of hatred, anger, zeal, and wrath, which, when carried to an unlawful height, have produced dreadful consequences in our world.

VI. The soul is capable of receiving the most excellent good qualities, or being adorned with all the divine, the christian, personal and social graces.—Such are, wisdom, or an ability to pursue the noblest ends in the use of the best means ; goodness, or a will to make others happy with delight ; mercifulness to persons in misery ; grace or favour to the unworthy ; patience, or an ability to bear with the provoking ; holiness, or a resemblance of the shining purity of God ; justice, or an ardent concern for the rights and dues of God, ourselves and others ; truth, or clear conceptions of the real nature of things, joined with

upright intentions, upright expressions, and upright actions.

VII. The soul, with all its astonishing powers, is utterly insufficient for its own happiness for one moment to eternity: it must have all good from God.

VIII. The soul is capable of having from God immortal dignity, eternal privileges, and pre-eminence, and the most delicate and correct taste for all that is great and good, and beautiful in the being and perfections of God. Consequently,

IX. The soul is capable of the highest perfection of glory and happiness, which such a soul shall never outlive, and which an eternal God shall never cease to communicate.

Now judge of the worth of a soul on the corrupt principles of Socinianism, and on the sound principles of the Gospel Revelation.

This view of the corrupt principles of Socinianism, can be proved in every article from the Writings of Faustus Socinus, Volkeliuſ, and the reſt of the old Socinians.

N. B. Faustus Socinus held the worship of Christ as a creature, which the modern Socinians deny.

THE END.

