*Faith**

James 4:1-8 (1) From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?
(2) Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
(3) Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
(4) Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
(5) Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?
(6) But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
(7) Submit yourselves therefore to God. Resist the devil, and he will flee from you.
(8) Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
Draw nigh to God - Approach Him, in the name of Jesus, by faith and prayer, and He will draw nigh to you - He will meet you at your coming. When a soul sets out to seek God, He sets out to meet that soul; so that while one is drawing near to God, God is drawing near to him. The saints draw nigh to God when they present their bodies a living sacrifice; when they tread in His pathway, and attend to His ordinances; blessed is the man that approaches Him in faith and fear. Earn God's respect, recognize it as did Noah, and then act accordingly, turn with me to;
Hebrews 11:7-8 (7) By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the

saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
(8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
Hebrews chapter 11 is a treasure-trove of faith in action, of people who were doers and not hearers only. It is not an accident that by faith Noah moved with fear. Everything which Noah did in reference to the threatened judgment of God, was done by virtue of simple faith that is the effect of belief, recognizing what God had said and then moving with fear. He put unwavering reliance on the truth and not on political correctness to persuade him. He knew it is impossible to please God without "confidence" in Him - in His fidelity, His truth, His wisdom, His promises and His Son. turn with me to;
John 14:1-6 (1) Let not your heart be troubled: ye believe in God, believe also in me.
(20 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
(3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
(4) And whither I go ye know, and the way ye know.
(5) Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
(6) Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
The happiness of heaven is spoken of as in the Father's house. There are many mansions, for there are many sons and daughters to be brought to glory. Mansions are lasting dwellings. Christ will be the Finisher of that of which He is the Author or Beginner; He prepared the place for us, He will prepare us for it. He is the Truth, as fulfilling all the prophecies of a Saviour; believing which, sinners come to Him

as the Way. He is the Life, by whose life-giving Spirit the dead in sin may be quickened. Nor can any man draw nigh to God as a Father, who is not quickened by Jesus as the Life, and taught by Him as the Truth. By Christ, as the Way, our prayers go to God, and His blessings come to us; this is the Way that leads to rest. He is the Resurrection and the Life. All that see Christ by faith, see the Father in Him. The holiness of God shone in the spotless purity of Christ's life, therefore we are to believe the revelation of God to man in the person of Jesus Christ; for the works of the Redeemer show forth His own glory, and God in Him. Peter said, "Thou hast the words of eternal life", by this is meant, doubtless, that they and all others were to have access to God only by obeying the instructions, imitating the example, and depending on the merits of the Lord Jesus Christ. He was the leader in the road, the guide to the wandering, the teacher of the ignorant, and the example to all. The ceremonies of the Jews were shadows; the life of Jesus is the truth. The opinions of men are fancy, but the doctrines of Jesus are representation of facts as they exist in the government of God. It is implied in this, also, that Jesus is the fountain of all truth; that by His inspiration the prophets spoke, and that by Him all truth is communicated to men, He is the author and finisher of our faith, turn with me to;

Hebrews 12:1-2 (1) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

(2) Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Greek word rendered "weight" - ὄγκον ogkon - means what is crooked or hooked, and thence any thing that is attached or suspended by a hook, by its whole weight, and hence means

weight. It does not occur elsewhere in the New Testament. The word is often used in the classic writers in the sense of swelling or pride. Its usual meaning is that of weight or burden, and there is allusion here to the runners in the games who were careful not to encumber themselves with anything that was heavy. As applied to Christians it means that they should remove all which would obstruct their progress in the Christian course of life. Thus, it is fair to apply it to whatever would be an impediment in our efforts to win the crown of life. It is not the same thing in all persons. In one it may be pride; in another vanity; in another a violent and almost ungovernable temper; in another a corrupt imagination; in another a heavy, leaden, insensible heart; in another some improper and unholy attachment. Our darling sin, whatever it may be, we are exhorted to lay it aside. This is the course of the Christians life, it is unfinished business until the day of death. After death, the faithful earning God's respect, will receive a crown of life. Listen, a person has but one life to lose, and one soul to save; and it is madness to sacrifice the salvation of the soul for the preservation of the life. Fear Him—how striking the repetition here! This shows who the wise men are, and in whom true wisdom lies; no sooner is a man converted, but there is in him a fear of offending God, a fear of remaining unforgiven that persuades him to partake of the death of Jesus. But unbelievers, athiests and scorners rush in where angels fear to tread. Apparently they fear not the day of judgment, nor a sudden casting out into outer darkness, into the lake of fire and brimstone prepared for the devil and his angels. They should be scared to death unto life, turn to;

