

to run it down---and lastly, cruel and bloody persecutors and haughty tyrants, who have strove to exterminate the church by fire and sword: and under these two views all church history is comprehended to the end of the world.

Now, how amazing is the power and omnipresence of Christ, who has always been in the midst of his church, to preserve and help it in every extremity, and that right early; so that it appears he has never left any thing to an afterthought in his decrees, nor has ever been one moment too late in his actions.\*

## II. Other

### \* The FACE of the KINGDOM of CHRIST.

#### I. DOCTRINES of GRACE are only such as

1. Humble the sinner to the lowest.
2. Exalt the saviour to the highest.
3. Promote holiness to the utmost.
4. Cherish strong consolation.
5. Are consistent with all the perfections of GOD, and with each other.

#### II. Able DIVINES in all AGES.

Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Matthew, Mark, Luke, John, Peter, Paul, Chrysostom, Augustin, Athanasius, Calvin, Luther, Dr. Owen, Charnock, Witfius. It is remarkable, that whenever any artful and corrupt man has arisen in the church, the Son of GOD has always raised up some noble champion to defend his truth and confound his enemy. Thus when Arius arose in the fourth century, GOD raised up Athanasius---when Pelagius arose to poison the church, GOD raised up that noble champion Augustin, bishop of Hippo---when popery had got to its height of impudence, Christ raised up the glorious Wickliffe, in 1360; with John Hus, and Jerome of Prague; and Martin Luther arose in 1517, with Zuinglius, Calvin, and ten thousand more.

We will here subjoin a short view of the SOCINIAN WRITERS, for the information of the rising generation. This class of enemies have been

II. Other kingdoms have sunk under a far less weight.---The four great empires of the world are crumbled into dust and ashes.

1. The

the most artful and the most plausible of all the patrons of fundamental error that have assaulted the church of Christ. Glory be to God, we have ever triumphed over them, and ever shall, to the end of the world.

LÆLIUS SOCINUS was born in Italy, 1525, and died in Switzerland, 1562, aged 37. FAUSTUS SOCINUS, his nephew, was born in Italy, at Siena, 1539: he seizes on his uncle's papers in 1562, aged 23. He spends twelve years in luxury and idleness in the Great Duke of Tuscany's court, at Florence, till the year 1574. He came to Basil, in Switzerland, for three years: keeps his notions to himself, being intent on the study of his uncle Lælius's papers, till 1578; when he finished his book *De Jesu Christo Servatore*, though it was not printed till the year 1595, at Cracovia, or Cracow, in Poland, in the 55th year of his age. After writing many other works, he died at a village about nine miles from Cracow, in March, 1604, aged 65 years. SMALCIUS succeeded Faustus Socinus, as the head of the party; and Crellius succeeded Smalcius. CRELLIUS was the finest scholar and the politest writer the socinians ever had. He was born in 1590, near Nuremberg, and died of a fever at Racovia, or Racow, in Poland, 1633, aged 43. SCHLICHTINGIUS was born in Poland, 1592, and died in 1661. WOLTZODENIUS was born in 1596, and died in Silesia in 1658. VOLKÆLIUS wrote a book, intituled, *De Vera Religione*, on true religion.

All the principal works of the socinians were printed by Andrew Wisfowatius, at Amsterdam, in 1656, in eight volumes in folio. Whether there is any other edition than this which I have had by me for several years, I know not.---I shall give a further account of these matters in a proper place, with a short sketch of the principal socinians who have lived since that time to the present day.

A clear VIEW of the corrupt PRINCIPLES of the SOCINIANS; or the SOCINIAN CREED, drawn from their own BOOKS.

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 shew hereafter, that they question the authority of some of the books of Scripture---they represent the whole Scripture as depraved  
---they

1. The Assyrian and Babylonian monarchies were imagined to be invincible and immortal; the former of which lasted 1450 years---but where is it now? 2. The

--- 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 ejusmodi 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's 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 ether 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 farther, concerning God, that there is no distinction of persons and subsistencies 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

2. The Medo - Persian empire, which was established by the great Cyrus, thought itself invincible, and had vast advantages from the wise maxims

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.

The Socinians go upon these two *modest* principles:

1. 'Tis dishonourable to God to give such a revelation as hath in it such difficulties, which we cannot fully apprehend and explain.

