

07 – Unidentified Class, Romish Errors, April-May transcription

Words I had difficulty reading and transcribing are highlighted in yellow, with unreadable characters identified with a question mark (?). Strikeouts are copied where I could identify the “struck” word, and corrections if they are written above the line are written in superscript.

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In treating of the doctrines of the Bible it is often the duty of the minister to refute errone[ous] views held & disseminated by others. The obligation to do so is taught in Scripture where it is commanded "to earnestly contend for the faith once delivered to the saints" i.e. doctrines taught. Hence Polemic Theology. The Apostle Paul John & others refuted errors of their time, so did the early christian Fathers. Irenaeus ^{186-202 Lyon in Gaul} distinguished himself for discussing errors in his work against heretics. ^{!?} False Gnosis **Vide** also the long controversies between the Greek & Latin churches, the oriental and occidental churches.

As a science Polemics is dated from the Reformation after which many works of a scientific character appeared. Among the Roman Catholics were Alphonso de Castro of Brussels 1558. Francis Costu 1585. Bel-larmine ^{^the chief among them} died 1621. He was especially celebrated by a work called "Disputationes de controversiis Christianae de Fidei" Bossuet of France was an important Roman Catholic writer 1671. Among the Lutherans were Chemnitz "Examen Consilii Tridenti^{ani}" 1565. Nicholas Hunnius died 1643, Dr Walch was a good historian of Polemics, ^{^&} Dr Mosheim published one vol. – Reformed Church Calvius Herrbeck Francis Terretini, **Spanheim**.

By Polemic Theology we understand that science which teaches us the true character of the errors which have occurred in the Christian church as well as a refutation of them. It is sometimes termed **Elenchitic Theology** – There are two classes of errors viz – fundamental & nonfundamental. Those who advance the former are called heretics the latter errorists. It is a mistake to call those heretics who differ from us in minor points. It is important to admit that errorists may be as sincere in maintaining their opinions as we are. The question arises What is the origin of this difference? Referring to the Bible as authority. There are several causes for it. The first is that the popular form of Revelation does not contain any

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scientific definitions such as man generally makes. Second – the influence of Education. Third – the depravity of the human heart. – the understanding **beclouded** leads the mind to theoretical & practical errors. Heretics & errorists may be reduced to the following viz – Atheists, Deists, Jews Socinians or Unitarians Romanists Greeks Calvinists Episcopalians Methodists Baptists Quakers & Universalists. The error of Atheists is fully discussed in Buchanans Atheism.

4th Socinians.

This is an heretical sect who deny the divinity of Christ. They took their rise in the 16th Cent, and derived their name from Laelius Socinus & his nephew Faustus Lucinus learned Italians, residents at Li^{una} a city of Tuscany. They & others were compelled to flee Italy on account of papal persecution. Laelius took up his residence in Zurich in Switzerland. Having travelled through France England Holland Germany & Poland. He died at his residence 1562. He published nothing in his life & nothing distinct. His nephew published his **MSS**, elements of which are met with in the church since become known a Lucinians. The name is given to many who do not adopt all the doctrines of the system, frequently to such as deny the divinity of Christ without any reference to their doctrines. The following are their errors in addition to their denial of Christ.

1st. That the O.T. is of little value to Christians but use the New

2nd That God cannot foreknow the free actions of men, for free actions are contingent on the will of the agent.

3rd That prior to his entrance on his public ministry Christs soul was translated to heaven there instructed & then sent to earth. This is rejected by the Unitarians who believe that the Saviours whole life was spent on earth & confined to earth as other

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other men. We know not one Author who receives the original doctrines of this system.

4^h That grace is not “pervenius” but only “assistiensi” i.e. Grace does not begin the good but it originates the moral agents.

5^h That baptism is designed for primitive christians, Jewish & heathen proselytes whose ^{untutored} minds required something to rest upon but it is now unnecessary. As to infant baptism it does no harm & might be practiced.

6^h That the Lords Supper is a perpetual obligation but has no other influence than to publish the historical fact of Christs death not as an Atonement but as an example of resignation in suffering & his sincerity in the ministry.

7^h That the wicked are not cast into hell but annihilated. The modern Rationalists are the successors of the Socinians yet do not retain all their views. In America the Socinians are known by the name of Unitarians. The principal sect is in New England especially in Boston. They have control of one of the best & oldest institutions in America at Cambridge. Boston is the seat of publication. Forty years ago they outnumbered the orthodox in Boston now the orthodox number twice as many as the Socinians. They are becoming dis-satisfied with their system as insufficient and unsatisfactory in its results. The principal errors are the following.

1st That Christ was a mere man with no more divinity than other good men.

Their objections are various. (*an additional phrase follows, compressed to fit space and different ink*) & his death not an atonement for our sins.