Romans 6:3-7 (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
(7) For he that is dead is freed from sin.
By faith, when a sinner is baptized into Christ he has earned God's respect, by recognizing grace and acting accordingly. It is not by any meritorious works of the sinner, it is obedient faith in God's word. Show me thy faith without obedience and I will show you my faith by my obedience. This old man, this corrupt nature, is represented as having been put to death in an agonizing and torturing manner. The pains of crucifixion were perhaps the most torturing of any that the human frame could bear. Death in this manner was most lingering and distressing, and the apostle here by the expression "is crucified" doubtless refers to the painful and protracted struggle which everyone goes through when his evil tendency is subdued; when his corrupt nature is slain; and when a converted sinner, gives himself up to God. Sin dies within him in Christ, and he becomes dead to the world and to sin; "for as by the cross death is most lingering and severe, so that corrupt nature is not subdued but by anguish." (Grotius.) All who have been born again can enter into this description. They remember "the wormwood and the gall." They remember the anguish of conviction; the dying convulsions of sin in the heart; the long and lingering conflict before it was subdued and the soul became submissive to God. Nothing will better express this than the lingering agony of crucifixion: and the argument of the apostle is, that as sin has produced such an effect, and as the Christian is now free from its embrace and its power, he will live to God. However parental warning is forthcoming in;
2Peter 2:20-22 (20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and

overcome, the latter end is worse with them than the beginning.
(21) For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.
(22) But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.
Here is a sad proof of the possibility of falling from grace, and from very high degrees of it. These had escaped the contagion that was in the world; they had true repentance, had cast out "their sour-sweet morsel of sin;" they had been washed from all their filthiness, through the blood of the Lamb; yet, they went back, got entangled with their old sins, swallowed down their formerly rejected lusts, and re-wallowed in the mire of corruption. It is no wonder that God should say, the latter end is worse with them than the beginning: reason and nature say it must be so; and Divine justice says it ought to be so; and the person himself must confess that it is right that it should be so. But how dreadful is this state! How dangerous when the person has abandoned himself to his old sins! Yet it is not said that it is impossible for him to return to his Maker; though his case be deplorable, it is not utterly hopeless; unless he remains unchanged at death. Turn to;
Hebrews 6:4-6 (4) For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
(5) And have tasted the good word of God, and the powers of the world to come,
(6) If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
The word rendered "fall away" means properly to fall aside from, to swerve or deviate from; and here means undoubtedly

to "apostatize from," and implies an entire renunciation of Christianity, or a going back to a state of Judaism, paganism, sin, or apostatize from the faith. Or if he is so far fallen that he has no capacity left for repentance. Judas the Apostate sorrowed, but his sorrows became despair. There was remorse but not repentance. By rejecting Christ they place themselves with those who rejected Him and crucified Him because He affirmed that He was the Son of God. Those meant are not those overtaken in a fault, or backsliders only, but men once Christian professors who not only turn away from, but oppose Christ and reject His teachings; Having a form of godliness, but denying the power thereof: from such turn away. (2Tim 3:5). *That is, they profess religion, they have their religion in their creed, confession of faith, catechism, bodies of divinity, etc., while destitute of the life of God in their souls; and are not only destitute of this life, but destitute of that power of salvation to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their summary they add a decent round of religious observances. From such turn away - do not imitate them, have no kind of fellowship with them; they are a dangerous people, but seldom suspected, because their outside is fair, turn to;*

Hebrews 10:38 - 11:1 (38) Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
(39) But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.
(11:1) Now faith is the substance of things hoped for, the evidence of things not seen.

