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Thomas F. Tovarn
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2. Act concerning the Doctrine of Grace, by the Original Associate Presbytery.
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ACT
OF THE
ASSOCIATE PRESBYTERY,
CONCERNING THE
Doctrine of GRACE:

WHEREIN
The said Doctrine, as revealed in the Holy Scriptures, and agreeably thereto, set forth in our Confession of Faith and Catechisms,

IS ASSERTED AND VINDICATED,
From the Errors vented and published in some Acts of the Assemblies of this Church, passed in Prejudice of the same.

WITH
AN INTRODUCTION,
Discovering the Rise and Progress of the Opposition to the Doctrine of Grace, and the Reason of passing and publishing this Act, in Vindication of the same.

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M,DCC,LXXXIX.
INTRODUCTION.

Discovering the Rise and Progress of the Opposition to the Doctrine of Grace, and the Reasons of passing and publishing this Act, in vindication of the same.

OPPOSITION to the revelation of the Grace of God, is interwoven with the corrupt nature of man. There is nothing, wherein the universal depravity of the human nature more evidently appears, than in despising and rejecting the grace of God, which bringeth salvation to all men: For, by the plan of salvation, as it is laid out and extended in the holy Scriptures, the greatest revenue of glory redounds to God; and therefore it is the greatest evidence of enmity in the sinner, to slight the manifold wisdom and unspeakable love of God, that shines therein. It would seem strange to one, who knew nothing of the corruption of the human nature, that any should refuse the choicest blessings, for this reason, that they are freely given, and because it is the will of God that they be freely received by those who are wretched, miserable, poor, blind and naked: Yet so it is, that sinners, in these deplorable circumstances, have, in all ages, manifested the warmest opposition to the free grace of God through Jesus Christ, wherever it has been revealed unto them; and this has been the spring of all the degeneracy and apostasy of the Church, both under the Old and New Testaments.

When the Lord erected the Jews into a National Church at mount Sinai, the Moral Law, as it was there published, and all the Sacrifices and typical Ordinances which he instituted among them, were full of free grace and mercy, and were plainly designed to lead men off from all their own doings for life, unto the doing and dying of the glorious Messiah as the only ground of their justification, and title to eternal life: But it is obvious from Scripture, that the generality of the Jewish Church contemned and rejected the grace of God, displayed in the types and shadows, promises and prophecies of that dispensation; therefore the Lord gave them up to their own hearts lusts, and they wandered in their own counsels: And so, before their captivity, they fell frequently into idolatry, and after it, placed the whole of their righteousness in the mere outward observance of the Ceremonial Law, together with their own traditions, as is evident from the repeated charges laid against the Scribes and Pharisees by our Lord, when dwelling amongst us in the days of his humiliation; and accordingly the Spirit of God testifies against...
against the great body of the Jewish Nation, that being ignorant of God's righteousness, and going about to establish their own righteousness, they submitted not themselves to the righteousness of God.

The same legal spirit appeared very early in the Christian Church. The natural bias that is in the heart of man, unto justification by works of the Law, discovered itself in the tenets and opinions, which were taught and vented by the false teachers in the very first age of Christianity; as is manifest from several of the Epistles of Paul, where, in opposition to these false teachers, the doctrine of justification by the free grace of God, or by faith without the works of the Law, is largely infilled upon. And as this spirit of Legalism was at the bottom of all the errors that ever infested the Christian Church; so we find it runs through the whole Mystery of Iniquity, that has been vented and maintained by Roman Babylon, to the ruin of multitudes of precious souls.

When the Lord was pleased to bring about the Reformation of this land from Popish darkenss, it was by the means of preaching the gospel-doctrine of free grace, and justification through the imputed righteousness of the Lord Jesus Christ. This was the foundation and groundwork of the other steps of reformation in the worship, discipline and government of the house of God: The Lord's servants being animated by faith's views of gospel-grace, were bold and valiant in setting up and defending all the parts of Reformation, according to the pattern shewn in the Word of God: And thus a nation was born at once, and a people brought forth in one day.

But the enemies of our Reformation, envying the flourishing state of this Church, were indefatigable in contriving ways and means toully her beauty, and to bring her again under the yoke of bondage, from which she had been relieved by such a wonderful chain of adorable providences. Accordingly, several years after the Reformation, Prelacy was introduced, and the Arminian scheme, being hatched abroad, and calculated to exalt the powers of corrupt nature, soon met with a favourable reception, about the beginning of the last century, from the Prelatic party both in Scotland and England; who, as they were pointing plainly towards Rome, so they embraced the Arminian errors, as opening a more easy passage to that idolatrous Church. Not to speak of the keeneffs, whereby Laud's party in England propagated this doctrine, it is well known, that the apostate Prelates in Scotland at that time were most warm and zealous defenders thereof; as appears not only by the severe sentences passed by that Antichristian court, the high commission, whereof they were members, against many of the Lord's servants and people, particularly, the act of banishment passed against that eminent servant of Christ, Mr Samuel Rutherford, from his flock at Arnswath to Aberdeen, for writing against the Arminians at that time; but also, by the just cenfures passed by that memorable Assembly at Glasgow, anno 1638, against these pretended Bishops, and some other ministers, who were deeply involved in the same defection;
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Where, besides many gross scandals and immoralities, it will be found, that many of these men were deposed, and otherwise cenfured, for teaching and venting Popish and Arminian errors; as may be seen from the transactions of that Assembly, related in that excellent Latin history, entituled, Historia motuum in regno Scotiae.

When the Prelates, who were the strenuous defenders of Arminianism, were thus justly cenfured in Scotland, they fled into England; where, besides their being the first Authors of the civil war, they procured a large Declaration to be sent unto Scotland, in the King's name, wherein that famous Assembly 1638, is severely condemned in the whole of their conduct, and particularly, for inflicting censure upon Arminians. As this paper was justly condemned by the Assembly that met at Edinburgh 1639, and afterwards by the Estates of the kingdom, as a scandalous libel upon this Church and Nation; so by the Lord's blessing upon the reformation of this Church, which he then brought about by his mighty arm, the open defenders of Arminianism durft not set up their heads, during the whole time of that reforming period, till abjured Prelacy was again re-imposed after the Restoration of King Charles II.

But, although the Arminian doctrine had poisoned multitudes both in Scotland and England, by means of the Popish and Prelatic party of these times; yet, as the errors, held by Arminius and his followers, were condemned by the famous Synod that met at Dort, anno 1619, and by this Church, anno 1638, and by all the divines of any reputation for soundness, both abroad and at home; so, this pernicious scheme being so directly contrary to the Scripture-doctrine contained in the Confessions of the reformed Churches, few of the more sober and serious in these lands were misled thereby: Until, at length, a more refined, and consequently, a more dangerous, scheme of Arminianism was hatched and vented in England, by Mr Richard Baxter; which, as it came nearer to the legal terms that some time before had been used by divines of reputed orthodoxy, in explaining of gospel-truth; so it quickly spread, like an overflowing Flood, among those of the Presbyterian persuasion in England, and gradually crept into many pulpits of Scotland, even after the Revolution; partly out of zeal against the real Antinomians, and partly by reason of the great noise raised by some ministers against the preachers of the Doctrine of Grace, as teachers of Antinomianism: And, by this means, the doctrine of the gospel, quickly getting the name of a new scheme, became, almost every where, evil spoken of.

When matters with respect to doctrine came to so deplorable a situation in this Church, that they who taught the absolute freedom of the Covenant of Grace, and the unlimited Grant, that God hath made in his word, of Christ and salvation with him, to the world of mankind, and such like doctrines, were branded as venting a new scheme of divinity; it is no wonder that the Church of Scotland should grow worse and worse, and be left, in the righteous
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The judgment of God, to an open affronting of the truth of the gospel, and consequent upon Christ himself, who is the substance of it, by the Assembly that met anno 1717, when they dismisfl without cenfure a Professor of divinity, who had taught a scheme of Pelagian and Arminian errors mentioned and condemned in a former Act of this Prebytery. And from that time forward there is the warmest opposition made to the Doctrine of Grace, whenever it came upon the field, before the judicatures of this Church, whereof there are some lamentable instances condenced upon in the following Act.

From this short account of the rise and progress of the opposition to the Doctrine of Grace, may be gathered the great hazard and danger that this Church and land are in of being over-run with Paganism and Infidelity: For though the Lord has been pleased to make gospel-light break forth in some corners of the land, yet in many more places, the darkness is no les remarkably increased, and opposition to the truths of the gospel is mightily abounding; yea the floodgates of legal and corrupt doctrine are so wide opened, particularly by many preachers and ministers that have lately entered into the Church, as to threaten the utter extirpating of any beams of light that have been shining amongst us.

Many are the awful symptoms and evidences of the danger we are in this way. Such as (1.) The intolerable freedom that is used with the holy Scriptures; some denying them in bulk; others wresting them to their own destruction; and others palling profane jests upon them; whereby that word is sadly verified among us, 2 Pet. iii. 3. — There shall come in the last days scoffers walking after their own lusts. (2.) Socinian and Arminian Doctrine is now in such general request, that some have ventured openly to recommend these principles, without being noticed by any of the judicatures of the Church. Mr William Wibbart, Principal of the College of Edin- 

burgh, has recommended Dr Scougal's Life of God in the soul of man, upon which Mr Whitefield's experiences are founded; a book calculated to lead off from faith in the righteousness of Christ without us, to a righteousness within us, and inward sensations as the ground of our pardon and acceptance before God. The said Mr Wibbart has also recommended Dr Whibbot's sermons unto young ministers and students; a book that is open and plain in favours of the Socinian and Arminian schemes. When a worthy minister of this Church recommended the Marrow of Modern Divinity, a book designed to vindicate the Doctrine of Grace, in opposition to the Antinomian and Neonomian extremes, the Assemblies annis 1720 and 1722 severely animadverted upon it: But, when a scheme of Arminian and Socinian doctrine is now recommended, the j udicato- riestake no manner of notice of it. Hence it follows (3.) That minis- 

sters have been encouraged to entertain their hearers with barrages upon moral subjects, without ever mentioning the peculiar or supernatural truths of Christianity, or shewing the connection that
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that is between the duties of the law and promises of the gospel: And consequently, the people hear nothing from many of them, but a system of heathen philosophy intermixed with Arminian tenets, instead of the mysteries of the gospel; whereby multitudes have been prepared for the blind reception of that strong delusion at this day, whereby they have believed a lie. 4. The most part by far of all the late writings, both upon the controversy with the Deists, and that with the Arians, suppose the Arminian principles as granted; so that, in what is looked upon to be the fashionable reading of the times, whatever hand the students turn unto, they must fasten upon Arminian principles, as out of debate: And yet this dreadful snare is scarce, if at all, taken notice of, or warned against by the most part of those to whom the instruction of youth is now committed, nor yet by the Assemblies of this Church.

From what has been said, it will easily appear to the unprejudiced, that the ministers of the Associate Presbytery were bound in duty to God, and to the present and succeeding generations, to publish the following acts concerning the Doctrine of Grace:

1. The said doctrine has met with a great deal of opposition from the present judicatories, as hath been hinted above; and therefore, when truth is controverted and opposed, it ought to be transmitted to the following generation with a solemn and peculiar testimony unto it.

2. The Presbytery having now, for several years, observed with regret, That Atheism and Infidelity are upon the growing hand, occasioned by the free and open passage which the judicatories have made for the spreading of Legal and Arminian doctrine; they judged it their duty, without farther delay, to mint at witnessing for these great truths, which have been so particularly condemned and opposed in their day, relating to the Freedom of Grace, both as to the purchase and application of redemption.

3. The Assembly 1720 and 1722, having adduced our Confession of Faith and Catechisms, to support the errors contained in their acts; it is therefore necessary to vindicate these our excellent standards from the injuries done them by these Assemblies.

4. As the government of the house of Christ is an hedge to the doctrine (for while the purity of discipline and government according to Christ's institution is maintained, it will be an effectual check upon all the errors that may be vented in prejudice of the doctrine of his grace;) so, upon the other hand, when the purity of doctrine is corrupted, the purity of government cannot long subsist; of which the present judicatories give a fad and lamentable instance: Their flated and tenacious opposition to the Doctrine of Grace ever since the year 1717, has opened the door to all these corruptions and defections with respect to the discipline and government of the Church, which have come to such a height at this day.
For these and the like reasons, the Associate Presbytery appointed a committee of their number to prepare a draught of an act concerning the Doctrine of Grace, vindicating and assuring the said doctrine, as revealed in the holy Scriptures, and, agreeably thereto, set forth in our Confession of Faith and Catechisms, from the errors vented and published in some acts of the Assemblies of this Church, passed in prejudice of the same. And the said draught having been laid before the Presbytery, after serious deliberation and reasoning thereupon, it was at a meeting of Presbytery, at Edinburgh, October 21st 1742, unanimously approved of, enacted, and ordered to be published. The tenor whereof follows.

N. B. In this Edition, the several parts of the Act are distinguished by their respective Titles, under Sections and Articles. Some new Titles are added, and others are more fully expressed, than in the first Edition 1744, but what is so added is enclosed in crotchets.

N. B.
Act of the Associate Presbytery, concerning
the Doctrine of Grace:

Wherein the said Doctrine, as revealed in the Holy Scriptures, and agreeably thereto, set forth in our Confession of Faith and Catechisms, is asserted and vindicated from the errors vented and published in some Acts of the Assemblies of this Church, passed in prejudice of the same.

At Edinburgh, the twenty first day of October, one thousand seven hundred and forty two years. The which day and place, the Ministers and Elders, associate together in a presbyterial capacity, being met in Presbytery; and taking to their serious consideration, that though it has been the privilege of this Church, ever since the Reformation, to enjoy pure standards of doctrine, agreeable to the holy Scriptures; particularly, the large Confession of Faith, exhibited to the Estates of Parliament, anno 1551, and by them ratified, anno 1560, and afterwards sworn to in the National Covenant, together with several excellent Catechisms expressing the same doctrine; as also the Westminster Confession of Faith and Catechisms, now of public authority for many years, as most agreeable to the word of God, and in nothing contrary to the received doctrine of this Church: And that though the whole land stands indisputably bound, by the oath of God, constantly to adhere unto and defend the doctrine contained in the Confessions of this Church, as God's undoubted truth, grounded only upon his written word; yet there has been a manifest departure from the said purity of doctrine, as formerly professed in this Church and land, particularly by the present judicatories of this National Church, their tolerating and protecting the erroneous, supporting and countenancing error, and their passing several acts in prejudice of, and contrary to the doctrine of the Grace of God, contained in the foregoing Confessions and Catechisms, agreeable to the holy Scriptures; whereby a God of truth is highly dishonoured, the gospel perverted, the whole land involved in the guilt of perjury and apostasy from the Lord, and consequent the salvation of multitudes of souls manifestly endangered: And likewise considering, that the Assemblies 1720 and 1722, adduce our Confession of Faith and Catechisms, in support of the several erroneous propositions contained in the acts of these Assemblies, relative to a book entitled, the Marrow of Modern Divinity; whereby a
...Therefore, and, as therefore, having been blot upon these excellent standards, and many have been poisoned with the legal doctrine contained in the said acts, and propagated through the pulpits of Scotland, under the mask and covert of being agreeable to the word of God, and the fore-said standards:

And, whereas this Presbytery, when they enacted and published their Acts, Declaration and Testimony, for the Doctrine, Worship, Government and Discipline of the Church of Scotland, and against several steps of defection from the same, both in former and present times, did, upon the grounds and reasons contained in the said acts, condemn the errors vented by Mr Simfon and Mr Campbell, which were either not noticed at all, or but slightly cenfured by the present judicatories; but, by reason of the great variety of other matters contained in the said acts, and that a judicial Testimony was then necessary without farther delay, the Presbytery could not, at that time, enter into such a particular enquiry into the several Acts of Assembly, that either darkened or directly impugned the Doctrine of Grace in the salvation of sinners, as the importance of the subject did require; therefore, they now find themselves bound in duty and zeal for the glory of God, the vindication of his truth, as contained in the holy Scriptures, and agreeably thereto, profess'd in the public standards of this Church; and also for contributing what in them lies, through grace, to put a stop to the spreading of legal and Arminian doctrine, wherewith the whole land is like to be overflown, to the ruin of many precious souls, who, by the Lord's blessing upon this mean of his appointment, may come to be established in the truth as it is in Jesus; and farther considering, that all ranks are indispensably obliged by solemn Government, sincerely, really, and constantly, to endeavour, in their several places and callings, the preservation of the reformed religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government; and, in like manner, the extirpation of hereby, schism, and whatever shall be found to be contrary to sound doctrine, and the power of godliness; having promised and sworn by the great Name of the Lord our God, that they shall continue in the profession and obedience of the foresaid religion, particularly, (as in the Acknowledgment of Sins, and Engagement to Duties) against the errors vented by the Independents, Antinomians, Arminians, Socinians, Sceptics and Craftians, to which may be added Neonomians: Therefore, for the above and other weighty reasons, the Associate Presbytery did, and hereby do, judge it their duty according to the powers given them by the Lord Jesus Christ, as a judicatory of his house, to avert the truth from the holy Scriptures, and our standards of doctrine, concerning the free grace of God, in the salvation of mankind lost; in opposition to the corrupt doctrine vented in some acts of Assemblies, darkening and enervating the same. And to this they reckon themselves the more warranted and obliged, in regard that the salvation of sinners is manifestly endangered, by errors and mistakes anent the nature
nature of faith and God's gift of eternal life unto the us, complete satisfaction of the glorious Surety, the absolute Freedom of the Covenant of Grace, and other important doctrines which are opposed and subverted by the Acts of Assembly after-mentioned.

**Section I.** [Concerning the injuries done to the Doctrine of Grace, by the Assembly 1717.]

Although the judicatories shewed such lenity towards Mr Simfon, that much of the time of three several Assemblies, annis 1715, 1716, 1717, was spent in labouring to screen him from just censure, notwithstanding his having vented such dangerous errors, as sap the very foundation of all revealed religion; yet, when the doctrine comes upon the field, which tends to advance the freedom of grace, in opposition to man's natural powers of performing that which is spiritually good, it meets with a condemnatory sentence at once. For the Assembly that met anno 1717, that same day in which they dismissed the process against Professor Simfon in such a superficial manner, they condemn in the strongest terms, the following proposition advanced by the Presbytery of Auchterarder, viz. That it is not found and orthodox to teach, That we must forsake sin, in order to our coming to Christ, and inflating us in covenant with God; for, the General Assembly "declare their "abhorrence of the foresaid proposition, as unfound and most detestable." Act 10. Assem. 1717.

The Presbytery of Auchterarder were at that time endeavouring to put a stop in their bounds, to the spreading of Arminian and Baxterian doctrine, which was then vented in many places of the kingdom; and therefore, they agreed on some propositions, anent the freedom of grace, whereof the above was one, expressing the senfe and meaning of our Confession in opposition to legal doctrine; and resolved to require satisfaction of young men, as to these points, before they should be licensed by them, in order to know their soundness anent the doctrine professed in the Church of Scotland: Yet, the Assembly did not only severely censure the conduct of that Presbytery, but condemn the above proposition in the foresaid manner; and this they did, even before calling that Presbytery, and hearing what they had to offer in support thereof: And having condemned it, they then ordered that Presbytery to compear before the Commission of Assembly in August thereafter, and give an account of what they meant by the above proposition. Accordingly, by act 8. 1718, it appears that the said Presbytery of Auchterarder compaered before the Commission, and satisfied them as to their meaning; notwithstanding whereof "The Commission did admonish them, and discharged them to use that express in time coming; and the brethren of Auchterarder did "engage to observe this their prohibition. The General Assembly approves of the adlings of the said Commission in this matter, and, for the vindication of the brethren of the Presbytery "of
of Auchterarder, they appointed these presents to be printed “among their public acts.”