2. 'Tis 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 INFINITE PRIDE is this!

VII. Of

maxims of Cyrus to be perpetual---but, behold, where is it now ?

### 3. The Greek empire, founded by Alexander the

#### 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 the 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.

That most able champion of TRUTH, DR. DANIEL WATERLAND wisely observes, " That the true doctrine of the TRINITY, and the SATISFACTION of CHRIST, have been kept up in the christian church by the institutions 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. DODD-RIDGE 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. I wish I had room to transcribe it here. See Family Expositor, vol. ii. page 458, note F. edit. 1761.

the Great, thought itself immortal---but where is it now?

4. The Roman empire is represented to be as strong

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.

I intend, in a separate work, to prove all these articles from the writings of FAUSTUS SOCINUS and his capital followers, which I shall give in their own original words, with the very page from which they are taken. To this work I shall prefix the life of SOCINUS and his true character.

I shall subjoin here one quotation from Faustus Socinus, to prove that I did not slander him, when I observed above, that he spent twelve years in luxury and idleness at the duke of Tuscany's court. You will find it  
in

strong as iron; and thought itself eternal, and ever victorious over all the world: but although it had all external advantages to render it immortal,

in his first volume, in his first epistle to Smalcus, p. 459, of my edition: “ Me imitari noli, qui nescio quo malo genio ductore, cum jam divinæ veritatis fontes degustassem, ita sum abreptus ut majorem et potio-rem juventutis meæ partem, inanibus quibusdam aliis studiis, imo inertie atque otio dederim, quod cum mecum ipse reputo, reputo autem sæpissime tanto dolore afficio, ut me vivere quodam modo pigeat.

One more proof of his **MODESTY**. Socinus, in his capital work *De Christo Servatore*, part iii. chap. vi. page 204, vol. ii. of his works, edit. 1656, speaking of the satisfaction of Christ, has these words: “ Ego quidem, etiamsi non semel, sed sæpe id in sacris monumentis scriptum extaret: non idcirco tamen ita rem prorsus se habere crederem, ut vos opinamini.” The English of which passage is this: “ As for my part, indeed, though such a thing (i. e. the satisfaction of Christ) should be found, not once, but frequently, in the sacred records, I would not on that account believe it to be so.” Surely the remark of Dr. Witfius is just: “ Quando de re ipsa liquet, semper pro Deo contra stultæ rationationis nostræ cæspitationes statuendum est. Monstrum horrendum infandæ hæresios et profanæ arrogantie parturit, qui, quod Socinus facit non erubescit scribere.”—*De Oecon. lib. ii. chap. v. § 8.*

“ When the fact is plain, we are always to vindicate God against the sophistry of our foolish reasonings: that man is certainly the author of a monstrous, horrible, and detestable error, who, like Socinus, is not ashamed to write the above words.

We have now done with Socinus for the present. I judge these small specimens from his work are enough to make any serious mind sick to hear any boastings of his piety!

When the **ARIAN ERROR** was revived by Dr. Clarke and Mr. Whiston, in 1712, amongst the clergy of the church of England; and when it was set on foot with great art and spirit by Mr. James Pearce, of Exeter, and Mr. Thomas Emlyn, at Dublin; God raised up Dr. DANIEL WATERLAND, and many other divines in the establishment; and Dr. EDMUND CALAMY, and other able divines amongst the protestant dissenters; who clearly stated and defended the true and proper Godhead of Christ and the Holy Spirit in the most masterly manner, to the confusion of all their enemies. I will add one remark, which will strike and satisfy every honest lover of the gospel. Mr. Emlyn was certainly the most sagacious and able Arian that ever lived in England, or perhaps that ever was in the whole

mortal, yet that, as well as the three former empires, are all perished and come to intire ruin.

But

whole world. This man, with Dr. Clarke and Mr. Jackson, all united their utmost powers of genius, learning, art, and zeal, against Dr. Waterland: their attacks were carried on from 1719, till Dr. Clarke's death, 1729, and by others till 1734: their grand ambition and aim was to prove Dr. Waterland, and all the Trinitarians, to be either Sabellians or Tritheists; but in the eyes of all the most learned and judicious divines of every denomination, the great and good doctor, in his Sermons, and in his two volumes of Defences, and in his farther Vindication of Christ's Divinity, in an octavo pamphlet, 1724, and in his *Case of Arian Subscription*, and in his book on the Importance of the Doctrine of the Trinity, 8vo. 1734, unravelled the sophistry, and laid open the fallacy of his adversaries: he solidly and nervously confuted their unscriptural notions, and baffled their false claims to antiquity; so that not being able to stand before him, after the most able hands of the party had been for fifteen years employed against him, they were forced to make a very dishonourable retreat.