Faith is not a wishy washy type of thing. The things hoped for in Christ are based on evidence, not things based on wishful thinking. In like manner the Christian believes what God says. He has never seen heaven; he has never seen an angel; he has never seen the Redeemer; he has never seen a body raised from the grave. "But he has evidence which is satisfactory to

his mind that God has spoken on these subjects," and his very nature prompts him to confide in the declarations of his Creator. Those declarations are to his mind more convincing proof than anything else could be. They are more conclusive evidence than would be the deductions of his own reason; far better and more rational than all the reasonings and declarations of the infidel to the contrary. He feels and acts, therefore, that these things are so - for his faith in the declarations of God has convinced him that they are so - The object of the apostle, is not to illustrate the nature of what is called "saving faith," but to show the power of "unwavering confidence in God" in sustaining the soul, especially in times of trial; and particularly in leading us to act in view of promises and of things not seen. In an extended sense the things hoped for are the resurrection of the body, the introduction of believers into the heavenly country, and the possession of eternal glory, let's turn to;

Romans 8:24-25 (24) For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

(25) But if we hope for that we see not, then do we with patience wait for it.

It cannot be said that hope is the instrument or condition of salvation. The hope that is seen, is no longer hope, it is fruition: for a man cannot hope for that which he has in his possession. We who were in a lost perishing condition and by nature no better than others, are saved from sin and wrath to come by Christ, with a spiritual and everlasting salvation. Sinners are saved in the preparations and purposes of God; in His covenant of grace; by faith in Christ, through His purchase of us with respect of salvation, and with regard to the certainty of it, in faith and hope. The manner in which sinners are said to be saved, is "by hope"; not that hope is the cause of salvation, but the means by which souls are brought to the enjoyment of salvation, is the object of the phrase.

Thus "we are saved by hope, it cannot be understood as "I hope I am saved" for that would undermine that blessed hope in Christ, turn with me to;
Titus 2:11-15 (11) For the grace of God that bringeth salvation hath appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
(14) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
(15) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
Dr. Benjamin Rush (1745-1813) though relatively unknown to the modern world, was one of the best-known signers of the Declaration of Independence. In 1791 he penned a work entitled; **{A Defence of the Bible in Schools.**
It is now several months since I promised to give you my reasons for preferring the Bible as a schoolbook to all other compositions. Before I state my arguments, I shall assume the five following propositions;
1. That Christianity is the only true and perfect religion; and that in proportion as mankind adopt its principles and obey its precepts they will be wise and happy.
2. That a better knowledge of this religion is to be acquired by reading the Bible than in any other way.
3. That the Bible contains more knowledge necessary to man in his present state than any other book in the world.
4. That knowledge is most durable, and religious instruction useful, when imparted in early life.
5. That the Bible, when not read in schools, is seldom read in any subsequent period of life.**}**
We will not entertain Dr. Rush' arguments as his propositions

are understood on their own merits and time will not allow such disclosure. It is clearly seen from the founders of our government that they did not intend the use of the Bible and Christian values as a means for "separation of Church and state." Separation of Church and state simply means the government cannot establish a state religion and that the same person cannot be the head of government and religion concurrently as was the case in Europe at the time America was founded. It is not my intent to give you a history lesson, my intent is to reveal how the faith this country was founded upon is in a downward spiral. Our nation is becoming more like a democracy, that is, whatever the people and its leaders desire is what becomes policy, enter pro-choice, same sex marriage and so on and so on. The laws of a true Republic are judged according to the word of God, just as salvation is judged according to the word of God. Seldom are these attributes judged by the word of God in the world today. Listen, the gospel is the good news that God now forgives sin because Jesus lived a sinless perfect life and then suffered sin's penalty in man's place. His sinless perfect life teaches us that we must be doers of the gospel and not hearers only. Therefore faith in Christ is the effect of belief in the word of God, and submission to baptism is the effect of that faith; only those that first believe the testimony of God, by faith repent of their sins, confess Jesus is the Son of God, and are baptized into Him for remission of sins, have the full and explicit testimony of pardon. This is the gospel. If you have not, will you obey the gospel plea? If so please come and make your desire known. Or if one needs prayer for other reasons please come while we gently persuade with song.

