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THE
MORNING WATCH;
OR
QUARTERLY JOURNAL ON PROPHECY,
AND
THEOLOGICAL REVIEW.

WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT?
THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT: IF
YE WILL INQUIRE, INQUIRE YE: RETURN, COME. *ISAJ. XXI. 11, 12.*

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✂ The Binder will cause the Plate of the Laver in Solomon's Temple to face p. 188;
and the Plan of Ezekiel's Temple to face p. 669.

THE
MORNING WATCH.

MARCH 1830.

THE GOSPEL; CREATION PREPARED FOR, PROVIDENCE
UNFOLDS IT.

GOD and man, the creature and the Creator, reciprocally answer to each other. God made man in his own image, and man in every stage of his being shews forth some attribute of God. It is the greatest proof of fallen man's degradation, that he has lost the sense of his own dignity, and that it should need any effort to rouse his dormant faculties to the apprehension of their high endowments, and to the glorious prerogatives held out in prospect for him in the ages to come. Man is the interpreter of the counsels of God—a glorious dignity! higher than that of angels, higher than any other created being. The scheme of redemption, transacted in man's nature and on man's account, is that wondrous mystery which angels desired to look into, because it manifested the surpassing love of God. At its opening, in the first advent, a multitude of the heavenly host sang "glory to God in the highest;" and by its full development, at the second advent, "unto the principalities and powers in heavenly places is made known by the church the manifold wisdom of God."

God is infinite and unchangeable in his attributes as well as in his nature: the creatures are changeable, and limited in their comprehension as well as in their natures. Whence it follows, that any revelation of the infinite God must to them be by degrees, and progressive, both that the successive steps may be followed, and that the comprehension may have time to expand, and receive truths in detail which are too vast for its immediate grasp. In the first and most obvious degree, the inanimate works of creation tell out the attributes of the Creator: "The heavens declare the glory of God; and the firmament sheweth

his handy work :” “ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.” These things, external and without himself, lead the mind of man to the knowledge of God ; but in the world within himself, that microcosm, that epitome of the creation of God, man may best learn of his Creator : he is himself the image of the invisible God, and is destined in the coming time to manifest the glory of God, as his vicegerent over the whole creation. “ Thou hast crowned him with glory and honour : Thou madest him to have dominion over the works of thy hands : Thou hast put all things under his feet. O LORD, our Lord, how excellent is thy Name in all the earth !” (Psal. viii. ; 1 Cor. xv. 27.) But man cannot manifest God to other intelligent beings unless he first know God as his God, and become the exemplar as well as the teacher of worship ; blessed himself, and directing others to their blessedness. For this end he must extend his view beyond the present aspect of things, looking back to his origin and forward to his ultimate destination ; that he may fulfil the purpose for which he was brought into being ; be renewed after the image of Him that created him ; make known that “ the Lord reigneth ; let the heavens declare his righteousness, and all the people see his glory.” (Psal. xcvi. 6.)

To understand any work, either at its commencement or in its progress, the purposed end must be known ; and this end must be kept in view during every stage of its advancement, as the controuling principle which regulates every single movement. Not that every one who plies the machine and urges on its course does necessarily understand its principles : on the contrary, vain man is in his ignorance continually saying in his heart, “ By the strength of *my* hand I have done it, and by *my* wisdom ; for I am prudent ;” though every thing around him proclaims, in the name of Jehovah, “ Hast thou not heard long ago how I have done it ? and of ancient times that I have formed it ? Now have I brought it to pass.....Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood.” But he who desires the knowledge of God, and who delights in doing his Master’s will, is offered also a participation of his counsels, and may know the glorious end, which is even now nearly attained by the secret working operations of Providence. This end is, in one word, *THE GOSPEL*, the “ good tidings of great joy which shall be to all people.” This is the end of all creation, the sum of all revelation, the purpose of all providence : “ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give

the light of the knowledge of the glory of God in the face of Jesus Christ," by the glorious Gospel.

The word of God is but the expression of his purpose ; is not of any private interpretation ; is not to be limited to any one time, but must have the same wide range with his works and his providence, " declaring the end from the beginning, and from ancient times the things that are not yet done ; saying, My counsels shall stand, and I will do all my pleasure" (Isa. xlv. 10). The purpose of God in all his revelations is to make himself known. For this end all things were formed ; and in knowing and making known the Creator, the intelligent creation attains its end and happiness. The Scriptures represent the whole creation as having been formed at first " very good : " they also declare how, by the sin of man, misery was brought, not on himself alone, but on the whole creation ; which was formed for him, of which he was the master-piece, and of which he had been constituted the ruler. To one ignorant of the Scriptures, the present state of things must be an inexplicable enigma. Not only are the most amiable of mankind exposed to the cruelty and oppression of the reckless and the strong, but the whole animal creation is groaning under miseries apparently undeserved and unaccountable ; and the very earth itself, in its volcanoes and its earthquakes, its barren mountains and trackless wastes, its marshes and its forests, exhibits disorder, convulsion, and ruin. The seasons, again, and climates,—the very air we breathe, its pestilences, its whirlwinds and its storms,—give signs of the wrath of Heaven ; for which an heathen must have been at a loss to account, still more to expiate and avert. The difficulty, too, must have been increased, rather than diminished, by his observing a strong remedial principle at work continually ; the barren rock mouldering down into a fertile soil, vegetable life encroaching on the sandy wastes and climbing the sides of the volcanic crater. And this difficulty did, we know, lead some of the old philosophers to suppose that there were two antagonist and equally balanced principles constantly at work ; each striving for mastery, and neither able to prevail ; but how balanced, or why neither prevailed, was beyond the reach of their speculations.

All these mysteries are resolved by the Scriptures : we are there taught, not only that man was himself created perfect, the representation of God to the world ; and that every created thing was very good, over which he, as the vicegerent, should exercise dominion ; but also that his daily food was provided by the Lord, which he might eat without toil. " And the Lord God planted a garden eastward in Eden ; and there he put the man that he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food. And the Lord God commanded the man, saying, Of every tree

of the garden thou mayest freely eat." So the fruit of the trees was his food, provided to his hand by his bountiful Creator, of whom he would thus be reminded in every meal he ate. But man was a living *soul*, a reasoning being; endowed with a *will* enabling him to refuse the evil and choose the good; and this will he was required to exercise under the direction of his Creator, and daily to give proof thereof by not eating of the fruit of the tree of the knowledge of good and evil. The will of man enabled him to choose the good and refuse the evil: God only truly *knows* what is good, what evil. He had told man that eating of the forbidden tree was not good, but certain evil, whose consequence should be death; yet man chose the evil. So that man's first crime included not only disobedience, but arrogance in the extreme: for, the *knowledge* of good and evil requiring perfect acquaintance with all possible circumstances, the omniscient God alone possesses it; and the tempter spake a conditional truth in saying, "Ye shall be as gods, knowing good and evil;" and in disobeying, they assumed that they knew what was good better than God. Their folly is demonstrated in every possible way: shame and drudgery to himself, till he should return to the dust; and a niggard soil, to support a wearisome life. "And the Lord God said, Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field: in the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." It is important to observe, that the food of man is now changed: while he kept the commandment, the trees planted by God supplied him spontaneously with food; but on his transgression he is doomed to exercise his fancied knowledge of good and evil, by toiling the earth for his daily bread,—and he is removed from the garden of Eden, lest he put forth his hand and eat of the fruit of the trees, and live without labour.

Such is the present condition of man and the creation: "For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). And we introduce this brief summary in order to keep the subject together, that we may the better trace out the deliverance from this "bondage of corruption, into the glorious liberty of the children of God;" for which purpose we take up these few points of doctrine: 1. The eternal Power of the Godhead shewn in the act of creation; 2. The great Love of God in the blessedness of the creation; 3. The Stability of the creature only secured by looking to its Creator for wisdom and strength; 4. Its immediate Fall: when trusting in its own sufficiency; 5. The Hope which supports it under its present bondage of corruption; and, 6. We de-

duce from the whole that the passing through all these conditions was necessary to bring man and the whole creation into that state of willing and cheerful subjection to the law of the Creator, by which alone he can be the image or manifestation of God.

Power is the idea of the Godhead first acquired, being the attribute first manifested: and this has led some to derive the Hebrew name of God from a root denoting *power*. But there must exist in the mind of God some principle which calls power into exercise; which principle is love; "God is love" (1 John iv. 8): and hence others make love the primal attribute of God. But both the love and power are exercised in perfect wisdom: "The Lord possessed me in the beginning of his way; I was set up from everlasting" (Prov. viii. 22). So that to call any attribute first, or chief, in the Godhead, is incorrect; for in him, they are all co-eternal together, and co-equal,—each one implying the existence of the others. But though all are from the beginning co-existing in the purpose of God, they must be manifested in succession to the intelligent creation, and an apparatus provided by means of which the manifestation may take place. This machinery is the creation, and man: its head and interpreter; by his animal frame connected with the material world, by his soul connected with the spiritual; and therefore, by their reciprocal actions upon each other within himself, able to interpret their separate relations: as God, the object of all worship; and man, the worshiper: as Creator, the independent origin of being; and creature, separate, yet dependent. It is this which gives to the external world its true value and place. We do not value it aright until we see in it the materials for spiritual instruction: we give it not its true place till we make it the frame-work and the alphabet of the Gospel. Under this impression, we shall endeavour to shew that the history of creation and providence in the Scriptures, not only exemplifies in facts the spiritual experiences of every believer, but that the order in which they occur in the history is the order in which they arise in the believer's soul; and their relative degree of prominency the same in both cases. That God is Power, Love, and Wisdom, we learn from the creation; and we need next to be taught that these are not in the creature, but in the Creator; and his separateness or objectiveness we learn by the Fall. This shews what the creature is when left to itself, and proves that all who stand, owe it not to their own inherent strength, but to God, who sustains them. The fall of the creature also gives place for the manifestation of those attributes which an unfallen being knows not in his own experience—as mercy, long-suffering, condescension, grace, and all the unutterable wonders of redeeming love—differing in the experience of each individual, and for the present secret and concealed, but which shall in the ages to

come manifest, in their open disclosure, the manifold and infinite grace of God : when the sinner shall be left without excuse, and the whole universe be constrained to acknowledge that hell itself is a demonstration of the love of God ; that it is no arbitrary infliction, but the necessary condition of unconformity to God ; a part of the same plan of boundless love ; and all growing out of the necessarily inherent, unalterable conditions of Creator and creature, unchangeable and changeable, self-existent and dependent.

With Man, the whole creation fell ; and when his redemption takes effect, it too shall be redeemed : this is the argument of Rom. viii. 18—39. The “hope set before us” is joint heirship with Christ : “That we may be also glorified together” (ver. 17). Now, in comparison with this glory, present sufferings are as nothing, whether in ourselves or in the creation. For the creation, which was made subject to vanity, not by its own fault, waits in hope of deliverance from the bondage of corruption into the glorious liberty of the children of God ; and we ourselves also, though having the first-fruits of the Spirit, wait for a like deliverance at the resurrection : both parties saved by hope of things not yet seen, and waiting with patience for them.

The fall of man and the creation having demonstrated the difference between Creator and creature, the weakness of the creature, and its helplessness ; it is now prepared to look for help out of itself, and to re-ascend by successive steps to union with God, which it had lost by the Fall. To accomplish this the great plan of redemption was devised, which we have now to trace out, and shew the mighty agency by which it was effected. It is necessary herein to bear in mind, that the Fall, with all its consequences of sin and misery, is never to be charged on God, so as to make him the author of evil : another man must therefore be shewn, placed in the same, or still more difficult circumstances, and yet not falling ; lest it should be supposed that Adam fell because he had not sufficient strength to stand ; or that an unforeseen contingency happened ; that God was not *all-wise* and *all-powerful*. To give this demonstration was the work of Christ in the flesh ; to enable his people to do the same, is his office now ; and to glorify them together with himself is the future consummation of all, THE GOSPEL. What we look for is, not merely repairing the injuries of the Fall, or reinstating man in paradise with a restored and happy creation, never again to fall : it is all this ; but it is more,—it is a triumph over sin and death, not their mere cessation ; it is restitution by renovation, by regeneration : a new order of things, from which fallibility will be excluded ; not by any fatality, or by annihilating will and choice in the creature, but by such a train of preparation as brings about, in each partaker of that new order of

things, a voluntary subjection of his own will to the will of God, and a realization of that paradox to the natural man, "in whose service is perfect freedom." This preparation is made in the preaching of the Gospel; and we who live thus late in time, and have seen so much of the preparatory work accomplished, can from this position look back on all God's dealings towards man, and discern their bearings on the glorious hope set before us in the Gospel, the hope of the completion and manifestation of His purpose in creation and providence. We would now endeavour to trace out, how every doctrine of the Gospel, and every experience of the believer's soul, is shewn forth in some great fact in the history of the world; that there is, in short, a world within us corresponding to the world without us; and that the matured Christian has realized in the course of his short life a series of experimental doctrines, following that order of succession which is recorded in facts in the history of the world. But this is so vast a subject that neither our limits nor our abilities allow us to give more than a rough outline in the present paper; and we shall take up some of the separate portions, and expand them, at a future time.

All the great acts of God are for the end of manifesting himself in different aspects; of recording in some indelible facts those doctrines which are essential to salvation; and which he therefore makes known, not by word only, which depends on the preparation or capacity to receive it; but in deeds, which can neither be doubted of, explained away, nor forgotten. To know God as he is, man must first know himself as he is: the first doctrine, therefore, in a believer's experience of himself, is that of his own utterly fallen and corrupted state: "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18). And the great historic fact which demonstrates this doctrine, is the corruption of the antediluvian world: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually..... God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth" (Gen. vi. 5—12). The demonstration is given on the largest scale, both in time and in extent, to shew the universality of the corruption in human nature; and that it has no remedial power in itself, but, if left to itself, only becomes worse and worse. Convinced of his ruined and helpless condition, man looks out of himself, and grasps the promises of God. The first of these gives him hope of deliverance by a Seed of the woman, who shall bruise the serpent's head (Gen. iii. 15). The next gives him hope of the extirpation of evil, in the preaching of Enoch: "Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all" (Jude 14). And Abel's acceptance, and Enoch's

translation, convince him that God is a rewarder of them that diligently seek him" (Heb. xi. 6).—Closely coupled and running parallel with these experiences, is that of the long-suffering of God; "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9): "And accounting that the long-suffering of God is salvation" (ver. 17). This was exemplified in the preaching of Noah, when the Spirit of God strove with man for an hundred and twenty years (Gen. vi. 3).—The next doctrine is the grace of God, manifested in the gift of faith; faith being the assurance of the grace of God: "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God" (Eph. ii. 8): "For all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. iii. 23, 24). The fact of Noah's call is the demonstration of this doctrine: "Noah found grace in the eyes of the Lord" (Gen. vi. 8): "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 which he condemned the world, and became heir of the righteousness which is by faith" (Heb. xi. 7);—this faith, which separates from the world, renounces and condemns it too, and acknowledges the righteousness of God in destroying it, being the line of demarcation which separates between the unregenerate and the regenerate soul.

At this point in the Christian experience stands that ordinance in the church of which the deluge was the type. The deluge divided between the old world and the new: baptism divides between the old man and the new. Baptism is the ordinance to regeneration; 'an outward visible sign of an inward spiritual grace;' signifying 'a death unto sin, a new birth unto righteousness:' "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:" "He that believeth, and is baptized, shall be saved." Not that baptism itself is regeneration, nor that all the baptized are regenerated—for this would be taking the election out of the hands of God, and giving it to an ordinance; and it would be departing also from the type, for there was a Ham in the ark; and in like manner many of the baptized are not saved—but the church cannot regard the baptized otherwise than as regenerate, without usurping the sole prerogative of God. Wherefore the Church of England says, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.' Of baptism, the deluge was the type. And baptism, again, prefigures the resurrection-life, 'a death unto sin, a new birth unto righteousness.' "In the days of Noe.....eight souls were saved by water: the like figure where-

unto, even baptism, doth also now save us.....by the resurrection of Jesus Christ" (1 Pet. iii. 20). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death: 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" (Rom. vi. 3). And as Noah, in entering the ark, "condemned the world" when he forsook it; so do we in our baptism become crucified to the world, renouncing 'the devil, the world, and the flesh,' reckoning ourselves "to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. vi. 11). The name of Noah signifies "comfort" or "consolation:" "This shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29). With Noah began the comfort of the creation, which, having fallen with Adam's fall, had no prospect of recovery till after it had endured the penalty of sin. In the deluge a world perished: Noah alone was found faithful, and his single faith became the "saving of his house" (Heb. xi. 7). And not only so, but his faith saved a remnant of every living thing of all flesh wherein is the breath of life; "and he became heir of the righteousness which is by faith." The parallel to this, in individual experience, is that faith which lies at the foundation of a church. Faith, in the head whom God hath constituted over that community, whether he be father, master, pastor, or chief ruler, becomes an ark of shelter to those under him, whom God regards as included in their faithful head, for all external privileges and means of grace, and temporal security. But this imputed faith is not necessarily inclusive of election and conversion, but only *unto* them; is not itself eternal salvation, but an introduction to the means by which everlasting life is obtained. This faith unto election, or unto the ordinances by means of which the Holy Spirit operates to the salvation of the soul, is the basis of a church: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 13.) It is also the warrant for expecting an answer to our faith in infant baptism, and like ordinances, and is exemplified in numerous instances in the history of our Lord: as, the faith of the father, by which the son was healed (Mark ix. 23); the faith of the woman of Canaan, by which her daughter was made whole (Matt. xv. 22); the faith of Jairus for his dead daughter: "only believe" (Mark v. 36); the faith of Martha for dead Lazarus (John xi. 26—40); the faith of the centurion, which healed his servant (Luke vii. 9). In all which

instances, as in the case of Noah, the dependents were included in the faith of their head, and were delivered, not by their own profession of faith, but by his ; his faith, not theirs, called forth the miraculous interpositions of our Lord.

