

SERMONS AND ESSAYS

BY THE

TENNENTS

AND THEIR CONTEMPORARIES,

COMPILED FOR THE BOARD.

by S. D. Alexander.

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ADVERTISEMENT.

THIS volume of discourses owes its present form to the Rev. A. Alexander, by whom most of them were selected, and it was intended as a supplement to the "Log College."*

The biographical notices are extracted from that work, and are intended simply to introduce the authors to those who have not read their full biographies.

It was the desire of the compiler to have given a specimen of the writings of the Rev. William Tennent, Sen., but he has not been able to obtain one, and probably there is not one in existence; as Dr. Alexander, in his biography of him, says, "Mr. Tennent, as far as we know, never published anything."

S. D. A.

FREEHOLD, N. J.

* Published by the Board of Publication.

JOHN BLAIR.

THE REV. JOHN BLAIR was a younger brother of the Rev. Samuel Blair. He was an alumnus of the Log College, and as a theologian, was not inferior to any man in the Presbyterian church, in his day. He was first settled in Pennsylvania, at Big Spring, (now Newville,) in the Cumberland valley, in the vicinity of Carlisle; but by reason of the hostile incursions of the Indians, his people were obliged to leave their rude habitations on the frontier, and to retreat into the more densely populated part of the colony. Mr. Blair, it would seem, never returned to the place whence he had been driven by the invasion of the savages, but upon the decease of his brother Samuel, he received and accepted a call to be his successor at Fagg's Manor, and that not only as pastor of the church, but also as teacher of the school which his brother had instituted in that place. In this important station he continued for nine years, and though not equal to his brother as an impressive preacher, as a scholar and as a theologian he was not inferior.

After the death of Dr. Finley, Mr. Blair was elected professor of theology, in the College of New Jersey, which appointment he accepted, and was at the same time elected vice-president, and until the arrival of Dr. Witherspoon, performed all the duties of president. The funds of the college not being adequate to support a professor of theology, distinct from the president; and it being known that Dr. Witherspoon was an orthodox and eminent theologian, who could consistently with his other duties teach theology, Mr. Blair judged it would be expedient for him to resign. Upon this, he re-

ceived a call to settle as pastor of a Presbyterian congregation in Wallkill, Orange Co., New York. Here he continued to labour in the duties of the ministry, until he was called away from the field by death, which occurred Dec. 8, 1771, when he was not more than fifty-one or fifty two years of age.

“John Blair was a judicious and persuasive preacher, and through his exertions, sinners were converted and the children of God edified. Fully convinced of the truth of the doctrine of grace, he addressed immortal souls with that warmth and power, which left a witness in every bosom. Though he sometimes wrote his sermons in full, yet his common mode of preaching, was by short notes, comprising the general outlines. His labours were too abundant to admit of more, and no more was necessary to a mind so richly stored with the great truths of religion. For his large family he amassed no fortune, but he left them what was infinitely better, a religious education, a holy example, and prayers which have been remarkably answered. His disposition was uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge bitterness or severity, and he thought that the truth required little else but to be fairly stated and properly understood. Those who could not relish the savour of his piety, loved him as an amiable, and revered him as a great man. Though no bigot, he firmly believed that the Presbyterian form of government is most scriptural, and the most favourable to religion and happiness.

“In his last sickness, he imparted his advice to the congregation, and represented to his family the necessity of an interest in Christ. A few nights before he died, he said, ‘Directly, I am going to glory! My Master calls me, I must be gone.’”

OBSERVATIONS ON REGENERATION.

BY THE REV. JOHN BLAIR.

As no truth is more interesting and important, so none has been more frequently and fully treated in a practical view, by pious writers, than the doctrine of regeneration. Many have, in this way, very excellently and largely described the happy change, which, by virtue of the supernatural work of the Holy Spirit, takes place in the whole man. I have therefore no design at present to enter upon a full consideration of the subject, but shall only beg leave to make a few very brief observations; some of which have not been so particularly considered in practical treatises, but yet perhaps, may be of some use to assist in the right apprehension of, and tend to prevent mistakes about a doctrine, which lies so much at the foundation of all true religion.

OBSERVATION 1. Regeneration is the communication of a principle of spiritual life to the soul of a sinner, naturally dead in trespasses and sins, by the agency of the Holy Spirit.