This message approved by
Jack Warford
a minister for Christ

A DEFENCE OF THE USE OF THE BIBLE IN SCHOOLS

By Dr. Benjamin Rush (1745-1813), distinguished physician and signer of the Declaration of Independence in 1776.

Dr. Rush was an outspoken Christian, statesman, and pioneering medical doctor. He was a prolific author, publishing the first American chemistry textbook. In 1797, President John Adams appointed Rush as Treasurer of the U.S. Mint, a position he held until 1813. He also founded America's first Bible society. At the time of his death in 1813, he was heralded as one of the three most notable figures of America, the other two being George Washington and Benjamin Franklin.

Dear Sir:

It is now several months since I promised to give you my reasons for preferring the Bible as a schoolbook to all other compositions. Before I state my arguments, I shall assume the five following propositions:

I . That Christianity is the only true and perfect religion; and that in proportion as mankind adopt its principles and obey its precepts they will be wise and happy.

2. That a better knowledge of this religion is to be acquired by reading the Bible than in any other way.

3. That the Bible contains more knowledge necessary to man in his present state than any other book in the world.

4. That knowledge is most durable, and religious instruction most useful, when imparted in early life.

5. That the Bible, when not read in schools, is seldom read in any subsequent period of life.

My arguments in favor of the use of the Bible as a schoolbook are founded.

I. In the constitution of the human mind.

1. The memory is the first faculty which opens in the minds of children. Of how much consequence, then, must it be to impress it with the great truths of Christianity, before it is preoccupied with less interesting subjects.

2. There is a peculiar aptitude in the minds of children for religious knowledge. I have constantly found them, in the first six or seven years of their lives, more inquisitive upon religious subjects than upon any others. And an ingenious instructor of youth has informed me that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion than upon the most simple branches of human knowledge. It would be strange if it were otherwise, for God creates all His means to suit His ends. There must, of course, be a fitness between the human mind and the truths which are essential to its happiness.

3. The influence of early impressions is very great upon subsequent life; and in a world where false prejudices do so much mischief, it would discover great weakness not to oppose them by such as are true. I grant that many men have rejected the impressions derived from the Bible; but how much soever these impressions may have been despised, I believe no man was ever early

instructed in the truths of the Bible without having been made wiser or better by the early operation of these impressions upon his mind. Every just principle that is to be found in the writings of Voltaire is borrowed from the Bible; and the morality of Deists, which has been so much admired and praised where it has existed, has been, I believe, in most cases, the effect of habits produced by early instruction in the principles of Christianity.

4. We are subject, by a general law of our natures, to what is called habit. Now, if the study of the Scriptures be necessary to our happiness at any time of our life, the sooner we begin to read them, the more we shall probably be attached to them; for it is peculiar to all the acts of habit, to become easy, strong, and agreeable by repetition.

5. It is a law in our natures that we remember longest the knowledge we acquire by the greatest number of our senses. Now, a knowledge of the contents of the Bible is acquired in school by the aid of the eye and the ear, for children, after getting their lessons, read or repeat them to their instructors in an audible voice; of course, there is a presumption that this knowledge will be retained much longer than if it had been acquired in any other way.

6. The interesting events and characters recorded and described in the Old and New Testaments are calculated, above all others, to seize upon all the faculties of the mind of children. The understanding, the memory, the imagination, the passions, and the moral powers are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them is to be devoid of every principle of pleasure that exists in a sound mind.

7. There is in man a native preference of truth to fiction. Lord Shaftesbury says that "truth is so congenial to our mind that we love even the shadow of it"; and Horace, in his rules for composing an epic poem, established the same law in our natures by advising that "fictions in poetry should resemble truth." Now, the Bible contains more truth than any other book in the world; so true is the testimony that it bears of God in His works of creation, providence, and redemption that it is called truth itself, by way of preeminence above other things that are acknowledged to be true. How forcibly are we struck with the evidence of truth in the history of the Jews, above what we discover in the history of other nations. Where do we find a hero or an historian record his own faults or vices except in the Old Testament? Indeed, my friend, from some accounts which I have read of the American Revolution, I begin to grown skeptical to all history except that which is contained in the Bible. Now, if this book be known to contain nothing but what is materially true, the mind will naturally acquire a love for it from this circumstance; and from this affection for the truths of the Bible, it will acquire a discernment of truth in other books, and a preference of it in all the transactions of life.