1st Objection – They say it is contradictory to reason. This involves the question of doctrines being above & beyond reason. Nothing in Scripture is contrary to reason for as God speaks to us in reason & revelation if they were inconsistent he would contradict himself. It is a dictate of reason to expect in revelation concerning his nature & the invisible world things above reason

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e.g. Doctrines of Trinity Incarnation &c[etc].

2^d Objection The Scriptures call Christ a man, ergo he is not God, Acts 17-31 He will judge the world by that man &c[etc]. Christ has a two-fold nature. All predicates affirmed of him in Scripture are to be referred to their appropriate nature Gal 4:4, “When the fulness of time was come God sent forth his son made of a woman”, Gen 3:15 “The seed of the woman shall bruise the serpents head.”

Obj. 3. Jesus is represented as deriving authority from God Phil. 2:9 “God hath highly exalted him & given him a name above every name tc[etc]. In Incarnation the logos humbled himself & was again exalted. His human nature connected with the divine was also exalted and this may be affirmed of both natures Heb. 1:2. “God hath spoken to us by his son whom he hath appointed heir of all things” Acts 2:36 God hath made that same Jesus whom ye crucified both Lord & Christ. Col 1:15 Who is the image of the invisible God. John 5:19 The Son can do nothing of himself but what he seeth the Father do, i.e. nothing opposed to the Father 1Cor. 15-17 When shall the son himself also be subject unto him. i.e. the Son surrender his work to the Father & resume his former state.

4^h Objection. The Scriptures plainly affirm the unity of the Divine Being. They affirm unity not of nature but of person at to xl, [Christ] John 17:3, And this is life eternal that they know thee the only true God & Jesus Christ whom thou hast sent. Eph. 4.5:6 One God X Father of all. Our God is one with Christ. I and the Father are one. But to us there is but one God the Father & one Lord Jesus Christ.

5 Obj Christ called upon God. In his human nature he did. John. 11-41. Father I thank thee that thou hast heard me. John. 17:11, Holy Father keep through my name tc[etc]. Luke 23:24. Father forgive them tc[etc]. Matt 26,23 He prayed saying Father forgive them tc[etc] if it be possible tc[etc]

6 Obj. Jesus will finally be subject to the Father 1 Cor 15:28 The Son shall also be subject tc[etc]”
Error 2 That the death of Christ was not an

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atonement but merely an attestation of his sincerity & example of resignation in suffering. This error is also embraced by a majority of the Quakers especially of recent times & particularly by the followers of Elias Hicks (known as the Hicksites) who came from England 20 years ago. They had been lax on this point in their book of faith (Barclays Apology) and many of the Quakers were Unitarians from the beginning. From Hicks they acquired preponderance & his errors led to a division throughout the land: The orthodox portion held the divinity of Christ Some of the Mennonites the followers of Menno Simon of 16th cent. are ostensibly orthodox. They however deny that these are future punishments & practice immersion. This is taught in the Racorian Catechism which is to them what the Westminster confession is to the Presbyterians. This is a symbolical book & contains the old socinian doctrines The Ana-baptists of later times hold these doctrines but are more orthodox on the divinity of Christ. The question is not 1st Whether Christs death was for our benefit? They do not deny this. Nor 2^d Whether it may figuratively be styled an atonement i.e. simply as a motive to our conversion. Nor 3^d Whether the death of Christ has appeased the wrath of God & inclined him to pardon. The divine law & not the Father had to be satisfied, But the question positively, is Whether the righteousness of Christ both active & passive was performed in our stead so as to satisfy the penal demands of the divine law & work out for us a title to heaven. They deny this & argue –

- 1) That Christ suffered as for example 1Pet: 2:21
2. That Christ did not suffer our punishment for punishment of sin is eternal death death be despair.
- 3) God forgives sins gratuitously Luke 1: 77-78
- 4) The Scriptures teach – The soul that sins shall die – Ezek. 18
- 5) We would owe more gratitude to Christ than to God.

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of the Scriptures require repentance which would not be required if Christ had died in our stead.

7) If pardon is granted only for Christs sake God will not have pardoned believers before Christ came. Gal 3:11 Acts 20:28 Reply to No 1. Christs death was two-fold as designed (a) He died for our sins (b) He set us an example – The first is the cardinal Matt 20:28-tc

Reply 2. The plan of Salvation was a gracious one in so far as man is concerned & puts God under no obligation to save him.

Reply 3. Christs punishment though not eternal is yet of infinite value because of the union of the divine with the human nature

Reply 4. May not one innocent make satisfaction for another by paying the penalty of his guilt provided the guilty party repent. We must distinguish between grace and guilt as transferable & not.

Reply No. 5. Christ was God manifest in the flesh & is the same with him – whatever gratitude is due the one is due the other Rom. 8:32 –

Reply No. 6. Christ died conditionally that we might again be restored to Gods favor – by believing in him secure Salvation, Because he died in our stead as a means to this ~~to~~ end. does not militate in the least against the fact that we are required to repent as a condition upon which we can claim our interest in his death.