I call it a principle, not only because it is a beginning of spiritual life, but especially, because it denotes a settled

determination of the mind, to right activity towards spiritual objects, under a moral consideration of them, whence results every right exercise of heart about divine things. It is the determination of the soul to a holy activity about God and divine things, or to such a kind of action, not from the impulsion of an external force, but an internal active principle, and therefore is justly called life—life of the most excellent kind. It is the life of life. *

But as our apostasy from God has fixed in us, by nature, a very contrary determination, to a course of sinful action, therefore, while that continues (which will be till some power subdues it), there can be no tendency in the soul to an holy temper. The power of the soul to any activity lies formally in the will. Hence its whole power, by nature, is to sin, and to reject God. For “the carnal mind is enmity against God.” Rom. viii. 7. Consequently some other power must be exerted in order to break this evil determination, and reduce the rebellious creature to a

* There is some distinction between a natural and a moral principle of action; the former lies in the very essence of the being to which it belongs, or is a determination to some particular kind of action resulting from its frame or constitution. Thus, self-activity, or natural life, which is essential to the soul, is a principle of action in general. A determination to particular kinds of natural action, such as we call instinct in brutes, or reason in man, arises immediately from the existence of natural faculties, or something in the frame or constitution of creatures respectively. But a moral principle is a determination to some particular kind of action, arising from some settled judgment or sentiment, in which the will acquiesces. Thus a principle of holy action is the fixed impression of some spiritual truth or truths upon the heart.

right temper. And that must be a power that has dominion over the will. This new determination, therefore, is from the almighty agency of the Holy Spirit; it is he that communicates this new principle of life. Accordingly, it is everywhere ascribed to him in scripture. (John iii. 3—5, John vi. 63, Tit. iii. 5).

OBSERVATION 2. This principle of spiritual life and the manner of its communication are not immediately in themselves perceptible.

As Adam did not perceive when God breathed into his nostrils the breath of natural life, but perceived its existence and nature from its activity and effects, so the existence and nature of spiritual life are known only by the experience the Christian has of its exercise and efficacy. In this view our Lord observes, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." John iii. 8. There are, indeed, those who greatly abuse this passage, thence flattering themselves that they may be the subjects of regeneration, without perceiving any great change in their hearts and lives. But this is not only foreign to the sense of the place, but contradictory to it, for the wind is very sensibly perceived. The design of our Lord seems to be to remove the surprise of Nicodemus at the mysteriousness of the doctrine, by showing him it is a supernatural work performed by the Holy Spirit, as a gracious Sovereign, to which the sinner himself is so far from contributing anything, that he is not so much as sensible of the article of

communication, nor perceives the manner of the Holy Spirit's operation; q. d. there are mysteries in nature which you cannot account for. You cannot immediately perceive the origin of the wind, nor account for its ceasing when once in motion, or perceive the reason why it continually, and often very suddenly, changes its direction. You hear the sound and feel the effects, but it is only by observations on these sensations, either made by yourself, or suggested by others, that you can infer any conclusions about its nature or causes. Why then should you be surprised to find mysteries in the manner of divine operations, when performing works of grace? In this new birth, a man can only perceive the exercises of divine life in his heart, and by scriptural observations on these, infer what sort of life he lives, or form conclusions about its nature and principle. For any one, therefore, to pretend to tell what the principle of divine life is, antecedent to all exercises of life in the heart, and undertake from thence to demonstrate and explain those exercises, is a vain attempt. When he distinguishes this life from all its exercises, and goes about to tell us what it is antecedent to them all, he must talk in the dark about a certain something, of which he has no idea. To give it a name, to call it, for instance, a new temper or taste, is not to tell us what it is. Let any man explain what he means by a new or holy temper, without including some exercises of life in heart, if he can.