On coming out of the ark, the first act of Noah was the founding of a church : " He builded an altar to the Lord " (Gen. viii. 20). On it he offered burnt-offerings of every clean animal ; expressive of the death which he and they had deserved, and that their deliverance was of mercy alone ; and if so with the clean, much more with the unclean : " And the Lord said in his heart, I will not again curse the ground any more for man's sake." Our duty, corresponding with Noah's sacrifice is given, Rom. xii. : " I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service." " Sacrifice and offering thou wouldest not, but a body hast thou prepared me " (Heb. x. 5). " Yield yourselves unto God, as those that are alive from the dead " (Rom. vi. 13). " Therefore there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit " (Rom. viii. 1).—When God called Noah to prepare the ark, he promised (Gen. vi. 18), " With thee will I establish my covenant ;" and after Noah's sacrifice on coming out of the ark, this promise is confirmed (Gen. ix. 9) : " And I, behold I, establish my covenant with you, and with your seed after you, and with every living creature that is with you." This is the covenant of the earth's present stability : " While the earth remaineth, seed-time and harvest, &c. shall not cease " (viii. 22). The parallel to this is the Christian covenant ; the covenant of peace, the everlasting covenant, promised before the death of Christ, ratified in his death ; applied by the Holy Spirit to the spirit and conscience of the regenerate now, as an earnest of its full accomplishment in their bodies, as well as souls, at the resurrection—(that its full accomplishment is reserved for the time of Israel's future restoration, is manifest from Jer. xxxi. 31) : " For by one offering he hath perfected for ever them that are sanctified " (Heb. x. 14). " The blood of Christ, who through the eternal Spirit offered himself without spot to God, shall purge your conscience from dead works to serve the living God " (Heb. ix. 14). " Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water " (Heb. x. 22).—Now the sacrifice of Christ was life in death ; a real death, and yet a real surviving ; a paradox, never realized except in Christ, and which, when spoken of us, can only be expressed by contradictory terms : " A living sacrifice " (Rom. xii. 1) : " I am crucified with Christ " (Gal. ii. 20) : " Ye are dead...mortify therefore your members which are upon the earth " (Col. iii. 3, 5). This paradox also could only be represented by two parties ; the death

of one and life of the other, shewing resurrection after death. The symbols of death—the beasts slain for a burnt-offering, and ascending in smoke to heaven—prefigure Christ slain for us, and ascending to heaven “a sacrifice to God for a sweet-smelling savour” (Eph. v. 2); “a savour of consolation or appeasement” (Gen. viii. 21);—and, like the deluge, point on to the application of the sacrifice of Christ to the consciences of men: “Unto God a sweet savour, in them that are saved, and in them that perish” (2 Cor. ii. 15);—and onward still, to the final gathering of Israel: “Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God: and I will cause you to pass under the rod, and I will bring you into the bond of the covenant.... For in mine holy mountain, in the mountain of the height of Israel, I will accept you with your sweet savour” (Ezek. xx. 36, 40, 41). The symbols of resurrection-life—Noah and the living creatures—the recipients of all the benefits of the covenant, prefigure first the resurrection of “our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant” (Heb. xiii. 20);—secondly, its application to the souls of believers, “Ye are come.... to Jesus the Mediator of the new covenant” (Heb. xii. 24);—and which shall be openly manifested in the first resurrection, in the bodies as well as souls of all who have part in the death of Christ: “Them which sleep in Jesus will God bring with him” (1 Thess. iv. 14).

God gave to Noah a token or memorial of the covenant, for perpetual generations; this was the rainbow: “I do set my bow in the clouds; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth” (Gen. ix. 13—16). The token of the Christian covenant which answers to the rainbow, our memorial for perpetual generations, is the revealed **WORD**. The Hebrew word for “token” is **אוֹת**, the first and last letters of the alphabet; and its plural in Hebrew signifies *letters*: thus including not only the written word, but **HIM** also who is the **WORD**, the **A** and the **Ω**, the Beginning and the Ending of the Gospel (Rev. i. 8, xxii. 13). Observe how beautifully the parallel holds between the rainbow and the **WORD**. The bow is a memorial of the covenant, and is derived from the rays of the *sun* reflected and refracted by the drops of *rain*. Now, throughout all Scripture the sun is used as the symbol of Christ, and the rain as the symbol of the Holy Spirit: “The Sun of Righteousness” (Mal. iv. 2); “the Light of men” (John i. 4): “He shall come unto us as the rain” (Hos. vi. 3); “I will *pour out* of my Spirit.” Sometimes the rain symbolises the Spirit in its utterance: “My doctrine shall drop as the rain” (Deut. xxxii. 2); “As the *rain* cometh down from heaven, so shall my

word be" (Isai. lv. 10, 11). And as the glorious bow exhibits the many coloured light of the sun in such transcendant beauty; so our Lord says of the Comforter (ΠΝ), "the Spirit of truth," "He shall glorify me; for he shall receive of mine and shew it unto you" (John xvi. 14). The bow is seldom seen entire; not from any imperfection in the light, or in the rain, but from inequalities in the air through which the rain falls dividing the drops too small in some places, leaving them too large in others: so the partialities in man, his disturbing passions, seldom permit that calmness and equality in his mind which are necessary to discern the entire scope of Revelation, the arch of truth. The lower ends of the bow are always complete, and the colours often disappear in the upper part, from the atmosphere becoming too much rarified to reflect it: so in Revelation, its lower portions, those which concern our conduct, are always discernible, but the sublimer mysteries rise often above mortal vision. Rain being the medium for manifesting the varied light of the sun, the person of Christ is sometimes likened to rain: "He shall come down like rain" (Psal. lxxii. 6); "As the light of the morning when the sun riseth...by clear shining after rain" (2 Sam. xxiii. 4). In the rainbow, again, we see the soft and beautiful reflection of that blazing light; which is too bright to be gazed on directly by mortal eye, but dazzles us not in the bow, and is there examined with delight. In it the white light of the sun, which we are unable by direct vision to analyze, is broken down into various hues, and we can there contemplate each colour by itself, and yet see them all running harmoniously into each other. We are taught, too, by the bow, that the colour of objects is not in themselves, but in the rays of light which they severally reflect; and that all the beautiful hues of nature, whether in flowers, plumage, or gems, are but the refractions and reflections of different rays of the sun: whence the Christian learns that all the loveliness of character which he sees exhibited in a brother, is but a partial and imperfect reflection of the transcendant beauty of Christ, who is "chiefest among ten thousand, and altogether lovely." The rainbow is but half a circle, which the earth intercepts, and which from the tops of mountains may be seen almost an entire circle: so, when the earthly obstructions are removed, God's purpose as declared in revelation will be seen as a complete circle: to prefigure which, the mighty angel (Rev. x.) has a rainbow encircling his head, when he comes down to declare that "the mystery of God shall be finished;" and the beatific vision will consist in the demonstration that every thing done in creation, every thing overruled in providence, and every thing revealed in word, proceeded from Christ alone, and centres in him alone, like the rainbow glory around his throne (Rev. iv. 3; Ezek. i. 28), on which he shall for ever exhibit to the ages to

come "the brightness of the Father's glory, and the express image of his person" (Heb. i. 3; John xvii. 24; Col. i. 17.)

The earth no sooner begins to be peopled after the flood than they set about building the Tower of Babel: "Let us make us a name, lest we be scattered abroad" (Gen. xi. 4). Their tower is also generally believed to have been for idolatrous worship: "whose top unto heaven." Their intention was defeated by the Lord confounding their language, and "they left off to build the city." They spake one language, and sought to make themselves a name. In like manner, the Christian's first danger is that of thinking his own to be the only church; of knowing but of one mode of expressing the truth; and of exalting, and even idolizing, the body of men with whom he acts: and so Babel has given its name to an idolatrous, exclusive, monopolizing church. To frustrate this monopoly, and cure this idolatry, God makes men call the same things by different names; and one community divides into several; each needing the forbearance of the rest, and therefore each practising mutual forbearance: and their scattering diffuses more widely that truth which is common to them all. At Babel, too, in Nimrod, began the first kingdom upon the earth; growing out of the same spirit of ambition and self-aggrandisement in secular things; and which was not broken down by God, because he meant to use it as his instrument, either to protect the church, to scourge it, or to avenge it, as he might see fit.

Having by the confusion of Babel been taught the lesson, that the true church is not to be found in one form only, nor to be sought for in forms and modes of expression; we are prepared for learning where it is to be found, and to receive the great doctrine of election—the cardinal point in a believer's experience—the foundation of all the Christian hopes and promises—the seed of everlasting life. This doctrine is taught in the call of Abram; a fact which holds a place of the greatest importance in the history of the world, as the doctrine it illustrates and typifies does in the experience of the believer. Till this time all mankind are to be regarded as one church and family, having amongst them the true religion, as we know from the instance of Melchizedek; but apparently common to all the nations, as the Book of Job, the true faith in the discourses of his friends, and traces of it in the histories of Abimelech and Pharaoh (Gen. xx. xii.), lead us to infer. At this time, however, a difference begins (Gen. xii.): "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Here is election strictly *personal*, irrespective of country, kindred, or father; invisible, unaccompanied by outward sign, resting only on the word of God: **THE LORD HAD SAID IT.** Abram "obeyed, and went out, not knowing whither he went; and so-

journed in the land of promise (not of possession), as in a strange country; dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 8—10). The parallel is drawn to our hands in the same Epistle; "For here we have no continuing city, but we seek one to come" (Heb. xiii. 14): "Ye are come to mount Sion, the city of the living God, the heavenly Jerusalem; to the general assembly and church of the first-born, which are written in heaven" (Heb. xii. 22). All these we are come to in the realizing apprehension of true faith, "the substance of things hoped for;" though we wait till the first resurrection for their open manifestation and possession. Thus Abram acted out the doctrine of election, assured in the promise "that he should be heir of the world" (Rom. iv. 13): of a possession not only not seen as yet, but not to be manifested till the new dispensation is brought in at the resurrection, when the New Jerusalem cometh down from heaven. (Rev. xxi.; Isa. lxxv.) To Abram it was further promised: "I will make of thee a great nation" (Gen. xii. 3). And after he came into Canaan, "All the land which thou seest, to thee will I give it, and to thy seed for ever: and I will make thy seed as the dust of the earth. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee" (Gen. xiii. 16). Countless posterity, and the personal possession of the land, here promised to Abram, were believed by him with a full assurance of faith; and he considered these blessings as already certainly his—for the unchangeable God had promised them—though there was then no apparent sign or likelihood of their accomplishment. We learn from this example in "the father of the faithful," that the assurance of the elect is an assurance of faith, not of possession; and that it needs no signs or evidences to rest upon, but simply the word of God.

The meeting with Melchizedek, the priest of the Most High God, who brought forth bread and wine, blessed the victorious patriarch, and to whom Abram gave tithes of all (Gen. xiv. 18—20), is full of most important instruction, which the limits and scope of this paper prevent us from drawing out. Suffice it for the present to say, that this historic fact obviously typifies 'the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine;'—that the bare assurance of election, and the "first principles of the oracles of God," as "repentance from dead works, and faith towards God" (Heb. v. 12; vi. 1), will not suffice, but we must "go on unto perfection;"—that we have now "a Priest for ever, after the order of Melchizedek, who is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them....even the Son of God who is con-

secrated for evermore" (Heb. vii. 25—28);—and that, as "we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1), "until the Lord shall make his enemies his footstool" (Psalm cx. 1), so "unto them that look for him shall he appear the second time" (Heb. ix. 28), and "shall sit and rule upon his throne, and he shall be a Priest on his throne" (Zech. vi. 13); "Priest of the Most High God, King of Salem, Prince of Peace:" "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with justice and with judgment, from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isai. ix. 7.)

After all these things Abram is still kept waiting for the accomplishment of the promise, and said to the Lord, "Behold, to me thou hast given no seed." He is answered by a repetition of the promise, "so shall thy seed be:" "And he believed in the Lord; and he counted it to him for righteousness." (Gen. xv. 3—6.) These promises, thus reiterated to Abram, may teach us that we need not look for outward evidences of the accomplishment of God's purpose, but that his word alone is sufficient ground for the fullest assurance of faith. Abram's faith being thus demonstrated, he next receives that marvellous revelation recorded in Gen. xv. 7—21, with the time and circumstances of its accomplishment. It begins, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" The sacrifice ensues. "And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. . . . and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Abram's only present *inheritance*, therefore, was a sepulchre; and even this he had to purchase of the sons of Heth (Gen. xxiii.); but yet we know that he looked for a city (Heb. xi. 10), though he might not know the exact manner how it would be brought about, exercising still the same full faith as before; a faith which was the substance of things hoped for, the evidence of things not seen. We learn from hence the important lesson, that faith in the promise prepares for a disclosure of the time and mode of its accomplishment, and thus calls for another act of faith. So that the understanding of promises given is at the same time a reward for previous faith, and a fresh call for its exercise in a higher kind; shewing that every Christian duty is progressive, from faith to faith, from grace to grace. And now in the promises to Abram there is an amplitude and enlargement; for believing which there was required faith of a higher kind than

any we have yet considered. It was contained briefly in the primal promise (xii. 3), which concluded thus: "And in thee shall all the families of the earth be blessed;" since which it had not been repeated. But now Abram's faith was tried, by being called to believe, not only without evidences, but *against* all signs and probabilities; for Abram was ninety years old and nine (Gen. xvii. 1), as good as dead (Heb. xi. 12); and Sarai was ninety years old, "past age" (Heb. xi. 11). God, knowing that Abram's faith would stand this test, now regathers all the promises, and gives them perpetuity, which they had not before, saying, "I am the Almighty God; walk before me, and be thou perfect. . . and thou shalt be a father of many nations. . . and I will establish my covenant with thee for an everlasting covenant. . . and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." This is obviously the most important era in the history of Abram; the point from whence his life takes a new aspect; becoming from this time partaker, as it were, of the counsels of God (xviii. 17); "the friend of God" (James ii. 23; Isai. xli. 8). The change is marked by two outward signs; by the institution of circumcision, and by alteration in the names of Abram and Sarai. Sarai means *my princess*: the I (י) being changed into H (ה) may give the name an objective signification, making it *princess-like* or *princely*. Abram means *exalted father*: so the H (ה) inserted in his name may give it objectiveness, and then the final M (ם) might be considered as the pronoun plural: Abram being *an exalted father* to his literal seed; Abraham being *the exalted father* of *them*, of the *many nations* who shall constitute his spiritual seed; "not only that which is of the law, but that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 16). The idea meant to be conveyed in both the changes is indisputably that of doing away the restricted personal signification of the names, and enlarging them henceforth into generic terms, pointing to the object of hope for all mankind*. Till this time the promises had been personal; "I will make of thee a great nation:" they now become general, extending to all the spiritual seed; "I will make *nations* of thee; and kings shall come out of thee. . . she shall be a mother of nations; kings of people shall be of her." Now also the covenant is first called "everlasting:" the Lord promises, "I will be their God;" and from this covenant allows HIMSELF to be called, "The God of Abraham, the God of Isaac, and the God of Jacob;" linking them on as it were to the eternity of his own

* The Jewish fancy, that the ה is taken from the Sacred Name יהוה, we totally deny and reject.

being. At this point, in the Christian parallel, the belief of the Gospel of the *kingdom* properly comes in; a change in the experience of a believer as great as that in the history of Abraham. The faith which respects personal salvation must precede that enlarged faith which receives the mysteries of the kingdom of God: but the faith which stops short at those doctrines which are popularly called necessary to salvation, and refuses to listen to the other doctrines of Scripture, may perhaps be the faith of Abram, but is not the faith of Abraham; may perhaps have the blessings of Ishmael, but stops short of the child of joy, the Isaac. Circumcision, the sign of continued election in the seed of Abraham, has no place whatever in the Christian dispensation; for every thing it denoted is already included in baptism: wherefore it is vain to look for its parallel in the believer's life. It was given to Abraham at this time, because the promises were now enlarged to the spiritual seed, and in order that he might still continue a true type of the election, by this token of the personal and special covenant, for the possession of the land, which God made with Abraham and his literal seed. (See No. II. p. 220.) Accordingly, in the Apostle's time circumcision had become the common name for the national Israel: "The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision unto Peter" (Gal. ii. 7); "Circumcision and *Gentiles*" (ver. 8): see also Acts x. 45; xi. 2; Col. iv. 11; Tit. i. 10. And it is for this reason especially that Paul declares to the Galatians, "If ye be circumcised, Christ shall profit you nothing" (v. 2): "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (vi. 15). Circumcision is therefore the sign of the national covenant, for the inheritance of the land, to be fulfilled to the literal Israel in the earthly Jerusalem (Jer. xxxi. 31—40; xxxii. 39; Ezek. xi. 17—19), at the same time when the spiritual Israel, the regeneration, receive their inheritance in "the heavenly Jerusalem,"—"the kingdom which cannot be moved," (Heb. xii. 22—28); "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

Before the accomplishment of the promise, in the birth of Isaac, Sodom and Gomorrah are destroyed; and when the Lord is about to execute his vengeance, he says, "Shall I hide from Abraham that thing which I do?" and proceeds forthwith to declare his purpose to Abraham, to admit Abraham's expostulation, and to demonstrate to him that the wickedness of that people had become unbearably great. The destruction of these cities which follows, is made throughout all Scripture the standing type of that tremendous day of the Lord, in which all the apostate nations, and especially Babylon, shall be destroyed, preparatory to the reign of Christ, and accompanying his second

advent (see Isai. xiii. 19; xxxiv. 8; Jer. l. 40; 2 Pet. ii. 5; iii. 10; Rev. xviii. 8; xix. 3, and their parallels in the marginal references.) Now, as it is certain that this last destruction has its type in that of Sodom, and as it is certain that the church has its type in Abraham, and as it is certain that God declared his purpose to Abraham before he executed it, is it not reasonable to expect—nay, would it not be unreasonable not to expect—nay, may we not be *certain* of the fact, that He will not hide from his church that thing which he is about to do in these our days? In our preceding Numbers it has been proved, from the fulfilment of all the preceding signs, that we stand very near the dawning of the day of the Lord; and the marvellous unfolding of prophecy which we have witnessed is the precise counterpart of the Lord's discourse with Abraham. "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos iii. 7). "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of the Father I have made known unto you" (John xv. 15).

