

SECTION V.

Inferences from the two Essays.

If the preceding Essays on Bible Calvinism and Bible Arminianism are agreeable to Scripture and reason, I may sum up their contents in some inferences, the justness of which will, I humbly hope, recommend itself to the reader's good understanding and candour:—

I. The doctrine of a *gratuitous, partial, and personal* election and reprobation* is truly Scriptural. So far Calvinism is nothing but the Gospel. On the other hand, the doctrine of a *judicial, impartial, and conditional* election and reprobation is perfectly Scriptural also: and so far Arminianism is nothing but the Gospel. For, as light flows from the sun, so Bible Calvinism does from the first Gospel axiom, (our salvation is of God,) and as a river flows from its source, so Bible Arminianism does from the second Gospel axiom, (our destruction is of ourselves. Confounding these two axioms and elections, or denying one of them, has greatly injured the doctrines of grace and justice, darkened all the Gospel dispensations, and bred the misunderstandings which formerly subsisted between the followers of Augustine and those of Pelagius, and now subsist between the Calvinists and the Arminians.

II. It is absurd to ridicule the doctrine of a twofold election, under pretence that it flows from what some people are pleased to call “the flights of my romantic pen;” since the full tide of Scripture evidently flows in two channels; an election of partial grace, according to which God grants or denies his primary favours, as a SOVEREIGN BENEFACTOR; and an election of impartial justice, according to which he bestows rewards or inflicts punishments, as a SUPREME JUDGE.

III. Nor does this doctrine deserve to be called *new*, since it is so manifestly found in the oldest book in the world. An objection drawn from the seeming novelty of these observations, would be peculiarly unreasonable in the mouth of a member of the Church of England; because she indirectly points out the distinction which I contend for. That our reformers had some insight into the doctrine of a partial election of grace in Christ, and of an impartial election of justice through Christ, appears, I think, from the standard writings of our Church. The beginning of her seventeenth article evidently countenances our unconditional election of grace in Christ, while the latter part secures the doctrines of our conditional election of justice through Christ. Few Calvinists will be so prejudiced as to deny that our Church guards the doctrines, and consequently the election of justice in this important paragraph:—“Furthermore, we must receive God's promises in such wise as they are generally set forth in Holy Scripture.” Now the promises being generally set forth in a conditional manner in God's word, it is evident that our Church, in giving us this caution and charge, intends to secure the conditionality of the election of justice; the conditionality of this election being inseparably connected with the conditionality of God's promises; just as the conditionality of the reprobation of justice is inseparably connected with the conditionality of God's threatenings.

In conformity to this doctrine our Church assures us, in her homily on good works, “If he [the elected thief] had lived, and not regarded

faith and the works thereof, he would have lost his salvation again :” or, which comes to the same thing, he would have forfeited his election of partial grace, by losing the election of impartial justice. Our liturgy speaks the same language ; witness that prayer in the office of baptism : “Grant that these children [or persons] now to be baptized, &c, may ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord.” That is, grant that these persons, who are now admitted into thy Christian Church, according to the election of grace in Christ, may so believe and obey, as never to forfeit the privileges of this election, but may ever share in the privileges of thy faithful children who are elect in every sense of the word ; the obedient being the only persons who keep their part in the election of grace, and secure a share in the election of justice. Such complete elect are the “sheep” which “hear Christ’s voice, and follow his” steps. “None shall pluck them out of his hands.” The talent of their election of grace shall never be taken from them : they shall all hear these cheering words : “Well done, thou good and faithful servant !” They shall all “enter into the joy of their Lord,” and eternally share in the double privileges of the election of grace and justice.

IV. The gratuitous, partial election and reprobation, which the Scriptures maintain, chiefly refer to the three grand covenants which God has made with man, and to the greater or less blessings which belong to these covenants. The first of these covenants takes in all mankind ; for it was made with spared Adam after the fall, and confirmed to preserved Noah after the flood ; and every body knows that Adam and Noah are the two general parents of all mankind. The second of these covenants was made with Abraham, ratified to Isaac and Jacob, ordained in the hands of Moses, and ordered in all things, and peculiarly insured to David. This covenant takes in the first peculiar people of God, or the Jewish nation ; and includes more particularly David and his family, of which the Messiah was to be born. The third of these covenants was made with Christ, as “the Captain of our salvation,” and “the High Priest of our profession,” or dispensation ; and takes in God’s “most peculiar people,” or the Christian Church. The first of these three covenants is general. The other two are covenants of peculiarity, the former of which is frequently called, in Scripture, the old covenant, or the Old Testament, while the latter is spoken of by the name of the new covenant, or New Testament. The two first of these covenants were sealed with the blood of sacrificed beasts or circumcised men, but the last was sealed with the blood of the Lamb of God. Hence our Lord termed it “the new covenant in my blood,” Luke xxii, 20, calling his blood, “my blood of the New Testament,” Matt. xxvi, 28. Hence also the apostle observes, that “Jesus was made a surety of a better Testament,” and that “he is the Mediator of the New Testament,” which is far superior to that which “was ordained by angels in the hand of Moses,” the mediator of the Old Testament : see Heb. vii, 22 ; ix, 15 ; xii, 24 ; 2 Cor. iii, 6 ; Gal. iii, 19.

V. These three grand covenants give birth to *Gentilism*, *Judaism*, and *Christianity* ; three Divine religions, or dispensations of grace, from the confounding of which partial divines have formed the schemes of religion, which I beg leave to call *rigid* Arminianism, and *rigid* Calvinism.

VI. The error of rigid Arminians, with respect to those three grand covenants, consists in not sufficiently distinguishing them, and in not maintaining, with sufficient plainness, that they are all covenants of redeeming grace; that Judaism is the old covenant of partial, redeeming grace; and that Christianity is the new covenant of partial, redeeming grace.

VII. The error of rigid Calvinists consists in confounding the covenants of creating and redeeming grace, and in reducing them all to two: the one a covenant of non-redemption, which they call "the law;" and the other a covenant of particular redemption, which they call "the Gospel." To form the first of these unscriptural covenants, they jumble the Creator's law, given to innocent man in paradise, with the Redeemer's law, given to the Israelites on Mount Sinai. Nor do they see that these two laws, or covenants, are as different from each other, as a covenant made with sinless man, without a priest, a sacrifice, and a mediator, is different from a covenant made with sinful man, and "ordained in the hand of a Mediator," with an interceding priest, and atoning sacrifices, Gal. iii, 19. Secondly, they suppose that all men now born into the world are under this imaginary law, that is, under this unscriptural, confused mixture of the Adamic law of innocence, and of the Mosaic law of Sinai: an error this, which is so much the more glaring, as no man, except Christ, was ever placed under the covenant of innocence, since the Lord entered into a mediatorial covenant with fallen Adam: and no man has been put under the law, or covenant of Moses, from the time that covenant was "abolished, and done away in Christ," 2 Cor. iii, 7, 14, which happened when Christ said, "It is finished," and when "the veil of the temple," a type of the Jewish dispensation, "was rent from top to bottom."

So capital an error, as that of the rigid Calvinists about the law, could not but be productive of a similar error about the Gospel. And therefore when they had formed the merciless covenant which they call the law, by confounding the precept and curse of the law of innocence, with the precept and curse of the law of Moses, abstracted from all mediatorial promises; when they had done this, I say, it was natural enough for them to mistake and confound the promises of the three grand covenants, which I have just mentioned; I mean the one general covenant of grace, made with Adam and Noah; and the two particular covenants of grace, the former of which was "ordained in the hands of Moses, the servant of God;" and the latter in the hands of "Christ, the only begotten Son of God." Hence it is, that overlooking the promises of the general covenant of grace, and considering only the promises of Judaism and Christianity, which are two grand covenants of peculiar grace, the rigid Calvinists fancy that there is but* one covenant of grace: that this covenant is particular; that it was made with Christ only; that it was a covenant of unchangeable favour on the part of the

* Zelotes will possibly laugh at the insinuation that there is more than one covenant of grace. If he does, I will ask him if a covenant of grace is not the same thing as a covenant of promise; and if St. Paul does not expressly mention "the covenants of promise," Eph. ii, 12, and a "better covenant," which was "established upon better promises" than the first [particular] covenant of promise? Heb. viii, 6, 7.

father, of eternal redemption on the part of the Son, and of irresistible sanctification on the part of the Holy Ghost; that some men, called the elect, are absolutely and eternally interested in this covenant; that other men, called the reprobates, are absolutely and everlastingly excluded from it; that finished salvation, through Christ, is the unavoidable lot of the fortunate elect, who are supposed to be under the absolute blessing of a lawless Gospel; and that finished damnation, through Adam, is the unavoidable portion of the unfortunate reprobates, who are supposed to be, from their mother's womb, under the absolute, irreversible, everlasting curse of a merciless law, and of an absolutely Christless covenant.

VIII. We may say to rigid Calvinists, and rigid Arminians, what God said once to the Jewish priests: "Ye have been partial in the law," Mal. ii, 9. Nor is it possible to reduce their two partial systems to the genuine and full standard of the Gospel, otherwise than by constantly guarding the Calvinian doctrines of grace, by the Arminian doctrines of justice; and the Arminian doctrines of justice, by the Calvinian doctrines of grace: when these two partial gospels are joined in a Scriptural manner, they do not destroy, but balance and illustrate each other. Take away from them human additions, or supply their deficiencies, and you will restore them to their original importance. They will again form the spiritual "weights of the sanctuary," which were kept for public use in the sacred records, as I humbly hope I have made appear in the Scripture Scales.