The Associate Presbytery cannot but with regret observe the manifest and glaring partiality of the judicatories for many years past, with respect unto Doctrine: Shewing their displeasure, in several instances, against those who vented or published any thing in support of the Scripture Doctrine, concerning the freedom of Grace, in opposition to the Neonomian scheme; and, upon the other hand, screening and protecting those, who have vented opinions and tenets evidently favouring legal and Arminian doctrine: And, as this has paved the way for the other defections that presently prevail; so it is error in Doctrine, corruption in Discipline, and tyranny in Government, wherewith the present judicatories are unjustly loaded, that has now rendered communion with them most unsafe for any that would desire to cleave to the reformed and covenanted principles of the Church of Scotland. Was there any thing like an equal warmth shewn against any, or all the errors vented by Mr Simson, as in the above case? No, the Assembly 1717, are at a deal of pains in their act to palliate and excuse them; the worst they lay of them is, that they are “expressions that bear, and are used by adversaries in a bad and unfound sense.” But, when the above proposition comes upon the field,—although it has a manifest tendency to advance the freedom of Grace in the application as well as the purchase of Redemption, and was levelled against the legal doctrine of the times; yet the Assembly declare their abhorrence of it, as unfound and most detestable.

Now, if this proposition is to be abhorred, as unfound and most detestable, namely, That it is not found and orthodox to teach, that we must forsake sin in order to our coming to Christ, and instituting us in covenant with God; then, according to that act of Assembly, it would be found doctrine to teach, That a sinner must forsake his sin, in order to his coming to Christ; or, which is the same thing, that it is a man’s duty to forsake his sin in order to his coming to Christ, but this is evidently contrary to Scripture: For,

(1.) Although it is the unquestionable duty of the creature to forsake and abandon whatever is forbidden by the law of his Creator; yet, since life and immortality are brought to light by the gospel, the law binds to the observation of that order and connection of duties which is laid out in the word of grace; and it is plain that the first and leading duty, required in the law, upon the revelation of the grace of God in the promis of the gospel, is, to believe that report; for, without faith it is impossible to please God, Heb. xi. 6. He that believeth on the Son hath everlasting life; be that believeth not the Son shall not see life, but the wrath of God abideth on him, John iii. 36. Hence it follows, that according to Scripture, every act of the soul, as performed by a perfon before saving faith, or coming to Christ, is sin; for whatsoever is not of faith is sin, and therefore cannot be a forsaking of sin.

(2.)
(2.) As the above act of Assembly is contrary to the Scripture, order and connection of duties, so likewise it is contrary to that order of gracious operation held forth in Scripture: For, our for-faking of sin, being a branch of true repentance, importing purifi-cation of heart, and the exercise of love, which is the fulfilling of the law, is in Scripture expressly declared to be a fruit of faith, which faith is the soul's coming to Christ; and consequentially to maintain, that we must forfake sin in order to our coming to Christ, is as much as to say, we must have repentance, purity of heart and love, in order to our believing in Christ: Whereas, on the contrary, the Lord hath declared in his word, that faith worketh by love; that he purifies the hearts of his people by faith; and has promised, that they shall look upon him whom they have pierced, and shall mourn for him. According to the Assembly's doctrine, our forfaking of sin, which is the removal of the soul's disease, must be at least commenced or begun, in order to our coming to him who is the Phys-cian; and that we must repent of our sin, in order to our coming to him who is exalted to give repentance as well as forgiveness of sins: Whereas the Spirit of God, in Scripture, has declared, that God having raised up his Son Jesus hath sent him to bless us in turning away every one of us from his iniquities; and that sinners are called and invited to look and come to Christ for salvation both from sin and wrath, and this without regard unto any previous qualifica-tions in them. This coming is indeed inconsistent with a resolu-tion to go on in sin; yet it is plain, that no sinner can walk him-self before he come to the fountain opened for sin and uncleanness: Whereas the Assembly have inverted this order, and have said, upon the matter, that we must be holy, or so and so qualified, in or-der to our coming to Christ, or having a vital union with him; which is the very soul of Neonomian and Arminian doctrine. Accor-ding to Scripture, all gracious actions of the soul, (whereof the forfaking of sin is an eminent one) flow from that virtue and influ-ence, which is derived from Christ the true Vine, and that in a way of faith's union with him; since, without him, or separate from him, we can do nothing: And therefore it is vain to pretend to any gracious, evangelical or acceptable act, but by virtue of grace and strength derived from Christ, or until the soul come to Christ, and be united to him, as the living Root, and Fountain of all gracious influence.

(3.) As forfaking of sin is no small part of conversion, so the above act of Assembly evidently tends to exalt man's natural powers, and his own ability to convert himself, or prepare himself thereunto; and thus it greatly favours the Pelagian doctrine on this head, expressly contrary to Scripture, which declares, that naturally we are dead in trespasses and sins; without strength, yea, that our mind is enmity against God.

Wherefore the Presbytery did, and hereby do, upon the grounds and reasons above mentioned, CONDEMN the following propo-sitions, as unfound doctrine. (1.) That (notwithstanding the forefaid gospel-
gospel-order and connection of duties) mankind sinners must forfake their sins, in order to their coming to Christ, and being inflamed in covenant with God. (2.) That a natural man can of himself forfake his sin; or, that he can receive any strength from Christ, to enable him to forfake sin in a spiritual and evangelical manner, until, by the power of the Spirit of Christ working faith in him, he come to Christ, is united to him, and thus created in Christ Jesus unto good works. (3.) That any good or commendable qualifications are required or expected of sinners, in the gospel-call or offer, in order to their coming to Christ, and being inflamed in covenant with God. All which propositions are contrary to the Doctrine held forth from the holy Scriptures in our Confession of Faith, chap. ix. § 3. "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." And chap. xiv. § 2. where the principal acts of saving faith are laid to be, "accepting, receiving, and resting upon Christ alone for—Sanctification," whereof forfaking sin is a branch.

And the Presbytery acknowledge, assert and declare, That it is the duty of all, upon the revelation of Christ in the gospel, and without looking for any previous qualifications in themselves, instantly to believe in him for salvation, both from sin and wrath; and that, in so doing only, they will be made, in a gospel manner, to mourn for sin, forfake it, and live unto righteousness: So that it is not possible for any man, of himself, to forfake his sins, nor is it consistent with the Divine method of grace held forth in the gospel, that a sinner should receive strength and grace to forfake his sins, or actually to exercise gospel-repentance, until he is determined and enabled by the power of the spirit of faith, to look or come to Christ, the Prince and Saviour exalted to give repentance and forgiveness of sins.

Therefore, upon the grounds and reasons foresaid, the Presbytery exhort and warn all under their inspection, to be aware of every doctrine that has a tendency to pervert the gospel-order in the manner above condemned; or to exalt corrupt nature unto an ability of will to any spiritual good accompanying salvation: As the above doctrine, of forfaking our sin in order to our coming to Christ, manifestly doth; in regard a natural man can no more forfake his sin, or qualify himself for the grace of God, than the Ethiopian can change his skin, or the leopard his spots, according to the doctrine contained in the foresaid passages of our Confession, and in our Larger Catechism, Q. 32.

SECTION II. [Concerning the Injuries done to the Doctrine of Grace, by the Assemblies 1720 and 1722.]

OPPOSITION to gospel-truth did farther appear, when, in the year 1720, the Assembly took occasion from the reprinting of a book entituled
entitled, The Marrow of Modern Divinity, with a preface by a worthy minister of this Church, now deceased, to give a more deep wound to the gospel-doctrine of free Grace; by condemning several precious and important truths, through the sides of that book, in the 5th Act of the said Assembly. And although, upon a representation given in by some ministers to the Assembly 1721, laying open the dangerous consequences of the said act, the Assembly that met anno 1722, asserted the truth, concerning some points of doctrine, in the express words of our Confession and Catechisms, yet the said act of Assembly 1720, not only stands unrepealed, but its authority, as a standing act in full force, is maintained and confirmed by Act 7th Assembly 1722, entitled, Act concerning Doctrine, confirming and explaining the acts 5th and 8th of the General Assembly anno 1720. In the said act, The General Assembly finds, that the said Assembly 1720, in these Acts, had no design to recede from the received doctrine of this Church, nor by them have done injury to truth, nor given countenance to error—and considering, that the brethren's desire, that the act 1720 should be repealed, is unjust, the Assembly does refuse the same. And in regard the said act 1722 is expressly said to be in vindication of the above two Acts of Assembly 1720, and for wiping off (what they call) injurious aspersions, cast upon them by the brethren, in their representation; it plainly follows, that whatever truths may seem to be asserted by the Assembly 1722, they can be understood in no other sense, than will agree with the acts of Assembly 1720.

Wherefore although this Prelacey are far from putting that book entitled the Marrow of Modern Divinity, or any other private comparsie, upon a level with our approved standards of Doctrine; or to vindicate every expression in that book, or any other private writing, as absolutely faultless: Yet, in regard the Assembly have singled out the said book, of all others that have been published, and passed such a peculiar sentence against it, strictly prohibiting and discharging all the ministers of this Church to recommend the said book, and requiring them to warn their people not to read or use the same; though the difference between the Law and the Gospel, and between the Covenant of Works and the Covenant of Grace, as also the true way of attaining gospel-holiness, be therein set forth in a very clear light. And likewise, in regard that many of the less judicious may be imposed upon, to believe that all and every one of the positions, condemned in the foresaid Acts of Assembly, are damnable heresies; when the Assembly 1722 do strictly prohibit and discharge all the ministers of this Church to use, by writing, printing, preaching, catechising, or otherwise teaching, either publicly or privately, these or any of these positions above mentioned (in their act) or what may be equivalent to them, or of like tendency, under the pain of the censures of this Church, conform to the merit of their offence: And farther, considering that, under the colour of condemning the said book, several important and previous truths are deeply wounded, and the purity of doctrine-
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doctrine contained in our Confession of Faith and Catechisms, obscured and perverted: Therefore, upon the above and other weighty reasons, this Presbytery judge it their duty, to endeavour the preservation of the purity of doctrine, and that the same may be faithfully transmitted to succeeding generations, by vindicating the professed principles of this Church from the injuries done them, in the above-mentioned acts, and asserting the truth from the holy Scriptures and our standards of Doctrine, in opposition to the errors and mistakes contained in the said acts.

ARTICLE I. [Of the Injury done to the Doctrine of Grace, under the Head of Universal Atonement and Pardon.]

The first head of Doctrine, as classed by the Assembly 1720, in their fifth act, concerning a book entitled the Marrow of Modern Divinity, is concerning the nature of faith*. But, because of the relation that there is between faith and the gift or grant that God has made of Christ unto mankind in the gospel-promisef, and the dependency that faith has thereupon, it will be necessary, in order to the more distinct opening up of the nature of faith, to take notice first of the injuries done to Truth by the foresaid Assembly 1720, act 5, under the head of Universal Atonement and Pardon.

Under this head, the following passages are quoted by the Assembly, Marrow, &c. p. 108. 'Christ hath taken upon him the sins of all men.' The author's words are, 'Christ, as man's surety,—according to that eternal and mutual agreement, that was betwixt God the Father and him,—put himself in the room and place of all the faithful, Isa. lxi. 6. And the Lord hath laid on him the iniquity of us all. Then came the law, as it is the covenant of works, and said (N. B. Here the author cites Luther's words) I find him a sinner, yea, such an one as has taken upon him the sins of all men, therefore let him die—and so the law—let upon him, and killed him; and by this means was the justice of God fully satisfied, his wrath appeased, and all true believers acquitted from all their sins,' &c.

The next passage quoted by the Assembly is p. 119. 'The Father hath made a deed of gift and grant unto all mankind, that whatsoever of them all shall believe in his Son, shall not perish, &c. i. e. (whosoever believes or is persuaded that Christ is his, for this must be the sense, according to the former passages.) Hence it was that Christ said to his disciples, Go and preach the gospel to every creature under heaven; that is, go and tell every man without exception, that here is good news for him, Christ is dead for him.' The author adds, and if he will take him and accept of his righteousness, be shall have him. Here the author brings in

* The Assembly condemned the doctrine of that book, under six general heads, viz. 1. Concerning the nature of faith. 2. Of universal atonement and pardon. 3. Holiness not necessary to salvation. 4. Fear of punishment and hope of reward,—not allowed to be motives of a believer's obedience. 5. That the believer is not under the law, as a rule of life. 6. The six Antinomian paradoxes.
in the similitude of a good king, causing a proclamation to be made through his whole kingdom, that all rebels and banished men shall safely return home, because, at the suit and desert of some dear friends of them, it hath pleased the king to pardon them. 'Certainly (says the author) none of these rebels ought to doubt, but he shall obtain true pardon for this rebellion, and so return home, and live under the shadow of that gracious king.' Then follows the quotation of the Assembly, 'even so our good King, the Lord of Heaven and earth, hath for the obedience and desert of our good brother Jesus Christ, pardoned all our sins.' It is added by the author, 'and made a proclamation throughout the whole world, that every one of us may safely return to God, in Jesus Christ.' Wherefore (says he) I beseech you make no doubt of it, but draw near with a true heart in full assurance of faith, Heb. x. 22.' The Assembly likewise quote p. 127, 128, where the author is exhorting and encouraging sinners, to come to Christ or believe in him, notwithstanding of their sins and the aggravations of them, from the Scriptures, 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; the whole need not a physician, but they that are sick; he came not to call the righteous, but sinners to repentance.' The Assembly's judgment upon the above passages, is as follows. 'Here is asserted an universal redemption as to purchase, contrary to John x. 15, 21, 28, 29. and xv. 13. and xvii. Titus ii. 14. Conf. chap. iii. § 6. chap. viii. § 8. Larger Cat. Q. 59.'

There is nothing in the above passages, that in the least countenances universal redemption as to purchase, a doctrine which the Presbytery rejects and condemns, as contrary to the Scriptures, and places of our Confession and Catechisms quoted by the Assembly. Nor can the author of the Marrow be justly cenured for venting any such error; for he plainly teacheth, through the whole of his book, that Christ represented, and suffered for none but the elect; as p. 108. 'Christ put himself in the room and place of all the faithful;' by which he understands the elect, as he expressly declares in the first sentence of his preface, 'Jesus Christ, the second Adam, did, as a common person, enter into covenant with God his Father, for all the elect; that is to say (says he) all those that have or shall believe on his name;' whereas the Universalists contend, that God, in sending of Christ, had no respect to some, more than to others, but defined Christ for a Saviour to all men alike.

As the author has expressly declared himself for a particular redemption and representation; so neither will the above passages, quoted by the Assembly, bear the charge of an universal redemption as to purchase. The first passage from the Marrow, p. 108, 'Christ hath taken upon him the sins of all men,' is part of a sentence quoted from Luther on the Galatians, and is sufficiently guarded against the charge of universal redemption as to purchase, by what the author says immediately before and after the said passage, as above. As to the next condemned position, God the Father
ther hath made a deed of Gift and Grant unto all mankind, that who-
soever of them all shall believe in his Son, shall not perish but have
everlasting life, will indeed bear a sufficiency of worth and merit in
the Sacrifice of Christ, for the salvation of all men, and the remo-
val of all legal bars that flood in the sinner’s way; and that Christ
crucified, is the ordinance of God for the salvation of mankind, in
the infe-making of which only they can be saved; and consequen-
tly a full warrant to gospel-ministers, to proclaim these glad tidings
unto every man, and a warrant to all and every one to believe
these glad tidings, with particular application to their own souls:
But all this will not infer an universal atonement or redemption as
to purchase. Neither will the following words infer any such charge,
Go and preach the gospel to every creature under heaven, that
is, go and tell every man without exception, that here is good
news for him, Christ is dead for him, and if he will take him,
and accept of his righteousness, he shall have him.’ It is manifest
from the book itself, that the author’s design in quoting the above
passage from Dr Prevost’s Treatise of faith, is not to determine con-
cerning the extent of Christ’s death, but to discover the warrant that
sinners have to believe in Christ, namely, the unlimited offer and
free gift of Christ to every man in the world, which necessarily sup-
poses, that Christ crucified is the ordinance of God for salvation to
mankind, as distinguished from fallen angels; and therefore the ob-
vious meaning of the expression must be, tell every man that Christ
is dead for him, i.e. for him to come to, or believe on, for salvation:
even as it might be said to the manlayer of old, that the city of re-
fuge was prepared and open for him to fly to, that he might be safe:
And this is what the author of the Marrow, according to Scripture,
declares, that every man ought to be persuaded of, namely, that
Christ is the ordinance and gift of God, for salvation to him in
particular; which is quite contrary to the doctrine of the Armini-
ans, who deny a particular persuasion to be in faith, upon the free
offer in the gospel, as to the person’s own salvation.

Since then it appears, from the sense and meaning of the author,
that the above passages cannot be interpreted, as favouring univer-
sal redemption as to purchase, there must be something else intend-
ed by the condemnatory sentence of the Assembly. And it will
be obvious, from the tenor and strain of the Assembly’s Act, that,
under the misapplied side of universal redemption as to purchase,
they condemn the universal and unlimited offer of Christ unto man-
kinds as such. For, although the Assembly 1722 seems to own,
that the Revelation of the Divine will in the word affords a
warrant to offer Christ unto all, and a warrant to all to receive
him; yet they can own that warrant, only in a consiency with
their notion of faith, that is, a warrant only for the elise, or those
who are so and so qualified to receive Christ; but they do not own,
that mankind sinners, as such, however sinful and miserable, have
any such warrant: And consequently, the Revelation of the Di-
vine will in the word, making such a gift of Christ to the world of
mankind
mankind sinners as such.—as affords a warrant to offer Christ unto all without exception, or to preach the gospel to every creature, and a warrant to all to receive him: and the sovereign grace that has made this grant, or deed of gift, not to devils, but to men; are encroached upon and injured by the Acts of both Assemblies, Anni
1720 and 1722.

The Scripture expressly affirrtheth, John iii. 27. A man can receive nothing except it be given him from above; and therefore the receiving of Christ necessarily presuppofteth a giving of him. There may be indeed a giving of Christ where there is no receiving; as this is the great fin of the generality of the hearers of the gospel, who will not come unto him that they may have life: But, in no cafe, could there be a receiving of Christ for salvation, if there were not a giving of him before; or, which is the fame thing, a revelation of him in the word, affording a warrant for sinners, as such, to receive him. Now, this deed of gift, or grant made to all mankind in the word, is the very foundation of our faith, and the ground and warrant of the ministerial offer, without which no minister could have authority to preach the gospel to every creature, or to make a full, free and unhampered offer of Christ, his grace, righteousness and salvation, to all mankind to whom they have access in providence.

This deed of gift, or grant of Christ in the word, unto mankind sinners as such, is expressly set forth in several texts of Scripture. Is. ix. 6. Unto us a Child is born, unto us a Son is given. John iii. 16. God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life. Chap. vi. 32. My Father giveth you the true bread from Heaven. Acts iv. 12.—For there is none other name under Heaven given among men whereby we must be saved. 1 John v. 11. This is the record that God hath given to us eternal life, and this life is in his Son. Rev. xxii. 17.—Whosoever will, let him take of the water of life freely. From which Scriptures the following truths are evidently clear.