OBSERVATION 3. Regeneration and conversion, strictly taken, are not distinct things; but these different denominations express the same thing under different views. I

say conversion strictly taken; for largely taken, it includes the first exercises of the several graces of the Holy Spirit which are but the various modifications of the same principle of spiritual life, such as a justifying faith, hope, joy, zeal, sorrow for sin, &c. From which, regeneration (though the term is often also used in the same latitude, yet) is so distinct in a strict sense, as to be altogether antecedent, not only in the order of nature, but of time too. But strictly taken, conversion is the actual submission or turning of a soul to God in the most simple motion of it. This may be, perhaps, in the soul's submitting itself into the hands of divine sovereignty, as most fitly having a right to do with him as he pleases, or in a supreme regard to God as a most glorious Being and rightful Lord. Now this, when considered as the effect of the Holy Spirit's agency, enabling or causing the soul to turn to God, is called regeneration; but when considered as an activity essential to spiritual life, and formally as the soul's act, is called conversion; but these are only different views and respects of the same thing. For regeneration undoubtedly denotes a moral effect produced by the Spirit of God. But this effect which he produced, is the soul's turning to God. Surely, nothing short of this can be called the new birth. Regeneration is the implantation of holiness in the heart. Now, certainly, there can be no real holiness without turning to God; the soul that has not turned to God is still, without controversy, unregenerate. Hence it follows

OBSERVATION 4. That this principle wrought in the soul in regeneration is not something antecedent to every act

and exercise of holiness, but includes in it, or is a first act or exercise of holiness, of the same nature with all the exercises of holiness that follow after through the course of life.

To cause life, is to cause action; for activity is essential to the idea of life. When the Holy Spirit regenerates a sinner, he communicates an active principle, otherwise it were not life. But to talk of an active principle existing in the soul absolutely without action, would be a contradiction; now this action must be cleaving to God. Hence arises,

OBSERVATION 5. Viz: that this principle of spiritual life consists in, or includes some new view of the mind, and determination or approbation of the will. This must be the case, because it is a moral principle; otherwise it would not be the principle of a course of moral action. When therefore a principle of spiritual life is implanted, a moral effect is produced; but that effect which includes no acts of the understanding and will, but is absolutely antecedent to them, must be a mere physical, and not a moral effect, and then to regenerate would be to create in a physical, not a moral sense.

I think the sacred scriptures set the matter in the same light with the above observations. Sometimes this happy change is expressed by the term "*light*." "Ye were sometimes darkness, but now are ye *light* in the Lord." Eph. v. 8. Sometimes it is represented under the notion of being made willing. "Thy people shall be willing in the day of thy power." Ps. cx. 3. Either of these ex-

pressions includes the other. Thus when the regenerate are called *light*, the matter is not confined to the understanding only, but includes the approbation of the will, and to be willing, certainly includes the view of the understanding; for there can be no act of the will without it; sometimes both are set in view together, as: "To open their eyes, and to turn them from darkness to light, and from the power of Satan to God." Acts xxvi. 18. Certainly to open the eyes and turn from darkness to light is to enlighten the understanding; and to turn to God is the act of the will. To the same purpose is, "For God hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. To see the glory of God must include both the view of the understanding, and the approbation of the will. It is no objection to this, to say, these scriptures speak of this change largely taken. For admitting that, yet it is not by way of contradistinction from, or exclusive of, the first instance; but the first existence of life comes under the same predicament. Thus they, who were sometimes darkness, are not said to be enlightened only, but to be light. God, in the new creation, shines into the heart, in a manner analogous to his shining in the natural world, when he created light in it. It is very easy to say, that in regeneration, a holy temper is produced whence this knowledge and volition arises; but perhaps it would not be so easy to tell, in that connection, what we are to understand by that temper. Surely we are not to conceive of a moral, in the same manner as of a natural temper. In the latter,

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we take into the consideration such a certain, yet various construction of the human frame, as is apt to produce such and such passions, and feelings of nature. Now if we have any idea of the former, any thing like this, we must then consider it only as a new faculty created in the soul, which has nothing moral in it, any more than the understanding or will considered as natural faculties. But if we conceive of it as a moral determination of the soul towards God, then we must consider it as including some apprehension of God in the understanding, and an act of the will embracing him, which brings the matter to what I have said. Thus, we are, as it were, insensibly led to some apprehension of what this divine principle is, or wherein it consists, though we cannot comprehend the manner of the Holy Spirit's operation in producing it, or explain how it exists. It is an experimental, practical knowledge of God, or it is a new view of the infinite perfections of God, with the approbation of them in the will as most excellent; or, which is indeed the same thing under its proper denomination, it is a supreme love to God. Supreme love to God is the very essence of true religion; hence it is called "the fulfilling of the law." Rom. xiii. 10. Our Lord mentions love to God and our neighbour, as the sum and substance of the whole law. Matt. xxii. 37—40. No action can be called true obedience, if it do not flow from love to God, and every exercise of true grace may be reduced to this as its principle.