Reply 7. We are saved by faith in Christ It matters not therefore whether we look backward or forward to the atonement which has been made. The O.T. saints not having a distinct knowledge of the person of Christ were saved by a faith in the ~~person~~^{promise} of a coming. The Scriptures everywhere teach that Christ died for us & through faith in him we are saved.

Papists

The origin of the Romish church in its distinctive form was gradual, the errors which characterized this are distinct & originated in successive centuries.

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If we date her origin from the time when the Bishop of Rome was first acknowledged as universal Bishop of the Christian Church it will be A.D. 606, when the Roman Pontiff Boniface III prevailed on that abominable tyrant Emperor of the Roman empire – Phocas – Constantinople being the capital – to declare the Bishop of Rome head of the Ch. universal, or if we date the beginning of organized popery from the period when the pope of Rome became temporal prince it will fall in the year 754, when on the downfall of the Kingdom of Lombardy the ex-Archate of Ravenna was granted by Pepin King of France to the Roman See, & then the pope of Rome made temporal prince. The Papists wish to trace their Church to the days of the Apostle Peter but Prior to 606 the bishop of Rome was nothing more than bishop of part of the Ch & was not superior in power to several others e.g. Alexandria – Constantinople, Yea the bishop of Constantinople after the removal of the imperial residence of the Roman emperor to Const. in the 4th Cent. soon acquired greater power & **opo???** than his rival at Rome – 606, is the true date. The confession of Symbols in the Romish Church in ages before the 16th Cent. were found in the several Ecumenical Creeds together with the decrees of successive Councils & bulls & popes. Since the 16th Cent. The Council of Trent has taken the precedence together with the Roman catechism and these cover the whole doctrinal ground of Romanism. We have also a multitude of other writers whose works have been sanctioned by the canonization of their authors. In these their errors are taught and to them they appeal in controversy. From these they can prove or disprove any errors of Romanism as the case may require. A word in regard to the name of the Church. The followers of the Pope are anxious to be termed not Romanists or Papists but Catholics or the universal Ch. But recently this is a misnomer because it is not universal. It is by far the largest of

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of Christian denominations numbering about 116,000,000. **Multib????** whilst the Greek church is estimated at 6 000 000 and the whole Protestant world at 60,000,000. Popery prevails exclusively in Southern Europe as Italy Austria France Spain & Portugal. It is mixed with Protestantism in Bavaria & the German states generally Hungary Bohemia & Poland. Some Romanists are also found in nearly all the countries of Europe & Asia except Denmark and Sweden & Norway. In the U. States are 3 000,000. They estimate their number much larger but their statements are unreliable. They are making strong efforts to gain the Ascendency here being aided by unlimited pecuniary resources. Aristocratic & royal interests in Europe & by political demagogues among protestants Their principal aid is from societies ~~and~~ scattered over Europe Works recommended Dr. Brownlee, American text books of Popery. Hahn. Prof. Morse Miss Monk & Smith.

The principal errors by the papists are

- 1) That the H. Scrip. are not a perfect rule of faith & practice.
- 2) That it is not necessary that all men should read the Scriptures but only Priests and a few licensed individuals.
- 3^d) That God has appointed a universal & infallible ~~church~~ judge of all controversy in the church beside the Scriptures.
- 4^h) That Christ appointed Peter head & ruler over the whole church to whom & his successors all believers are bound to submit.
- 5^h) That it is lawful to adore & invoke Saints
- 6^h) That there is a probationary state for departed spirits between death & heaven called purgatory.
- 7^h) That properly appointed priests can forgive sin.

Reply 1. The in giving is not whether some ~~duty~~ knowledge of our duty & religious truth may be learned from nature, not whether the Scriptures contain everything that Christ ever said & did, nor whether some facts & customs described in the **writings** are to

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throw light on the Scriptures – but the question is positively whether the Scriptures are a sufficient rule of faith & practice.

The first argument of the papists is based on John 16:12. I have many things yet to say unto you but ye cannot bear them now.

Reply 2. All Christians practice some things not clearly taught in the Scriptures as Paedobaptism – female communion & the transfer of the Sabbath.

Reply 3. Traditions 2 Thess. 2:15 but their traditions had no existence then, it means instruction of the Apostle.

Reply 4. Scripture & interpretation received from & through the church – It is published to the world.

Reply 5. The **Eunnich's** dullness of comprehension proves nothing (Acts 8:31,

Reply 6, 2 Pet, 3:16. In who are some things hard to be understood tc [etc] We reply that the wicked & ignorant may, but sincere & good men will find all intelligible necessary to salvation, and a life long study of the Bible with the aids we possess will discover new depths of wisdom & goodness But in farther reply to these see 2. Tim 3:15-17 Ps. 19-7:8, John 20-21, tc [etc]

Their second error is – That it is not necessary for all men to read the sacred Scriptures The opponents in the controversy are conscious that the mass of corruption which had grown up during the lapse of centuries could not be sustained by Scriptural proof And the Reformation taught them that the more the people read the Scriptures the more they became inclined to cast off the innovations. The Council of Trent prohibited the laity from reading the Scripture alleging that translating into vulgar tongues did more harm than good.