Abraham being a type of the true church, Lot cannot be also a type of it; at all events, not in the same aspect. Lot's whole character is worldly: Lot chose the plain of Jordan, because it was well watered, even as the garden of the Lord (Gen. xiii. 10): and he continued to dwell in Sodom, though vexed from day to day with their unlawful deeds (2 Pet. ii. 8). His deliverance, too, was not on his own account, but for the sake of Abraham: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow" (xix. 29). His subsequent history, and the character of his descendants, the Moabites and Ammonites, will not allow us to make him a type of a faithful church; and we think that he typifies a church professing the truth, but worldly minded; rescued from captivity once before (xiv. 16), saved again from utter destruction, for the sake of its kindred to the true church, yet saved so as by fire (1 Cor. iii. 15); and finally sinning and apostatising from God, and so abandoned to destruction.

The birth of Isaac, the child of promise, manifested the specialty of election still more strongly than the call of Abram; for not only was Isaac chosen, but Ishmael was rejected. And the doctrine was put in a still clearer and most indisputable point of view in the birth of Jacob and Esau; "for, the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, that the elder shall serve the younger" (Rom. ix. 11). But the chief truth typified in the birth of Isaac is the resurrection preceding

the inheritance : " He sprang from one as good as dead " (Heb. xi. 12) : which truth of the resurrection was shewn forth in another aspect, as life passing through death, in the sacrifice on mount Moriah (Gen. xxii.) : both of which events are put together, as types of the resurrection, Heb. xi. 19 : " Accounting that God was able to raise him up even from the dead ; from whence also he received him in a figure." Isaac typifies the heir, the possessor of the land : and that he may do this completely, and the type not be broken, he is the only one of the patriarchs who never left Canaan : he is expressly commanded, " Sojourn in this land, and I will be with thee ; for unto thee, and unto thy seed, I will give all these countries " (Gen. xxvi. 3). So strictly is this kept, that Isaac does not leave the land even to procure a wife, though he must not take one of the daughters of the Canaanites, among whom he dwelt. Abraham accordingly sends his servant into Mesopotamia, to his kindred, to bring home a wife for his son ; a beautiful type of the Father giving the church to the Son : " I have manifested thy name unto the men which thou gavest me out of the world. . . Father, I will that they also whom thou hast given me be with me where I am " (John xvii. 6, 24). " And I, John, saw the holy city, the New Jerusalem, coming down from God out of heaven " (Rev. xxi. 12.) " And to her was granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of the saints " (xix. 8). Isaac, again, is the only Patriarch who had but one wife : therein again typifying Christ, who has but one church. And with the marriage of Isaac and Rebecca, which typifies the Millennium (when the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God), this aspect of the typical history necessarily concludes ; being the personal aspect, or what is realized as doctrine in the experience of each individual believer.

There is also another mystery, concerning which instruction is to be derived from this ever-memorable portion of sacred history : we mean, the sublimest of all mysteries, the purposes and actings of the Ever-blessed Trinity.

That God the Father should be typified at all, is a wonderful thing ; but his actings towards the Son of his love are certainly typified in Abraham's conduct towards Isaac ; and by Sarah's standing towards Abraham, the standing of the church towards God the Father is as exactly shewn forth, as by Isaac and Rebecca Christ and his church are typified. The eternity of God's purpose towards his church could not be shewn in any other way than by such a mode of introducing it as may set it *before* time : and this is done when the promises to Abram are

first introduced: Gen. xii. 1, "Now the Lord *had said* unto Abram." Before this record of God's intentions towards Abram, he is married to Sarai, and Lot has joined himself to him; shewing that they too who typify the recipients of the promises made to Abram, were included also in the purpose of God from all eternity. In like manner, the eternal, unchangeable priesthood is indicated by the abrupt introduction of Melchizedek. (Gen. xiv. 18; Heb. vii. 3.) But in all these cases we must be exceedingly careful to distinguish between the personal and the typical character of the individual: Melchizedek is the typical one, in blessing Abram; who stands in his personal character, as the representative of his race. Now Sarai typified the Jerusalem which is above, and is the mother of us all (Gal. iv. 26); this is the city whose builder and maker is God, which he hath prepared for all the faithful (Heb. xi. 10, 16): to this the Apostle says "ye are come" (Heb. xii. 22); but only in the present realization of faith: for "here we have no continuing city, but we seek one to come" (Heb. xiii. 14); which shall in the fulness of time be manifested, and commence the new dispensation, when the tabernacle of God shall be with men, and the New Jerusalem shall come down from heaven, as a bride prepared for her husband (Rev. xxi. 2, 3). This "true tabernacle, which the Lord pitched, not man" (Heb. viii. 2, ix. 11)—"the heavenlies," so often spoken of (Eph. i. 3; Phil. iii. 20; 2 Cor. v. 1), constitute the "mansions" to which our Lord departed, to prepare a place for his faithful followers: and these elect ones, "chosen in him before the foundation of the world" (Eph. i. 4), he shall come again and receive unto himself, that where he is there they may be also (John xiv. 3). Sarai also represents the church in its relationship to God the Father. In the Old Testament this is often the case: "I was an husband unto them, saith the Lord" (Jer. xxxi. 32). "Turn, O backsliding children, saith the Lord, for I am married to you" (Jer. iii. 14). "Where is the bill of your mother's divorcement, saith the Lord?" (Isai. i.) "Thy Maker is thine Husband, the Lord of Hosts is his name" (Isai. liv. 5). This is the Old-Testament aspect of the church: and its New-Testament aspect, as the bride the Lamb's wife, is typified by Rebecca; whom the Father provides for the heir, by sending his servant to his distant kindred, and who hesitates not to follow to the promised land of inheritance. When Abraham received the long-promised heir, he had lived a century, a complete period of time: typifying that "fulness of time" in which Christ came (Gal. iv. 4); and that still more advanced "dispensation of the fulness of times, when he shall gather together in one all things in Christ" (Eph. i. 10). And Abraham being called to offer his

son for a burnt-offering, very strikingly typifies that act of love in God the Father, who spared not his own Son, but freely gave him up for us all (Rom. viii. 32).

From this period down to the time of Solomon the sacred history typifies different aspects of the church, in the various forms of trial it should have to encounter. The first aspect of trial is in the struggle for the birthright, typified in the history of Esau and Jacob. This has been well applied, in a paper "On the Seed of Isaac," read before the Society for the Investigation of Prophecy; in which it was shown that Ishmael typified the Jewish church "cast out;" Isaac, the Gentile church, the seed of promise: and that "we must look in the Gentile church for two seeds in the same line; the one, the elder, answering to the character of the Red Esau (namely, Rome); the other, the younger, answering to the character of Jacob (namely, the Protestant church), who succeeded to the blessing which naturally appertained to the elder." Jacob had gone forth a solitary wanderer; "With my staff I passed over this Jordan" (Gen. xxxii. 10); and so the church was sent forth: "Provide neither gold, nor silver, nor brass, nor scrip for your journey, nor yet *two staves*" (Matt. x. 9, 10). Jacob returned "two bands;" and the church shall become "a great multitude, which no man could number" (Rev. vii. 9). Jacob, on coming to the border of the promised land, wrestled with an Angel until the ascending of the morning, and received the name of Israel, Prince of God; and the church, at the resurrection morn of that day which puts it into possession of its inheritance, shall receive all that Israel typified, from "Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: and we shall reign on the earth."

Jacob's wives typify the church under another aspect; Rachel, the best beloved, being the Jewish church; Leah, the fruitful wife, being the Gentile church. Leah bears all her sons while Jacob continues a wanderer: in like manner the Jews are scattered, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke xxi. 24); and "until the fulness of the Gentiles shall be come in," all Israel shall not be saved (Rom. xi. 25). Rachel bears Joseph just before Jacob's return to his native land; Joseph signifies "*adding*;" and there will probably be a large addition of Jewish converts to Christianity just before their restoration to Palestine. Benjamin is born in the promised land after Israel's return: his mother dies at his birth, and calls him Benoni, "*son of my sorrow*;" shewing in the type that time of great tribulation which attends Israel's restoration wherever it is spoken of: as, Dan. xii. 1, "a time of trouble, such as never was;" Jer. xxx. 7, "none is like it; it is even the time of Jacob's trouble." This day of

trouble is the time of the national conversion of the Jews, typified by Rachel's death. Zech. xii. 10: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me, whom they have pierced; and they shall mourn for him, as one mourneth for his only son." Chap. xiii. 9: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God." Benoni also becomes Benjamin, "*son of the right hand*:" Mic. iv. 7, "I will make her that was cast off a strong nation." Chap. v. 8, "And the remnant of Jacob shall be as a lion among the beasts of the forest." Zech. ix. 13, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." Rom. xi. 26, 27, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

The different forms of trial which the church in its personal aspect should have to encounter, and its deliverances from them all, being typified in these personal histories; its aspect as a body politic delivered from oppression, brought under the government of just laws, and placed in peace and security in their promised rest, notwithstanding their own perverseness and all the opposition of their enemies, is next shewn, in the history of the children of Israel, from the time of the twelve Patriarchs till Joshua. This most instructive history we shall treat in a separate paper, and therefore only touch upon the great facts here; and upon them only slightly, to keep them in agreement with the rest. As in the preceding history man's personal total corruption was shewn forth by the antediluvian world; so in this history man's collective misery and bondage is shewn forth in the four hundred years' bondage of Israel in Egypt. "And the Egyptians made the children of Israel to serve with rigour: they made their lives bitter with hard bondage" (Exod. i. 13). "And their cry came up unto God by reason of their bondage: and God heard their groaning; and God remembered his covenant with Abraham, with Isaac, and with Jacob" (Exod. ii. 24). "And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped" (Exod. iv. 31). This is the faith which precedes the deliverance; like that which led Noah to build the ark, and is the bringing together of a church. This faith is to be kept in act and exercise during the whole time of the deliverance, which is effected by the strong hand of the Lord alone: "And Israel saw that

great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord and his servant Moses" (Exod. xiv. 31). The church, thus gathered, "were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ" (1 Cor. x. 2). The Christian church was gathered in the same way: "They were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . save yourselves from this untoward generation. . . . and fear came upon every soul: and many wonders and signs were done by the Apostles: and all that believed were together. . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts ii. 37—47). The wanderings of the children of Israel, their idolatries, their temptings of Christ, their murmurings; "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: but exhort one another daily, while it is called To-day. . . . again, he limiteth a certain day. . . . To-day, if ye will hear his voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God" (Heb. iii. 12, 13; iv. 7—9). "Let us therefore fear, lest, a promise being left of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1). Thus the entrance of Israel into their rest typified the sabbath which remains for the people of God, and completes the history of the church under this aspect: Pharaoh, the dragon (Isai. li. 9, Ezek. xxix. 3), typifying that old dragon, which is the devil and Satan (Rev. xii. 9), who shall be bound when the rest of the church begins (Rev. xx. 2). But this history exhibits the church in its insulated, separated state in the wilderness; no trials from external enemies, but all springing up in its own body. From Joshua to Samuel the church is typically represented in a different aspect: as struggling with external enemies, as given over in consequence of its rebellion into the hands of oppressors, as delivered from these enemies whenever it cried to the Lord, and as preserved by the Lord notwithstanding their many provocations. Each of these provocations typifies some backsliding or idolatry of the church; and every judge and deliverer raised up by God for the Jewish

people, is a type of the final deliverance of the church in the forthcoming days; as is manifestly the case with Barak and Gideon (Isai. ix. 4, x. 20), and as we hope to prove respecting them all in a future paper.

From Samuel to Solomon the church is represented under the aspect of a kingdom. This is its complete aspect, inclusive of all the preceding: it is that form under which it has been ever regarded in the purpose of the Lord, who "is the true God, the living God, and an everlasting King" (Jer. x. 10). It is also the form in which it shall be for ever manifested, when the Lord shall set his King upon his holy city of Zion (Psal. ii. 6; xlv. 6, 7; Heb. i. 8). But the people should have considered the Lord, who had so often delivered them, as their King, and not have asked Samuel to *make* them a king *like all the nations*. In this they sinned greatly: "And the Lord said unto Samuel, they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Sam. viii. 7). The invisible God was a King whom their gross imaginations could not apprehend: but God overruled this their sin to the fuller manifestation of his own purpose. The man of the people's choice was shewn in Saul, typifying one to arise in the church who should endeavour to forestall and antedate the Millennial kingdom, without waiting for its true King: the man after God's own heart was shewn in David, typifying that King of kings, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27). David is more strongly exhibited by his contrast with Saul, of whom it is said, "he was higher than any of the people from his shoulders and upwards" (1 Sam. x. 23); while of David it is said, "Look not on his countenance, or on the height of his stature: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvii. 7): and the same contrast holds throughout. At the commencement of Saul's reign, when Samuel is reasoning with the people of all the righteous acts of the Lord, their sin in asking a king is attested by thunder and rain. This not only denotes the anger of the Lord, but indicates how untimely was their desire of a king; thunder in that climate ushering in the rainy season in the ninth month, and it being "wheat harvest to-day," that is, the second month. Thunderings, too, always usher in the kingdom of the Lord, and therefore accompany the instalment of the first king of Israel, though not the David (1 Sam. xii. 17; Rev. xi. 19, xvi. 18). Saul's reign began prosperously, but he soon fell into sin. The sins which lost him the kingdom were two, and very characteristic: the first was usurping the priestly office, and not waiting for Samuel; for which he is told that his kingdom shall not continue: the second sin was covetousness, for which his kingdom

is rent from him and given to David. Samuel had appointed Saul to wait at Gilgal till he should come to offer sacrifices, and direct him what to do (1 Sam. x. 8); but Saul himself offers the burnt-offering, as if he were priest; wherefore "Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God. . . . now thy kingdom shall not continue: the Lord hath sought him a man after his own heart" (1 Sam. xiii. 13, 14). But the Spirit of the Lord did not yet depart from Saul, and he has another opportunity; for "Samuel said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. . . . Go, and smite Amalek, and utterly destroy all that they have, and spare them not" (1 Sam. xv. 1, 3). Instead of doing so, Saul and the people "spared the best of the sheep and of the oxen, to sacrifice unto the Lord" (ver. 15), and Agag the king; "but the rest they utterly destroyed." And Samuel said, "Wherefore didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? . . . Behold, to obey is better than sacrifice. . . . for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (vers. 19, 22, 23). And this is subsequently given as the reason: "For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day" (chap. xxviii. 17). David is then chosen by the Lord, and anointed by Samuel; "And the Spirit of the Lord came upon David, from that day forward: . . . but the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him" (chap. xvi. 13, 14). This evil spirit is calmed by the minstrelsy of David: whom, notwithstanding, Saul endeavours to slay; who flies for his life from the presence of Saul, and is hunted by him "as when one doth hunt a partridge on the mountains" (chap. xxvi. 20). During the lifetime of Saul, David has no rest; but when Saul was slain, David became king in Hebron, over the house of Judah, while Ishbosheth reigned over Israel; and, he being treacherously slain by his servants, David attains the entire kingdom. The ark is then brought up from Kirjath-jearim, "and set in his place, in the midst of the tabernacle that David had pitched for it" (2 Sam. vi. 17) on mount Zion. David then desires to build the temple of the Lord; but is told that this honour is reserved for his son, the "Jedidiah, beloved of the Lord," the "Solomon, prince of peace," whose throne shall be established for ever.—The series of historical events which we have thus briefly gone over