(1.) Although the purchase and application of redemption be peculiar to the elect, yet the warrant to receive Christ is common to all, as they are sinful men and women of Adam's family, Prov. viii. 5. Unto you, O men, I call, and my voice is to the sons of men.

(2.) The giving mentioned in the above texts is not to be understood of a giving into possession, which is peculiar to them only who believe; but it is a giving by way of offer, whereupon one may take possession; or such a giving as warrants a man to believe, or receive the gift, and therefore must be anterior to actual believing; even as the manna behoved to be given, or rained down, before it could be tasted or fed upon: And thus God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life: From whence it follows, that Christ is the Saviour of the world, and his salvation a common salvation, Jude ver. 3. So that mankind doth have a common interest in him, which fallen angels have not;
not, it being lawful and warrantable for us, not for them, to take possession of Christ, and the whole of his salvation.

(3) The persons to whom this grant and offer is made, are not the ele£t only, but mankind considered as lost. For the Record of God, being such a thing as warrants all to believe on the Son of God, as appears from the above Scriptures, it is evident, that it can be no such warrant, to tell men that God hath given eternal life to the ele£t; as the offering of a gift to a certain select company, can never be a warrant for all men to receive or take possession of it.

This will further appear if it is considered, that the great sin of unbelief lies, in not believing the record, that God hath given us eternal life. Unbelief doth not consist in a mere disbelief of that proposition, that God hath given eternal life to the ele£t; for the most despairing unbeliever may be persuaded hereof, and their belief of it adds to their anguish and torment: But they do not fet to their seal that God is true; on the contrary, they make God a liar, in not believing the record of God, even that he hath given unto them eternal life in his Son Jesus Christ; as hereby they deny the faithfulness of God in that record, and his being indeed in earnest in that grant and gift of Christ, made unto sinners, as such, in the gospel: They slight and despise the authority of a God of grace, commanding them to give this answer of a particular applying faith, unto the offer of his grace in his word, and his call to receive the same; and so flying in the face of God's Record and Testament, they deservedly perish in unbelief, seeing the kingdom and gift of God was brought near to them in the offer of the gospel, and they would not take it.

The above doctrine concerning the gift of Christ in the word, unto mankind sinners, is likewise from the holy Scriptures asserted in our Confession of Faith and Catechisms, particularly, Con. Chap. vii. § 3. "He freely offereth unto sinners, life and salvation by Jesus Christ; requiring of them faith in him, that they may be saved, and promising his Holy Spirit, to make them willing and able to believe. Where it is plain, that the offer of life and salvation, is unto mankind, considered as sinners; and that, therefore, sinners, as such, have a warrant to believe, or receive the unspeakable gift of God, according to the Scriptures quoted in the Confession, Mark xvi. 15, 16. ——Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. John iii. 16. God so loved the world, &c. And the same doctrine is also taught, Larger Cat. Quest. 63.

Wherefore the Presbytery did, and hereby do, for the grounds and reasons above mentioned, acknowledge, declare and assert, that God the Father moved by nothing, but his free love to mankind lost, hath made a deed of gift and grant, of his Son Jesus Christ, unto mankind, in the word, that who so ever of them all shall receive this gift by a true and lively faith, shall not perish, but have everlasting life: Or, which is the same thing, that there is a revelation of the
the Divine will in the word, affording a warrant to offer Christ unto all mankind without exception, and a warrant to all freely to receive him, however great sinners they are, or have been; and that this gift is made to mankind only, and not to fallen angels; according to the doctrine held forth from the Scriptures and our Confession above quoted.

And the Presbytery hereby reject and condemn the following tenets and opinions, contained in or couched under the forsaied acts of Assembly. (1.) That the free, unlimited and universal offer of Christ in the gospel, to sinners of mankind, as such, is inconsistent with particular redemption; or, that God the Father his making a deed of gift unto all mankind, that whosoever of them all shall believe on his Son, shall not perish, but have everlasting life, infers an universal atonement, or redemption as to purchase. (2.) That this grant or offer is made only to the elect, or to such who have previous qualifications commending them above others. Which doctrines are quite contrary to the passages of Scripture, and our Confession of Faith above quoted.

**Article II.** [Of the Injury done to the Doctrine of Grace,] concerning the Nature of Faith.

The Assembly 1722 do only take notice of the definition of faith in the Marrow, without mentioning the other passages quoted by the Assembly 1720, and by them condemned under that head: Which might seem to give ground to apprehend that the Assembly 1722 had passed from any vindication of what the Assembly 1720 had done in condemning these and other passages and quotations, as contrary to the holy Scriptures, our Confession of Faith and Catechisms; especially when they say, 'That the said passages are condemned only in so far as they import the said erroneous opinions, ascribed unto them. Yet, as truth was never, in any age, condemned under the notion of truth, but of error: And, whereas the title of the act of Assembly 1722 shews that it is designed for confirming as well as explaining the Act 1720; and that not only is there no honour done to condemned truth, by an acknowledgment of an error in the management of the said Assembly 1720; but their act continues to stand in full force among those designed for public use: Upon these and the like grounds, the Presbytery find that the truth contained in these passages, is not only left bleeding, but has received a further wound by the said Assembly 1722. Wherefore, though the Presbytery do not find it expedient to insist on every particular expression or proposition, condemned by that Assembly 1720: Yet they judge it necessary, for the vindication of truth, and as a mean of transmitting it in its purity unto after ages, to take notice of some of the propositions condemned by the said Assembly; particularly, page 118. 'There *is no more for him (viz. man) to do, but only to know and believe, that Christ hath done all for him.' The passage relative to this
this subject in the said page stands thus, 'All the covenant that believers are to have regard unto for life and salvation, is the free and gracious covenant that is betwixt Christ, or God in Christ, and them. And; in this covenant, there is not any condition or law to be performed on man's part, by himself: No; there is no more for him to do, but only to know and believe that Christ hath done all for him.——Here you are to work nothing, here you are to do nothing, here you are to render nothing unto God; but only to receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith;——to shall you obtain forgiveness of sins, righteousness and eternal happiness, not by doing, but by receiving. Nothing here cometh betwixt, but faith, only apprehending Christ in the promife.' Then the following words, p. 119. which immediately follow what is above, are particularly cited as erroneous: 'This then is perfect righteousness (these words are here omitted by them, to hear nothing, to know nothing, to do nothing of the law of works, but) only to know and believe, that Jesus Christ is now gone to the Father, and sitteth at his right hand, not as a judge, but as made unto you of God, Wisdom, Righteousness, Sanctification and Redemption.'

The next passage condemned by the Assembly, is quoted by the Author from Dr Prestion on Faith, Marrow, p. 120. 'For as much as the holy Scriptures speaketh to all in general, none of us ought to distrust himself, but believe that it doth belong particularly to himself.' They also refer to several other pages of the Marrow, without condescending upon the expressions that relate to the nature of faith. But the doctrine contained in the above passages, and likewise in the passages referred to by the Assembly, in so far as they respect the nature of faith, will be illustrated by what shall be said in vindication of the Author's account of justifying faith, as quoted by the Assembly from p. 119.——Wherefore as Paul and Silas said to the jailor, so say I unto you, Believe on the Lord Jesus Christ, and thou shalt be saved, that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did it for you.' The judgment of the Assembly 1720 upon this head, is as follows, 'This Notion of saving faith appears contrary to Scripture, 1 Th. 1. 10. Rom. viii. 16. 1 John v. 13. and to Confess. Chap. xviii. § 1, 3, 4. and to Larger Catechism, Quest. 81. 172. all which passages shew, that assurance is not of the essence of faith; whereas the passages cited from the Marrow, &c. appear to assert the contrary, making that saving faith, commanded in the gospel, a man's persuasion that Christ is his, and died for him, and that whoever hath not this persuasion or assurance, hath not answered the gospel-call, nor is a true believer.'

The general Assembly Anno 1722, in their 7th act confirming and explaining the above act of Assembly 1720, vindicate the said act upon this head, and particularly condemn the Author of the Marrow.
Marrow for making that to be the justifying act of saving faith; 'A man's being persuaded that Christ is his, and that he shall have life and salvation by him, and that whatsoever Christ did for the redemption of mankind, he did it for him.' And all the account which that Assembly give of faith is as follows, 'That a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him, is necessary unto justifying faith.'

The Presbytery judge it their duty to enquire somewhat particularly into the nature of faith, above described: in regard that a right notion of the nature of faith, as revealed in the holy Scriptures, and agreeably thereto, set down in our standards of doctrine, is so necessary to the salvation of a sinner, and that the fame has been so much darkened by the Assemblies of this Church. For although the Assembly 1722 seems to refuse the charge of excluding from the nature of faith its appropriating act, yet it is impossible to vindicate them from it; in regard they speak of no other assurance in faith, but a persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto him, which is a persuasion that devils and reprobates may have. And, in agreement to this view of faith, they condemn the assurance which the Author of the Marrow advanceth, when he makes that to be the justifying act of faith, 'A man's being persuaded that Christ is his; that he shall have life and salvation by him, and that whatsoever Christ did for the redemption of mankind, he did it for him.'—Which (say the Assembly) is contrary to the texts of Scripture, and passages of our Confession and Larger Catechism cited by the Assembly 1720.'

But it will be obvious to any who considers these places of Scripture, and passages of our Confession and Larger Catechism, quoted by the Assembly, that they speak directly of the assurance of sense, or reflection; whereby believers are certainly assured, that they are in a state of grace, upon the evidence of these marks, which the Lord has given of his own work in the soul; and not of the assurance which is in faith, in the direct act thereof, and which is founded upon the word alienarly. For the question here is not concerning the present state of the person, which he is called to examine, according to the rules of God's Word: The believer being called to examine himself, whether he be in the faith, that in the use of appointed means, he may grow up to the full assurance of his being in a state of grace, which shall issue in complete and eternal salvation; and the unbeliever, or natural man, being called to examine himself, that he may be so far from believing that he is in a gracious state, that he may be persuaded of the quite contrary, or that he is at present in a state of condemnation and wrath, so as he may be convinced of the necessity of believing on the Son of God, who is come to seek and to save that which was lost. But the question is concerning the nature of that faith, which all the hearers of the gospel are called unto, and which the Scripture plainly describes
to be a believing in God, and a trusting in his salvation, a receiving of Christ, a believing the record, that God hath given unto us eternal life, that he will be our God, and that we shall be his people; and to calling him our Father, our Husband, our God, upon the warrant of his own word of grace. Believers indeed may be frequently in the dark as to the reality of their faith, and their present having possession of eternal life; and there is nothing in the Marrow denying or opposing this, yea, on the contrary, it is plainly ascertained: But there is a great difference between the assurance of our state of grace, which respects the state we are in already, and the assurance of the promise of salvation; or, an assured faith of righteoufness and salvation in Christ Jesus, as held forth to every sinner of Adam's race, to whom the gospel comes, to be received and applied by them, for their own benefit; according to that awful caution, Heb. iv. 1. Let us therefore fear, lest a promise being left us, of entering into his rest, any of you should seem to come short of it, viz. by unbelief, as is clear from the context. For, by this assurance or perswasion of Faith, and confidence in a promising God in Christ, we take possession of salvation, as presented to us in the promise, and thus we enter into rest, Heb. iv. 11. But that assurance spoken of in the articles of our Confession of Faith and Catechism, cited by the Assembly, is an assurance that the faith which we have, is indeed the faith of God's elect; or, that we are in a gracious state, the issue whereof shall be in full and complete salvation; which assurance is founded upon the evidence of the reality of our faith, by comparing it with the marks thereof in Scripture, the connection stated in Scripture between these evidences and salvation, and the testimony of the Spirit, testifying on his own work in the soul, and witnessing with our spirits, that we are the children of God. From all which it follows, that the passages of Scripture and our standards, quoted by the Assembly, do by no means condemn the assurance which is in the direct act of faith, or the appropriating persuasion of faith, corresponding to the gift of Christ in the gospel to every sinner in particular. And since the above Act of Assembly plainly doth this, when it is therein expressly denied to belong to the justifying act of faith, 'A man's being persuaded that Jesus Christ is bis; and that he shall have life and salvation by him; and that whatsoever Christ did for the redemption of mankind he did it for him,' it is therefore necessary to vindicate this account of justifying faith, as agreeable to the holy Scriptures, and our standards of doctrine; while the excluding of an appropriating persuasion from the nature of faith, tends effectually to shut that door of access unto the Lord Jesus, which God has opened, by the grant that he has made of Christ in the gospel to sinners of mankind, in exclusion of the angels that fell.

1. That the general nature of faith, as it is opposite to unbelief or doubting, consists in a persuasion of the reality of what is testified, is what cannot be well refused; and it can as little be reasonably denied, that, where the Testimony to be believed is a promise of good
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good to be communicated, a man's faith of that Testimony necessarily includes his believing the certain accomplishment of that promise to him, and his confidence in the person who has given the promise, that he will do as he has said. And it is no less evident, that when an offer is made in a word of grace, to be received by faith, a person does not by faith receive that which is offered, unless he believe it is his, by virtue, or upon the warrant of that offer made of it to him. And so, if a King shall make a proclamation of a pardon and indemnity to rebels, and his servants, by warrant from him, shall say to all the rebels in his kingdom, To you is this proclamation of grace sent; a man must surely either believe the pardon of his own crime of rebellion in particular, or else reject the King's proclamation of grace. Neither will it avail that the man believes in general, that there is a pardon proclaimed to rebels in general: This they may believe who need it not, as being loyal subjects; and this they may also believe who reject it, and continue in their rebellion. Yet the particular persuasion above-mentioned, is that which the Assembly here denies to belong to the nature of the justifying act of faith; and thereby do really turn justifying faith into that Popish general faith abjured by our National Covenant; or they make it a faith to be built, in whole or in part, upon something wrought in, or done by us; whether our act of believing or repenting, or what else, needs not here be infifted on.

That justifying faith has in it an appropriating persuasion, or a man's being persuaded that Christ is his in particular, is further evident from the following reasons.

(1.) When a man's conscience is truly awakened, and convinced by the Spirit of God, as a Spirit of conviction, the man then sees himself in particular bound under the curse; the law accusing and condemning him in particular, saying, Thou hast sinned, and therefore thou art cursed: For, cursed is every one that continueth not in all things which are written in the book of the law, to do them, Gal. iii. 10. And therefore, faith, whereby the blood of Jesus is apprehended and improven for cleansing the conscience from guilt, and loosing that bond of the curse, must appropriate and apply Christ, as made a curse for the sinner in particular, to deliver him from the curse of the law; otherwise the gospel-revelation and offer of Christ could not be found suitable to the man's particular case; neither would the free gift be found to be as full unto justification, as the offence through the law was unto condemnation; which were contrary to Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree. Rom. v. 18—21. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men to justification of life. For, as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound: That as sin hath reigned unto D death,
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death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. And here it may be observed, that, as a man having only a general faith of the Law, as condemning sinners in general, will easily rest in a general faith of the gospel, or of Christ’s willingness and ability to save sinners, or to save them that come to him: So one brought by Divine convincing power to a special faith of the Law, as what particularly is directed against him for his condemnation, such a person’s conscience cannot be satisfied, nor will it absolve him, or he be purged from guilt, till he has got the special faith of the gospel, or of the mercy of God in Christ, as reaching to him in particular; or be made to believe in particular for himself, that Christ is his, and that he shall have life and salvation by him.

(2.) A man’s being persuaded that Christ is his, is necessary to answer the call or offer of the gospel, according to the deed of gift or grant that God has made of Christ in the Word. Now, salvation is offered to every one in particular, that hears these glad tidings, Acts ii. 39. The promise is unto you; and therefore it is certain, that faith, which is the answer of the soul to the call of God in the gospel, must lay hold on salvation for the person in particular. For, suppose that the offer of the gospel be to all in general; yet, if a man is not influenced by the holy Spirit, to appropriate to himself the common salvation, or what did lie before in common, in the gospel-offer, he cannot be said to receive or clothe with Christ as offered therein. Wherefore the Assembly, by denying this appropriating persuasion to be in the nature of faith, fly in the face of the Scriptures of truth, Acts iii. 26. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Isa. xlvi. 22. Look unto me, and be ye saved, all the ends of the earth. Which Scriptures, and many others that might be quoted to this purpose, plainly require an appropriating act of faith from every one, without which there can be no answering the Testimony of God therein revealed. Doth the Testimony of God run out in such terms, Unto you is the word of this salvation sent; the promise is unto you; whosoever will, let him take? Then the act of faith, corresponding to such a Testimony, must certainly be an appropriating persuasion, Surely shall one say, in the Lord have I righteousness. And this no way contradicts what is frequently found, in the said experience of the believer, who may want the comfort of his faith for a long time, and have sad mixtures of darkness and unbelief attending its exercise, so as to doubt of the reality of his faith, or that it is of a right kind. For still doubting can no more be said to be in the nature of faith, because it frequently takes place in the believer, by reason of prevailing unbelief and indwelling sin, than darkness can be said to be in the nature of the Sun, because he is sometimes eclipsed: for faith and doubting are in their own nature opposite: And therefore, though a true believer is not at all times assured of his being presently in a state of grace, and capable thence to draw the conclusion, that he shall
The Lord's name revealed to us. We cannot but deny his name without this appropriating persuasion, that he is ours; for his name is Jehovah our Righteousness, the light of the Gentiles. Thus he speaks to the whole visible Church, I am the Lord thy God: Yeas, his name is Salvation to the ends of the earth. And, as he commands to proclaim his name, and preach this gospel to every creature; so the answer of faith, which corresponds to this Testimony and record of God as the foundation of it, must be, He is Jehovah my Righteousness, my Light, my Salvation. The Lord my God: Otherwise we refuse to own him by that name by which he has revealed himself to us, and do thus deny his name.

The command of God does farther evince this truth, that it is the indispensible duty of every hearer of the gospel thus to believe in the Lord Jesus Christ, even to verily persuade that Jesus Christ is his. For, in the preface to the ten Commandments, God makes over himself to sinners as their God and Redeemer; And, as all the Commandments are directed to every one in particular, so the first Commandment, Thou shalt have no other Gods before me, requires every one to know and acknowledge the Lord to be his God and Redeemer. On this head, we are taught, Larger Cat. queft. 104. That our trusting in God is the suitable exercife of that acknowledging of him as the only true God and our God, which is there required. And this is a clear evidence, that there can be no trusting in God without faith's persuasion of his being our God: Whence, according to the Word of God and our received standards, there can be no trusting in Christ without faith's persuasion that Christ is ours, the great God our Saviour, Isa. xii. 2. Behold God is my salvation; I will trust and not be afraid.

The appropriating act of faith is further illustrated from the covenant-relation betwixt Christ and the whole visible Church, which in Scrip-
Scripture, is commonly set forth under the similitude of a marriage-
relation betwixt husband and wife; as, Isa. liv. 1. More are the
children of the defolate, than the children of the married wife; where
the Church of the Jews is said to be married to the Lord: And
hence, apostasy from his worship, doctrine and laws, to which they
are bound by Covenant, is called adultery and whoredom, Ezek. xvi.
Hos. 1. and in many other places. Thus we find, when the Lord would
reclaim a backsliding Church from her defections and apostasies, he
is pleased, in a way of sovereign grace, to urge them thereunto
from the consideration of this marriage-relation betwixt him and
them; as, Jer. iii. 1. Though thou hast played the harlot with many lo-
vers, yet return again unto me: and verse 14, Turn, 0 backsliding
children, faith the Lord, for I am married unto you. Now, the an-
wser of faith which God challenges, is verse 4. Wilt thou not,
from this time, cry unto me, my Father; thou art the Guide of my
youth? And, when he promises to make his grace sufficient for
them to this end, it is in terms of appropriation, verse 19. — And I
said, Thou shalt call me, my Father, and shalt not turn away from me:
And so, when they actually turn to the Lord, they take up their
relation to him by covenant, as the leading motive of their return
by faith, saying, as in verse 22.:—Behold, we come unto thee for thou
art the Lord our God. Indeed, this appropriation of faith just cor-
responds unto the promise or grant of grace made to the visible
Church, as the echo to the voice, Zech. xiii. 9. — I will say, it is
my people: And they shall say, The Lord is my God; and in this
way, the soul is betrothed unto him for ever, in righteousness, in
judgment, in loving-kindness and in mercies.

