

Comparative view of church organizations, primitive and Protestant - with a supplementary chapter on Methodist secessions and Methodist union

T. Woolmer - The Colored Man in the Methodist Episcopal Church, by L. M. Hagood



Description: -

- Church polity comparative view of church organizations, primitive and Protestant - with a supplementary chapter on Methodist secessions and Methodist union

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User Account

Toplady is described by his biographer as 'the legitimate successor of Hervey.

A Comparative View of Church Organizations; Primitive and Protestant: With a Supplementary Chapter on Methodist Secessions and Methodist Union : Rigg: Amazon.sg: Books

Why should the Negro be ostracized any more than any other member of the human family? They had also provided refreshments enough for five thousand persons, and plied us with sweetmeats and benedictions.

Systematic Theology: A Compendium

Spencer assumes unity in the underlying Reality. .

A Comparative View Of Church Organizations: Primitive And Protestant : With A Supplementary Chapter On Methodist Secessions And Methodist Union: Rigg, James H. (James Harrison) 1821

Natural theology may now be a source of truth, which, before the Scriptures came, it could not furnish. The scenes of his energetic and successful labours were the moors about Haworth, the bleak physical desolation of which was only too true a picture of the moral and spiritual desolation of their population before this good man awakened them to spiritual life.

Dissertations / Theses: 'Methodist Church (U.S.). Board of Missions and Church Extension'

Hervey's biographer tells us that Wesley gave his opinion without tenderness or reserve -- condemned the language, reprobated the doctrines, and

tried to invalidate the proofs. The preacher may confidently follow the example of Scripture by assuming it.

Systematic Theology: A Compendium

His other work scarcely claims a passing notice in a short sketch like the present, especially as his peculiar opinions and his relationship with the Wesleys and others will again come under our notice in connection with the Calvinistic controversy. Can any one, then, be reckless enough to say that they were in error who handed on the tradition? It is an elaborate development of the last supper of Christ with his disciples, and is the fulfilment of the perpetual injunction laid by the Master upon his followers. Theology cannot, as has sometimes been objected, deaden the religious affections, since it only draws out from their sources and puts into rational connection with each other the truths which are best adapted to nourish the religious affections.

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