N. B. Mr. Thomas Emlyn was born at Stamford, in Lincolnshire, May 27, 1663; in 1684, he went into Ireland; in 1688, he came back into England, and was minister to a dissenting congregation at Leostoff, in Suffolk, for about a year and half; here he contracted a close and intimate acquaintance with Mr. William Manning, a dissenting minister in that neighbourhood; he was the man who first perverted Mr. Emlyn to Arianism; Manning himself turned Socinian.

Mr. Emlyn went into Ireland in 1691: he was a preacher in Dublin with Mr. Joseph Boyse about eleven years. On Mr. Emlyn's discovering himself to be an Arian, the matter was brought before the Dublin ministers; and the consequence of this was, Mr. Emlyn's being prohibited from preaching, so that in 1702 he came into England, and published his books against the true and proper divinity of Christ. Mr. Boyse acted towards him on the whole like a man of honour; but his persecutors in Ireland and England can never be vindicated. I abhor, from the depth of my soul, all persecution of Arians and Socinians; and I pray that such weak and wicked methods may be abhorred by all Calvinists and Trinitarians to the end of the world.---Note, Mr. Emlyn died July 30, 1741, aged 78. And let me remark, that if a man of such prodigious parts, learning, and art, could not keep the field against Dr. Waterland and Dr. Calamy, 'tis mere pride and vanity for our modern ARIANS, with very inferior abilities, to pretend to it!

When



But the church of Christ, destitute of all human help, headed by the reputed son of a carpenter, the real son of Mary, and O! Socinians! the real eternal son of God: this church, with such an omnipotent head, has stood its ground to this very day! This ship of the church, with

When John Goodwin, the famous Arminian of the last age, attempted to establish the whole body of *Arminianism*, Dr. OWEN was raised up by the providence and grace of Christ; and in his *Display of ARMINIANISM*, and his *Treatise on PARTICULAR REDEMPTION*, he has overturned the opposite scheme to the very foundation. The doctor declared he never expected to see a solid answer to his book, and his expectations were never confounded.

After Dr. Daniel Whitby had published his *Arminian Treatise on the FIVE POINTS*, Dr. GILL arose and gave the church of Christ his glorious work, intitled, *The CAUSE of GOD and TRUTH*, in four vols. 8vo. to which no solid answer has been made to this day.

N. B. Dr. Gill observed to me, that the *Lime-Street Lectures*, by nine ministers, in 2 vols. 8vo. is the best body of divinity of the size ever published by English divines.

### III. INTERNAL HOLINESS and GOSPEL WORSHIP.

Vital religion has constituted the true character of the church of Christ in all ages; and the result of this excellent disposition has been the regular spiritual worship of God in every period of time. By holiness I mean a divine life infused, and a divine habit or ability to live to God; the divine law inscribed on the mind; the image of God's moral perfections impressed on the heart; a change in all the qualities of the soul; or a new and heavenly birth produced and cherished by the gracious agency of the spirit of God: and this holiness appears in a rich assemblage of human graces towards ourselves, of social graces to our fellow-creatures, of divine graces towards God the Father, and of christian graces towards Christ and the Holy Spirit. To these let us add the heroic patience and fortitude of all the martyrs, and then you have a lovely picture of the christian church; but to make it complete we must view the glorious redeemer.

IV. CHRIST, the eternal SON of GOD, as the head of the church every moment, in all ages. He is JEHOVAH, LORD and GOD: the mighty GOD, the Lord of hosts, the true GOD and eternal life.

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with such a skilful and powerful pilot in it, has weathered its point, and outlived all the storms and tempests of error and persecution to this hour. Billows have raged, mountains have trembled to their very basis; but GOD our saviour has always been in the midst of his church;

The FACE of the KINGDOM of SATAN.

I. Corrupt DOCTRINES are such as,

1. Puff up a man's cursed pride.
2. Sink the redeemer's glory.
3. Extenuate the infinite evil of sin.
4. Destroy all communion with GOD.
5. Injure the divine perfections, and are inconsistent with right reason, Scripture, and the ancient church of GOD.