II. The Assembly moreover deny, that it belongs to the justi-
fying act of faith, a man's being persuaded that he shall have life
and salvation by Christ: But there can be no true faith without this
persuasion in some measure or degree. For, faith is a believing
the promise, and this is the promise that he hath promised us, even eter-
nal life: It is a believing the record, and this is the record, That God
hath given to us eternal life, and this life is in his Son. Hence, this
persuasion, That we shall have life and salvation by Christ, is the
fame thing with a believing on the Son, or a resting on him for sal-
vation. It is evident that none can believe on Christ, trust in him
or rest on him for salvation, without some degree of persuasion, that
they shall have life and salvation by him, viz. a salvation from sin
as well as from wrath: And accordingly, we find the saints of God
in Scripture, expressing themselves in the terms of this persuasion;
Acts xv. 11. We believe that, through the grace of the Lord jesu
Christ, we shall be saved; Micah vii. 7. — I will wait for the God
of my salvation: So that without this persuasion, that we shall have
life and salvation by Christ, we do not set our seal that God is
ture, nor give that answer of faith, which the Lord points out, as
the only suitable answer unto his call of Looking unto him for sal-
vation.
III. The third part of the description of faith condemned by the Assembly is, That whatsoever Chrift did for the redemption of mankind, he did it for you. But this branch of the persuasion of faith the Apostle affirms, when he says, Gal. ii. 20.—I live by the faith of the Son of God, who loved me, and gave himself for me. It is certain, that what Chrift did for the redemption of mankind, was his obedience unto the death in their room: And this his doing and suffering is that surety-righteousness, which, as the second Adam, he has wrought for us, and for the sake of which the Lord is well pleased. Now this perfect righteousness is brought near to every one of us in the gospel, even to the stout-hearted and far from righteousness, and is laid in Zion as the foundation of our acceptance with God, and hope of eternal life and salvation; so that this persuasion, that whatsoever Chrift did for the redemption of mankind, be did it for us, must, in connection with the former, enter into the nature of that faith, which answers the call and revelation of God in his Word: And accordingly, we find the faith of the operation of God corresponding herewith, expressed, Isa. xlv. 24. Surely, shall one say, in the Lord have I righteousness and strength.

Upon the whole, the Assembly, by condemning the above description of faith, have both condemned the Scripture-account of the true nature of faith, and also the scriptural order, in which faith appropriates or cloes with its object: For the first thing to be believed, or to be persuaded of, upon the revelation of the grant that God has made of Chrift unto mankind sinners in the Word, is, That Chrift is ours; upon which there will follow, according to the measure of faith, a persuasion, That we shall have life and salvation by him, and that whatsoever be did for the redemption of mankind, he did it for us.

This account of the nature of faith, is the same with what is contained in our approved standards of Doctrine before the year 1647. Palatine Catechism (taught in this and other reformed Churches) Quest. 'What is true faith? Anf. It is an assured assent kindled in my heart by the Holy Ghost, by which I rest upon God, making sure account that forgiveness of sins, everlasting righteousness and life, is bestowed, not only upon others, but also upon ME, and that freely by the mercy of God, for the merit and desert of Chrift alone.' Old Conf. Art. iii. 'Regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God, an assured faith in the Promise of God, revealed to us in his Word, by which faith we apprehend Chrift Jesus, with the graces and benefits promised in him.' Unto which agrees the Catechism of the famous Mr James Melville, in the answer to that question, What is Faith? Anf. 'It is my sure belief that God baih may and will save me in the blood of Jesus Christ, because he is Almighty, and has promised to do.'

And it must be observed, that the real agreement and harmony between the more ancient and later way of describing faith, is declared, by the Acts of Assembly 1647 and 1648, receiving and approving
approving the Westminster Confession and Catechisms, in which it is expressly affirmed, That the said Confession and Catechisms are in nothing contrary to the received doctrine of this Church; Which they would not have said, if they had not thought, that the defining of faith, by a receiving and reiling upon Christ alone for salvation, as he is offered to us in the gospel, did imply that fiduci- al act or appropriating persuasion, whereby they ordinarily described faith before that time. However, our Confession and Catechisms are clear enough upon this head, Conf. chap. xiv. sect. 3. 'Faith is different in degrees, weak or strong,—growing up in many to the attainment of a full assurance, through Christ:' (N. B. Faith is here alltered to differ in many, not as to assurance, but as to the fulness of assurance) and here they cite Heb. vi. 11. and x. 22. which Scriptures speak of the assurance of faith, and not of sense. Larger Cat. queet. 72. 'Justifying faith is a saving grace, wrought in the heart of a sinner, by the Spirit and word of God, where- by he—not only assenteth to the truth of the promise of the gospel, but receiveth and refereth upon Christ and his righteousnesses, therein held forth, for pardon of sin, and for the accepting and accounting of His Person righteous in the sight of God for salvation.' Which they found on Phil. iii. 9. and Acts xv. 11. queet. 73. 'Faith justifies a sinner—only as it is an instrument, by which he receiveth and applieth Christ and his righteousnesses.' Queet. 170.——'By faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.' Queet. 189. 'The preface of the Lord's prayer (contained in these words, Our Father which art in Heaven) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein.' And Shorter Cat. queet. 86. 'Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for salvation, as he is offered To Us in the gospel.' Where it is evident, that though the offer To Us be mentioned last, yet it is to be believed first. Wherefore, the Presbytery did, and hereby do acknowledge, declare and assert, That, in justifying faith, there is a real persuasion in the heart of a sinner, that Christ is his; that he shall have life and salvation by him; and that whatsoever Christ did for the redemption of mankind, he did it for him; upon the foundation and ground of the gift or promise of Christ in the gospel that is made to sinners of Adam's family, as such; and so, there is in it a resting upon him alone for the whole of this salvation.

And the Presbytery do hereby reject and condemn, for the above reasons, the following doctrines taught in the foresaid Acts of Assembly; (1.) That saving and justifying faith is not a persuasion in the heart, that Christ is ours; that we shall have life and salvation by him; and that whatever Christ did for the redemption of mankind, he did it for us: (2.) That all the persuasion in justifying faith, is only a belief and persuasion of the mercy of God in Christ, and of Christ's ability and willingness to save all that come unto
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Unto him; this being such a faith as Papias and Arminians can subscribe unto, in a confiency with their other errors and heresies: (3.) That one must first come to Christ and be a true believer, before he appropriate Christ and the whole of his salvation to himself, upon Scripture ground and warrant; whereby the true nature of saving faith is subverted: All which tenets and opinions are contrary to the Word of God, and the above passages of our Confession and Catechisms.

Article III. [Of the Injury done to the Doctrine of Grace, under the head of Holiness not necessary to Salvation.]

Under the odious title of Holiness not necessary to Salvation,—The Assembly 1720 cites the Marrow from page 150 to page 153, to prove the Author's erroneous opinion (as they allege) viz. That holiness is not necessary to salvation. But the Author is in these pages shewing, that the believer is altogether delivered from the law as a Covenant of Works; which appears from the Author's own words, in answer to the question of Neophytm, How far forth am I delivered from the law, as it is the Covenant of Works? Evangelista answer, 'As it is the Covenant of Works, you are wholly and altogether delivered and set free from it; you are dead to it, and it is dead to you.—You are now under another covenant, to wit, the Covenant of Grace, and you cannot be under two covenants at once, neither wholly nor partly; and therefore as, before you believed, you were wholly under the Covenant of Works, as Adam left both you and all his posterity, after his fall; so now, since you have believed, you are wholly under the Covenant of Grace.—You are now set free, both from the commanding and condemning power of the Covenant of Works.—And therefore, though hereafter you do through frailty transgress any of all the ten Commandments, yet do you not thereby transgress the Covenant of Works; there is no such covenant now betwixt God and you.' Which doctrine of the believer's freedom from the Law as a Covenant of Works, is so far from denying that holiness is necessary to salvation, that it establishes the necessity thereof in its own place, as shall be made evident in considering the passages which are quoted by the Assembly 1720, upon this head, in order to fix upon the Author that erroneous opinion, That holiness is not necessary to Salvation, viz. p. 153. 'If the law say, good works must be done, and the commandment must be kept, if thou wilt obtain salvation; then answer you and say, I am already saved before thou camest; therefore I have no need of thy presence,—Christ is my Righteousness, my Treasure and my work. I confess, O law, that I am neither godly nor righteous, but yet this I am sure of, that he is godly and righteous for me, page 185. Good works may rather be called a believer's walking in the way of eternal happiness, than the way itself.' The judgment of the Assembly is as follows, 'This Doctrine tends to slacken people's diligence in the study of holiness, contrary
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Confess. chap. xv. § 2.'

The General Assembly 1722 allege, that the above passage, p. 153. 'Will plainly bear (the Author's) rejecting of the law, as it requires good works to be done (by a justified person) and the commandments to be kept, in order to obtain salvation; which (fay they) is further strengthened by the following words (the omitting whereof by the Assembly is complained of in the representation) viz. For in Christ I have all things at once, neither need I any thing more that is necessary unto salvation. Then, personal holiness and good works, and perseverance in holy obedience to the law of God, are not (in the Author's opinion) necessary unto salvation; and a man may have all things necessary to salvation, though he be not yet a godly man: And therefore the Assembly have given no just ground of quarrel: seeing, though good works be excluded from being the ground of justification, yet they are necessary in the justified, in order to their obtaining the enjoyment of eternal salvation. And to the same purpose, they speak in vindication of the 8th act of Assembly 1720, enjoining ministers to preach the doctrine of free justification through our blessed Saviour, the Lord Jesus Christ, received by faith alone; and of the necessity of an holy life, in order to the obtaining of everlasting happiness. In which recommendation, as the imputation of Christ's righteousness unto us is omitted; so, as the said Act stands in connection with the 5th, condemning the believer's plea of Christ's active obedience, in answer to the Law's demand of good works for obtaining salvation, it seems evidently to favour the erroneous doctrine, of something wrought in, or done by the sinner, as his righteousness, in keeping the new and gospel law. Accordingly the Assembly 1722, upon this head say, 'If they quarrel the phrase, of obtaining everlasting happiness, they may also quarrel the Apostle's expression, 1 Cor. ix. 24, 25. and Phil. iii. 11, 12. For it relates to the obtaining of enjoyment and possession, and not of right and title to everlasting happiness, which all justified persons have already attained.' And in the same act they assert, that it is of dangerous tendency to teach, 'That the law acknowledgeth no works for obtaining salvation, but such as found a title to it before the Lord: Whereas (fay they) the law requires good works in order to the obtaining salvation, though they do not found a title to it.'

The plain scope and tendency of all this, is to countenance and pave the way for the Arminian and Baxterian doctrine,—of the gospel its being a new, proper, preceptive law with sanction, binding to faith, repentance, and other duties, which are consequntial to the entrance of sin, and the revelation of the grace of God in the gospel; our personal obedience to which is necessary for our obtaining everlasting happiness: And though the Assembly owns that the righteousness of Christ founds our title; yet, according to them, we
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we ourselves are to work for the possession; as will further appear from the express words of the act of Assembly 1722. 'The Assembly, being considering, that there have at this time been published several positions and expressions, of a pernicious and dangerous tendency; such as, [That in the gospel, properly so taken, there are no precepts, the commands of faith and repentance not excepted; that holy obedience is not properly a federal or conditional mean, nor has any kind of causality, in order to the obtaining of glory.] Where it is obvious,

1st, That the Assembly holds it as a truth, that, in the gospel, properly so taken, there are precepts, and that the commands of faith and repentance are among that number. — If the gospel be taken largely, for a system of all the Doctrines, Promises, Precepts, Threatenings, and Histories, which any way concern man's recovery and salvation; then, no doubt, all the precepts which belong to, or are deducible from the law of the ten Commandments, are contained in it; many of which precepts, having a manifest connection with the entrance of sin, could not be promulgated before the gospel was revealed, such as, Faith, Repentance, witnessing for Truth, and against the defections of the times, and the like: But then, all these precepts are reducible to the Law of the ten Commandments, though they had no due and proper objects, nor occasion of being exercised in an innocent state. And therefore, if the gospel is taken strictly and properly, as it is considered from the Law, it is a promise, containing glad tidings of a Saviour, with Grace, Mercy, and Salvation in him, to lost sinners of Adam's family; according to Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Isa. lixi. 1, 2, 3. "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Luke ii. 10, 11. Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. Rom. x. 15. — How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. Gal. iii. 8. The Scripture foreseeing that God would justify the Heathen through faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed." And thus, when the gospel is taken in its proper sense, there are no precepts in the gospel, and consequently all precepts (these of Faith and Repentance not excepted)
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(accepted) belong to the Law; which, according to the nature of it, being a perfect and complete rule of all internal as well as external obedience, must fasten the new duty upon us, the same moment that the gospel reveals the new object. For it is evident, that, by the law of creation, or of the ten Commandments, given to Adam in paradise in the form of a Covenant of Works, Adam was bound to believe whatever God should reveal, and obey whatever he should command; so that there never was nor can be an instance of duty, owing by the creature to the Creator, that is not commanded in the moral Law, either expressly or by necessary consequence. And therefore, since the Lord was pleased to reveal his grace and good-will in the gospel, Faith and Repentance are required in the Law, as well as other good works, according to the doctrine held forth from the Scriptures in Larger Catechism, quæst. 104. where, among the duties required in the first Commandment, we find, 'Believing him, trusting, hoping, delighting and rejoicing in him,—being careful in all things to please him, and sorrowful when in any thing he is offended, and walking humbly with him.' And quæst. 105. among the sins forbidden there are, 'Mifbelief, distrust, incorrigible nefls and hardnes of heart,' or impenitency, according to the Scripture there quoted, Rom. ii. 5. But, after thy hardness and impenitent heart, treasurest up to thyself wrath.'

Besides, if the Law does not bind sinners to believe and repent, then Faith and Repentance, considered as works, would enter into the ground of our justification before God: For the Scripture considers all works properly done by us, as works of the Law, and, under that character, excludes them from the ground of our justification in the fight of God; wherefore if Faith and Repentance are not works of the Law, they are not excluded from, but must belong to the ground of our pardon and acceptance. And this doctrine is the foundation of the Neonomian error, which establishes the necessity of another righteousness, agreeable to a new gospel Law, in our own persons, besides the righteousness of Christ, as the immediate ground of our acceptance and confidence before God: And it evidently lands in the Pelagian universal grace; for if there be a new Law, which was never given to Adam in innocency, Adam never lost that grace whereby that new Law is to be obeyed; and if so, he who gave that Law, according to them, behoved in justice to give new universal grace wherewith to obey it.

2dly, In consequence of the above doctrine, of precepts in the gospel properly so taken, the said act of Assembly maintains, that holy obedience is properly a federal or conditional mean, and has some kind of causality, in order to the obtaining of glory. It cannot but be matter of the deepest humiliation to all the true lovers of Zion, that ever such doctrine should be inculcated by the authority of the General Assembly of the Church of Scotland, whereby so wide a door is opened to Arminian and Socinian errors, which, like a flood, have overflowed this Church and land.

This Presbytery do cordially acknowledge and maintain the necessity
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ceffity of holiness and good works, in their proper place: That they are necessary, as an acknowledgment of God's Sovereignty, and in obedience to his command, and as being the end of our election, redemption, and effectual calling; necessary, as a part of that salvation, which is begun here, and perfected hereafter; necessary, as being expressions of our gratitude, and as being a special design of Word and Ordinances; that they are necessary, for making our calling and election sure: And, as is contained in our Confession of Faith, chap. xvi. § 2.—'Good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulnes, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God.' But, as the Author of the Marrow nowhere denies, but elsewhere plainly afferts, the necessity of holiness in the above or like respects (the fore-mentioned passages, condemned by the Assembly, having a manifest relation to the believer's plea against the Law's demands of perfect personal obedience;) so, from the whole tenor of the Assembly's act, it is obvious, that they want to bring in our own holiness or good works, as having a causal influence upon our eternal salvation, and as a federal and conditional mean thereof; which tends to overthrow the whole Scripture-doctrine of complete righteousness and salvation, only in and through Jesus Christ our Lord.

Nor will it vindicate the Assembly, that they speak of obtaining the enjoyment and possession of everlasting happiness by a holy life, but not a right and title to it, which they allow that all justified persons have already attained. For the further clearing of which matter it would be considered, that,

1. The condemned passages of the Marrow on this head, speak not of salvation completed, or everlasting happiness in heaven, but of salvation commenced, or begun on earth: For, in opposition to the Law, as a Covenant of Works, demanding works to obtain salvation, the Author brings in the believer answering, I am saved already by the works and obedience of another; meaning salvation begun, according to Eph. ii. 8, 9. By grace are ye saved, not of works. 2 Tim. i. 9. He hath saved us,—not according to our works. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us: And hence the Spirit of God (2 Tim. ii. 10. 1 Pet. i. 9.) declares that believers, even in this life, receive the end of their faith, the salvation of their souls, and obtain the salvation which is in Christ Jesus. All these, and many other places of Scripture, speak as the Author does, of salvation obtained already in this life: For, (as is declared, 1 John iii. 36.) He that believeth on the Son hath everlasting life, viz. in the beginnings and first fruits of it upon earth, as well as the title to it. Nowsurely we hold our right to, and possession of this begun salvation, not by our works or holy life, but by grace, as it reigns through the righteousness of Jesus Christ unto eternal life: Yet this part of the Marrow, speaking in such a strain, is condemned by the forefaid act of Assembly: while
While the Assembly's restricting the term salvation, unto the complete enjoyment of salvation, is plainly for the sake of that dangerous principle, That though our faith and good works are not meritorious, or the cause of our justification, yet they are the cause of our eternal salvation, and a federal and conditional mean thereof. Thus,

2. Whereas the forefaid act of Assembly declares, That the obtaining of everlasting happiness is to be meant of the obtaining the enjoyment and possession thereof, and not of a right and title thereto; it will follow, in a confidence with this Act, that it is found doctrine to teach, That we obtain the right to heaven and eternal life by Christ's doing and obedience, but we obtain the possession of it by our own doing or personal holiness: But the Scripture afferts, 1 Thes. v. 9. that we obtain salvation by our Lord Jesus Christ. Eph. i. 11. In whom also we have obtained an inheritance. Heb. ix. x2. He hath obtained eternal redemption for us. And whereas that Scripture, 1 Cor. ix. 24. quoted by the Assembly, seems to make the incorruptible crown to be obtained by our running; it is to be remarked, that the meaning can never be of the believer's obtaining, not by faith, but by works; for that word in the original signifies to receive or apprehend, and so it is rendered in the words immediately preceding, viz. One receiveth the prize, and thus, So run that ye may obtain, is, so run that ye may receive the crown; which indeed agrees with the Scripture-notion of heaven, as it is a gift freely bestowed upon the ground of Christ's righteousness, Rom. vi. ult. The gift of God is eternal life, through Jesus Christ our Lord. Luke xii. 32. It is your Father's good pleasure to give you the kingdom. And, as eternal life is freely given of God, so it is dearly purchased by Christ; and not only the right and title to it, but also the possession of it is purchased, and therefore called the purchased possession, Eph. i. 14. of which we have the earnest in this life, that is not only a pledge, but part in hand.