represents the church acquiring rule, or taking its royal dignity. It has ever been a point of orthodox faith that Christ is the source of power; that kings, knowing whose ministers they are, may above all things seek His honour and glory: and hence comes the force of the admonition, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth" (Psal. ii. 10). But it is also a point of orthodox faith, and to be maintained with equal care, that the church has no present sovereignty, and would sin greatly if it attempted any authority over the civil magistrate, whose prerogative it is to 'rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal.' She is thus required to wait for the coming of her Melchizedek, King of Righteousness and King of Peace (Heb. vii. 2); "The Man whose name is the Branch; who shall sit and rule upon his throne, and shall be a Priest upon his throne: and the counsel of peace shall be between them both" (Zech. vi. 12, 13). This reign of Christ upon earth during the Millennium was indisputably typified in that of Solomon: its establishment we believe to be even now in preparation; and we therefore maintain, that the church is now arrived at that period in its progress which was typified by the latter part of the reign of David. It has been rendered probable in a preceding Number (M.W. No. III. p. 307), that David's removal of the ark to mount Sion corresponds with the Lamb and sealed tribes standing on mount Sion in Rev. xiv. 1, which chapter is interpreted as beginning at the French Revolution. From this time, tracing the chief periods backward, we should place Ishbosheth's death in correspondence with the Revolution of 1688; Saul's death, with the time of the Reformation; and the election of Saul, with the origin of the Papacy. The Jewish people in Samuel's time, and the Christian church in the fourth century, committed the same kind of sin, in desiring a man to rule over them, "like all the nations," when the Lord was their King. For the ease of the Jewish people, God's displeasure was indicated by "thunderings;" and the first seal of the Apocalypse is accompanied with, "as it were, the noise of thunder" (vi. 1). "When Saul stood among the people, he was higher than any of the people from his shoulders and upwards....none like him among all the people" (1 Sam. x. 23). The Papacy came up among them, "having eyes like a man, and a mouth speaking great things....whose look was more stout than his fellows" (Dan. vii. 8, 20). Saul's first act of disobedience was his not waiting for Samuel to offer the burnt-offering and seek direction from the Lord, but he offered it himself: thus not only thrusting himself into the priestly office, but going to God without a mediator. "No man taketh this honour unto himself but he that is called of God, as was Aaron" (Heb. v. 4). "Ordained in the hands of a mediator, till the Seed should

come to whom the promise was made" (Gal. iii. 19). Presumption like this of Saul lies at the root of all the Papal abuses: the Pope called himself Christ's vicar upon earth, and took upon himself all the prerogatives of Christ—disposing of all dignities, pardoning all sins, dispensing with all obligations—and doing it immediately from himself alone; making himself the mediator between God and man, though it is written (1 Tim. ii. 5), "There is one God, and one Mediator between God and men, the man Christ Jesus." But the Spirit of the Lord did not at once depart from Saul, but strove with him, as with the Antediluvians, for a season; and he has another offer of serving God, by executing his vengeance on "the sinners the Amalekites." From this command of God Saul was turned aside by covetousness, under the pretence of religion: "he spared the best of the sheep, and the oxen, to sacrifice unto the Lord." Just so was it with the Papacy: its head had seated himself in the throne of Christ, and usurped the prerogatives of God: having done so, he was bound to execute the laws of the kingdom with inexorable justice, and not spare any of those sins against which the command of God pronounced, "destroy them utterly." Not so did the pope: "every thing that was vile and refuse, that he destroyed utterly;" but the chief offenders, the Agag, and all who were rich enough to pay for impunity, "the best of the sheep, and of the oxen, and of the fatlings (*of the second sort*, marg.), and the lambs, and all that was good," he spared, and would not utterly destroy them. This crime in Saul rent the kingdom from him; and this crime in the Papacy brought about the Reformation; for it was the shameless sale of pardons and indulgences, by which the wealthy escaped the punishment of the very crimes which in the poor met with no lenity, that roused Luther against the system, while it had prepared men's minds to second him. David is anointed by Samuel soon after this second sin of Saul; and the history of Protestantism may be shewn to run very parallel with the events of David's life,—which we shall draw out in a future paper, having only space in this for a few of the prominent correspondences. The Spirit of the Lord left Saul and rested upon David: so at the Reformation those who were taught of God, and on whom the Spirit of the Lord rested, forsook and protested against the abuses which made the Papacy the sinful and offensive thing it had then become: and in this point of view many individuals, who still nominally belonged to the Church of Rome, are to be ranked among the friends of David, like Jonathan, and not among the abettors of Saul, like Doeg. David with his harp tamed the evil spirit in Saul; and so the Protestants produced a great change in the Papacy itself, shaming them into moderation, and the reform of many evils. But

Saul endeavoured to slay David, even while he was soothing him with his harp : “ David played with his hand, as at other times ; and there was a javelin in Saul’s hand, and Saul cast the javelin ; for he said, I will smite David even to the wall with it : and David avoided out of his presence twice ” (1 Sam. xviii. 10). This marvellous ingratitude and ferocity in Saul towards his Heaven-inspired physician, has an exact parallel in the conduct of the Papacy towards Huss, Luther, and all the Reformers, and subsists to the present day. David flies for his life, which answers to the separation of the Protestants from the Church of Rome. If Goliath typify Charles V., then Goliath’s sword, with which David arms himself in flying, would answer to those German princes who defended the Protestants. Saul, on David’s flight, slays all the priests, excepting Abiathar, who fled to David and became his priest : “ And Abiathar shewed David that Saul had slain the Lord’s priests ; and David said unto Abiathar, Abide thou with me ; fear not : for he that seeketh my life seeketh thy life ; but with me thou shalt be in safeguard ” (1 Sam. xxii. 21). Corresponding with this we have always maintained that the Church of Rome contained in it a *true* church till the time of the Reformation ; but that then the true church went out with the Protestants, as Abiathar did with David. “ Now there was long war between the house of Saul and the house of David : but David waxed stronger and stronger,” and so has the Protestant church ; “ and the house of Saul waxed weaker and weaker,” and so did the Papacy : and we know that it has now fallen, never to rise again ; that the proclamation hath already gone forth, “ Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird ” (Rev. xviii. 2). But David was not permitted to build the temple of the Lord : that honour was reserved for Solomon, the “ Peaceable : ” 1 Chron. xxii. 9, “ Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest ; and I will give him rest from all his enemies round about : for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name ; and he shall be my son, and I will be his father ; and I will establish the throne of his kingdom over Israel for ever.” This shews that the reign of peace, and the universal spread of the Gospel which attends the Millennium, in whatever aspect we view it, will not be brought about by the Protestant, or any other existing church, but is reserved for Christ alone, whom Solomon typified, and with whom this typical series concludes.

The church has now been represented in all its different

aspects, and the remaining portion of the sacred history prepares for the manifestation of the person of its great Deliverer. To do this, the several oppressors of the church are exhibited in the oppressors of the Jewish people; that suitable expressions might be afforded to the persecuted church of Christ, and that it might have its hopes directed to its coming Lord by the example of the Jews in looking for their promised Messiah. The language for both the Jews and the church is abundantly furnished in the Psalms of David;—a treasury for the supply of every thing which the soul of Jew or Christian stands in need of, in all their various wants and trials; a well-spring of refreshment in every stage of their pilgrimage, a day-star of hope in their greatest gloom. But these Psalms have nothing of Stoicism: the motives they offer are not derived from stern necessity of endurance; no obstinate knitting of resolution to bear up against an inexorable fate; none of this false philosophy of the heathen is to be found in them. On the contrary, the Psalms, when they most deeply express the present misery of man, always carry the mind backward to the cause in the fall of man, and forward to the remedy in the interposition of Jehovah; and the hope they offer to men under present suffering is, to look out of themselves to One mightier than they, and mightier than their adversaries; “their rock, fortress, deliverer, strength, buckler, horn of salvation, and strong tower.” (xviii., cxliv.) They sing, too, of the destruction of our enemies without compunction, because they are also the enemies of the Lord: “For, lo, thine enemies, O Lord; for, lo, thine enemies shall perish...mine eyes also shall see my desire on mine enemies” (Psal. xcii. 9, 11). “The Lord reigneth, let the earth rejoice...a fire goeth before him, and burneth up his enemies round about” (Psal. xcvi. 1, 3). And the final end they set before us is the making known the glory of God: “Let the heaven and the earth praise him, the seas, and every thing that moveth therein; for God will save Zion” (Ps. lxxix). “Say among the heathen, that the Lord reigneth” (Psal. xcvi). “Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious Name for ever: and let the whole earth be filled with his glory. Amen and amen.” (Psal. lxxii.)

In the reign of Solomon, the house of Israel attained its greatest degree of prosperity at home, and its highest dignity in the world: “Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt....And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.....And king Solomon passed all the kings of the earth

in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses and mules, a rate year by year" (1 Kings iv. 20—29; 2 Chron. ix. 22). What a complete type of the Millennium! and how much does it resemble, in another and a higher kind, that dominion with which Adam was invested over the brute creation! But Adam fell, and his *kingdom*, the creation, with him. Solomon fell, and his sin brought the house of Israel low. "For it came to pass when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.....Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen" (1 Kings xi. 4, 11—13). When Adam fell, the whole creation came under the sentence of death; but was respited, to give place for bringing in the Seed of the woman, who shall restore creation: when the whole world became corrupt, Noah was saved, to keep alive that church of which the woman's Seed shall be the Head: and now, when Solomon fell, a remnant was left to his son, that in his line the King might come who shall sit on the throne of David for ever and ever. And as in the preceding series, the corruption of man, the bondage of the church, and the adversary of the kingdom, were first shewn, in order more clearly to shew the nature of their deliverances, and the establishment of the kingdom; so now, when the rescue of the fallen kingdom is to be shewn forth, its oppressors are first exhibited, who each of them give occasion for the display of some new feature in the Redeemer's character, and each adds one to his "many crowns." From the death of Solomon the times of the Gentiles may be considered as beginning; for though the first of the four monarchies was not immediately brought forth to scourge and root up the apostate kingdom, yet the doom of Israel began with the sin of Solomon, as the doom of Adam with his act of eating, and the delay proceeded only from the forbearance and long-suffering of God. The first chastisement is foretold shortly after, by Abijah the prophet (1 Kings. xiv. 15): "The Lord shall smite Israel, as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter

them beyond the river, because they have made their groves, provoking the Lord to anger; and he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin." From this time forward the people are always dealt with as if bound up in the king, and he is considered as responsible for the conduct of his people;—a great truth, one of the last which rebellious man will learn, but the climax of the purpose of God towards man; who, having been created in a federal head, Adam, and having fallen in that head, shall in the fulness of times be regathered in one, the Second Adam, and exhibit that greatest of all mysteries, a rebel enthroned beside his King; union growing out of diversity, and in the very union exhibiting the diversity; a multitude standing in one, and one upholding a multitude. From this time the special revelation of the person of Messiah begins. He had been promised in general terms from the beginning, and typified in all the deliverers who had been raised up, but his personal character had not been hitherto revealed, nor his peculiar personal work described, although his personal experience is largely given in the Psalms of David. The person and offices of Christ are given in the books of the Prophets; and the different conditions of the Jewish people, under their good and bad kings, derive their chief interest from having given occasion to the various prophetic strains by which the sufferings of the church, and the coming of her Lord in the time of her greatest need, are set forth at large. All the prophecies, without exception, include the whole time of the church: every prophet, however concise, speaks of the second advent of Christ: but there is no unnecessary repetition in Scripture, and therefore each prophet delivers his own burden, links it on to the coming of the Lord, and leaves the intermediate events as the special burden of some other prophet. Joel, the first of the prophecies, shall be accomplished when "the Lord shall become the hope of his people and the strength of the children of Israel: so shall ye know that I am the Lord your God dwelling in Zion, my holy mountain. Then shall Jerusalem be holy, and there shall no stranger pass through her any more; but Judah shall dwell for ever, and Jerusalem from generation to generation: for I will cleanse their blood, that I have not cleansed; even I, the Lord, that dwell in Zion." And Malachi, the last of them, shall be fulfilled when "the day of the Lord shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear the Lord shall the Sun of Righteousness arise with healing in his wings.....and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I

will spare them, as a man spareth his own son that serveth him."—The person and offices of Christ, as set forth by the Prophets, we shall make the subject of a separate paper: let it suffice for the present to say, in one word, that it is *The Gospel*, the glorious Gospel of the kingdom, ordained in the counsels of God from all eternity; for which creation prepared the materials, and of which every event that has taken place since the world began has been the gradual disclosure. Its own period of operation is commensurate with this mighty preparation; for it began as the grain of mustard-seed two thousand years ago; it shall become a great tree, and fill the whole earth, in the ages to come. He came as Immanuel, the Son of the Highest; and the Lord God shall give unto him Immanuel's land, and the throne of his father David. He came to be set at nought by the builders: he shall become the Head of the corner. He came the Holy One and the Just; and "those things that God before had shewed by the mouth of *all his Prophets*, that Christ should *suffer*, he hath so fulfilled." "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of RESTITUTION of all things, which God hath spoken by the mouth of ALL HIS HOLY PROPHETS since the world began." (Acts iii. 21.) This is the Gospel announced by the angel to the shepherds: "For, behold, I evangelize to you a great joy, which shall be to all the people; for there is born to you this day a SAVIOUR, who is CHRIST THE LORD, in the city of David." THE SAVIOUR was he whom the angel had previously named "JESUS: for he shall save his people from their sins" (Matt. i. 21), and declared that "he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke i. 33); thus uniting the two types, of Joshua, who put Israel in possession of the land, and Solomon, under whom they reached their highest grandeur; the beginning and the ending of their national history. And to us, who live so much later than the shepherds,—recalling that Jesus who was "made in the likeness of men; and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 8—11)—this Saviour is also CHRIST, the Anointed; of whom it is written, "Yet have I *anointed* my King upon Zion, the hill of my holiness." Of whom also it is written, "Because of Jehovah is our defence, and of the Holy One of Israel our King. Therefore thou hast spoken in vision

of thy *Holy One, and saidst, I have laid help upon a Mighty One (*Gibbor*), I have exalted a Chosen One from the people. I have found a Beloved One (*David*): my servant, with my holy oil I have *anointed* him. He shall cry unto me, Thou art my FATHER, my God, and the Rock of my salvation. Also, I will make him, my first-born, higher than the kings of the earth. My *mercy will I keep for him for evermore, and my covenant shall stand fast with him: and I will fix for ever his seed, and his throne, as the days of heaven...Where are thy former *mercies, O Lord, which thou swarest to David in thy truth? Remember, Lord, the reproach wherewith they have reproached the footsteps of thine *Anointed*." (Psalm lxxxix. 18, 26, 49.) Of whose mighty exploits, at his second coming, it is also written, "Gird thy sword upon thy thigh, O Most Mighty (*Gibbor*), with thy glory and majesty...Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath *anointed* thee with the oil of gladness above thy fellows." (Psal. xlv. 3, 7.) Whose coming Daniel had revealed to him by Gabriel the angel, who says, "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to *anoint* the Most Holy..and after threescore and two weeks shall Messiah (*the Anointed*) be cut off." (Dan. ix. 24—26.) And when John the Baptist bare witness to our Lord, "Andrew, Simon Peter's brother, saith unto him, We have found the Messiah, which is, being interpreted, the Christ" [*the Anointed*] (John i. 41). And lastly, the angel announces him as the LORD: The Mighty Jah, of whom Moses sang, "The Lord is my strength and my song, and he is become my salvation...Thou in thy mercy hast led forth the people which thou hast redeemed...Thou shalt bring them in, and plant them in the mountain of thine inheritance;" and "the Lord shall reign for ever and ever." (Exod. xv. 2, 13, 18; Psal. cxviii. 14; xviii. 1, 2.) The same Lord who has "ascended up on high, led captivity captive, and received gifts for men." (Psal. lxxviii. 18; Eph. iv. 8). To whom "The Lord said, Sit thou on my right hand until I make thy foes thy footstool." (Psalm cx. 1; Acts ii. 34). Who shall, when that *until* arrives, "rule in the midst of his enemies;" when the Lord, at Jehovah's right hand, shall "strike through kings in the day of his wrath." (Psalm cx. 5.) "And the glory of the God of Israel shall come from the way of the East, and dwell in the midst of the chil-

* All these words are the same with that passage, quoted so often by the Apostles from Psalm xvi. 8, "neither suffer thine *Holy One* to see corruption;" and "the sure *mercies* of David" is the same—יְדִוּךְ.

dren of Israel for ever. . . . and the name of the city shall be from that day, The Lord is there (*Jehovah Shamma*).” (Ezek. xliii., xlvi.) “In that day shall this song be sung in the land of Judah, We have a strong city, salvation will God appoint for walls and bulwarks. Trust ye in the Lord for ever, for in Jah-Jehovah is everlasting strength” (Isai. xxvi.) “And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Rev. xxii. 5.)—Such is the Gospel; good news, glad tidings to every creature. God proclaims it to all, offers it to all; willeth not that any should perish. Take the offer, receive the gift of everlasting life. Now is the accepted time, now is the day of salvation.