IX. To guard the Gospel against the errors of the rigid Calvinists, and the rigid Arminians, we need then only show that God, as Creator, Redeemer, and Sanctifier, has a right to be, and actually is partial in the distribution of grace; but that as Lawgiver, Governor, and Judge, he is, and ever will be, impartial in the distribution of justice: or, which comes to the same thing, we need only restore the doctrine of God's various laws, or covenants of grace, to their Scripture lustre. Rigid Calvinism will be lost in Bible Arminianism, and rigid Arminianism will be lost in Bible Calvinism, as soon as Protestants will pay a due regard to the following truths: (1.) God, for Christ's sake, dissolved, with respect to us, the covenant of paradisiacal innocence, when he turned man out of a forfeited paradise into this cursed world, for having broken that covenant. Then it was that man's Creator first became his Redeemer; then mankind were placed under the first mediatorial covenant of promise. Then our Maker gave to Adam, and to all the human species, which was in Adam's loins, a Saviour, who is called "the seed of the woman,—the Lamb slain from the foundation of the world," who was to make the paradisiacal covenant honourable by his sinless obedience. (2.) Accordingly, "Christ, by the grace of God, tasted death for every man;" purchasing for all men the privileges of the general covenant of grace, which God made with Adam, and ratified to Noah, the second general parent of mankind. (3.) Christ, according to the peculiar predestination and election of God, peculiarly tasted death for the Jews, his first chosen nation and peculiar people; purchasing for them all the privileges of the peculiar covenant of grace, which the Scriptures call the old covenant of peculiarity. (4.) That Christ, according to the most peculiar predestination and election of God, most peculiarly tasted

death for the Christians, his second chosen nation and most peculiar people; procuring for them the invaluable privileges of his own most precious Gospel, "by which he has brought life and immortality to *meridian* light;" and has richly supplied the defects of the Noahic and Mosaic dispensations; the first of which is noted for its darkness; and the second for its veils and shadows. And lastly, that with respect to these peculiar privileges, Christ is said to have peculiarly "given himself for the *Christian* Church, that he might cleanse it with the *baptismal* washing of water by the word," Eph. v, 26; peculiarly "purchasing it by his own blood," Acts xx, 28; and delivering it from heathenish darkness, and Jewish shadows, that it might be "redeemed from all iniquity," and that his Christian people might be a "peculiar people to himself, zealous of good works," even above the Jews who "fear God," and the Gentiles who "work righteousness," Tit. ii, 14.

X. As soon as we understand the nature of "the covenants of promise," and the doctrine of the dispensations of Divine grace, we have a key to open the mystery of God's gratuitous election and reprobation. We can easily understand, that when a man is elected only to the general blessings of Gentilism, he is reprobated from the blessings peculiar to Judaism and Christianity; and that when he is elected to the blessings of Christianity, he is elected to inherit the substance of all the covenanted blessings of God, because the highest dispensation takes in the inferior ones; as the authority of a colonel includes that of a lieutenant and a captain; or as *meridian* light takes in the dawn of day and the morning light.

XI. Our election from Gentilism or Judaism to the blessings of Christianity, is an election of peculiar grace. It is to be hoped, that few Arminians are so unreasonable as to think that God might not have deprived us of New Testament blessings, as he did Moses; and of Old Testament blessings, as he did Noah; leaving us under the general covenant of Gentilism, as he did that patriarch.

XII. When God gratuitously elected and called the Jews to be his peculiar people, and chosen nation, he reprobated all the other nations, that is, all the Gentiles, from that honour; an unspeakable honour this, which the Jews thought God had appropriated to them for ever. But when Christ formed his Church, he elected to its privileges the Gentiles as well as the Jews; insomuch that, to enter into actual possession of all the blessings of Christianity, when a Jew or Gentile is called by the preaching of the Gospel of Christ, nothing more is required of him, than to "make his *free* calling and election sure," by "the obedience of faith." That God had a right to extend his election of peculiar grace to the believing Gentiles, and to reprobate the unbelieving Jews, is the point which St. Paul chiefly labours in Rom. ix. And that the privileges of this election, which God has extended to the Gentiles, are immensely great, is what the apostle informs us of in the three first chapters of his Epistle to the Ephesians.

XIII. Our election to Christianity, and its peculiar blessings, being entirely gratuitous, and preceding every work of Christian obedience; nothing can be more absurd and unevangelical, than to rest it upon works of any sort. Hence it is, that when St. Paul maintains the partial election of richest grace, he says, speaking of the Jews. "There is

[among them] a remnant according to the election of grace." That is, "There is a considerable number of Jews, who, like myself, make their gratuitous calling and election to the blessings of Christianity sure through faith." For wherever there were Jews and Gentiles, the Jews had the honour of the first call: so far was God from absolutely reprobating them from his Christian "covenant of promise!" If you ask, why the apostle calls this election to the blessings of Christianity "the election of grace," I answer, that it peculiarly deserves this name, because it is both peculiarly gracious, and amazingly gratuitous. And therefore, adds the apostle, "if *this election* is by *mere* grace, then it is no more of works; otherwise grace is no more *mere* grace. But if it be of works, then it is no more of *mere* grace: otherwise work is no more work," Rom. xi, 5, 6.*

XIV. If the rigid Arminians are culpable for being ashamed of God's evangelical partiality, for overlooking his distinguishing love, and for casting a veil over his election of grace; the rigid Calvinists are not less blamable, for turning that holy election into an unscriptural and absolute election, which leaves no room for the propriety of making our "election sure," and is attended with an unscriptural and absolute reprobation, as odious as free wrath, and as dreadful as insured damnation.

This merciless and absolute reprobation is the fundamental error of the rigid Papists, as well as of the rigid Calvinists. Take away this popish principle, "There is no salvation out of the Church: a damning reprobation rests upon all who die out of her pale;" and down comes persecuting popery. There is no pretext left to force popish errors upon men by fire, faggots, or massacres; and the burning of heretics gives place to the charity which hopeth all things. Again: take away this principle of the rigid Calvinists, "There is absolutely no redemption, no salvation, but for a remnant according to the new covenant, and the election of God's partial grace; an absolute reprobation, and an unavoidable damnation, rest upon all mankind beside;" take away, I say, this principle of the rigid Calvinists, and down comes unscriptural Calvinism, with all the contentions which it perpetually begets.

XV. The rigid Papists, who set up themselves as defenders of the doctrines of justice, and yet hold popish reprobation, are full as inconsistent as the rigid Calvinists, who come forward as defenders of the doctrines of grace, and yet hold Calvinian reprobation: for popish and Calvinian reprobation equally confound the Gospel dispensations, and leave Divine justice and grace neither root nor branch, with respect to all those who die unacquainted with Christianity, that is, with respect to far the greatest part of mankind.

* My light and theological accuracy have, I hope, increased since I wrote the sermon on these words. I did not then clearly see that the election of grace, of which the apostle speaks in this verse, is our gratuitous election to the blessings of Christianity as it is opposed to Judaism, and not merely as it is opposed to the Adamic covenant of works. I had not then sufficiently considered these words of St. John:—"The law [that is, the Jewish dispensation] came by Moses, but grace and truth [that is, a more gracious and brighter dispensation] "came by Jesus Christ." Hence it follows, that this expression, "the election of grace," when a sacred writer speaks of the Jewish and of the Christian dispensations, which St. Paul does throughout this part of his Epistle to the Romans, means our gratuitous election to Christianity, or to the peculiar blessings of the Gospel of Christ.

XVI. To conclude: Milton says somewhere, "There is a certain scale of duties, a certain hierarchy of upper and lower commands, which for want of studying in right order, all the world is in confusion." What that great man said of the scale of duties and commands, may with equal propriety be affirmed of the scale of evangelical truths, and the hierarchy of upper and lower Gospel dispensations. For want of studying them in right order, all the Church is in confusion. The most effectual, not to say the only way of ending these theological disputes of Christians, and destroying the errors of levelling Pelagianism, Antinomian Calvinism, confused Arminianism, and reprobating popery, is to restore primitive harmony and fulness to the partial gospels of the day; which can be done with ease, among candid and judicious inquirers after truth, by placing the doctrine of the dispensations in its Scripture light; and by holding forth the doctrines of grace and justice in all their evangelical brightness. This has been attempted in the two Essays from which these inferences are drawn. Whether the well-meant attempt shall be successful with respect to one, is a question, which thy reason and candour, gentle reader, are called upon to decide.

SECTION VI.

The plan of a general reconciliation and union between the moderate Calvinists and the candid Arminians.

By the junction of the doctrines of grace and justice, which, I hope, is effected in the two Essays on Bible Calvinism and Bible Arminianism, the Gospel of Christ recovers its original fulness and glory, and the two Gospel axioms are equally secured: for, on the one hand, the absolute sovereignty and partial goodness of our Creator and Redeemer shine as the meridian blaze of day, without casting the least shade upon his truth and equity: you have an election of free grace, without a reprobation of free wrath. And, on the other hand, the impartial justice of our Governor and Judge appears like an unspotted sun, whose brightness is perfectly consistent with the transcendent splendour of free grace and distinguishing love. The elect receive "the reward of the inheritance" with feelings of pleasing wonder and shouts of humble praise. Nor have the reprobates the least ground to say, that the Judge of all the earth does not do right, and that they are lost merely because irresistible power necessitated them to sin by Adam without remedy, that they might be damned by Christ without possibility of escape. Thus the gracious and righteous ways of God with man are equally vindicated, and the whole controversy terminates in the following conclusion, which is the ground of the reconciliation, to which moderate Calvinists and candid Arminians are invited.

