Miscellaneous.

"THE AUBURN DECLARATION."

[In the General Assembly of 1837, a Memorial was submitted by an O. S. caucus, in which, among other things, a long list of doctrinal errors was presented, with the representation that these were taught and held by sundry ministers in the Church, and with the request that these errors receive the formal condemnation of the Assembly, which was done. This Memorial was from the pen of Robert J. Breckenridge. The New School minority voted to condemn the errors specified, denying that they were held by any ministers in the Church, and protesting against the allegation that they were so held. In reply to the Memorial they submitted a Protest, in which, among other things, they presented a statement of the true doctrines really held by themselves and those who were charged in the Memorial with holding such heresies. When a Convention of the Synods, exscinded by the Assembly of 1837 as not truly Presbyterian in organization, was held the same year in Auburn, N. Y., this paper, written by the late Dr. Duffield, of Detroit, was adopted as the statement of the faith of what became in 1838 the New School Presbyterian Church. It is, therefore, called "The Auburn Declaration." The O. S. Assembly of 1837 called the attention of the Presbyteries to those who had signed the "extraordinary statements" contained in this Declaration. That of 1868 endorses it as containing "all the fundamentals of the Calvinistic system." Dr. Hodge, in the last Princeton Review, enters his demurrer to this solemn doctrinal decision of the O. S. Church. We print the errors alledged by Dr. Breckenridge in small, and the true doctrine, stated by Dr. Duffield, in larger type.]

First Error. "That God would have prevented the existence of sin in our world, but was not able, without destroying the moral agency of man, or, that for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system."

True Doctrine. God permitted the introduction of sin, not because he was unable to prevent it, consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed. Second Error. "That election to eternal life is founded on a foresight of faith and obedience."

True Doctrine. Election to eternal life is t founded on a foresight of faith and obe-Lence, but is a sovereign act of God's mercy, whereby, according to the counsel of his own will, he has chosen some to salvation; "yet so as thereby neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established;" nor does this gracious purpose ever take effect independently of faith and a holy life.

Third Error. "That we have no more to do with the first sin of Adam than with the sins of any oth

True Doctrine. By a divine constitution, Adam was so the head and representative of the race, that, as a consequence of his transgression, all mankind became morally corrupt, and liable to death, temporal and eter-

Fourth Error. "That infants come into the world as free from moral defilement as was Adam when he was created."

True Doctrine. Adam was created in the image of God, endowed with knowledge, righteousness, and true holiness. Infants come into the world, not only destitute of these, but with a nature inclined to evil and only evil.

Fifth Error. "That infants sustain the same relation to the moral government of God, in this world, as brute animals, and that their sufferings and death are to be accounted for on the same principle as those of brutes; and not by any means to be considered as penal."

True Doctrine. Brute animals sustain no such relation to the moral government of God as does the human family. Infants are a part of the human family; and their suf ferings and death are to be accounted for, on the ground of their being involved in the general moral ruin of the race induced by the apostacy.

Sixth Error. "That there is no other original sin than the fact, that all the posterity of Adam, though by nature innocent, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy

True Doctrine. Original sin is a natural bias to evil, resulting from the first apostacy, leading invariably and certainly to actual transgression. And all infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost.

Seventh Error. "That the doctrine of imputation, whether of the guilt of Adam's sin, or of the right-eousness of Christ, has no foundation in the Word of God, and is both unjust and absurd."

True Doctrine. The sin of Adam is not imputed to his posterity in the sense of a literal transfer of personal qualities, acts, and demerit; but by reason of the sin of Adam, in his peculiar relation, the race are treated as if they had sinned. Nor is the righteousness of Christ imputed to his people in the sense of a literal transfer of personal qualities, acts and merit, but by reason of his righteousness, in his peculiar relation, they are treated as if they were

righteous. Eighth Error. "That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental, and instructive only."

True Doctrine. The sufferings and death of Christ were not symbolical, governmental, and instructive only, but were truly vicarious,—i. e. a substitute for the punishment due to transgressors. And while christ did not suffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice, which infinite wisdom saw to be a full

to the race, and salvation secured to all

pliance with all the commands of God."