ON THE SECOND ADVENT OF OUR LORD JESUS CHRIST.

THE most prominent feature in the volume of unfulfilled prophecy, is the glorious Advent of our Lord Jesus Christ. It is that great act, which at once terminates the present and commences the next succeeding dispensation of Jehovah's dealings with this our world. As such, the views entertained concerning it must be of the first importance. This would have been so, though there had never existed any difference of opinion upon the subject; but now, in addition to its intrinsic importance, considered absolutely, the coming of the Lord in glory has acquired a relative interest, maintained and magnified by the discordant opinions and statements which are daily reiterated in all the churches. Those opinions are so diametrically opposed, not merely in exaggerated expressions on either side, but in the very substance of the subject, that either the one party is deluded by the most visionary enthusiasm, or the other is sunk into a deceitful infidelity; glorying in its own shame, under the pleasing title of spirituality. Truly the matter is no light matter: there is either Antichristian imagination at work on the one side, perverting the Scriptures; or there is Antichristian scepticism at work on the other side, explaining away the Scriptures. *Here* is a man who believes that our Lord Jesus Christ will return to this earth in person before the Millennium, while yet the inhabitants of the world generally, are in their present condition and character similar to the state of things in the days of Noah, when the flood came. Connected with this, he believes that Divine vengeance for abused privileges will be

poured out suddenly upon Christendom ; that the Jewish nation will be restored to the land of their forefathers, the heathen nations blessed with the universal knowledge of the Lord, the earth renewed, and a glorious kingdom established therein, the metropolis of which will be the city of Jerusalem, and the King of which will be the Son of Mary, the Son of David, with the accomplished aggregate of his elect, risen, like him, and reigning with him. *There* is a man who believes that our Lord will not return in person to the earth till after the Millennium, and within about four-and-twenty hours of the final conflagration ; when the earth shall be annihilated, or if not annihilated, he is not exactly sure what is to become of it ; but he commonly interprets the Scripture which says that "the earth shall be burned up as a scroll," to signify its annihilation. Connected with this, he believes that immediately upon our Lord's coming all men shall stand in the judgment,—the quick, and all the dead from the beginning of the world ;—that the unbelieving shall be cast, soul and body, into hell ; and the faithful taken, soul and body, to heaven without any distinction between Jew and Gentile, between Christendom and heathen lands ; except, that Christendom will be judged by the Scriptures, and the heathen by the light of conscience and the law of nature : and that, consequently, the ideas of a personal reign of Christ upon this earth, a restored Jewish nation, and a first resurrection, are nothing better than Rabbinical fancies, long since exploded from the creed of rational Christians.

Now it is obvious, that if the first man be right, the second man is an infidel : God has spoken many things which he does not believe. If the second man be right, the first is a visionary madman ; inventing a revelation for himself, and calling it God's word. The matter, I repeat, is no light matter. It is not such a difference in sentiment as can easily consist with uninterrupted unity of affection. No ; the discordance is too deep, too vital : it reaches to the foundation of Christian faith ; and, as Luther well remarked, "Charity beareth all things, faith nothing." Faith is afraid of charity, where the honour of her Lord is concerned, lest she should compromise THE TRUTH ; and the human heart is so proud, and so irritable, that charity cannot bear the touch of faithful zeal. We have not far to look for a practical commentary upon these observations ; and if we look intelligently around us, we cannot fail to observe that the persons who are loudest in their praise of what is called a good spirit, and in their lamentations over the want of it in their brethren, are persons who manifest but little zeal in a painstaking examination of the *depths* of any truth. Satisfied with superficial views themselves, they are not prepared to contend for any thing ; and they cannot comprehend that zeal which

“contends earnestly :” consequently they mistake it for a bad spirit. At the same time it cannot be denied, that genuine zeal is, through the infirmity of our flesh, betrayed too often into the use of expressions which are not necessary for its argument, while they are in no common degree irritating to its opponents.

The man who shall throw scriptural light upon the subject of our Lord’s glorious Advent;—not by unproved assertions, however confident, but by detailed exposition and fair deduction; accompanied, not by contemptuous vituperation, but by affectionate persuasion—that man will confer a signal benefit upon the church of Christ. I rejoice to find that so many men of God are now engaged in this long-neglected field; and as my contribution to their labours, I offer the following observations on our Lord’s prophetic discourse, as recorded at large in the xxiv th chapter of St. Matthew, compared with the xiii th chapter of St. Mark, and the xxist chapter of St. Luke.

Our Lord—by riding into Jerusalem upon an ass’s colt, according to the prophecy of Zechariah; by stirring up the little children to sing Hosannas to him, from the cxviii th Psalm (a Psalm always sung at the Feast of Tabernacles, the period at which the Jews expected the Messiah to appear*); and by quoting in connexion with it from the viii th Psalm, which contains a prediction of Christ’s universal dominion over the earth (Matt. xxi. 1—16; Zech. ix. 9; Psa. viii. ; Heb. ii. 6—9),—had given the Jews every opportunity, consistent with their free agency, of acknowledging him as the Messiah. A combination of remarkable circumstances from their own Scriptures, grouped together by the gracious management of our Lord, was pressed upon their attention: only compulsion was withheld. They were still obstinately prejudiced against him. He then, in parable, predicted their overthrow, and the transfer of the vineyard to other husbandmen. (Matt. xxi. 33—45.) They were enraged (ver. 46). But he repeated the warning in the Parable of the Marriage Supper (Matt. xxii. 1—14); silenced successively the cavils of the Herodians (16—22), the Sadducees (23—33), and the Pharisees (34—46); convincing the latter of their ignorance, by shewing that they could not tell in what sense Messiah was to be the Son of David, being called in the Psalms David’s Lord. He then denounced fearful woes against them, as hypocrites (xxiii. 1—36); wept over the city, as now devoted to destruction (37—39); and departed out of it to the Mount of Olives (xxiv. 1). One of his disciples commented upon the beauty of the temple, which was in view, saying, *Master,*

* See Zech. xiv. 16—21, where the worship of the King the Lord of hosts at Jerusalem, is connected with the keeping of the Feast of Tabernacles; and compare Matt. xvii. 4, where Peter, on seeing the Lord Jesus in his glory accompanied by Moses and Elias, immediately suggests the preparation of tabernacles.

see what manner of stones, and what buildings, are here. Jesus declared its approaching ruin: *Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.* Then four of his disciples, deeply impressed as it would appear by this alarming declaration, asked him privately, *When shall these things be? and what shall be the sign when all these things shall be fulfilled?* (Mark xiii. 1—4); or, as it is in St. Matthew's narrative, *Tell us when shall these things be; and what shall be the sign of thy coming, and of the end of the age* (*συντελεια του αιωρος*). The prophecy now to be considered is given in answer to these questions: first, "When shall these things be, which you have predicted concerning Jerusalem and her stately temple?" and, secondly, "What shall be the sign of thy coming, and of the winding up of the dispensation?"

Upon these questions, I offer in the first place these general remarks.—

The disciples had been present when Jesus inquired of them, *Whom say ye that I am?* They had heard Peter's famous reply, *Thou art the Christ, the Son of the living God,* and the unqualified approbation which that reply met with. Consequently they were perfectly aware that the person to whom they were speaking was the Messiah. He was there present among them, yet they ask for a sign of his coming. It is clear, therefore, that they expected some other coming, different from that which had already taken place, and which of course required no sign. That other coming, for which they looked, was a coming of the very same Person to whom they spake: this is evident from their expression, *της σης παρουσιας*. It is remarkable, that three of the four who asked him these questions had been eye-witnesses of his glorious appearing upon Mount Tabor, and had been desired to keep secret what they had seen, until after he was risen from the dead. They obviously expected that Jesus would come again as they had seen him in the transfiguration; and they ask for instruction as to the period of his coming, and the sign which should precede it, by which they should take warning. In proceeding to prophesy the intermediate events, and to give the signs, he of course implies that they were right in the expectation of the thing to be signified.

Again: the disciples were as yet ignorant of the purpose of God toward the Gentiles during the dispersion of Judah: the natural consequence of which was, that they expected the glorious coming of Messiah in his kingdom over Israel, and through Israel over all the earth, immediately upon the breaking up of the then existing Jewish establishments; which establishments were so interwoven in all their parts with the temple, that to predict the destruction of the temple was one and the same

thing with predicting the termination of the whole system. They evidently, therefore, supposed that they were propounding an inquiry concerning events which were to be synchronical. To predict the whole truth, without at the same time plainly announcing the Gentile dispensation (which the disciples were not then able to bear, and to which they afterwards gave a late and reluctant consent), was a difficulty which Christ had to meet in wording his reply, and which will in some degree account for the difficulty we experience in expounding that reply.

1. *Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ, and shall deceive many.* (Matt. xxiv. 4, 5.) 'Your present danger lies in the expectation that the kingdom is immediately to be restored to Israel. In consequence of such an expectation, you are liable, and even likely, to be deceived by some impostor pretending that he is Christ the King. Take heed, therefore, &c.' This part of the prophecy was accomplished in the few years which immediately followed our Lord's ascension: "Theudas arose, boasting himself to be somebody: after him, Judas of Galilee, in the days of the taxing, and drew away much people after him." Against such delusions the Lord's disciples had their appropriate warning in the words just quoted.

And ye shall hear of wars, and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. (Matt. xxiv. 6, 7.)

The wars primarily predicted in this passage were the wars of Cestius and Vespasian, Nero's generals, whose disastrous progress is so minutely detailed by Josephus. In the midst of the calamities which then befel the Jews, and threatened even Jerusalem itself, the Lord's disciples had this prophetic exhortation or record, *See that ye be not troubled*, accompanied by an assurance that the end of the temple and city would not be just then. This predicted respite was remarkably fulfilled. Vespasian was in a full career of success against the Jews when Nero died. This event, followed as it was by the flagrant enormities of Galba, Otho, and Vitellius, was felt throughout the empire: it arrested Vespasian's progress, and led eventually to his being proclaimed Emperor and returning to Italy, leaving the Jewish war unfinished. The end was "not yet:" the predicted destruction of the temple was reserved for Titus. In this passage, however, the language of the prophecy swells into an application to greater things than these: and, the winding-up of the Jewish dispensation being typical of the winding-up of this more enlarged dispensation under which we live, the language is trans-

ferable from the one to the other, and predicts political commotions towards the close of this dispensation, to be succeeded by a pause of peace previous to the end.

If, as many imagine, the French Revolution, with its accompanying symbolical plagues and earthquakes, be the commotions here predicted; then the pause in which we now breathe, since the general peace, is marked by *the end is not yet*. That is, the Jewish war under Vespasian was to that expiring dispensation of God's dealing with Judæa, what the French Revolution has been to this expiring dispensation of God's dealing with Christendom; the pause of peace which followed, was to that dispensation what the present interval is to this; and the conclusive war under Titus, was to that what the coming of the Son of Man will be to this. If this be so, let us remember, to our unspeakable comfort, that between the departure of Vespasian and the coming of Titus, the elect Jews were drawn out of the city, and gathered to a place of safety.

The next verse of the prophecy implies that the sorrow, which should begin with the close of the Jewish dispensation, would not end there, but would indeed prove only the beginning of sorrows: *All these are the beginning of sorrows* (ver. 8).

Thus far the parallel passages in the three Evangelists agree: compare Mark xiii. 5—8, and Luke xxi. 8—11.

But, observe the remarkable difference in the next passage. Matthew says, "THEN shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake": implying that the predicted sufferings of Christ's disciples would be subsequent to those events which he had just characterised as the beginning of sorrows. Mark says, *But take heed to yourselves, for they shall deliver you, &c.*, without saying any thing as to the period. But Luke says, *BEFORE ALL THESE, they shall lay their hands on you, and persecute you, &c.*; distinctly declaring that the persecutions of the disciples would precede the beginning of the great tribulation. Now I do not for a moment set this saying of our Lord by St. Luke against that other saying of his by St. Matthew; neither have I recourse to any verbal criticism to make them harmonize. I believe they were both uttered: that in the one, the disciples personally had the needful warning for their own time; and in the other, the warning of similar affliction is extended to all faithful disciples, during the continuance of those sorrows of which the Jewish dispersion was to be the beginning. What, in this instance, was accomplished by two distinct passages, appears to me to be done in other instances by so ordering the language as to make the same words predict two events, similar in their nature, but differing in their chronology. This I apprehend to be the structure of the prophecy in many suc-

ceeding clauses; beginning with the disciples themselves under that dispensation, and swelling into greater things, applicable to all true disciples to the end of this dispensation.

And then shall many be offended, and shall betray one another, and shall hate one another; and, because iniquity shall abound, the love of many shall wax cold. These words presuppose, not Apostles and faithful disciples only, but also false professors; many of whom would be offended because of the reproach of Christ's name, and would betray their brethren: so that the deadening effects of their abounding iniquity would paralyze the church itself under a hateful lukewarmness. In the midst of this, there would be many false teachers, who would deceive many, or make many to wander (*πλανησουσι πολλους.*) These words found a fulfilment in the state of things in Jerusalem previous to its destruction: and it would be difficult to find any words which contain a more accurate and comprehensive description of the state of things in Christendom at this day.

The next verse supplies our warning at this eventful moment, and during whatever troubles may arise to put our constancy to the trial: *He that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world, for a witness unto all the nations; and then shall the end be.* These words also found a fulfilment in the state of things previous to the destruction of Jerusalem. The Gospel was preached in all the empire (*εν ολη τη οικουμενη*), for a witness to all the nations composing the body of the fourth beast (*πασι τοις εθνεσι*). Then came "the end" of the temple of Jerusalem, and all the institutions of that dispensation.—The words predict also what is now going forward, to the blind admiration of multitudes, who little think of the sudden and overwhelming end of this dispensation which is to follow in the train of Bible and Missionary testimonies. The parallels to these verses are Mark xiii. 9—13, and Luke xxi. 12—19.

The next passage in Matthew is, *When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place (whoso readeth let him understand); then let them which be in Judæa flee unto the mountains, &c.* In Mark it is the same: but in Luke it is, *When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them which are in Judæa flee to the mountains.* This sufficiently identifies the abomination of desolation spoken of by Daniel the prophet with the destruction of Jerusalem; and, consequently, should prevent the application of it to any subsequent event in the early ages of the Gentile church.

Here, then, the prophecy gives warning, to such disciples as should be in Jerusalem at the time, not to hope for her deliverance, for fall she must: their safety, therefore, could only be in

flying out of her. We have seen how graciously an opportunity was afforded them of availing themselves of this warning. Jerusalem should not only fall, but be trodden down for a considerable time, even during the whole of the times of the Gentiles: *There shall be great distress in the land, and wrath upon this people: and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Those are the "times of vengeance, that all things which are written may be fulfilled." In them shall be begun the great tribulation, which, beginning in those days of the dispersion of the Jews, shall prove in the end the greatest tribulation that ever has been, or shall be. It shall affect the Jews as a nation, the elect church from among the Gentiles as an aggregate, and all the children of God as individuals; and it shall endure throughout the whole of the times of the Gentiles. In the course of it, fresh delusions and temptations shall arise; some of them with such plausible pretensions to a Divine origin as to deceive all but the elect, and, if it were possible, even them also. The false Christs and false Prophets, the signs and wonders, predicted to mark this period of tribulation, direct our attention to the great apostasy of Christendom; under which the Jews as a people, and the elect as a church, have been bitterly oppressed; and concerning which the Apostle writes, that it would come "after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish. . . . speaking lies in hypocrisy, forbidding to marry, and commanding to abstain from meats."