8. There is wonderful property in the memory which enables it in old age to recover the knowledge acquired in early life after it had been apparently forgotten for forty or fifty years. Of how much consequence, then, must it be

to fill the mind with that species of knowledge in childhood and youth which, when recalled in the decline of life, will support the soul under the infirmities of age and smooth the avenues of approaching death. The Bible is the only book which is capable of affording this support to old age; and it is for this reason that we find it resorted to with so much diligence and pleasure by such old people as have read it in early life. I can recollect many instances of this kind in persons who discovered no special attachment to the Bible in the meridian of their days, who have, notwithstanding, spent the evening of life in reading no other book. The late Sir John Pringle, physician to the queen of Great Britain, after passing a long life in camps and at court, closed it by studying the Scriptures. So anxious was he to increase his knowledge in them that he wrote to Dr. Michaelis, a learned professor of divinity in Germany, for an explanation of a difficult text of Scripture a short time before his death.

II. My second argument in favor of the use of the Bible in schools is founded upon an implied command of God and upon the practice of several of the wisest nations of the world.

In the sixth chapter of Deuteronomy, we find the following words, which are directly to my purpose: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It appears, moreover, from the history of the Jews, that they flourished as a nation in proportion as they honored and read the books of Moses, which contained the only revelation that God had made to the world. The law was not only neglected, but lost, during the general profligacy of manner which accompanied the long and wicked reign of Manasseh. But the discovery of it amid the rubbish of the temple by Josiah and its subsequent general use were followed by a return of national virtue and prosperity. We read further of the wonderful effects which the reading of the law by Ezra, after his return from his captivity in Babylon, had upon the Jews. They showed the sincerity of their repentance by their general reformation.

The learning of the Jews, for many years, consisted in a knowledge of the Scriptures. These were the textbooks of all the instruction that was given in the schools of their Prophets. It was by means of this general knowledge of their law that those Jews who wandered from Judea into other countries carried with them and propagated certain ideas of the true God among all the civilized nations upon the face of the earth. And it was from the attachment they retained to the Old Testament that they procured a translation of it into the Greek language, after they had lost the Hebrew tongue by their long absence from their native country. The utility of this translation, commonly called the Septuagint, in facilitating the progress of the Gospel is well known to all who are acquainted with the history of the first age of the Christian

church.
But the benefits of an early and general acquaintance with the Bible were not confined to the Jewish nation; they have appeared in many countries in Europe since the Reformation. The industry and habits of order which distinguish many of the German nations are derived from their early instruction in the principles of Christianity by means of the Bible. In Scotland and in parts of New England, where the Bible has been long used as a schoolbook, the inhabitants are among the most enlightened in religions and science, the most strict in morals, and the most intelligent in human affairs of any people whose history has come to my knowledge upon the surface of the globe.
I wish to be excused from repeating here that if the Bible did not convey a single direction for the attainment of future happiness, it should be read in our schools in preference to all other books from its containing the greatest portion of that kind of knowledge which is calculated to produce private and public temporal happiness.
We err, not only in human affairs but in religion likewise, only because we do not "know the Scriptures" and obey their instructions. Immense truths, I believe, are concealed in them. The time, I have no doubt, will come when posterity will view and pity our ignorance of these truths as much as we do the ignorance sometimes manifested by the disciples of our Saviour, who knew nothing of the meaning of those plain passages in the Old Testament which were daily fulfilling before their eyes.
But further, we err, not only in religion but in philosophy likewise, because we "do not know or believe the Scriptures." The sciences have been compared to a circle, of which religion composes a part. To understand any one of them perfectly, it is necessary to have some knowledge of them all. Bacon, Boyle, and Newton included the Scriptures in the inquiries to which their universal geniuses disposed them, and their philosophy was aided by their knowledge in them. A striking agreement has been lately discovered between the history of certain events recorded in the Bible and some of the operations and productions of nature, particularly those which are related in Whitehurst's observation on the deluge, in Smith's account of the origin of the variety of color in the human species, and in Bruce's travels. It remains yet to be shown how many other events related in the Bible accord with some late important discoveries in the principles of medicine. The events and the principles alluded to mutually establish the truth of each other.
I know it is said that the familiar use of the Bible in our schools has a tendency to lessen a due reverence for it. But this objection, by proving too much, proves nothing. If familiarity lessens respect for divine things, then all those precepts of our religion which enjoin the daily or weekly worship of the Deity are improper. The Bible was not intended to represent a Jewish ark; and it is an anti-Christian idea to suppose that it can be profaned by being carried into a schoolhouse, or by being handled by children.
It is also said that a great part of the Old Testament is no way interesting to