Bible Calvinism and Bible Arminianism are two essential opposite parts of the Gospel, which agree as perfectly together as two wings of a palace, the opposite ramparts of a regular fortress, and the different views of a fine face, considered by persons who stand, some on the right and some on the left hand of the beauty who draws their attention.

Rigid Calvinists* and rigid Arminians* are both in the wrong ; the former in obscuring the doctrines of impartial justice, and the latter in clouding the doctrines of partial grace : but moderate Calvinists* and candid Arminians* are very near each other, and very near the truth ; the difference there is between them being more owing to confusion, want of proper explanation, and misapprehension of each other's sentiments, than to any real, inimical opposition to the truth, or to one another. And therefore, they have no more reason to fall out with each other, than masons who build the opposite wings of the same building ; soldiers, who defend the opposite sides of the same fortification ; painters, who take different views of the same face ; or loyal subjects, who vindicate different, but equally just claims of their royal master.

Since there is so immaterial a difference between the moderate Calvinists and the candid Arminians, why do they keep at such distance from each other ? Why do they not publicly give one another the right hand of fellowship, and let all the world know that they are brethren, and will henceforth own, love, help, and defend each other as such ?

* Rigid Calvinists are persons who hold the Manichean doctrine of absolute necessity, and maintain both an unconditional election of free grace in Christ, and an unconditional reprobation of free wrath in Adam. Moderate Calvinists are men who renounce the doctrine of absolute necessity, stand up for the election of free grace, and are ashamed of the reprobation of free wrath. Rigid Arminians are persons who will not hear of an unconditional election, make more of free will than of free grace, oppose God's gracious sovereignty, deny his partiality, and condemn Calvinism in an unscriptural manner. Candid Arminians are people who mildly contend for the doctrines of justice, and are willing to hear with candour what the judicious Calvinists have to say in defence of the doctrines of grace.

In my Preparatory Essay, I have expressed myself as one, who sometimes doubts whether Arminius did see the doctrine of election in a clear light. It may be proper to account here for a degree of seeming inconsistency into which this transient doubt has betrayed me. Having been long ill, and at a distance from my books, I have not lately looked into Arminius' Works ; nor did I ever read them carefully through, as every one should have done, who positively condemns or clears him. And if I have somewhere positively said, that he was not clear in the doctrine of election, I did it, (1.) Because I judged of Arminius' doctrine by that of the Arminians, who seem to me to be in general (as I had been for years) unacquainted with the distinction between the election of grace and that of justice. (2.) Because, at the synod of Dort, the Arminians absolutely refused to debate first the point of election, which the Calvinists wanted them to do. Whence I concluded that Arminius had not placed that point of doctrine in a light strong enough to expel the darkness which rigid Calvinists had spread over it. And, (3.) Because it is generally supposed that Arminius leaned to the error of Pelagius, who did not do justice to the election of grace. Mr. Bayle, for example, in his life of Arminius, says, " Arminius condemned the Supralapsarian Beza, and afterward acknowledged no other election than that which was grounded on the obedience of sinners to the call of God by Jesus Christ." If this account of Mr. Bayle be just, it is evident that Arminius, as well as Pelagius, admitted only the election of justice. However, a candid clergyman, who has read Arminius, assures me that in some parts of his writings, he does justice to the unconditional election of grace. And indeed this election is so conspicuous in the Scriptures, that it is hard to conceive it should never have been discovered by so judicious a divine as Arminius is said to have been. The difficulty in this matter is not to meet and solve the truth now and then, but to hold her fast, and walk steadily with her, across all the mazes of error. The light of evangelists should not break forth now and then, as a flash of lightning does out of a dark cloud ; but it should shine constantly, and with increasing lustre, as the light of the eclipsed sun.

That no essential difference keeps them asunder, I prove by the following argument :—

If candid Arminians will make no material objection to my *Essay on Bible Calvinism*; and if judicious Calvinists will not condemn my *Essay on Bible Arminianism* as unscriptural, it is evident that the difference between them is not capital, and that it arises rather from want of light to see the whole truth clearly, than from an obstinate enmity to any material part of the truth.

Nor is this a sentiment peculiar to myself: I hold it in common with some of the most public defenders of the doctrines of grace and justice. The Arminians will not think that Mr. J. Wesley is partial to the Calvinists, and the professing world is no stranger to Mr. Rowland Hill's zeal against the Arminians. Nothing can be more opposite than the religious principles of these two gentlemen. Nevertheless, they both agree to place the doctrines which distinguish pious Calvinists from pious Arminians, among the opinions which are not essential to genuine, vital, practical Christianity. Mr. Wesley, in his thirteenth Journal, page 115, says, in a letter to a friend, "You have admirably well expressed what I mean by an opinion, contradistinguished from an essential doctrine. Whatever is compatible with love to Christ, and a work of grace, I term an opinion, and certainly the holding particular election and final perseverance is compatible with these." What he adds in the next page is perfectly agreeable to this candid concession: "Mr. H— and Mr. N— hold this, and yet I believe these have real Christian experience. But if so, this is only an opinion: it is not subversive [here is clear proof to the contrary] of the very foundations of Christian experience. It is compatible with love to Christ, and a genuine work of grace; yea, many hold it, at whose feet I desire to be found in the day of the Lord Jesus. If then I oppose this with my whole strength, I am a mere bigot still." As Mr. Wesley candidly grants here that persons may hold the Calvinian opinions which Mr. Hill patronizes, and yet be full of love to Christ, and have a genuine work of grace on their souls; so Mr. Hill, in his late publication, entitled, *A Full Answer to the Rev. J. Wesley's Remarks*, page 42, candidly acknowledges that it is possible to hold Mr. Wesley's Arminian principles, and yet to be serious, converted, and sound in Christian experience. His words are: "As for the serious and converted part of Mr. Wesley's congregation, as I by no means think it necessary for any to be what are commonly called Calvinists, in order that they may be Christians, I can most solemnly declare, however they may judge of me, that I love and honour them not a little; as I am satisfied that many who are muddled in their judgments are sound in their experience." These two quotations do honour to the moderation of the popular preachers from whose writings they are extracted. May all the pious Arminians and Calvinists abide by their decisions! So shall they find that nothing parts them but unessential opinions; that they are joined by their mutual belief of the essential doctrines of the Gospel; and therefore, that if they oppose each other with their whole strength, they are "mere bigots still."

To conclude this reconciling argument: if there be numbers of holy souls, who are utter strangers to the peculiarities of rigid Calvinism and rigid Arminianism; if both the Calvinists and the Arminians can pro-

duce a cloud of witnesses, that their opinions are consistent with the most genuine piety, and the most extensive usefulness; if there have been many excellent men on both sides of the question, who (their opponents being judges) have lived in the work of faith, suffered with the patience of hope, and died in the triumph of love; and if, at this very day, we can find, among the clergy and laity, Calvinists and Arminians, who adorn their Christian profession by a blameless conduct, and by constant labours for the conversion of sinners, or the edification of saints, and who, the Lord being their helper, are ready to seal the truth of Christianity with their blood; if this, I say, has been, and is still the case, is it not indubitable that people may be good Christians, whether they embrace the opinions of Calvin, or those of Arminius; and by consequence, that neither rigid Calvinism nor rigid Arminianism are any essential part of Christianity?

And shall we make so much of nonessentials, as, on their account, to damp, and perhaps extinguish the flame of love, which is the most important of all the essentials of Christianity? Alas! what is all faith good for: yea, all faith adorned with the "knowledge of all *doctrines and mysteries*," if it be not attended by charity? It may indeed help us to "speak with the tongues of men and angels," to preach like apostles, and talk like seraphs; but, after all, it will leave us mere cyphers, or at best a "sounding brass," a pompous nothing in the sight of the God of love. And therefore, as we would not keep ourselves out of the kingdom of God, which consists in "love, peace, and joy;" and as we would not promote the interests of the kingdom of darkness, by carrying the fire of discord in our bosoms, and filling our vessels with the "waters of strife," which so many foolish virgins prefer to the "oil of gladness," let us promote peace with all our might. Let us remember, that, "in all Churches of the saints, God is the author of peace; that his Gospel is the Gospel of peace;" that "he hath called us to peace; and that the fruit of righteousness is sown in peace of them that make peace." Let us "study to be quiet; following peace with all men;" and "pursuing *especially* those things which make for peace in the household of faith:" nor let us turn from the blessed pursuit, till we have attained the blessing offered to peace makers.

"The kingdom" of love, peace, and joy, "suffereth violence:" it cannot be taken and kept, without great and constant endeavours. The violent alone are able to conquer it; for it is taken by the force of earnest prayer to God, for his blessing upon our overtures of peace; and by the vehemence of importunate requests to our brethren, that they would grant us an interest in their forgiving love, and admit us, for Christ's sake, to the honour of union, and pleasure of communion with them. It is an important part of "the good fight of faith working by love," to attack the unloving prejudices of our brethren, with a meekness of wisdom which turneth away wrath; with a patience of hope which a thousand repulses cannot beat off; with a perseverance of love which taketh no denial; and with an ardour of love which floods of contempt cannot abate. May God hasten the time when all the soldiers of Christ shall so learn and practise this part of the Christian exercise, as to overcome the bigotry of their brethren! Nor let us think that this is impossible: for if the love of Christ has conquered us,

why should we despair of its conquering others? And if the unjust judge, who neither feared God, nor regarded man, was nevertheless overcome by the importunity of a poor widow, why should we doubt of overcoming, by the same means, our fellow Christians who fear God, rejoice in Christ, regard men, and love their brethren? Let us only convince them by every Christian method, that we are their brethren indeed, and we shall find most of them far more ready to return our love, than we have found them ready to return our provocations or indifference.