Among the attempts at delusion to be practised in the course, and it would seem peculiarly towards the close (ver. 22), of that period, false announcements of the Lord being come already would occupy a prominent place. Against these the elect were warned; and distinctly told, that the coming of their Lord would be an event not to be mistaken (Matt. xxiv. 26—28). Upon these verses I adopt and quote the observations of Bishop Horsley: "Give no credit, says our Lord, to any reports that may be spread that the Messiah is come, that he is in this place or in that: my coming will be attended with circumstances which will make it public at once to all the world; and there will be no need that one man should carry the tidings to another. This sudden and universal notoriety that there will be of our Saviour's last glorious advent is signified by the image of the lightning, which in the same instant flashes upon the eyes of spectators in remote and opposite stations. And this is all that this comparison seems intended, or indeed fitted, to express. It hath been imagined that it denotes the particular

route of the Roman armies, which entered Judæa on the eastern side, and extended their conquests westward. But had this been intended, the image should rather have been taken from something which hath its natural and necessary course in that direction. The lightning may break out indifferently in any quarter of the sky; and east and west seem to be mentioned only as extremes and opposites. And, accordingly, in the parallel passage of St. Luke's Gospel we read neither of east nor west, but indefinitely of opposite parts of the heavens: 'For as the lightning, that lighteneth out of the one part under the heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day.' The expression, *his day*, is remarkable. The original might be more exactly rendered *his own day*; intimating, as I conceive, that the day, *i. e.* the time of the Son of Man, is to be exclusively his own; quite another from the day of those deceivers whom he had mentioned, and therefore quite another from the day of the Jewish war."—And again: "It is probable that the eagle and the carcase was a proverbial image among the people of the East, expressing things inseparably connected by natural affinities and sympathies. 'Her young ones suck up blood,' says Job, speaking of the eagle; 'and where the slain is, there is she.' The disciples ask, Where, in what countries, are these calamities to happen, and these miraculous deliverances to be wrought? (Luke xvii. 37). Our Divine Instructor held it unfit to give further light upon the subject. He frames a reply, as was his custom when pressed with unseasonable questions, which, at the same time that it evades the particular inquiry, might more edify the disciples than the most explicit resolution of the question proposed. '*Wheresoever the carcase is, thither will the eagles be gathered together.* Wheresoever sinners shall dwell, there shall my vengeance overtake them, and there will I interpose to protect my faithful servants.' Nothing, therefore, in the similitude of the lightning, or the image of the eagles gathered round the carcase, limits the phrase of 'our Lord's coming' in the 27th verse of this xxivth chapter of St. Matthew to the figurative sense of his coming to destroy Jerusalem. His coming is announced again in the 30th verse, and in subsequent parts of these same prophecies; where it is of great importance to rescue the phrase from the refinements of modern expositors, and to clear some considerable difficulties, which, it must be confessed, attend the literal interpretation."—Here therefore, as in other clauses, the prophecy begins with an appropriate warning to the Lord's disciples at the winding-up of the Jewish dispensation: "If they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not;" and then

swells into a largeness of expression, which embraces and strikingly predicts the winding-up of this dispensation*.

The parallels to this clause are Mark xiii. 14—23, and Luke xxi. 20—24.

The next passage in Matthew is, *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they*

* I am aware that this is the part of our statement which is charged with unsoundness; and which being, as is alleged, mere arbitrary ingenuity, throws discredit upon all the rest. But here, as elsewhere, it is easier to deny than to disprove. "Scripture prophecy," says Mr. Davison, "is so framed in some of its predictions as to bear a sense directed to two objects; of which structure the predictions concerning the kingdom of David furnish a conspicuous example; and I should say, an unquestionable one, if the whole principle of that kind of interpretation had not been by some disputed and denied. But the principle has met with this ill acceptance, for no better reason, it should seem, than because it has been injudiciously applied in cases where it had no proper place; or has been suspected, if not mistaken, in its constituent character, as to what it really is. The double sense of prophecy, however, is of all things the most remote from fraud or equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses, wide of each other, and giving room to fallacious ambiguity; but the combination of two related, analogous, and harmonizing, though disparate, subjects, each clear and definite in itself; implying a twofold truth in the prescience, and creating an aggravated *difficulty*, and thereby an accumulated proof in the completion. So that the double sense of prophecy, in its true idea, is a check upon the pretences of vague and unappropriated prediction, rather than a door to admit them."—So much for the principle generally: and touching its application to this particular prophecy, if it shall be proved (as I think it is in this paper) that the coming of the Son of Man here predicted cannot possibly be his providential visitation at the destruction of Jerusalem, so that one branch of this prophecy must be admitted to reach forward to the close of the Gentile dispensation; then it remains to be proved that it is inconclusive to assert a similarly extended application of the whole prophecy. One of the examples selected by Mr. Davison, in illustration of the principle above stated, is the prophecy now before us. He says, "The prophecy of the judicial destruction of Jerusalem, with the dissolution of the Jewish economy, symbolizes with that which relates to the final Judgment, which will shut up the whole temporal economy of God, at the end of the world. In the New Testament they are united. In this, as in other authentic instances of a double sense, particulars are found belonging exclusively to the one subject or the other: these particulars create a discrimination, but do not violate the general harmony of the things described: the chief propositions and images, and the substance of the prediction, are common to the two; and they are common by the nature of the subjects, which correspond so far in their main attributes as to give a plain ground of fitness and agreement to the prophecies which join them together in one comprehensive scheme of delineation."—I repeat, it is easier to deny than to disprove the opinion maintained in these very sensible observations.

shall gather together his elect from the four winds, from one end of heaven to another. The period for the commencement of these great and final signs is here distinctly marked, in reference to what has gone before, *immediately after the tribulation*. In Mark it is, *In those days, after that tribulation, the sun shall be darkened, &c.* In Luke it is, *There shall be signs in the sun and in the moon, &c.*, without any mark of the period, as in the other two. The reason is obvious. The period is sufficiently marked in the preceding words in St. Luke: "Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled: and there shall be signs in the sun.*" And this confirms the identity of the two periods, *that tribulation, and the times of the Gentiles*. When the tribulation of those long days from Jerusalem's overthrow shall be ended, and the time shall have arrived when Jerusalem is to be restored and made a praise in the earth, then *the sun shall be darkened, &c.* What precise events are predicted in these great words I do not dare to say; whether political and ecclesiastical commotions throughout the empire, or real miraculous appearances in the heavenly bodies, or both: the mode of the prediction, as we find it in St. Luke, favours the supposition of the former. But whatever they are, they shall usher in the great climax of all, the glorious appearing of the Son of Man. I do not believe that any of the late or present commotions in Europe have fulfilled the signs here predicted, because I cannot subscribe to that view of the prophetic chronology which supposes the times of the Gentiles to have already expired. For this I have many reasons: it will be sufficient at present to assign this one: Jerusalem is still trodden under foot of the Gentiles; whereas, from the terms of the prophecy before us, it appears undeniable that the restoration of the Jews and the re-establishment of the holy city, either in its actual consummation, or at the least in such obvious progress as cannot be gainsayed, must be contemporaneous with the termination of the times of the Gentiles, which times we have seen are identical with the duration of the great tribulation. I thank God, the interests of Jerusalem are attracting increased and increasing attention, and the last great step of this prophecy may be at the door.

Agreeing most cordially with the observation of the learned prelate above quoted, that it is of great importance to rescue the phrase of the Lord's coming, in this 30th verse, from the refinements of modern expositors, I shall here compare the passage with a parallel prediction from the first chapter of the Apocalypse. "Behold," saith the Spirit, by the beloved disciple, "He cometh"—He, the faithful Witness, the First Begotten of the dead, the Prince of the kings of the earth; He who loved us, and washed us from our sins in his own blood, and hath made us

kings and priests unto God and his Father—*He cometh with clouds : and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, amen!* Here, as in the passage before us, we have the Lord Jesus coming in the clouds of heaven, every eye seeing him, and the kindreds (*φυλας*, in both texts) of the earth mourning (*ωψορρα*, in both texts) because of him. And we have one additional circumstance predicted : among the spectators of the glorious scene, they who pierced the Son of Man are specified as a distinct groupe.

Now what coming of the Lord is this? Not his providential visitation at the destruction of Jerusalem : for then, instead of coming in the clouds of heaven, he did not come at all, but by his Spirit he stirred up the hearts of the Roman Emperors to come and bring their armies to destroy Jerusalem : and instead of every eye seeing him at that time, no eye saw him, for he remained in the invisible world : and instead of the Jewish nation seeing and knowing him as the person whom they had pierced, they were still rejecting him, and for rejecting him were destroyed : and instead of all the nations of the earth wailing because of him, they have all been rejoicing ever since, and making merry, regardless of him. And further, as Horsley argues from the narrative in St. Matthew, " It is evident that the coming intended in these similitudes [the lightning, and the eagle and carcase] is *that* coming of the time and hour of which none knows, said our Lord, ' not even the Son, but the Father.' But since the epoch of the destruction of Jerusalem was known to the Messiah by the prophetic Spirit—for he said that it should take place before the generation with which he was living on earth should be passed away—the coming, of which the time was *not* known to the Messiah by the prophetic Spirit, could be no other than the last personal advent." To these conclusive arguments we may add, that, according to the best and most careful investigation, it appears that Jerusalem had been already destroyed previous to the giving of the Revelations to John in Patmos, and was consequently a matter of history in the church, and not of prophecy.

What coming, then, of the Lord is this? Not his spiritual coming, as it is called, to his church : because, in what is meant by that phrase, instead of coming in the clouds of heaven in manifested manhood, as he went away ; he reveals himself by the Spirit in the hearts of his elect, as present with them in all places at the same time : consequently, not in his manhood, which can be only in one place at a time ;—and instead of every eye seeing him, no eye sees him : the elect walk by faith, not by sight ;—and instead of the Jewish nation, who pierced him, seeing him, they have rejected and do reject him to this day ;—and instead of all the

nations of the earth wailing because of him, they still rejoice and make merry, regardless of him, and scoff with disdain at the pretensions of his people to any inward revelation of his presence by the Spirit. It is manifest that similar arguments would prove that the coming of the Lord cannot mean the death of the individual man, as has been absurdly maintained.

What coming, then, of the Lord is this? Clearly his personal coming in visible manhood, when that shall be brought to pass which was spoken by the angels to the Apostles on the day of the ascension; when Jesus, being parted from them on the Mount of Olives, and received into a cloud out of their sight, two men stood by them in white apparel, and said, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus* which is taken up from you into heaven; shall so come in like manner as ye have seen him go into heaven."

"Behold, he cometh with clouds!" This exclamation of the Apostle is grounded upon the last of those sublime visions which had been presented to him, and with the glory of which he was so filled when he came to testify the truth to the churches, that he is interrupted by, as it were, involuntary bursts of feeling. In his benediction, he had called Jesus Christ "the Faithful Witness," "the First-Begotten of the dead," and "the Prince of the kings of the earth," with evident allusion to the threefold revelation of the Lord which he had received,—the great Bishop of the church, the Lamb as it had been slain appearing in heaven, and the King of kings returning to the earth. Then out of the abundance of his inspired heart bursts forth the doxology, "*Unto Him that loved us, and washed us from our sins in his own blood,*" &c. But this was not enough to satisfy his ardent, holy enthusiasm. A chart had been laid before him, marking the course of the voyage by which God had fore-ordained to carry on the world and the church through this dispensation. Both are seen sailing together: the one exulting in her pride; the other meek and lowly: the one glittering in all the splendour of costly ornament; the other in sackcloth: the one changing its aspect under successive commanders, and increasing as it proceeds in luxury and pride; the other always the same, under one Captain, neither imitating nor envying the pageantry of its companion: the one ringing with the sounds of revelings and banquetings and blasphemies; the other breathing into every gale the tender accents of earnest, humble prayer. They sail on together: the one pleased with the voyage, and wishing it to last for ever; the other sore buffeted and weary, almost to death, longing for the haven. The whole voyage being traced before the Apostle's eye, the port at last appeared, and there, behold! the Master of both vessels rushes forth with flaming fire! Every eye beholds him. The crew of the little tempest-tossed bark shout for joy, saying:

‘ This is our Friend : we have longed for him, we have waited for him : now he is come, and he will save us : Hallelujah ! ’ Then shall doleful cries be heard from on board the great gay vessel ; for everlasting destruction shall be her portion, and that of all who belong to her.

This last scene had made an impression upon the Apostle’s heart which he was eager to communicate, and the words we have been considering contain the enraptured utterance of that eagerness : *Behold, he cometh with clouds!* &c. They have no other connection in the context. Where, where is the man who can contemplate the truths revealed to the Apostle, without catching a spark of the Apostolical fire here kindled ? In all light there is heat. The man who can proceed in a cold investigation of these revealed glories of God in Christ Jesus without finding himself once and again hurried away into a warmth of devotional enthusiasm, which bids defiance to all rules of logic, has more reason to be ashamed of the deadness of his heart than to pride himself upon the soundness of his understanding. This exuberance of feeling, however, arising from the overflowing fullness of the transporting subject, is a very different thing from that vapid excitement which is begun, continued, and ended in emptiness. Stimulants are good and healthful when they have substantial nutritious food to act upon ; but when administered alone, they can only produce drunkenness or fever.

It is further to be remarked, that neither in the xxivth chapter of St. Matthew, nor in the first of the Apocalypæ, is there any mention made of the resurrection of the body. Elsewhere, indeed, the resurrection of those that are Christ’s at the same period is predicted as certainly to take place ; but in the passages now under consideration the spectators of the advent appear to refer exclusively to the living in that day. The circumstance of the Jews who pierced him being specified, contains no objection to this opinion ; for it is the nation that is spoken of, as such : to the Jews, *as a nation*, the promises of restoration and prosperity are made : not to the generation who were alive in the day when the prophecy was uttered, whether by Moses or Isaiah, or Ezekiel or John ; but to the nation, as a continuous aggregate ; and those prophecies shall be literally fulfilled in that generation of the nation which shall be alive upon the earth in the day when the Lord doeth these things. Upon that nation (generation after generation) has been visited the vengeance of His blood whom they pierced. It is true of the present generation of Jews, that they are suffering for, or because of, Him whom they pierced ; and the generation of them who shall be alive when he returns, shall see Him whom they have pierced. They shall recognize Him, in the glory of Jehovah, as that same Jesus, whom they crucified, and whom they have for so many

hundred years spurned and blasphemed ; and perceiving that he returns their Friend, causing mercy to triumph over justice, they will be overwhelmed with mingled shame and remorse, and fear and gratitude, and faith and love. No event short of this can fulfil the words of the Lord by the Prophet Zechariah : " In that day shall the Lord defend the inhabitants of Jerusalem : and he that is feeble among them at that day shall be as David : and the house of David shall be as God, as the Angel of the Lord, before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication : and they shall look upon Me, whom they have pierced ; and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, and their wives apart.....In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness " (Zech. xii. 8—14 ; xiii. 1.) That no such favour was shewn to the Jews as that which is here promised, nor any such penitential mourning awakened among them as that which is here described, at the time that the Messiah was pierced by them, is matter of notoriety. The facts of the case were precisely the reverse. Instead of Jerusalem being defended, it was destroyed : instead of penitent bitterness of spirit amongst the inhabitants thereof, there was the most hardened obduracy. Yet the single clause of the prophecy which says, " They shall look on Him whom they have pierced," is quoted, John xix. 37 as applicable at the moment of the crucifixion ;—applicable, however, it is manifest, as identifying the person crucified with the person predicted by Zechariah ; but not as supplying the fulfilment of the whole strain of Zechariah's prophecy. That remains to be fulfilled in the day when the Crucified One shall re-appear upon the earth.

With this important corroboration of our exposition, we return to Matt. xxiv. Having concluded his prophecy, our Lord proceeds to instruct his disciples, by a parable, how they might be sure of the final accomplishment of all he had said (vers. 32—34). ' When you see the fig-tree bud, you hail it as a sign and pledge of the summer and harvest. So, also, when you shall see the destruction of the temple, the dispersion of the Jewish nation, and the *beginning* of the great tribulation, you may hail all these things as a sign and pledge of the finishing of that tribulation, and the coming of the Son of Man at the end of it.' " *All these things,*" in verse 33, must be thus limited : for if they be under-

stood to include more than the beginnings of the prophecy, there will be no force in the parable; for "all these things" would then include as signs those very events of which they were to be the signs. "*All these things*" which the disciples were to see (ver. 34) and hail as signs, correspond, therefore, with the budding of the fig-tree, and mean the dispersion of the Jews and the beginning of the sorrows. 'Verily I say to you,' added our Lord, '*All these things shall be fulfilled—the fig-tree shall bud—before this generation passes away.*' As if he had said, 'The whole prophecy, in all its periods, is aptly represented by the whole season of a fig-tree. While I speak, it is winter: the fig-tree is bare, the prophecy has no fulfilment. Before this generation of men shall pass away, it will be spring: the fig-tree shall bud, the prophecy shall have a commenced fulfilment in the destruction of Jerusalem. This you, my disciples, shall see. From this you may argue surely, and expect confidently the summer and harvest. The fig-tree shall blossom and bear fruit: the prophecy shall make progress in fulfilment, the great tribulation shall run its course, and the Son of Man shall come. *Heaven and earth shall pass away, but my words shall not pass away.*'

We now proceed to the practical application of this prophecy, as pressed by our Lord, under the two heads of watchfulness and diligence, to the end of the chapter, and enforced by two parables in the chapter following.