OBSERVATION 6. The Holy Spirit makes use of the word of God as a means in the work of regeneration, which

he renders irresistibly efficacious for that purpose. I am far from thinking with the Arminians, that the only influence of the Holy Spirit in this matter lies in what they call moral suasion; that is, as I understand it, the Holy Spirit having set before us the arguments and motives of the gospel in the word, both by his providence and an influence upon the mind, excites its attention to these things, and assists the natural faculties in weighing those arguments and motives, and thus strives to persuade the sinner to a compliance with gospel overtures, but still leaves it with himself to yield to or reject those arguments by a sovereign act of his own will. According to this, it is only an objective light that is set before the mind, as contained in the word; a representation of objects, as yet at a distance, of which the mind has no knowledge, but by the report and description of the word; and, perhaps, the most, if not all the light, which is usually called common illumination, may be obtained this way.

Nor can I agree with some, even eminent Calvinistic divines, that there is only a gradual difference between common and saving illumination. I believe there is a specific difference; there is in regeneration a subjective light created in the soul, which, though it is the knowledge of a glorious object presented to the mind, yet may fitly be called subjective in respect of the manner of its communication, as contradistinguished from, though not opposed to, the mere objective light of the word before described. It is an immediate intuitive sense or knowledge of the moral perfections and character of God, not gained by way

of conclusion from premises, or by argumentation, but arising from the approach of God to the soul by the way of gracious presence. He thus takes possession of the heart, and fills it with a sense of himself by his presence in a peculiar manner. And this is a way of knowing, very different from that received merely by description and report of the word, and, therefore, a different kind of knowledge, viz: by way of spiritual sense and experience. Though we cannot perceive or experience the manner of the divine presence or access to the soul, yet the fact is abundantly witnessed by the experience of God's people. Notwithstanding they have an habitual spiritual knowledge of God and divine truth, yet, at one season, they are distressed with darkness, and cannot get any proper views of God; at another, they shall be full of light, and astonished with the view of divine glory: now, what is the reason of this last difference? Surely, not from any difference in the objective light of the word, or their capacity to meditate upon it. But the reason of it is, the absence of God in the one case, and his glorious presence in the other; therefore, their first such knowledge of God was from such an approach to the soul, or divine presence in it. And for the reality of the experience of God's people, I refer to the account the sacred scriptures give us sometimes of their bitter complaints of God's hiding himself, and panting for him as the hart for the water-brooks; at other times, at their rejoicing in his beauty and glory, with which they are, as it were, transported; and I think these words of Job, "I have heard of thee by the hearing of the ear,

but now mine eye seeth thee," (Job xiii. 5,) fully justify this distinction of objective and subjective knowledge. For admit that the design of the word is to represent the very lively views he had of the divine excellency, so that, comparatively speaking, all his former, even experimental views were but like report; yet by a parity of reason, there is a vast difference between experience in the lowest degree and report; and he goes upon this principle, that report, or by the hearing of the ear, is a very languid and imperfect way of knowing, compared with sight and intimate acquaintance. These are very different kinds of knowledge; as different as the knowledge a man has of a country from an historical account and map of it, or the report of travellers, and that he has from travelling through, and seeing it himself. Thus then, by this presence of God in the soul, it has a knowledge of him, which it could not possibly have without it, by the most animated descriptions and representations of the word. It was thus, even innocent Adam knew the moral character and excellency of God, not only by objective evidence from without, but also by subjective evidence from his experience of the divine presence.

But all this does not exclude moral influence by way of argument, the argument contained in the word; but rather accounts for their irresistible efficacy. Though mere moral suasion will not do the business, yet it is not excluded; it is a moral effect that is to be produced; therefore, it is natural enough to expect that the power producing it should be exerted in a moral way; and, consequently, a moral mean with great propriety be admitted.