Should it be asked, What are those Christian methods, by which we could persuade our Calvinian or Arminian brethren, that we are their brethren indeed? I answer, that all these methods centre in these few Scriptural directions:—"Be not overcome of evil, but overcome evil with good." Love your opponents, though they should "despitefully use you." "Bless them," though they should "curse you." "Pray for them," though they should "persecute you." Wait upon them, and salute them as brethren, though they should keep at as great a distance from you, as if you were their enemies: "for if ye show love to them who show love to you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only," who kindly salute you, "what do ye more than others? Do not even the publicans so?" But treat them as God treats us: so shall you "be the children of your Father, who is in heaven, for he maketh his sun to rise, and sendeth his rain upon us all. Be ye therefore perfect, even as he is perfect." No bigot ever observed these Gospel directions. And it is only by observing them that we can break the bars of party spirit; and pass from the close confinement of bigotry, into the "glorious liberty" of brotherly love.

These scriptures were probably before the eyes of a laborious minister of Christ, when he drew up, some years ago, a plan of union among the clergymen of the Established Church, who agree in these essentials: "(1.) Original sin. (2.) Justification by faith. (3.) Holiness of heart and life; provided their life be answerable to their doctrines." This plan is as follows:—"But what union would you desire among these? Not a union of opinions. They might agree or disagree, touching absolute decrees on the one hand, and perfection on the other. Not a union in expression. These may still speak of the imputed righteousness, and those of the merits of Christ. Not a union with regard to outward order. Some may still remain quite regular; some quite irregular; and some partly regular, and partly irregular." Not a union of societies. Some who do not see the need of discipline, may still labour without forming any society at all: others may have a society, whose members are united by the bands of a lax discipline. And others, who have learned by experience that professors can never be kept long together without the help of a strict discipline, may strengthen their union with those who are like minded, by agreeing to observe such rules as appear to them most conducive to the purposes of Divine and brotherly love. "But these things being as they are, as each is persuaded in his own mind, is it not a most desirable thing that we should first remove hinderances out of the way? Not judge one another, not envy one another? Not be displeased with one another's gifts or suc-

cess, even though greater than our own? Never wait for one another's halting; much less wish for it, or rejoice therein? Never speak disrespectfully, slightly, coldly, or unkindly of each other? Never repeat each other's faults, mistakes, or infirmities; much less listen for and gather them up? Never say or do any thing to hinder each other's usefulness, either directly or indirectly? Is it not a most desirable thing, that we should, secondly, love as brethren? Think well of, and honour one another? Wish all good, all grace, all gifts, all success, yea, greater than our own, to each other? Expect God will answer our wish, rejoice in every appearance thereof, and praise him for it? Readily believe good of each other, as readily as we once believed evil? Speak respectfully, honourably, kindly of each other? Defend each other's character: speak all the good we can of each other: recommend one another, where we have influence: each help the other on in his work, and enlarge his influence by all the honest means we can?"

I do not see why such a plan might not be, in some degree, admitted by all the ministers of the Gospel, whether they belong to, or dissent from, the Establishment. I would extend my brotherly love to all Christians in general, but more particularly to all Protestants, and most particularly to all the Protestants of the Established Church, with whom I am joined by repeated subscriptions to the same articles of religion, by oaths of canonical obedience, by the same religious rites, by the use of the same liturgy, by the same prerogatives, and by the fullest share of civil and religious liberty. But God forbid that I should exclude from my brotherly affection, and occasional assistance, any true minister of Christ, because he casts the Gospel net among the Presbyterians, the Independents, the Quakers, or the Baptists! If they will not wish me good luck in the name of the Lord, I will do it to them. So far as they cordially aim at the conversion of sinners, I will offer them the right hand of fellowship, and communicate with them in spirit. They may excommunicate me, if their prejudices prompt them to it: they may build up a wall of partition between themselves and me; but "in the strength of my God," whose love is as boundless as his immensity, and whose mercy is over all his works, "I will leap over the wall;" being persuaded that it is only daubed with untempered mortar, and made of Babel materials. Should not Christian meekness, and ardent love bear down party spirit, and the prejudices of education? The king tolerates and protects us all, the parliament makes laws to insure toleration and quietness, peace and mutual forbearance; and shall we, who make a peculiar profession of the "faith which works by love," and binds upon us the new commandment of laying down our lives for the brethren; shall we, I say, be less charitable and more intolerant than our civil governors, who, perhaps, make no such profession? Let bigoted Jews and ignorant Samaritans dispute whether God is to be worshipped on Mount Moriah, or on Mount Gerizim; let rigid Churchmen say, that a parish church is the only place where Divine worship ought to be performed, while stiff dissenters suppose that their meeting houses are the only Bethels in the land; but let us, who profess moderation and charity, remember the reconciling words of our Lord, "The hour cometh, and now is, when true worshippers shall worship God every where, in spirit and in truth. For the Father seeketh such catholic and

spiritual persons to worship him ;" and not such partial and formal devotees as the Jews and Samaritans were in the days of our Lord.

But to return to our plan of reconciliation : might not some additions be made to Mr. Wesley's draught ; for it is from a letter published in his thirteenth Journal, that I have extracted the preceding sketch of union. Might not good men and sincere ministers, who are bent upon inheriting the seventh beatitude, form themselves into a *society of reconcilers*, whatever be their denomination, and mode of worship ? Interest brings daily to the royal exchange a multitude of merchants, ready to deal with men of the most opposite customs, dresses, religions, and countries ; and shall not the love of peace, and the pursuit of love, have as great an effect upon the children of light, as the love of money, and the pursuit of wealth have upon the men of the world ? There is a *society for promoting religious knowledge among the poor* ; some of its members are Churchmen, and others dissenters : some are Calvinists, and others Arminians ; and yet it flourishes, and the design of it is happily answered. Might not such a society be formed for promoting peace and love among professors ? Is not charity preferable to knowledge ? And if it be well to associate, in order to distribute Bibles and Testaments, which are but the letter of the Gospel, would it not be better to associate, in order to diffuse peace and love, which are the spirit of the Gospel ? There is another respectable *society for promoting the Christian faith among the heathen* ; and why should there not be a society for promoting unanimity and toleration among Christians ? Ought not the welfare of our fellow Christians to lie as near our hearts as that of the heathen ? There are in London, and other places, associations for the preventing and extinguishing of fires. As soon as the mischief breaks out, and the alarm is given, the firemen run to their fire engines ; and without considering whether the house on fire be inhabited by Churchmen or dissenters, by Arminians or Calvinists, they venture their lives to put out the flames ; and why should there not be associations of peace makers, who, the moment the fire of discord breaks out in any part of our Jerusalem, may be ready to put it out by all the methods which the Gospel suggests ? Is not the fire of hell, which consumes souls, more to be guarded against than that fire which can only destroy the body ?

Should it be asked what methods could be pursued to extinguish the fire of discord, and kindle that of love ; I reply, that we need only be as wise as the children of this world. Consider we then how they proceed to gain their worldly ends ; and let us go, and do as much to gain our spiritual ends.

Many gentlemen, some laymen and others clergymen, some Churchmen and others dissenters, wanted lately to procure the repeal of our articles of religion. Notwithstanding the diversity of their employments, principles, and denominations, they united, wrote circular letters, drew up petitions, and used all their interest with men in power to bring about their design. Again : some warm men thought it proper to blow up the fire of discontent in the breasts of our American fellow subjects. How did they go about the dangerous work ? With what ardour did they speak and write, preach and print, fast and pray, publish manifestoes and make them circulate, associate, and strengthen their associations, and at

last venture their fortunes, reputations, and lives, in the execution of their warlike project! Go, ye men of peace, and do at least half as much to carry on your friendly design. Associate, pray, preach, and print for the furtherance of peace. When ye meet, consult about the means of removing what stands in the way of a fuller agreement in principle and affection, among all those who love Christ in sincerity; and decide if the following queries contain any hint worthy of your attention:—