"As the days of Noah were, so shall also the coming of the Son of Man be: for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came and took them all away; so shall also the coming of the Son of Man be." *They knew not!* But had they not been told? Yes, verily: Noah preached to them of righteousness and judgment to come; he builded the ark also, and thereby gave them warning; by which, as it is written, *he condemned the world.* They had heard, therefore, that the flood was coming; and many, very many of them must have joined Noah in making visible preparation for it; yet our Lord says, "*They knew not, till the flood came.*" This opens a truly deceitful mine of the human heart: and as it was then, so it is now. It is possible to hear of the coming King, the coming judgments, and the coming kingdom, and to be constrained to admit the justice of the statements, not seeing how the arguments advanced can be refuted—nay, not only so, but to take a liking for the subject, to find in it a comprehensiveness, a depth of intellectual exercise, an excitement of political application, which invests it with a very animating interest; and thereupon to become a zealous advocate for it, a champion in the controversy

excited by it: and yet to be without part or lot in its blessedness; never really to embody it in your instinctive creed, so as to make it your own; and, after all, to have it truly said of you, in the sense now before us, that you knew it not till it came. Here, as in every other branch of it, salvation is by grace. The natural workings of the mind and heart of man are easily mistaken for the energizings of the Holy Ghost. The study of prophecy may be as formal as the profession of orthodoxy; and the formal student, as well as the formal professor, may live and die at enmity against God, and be cast into the damnation of hell.

You know that the Lord is coming, and shall come; but you know not the time. "Watch, therefore: if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh." It is very evident that the disciples and first Christians lived under this lively impression, and were persuaded that the day of the Lord's coming was at hand. They turned from idols to serve the living God, and *to wait for his Son from heaven*. Their conversation was in heaven, from whence they looked for the Lord Jesus Christ to come and change their bodies into the likeness of his risen body. The Apostles, instead of referring to the believer's death, and holding out the disembodied state as the object of the church's proximate hope, addressed the brethren on this wise: "Ye come behind us in no gift, waiting for *the coming of our Lord Jesus Christ*." "The Lord is at hand. Be patient therefore, brethren, unto *the coming of the Lord*." "Stablish your hearts: for *the coming of the Lord* draweth nigh." "Be sober, and hope to the end for the grace that is to be brought unto you at *the revelation of Jesus Christ*." "And I pray God your whole spirit and soul and body be preserved blameless unto *the coming of our Lord Jesus Christ*."

The church of the Thessalonians was so impressed by this and similar language, that the Apostle Paul was taught of the Holy Ghost to explain to them that the great tribulation, spoken of by the Lord Jesus, must intervene: for that the Son of Man would not come until first the man of sin was revealed, arrogating to himself the incommunicable attributes of God. This is the subject of 2 Thess. ii. 1—8. This must have caused the animating expectation of the immediate coming of the Lord to have subsided in the church. It was necessary that it should be so: the truth of the case required it. But, to guard the faithful against the despondency in the first instance, and afterwards the unbelief likely to arise from this, a detailed description of the progress of the great tribulation was revealed, as we have seen, to St. John, and by him communicated to all the churches.

Now, then, that the man of sin has been revealed: now that the mystery of iniquity has been working, not in its secret spirit only (in which sense it is in the nature of every fallen man, and did begin to oppose the Gospel, even in the Apostles' days), but also in its open form, as the manifest usurper of the government of Melchisedek, wearing on the same head, in antichristian combination, the crown and the mitre: now that the great tribulation has been running its course, and such signs as are predicted to mark the termination of it are starting into more and more manifest existence in every kingdom of Europe: now, the impression which animated and supported the first disciples in all their troubles, but which afterwards died away in the church, should revive and reanimate us, and set us upon such a course of holy devoted activity and self-denial, as would require the very impression which caused it to support us under it. For, mark! let the prophetic numbers be calculated as they may, at the longest feasible calculation the time is now short; and the Lord Jesus has said distinctly, that the last days of the time shall be shortened, for the elect's sake—*how much shortened he has not said*. Therefore, if we could surely calculate the numbers of the times given by Daniel and John, and if we could successfully demonstrate that our calculation is correct to a day and an hour; yet, still, of the exact time of our Lord's coming no man could know: but one thing we know, the time covered by the prophetic numbers shall not be lengthened. The impression made upon the disciples, therefore, though proved to be premature in their case, is exactly the impression which should be made upon us, and which will not prove to be premature in our case. Combined with the certainty of the event and the well-grounded conviction of its nearness, there remains uncertainty as to the time; and my mind has been much affected by observing how this, like every other branch of Divine truth, works two ways. To those who are watching, the uncertainty, by keeping them watching, is a savour of life unto life: to those who are careless, the uncertainty, by leaving them in their carelessness, is a savour of death unto death. It was to deepen the impression of these points that the parable of the Ten Virgins was spoken. It marks the state of affairs at the time of the end among those who had received warning. THEN (mark the connection with the xxivth chapter—then) *shall the kingdom of heaven be likened*, &c. All the ten had so far taken warning and embraced the hope, that they seemed to be waiting for the expected Bridegroom. Had he arrived at that instant, all the ten would have entered in to the marriage: but he tarried: his delay put their constancy to the test. It is endurance that proves principle. It is "to him that overcometh," the promises are made. They sunk under the trial, five of them to rise no

more. The day of the Lord's coming will prove, to many avowed expectants of it, a day of surprise, and a day of separation. This is the connection of the fortieth and forty-first verses with the thirty-ninth. There shall two be in one field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Two virgins shall be waiting for the marriage; the one shall be taken, and the other left. Two ministers shall be officiating in the church; the one shall be taken, and the other left. Two magistrates shall be sitting on the bench; the one shall be taken, and the other left. Two farmers shall be bargaining in the market; the one shall be taken, and the other left—"Where, Lord? And Jesus answered, Wheresoever the body is, thither will the eagles be gathered together" (Luke xvii. 37). "Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh*."

* It has been already proved, that the coming of the Lord, here spoken of, can be no other than his last personal advent: and how, I ask, could such language as this be used, if the Millennium be antecedent to that advent? Should it be replied, that after the Millennium Satan is again to deceive the nations of the earth, and re-introduce a state of things similar to that in the days of Noah and Lot, and that to that period the language before us applies; I observe, first, that this supposition implies that during some intervening period a different state of things shall have been introduced. In fact, it asserts that the Millennium shall intervene. I then compare it with the Lord's description of the whole interval between his first and second coming (Matt. xiii. 24—30, 38—43): *Let both grow together UNTIL the harvest. The harvest is the end of this dispensation; when the Son of Man shall return, with the holy angels, who are the reapers. Let both tares and wheat grow together, is characteristic of the whole period of the Lord's absence. Now I ask, is this phrase, let both grow together, equally characteristic of the Millennium and of this dispensation? If it be answered, yes; I cannot for a moment dispute that such a Millennium will precede the coming of the Lord: we have it already. The Millennium predicted by the Holy Ghost is not, however, so motley a concern as this would make it. Its characteristics are, the people shall be ALL righteous—They shall all know the Lord, from the least of them unto the greatest of them—They shall not hurt nor destroy in all my holy mountain—The earth shall be covered with the knowledge of the Lord, as the waters cover the sea—From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in EVERY place incense shall be offered unto my name, and a PURE offering: for my name shall be great among the heathen, saith the Lord of hosts.* These, and similar predictions, manifestly describe a state of things contrasted with the present. That state is the Millennium. The tares must be removed previous and preparatory to the Millennium. The season of the removal of the tares is the harvest. The harvest is the period of the Lord's coming with the holy angels. Consequently, the Lord's coming must be previous and preparatory to the Millennium.

It may here be remarked, how every sectarian effort to get what they call a pure church, is a petty attempt to antedate the Millennium by the removal of the tares. In all such attempts the wheat also is removed, and the scheme proves abortive. A visible church, and open communion, correspond with our Lord's *let both grow together until the harvest.* Then, indeed, "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

But is this all? And are we to stand on tiptoe, gazing, like the men of Galilee, for the opening of the cloud to reveal the Son of Man? And are we to be so engrossed on this watch-tower as to neglect or despise all the surrounding duties of the present time? This leads to the next clause in our Lord's application of his discourse, and also to the next parable by which that clause is enforced: "Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find *so doing*. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in heart, My Lord delayeth his coming, and [mark the connection between this state of heart and the life consequent thereupon] shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." For as a man, travelling into a far country, called his own servants, and delivered unto them his goods, and said, Occupy till I come; and when he came, reckoned with them according to their diligence or negligence: so, when the Son of Man shall come in his glory, shall he do with all the nations (there is no mention of the resurrection of the dead), separating them one from another, as a shepherd divideth his sheep from the goats*.

Occupy till I come, is therefore the Lord's answer to the inquiry now before us; and it loudly calls to an honest, conscientious, self-denying, and persevering faithfulness in the use of all the opportunities which God has given us of improving ourselves or benefiting others. What shall we do, then? That must depend upon who and what we are, and what talents we have received to trade withal. This opens a wide field of social, relative, and professional details, concerning many of which the Scripture is express and clear. Let diligent search be made, therefore, among God's precepts, for those which are peculiarly applicable to our case; and let no compromising casuistry warp

* The 14th verse of this xxvth chapter, is an unfinished form of sentence, beginning with the relative *ωσπερ*. *Ωσπερ γαρ ανθρωπος αποδημων εκαλεισει τους ιδιους δουλους, και παραδωκει, &c.* There is no correlative to *ωσπερ* to be found in the whole context of the parable; the sentence, therefore, is still an unfinished one at the 30th verse; and I understand the parallel statement, from verse 31 to the end, as supplying the correlative to the parable of the talents. This latter statement is usually called the parable of the sheep and the goats: but it is not a parable at all. The language describes the literal facts of the case—the coming of the Lord in person; the righteous and the wicked standing before him—and the mention of the sheep and goats is merely a simile illustrative of the separation which he will then effect between the righteous and the wicked.

the verdict of our conscience. There must, indeed, remain many particulars concerning which we shall find no express commandment, and in the management of which we are consequently left to the exercise of a discretion, which is the best possible trial of our love. Love is fruitful in devising expedients to please: and it is worthy of remark—nay, it should never be lost sight of—that the slothful servant and the goats are described as perishing, not for any disobedience to a positive command, but for such OMISSIONS as betrayed a want of active, ingenious love: *Inasmuch as ye did it not to the least of these my brethren, ye did it not to me.*

In conclusion, I request the reader to advert to the opening observations of this paper, and to mark well that the question at issue is too vital in itself, and too comprehensive in its inevitable connection, for any Christian man to turn away from with impunity. With the unfeigned affection of a brother, and the lawful authority of a minister of Christ's church, I charge him to guard against allowing his convictions concerning these great things of God to remain adrift, like a vessel without a helm: and as a beacon of warning, I here record a small but fruitful incident; fruitful, because characteristic.

After discussing the subject of this paper, and other similar topics, with an Evangelical Clergyman who denied and opposed my views, I ceased to occupy the defensive position, and asked him his view of several of those passages of Scripture which are the turning points of the whole debate. The substance of his reply on each of these occasions was, *The passage is very important; very important indeed: but I have not made up my mind as to the meaning of it!*

When such ignorance is felt, and the consequent necessity for inquiry is admitted, all is well—(this is the condition of the most advanced, at some point or other)—but when it is accompanied by ill-dissembled self-complacency on the score of spirituality of mind, as though spirituality were an excuse for ignorance (and in a teacher too!), and not only so, but as though advancing intelligence were necessarily an enemy to spirituality; and when, together with all this, the interpretation of those very passages offered by a brother is peremptorily and confidently denied as carnal and worldly; then, certainly, there is ground for severe animadversion, more severe than I choose to write in this place.

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(By the Rev. E. IRVING—Continued from vol. i. p. 618.)

INTERPRETATION V.

From Isai. xi. 10 to Isai. xii.; Immanuel's Action. His restoration of the Tribes of Israel.

THE note of time, "in that day," with which this portion of our subject openeth, is repeated in the following verse, and twice in the following chapter (vers. 1, 4), and hath been used more than once in the former part of the prophecy (ch. x. 20, 27). To perceive that it is not a succession of epochs one after another that is signified by this repeated use of the word, but a variety of events, or rather various aspects and descriptions of the same event, to come into existence at the same time or in the same day, it is but necessary to observe the things which are prophesied of under this same note of time, "in that day." The first (x. 20) is, as we have seen, the conversion of the remnant of Israel to the Lord, the Mighty God, Immanuel, in the day of their restoration, after the consumption decreed against them hath been accomplished; the second (x. 27) is the removal of all burdens and oppressions from the shoulder of Israel, through the anointing over them of their King Immanuel; the third, that now before us, is the uplifting of the Root of Jesse to such a lofty exaltation as to become the world's ensign; the fourth (ver. 11) is the recovery of his people from all their cantonments over the wide world; the fifth, is their song of joy and salvation; the sixth, is the promulgation of the same to all the nations of the world. Now let any one follow the same method of observation with respect to another series of prophecies, where this expression, "in that day," several times occurs (Isai. xxiv. 21; xxv. 9; xxvi. 1; xxvii. 1, 2, 12); and he will find the same conclusion forced upon him, that it is one and the same day which is spoken of, wherein the promises of God to his church, so long postponed, shall be fully accomplished,—the time of refreshing, the day of the restitution of all things, the day of the Lord, the day of the setting-up of the kingdom of heaven; in one word, the day in which all things written concerning the redemption and regeneration of the world shall be fulfilled. After making these two observations upon a limited scale, let the student of prophecy take the Holy Scriptures, and examine the passages noted below*, wherein the expressions, "that

* Psal. cx. 3, 5; cxxxvii. 7: Isai. ii. 11, 12, 17; x. 3, 32; xiii. 6, 9, 13; xvii. 4, 7, 9, 11; xix. 21; xxiv. 21; xxvi. 1; xxix. 18; xxx. 25, 26; xxxiv. 8; lii. 6: Jer. xxx. 7; xlvi. 10: Ezek. xiii. 5; xxix. 21; xxx. 3; xxxviii. 19; xxxix. 22; xlviii. 35: Hos. i. 11; ii. 18: Joel i. 15; ii. 1, 11, 31; iii. 18:

day," "the day," "the great day," and "the day of the Lord," occur; and he will be satisfied, far beyond the arguments of men, that the time referred to is the coming of the Lord, and the things described are the excellent and admirable things of his kingdom. And, forasmuch as the events described as about to come to pass "in that day," or "in the day of the Lord," are precisely those greatest and most numerous events for which God hath pledged his veracity, and on which he hath called his distressed people to rely, and with which he hath implicated and involved the work of Messiah for the seed of Abraham, for the chosen of the Gentiles, and for all nations, yea, for the earth itself, to deny their literal fulfilment, is to disbelieve the very chiefest portions of God's word; to make light of their fulfilment, as a thing little concerning us to know or give heed to, is to undervalue God's judgment and measurement of things, and set up our own in its stead. To be silent concerning them, is to be ashamed of the word and testimony of our God; to explain them away into allegories which have no literal intention, is to make void the word of God with our traditions; to say that they will be fulfilled to another people than they were written for, and in some other region of creation, called heaven or by any other name significant of a different place from this earth, is utterly to defeat the glory of God's faithfulness, goodness, mercy, and truth. And when I see such issues before my eyes, it is nothing to me that "Luther disbelieved the restoration of the Jews," or that "Calvin was too wise a man to write upon the Apocalypse," or that the lights of the religious world count our inquiries foolishness, and worse than foolishness: the glory of my God surpasseth their fame, and the service of my God is better than their approbation: for His Name's sake I will gird myself once more to the undertaking of searching and setting forth the import and authority of every jot and tittle of his word.