Pope Clement VIII finding the decree too rigid gave power to bishops & priests to grant license to certain individuals in whose fidelity to popery they could rely, to read the Scriptures. In Roman countries both possession of the Bible and reading in their vernacular tongue are forbidden by the Church.

The state of the question is not whether the

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reading of the Scriptures is necessary to Salvation in the case of every one. Many are unable to read at all & if this inability is not voluntary surely it cannot be criminal Children & those born blind are destitute of natural ability. But the question is ought the reading of the Scriptures be permitted & inculcated on all who are & can become able to read. Passages in favor of reading the Scriptures are Deut. 6-6:8 John 1:8, 5:9, 2 Pet. 1:19, 1 Thess. 5: 27 tc [etc]. The Epistles are addressed ^{not} to ministers Bishops tc [etc], but to the laity.

Objections of Romanists.

- 1) There are passages narratives tc [etc] which may do harm.
- 2) General reading of Scripture leads to a contempt of the ministerial office, (If the minister is what he ought to be it will not follow.)
- 3) It may lead the laity to pride!
- 4) The Scriptures are difficult to be understood & may lead to error.
5. The laity ~~might~~ profane the Scripture were they so to read it.

6^h Permission is granted by the bishop to such as are competent to read it.

Third Romish error.

They affirm that God has appointed an infallible judge of controversies in the Romish Church to whose decision all must submit. This judge some find in the Ch, some in the general councils some in the fathers & others in the pope. Some maintain that the pope is superior others that he is inferior to the Councils. Some find infallibility in the one some in the other. The question is not whether ministers may not give judgment & whether their decisions ought not to have some weight according to their character but whether their decisions or that of the Councils should be regarded as infallible.

Arguments of the Romanists.

1. Deut. 17-11:12. Moses & Aaron were such Ecc. ¹²⁻¹⁰ The preacher was such.
2. There must be a judge to apply scripture to individual heresy.

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3) How can the truth be certainly ascertained when several conflicting interpretations occur without an infallible judge.

4) Contradictory Councils have requested of absent Popes the authorized confirmation of their decrees.

2 Reply No man can be an infallible judge since all men are fallible.

3. Reply If the Pope is infallible why has he not settled the long continued controversies in the church as that between the Jansenists & Jesuits, the Franciscans & Dominicans tc [etc]

4^h Reply Neither Popes nor Councils can be infallible for they contradict each other & themselves – The Vulgate in which 2800 errors were found

Fourth Romish Error.

The fourth error that the Apocrypha is part of Scripture & of divine authority.

This controversy is with the Roman Catholics alone. True some Germans are disposed to value them as useful & possibly some of our laymen do not understand their true character but intelligent ~~Protestants~~ Protestants do not regard them as divine.

Some years ago a controversy between the Bible Society of England & Germany occurred on these grounds. The Societies of England furnished money to print German Bible their agents in Germany wished them to annex the Apocrypha but they objected.

The question is not whether this Apocrypha does not contain useful admonitions & instructions nor whether all of it is canonical – for the Catholics reject the 3^d & 4^h book of Esdras & 3^d & 4^h of Maccabees the prayer of Manasseh & others but whether the books of Tobit Judith Barack Wisdom Ecclesiasticus 1 & 2 Esdras 1 & 2 Maccabees & additions to Esther & Daniel are truly inspired.

Reply No.

1) Rom 3:2. To them were committed the oracles of God.

2) The Apocrypha was written after Malachi, Chap. 4-4.5.6, & unlike other O. Test. books not in Hebrew but in Greek.

3) The doctrines often unscriptural – containing prayer for the dead 2 Macc. 12-44 inculcate that some men are without

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sin. Ecc. 13:24 Teach transmigration of souls. Wisdom 8:19 Justification by works tc [etc] tc [etc]

Fifth Romish Error.

That Peter was appointed by Christ to be head over the whole church the Apostles & all believers – Matt. 16 – 18:19.

1) They affirm that this peculiar distinction has been conferred on Peter as head of the Church

2) That the O.T. acknowledges heads, Deut. 17:9

3) Monarchical government suits well in state & will therefore do well in church.

4) That there shall be one fold & one sheperd.

Reply to these objections.

The Scriptures instead of giving prominence to Peter represents the Apostles as equal

This is evident from the following considerations – The power to forgive sins was no more given to Peter than the other Apostles

& the final commission was given to all, Matt 28-9. When Synod met at Jerusalem in order to decide Ch. matters

the Ch. did not send Peter but Paul and Silas-Barnabus. Nor was any decision given by Peter Acts 22, 25. 2 Cor. 11.5 tc [etc]

Matthias was selected by the Apostles & not appointed by Peter. Deacons were elected by the Apostles & Peter the people

& after the election hands were laid on them not by Peter but by all the Apostles Acts. 6.