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That this matter may be better apprehended, I beg leave to observe, that the blessed God must be exhibited to the mind as an object of contemplation, in order to any act of the will towards him. The will approves him as most fit and worthy to be chosen, which must be founded upon the contemplation of him in the mind. Length of time is not, indeed, necessary for this purpose. The operations of the mind are very quick. Were we to suppose an adult, who had no opportunity of the word, to be regenerated, no doubt a reflection upon his own intuitive perceptions would exhibit the blessed God to the mind, as an object of contemplation. For it is absurd to suppose a new heart to exist in an adult person without any ideas of God and divine things in the understanding; for that is to suppose a person regenerated, and yet altogether ignorant of God; to turn to God without any knowledge of him, which I think is a contradiction, and the same thing as to say a man is changed without any alteration. The thief on the cross seems to be an instance to the contrary; though he lived in the land of Judea, and had opportunity of the word of God, it is not probable a man of his abandoned character sought any considerable acquaintance with it; yet his speech to his fellow-criminal, and his address to Jesus Christ, showed very considerable discoveries of God, and the character of his Saviour.

But let it be considered, that with respect to sinners who live under the means of grace, and enjoy the word of God, though, by reason of their estrangement from God, they have no proper views of divine truths, yet their

understandings are possessed of some general speculative knowledge of them. Yea, convinced sinners have more; they have such an experimental knowledge of the law convincing them of sin, as is effectual to arouse them out of their fatal security, and confute their false notions, and awaken them to a very solemn attention to the word of God. Now in regeneration, the intuitive views impressed on the mind by the divine presence, are exactly the same with the descriptions and delineations of the divine character in the word. The mind therefore, instead of reflecting immediately upon its own perceptions, looks forward to the word. Now the man's eyes are opened, and he understands the scripture in a manner he never could before. There he sees this glorious object represented as in a glass; from thence the reflection is so strong and lively as irresistibly, though in a moral way, to determine the will; for surely it is very apprehensible that the views of the mind may be so experimental, strong and full of evidence, that it is impossible for a rational being to withhold the approbation and consent of the will; and thus this divine temper is formed in the heart. In this point of light, I think the apostle sets the matter, "But we all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. Though these words comprehend the gradual perfecting the image of God, in the progress of the work of grace; yet, certainly, the first step of the process is in the same way with all the subsequent, in the whole series. Nor does

the use of the glass at all derogate from the efficacy of the Spirit, in causing and conducting this whole matter. And indeed there is as really an immediate agency of the Spirit upon the soul, in every progressive perfecting of the image of God, and every instance of the quickening grace in believers, (when yet the concurring instrumentality of the word, notwithstanding, is acknowledged,) as there is in the first begetting of the divine life.

Here I would take notice, how very different this view of divine illumination is from the wild conceits of enthusiasts. Their pretended extraordinary discoveries and inspirations consist in unaccountable impulses without the word, the warm flights of imagination, and agitation of their passions; in all this they either have no reference to the word of God, but rather set light by it in comparison of their own great light; or else in pretending to the word, put inconsistent, ridiculous constructions upon it. But these intuitive views of God, I mentioned as primarily arising from his presence in the soul, are but the impression of such truths as the word of God describes; they lead to the scriptures, and give a rational, consistent view of them; this light is tried and judged by the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

I cannot but think the instrumentality of the word in regeneration, in the view I have given of it, is once and again asserted in the sacred scriptures; thus, "being born again, not of corruptible seed, but of incorruptible, by the

word of God which liveth and abideth for ever." 1 Pet. i. 23. The word, here rendered "born again," is the same which is used John iii. 3, of which new birth the word is declared to be an instrument or mean. In the same view, the same apostle tells the Christians to whom he wrote, that "by great and precious promises, they were made partakers of the divine nature;" (2 Pet. i. 4;) and to be made partakers of the divine nature is to be regenerated. Another passage is, "Of his own will begat he us with (or by) the word of truth." James i. 18. The word here used cannot with any propriety, I think, be understood of any thing else than the first infusion or begetting of spiritual life. When this is said to be done with or by the word, it must intend that it is used as an instrument or mean: in this view this blessed change is expressed by "putting God's law in the inward parts, and writing it in the heart." Jer. xxxi. 33.