II. Corrupt WRITERS and PREACHERS.

Atheists, deists, socinians, arians, arminians, papists, and pharisees; but above all hypocrites, who are the worst enemies in every age.---In the course of this work the names and characters of the principal enemies of GOD our Saviour shall be exhibited.

III. Cruel PERSECUTORS and bloody TYRANTS in all AGES.

Fox's Martyrology, and Lockman's History of Popish Persecutions, 12°. will give ample satisfaction to every inquisitive and serious christian.

IV. SATAN at the HEAD of all, every MOMENT of TIME, in all AGES.

The invisible powers, who are at the head of the kingdom of darkness and error, bear various names in the revelation of GOD; we will mention those Names here, that all serious christians may be more watchful against their enemies. This fallen angel is stiled the SERPENT, on account of his craft and subtilty---a DEVIL signifies a false accuser---a TEMPTER to denote his practice in the art of seduction---a MURDERER denotes his bloody disposition---a FATHER of LIES, because he was the first inventor of lies---a roaring LION denotes his rage and strength---a red DRAGON signifies his cruelty---ABBADON and APOLLYON, a destroyer---the PRINCE and GOD of this WORLD denotes the vast extent of his kingdom---the ACCUSER of the BRETHREN shews his hatred of true christians---the OLD SERPENT denotes his deep deceit---SATAN signifies an adversary in court---an UNCLEAN SPIRIT denotes his love of moral impurity---he is stiled SPIRITUAL WICKEDNESS---the EVIL ONE, or the WICKED ONE,

church; he has always helped her, and that right early; and the eternal, unbounded river of his love has ever made it glad; so that we may say, with Dr. Martin Luther, Come, let us sing the forty-sixth psalm, and then let the enemies of the church do their worst; for this church is invincible and immortal, and therefore every true believer may abide by this great truth as an eternal AXIOM.

A X I O M I.

Whatever is agreeable to the existence, life, and perfections of God, and made necessary by them, must be true,

But

ONE, Matth. vi. 13.---the PRINCE of the DEVILS, Matth. ix. 34.---the DECEIVER of the NATIONS, Rev. xx. 3.---the DECEIVER of the whole WORLD, Rev. xii. 9. The singular number is so often used to denote the unity of art, malice, and activity in these apostate spirits to deceive and destroy the rational and moral world.---See the judicious Gilpin's admirable book, intituled, *Demonologia Sacra*, 4to. 1677.

N. B. I should have added to Dr. Owen's and Dr. John Edwards's Confutation of the whole System of Socinianism, six other authors of great importance and use, viz.

1. Socinianism Confuted, 3 vols. 4to. by the judicious Dr. Hoornbeeck, 1650.

2. A most ample Confutation of Socinianism, in 2 vols. folio, 1684, by the very learned Dr. Abraham Calovius.

3. Socinianism brought to the Test, by the Rev. John Macgowan, 8vo. 1s. 6d. 1773.

4. Dr. Abbadie on the Divinity of Christ, published by the Rev. Abraham Booth, 12mo. 3s. 1777.

5. A very concise and nervous confutation of all the Socinian principles you have at the end of the judicious Mr. Brine's book against Dr. James Foster, 8vo. 1746.

6. An Address to the serious and candid Professors of Christianity, by the Rev. Caleb Evans, of Bristol, price 3d. Sold by Buckland.

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But the preservation and continuance of the church of Christ upon earth to the end of time, is agreeable to the perfections of God, and is made necessary by them; therefore the church is and shall be invincible and immortal.

A X I O M 2.

Whatever is contrary to the perfections of God, and cannot be conceived without reflecting dishonour on them, must be false.

But the total ruin of the true church of Christ on earth is contrary to the life and perfections of God, and cannot be conceived of without reflecting dishonour upon them all: therefore the ruin of the church cannot be true, it must eternally be false. "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. xlvi. 1, 2.

God is the refuge of his faints,  
When storms of sharp distress invade;  
Ere we can offer our complaints,  
Behold him present with his aid.

Let mountains from their seats be hurl'd  
Down to the deep, and buried there;  
Convulsions shake the solid world,  
Our faith shall never yield to fear.