Sixth Romish Error.

That it is not unlawful to invoke & adore saints and angels. The question is not whether these Christian worthies ought to be respected & their example imitated as far as it coincides with that of the Saviour, but the question positively is – Is it lawful to worship saints & angels.

Arguments.^{Pro} They affirm that Abraham worshipped Angels (It was Christ.)

2) Jacob did the same Gen. 20:30. 3) Angels interceded for the people 5:8, Job 5:1.

Con. Invocation of saints is abused for they are not omniscient – Isa. 6 3:10, Eccl. 9:6.

2) Saints have no power to aid us if they wished

3) Religious worship of any being besides God is sinful Gal 4:8. Rom. 1:25

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- 4) He alone who died for us can intercede for us Rom. 8:34
- 5) There is but one Mediator 1Tim. 2:56

Seventh Romish Error.

Purgatory. They hold that there is a probationary state for departed spirits. This erroneous doctrine arose in the 3^d cent. & was fully confirmed by Pope Gregory in the VII. The Council defined Purgatory to be a place of torment after this life for the expiation of the sins of good men which are not sufficiently purged here & are retained there until released by money prayers alms & other good works performed by the living They refer to the following passages to prove their position, 1 Pet. 3:19, 2 Mac. 12:45, Tobit 4.18, Matt. 12:32. – 5:26, Luke 12:39.

- 1) Death is called the last enemy of the believers 1 Cor. 15:26.
- 2) Believers are represented as entering and being in a happy place after death Luke 22:43, John 5:26, 2 Cor. 5:12 Rev. 14:13.
- 3) The Scriptures speak only of two places.
- 4) Atonement of Christ is complete.
- 5) Sins are forgiven through Christ & not on account of punishment.

3. The Greek Church.

Under the name Greek church is comprehended that large collection of Christian churches lying within the bounds of the ancient or oriental or Greek empire after the time of Constantine the great. These ch^s have retained the patriarchal form of government which they had assumed in common with the Latin church in 3 & 4 cent. until the time when the patriarch & bishop of Rome succeeded in elevating himself above his **compeers** & lost the simplicity of early ages, whilst the Western church became gradually more & more subject to the bishop of Rome. The Greek Ch. was formed of several patriarchates as those of Constantinople Antioch Alexandria & Jerusalem. Constantinople being the imperial residence was regarded as superior to the others & head of the Greek Ch. as Rome was of the Latin Ch. Various contentions and alienations took place between the Greek & Latin churches

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which terminated in a final & permanent separation in 1054 in consequence of the Greek patriarch believers charging the Lat. Church with being guilty of several heresies. From this time these churches which had hitherto substantially agreed in doctrine were subject to separate developments which resulted in several doctrinal differences. About 60 years before the separation Prince **Waldemas** introduced the Greek religion into Russia which subsequently became a part of the Church and since the conquest of the Greek empire by the Turks in 1453, has been the most important & powerful branch of that church. The heads of the Greek ch. are the emperor of **Europe**^{Russia} and the Patriarch of Constantinople. This ch. is found principally in the following countries Greece Russia Turkey Egypt a part of Arabia Palestine tc [etc]. It has the form of the Roman Ch. with three exceptions. 1) They have no Pope. 2) They allow ordinary ministers to marry but not the higher bishops Archbishops and Patriarchs & even ordinary ministers are allowed to marry only once & required to retire to some monastery on becoming widowers. 3) They baptize by triple immersion and practice paedobaptism. 4) They reject the doctrine of purgatory & works of supererogation indulgences & dispensations.

On the other hand the Greek Ch. agrees with the Romish in holding the following error viz. 1) Traditions 2) Interpretations by the Church alone. 3) Invocation of saints 4) Worship and veneration of images & relics 5. Justification by faith & works 6. Transubstantiation 7. Unbloody sacrifice of our Lord by Priests 8. Belief in seven sacraments The peculiar errors of the Greek church are. 1. Procession of the H. Spirit from the Father alone. 2. Triple immersion in the rite of baptism. 3 Admission of children in the Eucharist. Prohibition of marriage to the higher order of clergy & several marriages to others.

4 Calvinists.

By the term Calvinist we do not mean

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any particular ecclesiastical organization but the adherents of the system of doctrines sufficiently defined but held more or less rigidly by several denominations.