Now, since both part and whole, the begun and complete possession are purchased and obtained by the blood of Christ: Who that understands the gospel will venture to lay of any of them, that they are obtained by our works or holy life, as properly a federal and conditional mean? Though without holiness none shall see God, nor can any be partakers of the inheritance of the saints in light, who are not made meet for it by sanctification and holiness of heart, and (in adult persons) of life also, this being a great part of that salvation whereof they are here possessed, being also necessarily connected with, and preparative unto the full possession of eternal life hereafter: Yet, to speak in the terms of the forefaid act, teaching that we are to obtain the possession of eternal life in heaven by our works and holy life, and, at the same time, condemning the expression of being saved already by the works and obedience of Christ, is far from having the appearance of orthodoxy. And at best, what strange divinity would it be in heaven, to say, Though we cannot boast that we have obtained a right to heaven,
heaven, yet we have obtained the possession of it by our holy life; our title to this salvation we now enjoy, was obtained by Christ's obedience, but our possession of it was obtained by our own obedience! This language would found ill in heaven, and consequently it should found ill on earth; for it is not the joyful found of the gospel, but the unpleasent found of life, as it were by the works of the law: Whereas we find in Scripture, that the language of the redeemed is, and will be through eternity, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Rev. vii. 10. and chap. v. 9. — Thou wast slain, and hast redeemed us unto God by thy blood, &c.

As to the above passages of the Marrow condemned by the Assembly, vii. 1. I am already saved before thou camest, therefore I have no need of thy preference; for in Christ I have all things at once, neither need I any thing more that is necessary to salvation; Christ is my righteousness, my treasure, and my work. I confess, O Law, that I am neither godly nor righteous, but yet this I am sure of, that he is godly and righteous for me. These being the words of the great reformer Martin Luther, wherein he expresses the perfection and extent of Christ's active obedience in our room, answering both the godliness and the righteousness required in the law, and answering the law charge against the believer, as being neither godly nor righteous in himself, and in the eye of the law; were never before quarrelled or condemned by any Protestant Church. Indeed, as the believer has no plea, in answer to the law's demand of satisfaction to justice for sin, but the sufferings of Jesus Christ our Surety; so he has no plea, in answer to the law's demand of perfect obedience, for entitling him to eternal life and salvation, but that which here stands condemned by the Assembly. For the law demands of every person a nature perfectly innocent and holy, while demanding a life perfectly righteous; and, since we have neither the one nor the other in ourselves, we must have them both in Christ, else we must remain under the condemnation of the law: Wherefore, as there is a personal holiness of nature, and righteousness of life, begun in every true believer, which shall be carried on and perfected in the work of sanctification; so there is in Christ a perfect, complete holiness of nature and righteousness of life, which is imputed to the sinner, in the moment of believing, for his justification in the sight of God; and consequently [Christ is godly and righteous for me] is the only answer that the believer can give to the law's demand of good works to be done, and keeping the commandments for obtaining salvation; according to Rom. iv. 5. To him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness. 1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. And Consc. chap. xi. § 1. These whom God effectually calleth, he also freely justifieth:— Not for any thing wrought in them, or done by them; — but by
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imputing the obedience and satisfaction of Christ unto them. So that, if we have recourse in the least to our personal holiness, as the ground, in whole or in part, of our enjoyment of grace here, or glory hereafter, we dishonour both the law and Lawgiver, and rival it with the Son of God, by seeking to divide the glory of our salvation with him. And now, whereas the act of Assembly above considered teaches the necessity of personal holiness and obedience, as a federal and conditional mean, and as having some kind of causalitv in order to the obtaining of glory, it effectually cuts off the believer's plea, of the perfect righteousness of Christ and holiness of his nature, imputed to the believer, in answer to the law's demand of a holy nature and perfect righteousness of life, for justification and title to eternal life. And as this is contrary to our own Confession of Faith, so likewise to the doctrine of other reformed Churches, particularly, Palatine Catechism, \textit{Que\textbf{s}}. How art thou righteous before God? \textit{Anf.}—The perfect satisfaction, righteousness and holiness of Christ, is imputed and given unto me, as if I had neither committed any sin, neither were any blot or corruption cleaving unto me:—Not only the perfect righteousness, but even the holiness of Christ also is imputed and given unto me:—The satisfaction, righteousness and holiness of Christ alone, is \textit{my} righteousness in the fight of God.' Wherefore, the Presbytery do hereby declare and assert (1.) That the gospel, properly and strictly taken, as contradistinct from the law, is a promise containing glad tidings of a Saviour, with grace, mercy and salvation in him, to lost sinners of Adam's family; and consequently, \textit{all} precepts (these of faith and repentance not excepted) do in a strict and proper sense belong to the law. (2.) That, as the suffering of Jesus Christ our Surety, is the believer's only plea, in answer to the law's demand of satisfaction to justice; so the complete and perfect conformity of the Surety to the law, in nature and life, is the believer's only plea, in answer to the law's demand of perfect obedience.

And the Presbytery did, and hereby do, upon the above grounds, condemn the following \textit{tenets and opinions}, (1.) That the gospel strictly taken, is a new, proper and preceptive law with sanction, binding to faith, repentance, and the other duties which are consequential to the revelation of the grace of God. (2.) That though the righteousness of Christ only founds our title to eternal glory; yet it is our personal holiness, or our own obedience to the new law, upon which we obtain the possession thereof. (3.) That our personal holiness or good works have a causal influence upon our eternal salvation, and are a federal and conditional mean thereof; in which sense, the Assembly's directing ministers to preach the necessity of an holy life, in order to the obtaining of everlasting happiness, is of very dangerous consequence to the doctrine of free grace. All which positions are contrary to the \textit{Scriptures} and passages of our Confession of Faith and Larger Catechism above-cited.

\textbf{Article}
Article IV. [Of the Injury done to the Doctrine of Grace, under the head of ] Fear of Punishment, and Hope of Reward, not allowed to be motives of a Believer's Obedience.

Under this head, the following passage is cited by the Assembly, for proof of this their charge against the Author of the Marrow, viz. page 181. 'Would you not have believers to eschew evil, and do good for fear of hell, or hope of heaven? Anf. No indeed, for so far forth as they do so, their obedience is but slavish.' And the Assembly add, That 'a great deal more to this purpose is to be seen, pages 175, 179, 182, 183, 184. and appears contrary to Psal. xlv. Psal. cxix. 4. Exod. xx. 2. James 1. 25. and ii. 8, 10, 11. Tit. iv. 8. Col. iii. 24. Heb. xi. 6, 26. Rev. ii. 10. 2 Cor. v. 9, 10. 11. Heb. xii. 2, 28, 29. 2 Pet. iii. 14. Conf. chap. xvi. § 2. and 6.' Moreover, the Assembly, anno 1722, say (in answer to the Representation given in the former year by twelve brethren) 'This part of the Assembly's act (viz. 1720) is unfairly misrepresented, seeing they do not draw that inference (viz. fear of punishment and hope of reward, not allowed to be motives of a believer's obedience) from that passage alone, but cite other passages, as page 175. and 179, where for fear of punishment and hope of reward, in express terms, and in general without exception, are removed from being motives unto the believer's obedience. To which (they say) may be added, page 73. where he says of believers under the Old Testament, That answerably as they believed, answerably they yielded obedience to the Law, without fear of punishment, or hope of reward. And page 216. cited in the following paragraph of the act, where he exhorts the believer, to yield free obedience, without having respect either to what the Law of works either promised or threatened; but also, without having respect to what the Law of Christ either promised or threatened. And the Assembly further complain of the brethren, That, when they say, they heartily approve of the Author's position in this sense, viz. That believers are not to do good for hope of obtaining heaven by their own works and doings, (which (say the Assembly) is a calumnious insinuation against the orthodox doctrine) they do not declare themselves, whether they allow that a believer may and ought to be moved unto obedience by the hope of heaven, in any other sense, than that of a hope of obtaining a right and title to it by his own works; or if no regard can be had to the promised reward of the heavenly inheritance by a believer in his obedience, without its being mercenary.' But here it may be observed, that the Assembly do not treat the brethren fairly, while they take no notice of what is said in the answer given in to the Commission of the former Assembly, unto the question put to them on this head; wherein they shew their agreement in principle with the Scriptures and Confession of Faith, and with
with renowned orthodox Divines, as to the motives of the believer's obedience: Whereas the Assembly do insinuate, in the challenge here given, as if there were ground to suspect the brethren of maintaining, that no regard can be had to the promised reward of the heavenly inheritance, by a believer in his obedience, without its being mercenary; while yet the brethren have in their answer to the 12th Query, among other things, declared, 'That taking heaven for a stake of endless felicity, in the enjoyment of God in Christ, we are so far from thinking that this is to be excluded from being a motive of the believer's obedience, that we think it the chief end of man next to the glory of God——and this indeed the believer is to have in his eye as the recompense of reward, and a noble motive of obedience.'

What the doctrine delivered by the Author of the Marrow, upon this head, amounts to, may be clearly seen from the pages quoted by the Assembly, and is plainly this; That legal mercenary hopes, ought not to influence the believer's obedience, on the one hand; nor servile, strait, legal fears, on the other: Or that, on the one hand, the believer is not to seek to be influenced to obedience, by the fear of his falling under the eternal loss of the favour of God, and under his eternal disfrasure in hell-fire, contrary to that unalterable state of favour into which the believer is brought; neither is he to fear that even temporal punishment shall be inflicted upon him, in a way of vindictive wrath; both which are unsuitable to that full assurance of faith of the Lord's unchangeable love, and of a saving inviolable relation to him, which the believer is always called to maintain and hold fast with stedfastness: And, on the other hand, That believers are not to be influenced to obedience by the hope of reward, or hope of Heaven as the reward any way due to their obedience; that is, either purchased or procured, or to be obtained, by any works of righteousness done by them, and so a reward of debt, as if their works were either meritorious in themselves, or meritorious by action, which is inconsistent with the whole method of grace revealed in the gospel, and particularly to the lively faith believers are called to maintain, of their obtaining Heaven and Glory, even the full possession of eternal life, by grace or free gift; and not by works.

As to what the law of Christ promiseth or threatens, it is plain, the scope of the Author of the Marrow is, That, though the believer is called to expect to share of the discipline of his Father's family in the case of transgression, and to entertain a deep sense of the awfulness of his Father's frowns and rods; yet is he called more and more to grow in the genuine spirit and disposition of the children of God, so as to have the love of his Father more and more the motive of his obedience, rather than the fear of the rod: Even as a child, though called to fear his father's displeasure, yet is called to study more and more to be impressed with a sense of his father's love; so as he may be excited and influenced in his obedience by the love of his father, and not the fear of the whip.

That
That this is the declared meaning of the Author, is plain from these passages quoted, and other places in the book: Particularly, after it is laid page 174. 'We do not therefore destroy or condemn the law, because we say it doth not justify.' Then page 175, Neophytus is brought in speaking, 'I do now in some small measure believe, that I am by Christ freely and fully justified and acquitted from all my sins, and therefore have no need either to else chew evil or do good for fear of punishment or hope of reward.' Again, the like expression, which the Assembly points to page 179. stands thus in connection: page 178, at the close, 'Before a man do truly believe in Christ he may so reform his life, &c.—Yet being under the Covenant of Works, all the obedience that he yields to the law—is (page 179.) of—the bond woman,—works of a bond-servant, that is moved and constrained to do all that he doth for fear of punishment and hope of reward.—He pretends the serving of God, whereas indeed he intends the serving of himself,—is an empty vine, and therefore must needs bring forth fruit to himself.—When a man, through the hearing of faith, has received the Spirit of Christ, Gal. iii. 2. that Spirit, (page 180.) according to the measure of faith, writes the lively law of love in his heart, whereby he is enabled to work freely,—without the coercion or compulsion of the law;—the love of Christ—carries him on,—freely and cheerfully;—to keep the law, without fear of hell or hope of heaven.'

These and the like passages, plainly shew, that the Author's scope is to guard against a mercenary servile spirit in our obedience, acting or bringing forth fruit to ourselves. And to stretch the Author's words further, as if they import a direction or exhortation to disregar the awfulness of the Divine threatenings and judgments against sin, exciting to stand in awe of committing it; and the excellency of the recompence of reward, so as not to be thereby animated in the obedience of love; is contrary to the plain intent of the Author's reasoning. As, particularly, may be observed in his doctrine concerning the believer's reward, that it is in God himself, even in the enjoyment of him who is the reward and inheritance: And that this reward is not the reward of service done by the believer; and so not the reward of servants, but the inheritance of sons, secured to the believer, previous and without all respect had to his obedience as the price in whole or in part, or any federal condition of the possession of it: So that he ought to have this reward continually in his eye, to animate him in running forward to the full possession; not to obtain it, as the hire or reward of his running, but to hasten to it, because it is freely made over unto him. And thus, consequentally, as the believer ought to have in his eye the depth of that misery he has by grace escaped; and to regard and deeply consider the threatenings of that eternal wrath and misery, as they discover what even his sins in themselves deserve; that he may be thereby excited to adore the love of his Redeemer, in delivering him from so great a death, and to thankful obedience.
to him for the fame, according to 2 Cor. v. 14, 15. So the believer is also bound to lay to heart the threatenings of fatherly chajtings, as they are evidences of his heavenly Father's detestation of sin, exciting him to abhor it the more; and likewise as evidences of his Father's love in correcting him for his profit, and declaring he will do so, that he may be a partaker of his bounties.

Such views as these, the believer is called to take of what is promised and threatened. Nevertheless, it is quite another matter, and contrary to the genuine exercice of the Christian as such, to be influenced by the promise and threatening; as if his obedience were the procuring cause, or proper federal ground or condition of his freedom from the punishment, and enjoyment of the blessing: Seeing all boating is excluded by the gospel; so that the believer's sole and only plea is the free, sovereign mercy of God in Christ. Thus, the ground of expectation before God, or of confidence in his fight (which is what the Author of the Marrow has evidently in view) is surely not our obedience, either to the Law of works or the Law of Christ: And therefore, the motive to obedience ought not to be any servile respect (which is evidently what the Author points to) either to what the Law of Works or the Law of Christ, either promiseth or threateneth.

But, as the Assembly condemn the expressions used in the Marrow, without any distinction; so by what they say in their act, they give too evident ground to think, it is in the above-declared view and sense of the words that they condemn them as erroneous; and that it is the scope and design of their act, to assert a believer's duty of yielding obedience, from a principle and upon the motives of legal, servile fears and hopes.

That this is the mind of the Assembly, is evident; considering, That under this same head, p. 22, 23, 24. of their act 1722, they allow no other legal servile hope of heaven, but the hope of obtaining a right and title to it by our own works; infinuating that no other regard to the reward in our obedience, can be reckoned mercenary: And they assert, that the hope of obtaining the possession and enjoyment of heaven, by our obedience, is not mercenary.

This then, being the end the Assembly do assign unto the obedience of believers, vis. That it is in order to their obtaining eternal life; their after doctrine in this act 1722, page 26. shews, That hereby they understand, that the holy obedience of believers is properly a federal and conditional mean and cause of their enjoying that eternal life: And thus, they divide the glory of our enjoying salvation between Christ and the creature, as to the ground of the hope thereof; while they plainly say, that believers are to be influenced in obedience by these hopes of heaven, which are, at least in part, to be founded upon their own obedience, as the proper federal condition thereof; whereby the whole gospel is perverted, and another foundation laid, than that which God has laid in Zion: And this doctrine is particularly contrary to these Scriptures Tit. iii. 4, 5, 6, 7. "But after that the kindness and love of God our "Saviour toward men appeared, not by works of righteousness "which
A\textit{cta} concerning the \textit{Doctrin}e of \textit{Grace}.

which we have done, but according to his mercy he saved us, by
the washing of regeneration, and renewing of the Holy Ghost;
which he shed on us abundantly, through Jesus Christ our Sa-
vior: That being justified by his grace, we should be made
heirs according to the hope of eternal life. \textit{Rom.} iv. 4, 5, 16.
Now to him that worketh, is the reward not reckoned of grace,
but of debt: But to him that worketh not, but believeth on him
that justifieth the ungodly, his faith is counted for righteousnes.
Therefore it is of faith, that it might be by grace; to the end
the promise might be sure to all the seed. \textit{And chap.} vi. 23.
The wages of sin is death: But the gift of God is eternal life,
through Jesus Christ our Lord. \textit{Chap.} v. 21. That as sin hath
reigned unto death, even so might grace reign through righteous-
ness unto eternal life, by Jesus Christ our Lord. \textit{Chap.} xi. 6.
and if by grace, then is it no more of works; otherwise grace is
no more grace: But, if it be of works, then is it no more grace;
otherwise work is no more work. \textit{Gal.} iii. 3, 11, 12, 13, 14.
Are ye so foolish? Having begun in the spirit, are ye now made
perfect by the flesh? But that no man is justified by the law in the
fight of God, it is evident: For, the just shall live by faith. And
the law is not of faith: But the man that doth them shall live in
them. Christ hath redeemed us from the curse of the law, being
made a curse for us: For it is written, cursed is every one that
hangeth on a tree: That the blessing of Abraham might come
on the Gentiles through Jesus Christ; that we might receive the
promise of the Spirit through faith. \textit{Chap.} v. 4, 5. Christ is be-
come of no effect unto you, whosoever of you are justified by the
law; ye are fallen from grace. For we through the Spirit wait
for the hope of righteousness by faith. \textit{2 Tim.} i. 9. Who hath
saved us, and called us, with an holy calling: not according to
our works, but according to his own purpose and grace, which
was given us in Christ Jesus, before the world began. \textit{Epb.} ii.
9, 10. Not of works left any man should boast: For we are his
workmanship, created in Christ Jesus unto good works, which
God hath before ordained that we should walk in them. \textit{Luke}
xvii. 10. So likewise ye, when ye shall have done all these
things which are commanded you, fay, We are unprofitable ser-
vants: We have done that which was our duty to do. \textit{Luke} i.
74, 75. That he would grant unto us, that we being delivered
out of the hands of our enemies, might serve him without fear,
in holiness and righteousness before him, all the days of our life:"
And to our \textit{Confession of Faith}, chap. xii. 'All those that are
justified, God vouchsaeth,——to make partakers of the
grace of adoption: By which they——inherit the promises, as
heirs of everlafting salvation. \textit{Chap.} xiv. § 2.——The principal
acts of saving faith are, accepting, receiving, and resting upon
Christ alone for——eternal life, by virtue of the covenant of grace;'
comparing the Scripture-proof there adduced, \textit{Acts} xv. 11. \textit{But we}
believe, that through the grace of the Lord Jesus Christ we shall be
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Saved, even as they. Conf. chap. xx. sect. 1. 'The liberty which Christ hath purchased for believers consists in—-their yielding obedience unto him, not out of flavi$b fear, but a child-like love and willing mind.'