Dr. WATTS. Ps. 46,

5. The

5. The Scripture represents the church of Christ as mixed with hypocrites and meer pretenders to religion, who have the form of godliness without the power; the shadow of religion without the substance; the name of christians without the nature; as tares among the good wheat; as foolish virgins among the wise. And that man must be blind indeed who does not see this to be the real state of things in all parts of the christian world: it is what serious christians know to their sorrow, and faithful gospel preachers know to their cost.---There was an ungodly HAM in the ark; a cruel DOEG in David's family; two corrupt priests belonging to Eli's family; and a covetous, cursed hypocrite among the twelve apostles. Our Lord, in his parable of the good and bad fishes caught in the same net; and likewise in his parable of the four kinds of ground, has shewn us what should be the case in his churches to the end of the world: and the account we have in the apostolic writings and the primitive churches, as well as in all ages since, shew the Scriptures to be wonderfully fulfilled in the two different sorts of people in the church of Christ.

6. The church of Christ is represented in a great variety of states and changes in the several periods of time.---The Scriptures shew us the church as sometimes oppressed, and sometimes  
refreshed

refreshed and exalted : sometimes contracted within very narrow limits, and at other times enlarged : sometimes lukewarm, and verging towards a sad apostacy in doctrine, worship, and morals ; careless, and in a wretched frame of carnal security ; and then again reviving into a zealous attachment to the person and glory of Christ, and an ardent concern for his interest : sometimes the church is small like a grain of mustard-seed, and then flourishing into a great tree. Our Lord's lively description of the state and frame of the seven churches is a striking picture of the state and appearances of his church in every age to the end of the world.

II. The Scripture is gloriously fulfilled in every single believer on the face of the earth. In his call by grace---his disposition and temper---the imperfections of his internal character---the promises made to us in the Bible---the threatenings of fatherly correction---and their comfortable and triumphant death and departure into a happy eternity.

1. You see the word of God clearly fulfilled in the CONVERSION of every sinner, and his CALL into the church. As to the different characters and ages of the persons called, some are moral, others profligate and openly wicked. As to age, a few have so ne good thing towards the LORD GOD in their childhood, like Abijah. 1 Kings xiv. 13.

Some

Some, like Obadiah, fear the Lord from their youth. 2 Kings xviii. 12. Most are called by grace between fifteen and thirty years of age; some are called in the middle period of life, and a few in old age.

The Scripture delineates the different MANNER of their CALL. Some are brought home to Christ under the awful thunders of the law, and with great preceding terrors of conscience: others are allured with a still small voice. Lydia has her heart tenderly opened: almost at the same time the Philippian jailer is shook to the centre of his soul with the dreadful terrors of God's justice: Saul falls at Christ's feet trembling and astonished: the three thousand are pierced to the heart: but Zacheus comes down in a moment and receives Christ joyfully. Luke xix.

These are Scripture types of God's work of grace, in all ages, to the end of time. One can say, this was my case; and another can say, this was mine. Every case is touched and described in Scripture; and there is not a truly regenerate man in the whole world, but the word of God points to him, and shews his whole soul in all its movements and passions; paints him in all the various features of his mind; and in all his tendencies towards God the Father, Son, and blessed Spirit; and in all his dispositions towards his fellow christians and the world of mankind.

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This is a glorious DEMONSTRATION of the divine Inspiration of the Bible; and therefore we will enlarge upon it in the next particular.

2. The Scripture is clearly fulfilled in the internal CHARACTER, PRINCIPLES, and DISPOSITIONS of all true BELIEVERS. It paints out all the branches of vital holiness and evangelical sanctification in the most lively colours, and displays all the soft and delicate beauties of the christian temper, as a divine life and holy habit; as the image of God impressed on the soul; and the divine law put into and written on the heart; as a change in the apprehensions, taste, passions, and determinate resolutions for God; as a new and divine birth, produced by the agency of the spirit of God in a manner suited to our rational and immortal nature.

The Scripture every where speaks of a generation of men, distinguished from the rest of the world by an inward sanctification: it calls them saints, believers, the children of light, the righteous, the sons of God, the excellent of the earth, the jewels of Jehovah, with a variety of other excellent characters: and as bad as the world is, there still are, and ever have been some that appear to belong to this body of holy people, and shall be to the end of time.

And we will advance a step farther, and observe, that the Scriptures describe christians in  
such