Might not moderate Calvinists send with success circular letters to their rigid Calvinian brethren; and moderate Arminians to their rigid Arminian brethren, to check rashness, and recommend meekness, and moderation, and love? Might not the Calvinist ministers, who patronize the doctrines of grace, display also the doctrines of justice, and open their pulpits to those Arminian ministers who do it with caution? And might not the Arminian ministers who patronize the doctrines of justice, make more of the doctrines of grace, preach as nearly as they can like the judicious Calvinists, admit them into their pulpits, and rejoice at every opportunity of showing them their esteem and confidence? Might not such moderate Calvinists and Arminians as live in the same towns, have from time to time a general sacrament, and invite one another to it, to cement brotherly love, by publicly confessing the same Christ, by jointly taking him for their common head, and by acknowledging one another as fellow members of his mystical body? Might not some of the ministers, on these occasions, preach to edification on such texts as these:—"Christ asked him, What was it that ye disputed about among yourselves by the way? But they held their peace;" for by the way they had disputed, "who should be the greatest:" and he said unto them, "If any man desire to be first, the same shall be last of all, and servant of all. Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Receive ye one another as Christ also received us. Yea, him that is weak in the faith receive you, but not to doubtful disputations. Let us not judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Let us follow after those things which make for peace, and things wherewith one may edify another: holding the head, from which all the body having nourishment, and knit together, increaseth with the increase of God. Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon Aaron's head, and like the dew upon Mount Sion: for there the Lord commanded the blessing, and life for evermore." Could not the society have corresponding members in various parts of the kingdom, to know where the flame of discord begins to break out, that by means of those mighty engines, the tongue, the pen, or the press, they might, with all speed, direct streams of living water, floods of truth and kindness, to quench the kindling fire of wrath, oppose the waters of strife, and remove whatever stands in the way of the fire of love? And if this heavenly fire were once kindled, and began to spread, might it not, in a few years, reach all orders of professors in Great Britain, as the

contrary fire has reached our brethren on the continent? If we doubt the possibility of it, do we not secretly suppose that Satan is stronger to promote discord and contention, than Christ is to promote concord and unity? And, in this case, where is our faith? And where the love which "thinketh no evil," and "hopeth all things?" If one or two warm men have kindled on the continent so great a fire, that neither our fleets nor our armies, neither the British nor the German forces employed in that service, have yet been able to put it out; what will not twenty or thirty men, burning with the love of God and of their neighbour, be able to do in England? We may judge of it by what twelve fishermen did one thousand seven hundred years ago. Arise then, ye sons of peace, ye sons of God, into whose hands these sheets may fall. Our Captain is ready to lead you to the conquest of the kingdom of love. Be not discouraged at the smallness of your number, nor at the multitude of the men of war, who are ready to oppose you. Jesus is on your side: he is our Gideon. With his mighty cross he has smitten the foundation of the altar of discord: pull it down. Break your narrow pitchers of bigotry. Hold forth your burning lamps: let the light of your love shine forth without a covering. Ye loving Calvinists, fall upon the necks of your Arminian opponents: and ye loving Arminians, be no more afraid to venture among your Calvinian antagonists. You will not find them cruel Midianites, but loving Christians: methinks that your mingled lights have already chased away the shades of the night of partiality and ignorance. You see that you are brethren; you feel it: and, ashamed of your former distance, you now think you can never make enough of each other, and testify too much your repentance, for having offended the world by absurd contentions, and vexed each other by inimical controversies. The first love of the Christians revives: you are "all of one heart and of"—but I forgot myself: I antedate the time of love, which I so ardently wish to see. The Jericho of bigotry, which I desire to compass, is strong: the Babylon of confusion and division, I would fain demolish, is guarded by a numerous garrison, which thousands of good men think it their duty to reinforce. It may not be improper therefore to make one more attack upon these accursed cities, and to insure the success of it by proper directions.

SECTION VII.

Some directions how to secure the blessings of peace and brotherly love.

"Do all things without disputings," says St. Paul, "that ye may be blameless and harmless, the sons of God without rebuke. Be at peace among yourselves; and if it be possible, as much as lieth in you, live peaceably with all men:" but especially with your brethren in Christ. "Nor quench the Spirit," by destroying its most excellent fruits, which are peace and love. And that we may not be guilty of this crime, the apostle exhorts us to "avoid contentions," and assures us, that God will "render indignation to them that are contentious, and do not obey the truth." It highly concerns us, therefore, to inquire how we shall escape the curse denounced against

the contentious, and live peaceably with our fellow professors. And if we ought to do "all that lieth in us," in order to obtain and keep the blessing of peace; surely we ought to follow such directions as are agreeable to Scripture and reason. I humbly hope that the following are of this number.

DIRECTION I. Let us endeavour to do justice to every part of the Gospel; carefully avoiding the example of those injudicious and rash men, who make a wide gap in the north hedge of the garden of truth, in order to mend one in the east or south hedge. Let every evangelical doctrine have its proper place in our creed, that it may have its due effect on our conduct. Consideration, repentance, faith, hope, love, and obedience, have each a place on the scale of Gospel truth. Let us not breed quarrels by thrusting away any one of those graces, to make more room for another. While the philosopher exalts consideration alone; the Carthusian, repentance; the Solifidian, faith; the mystic, love; and the moralist, obedience; thou, man of God, embrace them all in their order, nor exalt one to the prejudice of the rest. Tear not Christ's seamless garment, nor divide him against himself. He demands our reverential obedience as our King, as much as he requires our humble attention as our Prophet, and our full confidence as our Priest. It is as unscriptural to magnify one of his offices at the expense of the others, as it would be unconstitutional to honour George III. as king of Ireland, and to insult him as king of England or Scotland. And it is as provoking to the God of truth and order to see the stewards of his Gospel mysteries make much of the dispensation of the Son, while they overlook the dispensation of the Father, and take little notice of the dispensation of the Holy Ghost, as it would be provoking to a parent to see the persons, whom he has entrusted with the care of his three children, make away with the youngest, and starve the eldest, in order to enrich and pamper his second son. Where moderation is wanting, peace cannot subsist: and where partiality prevails, contention will soon make its appearance.

II. Let us always make a proper distinction between essential and circumstantial differences. The difference there is between the Christians and the Mohammedans is essential: but the difference between us and those who receive the Scriptures, and believe in the Father, Son, and Holy Ghost, is in general about non-essentials: and therefore such a difference ought not to hinder union; although in some cases it may, and should prevent a close communion. If we fancy that every diversity of doctrine, discipline, or ceremony, is a sufficient reason to keep our brethren at arm's length from us, we are not so much the followers of the condescending Jesus, as of the stiff and implacable professors, mentioned in the Gospel, who made much ado about mint, anise, and cummin; but shamefully neglected mercy, forbearance, and love.

III. Let us leave to the pope the wild conceit of infallibility; and let us abandon to bigoted Mohammedans the absurd notion that truth is confined to our own party, that those who do not speak as we do are blind, and that orthodoxy and salvation are plants, which will scarcely grow any where but in our own garden. So long as we continue in this error, we are unfit for union with all those who do not wear the badge of our party. A Pharisaic pride taints our tempers, cools our love, and

breeds a forbidding reserve, which says to our brethren, "Stand by; I am more orthodox than you."

IV. Let us be afraid of a sectarian spirit. We may indeed, and we ought to be more familiar with the professors with whom we are more particularly connected; just as soldiers of the same regiment are more familiar with one another, than with those who belong to other regiments. But the moment this particular attachment grows to such a degree as to make a party in the army of King Jesus, or of King George, it breaks the harmony which ought to subsist between all the parts, and hinders the general service which is expected from the whole body. In what a deplorable condition would be the king's affairs, if each colonel in his army refused to do duty with another colonel: and if, instead of mutually supporting one another in a day of battle, each said to the rest, "I will have nothing to do with you and your corps: you may fight yonder by yourselves, if you please: I and my men will keep here by ourselves, doing what seems good in our own eyes. As we expect no assistance from you, so we promise you that you shall have none from us. And you may think yourselves well off, if we do not join the common enemy, and fire at you; for your regimentals are different from ours, and therefore you are no part of our army." If so absurd a behaviour were excusable, it would be among the wild, cruel men, who compose an army of Tartars or savages; but it admits of no excuse from men who call themselves believers, which is another name for the "followers of Him" who laid down his life for his enemies, and perpetually exhorts his soldiers to love one another as brethren,—yea, as he has loved us.

Let us then peculiarly beware of inordinate self love. It is too often the real source of our divisions; when love to truth is their pretended cause. If St. Paul could say of fallen believers in his time, "They all seek their own;" how much more may this be said of degenerate believers in our days? Who can tell all the mischief done by this ungenerous and base temper? Who can declare all the mysteries of error and iniquity, which stand upon the despicable foundation of the little words, I, me, and mine? Could we see the secret inscriptions which the Searcher of hearts can read upon the first stones of our little Babels, how often would we wonder at such expressions as these:—*My church, my chapel, my party, my congregation, my connections, my popularity, my hope of being esteemed by my partisans, my fear of being suspected by them, my jealousy of those who belong to the opposite party, my system, my favourite opinions, my influence, &c, &c!* To all those egotisms let us constantly oppose those awful words of our Lord, "Except a man deny himself, he cannot be my disciple." Till we cordially oppose our inordinate attachment to our own interest, we "sacrifice to our own net," in our public duties; and even when we "preach Christ," it is to be feared that we do it more "out of contention," than out of a real concern for his interest.

What Dr. Watts writes on this subject is striking:—"Have we never observed what a mighty prevalence the applause of a party, and the advance of self interest have over the hearts and tongues of men, and inflame them with malice against their neighbours? They assault every different opinion with rage and clamour: they rail at the persons of all other parties, to ingratiate themselves with their own. When they put

to death [or bitter reproach] the ministers of the Gospel, they boast like Jehu, when he slew the priests of Baal, 'Come and see my zeal for the Lord.' And as he designed hereby to establish the kingdom in his own hands; so they to maintain the reputation they have acquired among their own sect. But, ah! how little do they think of the wounds that Jesus the Lord receives by every bitter reproach they cast on his followers!"