From these and the like Scriptures and passages of the Confession it evidently appears, That true spiritual obedience flows from, and is influenced by faith's view of the love of Christ; casting out that fear of wrath and punishment which necessarily hath torment in it; "1 John iv. 18. There is no fear in love; but perfect love casteth out fear: Because fear hath torment." Verfe 19. We love him "because he first loved us. Psal. xxvi. 3. Thy loving kindness is "before mine eyes: And I have walked in thy truth:" And, that on the other hand, it is not influenced by any servile legal hope of reward, or any view of a legal or federal connection between the obedience and the enjoyment or possession of the inheritance, which is by promise alone. Neither is there the least countenance given to the opposite doctrines, by these Scriptures, where the everlasting inheritance is expressed under the notion or by the title of reward; seeing this reward (being infinite) can only be purchased by an infinite price, even that price given by Emmanuel: And this reward is declared to be given to us, not of debt, but of grace; not to him that worketh, but to him that worketh not, but believeth on him that justifieth the ungodly; and to be the gift of God through Jesus Christ our Lord. Thus, the believer, in his respect to this recompence of reward, is called to act, not for life as the reward of his service, but from the faith of his certain enjoyment of that life as the reward of the service of the new Covenant-head; and the more he thus views it, the more should and will he be animated to cheerful obedience.

Wherefore the Presbytery, for the necessary vindication of truth, manifestly injured by the said acts of Assembly, did, and hereby do, assert, maintain and declare,

1. That it is a precious gospel-truth, That believers, being heirs of the heavenly inheritance, and having it not by the law, but by free promise, through Jesus Christ; ought not to be influenced in their obedience, by the hopes of obtaining the possession and enjoyment of the inheritance, by any works, of righteousness or obedience done by them.

2. That, as they should be moved to obedience from the consideration of the excellency of the heavenly inheritance, even of God in Christ as their inheritance and exceeding great reward, and by many other motives; so, particularly, they are to be influenced by this motive, That they have got the begun possession of this inheritance, and have the full possession thereof secured, by rich grace and free promise, through Jesus Christ; being made heirs of God, and joint-heirs with Christ.

3. That, though the believer ought to entertain an holy awe and dread of the majesty of God, and of the awfulness of his threatenings and judgments, both temporal and eternal, against sin and
and sinners; and to confider from them what even his sins in them-
selves deserve: Yet, he is not called to be moved or excited to
obedience to the precepts of the law (either as it is a Covenant
of Works, or as it is a Rule of Life) by the fear of his falling into
hell, for omitting duty or committing sin: But is ever called fully
to believe his infallible security from going down into that pit,
through the rannom which God has found out; so as through the
firm and lively faith of this his safety in a state of favour with
God, to have his heart more and more filled with that love which
caffeth out tormenting fear, and will be natively exercised in
cheerful gospel-obedience to all the Lord's commandments.

4. That, though believers should remember and seriously con-
fer, that there is discipline in their Father's family; and believe
that they may expect it, when they transgress his law, and keep not
his commandments: Yet, as this discipline is instituted on account
of remaining corruption in them; so, the consideration thereof ought
to excite them more and more to improve the blood of Jesus Christ
by faith, for draining and mortifying this corruption; and particu-
larly, for subduing and removing the legal bias and disposition,
which is the strength of sin in them; that thus, they may be more
and more made to serve in newness of spirit, and not in the old-
ness of the letter.

And the Presbytery do, in like manner, condemn the following
positions, as dangerous, unfound and erroneous:

1. That there is a legal connection instituted, between the obe-
dience of believers, and their enjoying rewards, with escaping pu-
nishments, temporal or eternal; or, that the Lord deals with them
in this matter upon Law terms; and that their hopes of enjoying
the one, and escaping the other, are to rise and fall according to
the measure of their obedience.

2. That a person's being moved to obedience by the hope of
heaven, cannot be said to be mercenary, in any other sense than that
of a hope of obtaining a right and title to it, by his own works:
And, that a believer ought to be moved to obedience, or, to ef-
chew evil and do good, by the hopes of his enjoying heaven, or
any good temporal or eternal, by his own obedience, as the federal,
conditional mean, and cause thereof.—All which positions are
contrary to the above-cited, and many other Scriptures and pa-
fages in our standards.

Arti cle V. [Of the injury done to the Doctrine of Grace,]
under this Head, That the Believer is not under the
Law as a Rule of Life.

The Assembly 1720, attempting to prove against the Author
of the Marrow, his maintaining the foresaid error, viz. That the
believer is not under the Law as a Rule of Life, relate some passages
out of his book, and then cite a number of pages. The passages
related are three; the last whereof, together with the pages only
cited, not being again repeated in the Act 1722, we shall consider
them
them in the first place. The third passage then in Act 1720, is taken from p. 216. of the book, viz. 'You will yield obedience to the law of Christ, not only without having respect to what the law of works either promiseth or threateneth; but also without having respect to what the law of Christ either promiseth or threateneth: And this is to serve the Lord without fear of any penalty which either the law of works or the law of Christ threatens. Luke i. 74.' This being the passage that affords the Assembly the most plausible pretence for charging the Author with maintaining, That the believer is not under the law as a rule of life, it is easy to see how straitened they were to prove their point, and how impracticable it was for them to do so, without doing injury to truth. For this passage relates not properly to obedience, but to the motives of the believer’s obedience; and so it belongs to, and is noticed upon another head. But, as here it is adduced to prove, that the Author denies the believer to be under the law as a rule of life, it seems to be very far from anfwering that end. For, in the passage itself, the Author is owning, that the believer should yield obedience to the law: And though it could be proven, that he is unduly cutting off all regard to the promise or threatening; yet, while he is not rejecting the command, but maintaining the regard the believer ought to have thereunto, and owning the obligation he is under to yield obedience; the said passage will never prove his maintaining that the believer is not under the law as a rule of life, but the quite contrary; since here his scope is not to speak of the law, but the. sanction, and to shew what a pure regard the believer ought to have to the command, though promises and threatenings both were cut off, and consequently to the law itself, as a rule of life. But the wrong done to the Author, by attempting (though in vain) to prove the forefaid error against him, were the lefs to be noticed, if, at the same time, the most precious gospel-truths were not wronged and wounded, as appeareth in what follows.

The Assembly 1720, on the same head, cite pages 5, 153, 180, 156, 157, 163, 199, 209, 210, of the Marrow, as also proving against the Author, his denying the law to be a rule of life to the believer; and both there, and in the close of the Act, they condemn these passages, as contrary to the holy Scriptures, and our Confession of Faith. But, as it would be tedious, and is needless, to repeat here the passages contained in these pages; so, any that please to consult them, may not only see how egregiously the Author is wronged by that Act, but also may be filled with astonishment to behold, how far the General Assembly of the Church of Scotland has been left of God, to condemn so many precious truths, manifestly founded on the Word of God, and most agreeable to our Confession of Faith and Catechisms.

But farther, the Assembly 1720, pretending to prove against the Author of the Marrow, his maintaining the forefaid error, viz. That the believer is not under the law as a rule of life; are so far from
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from doing it, that, for proof, they cite and condemn these words, page 250. As the law is the Covenant of Works, you are wholly and altogether set free from it; and page 151. You are now set free both from the commanding and condemning power of the Covenant of Works. Thee words, says the Assembly 1722, 'are con-
descended upon as a part of the proof against the Author, of his maintaining this erroneous tenet, That the believer is not under the law as a rule of life; and then they declare, 'that it was not the meaning nor intention of the said Act, in the leaf to in-
minate, that Believers in Christ are under the law as a Covenant of Works, or that they are obliged to seek justification by their own obedience.—And, the Assembly appoints, that these two (fore-
said) passages shall not be understood as a proof of the forefaid er-
or, in any other sense, than as, the Assembly did apprehend, that the Author understood by the Covenant of Works, the Moral Law strictly and properly taken, as it appears he does (say they) in other places of the book; as particularly, page 7. he says, That indeed the law of works signifies the Moral Law; and the Moral Law strictly and properly taken, signifies the Covenant of Works.' Now, the injury which by all this is done to truth, appears in the fol-
lowing particulars:

1. They find fault with the Marrow for asserting, that the Moral Law is strictly and properly the Covenant of Works, and that as such, the believer is wholly and altogether set free from it; as if his speaking in this manner did afford any proof of his maintaining that the believer is not under the law as a rule of life: Where-
as, in our Larger Catechism, quest. 93. What is the Moral Law? The answer given is a strict and proper definition of the Covenant of Works, from which the said Catechism, in answer to quest. 97, afferts, that believers are delivered, so as thereby they are neither justified nor condemned; which is the same, in other words, with their being neither under the command of it to be justified, nor under the threatening of it to be condemned thereby. Hence, the Assembly by that act, instead of fixing the forefaid error upon the Author of the Marrow, have but further condemned the truth as expressed both in that book and in our Catechism; pretending that the gospel-doctrine, delivered in that strain, tends some way or other to looseness, or to loose the believer from his obligation to the law as a rule of life.

2. As they charge an erroneous sense upon the Marrow, with-
out being able to prove it; so, their own wrong sense and errone-
ous opinion upon this matter, is too evident in that act; as there-
in they make these two propositions to be one and the same, viz. That believers in Christ are not under the Law as a Covenant of Works, and, That they are not obliged to seek justification by their own obedience. These two propositions they make alternatives, and of the same im-
port: But, if they be the same, then the believer is no otherwise freed from the Covenant of Works after he is a believer, than he was before when in unbelief; for then, he was as little obliged to seek
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seek justification by his own obedience, as he is now; and consequently, he was as much delivered from the Law as a Covenant of Works, before he believed as since. Yea, according to this erroneous position, the believer is no more delivered from the Law, as a Covenant of Works, than the unbeliever, who is as little obliged to seek justification by his own obedience as the believer is. Here then is a gross perverting of the truth, relating to the command of the Law as a Covenant of Works; of which our lefser Catechifm speaks in this manner, When God created man, he entered into a Covenant of Life with him, upon condition of perfect obedience: For, instead of this, the form of that Covenant is altered by the said act of Assembly, from man's being obliged to perfect obedience, which was the condition of that Covenant, and of life by it, to his being obliged to seek life and justification by his obedience; which is not at all the proper form of the Covenant of Works, but a consequence from it, and such, as the Covenant of Works might have been fulfilled without regarding it. For, by seeking, here must be understood either aiming at, or claiming justification by our own obedience: But now, if Adam had performed that perfect obedience therein required, he would have been justified, though he had never fought or aimed at his own justification by it, but merely aimed at the glory of God his creator; and though he was to have life by or for his obedience, yet he could never seek or claim life and justification by it, till once he had performed it perfectly.

So dangerous then, is the altering the words of our standards by any such untenable gloss, that this in particular will be found full of gross error. For, if believers in Christ their not being under the Law as a Covenant of Works, is the very same with their not being obliged to seek justification by their own obedience; it will plainly follow, that all the children of men now, especially such as are under the outward dispensation of the gospel, are delivered from the command of the Law as a Covenant of Works, equally with the believer, because none of them are obliged to seek justification by their own obedience: And if they be not under the command of the Covenant of Works, how can they be under the curse of it? Where no Law is, there is no transgression, and where no transgression, there is no penalty: Moreover, where none of these are, there is no need of Christ's obedience, either active or passive in their room, and so no need of a preached gospel: This new way then which the Assembly takes to explain the old truth, tends to destroy both Law and Gospel. But it is plain, that though the Law or Covenant of Works be a broken, yet it is a perpetually binding Law; and though the finner be an infallible debtor, yet the debt, both of obedience and satisfaction, lies upon his head, as long as he is under the Law, and not under Grace, through union to Christ the second Adam, who came to pay that double debt; from which believers in Christ are alone free, through the imputation of his Law-fulfilling and Justice-satisfying Righteousness unto them.
The proper form of the commanding power of the Law, as a Covenant of Works, lies in the connection between personal obedience and eternal life: And this connection still stands in that Law under which the unbeliever keeps himself by his unbelief; which therefore still binds him, both under the forfeiture of life which the Law promised, and under an obligation, to that obedience which had this life promised to it. This keeps all the lapped race of Adam under an obligation, not to seek justification by their own obedience, but to despair of life and justification by the Law, and to expect death and condemnation by it, according to the sentence thereof passed against them, Gal. iii. 10. This standing connection between obedience and life, and disobedience and death, in that Law of Works which they are under, holds them prisoners to the Law and Justice of God, as long as their debt to both is not paid. This connection then, makes the unbeliever still lie under the condemning power and curse of the Law; whereas, if he were not still under the precept, he could not be under the penalty of that Covenant. This also makes him need to seek life and justification by the obedience of Christ; for, if he were not under the foresaid binding obligation of the Law, both as to the Do and Die of it, he would not need to seek justification to life, nor salvation from death, by the doing and dying, the obedience and satisfaction of Jesus Christ. But, the act of Assembly 1722, does so much cloud and darken this truth, that it plainly supposes none are under the Law as a Covenant of Works, except these that are under an obligation to seek justification by their own obedience: And this being an obligation none at all are under, whether believers or unbelievers, the common and valuable privilege of all the hearers of the gospel, in their being obliged to seek justification only through the obedience and satisfaction of Jesus Christ, is thus quite subverted, and at the same time, the great distinguishing privilege of believers, in being not under the Law but under Grace, is by this act, quite overthrown and turned to nothing.

The said Assembly owns, in their act, that it is a precious gospel-truth, That believers are free from the Law as it is a Covenant of Works: And hence, some may allege that it is a strained consequence, from their alternative, viz. That they are not obliged to seek justification by their own obedience, to infer their destroying the believer's privilege, and making him no happier than the unbeliever. But, that their meaning is not wrested, is plain from their condemning, in the same act the following position, viz. That the Law, as to believers, is really divested of its promise of life and threatening of death: For hence it is evident, that they keep the believer both under the commanding and condemning power of the Law, equally with the unbeliever: Because if the Law, as to the believer, be not really divested of its Promise of eternal life; then the believer is under the commanding power thereof, so that his obedience as such, hath the promise of life: And thus, he must have another Law-title to life and eternal salvation, than Christ's obedience. And, if the Law, as to the believer, be not really divested of its threatening of death:
death; then, the believer is under the condemning power thereof, so as his sin and disobedience, even after he is in a justified state, brings him under a legal obnoxiousness to eternal death: Wherefore, by his obedience he must have a right to life and justification, according to the Law; and by his disobedience, he must come under condemnation and death, according to the Law: And consequently, he is not at all delivered from the Law as a Covenant of Works; so as to be thereby neither justified nor condemned: Which is directly contradictory, both to the Scriptures of truth, and to our Confession of Faith and Catechisms.

This doctrine is not only highly injurious to the revelation of the grace of God, concerning the believer's privilege; but it is also dishonouring and discrediting to the righteousness of Christ our Surety: While, notwithstanding his doing, upon which alone the believer's legal title to eternal life stands, and his dying, upon which alone his legal security from eternal death stands; yet, the believer, by this corrupt doctrine, is kept both under the do and die of the Covenant of Works: Under the do, because the Law hath still the promise of life, even as to him, and the die, because the Law hath still the threatening of death, even as to him: And so he hath neither legal security for life by Christ's doing, nor legal security against death by Christ's dying. Thus, by this act of Assembly, the believer is condemned to remain still under that old Law, If thou dost, thou shalt live, and, if thou dost not, thou shalt die; notwithstanding all that Christ hath done and suffered for him.

It will not falve the matter that the Assembly adds, after the foresaid condemnatory words, these following, viz. If by the Law they understand the Moral Law, the Rule of Life. For as this, when connected with the foresaid condemned position, seems unintelligible; so, if it have any meaning at all, it must import their making the Moral Law, as it is a Rule of Life to the believer, to have a promise of life and a threatening of death; or to be a Law giving life to them upon their obedience, and denouncing death and damnation to them upon their disobedience: Which seems a turning the Gospel to a Law; or the Law, as a Rule of Life in the hand of Christ, to a Law or Covenant of Works, speaking life to the doer, and death to the transgressor: And so the matter comes still to the fame issue, though they would seem here to explain what they condemn.

And that the believer, according to the Assembly, is still kept under the Law, as a Covenant of Works, will further appear, if it is considered; that, though they seem to deny, that believers in Christ are under the Law as a Covenant of Works; yet, while they affer, that the Law as a Rule of Life, which the believer is under, is a Law that is not divested of a promise of life, and a threatening of death, (which, according to our Confession, is the proper notion of the Law, as a Covenant of Works;) they likewise maintain, that holy obedience is properly a federal or conditional mean, and has some kind of causality, in order to the obtaining of glory: From which
which it plainly follows, that believers are still kept under the 
Covenant of Works; in regard that, according to them, the believer's 
obedience has still the promife of life, and his disobedience the 
threatening of death; and in regard they likewise make their 
sole obedience to be properly a federal or conditional mean, in or-
der to their obtaining eternal glory. But, whatever Law they will 
have the believer under, as a Law of life or death, it is plain that 
the believer is under no such Law; seeing, as the Apostle says, Gal. 
iii. 18, 21, 22. If the inheritance be of the Law, it is no more of pro-
mise—For, if there had been a Law given which could have gi-
given life, verily righteousness should have been by the Law: But the 
Scripture hath concluded all under sin; that the promise, by faith of 
Jesus Christ, might be given to them that believe.

Therefore the Presbytery did, and hereby do, acknowledge, affert 
and declare, in opposition to these forsaids acts of Assembly 1720, 
and 1722, upon this head:

(1.) That, whatever the Law, as a Covenant of Works, promi-
feth or threatens, in itself, and as to them that are under it; yet the 
Law, as to the believer, is really digested of the promife of life and 
threatening of death: And that the believer holds his legal right 
and claim to eternal life, only by the perfect obedience of Christ to 
the Law in his room; and his legal security from eternal death, 
only by the complete Satisfaction of Christ to the Justice of God, 
in the threatening of the Law; and not by any Law having pro-
mise of life to his own obedience, or threatening of death to his 
compliance: For, where sin abounded, grace did much more abound; 
that as sin hath reigned unto death, even so might grace reign through 
righteousness unto eternal life, by Jesus Christ our Lord, Rom. v. 20, 
21.

(2.) That, as the Moral Law doth for ever bind all, as well ju-
tified persons as others, to the obedience thereof: So, to afford that 
the Moral Law, strictly and properly considered, as a Covenant of 
Works, is what the believer is wholly and altogether fit free 
from, will never prove against the affirmer thereof, that he main-
tains the believer is not under the Law as a Rule of Life. And, to 
the same purpose, the Presbytery maintain, That as the Law is a 
Covenant of Works, believers are wholly and altogether fit free from 
it, fit free both from the commanding and condemning power there-
of; or, as our Larger Catechism expresses it, delivered from the Mo-
ral Law as a Covenant of Works, so as thereby they are neither justifi-
ed nor condemned: And that, from the maintaining of this truth, 
it will no ways follow, that the believer is not under the Law as a 
rule of life.

(3.) That, though it be the duty of all who hear the gospel, to 
seek after life and justification by the obedience of Christ, and not 
by their own; yet, while through unbelief they do not so, they re-
main under the Law as a Covenant of Works, both in its commanding 
and condemning power; and that it is the peculiar privilege of true 
believers in Christ, to be free therefrom.

(4.)
(4.) That, though all unbelievers do remain under the Law as a Covenant of Works, both in its commanding and condemning power; yet none of them are obliged to seek justification by their own obedience; but on the contrary, it is the great duty of all the hearers of the gospel, and also their inestimable privilege, to seek justification only through the obedience and satisfaction of Christ.

And the Presbytery do hereby likewise condemn these following positions, which are countenanced by the aforesaid acts of Assembly upon this head.