The earliest divine who gave prominence to this system was Augustine in the 5th Cent. This doctrine was also taught by Gottschalk (who suffered imprisonment for twenty years on account of it) as also by others including Luther in the early part of his life. But the entire system of co-related doctrine was fully developed by John Calvin in 16th Cent. at Geneva. These doctrines are Antitheses of the so called "five points" of the Arminians in Holland. The principal peculiar doctrines & errors of Calvin are – 1st Absolute Predestination or election (ie God from eternity chose a certain number of individuals of the human race unto eternal life & so orders all things as are necessary to eventuate in their Salvation. This decree of election is not based in any degree on the foreknowledge of the acceptance of Christ by the believer, but on the **sovereignty** of God, & the same is the case with the decree of reprobation. 2) Literal imputation of Adams sin to his posterity ie we are held & treated as guilty of Adams sin, 3 Limited Atonement ie The sufferings death tc [etc] of Christ designed only for the elect. 4th Irresistibility of of divine grace i.e. The elect cannot resist the special grace wh. is employed for them but common grace wh is extended to the non-elect is resistible. 5. Perseverance of Saints ie The doctrine that no truly converted man can or will so fall from grace as to be finally lost. The Calvinistic doctrines were first defined & ecclesiastically professed by the Reformed Ch. in Geneva under the influence of Calvin & in the Palatinate of Germany along the Rhine – In France & England - when Episcopacy at different periods contained a large number of advocates of these views In Scotland & in the U. States. The doctrines of this system are held most rigidly by several Presbyterian denominations although even among them the **asperities** of the system are much modified & bro^d near to the doctrines as held by the American Luther Ch. Such are the N. School Presbyterians who hold many of our - as general Atonement – that grace is not irresistible – that salvation & reprobation are

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formed in view of mans conduct. This Calvinistic system is extensively tho. not universally adopted by Baptist of U.S. & England – especially N. England Baptists. There are also many sects in the Romish Ch. as Jansenists Dominicans tc [etc] tc [etc]. Unconditional Election or Predestination. By wh. is meant that decree of election choosing certain persons from necessity to eternal life & others without remedy to eternal death is not based on the divine foreknowledge of the faith of the elect but only on divine sovereignty or pleasure For 1st Faith is the fruit of election & therefore cannot be its cause Eph. 1:4. We answer that the Scriptures do not teach this but that faith is the result of the spirit of God working on the soul through the truth in all that believe (are willing to receive it.) "As many as were ordained to eternal life believed." 2^d If election is based on foreseen faith they would ^{^choose} ~~they~~ Christ rather than he them. "Ye have not chosen me but I you."

2) Literal imputation of Adams sin – To this positively the question is not – whether the condition of Adams descendants has not been materially effected by the fall – This is admitted. It is not denied that important privileges have been lost & evils accrued to our race in consequence of the memorable disobedience of Adam. But the circumstances of our condition & probation are regarded as evils to be deplored not however as personal guilt. The real question therefore is – Is the primitive transgression of our first parents charged to their descendants as personal guilt so that they merit eternal punishment by acts done before they were born! Argument. Adam was the **federal** as also the natural head of the human race & as the benefits of his obedience would have descended to his posterity so also must his disobedience – Ans. Adam's being our natural representative head is of divine appointment, but whether in a perfect moral government he could be is a dif. thing. They refer to Exod, 20:5, "Visiting the iniquity of the father upon the children" tc [etc] 4. by providential dispensations not of wrath but of mercy, Rom. 5:12-15. 1st That this doctrine is false is evident from the nature of a moral agent who is alone responsible for his own actions. 2nd It is evident also from the nature of a moral government as rewards & punishments are distributed to each according to the

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deeds done in the body. If punishments were not confined to our acts there would be no such thing as a moral government.

3^d Testimony of Scripture. Ezk 18:20 Gal 6: 5-7

3^d Limited Atonement. That the Atonement of Christ was designed only to secure the Salvation of the elect, of that number whom God from all eternity out of his good pleasure & without reference to conduct predestinated to eternal life. This was maintained by Augustine Gottschalk Thomas Aquinas, some Reformed in 16^h cent. some O.S. Presbyterians & some Baptists in England & U.S. Arguments 1.) If Christ atoned for all then it would follow that all must be saved. Ans. It would only follow if God had determined also to force salvation on all for whom provided, but as he treats men as moral agents they are free to accept or reject this boon. 2^d In many Scripture passages the atonement is limited to the elect e.g. Matt 1.21. John 10:15. Ans. As Christ died for all it can be said he died for his elect, but it does not prove that he did not provide the same salvation for others. If an infallible remedy for a disease were published in an infected district the fact that those alone using it were healed does not prove that it was not also designed for those refusing its use. All these passages must be explained in accordance with others limiting, 1Tim 4:10. 3^d From the connection between intercession & atonement. John 17:9 "I pray for them" tc [etc] Ans. We admit that Christ does sometimes pray especially for the elect as Christians do for friends but at other times he prays for the whole world Luke 13:8-9. 4^h The death of Christ designed only for those to whom it is applied - to the elect - therefore intended only for them. It is offered to all hearing the Gospel & is applied to all accepting it. - 5^h Christ died for all, then he died for some already in hell. Ans. Those who died before the coming of Christ were saved or lost on the basis of the plan of Salvation then in force wh. was the merits of a Savior to come. - The positive arguments favoring the universality of the Atonement are the following - 1 From Scripture passages Rom. 5:18, 1Tim 2-3-6 - 2 Because Christ died for the lost. 2Pet. 2:1 3 Christ commanded Salvation to be offered to all Matt. 16-15. 5 It is represented as the will of God that all should be saved 2Pet. 3-7. 5. If Christ died not for unbelievers there could be

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no guilt in unbelief but rather merit.