V. Let us be afraid of needless singularity. The love of it is very common, and leads some men to the wildest extremes. The same spirit which inclines one to wear a hat cocked in the height of the fashion, and influences another to wear one in full contrariety to the mode, may put one man upon minding only the first Gospel axiom, and the blood of Christ, while another man fancies that it becomes him to mind only the second Gospel axiom, and the law of Christ. Thus, out of singularity, the former insists upon faith alone, and the latter recommends nothing but morality and works. May we detest a temper, which makes men delight in an unnecessary opposition to each other! And may we constantly follow the example of St. Paul, whose charitable maxim was, to "please all men to their edification!" So shall "our moderation be known to all men:" nor shall we absurdly break the balance of the various truths which compose the Gospel system.

VI. Let us never blame our brethren but with reluctance. And when love to truth, and the interest of religion, constrain us to show the absurd or dangerous consequences of their mistakes, let us rather underdo than overdo. Let us never hang unnecessary* or false consequences upon their principles: and when we prove that their doctrine necessarily draws absurd and mischievous consequences after it, let us do them the justice to believe that they do not see the necessary connection of such consequences with their principles. And let us candidly hope that they detest those consequences.

VII. Let us, as far as we can, have a friendly intercourse with some of the best men of the various denominations of Christians around us. And if we have time for much reading, let us peruse their best writings, to be edified by the devotion which breathes through their works. This will be an effectual mean of breaking the bars of prejudice, contempt, fear, and hard thinking, which want of acquaintance with them puts between them and us. Why are savages frightened at the sight of civilized men? Why do they run away from us as if we were wild beasts? It is because they have no connection with us, are utter strangers to the good will we bear them, and fancy we design to do them mischief. Bigots are religious savages. By keeping to themselves, they contract

* I humbly hope that I have followed this part of the direction in my Checks. To the best of my knowledge I have not fixed one consequence upon the principles of my opponents, which does not fairly and necessarily flow from their doctrine. And I have endeavoured to do justice to their piety, by declaring again and again my full persuasion that they abhor such consequences. But whether they have done so by my principles, may be seen in my Genuine Creed, where I show that the absurd and wicked consequences, which my opponents fix upon the doctrines that I maintain, have absolutely nothing to do with it. I do not however say this to justify myself in all things: for I do not doubt, but if I had health and strength to revise my Checks, I should find some things which might have been said in a more guarded, humble, serious, and loving manner.

a shyness toward their fellow Christians : they fancy that their brethren are monsters ; they ask, with Nathanael, " Can any good thing come out of Nazareth ? " By and by they get into the seats of the Pharisees, and peremptorily say, that " out of Galilee there ariseth no prophet. " And it is well if they do not turn in a rage from the precious truths delivered by some of the most favoured servants of God ; fondly supposing, with Naaman, that the Jordan of their brethren is not to be compared with the rivers of their own favourite Damascus ; and uncharitably concluding, with the pope and Mohammed, that all waters are poisonous except those of their own cistern. The best advice which can be given to these prejudiced people, is that which Philip gave to Nathanael, who fancied that Jesus was not a prophet : " Come and see. " I would say to Calvinian bigots, " Come and see " your Arminian brethren ; and to Arminian bigots, " Come and see " pious Calvinists ; and you will be ashamed to have so long forfeited the blessing annexed to brotherly communion ; for " they that fear the Lord, speak often one to another, and the Lord hearkens and hears it, and a book of remembrance is written before him for them. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. "

VIII. Let our religion influence our hearts as well as our heads. Let us mind the practice as well as the theory of Christianity. The bare knowledge of Christ's doctrine " puffeth up, but charity edifieth. " " He that loveth not, knoweth not God, for God is love, " and would have us to be loving and " merciful as he is. " He receives us notwithstanding our manifold weaknesses and provocations ; and he says, by his apostle, " Forgive one another, as God for Christ's sake hath forgiven you ; that ye may with one mind, and with one mouth, glorify God. " How far from this religion are those, who, instead of receiving one another, keep at the greatest distance from their brethren, and perhaps pronounce damnation against them ! The men who rashly condemn their " weak brother to perish, " cannot be close followers of our " merciful High Priest, " who " died for him, " who " is touched with a feeling of our infirmities, and has compassion on them that are ignorant and out of the way. If any man say, I love God,—the love of Christ constraineth me,—and yet hateth his brother, " or shuns a reconciliation with his fellow servants, " he is a liar ; for he who loveth not his brother, whom he hath seen, how can he love God whom he hath not seen ? This commandment have we from Christ, that he who loveth God, love his brother, " yea, his enemy also. And love is " pure, peaceable, gentle, easy to be entreated, and full of mercy. It suffereth long, and is kind, it envieth not, is not puffed up, it does not behave itself unseemly, it seeketh not its own, it beareth all things, it endureth all things, it believeth and hopeth all things, " and it attempteth many things, that Christians may " be made perfect in one, " and may " keep the unity of the Spirit in the bond of peace. " Where this love is not, the practice of Christianity is absent. We may have the brain of a Christian, but we want his tongue, his hands, and his heart. We may indeed say many sweet things of Christ ; but we spoil them all if we speak bitterly of his members ; for he who toucheth them, toucheth the apple of his eye ; and he who wounds them, wounds him in the tenderest part. Hence the severity of our Lord's declarations : " Whosoever offendeth

one of these little ones, who believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea. And whosoever shall *uncharitably* say to his brother, Thou fool ! shall be in danger of hell fire," as well as a murderer, Matt. xviii, 6 ; v, 22. So dreadful is the case of those who make shipwreck of the faith which works by charity, while they contend for real or fancied orthodoxy.

We shall readily set our seals to the justice and propriety of these terrible declarations, if we remember that when Christians offend against the law of kindness, they stab their religion in her very vitals, because Christianity is the religion of love. From first to last, it teaches us love—free, distinguishing, matchless love. The Father so loved the world as to give his only begotten Son that we might not perish. He freely delivered him up to death for us all, and with him he gives us all things ; forgiveness, grace, and glory. The Son, who, when he was in the form of God, thought it not robbery to be equal with him, influenced by obedient love to the Father and tender pity toward us, assumed our nature, became a prophet to teach the religion of love, a king to enforce the law of love, a priest and a victim dying for the breaches of the law of love. He lived to keep and enforce the law of love : he wept, prayed, and agonized, to show the force of sympathizing love : he died on the cross to seal with the last drop of his vital blood the plan of redeeming love. He sunk into the grave, and descended into hades, to show the depth of love. He rose again to secure the triumph of love : he ascended into heaven to carry on the schemes of love : from thence he sent, and still sends, upon obedient believers, the spirit of burning ; baptizing them with the Holy Ghost, and with the fire of love, which many waters cannot quench ; and from thence he shall come again, to send the unloving and contentious to their own place, and to crown loving souls with honour, glory, and immortality. The office of the Holy Ghost answers to the part which the Father and the Son bear in our redemption. When we receive him according to the promise of the Father, we receive him as the Spirit of love : he sheds abroad the love of God in our hearts ; he testifies to us the love of Christ ; and his fruit, in our hearts and lives, is " love, joy, peace, long suffering, gentleness, goodness, and meekness." This loving spirit is so essential to Christianity, that if you ask St. Paul and St. John an account of their religion, the former answers, The end of Christianity is " charity out of a pure heart, a good conscience, and faith unfeigned : " and therefore if any Christian loveth not the Lord Jesus in his person and in his mystical members, he is accursed. Maranatha, the Lord cometh to cut in sunder that wicked servant, and to appoint him his portion with hypocrites in outer darkness. As for St. John, he thus describes Christianity :—" Beloved, let us love one another : for love is of God : every one that loveth is born of God. We love him because he first loved us. And every one that loveth God who begat *believers*, loveth them also that are begotten of him : and this commandment we have from him, that he who loveth God love his brother also." St. James' testimony to the religion of love will properly close that of St. Paul and St. John. " Harken, my beloved brethren. If ye fulfil the royal law, Thou shalt love thy neighbour as thyself, ye do well : but if ye have respect to persons," much more if ye bite and

devour your brethren, "ye are convinced of the law as transgressors: for whosoever shall keep the whole law [of love] and yet offend in one point, he is guilty of all." He shows himself a bad Christian—a fallen believer. Therefore, "Speak not evil one of another, brethren, nor grudge one against another, lest ye be condemned: behold, the Judge standeth at the door." And Christ the Judge confirms thus the testimony of his apostles, in his awful account of the day of judgment:—Then shall the king say unto them on his right hand, "Come, ye blessed, inherit the kingdom prepared for you, for" ye were kind and loving to me. "The head of every man is Christ," and therefore, "inasmuch as ye have done it [that is, inasmuch as ye have been kind and loving] unto one of the least of these my brethren, ye have done it unto me:" ye have been kind and loving to me: and I will give you "the reward of the inheritance. Then shall he say unto them on the left hand, Depart from me, ye cursed:" for ye were not kind and loving to me: and if they plead "Not guilty" to the charge, he will "answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me:" that is, inasmuch as ye were not kind to one of these, ye were not kind and loving to me. And these unloving men "shall go away into everlasting punishment; but the righteous, [that is, the loving and merciful,] into life eternal." How plain is this religion! and how deplorable is it that it should be almost lost in clouds of vain notions, wild opinions, unscriptural systems, empty professions, and noisy contentions! Were professors to embrace this practical Christianity, what a revolution would take place in Christendom! The accuser of the brethren would fall as lightning from heaven, and genuine orthodoxy would combine with humble charity to make the earth a paradise again.