True Doctrine. While sinners have all the faculties necessary to a perfect moral agency and a just accountability, such is their love of sin and opposition to God and his law. that, independently of the renewing influence or almighty energy of the Holy Spirit,

Tenth Error. "That Christ does not intercede for the elect until after their regeneration.

True Doctrine. The intercession of Christ for the elect is previous as well as subsequent to their regeneration, as appears from the following Scripture, viz.: "I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word."

rational belief of the truth or assent to the Word of

True Doctrine: Saving faith is an intelligent and cordial assent to the testimony of and in all cases it is an effect of the special operations of the Holy Spirit.

Twelfth Error. "That regeneration is the act of the sinner himself, and that it consists in the change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work."

True Doctrine. Regeneration is a radical change of heart, produced by the special operations of the Holy Spirit, "determining the sinner to that which is good," and is in all cases instantaneous.

Thirteenth Error. "That God has done all that he can do for the salvation of all men, and that man himself must do the rest."

True Doctrine. While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indebted from first to last to the grace and Spirit of God. And the reason that God does not save all is not that he wants the power to do it, but that in his wisdom he does not see fit to exert that power further than he actually

Fourteenth Error. "That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency."

True Doctrine. While the liberty of the will is not impaired, nor the established connection betwixt means and ends broken by any action of God on the mind, he can influence it according to his pleasure, and does effectually determine it to good in all cases of true conversion.

Fifteenth Error. "That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours."

not on the ground of personal merit, but | deed the religious studies on which it is solely on the ground of the obedience and based have this remarkable feature, of makwords the righteousness of Christ. And while that righteousness with them, however remotely. The geogradoes not become theirs, in the sense of a literal transfer of personal qualities and ing to many a child who has cried over his merit; yet, from respect to it, God can and | geography through the week. Around all does treat them as if they were righteous. Sixteenth Error. "That the reason why some differ from others in regard to their reception of the Gospel is, that they make themselves to differ."

but freely—and all who embrace it do it, not by coercion, but freely—the reason why some differ from others is, that God has the study of religion as a whole has promade them to differ.

AN IRENICON.

Dean Alford, of Canterbury, presided, July 25, at the anniversary of Cheshunt College, a dissenting institution founded last century by Lady Huntingdon, the distinguished patroness of Whitefield. In an after-dinner speech Dean Alford remarked that, as a member and a minister of the Episcopal Church, he had considered it not beside the path of duty to occupy the chair on that occasion. Moreover, this College represented a very sacred principle that of hearty mutual recognition of all Christian men as servants of one common Lord. This truth had been largely forgotten in England, but it was especially desirable to remember it now; and that expression should be given to a spirit of hearty, loving recognition of one another as brothers. and equals in God's work. The company loudly applauded the sentiment, and the Dean went on

"But there is another reason, arising from circum stances within the Established Church herself. It is no matter of dispute that her Reformation vesture was a coat of many colors. (Laughter.) Though in the main the hues were sobered, there were not wanting pieces of the original scarlet, and here and there a tinsel ornament remained, tolerated for old custom's sake, and for the sake of those who cared for it. And when fault was found with us, there were many who could say—and my own feeling went with them that we were far from disliking the effect of an occasional stripe of warm color, or the glitter of an occasional spangle; and the more so, as three centuries' wear had toned down and harmonised all; so that in the brightness there was no glare, and in the richness no incongruity. But, gentlemen, the case is now widely altered. Men have arisen who are for renewing and widening these same scarlet lines; who want to send them to the Vatican to be dyed and trimmed, and the spangles to be regilt and multiplied. Now, I say, if we are going to refit, let the duffle gray have its