4. Irresistibility of Divine Grace. In reference to the influence of divine grace an important question arises whether it was designed for all hearing the Gospel or only for the elect. But this question is involved in two others. The universality of the Atonement & the Irresistibility of Divine grace. If X^t [Christ] died for the elect only & grace is irresistible to all whom it is given then it is given & intended only for those who are actually saved. But if he died for all it is natural that he would grant the influence of his grace to all as necessary to render his death available to them & if grace is resistible we can see how some for whom Christ died & to whom he extended grace reject it & die in sin. The Arguments used by Calvinists are. 1st The influence of grace is the influence of the Omnipotent God. Ans. He in omnipotent but resolving to create man a moral agent even his omniscience cannot destroy his freedom.

2. No man is able to resist the will of God Rom 9:19 Ans. No man can resist in things not left to the freedom of mans agency nay not even devil or angel but in free & moral ^{actions} ~~agents~~ men not only can but do resist his will as is taught by our Saviors lamentation over Jerusalem. 3. The sinner is dead in sin before conversion & & incapable of resisting. Ans. Being dead in sin does not imply inability to sin or resist grace but rather an habitual proneness to do so & an inability to do anything good without the aid of God.

4^h Influence of God in the regeneration of the soul is called a ciation. Ans. such expressions are figurative & are to be explained according to the analogy of faith. 5^h Perseverance of faith-Saints. This is not whether true believers may not sin inadvertently or temporarily fall from piety nor is it whether some regarded as Christians may not fall from grace finally & be lost, but it is whether those who are truly degenerate having a true & living faith may & do not sometimes finally fall from grace & perish. This is denied by Calvinist in the Presbyterian Reformed & Baptist churches. This opinion must be entertained by all consistent Calvinists yet it has found favor with some who reject the features of Calvinism as the Cumberland & Western Presbyterians. The Arguments of Calvinists are. 1st Because the commitment of grace is an everlasting cove

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nant and those to whom it secures Salvation cannot fall **Jer.** 32.40. Ans This covenant tho eternal is conditional & secures salvation only to those who are faithful to the end.

2. Because the intercession of Christ for his children their perseverance Luke 22.32. Ans. The efficacy of this intercession depends on the use of the influences it will secure. It secures all necessary grace for salvation. 3^d The Omnipotence & wisdom of God are pledged for their perseverance Ans. Only if Christ had provided their perseverance unconditionally but this he did not do – They offer Eph. 4:30. Ans. We are sealed so long as we do not voluntarily resist. 4^h Direct Scripture passages Ps. 37:24, Ps 73.23.24. 1 John 0:9. tc [etc] These prove the impossibility of Christians being separated from Christ by any extraneous power but not that they cannot leave Christ themselves.

Episcopalians.

The term Episcopalians is derived from ἐπισκοπος to oversee, & is simply indicative of a particular form of government in ecclesiastical usage – in which diocesan bishops are employed as a higher order of ministers than the parochial ones, Diocesan from Greek διοικασίς – administration. The term Episcopal forms part of the distinctive names of several denominations, Prot. Epis. Meth. Epis. & Moravian Epis. & in Denmark & Sweden Luth. Epis. Several other sects practice Episcopacy without including this term in their name as the Greek Ch. Moravians (German) United Brethren and Romanist. The most important branch is the Prot. Epis. Ch. established by law in England & called the Ch. of England. In the U.S. the so-called Epis. Ch. is designated by this name but in their own writings they style themselves the Prot. Epis. Ch. The Meth. Epis. Ch. is the large body known as the Meth ch, except the Prot. Meth. who reject the office of bishop. John Wesley the founder was decidedly opposed to the introduction of bishops. He said he would rather be called horse thief than bishop. He never formally left the Episcopal Ch. The Moravian Ch. is also called the United **Brethren**. It is a venerable church if we regard the former branch of her organization as the descendents of the Bohemian brethren of the 15th cent. who were then called Utraquists because they gave the Lords Supper in both kinds. The Prot. Epis. Ch. is one

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of the oldest churches established in the U.S. It was introduced into Va. in 1609 Congregationalism was established in N. England in 1620, English Presbyterianism in 1690. As there is no uniformity among Episcopalians of any of these braches as to doctrines some being Calvinists & others Arminians some holding to itinerancy & others to a stationed ministry we shall be confined to the features characterizing them all viz. The practice of diocesan episcopacy as a superior order of ministers possessing exclusive rights of ordination & in Episcopal ch. of confirmation.

