

scientific assumptions such as man generally makes, Second - the influence of education, Third - the depravity of the human heart, - the understanding being seduced leads the mind to theoretical & practical errors, Heretics & errorists may be reduced to the following viz - Atheists, Deists, Jews Socinians or Unitarians Romanists Greeks Calvinist Episcopalians Methodists Anabaptists, Quakers & Universalists. The error of Atheists is fully discussed in Suchanens Atheism.

4th Socinians.

This is an heretical sect who deny the divinity of Christ, they took their rise in the 16th Cent, and derived their name from Laelius Socinus & his nephew Faustus Socinus learned Italians, residents at Ligna a city of Tuscany, they & others were compelled to flee Italy on account of papal persecution, Laelius took up his residence in Zurich in Switzerland.

Having travelled through France England Holland Germany & Poland, he died at his residence 1662, He published nothing in his life & nothing distinct, His nephew published his Mss, elements of which are met with in the church since become known as Socinians, The name is given to many who do not adopt all the doctrines of the system, frequently to such as deny the divinity of Christ without any reference to their doctrines, The following are their errors in addition to their denial of Christ,

- 1st That the C.T. is of little value to Christians but use the New
- 2nd That God cannot foreknow the free actions of men, for free actions are contingent on the will of the agent.
- 3rd That prior to his entrance on his public ministry Christ soul was translated to heaven then instructed & then sent to earth, This is rejected by the Unitarians who believe that the Saviour whole life was spent on earth & confined to earth as other

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

4th That grace is not "prevenient" but only "assistive" i.e. Grace does not begin the good but it originates the moral agents.

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

6th That the Lord's Supper is a perpetuated obligation but has no other influence than to publish the historical fact of Christ's death not as an atonement but as an example of resignation in suffering & his sincerity in the ministry.

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

1st That Christ was a mere man with no more divinity than other good men. Their objections are various, ^{his death not an atonement for our sins}

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

eg. Doctrines of Trinity Incarnate etc. etc.
 3rd Objection The Scriptures call Christ a
 man, yet he is not truly, Acts 17-31 He will
 judge the world by that name etc. Christ has a two-
 fold nature, all predicates affirmations of him
 in Scripture are to be referred to their appropriate
 nature Gal. 4:4, "When the fullness of time was come
 God sent forth his son made of a woman", Gen. 3:15
 "The seed of the woman shall bruise the serpent's head"

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

4th Objection, The Scripture plainly affirm
 the unity of the Divine Being, they affirm
 unity not of nature but of person as to etc.
 Mat. 17:3, And this is life eternal that they
 know thee the only true God & Jesus Christ
 whom thou hast sent, Eph. 4:5:6 One God &
 Father of all, Our God is one with Christ,
 I and the Father are one, But to us there is
 but one God the Father & one Lord Jesus Christ,

5th Obj Christ called upon God, In his human
 nature he did, Mat. 11:41. Father I thank thee
 that thou hast heard me, Mat. 17:10, Holy Father
 keep through my name etc, Luke 23:24, Father
 forgive them etc, Matt. 26:23, He prayed saying
 Father forgive them etc if it be possible etc

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

164
atonement but merely an attestation of his
sincerity & example of resignation in suf-
fering. This error is also embraced by a
majority of the Quakers especially of recent
times & particularly by the followers of Elias
Hicks (known as the Hicksites) who came from
England 20 years ago. They had been lost
on this point in their book of faith (Bancroft
Apology), and many of the Quakers were
Unitarians from the beginning. From Hicks
they acquired preponderance & his errors
led to a division throughout the land; the
orthodox portion held the divinity of Christ
Some of the Memorialists the followers of Memo-
Simon of 16th cent. are ostensibly orthodox. They
however deny that there are future punish-
ments & practice immersions. This is taught
in the Racovian Catechism which is to
them what the Westminster confession is to
the Presbyterians. This is a symbolical
book & contains the old Socinian doctrines
The Ana-baptists of later times hold these
doctrines but are more orthodox on the di-
vinity of Christ. The question is not 1st Whether
Christ's death was for our benefit? They do
not deny this, Nor 2^d Whether it may figu-
ratively be styled an atonement i.e. simply
as a motive to our conversion, Nor 3^d Whether
the death of Christ has appeased the wrath of
God & inclined him to pardon, The divine
Law & not the Father had to be satisfied, Not
the question positively, is Whether the righteous-
ness of Christ both active & passive was per-
formed in our stead so as to satisfy the penal
demands of the divine Law & work out for
us a title to heaven, They deny this & argue
1) That Christ suffered as for example 1 Pet. 2. 21
2) That Christ did not suffer our punishment
for punishment of sin is eternal death death
to despair.