(1.) That the doctrine of the believer's being freed from the Law as a Covenant of Works, whether in its commanding or condemning power, is a doctrine of licentiousness; tending any way to free the believer from obligation to the Law, as it is a rule of life. Do we make void the law through faith? God forbid; yea, we establish the law.

(2.) That the believer his not being under the Law, and his not being obliged to seek life by his own obedience, are propositions of the same import; as if unbelievers, under a gospel-dispensation, were equally free from the commanding power of the Law, as a Covenant of Works, with believers; since they are not obliged to seek justification by their own obedience any more than believers. The Presbytery, therefore condemn this doctrine, as highly prejudicial to the truth relating both to the Law, and the Gospel; and to the distinguishing privilege of the believer in Christ, his being not under the Law but under Grace.

(3.) That the Law, as to believers, is veiled with a promise of life and threatening of death; so as their obedience is properly a federal or conditional means, in order to their obtaining eternal glory.

(4.) That unbelievers, in their being under the Law as a Covenant of Works, are obliged to seek justification by their own obedience.—All which positions are injurious to truth, and opposite to the Scriptures and our Confession of Faith and Catechisms.

**Article VI. Concerning the Injury done to the Doctrine of Grace; under the Head of (what the Assembly calls) The six Antinomian Paradoxes.**

The Assembly, in their aforesaid act, anno 1720, condemn the distinction which the Author of the Marrow makes use of, for ridding marches between the state of an unbeliever, who is condemned already by the sentence of the broken Law, and the state of a believer, for whom there is no condemnation; and for shewing, in what sense the believer in Christ is bound to obey the Law, and in what sense he is delivered from it.

The Author, for this purpose, distinguishes between the Law as it is the Law of Works, which he explains to be the Law considered as a Covenant of Works; and the Law as it is the Law of Christ, by which he understands the Law considered as a rule of obedience in
in the hand of Christ, who hath as their Surety, fulfilled the righteousness of the Law, as a Covenant, in their room and stead.

For what reason the Assembly condemns this distinction, it is hard to conceive. Can it be thought, that an Assembly of the Church of Scotland, denies any difference between the Law as a Covenant of Works, and the Law as a Rule of Duty? If this foundation be destroyed, What can the righteous do, who falleth seven times a-day? For, according to this doctrine, when he falls into any, even the least sin, he falls under, and becomes liable unto the heavy sentence of the Law of Works, Cursed is every one that continueth not in all things written in the book of Law to do them. The reason is plain, because, according to the Assembly's act, the Law, even with respect to the believer, still retains its Covenant-form; contrary to Scripture, Rom. vi. 14. Rom. vii. 2, 3, 4. and to the Confession of Faith, chap. xix. § 6.

The Assembly, in the condemnation of this distinction, do, simpliciter, condemn six propositions, called by them, Antinomian Paradoxes; the most of which are the express words of the Holy Ghost in Scripture, and so must needs have a sound sense. If the Assembly had dealt with that candour, which might have been expected from a court of Christ, they would have told in what sense the Author admits, and in what sense he rejects these propositions: But, seeing the Assembly has neglected this, it is proper to take a view thereof in the words of the Author, pages 198, 199, 200, 201, 202, 203.

There, Neophytus craves of Evangelista, his judgment concerning the following propositions: (1.) That a believer is not under the Law, but is altogether delivered from it; (2.) That a believer doth not commit sin; (3.) That the Lord can see no sin in a believer; (4.) That the Lord is not angry with a believer for his sins; (5.) That the Lord doth not chastise a believer for his sins; (6.) That a believer hath no cause, neither to confess his sins, nor to crave pardon at the hands of God for them; neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Unto this Evangelista answers, in the words following; 'These points, which you have now mentioned, have occasioned many needless and fruitless disputes; for, in one sense, they may all of them be truly affirmed; and, in another sense, they may all of them be truly denied. Wherefore, if we would clearly understand the truth, we must distinguish betwixt the Law as it is the Law of Works, and as it is the Law of Christ. Now, as it is the Law of Works, it may be truly said, That a believer is not under the Law, but is delivered from it, according to that of the Apostle, Rom. vi. 14. Ye are not under the Law, but under Grace; and Rom. vii. 6. But now we are delivered from the Law. And if believers be not under the Law, but are delivered from the Law, as it is a Law of Works, then, though they sin, yet do they not transgress the Law of Works; For where no Law is, there is no transgression, Rom. iv. 15. And therefore, faith the Apostle John, Who-

"forever
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'For ever abideth in him finneth not, 1 John iii. 6. that is (as I conceive) whosoever abideth in Christ by faith, sinneth not against the Law of Works. And, if a believer sin not against the Law of Works, then can God fee no sin in a believer, as a transgression of that Law; and therefore it is said, Numb. xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perseverance in Israel. And again it is said, Jer. i. 20. At that time the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: And in Cant. iv. 7. Christ faith concerning his Spouse, Behold thou art all fair, my Love; and there is no spot in thee. And if God can see no sin in a believer, then assuredly he is neither angry, nor doth chaffe a believer for his sins, as a transgression of that Law: And hence it is, that the Lord faith, concerning his own people, that were believers, Isa. xxvii. 4. Anger is not in me; and again Isa. liv. 9. the Lord speaking comfortably to his Spouse the Church, faith, As I have sware, that the waters of Noah shall no more go over the earth; so have I sware, that I will no more be wroth with thee, nor rebuke thee. Now, if the Lord be not angry with a believer, neither doth chaffe him for his sins, as they are any transgression of the Law of Works; then hath a believer neither need to confess his sins unto God, nor to crave pardon for them, nor yet to fast nor mourn, nor humble himself for them, as conceiving them to be any transgression of the Law, as it is the Law of Works. Thus, you see, that if you consider the Law in this sense, then all these points follow; according as you say our friend Antinomista hath endeavoured to persuade you.

But if you do consider the Law, as it is the Law of Christ, then they do not so, but quite contrary. For, as the Law is the Law of Christ, it may be truly said, that a believer is under the Law, and not delivered from it, according to that of the Apostle, 1 Cor. ix. 21. Being not without Law to God, but under the Law to Christ; and according to that of the same Apostle, Rom. iii. 31. Do we then make void the Law through faith? God forbid; yea, (by faith) we establish the Law. And if a believer be under the Law, and not delivered from it, as it is the Law of Christ; then, if he sin, he doth thereby transgress the Law of Christ: And hence I do conceive it is, that the Apostle John faith, both concerning himself and other believers, 1 John i. 8. If we say we have no sin, we deceive ourselves, and the truth is not in us: And fo faith the Apostle James, chap. iii. 2. In many things we offend all. And if a believer transgress the Law of Christ, then doubtless, he feeth it; for it is said, Prov. v. 21. That the ways of man are before the eyes of the Lord, and he pondereth all his goings: And in Heb. iv. 13. it is said, All things are naked and opened unto the eyes of him with whom we have to do. And if the Lord doth see the sins that a believer doth commit against the Law, as it is the Law of Christ, then doubtless, he is angry with them; for it is said, Psal. cvi. 40. That because the people went a whoring after their own inventions, there-
therefore was the wrath of the Lord kindled against his people, in so much that he abhorred his own inheritance: And in Deut. i. 37.

Moses faith concerning himself, The Lord was angry with him.

And if the Lord be angry with a believer for his transgression of the Law of Christ, then assuredly (if need be) he will chastise him for it; for, it is said, concerning the seed and children of Jesus Christ, If they forsake my Law, and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquities with stripes: And, in 1 Cor. xi. 30. it is said, concerning believers, for this cause (namely their unworthy receiving of the Sacrament) many are weak and sickly among you, and many sleep.

And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the Law of Christ; then hath a believer cause to confess his sins unto the Lord, and to crave pardon for them; yea, and to fast, and mourn and humble himself for them, as conceiving them to be a transgression of the Law of Christ.

From the above quotation it is plain, like a sun-beam, in what sense the fix propositions called Antinomian, are either true or false, according to the Author; and how necessary the above distinction, of the Law into the Law of Works and the Law of Christ, is, for clearing the true sense of the above propositions, which are mostly scriptural. But, the Assembly, by condemning the above distinction, have overclouded many precious truths; which cannot mis to influe in a jumbling Law and Gospel together, and the bringing of believers under a spirit of bondage unto fear, from which they are delivered by the grace and spirit of the gospel.

Neither have the Assembly, in their explicatory act, 1722, offered any thing of moment, either for the clearing up of truth, or for their own necessary vindication; as will appear if we consider, (1.) That the Author of the Marrow, page 267, cited by the act of Assembly 1722, page 23, head vi. is there speaking of the distinction betwixt Law and Gospel strictly taken, both which have their proper uses, even to the believer; but he is not speaking one word of the believer’s not being, in any sense, under the Law of Works, or of his being under any Law. (2.) The Assembly, in their said act, 1722, for their own exoneration, say, that the Assembly 1720, do only condemn the above distinction of the Law, into the Law of Works and the Law of Christ, as it is applied by the Author, (viz. of the Marrow,) for defending the fix Antinomian Paradoxes: From whence it necessarily follows, that these fix points of doctrine are condemned by the Assembly, according to the sense put upon them, by the Author’s applying to them that distinction of the Law, into the Law of Works, and the Law of Christ; or, as the Author explains himself, the Law as a Covenant and the Law as a Rule of Obedience. And thus, these following precious truths of the everlasting Gospel, lie buried under the condemnatory sentence of the General Assembly of this National Church, for above twenty years backward.

1st,
Aet concerning the Doctrine of Grace.

1st, That believers are not under the Law as a Covenant, but are altogether freed from it; though they are still under it as a Rule of Obedience.

2dly, That a believer doth not commit sin, as it is a transgression of the Law of Works; but, when he sins, he transgresseth the Law, considered as a Rule of Holiness in the hand of a Mediator.

3dly, That God does no fin in a justified believer, under the covert of the perfect righteousness of Christ, as a transgression of the Law of Works; though he still sees and marks it, as a transgression of the Law of Christ.

4thly, That the Lord is not angry with a believer for his sins, with a vindictive wrath; but with a fatherly displeasure.

5thly, That the Lord doth not chastise a believer for his sins, as an implacable enemy, with Law-vengeance; but with the rod of a Father, not for their destruction but for their reformation.

6thly, That though the sins of believers, considered as transgressions of the Law or Covenant of Works, do deserve eternal death; and though they are even many ways aggravated above the sins of others: Yet, seeing their sins, considered as transgressions of the Law or Covenant of Works, were laid over upon Christ; therefore a believer, when he faileth and mourns for, and confesseth his sins, ought to view them as laid over upon the Surety, purging away their guilt by his blood: And, in the faith of remission and forgivenes through the righteousness of Christ, and of his deliverance from the commanding and condemning power of the Law of Works, thereby; he is to fast and mourn for, and confess his sins, as to his concern with them in his justified estate, not as violations of the Law of Works, but only as violations of the Law in the hand of a Mediator, and, as committed against, and dishonouring unto his reconciled God and Father in Christ.

Thus, by the doctrine of the foresaid act, the foundation of all evangelical obedience is overturned,—the well of Salvation, out of which we should draw water with joy, are slopt; and we are sent back to the Law as a Covenant, to seek righteousness, life and comfort. Wherefore, in order to clear and maintain the foundations of gospel-obedience, and the springs of the believer's consolation; the Presbytery did, and hereby do, acknowledge, affirm and declare,

1st, That the distinction, as explained in the Marrow, is good and scriptural, viz. That there is a wide difference between the Law as a Covenant of Works, and the Law as a Rule of holy Obedience.

2dly, That a believer in Christ, is neither under the commanding nor condemning power of the Law, as a Covenant of Works; although he be still under the Law as a Rule of Obedience in the hand of a Mediator.

3dly, That God seeth not iniquity in Jacob, or in true believers, as it is a transgression of the Covenant of Works; but only, as it is a transgression of the Law in the hand of Christ, who bore our sins in his own body on the tree.

4thly,
4thly, That though the elect, by nature, be children of wrath even as others; yet, through the death and satisfaction of Christ, the Lord’s vindictive anger is turned away from, fury is not in him against any soul that is come to the blood of sprinkling: And yet, he may and will be angry with his dear children, so as to visit their iniquity with the rod, and their transgressions with stripes; but, because he will not take his love from Christ, nor break his covenant with him, therefore not with them, who are his seed.

5thly, That when a believer fasts, mourns for and confesseth his sins, he ought not to do it in a legal way, as one standing under a Covenant of Works, either as to its precept or penalty; but he ought to do it with the hand of faith upon the head of the great Sacrifice and Atonement, as one whole person and duties are accepted in the Beloved: And thus he ought to fast, mourn for and confess his sins, before his reconciled God and Father; believing that God, according to his promise, is merciful to his unrighteousness, and will remember his sins no more.

Moreover, the Presbytery did, and hereby do, condemn and reject the following erroneous and dangerous positions, taught by the Assembly:

1st, That believers are under the Law, and not altogether freed from it, as a Covenant of Works.

2dly, That, when a believer sins, he sins against the Law of Works, and therefore must be liable to the penalty thereof.

3dly, That God feeth iniquity in believers, as it is a violation of the old Covenant of Works, made with Adam in innocency; and consequently, that he sees it with an eye of vindictive justice; notwithstanding the satisfaction of Christ, and their being under the covert of his Law-magnifying Righteousness.

4thly, That, when God is angry with believers for their sins, he pursues them upon the footing of the Law of Works; or, which is the same thing, with the same anger wherewith he pursued the Surety, when he was made a curfe for them.

5thly, That, when God corrects his children, he does it in his vindictive or revenging wrath, and not in a way of fatherly chastisement.

6thly, That when a believer fasts, mourns for, confesseth, and seeks pardon of sin; he is to view himself, as guilty of the violation of the Law of Works, notwithstanding his being dead to the Law, through faith in Jesus Christ.

SECTION III. Concerning the Obligation of Obedience unto the Law, and the Evangelical Grounds thereof.

Having thus essayed to vindicate the Doctrine of the Grace of God, from the injuries done to it by the acts of Assembly 1720 and 1722; and also, the obligation of the holy Law as a rule of obedience every where affected through the foregoing act of Presbytery: Yet, because of the strong propensity of corrupt nature, to turn
the grace of God into licentiousness; therefore, the Presbyter judge it expedient to conclude this their act, by shewing that the holy Law, as a Rule of Duty is still obligatory under the gospel; yea, that the gospel yields stronger and more powerful incitements to obedience, than any thing which the Law itself, abstractly considered, can afford.

ARTICLE I. [Concerning the Obligation of Obedience to the Law.

That the holy Law, as a Rule of Duty is still obligatory under the Gospel, will appear from several considerations]. And,

1. This will appear from the epithets given unto the Law, under the dispensation of the gospel. Sometimes it is called the Law of Christ; as in Gal. vi. 2. Bear ye one another's burdens, and so fulfill the Law of Christ; John xiv. 15. If ye love me, keep my Commandments; 1 Cor. ix. 21. Being not without Law to God, but under the Law to Christ: Which expressions do plainly intimate, that the Law of the Creator is now issued forth to us, in the hand of a Mediator; and that we, in our obedience, are to eye the authority of God in him, because God's name is in him: And indeed, by proclamation from the excellent Glory, we are enjoined to bear him, or to receive the Law from his mouth, as the great Lawgiver and King whom God hath set upon his holy hill of Zion. It is agreeably to this, that the Moral Law is called the Royal Law, James ii. 8. For the whole Law, and every article thereof, carries upon it a stamp of the Royal Authority of this King of Saints; and all the Royal Seed of this great King, have it engraven upon the tables of their hearts, by the power of his Spirit.

2. The Law is given upon Evangelical, and, consequently upon everlasting grounds, which can never be antiquated or abolished; for Exod. xx. 1, 2. God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. It is worthy of notice here, by what arguments the Lord enforces obedience to the Moral Law: The first is, his infinite Greatness and Immutability; he is the great Jehovah, who is being itself, and who gives us our being, both in nature and grace; so that he has an absolute sovereignty over us, as the potholders which his own hand hath made: But this argument alone is so awful, that it is ready to dismay and drive us sinners away from God; therefore he next draws us under his sweet and gracious government with bands of love, by displaying himself as a God of love, grace and mercy in Christ, when he adds, I Jehovah am thy God, in the nearest, sweetest and strongest relations. And this comprehensive promise, as it is set in the front of the whole Law; so it is annexed to many of the precepts in particular, as in Levit. chap. xix. Obedience to the Law is next enforced,
forced, by the glorious work of man’s redemption through Jesus Christ, typified by the redemption of Israel from their Egyptian bondage: And all this our lesser Catechism well expresseth: in the following words, ‘That because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.’ So then, the Law of God, as it stands in relation to a Covenant of Grace, being founded upon gospel ground, it must be of perpetual obligation. This will further appear, if we consider that,

3. The end of Christ’s coming was not to destroy the Law but to fulfil and establish it, Matth. v. 17. He hath fulfilled it as a Covenant, by his own personal obedience as our Surety; and having thus redeemed us from the hands of our enemies, he gives forth the Law, as a perpetual rule of obedience to us; that we, being delivered by him out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. To the same purpose is that of the Apostle, Rom. iii. 31. Do we make void the Law through faith? God forbid; yea, we establish the Law. It is true indeed, Christ has for ever freed believers from the yoke of the Ceremonial Law; and also, from the commanding and condemning power of the Moral Law, as a Covenant, rigorously exacting obedience, as the condition of life, and forbidding sin under the pain of eternal death, without affording strength for obedience: Yea, through the grace of the gospel, both our persons and imperfect obedience are accepted in the Beloved. But yet, Christ would not have it so much as enter into the thoughts of any that professes his name, that he came to dissolve the obligation of the Law, as a Rule of Life; which appears in the forecited Matth. v. 17. Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil: On the contrary, he came to establish the obligation of it to the end of the world: For, (says he, verse 18.) Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. And thus he vindicates it from the corrupt glosses of the Scriptures and Pharisees, in his Sermon on the Mount, wherein he discovers its obligation, extent and spirituality.

4. Obedience and conformity to the holy Law, is one of the great ends of our redemption by Jesus Christ: For Tit. ii. 14. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. And the Apostle Peter tells, that Christ hath redeemed us from our vain conversation, not with silver or gold, but such corruptible things, but with his own precious blood. Wherefore, they dreadfully counteract the very design of the death of Christ, and of the reign of grace through his righteousness, who imagine that the Doctrine of Grace patronizes a lawless liberty in the way of sin: For Christ died not to procure a liberty to sin, but a liberty from sin: According to Dan. ix. 24. He came to finish the transgression, and to make an end of sins. 1 John iii. 5. Ye know that he was manifested to take
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5. All the followers of Jesus Christ are expressly charged to remember the Law of Moses; even after the actual rising of the Sun of Righteousness, in his incarnation, and after his saving manifestation in their souls: For it is promis’d, Mal. iv. 2. But unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings, and ye shall go forth and grow up as calves of the flock: And then it follows, verfe 4. Remember ye the Law of Moses my servant, which I commanded unto him in Horeb, for all Israel. Where, by the Law of Moses, we are not to understand the Ceremonial Law, which being the shadow of good things to come, did vanish at the exhibition of the Son of God in the flesh: But it is that Law of Moses, which was published by God on mount Sinai; that Law which was written by God’s finger on Tables of Stone, and laid up in the Ark, to be preserved there, as a binding Rule of Obedience upon all, unto the end of the world. Such a regard had Christ unto this Law, and the honour of it, that he not only fulfilled the righteousness thereof as a covenant, by his holy obedience; but in his example, hath left us a pattern of all gospel-holiness: And he requires of all who are called by his name, that they depart from iniquity, that they should follow him, and be holy as he is holy; and declares that, except their faith in him bring forth the fruits of obedience unto his Law, their faith is dead: Accordingly, at the last day, their faith in him will be tried by the fruits thereof, Matth. xxv. 34,—45.