Their Arguments are the following.

1) Rev. 1 & 2 Chap. Where the angels of the churches as addressed by the spirit of prophecy wh. angels were supposed to have been bishops. Ans. These epistles to the angels are supposed not to signify individual ministers of any kind but the ministry at large in a particular period of the ch. 2. The Apostles in their individual capacity exercised an authority over the churches founded by them. Ans. All admitted but it proves only that they exercised power superior to that of ordinary ministers, not that they were a permanent order of ministers of higher rank. **Vide** Phil 1:11. Eph. 1:1, Acts 15:16, 3^d Bishops it is said existed in the primitive church. Ans. History teaches the reverse & evidences against Episcopacy in 1 & 2 Cent. & increased by every extension of the study of Ecclesiastical History. All the best writers deny it & some of their own. 4^h They say it is the safest most efficient & the best form of government. Ans. Mere Opinion. 5. Paul wrote letters to Timothy & Titus as superintendents of the churches in Asia Minor & Crete wh. seems to imply that they were bishops. – The opposite view is proved by the following Arguments. 1st The two titles Presbyter & bishop are used interchangeably & synonymously in the N. Test. 2. Presbyters required have the same qualifications as bishops 1 Tim 3-2:7 with Titus – 1:6-10, 3^d Duties assigned to both are the same Heb. 13-7.17. 4^h The Apostles called themselves Presbyters but not bishops' showing that Presbyter expressed their idea of a full minister 1 Pet. 5.1. 5. The apostles who were a superior grade of ministers being extraordinary & had no successors. See Pop. Theo.

Methodists.

They trace their distinctive origin to John. Wesley son of Rev. Samuel Wesley of England. Though

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this church as a whole has an uneducated ministry. Wesley had a liberal education having graduated with the degree of A.D. at Oxford 1724, and with AM. in 1726. He took orders in the Episcopal Church wh. was the established Ch. of England. In 1735 he accepted a mission to the Indians in Georgia then a colony. Meeting with little success in the colonies he returned to England after preaching a short time at Savannah. During all this time he says he was an unconverted man and it was not till May 24, 1738 at the age of 35, that he became truly converted. The particular instrumentality of his conversion was the perusal of Luther's preface to the Epistle to the Romans. From this time he commenced preaching in prisons highways tc [etc]. His discourses were remarkable then for solemnity & power & great awakenings & revivals resulted. Loud outcries & convulsions occurred at times & universal attention was arrested to the work through a large part of Great. Britain. Through his influence many chapels were built & he exercised the right of appointing lay preachers. But their services were generally held at such times as did not interfere with the stated worship of the established church. It soon spread into Scotland & Ireland & was in the U. States in 1766. A system of itinerancy was early adopted & now prevails universally. Wesley retained his membership as Presbyterian in the Episcopal CH. until death. The number of Methodist in the U.S. in 1850 was 1,150 000. This ch. has never been established by law in any country tho. churches are found in England Ireland Scotland & the U.S. & a few congregations are found in Germany France. The chief peculiarities are their itinerancy & local preachers, the aristocratic structure of Ch. government & its urgent & clamorous method with sinners, the attainment of Christ, perfection in this life. In doctrine they are Arminian. They generally coincide with ours. The chief peculiarity of doctrine is that above alluded to viz. The attainability of sinless perfection. They have adopted an American recension of the 89 Articles of the Ch. of England

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omitting not only all sanction of regal government but also the Calvinistic portion of the creed & adding that of sinless perfection. In the U. States this ch. is divided into Northern and Southern branches. The former adhering to Wesley's testimony against slavery & the other striking it out and advocating African slavery as found in the South. There is also a succession from the Episcopal Meth. Ch. called the Prot. Meth. who renounce the office of bishops & permit their churches to elect their pastors instead of being appointed by a bishop. This secession was organized in 1830 & in 1845 had 1300 ministers and local preachers, 22 Annual Conferences & 60,000 communicants. The Meth. Epis. church in 1843 before the division into Northern & Southern had 1286 travelling preachers 7730 local preachers 936936 white members, 131789 colored. total 1,068,525 It forms one of the most numerous & influential churches in our land.

By "sinless perfection" Wesley meant not that we are ever free from ignorance or mistakes in knowledge or judgment or temptations but that we do not sin voluntarily & that a person having attained this state often continues for a long season without voluntary transgressions and in the performance of every duty. The arguments of Mr. Wesley given in his plain account of this subject are contained in the following passages of Scripture, Ps 130:8 Ezek 36:25, 2 Cor. 7:1, 1 John 3:8 tc [etc] tc [etc] Arguments against this doctrine.

We are to aim at perfection but never attain it. Scripture only places high models before us 1 John 1:8, James 3:2, Ecc. 7.20, Rom 7:18 **seq.** Gal 5:17, Job. 15:14-16

The End

May 25^h 1864

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