equivalent. And by virtue of this atone- and let our working hands have the re-weaving of ment, overtures of mercy are sincerely made it. If accidental remnants are to be cherished, much more the main fabric, woven as it was amidst prayers, and tears, and anguish, and blood. And Ninth Error. "That the impenitent sinner is by colors, and without the toning of ages, I am much nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full complete the spangles to the Vatican, and label them—'Not the spangles to the Vatican, and label them-'Not wanted.' (Cheers.) For this reason, also, I heartily wish prosperity to this and to like institutions: prosperity-let the word be truly understood-to Dissent itself. For this, gentlemen, is your true prosperity-not to swell vastly in apparent numbers-not to flourish on the ruins of other Churches -but to give us the best example of this goodly purity, this orderly method, of the English faith; they never will comply with the commands to lay up for yourselves and us such store of this garment, which no moth can corrupt, that in the crisis of England's Church we may bless God that we possess Dissenters." (Loud Applause.)

USES OF SUNDAY SCHOOLS.

Dr. WAYLAND, in his work on Moral Science, makes use of a remark capable of much wider application than he has given it: "A parent who assiduously follows his children throughout the various steps of Eleventh Error. "That saving faith is not an effect of the operations of the Holy Spirit, but a mere their education, will find his own knowledge increased, and his own education carried forward, vastly beyond what he would have conceived possible. There are very few things which a child ought to learn, from God, concerning his Son, implying reliance the study of which an adult will not derive on Christ alone for pardon and eternal life; some advantage, especially if he go through the process of simplification and analysis, which is so necessary to communicate knowledge to the young. A parent's su-periority cannot be retained, if, as soon as he enters upon active business, he desist from all effort after intellectual cultivation, and surrenders himself a slave to physical labor, while he devotes his child to mere mental cultivation, and thus renders intellectual intercourse between himself and his children impossible."

The Sunday-school system is complete within itself, if the whole of those who heartily engage in it move forward together. Those who teach also learn. It has been begun with little children who could neither read nor write, and it has been carried on among theological professors and students with all the profoundness of the most thorough and critical exegesis. It can thus adapt itself without aid from without, and bear the whole mass upwards from the little child to the man of gray hairs, to the heights of all Biblical and religious knowledge, which their advantages, time and diligence may enable them to pursue. The Sunday-school is a system of authorized Lay instruction. There is a vast amount of intelligence combined with piety, which, in a religious point, would be almost utterly wasted, were it not for Sunday-schools. while by them it is brought into the most efficient action. It thus performs a very large portion of the work of an educated ministry, in an authorized and efficient manner, and makes their labors go much further and produce far more effect. Preaching is not any better understood, but more highly prized, and it is from the Sundayschool that almost all the churches of the

land are replenished. It is, moreover, a system thoroughly True Doctrine. All believers are justified, adapted to all classes and capacities. Insting all other studies connected phy of the Holy Land will become interesthistory these studies throw a peculiar charm, and many of the researches now being made as to ancient Nineveh, Babylon and Egypt derive their chief interest from True Doctrine. While all such as reject the light they throw upon sacred narratives. the Gospel of Christ do it, not by coercion, No doubt the study of the classics has produced much profound research into various points of history, manners and customs, but duced some of the most valuable investigations of our times into all branches of know-

> A large proportion of the study of the dead languages is applied to the illustration of the Sacred Volume. Much of the process of this labor and all its results are brought out by Commentaries and Bible Dictionaries; and profound metaphysical powers may be brought to greater perfection from the careful study of the original language and doctrines of the Bible, than in any other way. The Sunday-school seems to possess the faculty of making all this knowledge interesting. There is no doubt that the Sunday-school is the great nursery from which not only the ministry, but the most efficient benevolent men and women are supplied. It may thus be known before hand, who will be practically useful as teachers and as citizens. Those apt to teach in the Sunday-school give at least no small promise that they will be found apt to teach in other spheres of usefulness and labor. But if they are above devoting themselves to the humble labors of the Sundayschool, and zealous only to declaim before crowded audiences, it is not difficult to see that they must make but shallow and frothy preachers. Perhaps it may also be added that there is no other knowledge so easily and certainly retained, where it exists, as that of an early and thorough acquaintance with the Bible. In many cases, the lack of this will never be overcome, while a thorough study of the Scriptures will give weight and success to all further progress, that nothing besides could supply. Public Ledger.

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