IX. Lastly: if we will attain the full power of godliness, and be peaceable as the Prince of Peace, and merciful as our heavenly Father, let us go on to the perfection and glory of Christianity; let us enter the full dispensation of the Spirit. Till we live in the pentecostal glory of the Church: till we are baptized with the Holy Ghost: till the Spirit of burning and the fire of Divine love have melted us down, and we have been truly cast into the softest mould of the Gospel: till we can say with St. Paul, "We have received the Spirit of love, of power, and of a sound mind;" till then we shall be carnal rather than spiritual believers; we shall divide into sects like the Jews, and at best we shall be like the disciples of John and of Christ before they had received the gift of the Holy Ghost. We shall have an envious spirit: we shall contend about superiority, and be ready to stop those who do good, because they do it not in our way, or because they follow not with us. And supposing we once tasted the first love of the Church, and had really the love of God and our neighbour "shed abroad in our hearts by the Holy Ghost given unto us;" yet if this "love be grown cold," or if we "have left it," by grieving or quenching the Spirit, we are fallen from pentecostal Christianity, and instead of continuing in disinterested fellowship, like the primitive Christians, we shall "seek our own," as the fallen Philippians; or we shall divide into parties like those Corinthians to whom St. Paul wrote:—"Some of you have not the knowledge of the God of love; I speak this to your shame. I cannot speak to you as to spiritual, but as

to carnal believers, even as to babes in Christ. For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as the men of the world? Examine yourselves therefore whether ye be in the faith : prove your own selves." Is Christ in you? Have ye the Spirit of power, or have ye obliged him to withdraw? And are ye shorn of your strength, as Samson was, when the Spirit of the Lord was departed from him? Alas! Who can say how many believers are in this deplorable case without suspecting it? The world knows that they are fallen, but they know it not themselves. They make sport for the Philistines by their idle contentions, and they dream that they are the champions of truth. O may they speedily "awake to righteousness," and see their need of "righteousness, peace, and joy in the Holy Ghost!" And may "power from on high" rest again upon them! So shall they break the pillars of the temple of discord, rebuild the temple of peace, and be "continually in it, praising and blessing God," instead of accusing and provoking their brethren.

SECTION VIII.

Farther motives to a speedy reconciliation—An exhortation to it.

I. "ABOVE all things," says St. Peter, "have fervent charity among yourselves." "Little children," says St. John, "love one another." Sweet precepts! but how far are we from regarding them, while we give to bitter zeal, or to indifference, the place allotted to the communion of saints, and to burning love! Had these apostolic injunctions a due effect upon us, how would the fervent charity which victorious faith kindles, set fire to the chaff of our idle contentions, and make us ashamed of having so departed from the Gospel as to give the world to understand (if men may judge of our doctrine by our conduct,) that the Scriptures exhort us to fall out one with another, and to mind charity less than every thing; whereas it enjoins us to mind it "above all things," above all honour, pleasure, and profit,—yea, above all knowledge, orthodoxy, and faith.

II. We are commanded to "glorify God with one heart and one mouth." Our lips should be instruments of praise, ever tuned to celebrate the Prince of Peace,—ever ready to invite all around us to the Gospel feast; the feast of Divine and brotherly love. To neglect this labour of love is bad: but how much worse is it to be as "sounding brass," as a "tinkling cymbal," as an infernal kettle drum, used by the accuser of the brethren, to call professors from the good fight of faith, to the detestable fight of needless or abusive controversy, and perhaps to the bloody work of persecution? Who can describe the injury done to religion by the champions of bigotry? An ingenious writer being one day desired to draw in proper colours the figure of *uncharitableness*, the monster which has so narrowed, disgraced, and murdered Christianity; "I will attempt it," said he "if you will furnish me with a sheet of large paper, and that of the fairest kind, to represent the Christian Church in this world. First, I will pare it round, and reduce it to a very small compass: then with much ink will I stain the whiteness of it, and

deform it with many a blot. At the next sitting I will stab it through rudely with an iron pen : and when I put the last hand to complete the likeness, it shall be besmeared with blood." And shall we lend our common enemy iron pens, or tongues sharpened like the murderer's swords, that he may continue to wound the members of Christ, and deform the Christian Church? God forbid! Let as many of us as have turned our pens and tongues into instruments of idle contention, apply them henceforth to the defence of peace and brotherly love.

III. If we refuse to do it, we practically renounce our baptism : for in that solemn ordinance we profess to take God for our common Father, Christ for our common Saviour, and the Spirit for our common Sanctifier. When we receive the Lord's Supper in faith, we solemnly bind this baptismal engagement upon ourselves, and tie faster the knot of brotherly love, by which we are joined to "all those who in every place call upon the name of Jesus Christ, their Lord and ours." Now can any thing be more antichristian and diabolical, than for persons, who constantly communicate, to live in discord, and perhaps to insult one another in a manner contrary to the first rules of heathen civility? O ye, who surround our altars, and there "humbly beseech almighty God continually to inspire the universal Church with the spirit of unity and concord, that all who confess his holy name may live in unity and godly love;" can any thing equal your sacrilegious guilt, if, after such a solemn prayer, you not only refuse to live "in unity and godly love," with your pious Calvinian and Arminian brethren, but also breathe the spirit of discord, and live in variance and ungodly contentions with them, merely because they do not pronounce "Shibboleth" with all the emphasis which our party puts upon some favourite words and phrases? If we continue to offer so excellent a prayer, and to indulge so detestable a temper, are we not fit persons to fight under the banner of Judas? Do we not with a kiss betray the Son of man in his members? Do we not go to the Lord's table to say, "Hail, Master!" and to deliver him for less than thirty pieces of silver, for the poor satisfaction of pleasing the bigots of a party, or for the mischievous pleasure of breaking the balance of the Gospel axioms, and rending the doctrines of grace from those of justice?

IV. "God is love." Let us be like "our Father who is in heaven." Satan is uncharitableness and variance : detest we his likeness, and let not the faithful and true Witness be obliged to say to us one day, "Ye are of your father the devil, whose works ye do," when you keep up divisions. "The devil," says Archbishop Leighton, "being an apostate spirit, revolted and separated from God, doth naturally project and work division." This was his first exploit, and is still his grand design and business in the world. He first divided our first parents from God, and the next we read of in their first child, was enmity against his brother. The tempter wounded truth, in order to destroy love, and therefore he is justly called by our Saviour "a liar, and a murderer from the beginning." He murdered our first parents by lying, and made them murderers by drawing them into his uncharitableness. God forbid that we should any longer do the work of the father of lies and murders! Heaven prevent our committing again two so great evils as those of wounding truth and preventing love! of wounding truth by attacking the

Scripture doctrines of free grace and free agency! and of preventing love, by hindering the union of two such large bodies of professors, as the Calvinists and the Arminians! Nor let any lover of peace say, "I will not hinder the reconciliation you speak of;" for it is our bounden duty to farther it by a speedy, constant exertion of all our interest with God, and influence with men: otherwise we shall be found "unprofitable, slothful" servants, and shall be judged according to this declaration of our Lord, "He that gathereth not with me scattereth." For he who, in so noble a cause as that of truth and love, is "neither cold nor hot," pulls down upon his own head the curse denounced against the lukewarm Laodiceans.

V. The sin of the want of union with our pious Calvinian or Arminian brethren, is attended with peculiar aggravations. We are not only fellow creatures, but fellow subjects, fellow Christians, fellow Protestants, and fellow sufferers (in reputation at least) for maintaining the capital doctrines of salvation by faith in Christ, and of regeneration by the Spirit of God. How absurd is it for persons who thus share in the reproach, patience, and kingdom of Christ, to imbitter each other's comforts, and add to the load of contempt, which the men of the world cast upon them! Let Pagans, Mohammedans, Jews, Papists, and Deists, do this work. We may reasonably expect it from them. But for such Calvinists and Arminians as the world lumps together under the name of Methodists on account of their peculiar profession of godliness, for such "companions in tribulation," I say, to "bite and devour" each other, is highly unreasonable, and peculiarly scandalous.

VI. The great apostle of modern infidels, Mr. Voltaire, has, it is supposed, caused myriads of men to be ashamed of their baptism, and to renounce the profession of Christianity. His profane witticisms have slain their thousands; but the too cogent argument, which he draws from our divisions, has destroyed its myriads. With what exultation does he sing,—

*Des Chrétiens divisés les infâmes querelles
Ont, au nom du Seigneur, apporté plus de maux, &c.*

"The shameful quarrels of divided Christians have done more mischief under religious pretences, made more bad blood, and shed more human blood, than all the political contentions which have laid waste France and Germany under pretence of maintaining the balance of Europe." And shall we still make good his argument by our ridiculous quarrels? Shall we help him to make the world believe that the Gospel is an apple of discord thrown among men, to make them dispute with an acrimony and an obstinacy which have few precedents among men of the most corrupt and detestable religions in the world? Shall we continue to point the dagger with which that keen author stabs Christianity? Shall we furnish him with new nails to crucify Christ afresh in the sight of all Europe: or shall we continue to clinch those with which he has already done the direful deed? How will he triumph if he hears that the men who distinguish themselves by their zeal for the Gospel in England, maintain an unabated contest about the doctrines of grace and justice—a contest as absurd as that in which the whigs and tories would be involved, if they perpetually debated whether the house of lords or

that of commons makes up the British parliament; and whether England or Scotland forms the island of Great Britain! And with what self-applause will he apply to us what the apostle says of wicked heathens and apostate Christians: "Because when they knew God, they glorified him not as God"—the sovereign, righteous God of love and justice—"they became vain in their imaginations, and their foolish heart was darkened. Professing themselves wise, they became fools: being filled with envy, debate, malignity, whisperers, backbiters, spiteful, without understanding, without *brotherly* affection, implacable; having a form of *godly orthodoxy*, but denying the power of" peaceable charity!