- 3) God forgives sins gratuitously Luke 11. 27-28.
- 4) The Scriptures teach - The Lord that sins shall die - Eph. 5.
- 5) He would owe more gratitude to Christ
than to God.

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

If pardon is granted only for Christ
I sake God will not have pardoned believers
before Christ came. Gal. 3:11 Act. 2:24

Reply to No 1. Christ's death was two-fold
as designed (a) He died for our sins (b) He
set us an example - the first is the our
divine Matt. 20: 28-30

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

Reply 3. Christ's punishment though not eter-
nal is yet of infinite value because of the
union of the divine with the human nature

Reply 4. No one innocent make
satisfaction for another by paying the
penalty of his guilt provided the guilty
party repent. We must distinguish be-
tween grace & guilt as to transfer able & not.

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

Reply No 6. Christ died conditionally
that we might again be restored to Gods
favor - by believing in him secure Sal-
vation, because he died in our stead
as a means to this ~~to~~ end. we not mil-
itate in the least against the fact that
we are required to repent as a condi-
tion upon which we can claim our
interest in his death.

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

Papists

The origin of the Romish Church in its
distinctive form was gradual, the er-
rors which characterized her are dis-
tinct & originated in successive centuries

If we date her origin from the time when the Bishop of Rome was first acknowledged as universal Bishop of the Christian Church it will be A.D. 504, when the Roman Pontiff Boniface the first prevailed on that admirable tyrant emperor of the Roman empire - Phocas - Constantine being the capital - to declare the Bishop of Rome head of the Church universal, or if we date the beginning of organized popery from the period when the pope of Rome became temporal prince it will fall in the year 754, when on the downfall of the kingdom of Lombardy the ex-Archate of Ravenna was granted by Pepin King of France to the Roman See, & then the pope of Rome made temporal prince. The Papists wish to trace their Church to the days of the Apostle Peter but prior to the Bishop of Rome was nothing more than bishop of part of the Church & was not superior in power to several others, e.g. Alexandria - Constantinople, & the Bishop of Constantinople after the removal of the imperial residence of the Roman Emperor to Const. in the 4th Cent, soon acquired greater power & power than his rival at Rome - 606, is the true date, the confession of symbols in the Roman Church in ages before the 16th Cent, were found in the several Ecumenical creeds together with the decrees of successive Councils & bulls & popes, since the 16th Cent, the Council of Trent has taken the precedence together with the Roman Catholicism and these cover the whole doctrinal ground of Romanism. We have also a multitude of other writers whose works have been sanctioned by the canonization of their authors, In these their errors are taught and to them they appeal in controversy, From these they can prove or disprove any errors of Romanism as the case may require. A word in regard to the name of the Church. The followers of the Pope are anxious to be termed not Romanists or Papists but Catholics or the universal Church, But recently this is a misnomer because it is not universal, it is by far the largest &

149

of Christian denominations numbering
about 160,000,000, Malabar which the Greek
church is estimated at 600,000 and the
whole Protestant world at 125,000,000, Popery
prevails exclusively in Southern Europe
as Italy, Austria France Spain & Portugal,
It is mixed with Protestantism in Ben-
vania & the German states generally Hungary
Bohemia & Poland, Some Romanists are
also found in nearly all the countries of
Europe & Asia except Denmark Sweden
& Norway, In the U.S. are 3,000,000, they
estimate their number much larger but
their statements are unreliable, they are
making strong efforts to gain the Ascen-
dency here being aided by unlimited pe-
cuniary resources aristocratic & royal
interests in Europe & by political dema-
gogues among protestants their principal
aid is from Societies scattered over Europe
Works recommended Dr Brownlee, Amer-
ican text book of Popery, Hahn, Prof. Morse
Miss Monk & Smith.