Doubtless the Holy Spirit could as easily accomplish this great work without using any means; yet, as it appears very plain he has chosen to do otherwise, we may not only suppose, but readily see, great propriety in his making use of the word in this matter. This change is to be tried and judged of by the word; therefore, must answer to the descriptions and characters there given, as the impression on the wax answers to the characters of the seal. The views of God in the mind must be such as exactly agree to the descriptions and representations of him in the word. It was, consequently, very fit that these characters of the word should be impressed upon the soul, as a medium of determining the will in regeneration.

When the Holy Spirit takes the sinner in hand, in order to bring him home to God, the first step he ordinarily takes is to convince him of sin, confute his false notions, and slay his legal hopes; in this he makes use of the law as a mean, as all acknowledge. Yet in order to this effectual access of the law to the conscience, there is as really an immediate exertion of power and influence upon the soul, as there is also in regeneration; and though this conviction does not make the sinner more worthy of the grace of God, yet the great design of it is to prepare the way for the opening of divine truths upon the mind, with the brighter evidence, in its passing this saving change; which reflects the image of this glory upon the beholding soul, and determines the will. (2 Cor. iii. 18, Ps. cx. 3.)

OBSERVATION 7. From this new view of the mind, and determination of the will, or supreme regard to God, result the various exercises of heart, which are called the graces of the Holy Spirit, and distinguished by particular names, as their proper principle.

From this view of the divine character in the enlightened mind, naturally arises a discovery of the necessity of Christ's satisfaction to divine justice, and the fitness and glory of that way of reconciliation with God; hence faith in Christ. The plan of mercy still more illustrates the glory of the divine character, for it shines in the face of Jesus Christ; by these views of faith, spiritual affections are excited, sorrow for, and hatred against sin raised; hence an habitual watchfulness against sin and opposition to it, and delight in the service of God; and all this infers

a great and permanent change in the whole course of life and action; but practical writers have abundantly explained and described these things, to whom I refer my readers, and shall insist no further upon them here.

I therefore conclude with this general remark, viz: that it is of vastly more importance and concernment of us, to inquire into the reality of a gracious change, as discovered by the alteration, and holy exercises which the regenerate experience, than spend our time and zeal in disputing about the principle of spiritual life, wherein it consists, or what it is, antecedent to all exercises thereof. While we are warmly interested in deciding the speculative dispute, we are apt to forget the practical consideration of the important subject, and the application of it to ourselves; and those who attend to us, are led to treat the matter in the same manner; by this means, the interests of vital piety languish. While we justly lament the low state of experimental religion, to devote ourselves to these speculative refinements will not be found the way to revive it. Experience will always show, that to keep up a practical view of divine truths, and the solemn application of them in serious, pungent addresses to the conscience, is the best calculated for that purpose. Besides, if we lay down, by way of hypothesis, a certain something, of which we can have no idea, (as of a principle of life, antecedent to all exercises of life, we cannot; nor can we infer any conclusions about its nature from any exercises of the heart, if it include neither idea nor volition, but is something absolutely antecedent to both,) then we shall be in danger

of a superstructure as unintelligible as the basis upon which we build. Thus some have wildly dreamed, that the principle of spiritual life may exist in the soul without any act or exercise of life, as a taste, which lies dormant until a proper object be applied to it; and if it may exist one moment, why not two? And if two, why not a minute? And so on, till they bring the supposition to hours, days, months, and years; and so a regenerate person may still continue an unbeliever, and of consequence, in an unjustified state. And I see not why it would not be as easy to continue the supposition till death, and to send him to hell, with his dormant principle along with him. Thus the cause of vital religion is greatly disserved.

But if we attend to the plain, practical views the scriptures give us of this matter, consider the exercises of divine life which discover the happy change produced in regeneration, and trace these to their first principle, which, from the nature of these exercises, we conclude to be something of the same nature with them—to be a first act of the series of acts or exercises that follow after, which the Holy Spirit causes the soul to exert, (*i. e.*, causes it to live,) we are in no danger of any fatal mistake. In this way, the heart will be more likely to feel itself interested; and thus people become more solemn and exercised in examining and judging the state of their own souls. And that this may be more extensively the case among professors, may God of his infinite mercy grant for Christ's sake! Amen.