VII. Instead of continuing to give avowed infidels such room to laugh at us and our religion, would it not become us to stop, by a speedy reconciliation, the offence given by our absurd debates? Should we feel less concern for the honour of Christianity, than Sir Robert Walpole did for the honour of the crown? It is reported that when he stood at the helm of the British empire, he was abused in parliament by some members of the privy council. Soon after, meeting with them in the king's cabinet, he proceeded to the despatch of business with his usual freedom, and with a remarkable degree of courtesy toward his enemies. And being asked how he could do so, he replied, "The king's business requires union. Why should my master's affairs suffer loss by the private quarrels of his servants?" May the time come, when the ministers of the King of peace shall have as much regard for his interest, as that minister showed for the interest of his royal master! Do not circumstances in Church and in state loudly call upon us to unite, in order to make head against the enemy of Christ and our souls? An enemy terrible as the banded powers of earth and hell, headed by the prince of the air, whose name is "Abaddon, Apollyon, Destroyer!"

VIII. Ye are no strangers to the craft and rage of that powerful adversary, O ye pious Calvinists and godly Arminians! For "ye wrestle not with flesh and blood only, but with the principalities and powers" of the kingdom of darkness! Cease then, cease to spend in wrestling one against another, the precious talents of time, strength, and wisdom, with which the Lord has entrusted you, to resist your infernal antagonist. Let it not be said that Herod, a Jew, and Pilate, a heathen, became friends, and united to pursue "the Lamb of God" to death; and that you, fellow Protestants, you, British believers, will not agree to "resist the devil, who goes about as a roaring lion, seeking whom he may devour."

You are astonished when you hear that some obstinate lawyers are so versed in chicanery as to protract for years law suits which might be ended in a few days. Your controversy has already lasted for ages; and the preceding pages show that it might be ended in a few hours: should you then still refuse reasonable terms of accommodation, think, O think of the astonishment of those who will see you protract the needless contention, and entail the curse of discord upon the next generation.

Our Lord bids us "agree quickly with our adversaries;" and will ye for ever dispute with your friends? Joseph said to his brethren, "See that ye fall not out by the way;" and so far as we know, his direction was faithfully observed. Christ says to us, Wear my badge: "By this

shall all men know that ye are my disciples, if ye love one another." And will ye still fall out in the way to heaven, and exchange the Christian badge of charity, for the Satanic badge of contention?

Passionate Esau had vowed that he would never be reconciled to his brother. Nevertheless, he relented; and as soon as Jacob was in sight, "he ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept," Gen. xxxiii, 4. And shall it be said that Esau, the hairy man, the fierce hunter, the savage who had resolved to imbrue his hands in his own brother's blood, the implacable wretch, whom so many people consider as an absolute reprobate—shall it be said that Esau was sooner softened than you? He was reconciled to his brother who had deprived him of Isaac's blessing by a lie; and they lived in peace ever after. And will ye never be reconciled one to another, and live peaceably with your Calvinian or Arminian brethren, who, far from having deprived you of any blessing, want you to share the blessing of holding with them the doctrines of grace, or those of justice?

The Prince of life "died, that he might gather together in one the children of God, who are scattered abroad," John xi, 52. And will ye defeat this important end of his death? He "would gather you as a hen gathers her brood under her wings;" and will ye pursue one another as hawks pursue their prey? Or keep at a distance from each other, as lambs do from serpents? Cannot Christ's blood, "by which you are brought nigh to God," bring you nigh to each other? Does it not "speak better things than the blood of Abel?" kinder things than your mutual complaints? Does it not whisper peace, mercy, gentleness, and joy? "In Christ Jesus neither" rigid Calvinism "availeth any thing, nor" rigid Arminianism, "but faith which worketh by love:" draw near with faith to the Christian altar, which streams with that peace-speaking blood. Behold the bleeding Lamb of God, and become gentle, merciful, and loving! See the antitype of the brazen serpent! He hangs on high and says, "When I am lifted up, I will draw all men unto me:" and in me they shall centre as the solar beams centre in the sun. And will ye reply, "We will not be obedient to thy drawings: we will not be concentrated in thee with our Calvinian or Arminian brethren! Thy Father may sacrifice thee to 'slay the enmity, and so make peace:' and thou mayest lay down thy life to make reconciliation; but reconciled to each other we will not be; for the god of discord draws us asunder, and his infernal drawings we will obey." If you shudder at the thought of speaking such words, why should you so behave, that whoever sees you, may see they are the language of your conduct,—a language which is far more emphatical than that of your lips?

Say then no longer, "Have us excused;" but "come to the banquet-house,"—the temple of peace where "the Lord's banner over you will be love," and his mercy "will comfort you on every side." "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye the joy" of all who wish Sion's prosperity: "be like minded, having the same love, being of one accord, of one mind, submitting yourselves one to another in the fear of God. He is my record how greatly I long after you all in the bowels of Jesus Christ, in whom there is neither Greek nor Jew, neither bond nor free," neither Calvinist nor Arminian, "but

Christ is all in all. My heart is enlarged: for a recompense in the same, be ye also enlarged," and grant me my humble, perhaps my dying request: reject not my plea for peace. If it be not strong, it is earnest: for (considering my bodily weakness) I write it at the hazard of my life. *Animamque in vulnere pono.*

But why should I drop a hint about so insignificant a life, when I can move you to accept of terms of reconciliation by the life and death, by the resurrection and ascension of our Lord Jesus Christ? I recall the frivolous hint; and by the unknown agonies of Him whom you love; "who in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death;" by his second coming; and by our gathering together unto him, I beseech you, "put on, as the [Protestant] elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another; even as Christ loved and forgave you, so also do ye." Instead of absurdly charging one another with heresy, embrace one another, and triumph together in Christ. "Come up out of the wilderness" of idle controversy, "leaning upon each other as brethren, holy and beloved:" and with your joint forces attack your common enemies, Pharisaism, Antinomianism, and infidelity. Bless God, ye Arminians, for raising such men as the pious Calvinists, to make a firm stand against Pharisaic delusions, and to maintain with you the doctrines of man's fallen state, and of God's partial grace, which the Pelagians attack with all their might. And ye Calvinists, rejoice, that Heaven has raised you such allies as the godly Arminians, to oppose Manichean delusions, and to contend for the doctrines of holiness and justice, which the Antinomians seem sworn to destroy.

Jerusalem is a city which is at unity in itself. As soon as ye will cordially unite, the Protestant Jerusalem will become a praise in the earth. The moment ye join creeds, hearts, and hands, our reproach is rolled away: the apostasy is ended: the apostolic, pentecostal Church returns from her long captivity in mystical Babylon. The two staves, beauty and bands, become one in the hand of the great Shepherd, who writes upon it "Bible Calvinists reconciled to Bible Arminians:" see Zech. xi, 7, and Ezek. xxxvii, 16, 17. Thus united, how happy are ye among yourselves! How formidable to your enemies! The men of the world are astonished, and say, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Surely it is a Church formed upon the model of the primitive Church. These people are Christians indeed. See how they "provoke one another to love and to good works!"

Such will be the fruit of your reconciliation, and such the glory of "the Shulamite," the peaceful Church! But, before I am aware, "my longing soul makes me like the chariots of Aminadab," to go and admire that truly reformed Church, whose members "are all of one heart and of one soul." O ye pious Calvinists, and godly Arminians, if you desire to see her glory, express your wish in Solomon's prophetic words. "Return, return, O Shulamite: return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies:" Cant. vi, 10, 12, 13: the combined force of the good

men who maintain the doctrines of grace and justice, and who, by their union, will become strong enough to demolish modern Babel, and to batter down Pharisaism and Antinomianism, the two forts by which it is defended. For Pharisaism will never yield, but to the power of Bible Calvinism and the doctrines of grace. Nor can Antinomianism be conquered, without the help of Bible Arminianism and the doctrines of justice. And when Pharisaism and Antinomianism shall be destroyed, the Church will be "sanctified, cleansed, and ready to be presented to Christ,—a glorious Church, not having spot or wrinkle, or any such thing." Then shall we sing with truth, what we sing without propriety:—

" Love, like death, has *all* destroy'd,
Render'd all distinctions void:
Names, and sects, and parties fall,
Thou, O Christ, art all in all."*

In the meantime, let us rejoice in hope, and sing with the Christian poet:—

" Giver of peace and unity,
Send down thy mild, pacific Dove;
We all shall then in one agree,
And breathe the spirit of thy love.

We all shall think and speak the same
Delightful lesson of thy grace;
One undivided Christ proclaim,
And jointly glory in thy praise.

Regard thine own eternal prayer,
And send a peaceful answer down:
To us thy Father's name declare;
Unite and perfect us in one.

So shall the world believe and know,
That God has sent thee from above;
When thou art seen in us below,
And every soul displays thy love."

* When I hear contending Calvinists and Arminians agree to print and sing this verse, I am tempted to cry to them, "Be at peace among yourselves," or sing at your love-feasts,—

Love has not our pride destroy'd,
Render'd our distinctions void;
Names, and sects, and parties rise;
Peace retires, and mounts the skies