The principal errors by the pa-
pists are

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

Reply 1. The inquiry is not whether some
divine knowledge of our duty & religious truth
may be learned from nature, and whether
the Scriptures contain everything that Christ
ever said & did, nor whether some parts &
matters described in the scriptures are to

throw light on the Scriptures - but the question is positively whether the Scriptures are a sufficient rule of faith & practice, the first argument of the papists is based on John 16:12, I have many things yet to say unto you but ye cannot bear them now

Reply 2, All Christians practice some things not clearly taught in the Scriptures as Purses Baptism - female Communion & the transfer of the Sabbath,

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

Reply 4, Scripture & Interpretation received from through the Church - It is published to the world,

Reply 5, The Eunuch's dullness of comprehension proves nothing (Act 8:31,

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

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

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

The state of the question is not whether the

149
reading of the scriptures is necessary to
salvation in the case of every one, many are
unable to read at all & if this is ability
& not voluntary surely it cannot be criminal
Children & those born blind are death
of natural ability. But the question is
ought the reading of the scriptures be pre-
mitted & inculcated on all who are &
can become able to read. Passages in fa-
vor of reading the scriptures are Deut. 6-11
John 18, 5-9. 2 Pet. 119. 1 Thes. 5, 27 &c.

The Epistles are addressed ^{not} "to ministers &
Bishops" but to the laity.

Objections of Romanists.

- 1) There are passages ~~in~~ narrative to which
may do harm.
- 2) General reading of Scripture leads to a
contempt of the ministerial office, (If the
minister is what he ought to be it will not
follow)
- 3) It may lead the laity to pride!
- 4) The scriptures are difficult to be under-
stood & may lead to error.
- 5) The laity ~~might~~ profane the scripture were
they so to read it.
- 6) Permission is granted by the bishop to
such as are competent to read it.

Third Romanist error.

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

Arguments of the Romanists.

- 1) Deut. 17-18, Moses & Aaron were such
11-12
Ecc. The preacher was such.
- 2) There must be a judge to apply scripture
to individual heresy.

360
In teaching of the doctrines of the Bible it is often
the duty of the minister to refute erroneous views
held & disseminated by others. The obligation to
do so is taught in Scripture where it is com-
manded "to earnestly contend for the faith
once delivered to the saints" i.e. doctrines taught,
Hence Polemical Theology. The Apostle Paul rebuked
& others refuted errors of their time, so did the
early Christian fathers. Irenaeus ¹³⁰⁻²⁰⁰ distinguished
himself for discussing errors in his work
against heretics. ^{11. Peter} Vide also the long contro-
versies between the Greek & Latin churches, the
oriental & occidental churches.

As a science Polemics is dated from the
Reformation after which many works of
a scientific character appeared. Among
the Roman Catholics were Alphonsus de Cas-
tus of Brussels 1584, Francis Coster 1585, Sal-
carnine ^{the chief among them} died 1621. He was especially cele-
brated by a work called "Disputations de
controversiis Christianis de Fidei" Bossuet
of France was an important Roman Cath-
olic writer 1671. Among the Lutherans were
Chemnitz "Examen Concilii Tridentini" 1565
Nicholas Hummel died 1643. ^{Dr} Tralch was a good
historian of Polemics. ^{Dr} Mosheim published
one vol. — Reformed Church — Calovius Horn-
beck Francis Terretini, Spangenberg.

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