mankind under the present dispensation of the Gospel. But I deny that any of the books of the Old Testament are not interesting to mankind under the Gospel dispensation. Most of the characters, events, and ceremonies mentioned in them are personal, providential, or instituted types of the Messiah, all of which have been, or remain yet, to be fulfilled by Him. It is from an ignorance or neglect of these types that we have so many Deists in Christendom, for so irreftagably do they prove the truth of Christianity that I am sure a young man who had been regularly instructed in their meaning could never doubt afterwards of the truth of any of its principles. If any obscurity appears in these principles, it is only, to use the words of the poet, because they are dark with excessive brightness.

I know there is an objection among many people to teaching children doctrines of any kind, because they are liable to be controverted. But let us not be wiser than our Maker. If moral precepts alone could have reformed mankind, the mission of the Son of God into our world would have been unnecessary. He came to promulgate a system of doctrines, as well as a system of morals. The perfect morality of the Gospel rests upon a doctrine which, though often controverted, has never been refuted; I mean the vicarious life and death of the Son of God. This sublime and ineffable doctrine delivers us from the absurd hypothesis of modern philosophers concerning the foundation of moral obligation, and fixes it upon the eternal and self-moving principle of LOVE. It concentrates a whole system of ethics in a single text of Scripture: "A new commandment I give unto you, that ye love one another, even as I have loved you." By withholding the knowledge of this doctrine from children, we deprive ourselves of the best means of awakening moral sensibility in their minds. We do more; we furnish an argument for withholding from them a knowledge of the morality of the Gospel likewise; for this, in many instances, is as supernatural, and therefore as liable to be controverted, as any of the doctrines or miracles which are mentioned in the New Testament. The miraculous conception of the Saviour of the world by a virgin is not more opposed to the ordinary course of natural events, nor is the doctrine of the atonement more above human reason, than those moral precepts which command us to love our enemies or to die for our friends.

I cannot but suspect that the present fashionable practice of rejecting the Bible from our schools has originated with Deists. And they discover great ingenuity in this new mode of attacking Christianity. If they proceed in it, they will do more in half a century in extirpating our religion than Bolingbroke or Voltaire could have effected in a thousand years.

But passing by all other considerations, and contemplating merely the political institutions of the United States, I lament that we waste so much time and money in punishing crimes and take so little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government; that is, the universal education of our youth in the principles of Christianity by means of the Bible;

for this divine book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues which constitute the soul of republicanism.

Perhaps an apology may be necessary for my having presumed to write upon a subject so much above my ordinary studies. My excuse for it is that I thought a single mite from a member of a profession which has been frequently charged with skepticism in religion might attract the notice of persons who had often overlooked the more ample contributions, upon this subject, of gentlemen in other professions.

With great respect, I am, etc.

BENJAMIN RUSH

The message ‘Faith’ Revised; 02052020
Study Aids; Clarke's Commentary on the Bible
Gill's Exposition of the Entire Bible
Barnes' Notes on the Bible
This message presented to; PineMtAr-July2017/
WestvilleOk-Aug2017/PleasentViewOk-May2018/