Thus it appears, that the grace of the gospel doth no way dissolve the obligation of the Royal Law, as a Rule of Obedience; but that on the contrary, it doth establish and sweeten the same. Now that which sweeetens it to believers is, that it is the Law of Christ; it is his Commandments, and therefore not grievous; his yoke, and therefore easy; his burden, and therefore light. The Law was given by him upon mount Sinai; he was in the midst of that General Assembly of Angels, convened at the publication of the Law, even he who ascended up on high, and led captivity captive: Hence is that expression, Gal. iii. 19. It was ordained by Angels in the hand of a Mediator. It was ordained by Christ authoritatively, and by Angels ministerially. Christ is the great Mediator, through whose hand the Law is transmitted to us; and this serves wonderfully to sweeten it: For he not only slays the enmity between God and man; but he also reconciles the Law to sinners, and reconciles sinners to the Law. There is mutual enmity between the Law and every sinner, by nature: The Law accuses, curses and condemns the sinner; and the sinner is not subject unto the Law, neither indeed can be, because it is opposite unto his lusts.

Now Christ, as he reconciles God and man; so he reconciles the Law to the sinner, and the sinner to the Law. (1.) He reconciles the Law to the sinner, that believes in him; for against such there is no Law, Gal. v. 23. Rom. viii. 1. There is no condemning Law
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no pursuuing Law, Rom. viii. 32, 33. Though the Law, as it is in the hand of an absolute God, is an enemy unto the sinner out of Christ, condemning and pursuuing him, Gal. iii. 10. Yet so soon as he is in Christ, it neither condemns nor pursues him, but it becomes a friendly counsellor, to direct him in the way of duty; and as such, it says, This is the way walk ye in it. (2.) As Christ reconciles the law to the sinner, so he reconciles the heart of the sinner to the law, infomuch, that he delights in the law of the Lord, after the inward man; he esteems all God's Commandments concerning all things, to be right; and is ready to say with David, O how love I thy law! Psal. cxix. 97. Hold up my goings in thy paths, that my footsteps slip not, Psal. xvii. 5.

And all this Christ sweetly effectuates upon the sinner in a day of power, by the execution of his several offices, as a Prophet, Priest, and King. As a Prophet, he interprets and opens up the law in its purity and spirituality; he opens our eyes, to behold wondrous things out of his law. As a Priest, he satisfies justice for our sins, covers our obedience, perfumes our services, and procures our acceptance by the sweet incense of his intercession. And as a King, he transmits the Law to his subjects with the lamp of his authority, as he is the great God our Saviour, and as God is in him a reconciled God, proclaiming his name, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Exod. xxxiv. 6.

ARTICLE II. [Concerning the Evangelical grounds of obedience to the Law.]

Thus the Law, in the hand of a Mediator, or as it stands in subordination to the grace of the gospel, is not to be considered as a rule of acceptance for justification; but as a rule of obedience and sanctification: By which obedience we testify our gratitude, and glorify God. And here,

1. Our obedience to the Law is to proceed upon evangelical principles. Now, the leading principle of obedience to the Law, is faith in Jesus Christ; hence, all true obedience is called the obedience of Faith. The Spirit of life that is in Christ Jesus, enters into the dead soul, and works faith in it, whereby it is united to Christ as a Head of influence; and then the life it lives is by the faith of the Son of God. I live, says Paul, yet not I, but Christ liveth in me. All acts of obedience in believers are acts of the life of Christ in them. All acts of obedience, performed by an unbelieving sinner, are but dead works: Whereas the believer, having the life and spirit of Christ in him, presents himself a living sacrifice to God, which is our reasonable service.

2. Gospel-obedience to the holy Law, proceeds upon evangelical motives; namely, the consideration of the matchless grace, love and mercy of God, manifested in Christ. Faith, viewing the excellency of God's loving-kindness, the height and depth, the breadth and length whereof passeth all knowledge; the foul thereupon cries out, Lord
Lord, what wilt thou have me to do? What shall I render unto the Lord for all his benefits toward me? As God's love to us moved him to do all that he hath done for us, in the work of redemption; so, that faith, which worketh by love, makes the soul active to do all for his glory and honour.

3. Gospel-obedience is influenced by evangelical affections, such as love, delight, zeal, filial fear, and the like; according as the Apostle speaks, Gal. v. 6. Faith worketh by love. Faith, as was said, discovers the transcendent love of God in Christ: And, as one fire kindles another; so the love of God, apprehended by faith, both kills the enmity of the heart, and kindles a flame of love there toward God in Christ, that many waters cannot quench, and all floods are not able to drown; and this love powerfully influences obedience to the holy Law, If ye love me, says Christ, keep my commandments. Who shall separate us, says the Apostle, from the love of Christ? The love of self influences the obedience of the legalist; but the love of Christ constrains the believer: And this love begets delight, a ready mind, and fervency of spirit in serving the Lord, Psal. cxix. 35. Rom. xii. 11.

4. Gospel-obedience is performed to a Gospel-end; which is the honour of Christ, and the glory of God in him: For God will have all men to honour the Son, even as they honour the Father; and thus it is that, as in Rom. xiv. 8. We live unto the Lord, doing all to the honour of Christ, and the glory of God in him. Christ is called the Alpha and Omega, the First and the Last; so ought he to be unto us, in the whole of our obedience, the Beginning and the Ending of all we do. The unregenerate sinner acts from himself and for himself, according to Hos. x. 1. Israel is an empty vine, he bringeth forth fruit to himself: Self is the first principle and last end of all that he doth; and therefore, in all his doings, he is wholly rejected of God. But, with the believer as such, Christ is the first principle of his life of holiness, and his last end therein: He only must bear the glory of what he has wrought for us, and of what he works in us or by us, in a way of doing or suffering, Rev. v. 12.

To conclude, As obedience to the holy Law of God, was indifferently required of innocent man; by an obligation necessarily arising from the very nature of the Creator and creature, and the essential relation betwixt them: So, mankind having finned, and come short of the glory of God, the whole dispensation of the free grace and love of God through Jesus Christ, is just calculate for restoring fallen man unto a capacity of glorifying God, in time and eternity, by obedience unto the eternal and holy Law: He hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him, in love,” Eph. i. 4. “Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,” Tit. ii. 13, 14. “Herein is my Father glorified (says he, John xv. 8.) that ye bear much fruit.” And so, he must present the Church unto himself a “glorious church,
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"not having spot or wrinkle, or any such thing," Eph. v. 27. Thus, gospel-obedience is of such importance unto the dispensation of grace, that it is a principal end whereunto the same is essentially subservient, and whereunto it only is effectual: So that, according to the believer's experience and improvement of the free grace and love of God in the gospel; accordingly he will necessarily, through the whole aim at, and press forward unto a glorifying of God, by perfect conformity unto his holy Law. But the peculiar encouragement and access we have unto holiness, under the dispensation of grace, lies in this; That gospel-obedience must be performed, not to justify our persons, but to honour, glorify and declare our gratitude to him who justifies us freely by his grace, through the redemption that is in Christ Jesus.

Now, man being at first married to the Law as a husband, he hath a strong propensity to cleave to this husband, and to seek life and salvation by doing the works thereof: And it is only the power of efficacious grace, that can bring a sinner to renounce that first husband, and to take on with that new and better husband, who is raised from the dead. Yea, after the soul is actually married to Christ, through the remaining legality of the heart, it is ready, at every turn, to cast a sqint look back unto its old husband, the Law of Works. Of this the Apostle complains, Gal. iii. 3.—Having begun in the Spirit, are ye now made perfect by the Flesh? that is, do ye imagine to attain perfection in holiness or sanctification, by returning back to the Law, and the Works thereof, for righteousness and life?

There are therefore sundry legal ends, that should be carefully avoided, whether in our Covenanting, or in any other acts of obedience: As,

1. We must not perform the duties of the Law for righteousness and justification; for this is to blot out that name of Christ, Jer. xxxiii. 6. The Lord our Righteousness: Nor,

2. To give unto God a recompence or requital for his mercies. It is indeed the highest ingratitude, not to acknowledge him as our Benefactor, but we can never recompense him; because the creature, that hath its being and its all from him, can never give any thing to him but what is his own: If thou be righteous, what gavest thou him, or what receiveth be of thine hand? Job. xxxv. 7. And therefore, it well becomes us to acknowledge, when we have done all, that we are unprofitable servants, and that our goodness extendeth not unto him.

3. We must not imagine that, by our acts of obedience, we make God amends for the dishonour done to him by our disobedience; nor that thereby we make any atonement and propitiation for our sins: For this were to put our obedience in the room of Christ our only propitiation.

4. Neither must we imagine that, by our obedience and duties, God is moved to bestow his mercies upon us: For, whatever God bestows upon a sinner, is of mere grace and mercy, not for any works of righteousness done by us.

5. We
5. We must not imagine, that our obedience to the Law doth any way fix our title to eternal life; or that it is any federal, conditional mean, in order to our possessing eternal life. This indeed were to lay another foundation than that which God hath laid in Zion: For both our title to eternal life, and our actual possession thereof at the end of the day, do lean wholly upon our union with Christ by a faith of God's operation; and another foundation can no man lay. All our hopes and expectations of life and salvation, must be founded upon God's Covenant of grace and promise, established in the second Adam; the condition of which was fulfilled by him, the Covenant-head, in his obedience unto the death. Thus, David goes into eternity upon this blessed bottom, singing that song, 2 Sam. xxiii. 5. Although my house be not so with God, yet be hath made with me (viz. in Christ my new Covenant-head) an everlasting Covenant, ordered in all things and sure: For this is all my salvation, and all my desire.—Now,

Faith acting upon this Covenant of rich and free grace, has a manifold influence upon our obedience to the Law: Which may be cleared in considering,

ARTICLE III. The Connection betwixt God's Covenant of Grace and our Covenant of Duties, and the influence the one has upon the other.

The Covenant of Grace which is made with, and stands fast in Christ our glorious Head, lays us under much further obligation to duty and service, than the Covenant of Works, even while it stood in the first Adam. We are more constrained to obedience under the former, than ever Adam, in a state of innocency, was under the latter: And our obligation to vow and pay our vows, to covenant and perform, or keep our Covenants of duty and service to God in Christ, is yet more strengthened and furthered; by our being under a fuller and clearer dispensation of the Covenant of Grace, than what these had who lived under the Old-Testament, or the dark legal dispensation of this Covenant of Grace. How the obligation is strengthened, and what influence the Covenant of Grace hath upon our Covenants of Duty, service and obedience, may appear in the following respects.

Firstly, In respect of life; which Christ came to give, and to give more abundantly, John x. 10. Our life being in the second Adam, secured or hid with Christ in God; the more of this is communicated to us, the more are we in case for lively service, and bound to devote the life that comes to us by the death and life of Christ, unto the obedience of him who died for us; that we who live should not henceforth live unto ourselves, but unto him who died for us, and rose again, 2 Cor. v. 15.

Secondly, In respect of light; which shines more brightly in the gospel. The light of the knowledge of the glory of God in the face of Jesus Christ, given there, to inform the mind, transform the heart,
heart, and reform the life, 2 Cor. iii. 18. obliges us to walk as children of light, Eph. v. 8. The more we see in gospel-light, how Christ hath saved us by fulfilling the Law perfectly for us as a Covenant of Works, the more we are constrained to glorify him by our conformity to the Law as a rule of duty and obedience, Gal. ii. 19, 20, Rom. vii. 4.

Thirdly, In respect of liberty: Spiritual liberty, as well as spiritual life and light, is greater and more glorious, by the more plentiful effusion of the Spirit in the gospel-dispensation of the Covenant of Grace, than what we could have had either by the old Covenant of Works, or the old legal dispensation of the new Covenant, 2 Cor. iii. 7, 8, 9, 10, 11, 17. If the Son make us free, then are we free indeed, John viii. 36. This is a freedom that looses us from sin, and binds us to duty, Rom. vi. 17, 18. Psal. cxvi. 16.

Fourthly, In respect of love and gratitude; to which nothing leads us so much, as the display of the grace and love of God to us in the new Covenant. This love kills our enmity and begets love, so that the love of Christ constrains us to his service, 2 Cor. v. 14. Being drawn powerfully with bands of love, we run cheerfully the way of his Commandments.

Fifthly, In respect of joy; which the knowledge of the joyful sound of the gospel brings in more plentifully, even joy unspakeable and full of glory. This joy of the Lord is our strength, encouraging us to walk in the light of his countenance, Psal. lxxxix. 15, 16, 17. and joyfully to devote ourselves and our service to him.

Sixthly, In respect of hope. For, as the gospel opens the door of faith, that we may enter into Christ, and close with him for sanctification as well as righteousness; and so be in case for the duties of holiness outwardly, having the heart purified by faith to the exercise of grace inwardly: So the gospel opens the door of hope, even the hope of heaven and eternal life, at the end of our course of gospel-obedience. By the Gospel of Christ, of his death and resurrection, we are begotten to a lively hope of being like him, by seeing him as he is; and every man that hath this hope in him, purifieth himself, even as he is pure, 1 John iii. 2, 3.

Seventhly, In respect of power, or divine virtue and efficacy; whereof especially the gospel-dispensation of the new Covenant is the channel. It is said to be the power of God unto salvation, to every one that believeth;—for therein is the righteousness of God revealed from faith to faith, Rom. i. 16, 17. Thus, as it is the Revelation of Grace reigning through the righteousness of Christ unto eternal life, it is the organ of the power of God unto our salvation; and so it has not only a moral argumentative influence upon holiness, but also a physical and powerful operative influence, drawing us with bands of love unto his service, and pulling down the strong holds of sin which stands in opposition thereunto, 2 Cor. x. 4, 5.

Eighthly, In respect of the promise of the Covenant of Grace; as it is a Covenant promising all grace, both habitual and actual, Ezek. xxxvi. 25, 26, 27. Grace for performing every duty required in
the precept of the Law, is given forth to us in the promise of the Gospel: And, as we cannot set about vowing or resolving to perform any duty commanded in the Law, without the grace promised in the Gospel, so the grace here promised, is to be apprehended and depended upon by faith, as the great encouragement to vow and resolve upon obedience, saying with David, Psal. cxix. 106. I have sworn, and I will perform it, that I will keep thy righteous judgments. As we have here the promise of the Spirit in the plentiful effusion thereof, to make us fruitful in holiness, Isa. xliv. 3, 5. the promise of strength, to walk and run in the way of the Lord, Isa. xl. 29, 31. the promise of recovery, in case of failures and decays, Hos. xiv. 7. the promise of perseverance to the end, in a course of gospel-obedience, Jer. xxxii. 40. 1 Pet. i. 5. So, having these and the like promises, that by these we may be partakers of the divine nature, we are encouraged to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1.

Ninthly, In respect of the authority enjoining obedience upon us, and calling us to devote ourselves and our service to him. Though this authority is originally the same that enjoined obedience upon man in the first Covenant; yet it appears to us, in the gospel glads, more amiable and lovely, by its being not the authority of an absolute God, but of God in Chrift, reconciling the world to himself. While God is related unto us, as our God and Redeemer, we are laid under the strongest obligations to duty and obedience; according to the import of the preface to the Ten Commandments, "That, because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments."

Tenthly, In respect of the furniture we have in our new Covenant-head, the Lord Jesus Chrift. Having in him righteousness for acceptance, and strength for affliction, in every duty, and particularly in solemn vowing of obedience to him, Isa. xliv. 3, 4, 5. the Spirit of all grace being above measure in our glorious Head, for our use and behoof: We are called to be strong in the grace that is in Chrift Jesus, 2 Tim. ii. 1. to be strong in the Lord, and in the power of his might, Eph. vi. 10. by whom strengthening we can do all things, Phil. iv. 13. This furniture we have always in him, as our new Covenant-head, and always access to the benefit of it by faith, the proper language whereof is, Surely in the Lord have I righteousness and strength, Isa. xlv. 24. And as without this faith, it is impossible to please God by any duty or service; so by this faith, we are in case to please God, and serve him spiritually and acceptably. There is no comparison between the furniture we once had in the first Adam, and this furniture we have in Chrift; which is no less than all the fulness of the Godhead dwelling in him, so as we also are complete in him, Col. ii. 9, 10. And of his fulness have all we received, and grace for grace, John i. 16. according to his promise, My grace is sufficient for thee; for my strength is made perfect in weakness, 2 Cor. xii. 9. As therefore we
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we are called to work out our own salvation with fear and trembling; for it is God which worketh in us both to will and to do, of his good pleasure, Phil. ii. 12, 13. and to sanctify ourselves, because he is the Lord that sanctifies us, Lev. xx. 7, 8. So, as for the great work of covenanting to serve and obey him, we may with humble confidence set about it, in the faith of this new Covenant furniture we have in Jesus Christ; saying, as it is in Psal. Ixxi. 16. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.

Extracted—

JOHN POTTS, Pr. Cls.

The following extract from the Display of the Secession Testimony, Vol. I. page 187. may be added here, to illustrate what is taught concerning the Appropriation of Faith, in the preceding Act, Sect. 2. Art. 2.

The Associate Presbytery do teach, in their Act concerning the Doctrine of Grace,—that this persuasion is competent to a person, in the language of justifying faith, viz. "Jesus Christ is mine, I shall have life and salvation by him; and whatsoever Christ did "for the redemption of mankind, he did it for me." Thus, faith immediately terminates upon a present special interest in Christ, Jesus Christ is mine; as to which, it proceeds upon the present revelation and offer of him in the gospel, looking out to that,—without looking back to any divine purposes or intentions; And according to the mysterious order of grace, the Lord gives truth to this special interest, at the time of faith's applying Christ to the soul; the person being actually invested with his justifying righteousness, and accepted in the sight of God on that account,—which never becomes true in the case of any, till the moment of believing. In the next place, it is quite inseparable from the faith of this special interest in Christ, and must lie in the same act of faith,—to believe eternal salvation by Christ; I shall have life and salvation by him. Now this faith of a special saving interest in Christ—must likewise by the same act, in this due order, terminate upon a special interest in all his redeeming work; whatsoever Christ did for the redemption of mankind he did it for me.

As to which last article, we may observe,—that it is entirely different from a believing, that Christ intentionally died for the person in particular: As this faith is the same, upon the matter, with the faith of election; which, however attainable it be, can noway belong to faith as justifying. But when Christ with his whole salvation is applied by faith, upon the ground of the gospel-offer and call; then whatsoever be did for the redemption of mankind, doth therein actually terminate upon the person,—and is believed so to do.
do. Wherefore as to the plea of justifying faith, [whatsoever Christ did for the redemption of mankind, he did it for me]; the meaning is not, for me, by a foregoing purpose and intention: But the meaning is, for me by a following issue and termination thereof upon me; through the gospel-offer and call, embraced by faith.

As when a traveller is entertained in a house upon his way,—he eats what is set before him, without any question; just upon seeing that, in its nature, it is every way suitable and sufficient for his need,—and that he is freely invited to the use thereof. And his very eating of the food implies a concluding that all the preparation of it was for him; because the preparation of it terminates in him, by the food itself doing so: Which yet is entirely different from his being otherwise informed and believing,—that the food was intentionally provided and made ready for him, before he saw it.