Ver. 10: "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious." The passage, being literally translated, and arranged exactly after the order of the original, standeth thus: 'And in that day shall be a Root of Jesse, which standeth for a sign of the peoples: to it shall the Gentiles seek; and his rest shall be glory:' which both Vitringa and Lowth prefer to construe, thus; 'And in that day it shall be, that the Root of Jesse, which standeth for a sign of the

Amos ii. 16; v. 18; viii. 3: Obad. viii.: Zeph. i. 7, 8, 14, 15, 18; ii. 2, 3: Zech. ii. 11; ix. 16; xi. 11; xii. 8, 11; xiii. 1; xiv. 1, 4, 9: Mal. iii. 17; iv. 3, 5: Matt. vii. 22; xxiv. 36; xxvi. 29: Luke vi. 23; x. 12; xvii. 30; xxi. 34; xxiii. 54: John xiv. 20; xvi. 23, 26: Acts ii. 20: 1 Cor. i. 8; v. 5: 2 Cor. i. 14: Phil. xi. 16: 1 Thess. v. 2, 4: 2 Thess. i. 10; ii. 3: 2 Tim. 1, 12, 18; iv. 8: 1 Pet. ii. 12: 2 Pet. iii. 10: Jude 6: Rev. vi. 17; xvi. 14.

peoples, the Gentiles shall seek unto; and his rest shall be glory.' And from the construction of the context, and the general bearing of the prophecy, I have no doubt that this is the true connection of the verb 'shall be:' and indeed it is adopted by our Translators in the very next verse, where the words are exactly the same: Ver. 10, "In that day it shall come to pass that," &c.: ver. 11, "In that day it shall come to pass that," &c. What, then, is the first of those things that shall come to pass "in that day?" The thing predicted is, 'that the Gentiles [גוים], the heathen nations, in contradistinction to the Jews, who are never but in sore threatening called by that name] shall seek unto the root of Jesse, which standeth for a sign to the people' [צמח, the Jewish people]. The thing to be observed here is, that the Root of Jesse first standeth for a sign to the Jewish people; not as a sign to the other nations, which is a different event, set forth in verse 12. In verse 10 he is the sign of the people; in verse 12 he is the sign of the Gentiles. And we may rest assured that there is not a little contained in this opposition. Now, it is while the Root of Jesse is standing as an ensign to the Jewish people, that the Gentiles seek to him. Let us endeavour to understand what mystery of Divine Providence this points out to us. And as our object is to bring our helps as much as possible from the New Testament, and to exhibit Scripture as its own interpreter, we refer to the Epistle to the Romans, chap. xv. 12; where the Apostle Paul, treating of the vocation of the Gentiles by the preaching of the Gospel, doth quote this very passage, using the version of the LXX. which, though in one point it has taken a liberty with the Hebrew, is close enough for his purpose: "And again Esaias saith, There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." The clause "he that shall rise to reign over the Gentiles" is a gloss, rather than a translation of the original, which, being literally rendered, is, "which standeth for a sign of the people:" and, besides, it is against all laws of interpretation to translate the two Hebrew words written above, which commonly are in direct opposition to one another, as if they were the same word, though they occur in adjoining clauses. The Apostle doth not sanction or sanctify the LXX, version by quoting it, any more than we do by quoting our English version; but, finding that it expresseth with sufficient accuracy the thing in hand, which is 'that the Gentiles should trust in him,' he merely quotes it and passeth on. So also would I have done, but that this expression, 'he shall rise to reign over the Gentiles,' is used to sanction the erroneous idea of what they call 'a spiritual reign,' by which they represent Gospel preaching as the manifestation, whereas it is

only the proclamation, of the kingdom. Now the answer to such a use of the passage is simply, that the LXX., full of the reign of Messiah over the nations, thrust it in there where it is not; just as our allegorizers, who cannot bear to hear of it, would thrust it out of the Scriptures altogether, and thrust in, in the stead thereof, what they call a *spiritual reign*, but what is only "the first fruits of the Spirit." What *we* argue for is a *spiritual* reign; Christ in his *spiritual* body, with the saints in their *spiritual* bodies, dwelling in the *spiritual* Jerusalem, which cometh down from heaven, and reigning over a world still in flesh and blood: not, however, *invisible* because *spiritual*; yea, therefore *most visible, most gloriously visible*.—But to return: this quotation of the Apostle doth certainly give Divine warrant for believing that the mystery of Providence foretold in this passage, is the vocation of the Gentiles by the preaching of the Gospel, begun by Peter (Acts x.), and completed by Paul, who takes great delight to acknowledge the distinction thereby conferred upon him as a man and an Apostle (Eph. iii. 1—8). Having obtained Divine warrant for thus interpreting the text, of the calling of the Gentiles into the church, we go to examine it by the light of that truth.

And, first, it gives reason to understand the expression "in that day," of the time from his first coming, or rather, from his coming, which the Prophets saw not as twofold, but as one event, whose arrival they designate by the expressions "that day," "great day," "the day of the Lord." The events of his humility they see, and the events of his power and glory, as occurrent against the same day of his coming. This nothing offendeth against the interpretation with which we set out, of the expression "that day," and which standeth upon a broad examination of more than a hundred passages; but serveth to shew how small a bulk the humiliation of Christ hath in the purpose and revelation of God, when drawn into comparison with his exaltation and kingdom. For my own part, I incline to think that these expressions, "that day," and "day of the Lord," refer strictly to the time of Messiah, which began with his incarnation. I cannot see how the Prophets, contemplating as they did the oneness of his advent, could speak otherwise; but when I came to the great and only Prophet of the second advent, which is Jesus himself illustrated by his Apostles, I certainly refer the events of the Prophets written for the day of Christ but not yet fulfilled, to that time when he shall come again, and the heavens shall hold him no longer (Acts iii. 21).

He is the root of Jesse, and he is standing for the ensign of the Jews, before the Gentiles seek to him. Of this the Apostle Paul, in the passage where our text is quoted, hath a distinct discernment, when he declareth, "Now I say, that

Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8). Which declareth, first, that he was a minister of the circumcision for the truth of God; or, in other words, that he was a sign to the people; and, secondly, how he was a sign, "by confirming the promises made unto the fathers,"—of the Seed of David, born of a virgin in the town of Bethlehem Ephratah, anointed with the Spirit, and preaching the Gospel unto the poor, and healing all diseases, and casting out the devils, dying for our sins, and rising again superior to the power of death, and dispensing the Holy Spirit from on high. These, and such like confirmations of the promises, constituted him a sign; even as the aged Simeon pronounced over him while a babe, saying, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against" (Luke ii. 34). When the Jews continually asked him for a sign, he declared to them that his lying three days and three nights in the earth was the only sign which they should receive (Matt. xii. 39, 40); and the Apostle taketh hold of this very act of the resurrection as the true sign of his being the Son of God (Rom. i. 4). During the Apostle Paul's ministry, the Jews were still seeking for this sign: "the Jews desire a sign:" and the cross, with the resurrection, which was the true sign, they regarded as foolishness. Now, that it was the great end of Christ's ministry to gather the Jews, his restricting of the twelve and the seventy to the "lost sheep of the house of Israel," is a proof; but his own words are the express declaration of it: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.) This also teacheth us that the true meaning of the word "sign" is for gathering and preserving them. But perhaps the great act whereby he asserted to himself the honour of being a sign unto the Jewish people, was his pouring out upon that church, on the day of Pentecost, of those gifts of tongues which might qualify them to go and preach the Gospel unto the dispersion in all regions of the earth: which also they did that very day, and added to the church three thousand, it is most likely of those very scattered Jews who were gathered at the feast in Jerusalem. And not many years thereafter, Paul, writing to the Romans, declareth that the sound of the Gospel of Christ had gone through all the earth, and their words unto the ends of the world (Rom. x. 18). And though he was by express vocation of God an Apostle unto the uncircumcision, yet, true to the commission of his Master, wherever he went he first addressed himself to the Jews; and not till they rejected him

did he address himself to the Gentiles. And how much the Apostles had received the impression from Christ that their commission was to gather the Jews only, is strongly shewn in the reluctance with which Peter went, and the severity with which all the Apostolic college treated him for going to the Gentiles.

Now, while Christ was thus standing as a sign to the Jewish people, it is declared that the Gentiles should seek to him, or, as the Apostle quotes it, "should trust in him." And accordingly it hath so come to pass, that, though the Jews were not gathered to the ensign which was lifted up of God, the Gentiles did seek thereto: the Jewish nation have rejected the testimony of God, but the Gentiles have received it; the Jewish nation have sought to bear down the uplifted standard of Israel, but the Gentiles have rallied round it and borne it up until this day. It is a marvellous thing, and well worthy to be the subject of prophecy, that from the people of his own language God should turn to a people of a strange lip: that the people whom God had nursed upon his knees and fed with the milk of his word, should reject him at length; and that he should find a shelter for his truth among the nations which had so long devoured his inheritance: wherein is fulfilled the riddle of the Nazarite, "Out of the eater came forth meat, and out of the strong came forth sweetness." Therefore it is that the aged Simeon, in his oracle over the virgin's babe, doth wittingly and warily order his words; placing first that he should be "a light to lighten the Gentiles," and thereafter "that he should be the glory of their people Israel." But the place in which both the cause and the goodness of this wonderful dispensation are set forth, is in the xlix th chapter of Isaiah, where the risen Redeemer is made to complain unto his Father, and lament before him, over the bad success of his undertaking: "Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God" (ver. 4); clearly proving, that the object and end of his first coming was to be a sign for the gathering of the people: as also it was prophesied over Shiloh, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be" (Gen. xlix. 10). But this is put beyond all question by the answer which the Father returneth to his Son's disappointment; and the acknowledgment which he makes to him of the great sufficiency and satisfactoriness of his work: "And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength" (Isai. xlix. 5). Here it is expressly declared by the Eternal Father, that "to bring Jacob again to

him" was the cause for which he had sent him; and that this end of his mission for the present had failed: "they were not gathered." Behold now what follows, concerning the Gentiles being given to him: "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (ver. 6). From this passage it is that the aged Simeon gat his knowledge of the destination of Christ, when he prophesied that he should be first a stumbling-block unto Israel, and be cut off, then become a light to the Gentiles, and afterwards the glory of his people Israel. This third part of his destination doth not at present concern us, and therefore we are content merely to refer to the remainder of the xlixth of Isaiah for the description of it, beginning from the middle of the 8th verse; whereof the first, concerning the day of salvation, is quoted by Paul (2 Cor. vi. 2) of this dispensation, or day, under which we live, as distinct from the day of glory, the day of the covenant of the people [Dŷ]; that is, of the new covenant which the Lord hath promised to make with the Jewish nation, when the time of their gathering unto Shiloh actually comes (Jer. xxxi. 28—38; Ezek. xxxiv.)

"And his rest shall be glory."—To see the force of this, we must recal to our minds the things which have been spoken concerning Emanuel, under the figure of the Root of Jesse. The ixth chapter brought to an end with signal overthrow all the glory of Lebanon, the forest of the mighty and the great ones of the earth; and instead thereof presents us with a sucker from the Root of Jesse, a contemptible Branch of his stem, who shall take the room of all the potentates, thrones, and dominions of the world. This person is presented to us as the man of God's Spirit, full of the gifts of goodness and truth, who judgeth in righteousness, and smiteth the wicked with the rod of his mouth, and at length setteth peace and blessedness in the earth. This same Root of Jesse, saith the prophet, shall stand for a sign to gather Israel; and while he is thus standing, the Gentiles shall seek unto him; and his rest shall be glory. There is, in this aspect of him as the Root of Jesse, the shewing forth of a contention and controversy with the wicked of the earth, which endeth in glorious triumph over them all: he standeth for a sign to his people, is rejected by them; is preached to the Gentiles; is the object of strife and contention on the earth: but his rest is glorions. The mention here of rest, necessary implieth labour and travail: and the gloriousness of his rest implieth reward and joy from the hand of God. Now concerning this rest, what it is and where it is, we have abundant matter of Divine teaching in the iiiid and ivth chapters of the

Epistle to the Hebrews; which do set forth this rest as the one promise of the church, from the time of its constitution by Moses under the symbols of glory: of which rest Canaan was but the type; seeing it is held out to the church in the xcvith Psalm; which is as yet realized by Christ, and him only; but is abiding to every one who believeth, against the day of his glorious appearing. This is the doctrine of Christ's *rest* taught us in these chapters of the Hebrews; and from this authority we take the ground of our interpretation. The rest here spoken of, then, is, as it refers to Christ, that glory into which he entered when he had finished his work: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. iv. 10.) It is the being seated at the right hand of God, to rest there, in honour and glory, until the time when all his enemies shall be made his footstool. In this glorious rest he is represented to us in the ivth and vth chapters of the Apocalypse, seated on the throne of the Father, and invested with the completeness of the Father's glory. His rest is the interval between his standing the first time for a sign unto the people, and his standing the second time, with which we are presented in the next verse: for it is to be observed, that the action of verses 11, 12, &c., is a second action of God to gather his people, which succeeds, the action of verse 10 having failed. Now Christ is the actor in both cases: he is the sign set up for them to gather to: and the period between these two actions is his rest; concerning which it is said, that it shall be glorious, or very glory. There is a beautiful confirmation of this same truth in the xlii^d chapter of this Prophet, who might be characterized as 'the Prophet of Emanuel's Person and personal actions.' Where, in the first seven verses we have God's first action in his chosen servant; in the 8th verse we have him giving glory to him; and in the remainder of the chapter we have his second action of victory and triumph, in which mention is made of the long interval of his rest and silence: "I have long time holden my peace, I have been still and refrained myself: now will I cry like a travailing woman, I will destroy and devour at once." (Isai. xlii. 14.) And in the remainder of the chapter we have his controversy with the oppressors of Jacob, his redemption of them with a high hand, and his restoration of them with an outstretched arm. From all which passages I conclude that Christ's rest is the period between his former and his latter advent. Now that which was once transacted in Christ personally, is transacting in every one of his members personally, and in his whole church collectively. With respect to each person, I believe that we are heirs of that rest which remaineth for the people of God (Heb. iv. 9); that to enter into this rest is the one great promise held out to us, generation after generation; and that the

reality of it comes in the day of the first resurrection and the coming down of the New Jerusalem from on high to the earth. Meanwhile, that the church continues in labour and conflict is manifest from all the Scriptures, and particularly from those seven promises of the Spirit to the seven churches, Rev. ii. iii. which are all constructed so as to present the hope of rest and rejoicing at the day of the Lord's glorious appearance. And if I be asked, at what time the labourers in the vineyard have the reward, I answer by referring to three passages in the Revelation of Jesus Christ. The first (xiv. 13) shews it to be at the harvest of the earth, when the wheat is gathered into the garner of God ; and before the treading of the wine-press (verse 18), which is the destruction of Edom, the apostate Gentile church, Isai. lxxiii. xxxiv. The second (xvi. 15) shews it to be before the seventh vial, wherein is filled up the wrath of God, and Babylon is clean destroyed, and the world shaken out of its place. The third (xix. 14) shews that the saints are gathered into heaven before the action of destroying the beast and the false prophet. That this is the time of the saints' rest is confirmed by what is said, 2 Thess. i. 7 : " And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, &c." If I err not, it is the same rest with him which is referred to, Isai. xxviii. 12, as the subject of Messiah's preaching ; which also he himself in the days of his flesh set forth, with distinct allusion to this prophecy, Matt. xix. 28—30. And for the place of this rest, I believe it to be the New Jerusalem, which cometh down from heaven, whereof such glorious things are spoken ; where Christ sitteth until his people be made willing, Psalm cx., and then he comes in the glory of his power. The same is declared of Mount Zion and his temple, Psal. cxxxii. 8, 14, and so also Isai. lxvi. 1 ; in the one place directly, in the other by implication. There is a depth in the last of those passages into which I see my way only dimly : it seems to intimate some erroneous intentions of the restored Jews to constitute for God a rest with which he will not be satisfied, but doth destroy by his own glorious appearing : under the pretence of God's glory, they cast his faithful ones out ; but he turns their glory into shame, when he appears himself with the true glory, the very place of his rest. " Hear the word of the Lord, ye that tremble at his word ; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified : but he shall appear to your joy, and they shall be ashamed " (Isai. lxvi. 5). This pseudo-temple, this false temple service, this fallacious rest, is destroyed : " A voice of noise from the city, a voice from the temple, a voice of the Lord, that rendereth recompence to his enemies " (ver. 6). And then follows, upon his personal manifestation, the birth of the whole nation, the manifestation of

all the multitude of her saints : “ Who hath heard such a thing ? who hath seen such things ? Shall the earth be made to bring forth in one day ? or shall a nation be born at once ? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth ? saith the Lord : shall I cause to bring forth, and shut the womb ? saith thy God ” (verses 8, 9). And through the remainder of the chapter is the delight and beauty of the whole earth described in glorious terms : the rest, the true city of rest, which remaineth for the people of God ; the Sabbatism, the keeping of a Sabbath, which yet abideth this weary and way-worn world. Oh ! when I think upon the fulness of Divine truth which the interpretation of this single verse hath yielded to us, I am very sorry for the multitude of my brethren who will not study prophecy. Ah me ! they know not what loss they suffer. Any one strain of prophecy understood, is the whole purpose of God understood. And I think further, that I have been directed of God to begin my labours in prophetic interpretation with this glorious prophecy of our Immanuel. O my God, how sweet is thy service ! how precious is thy word !—Let us press onward : it is a glorious occupation to travel in his word.

Ver. 11 : “ And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.”—Here now is the second and the successful effort of God to gather his people ; when, after the rest or session at the right hand of God is concluded, his people are made willing in the day of his power. This “ second time ” implies a first time, when he had set his hand to the same work but not accomplished it. That we are right in interpreting this former effort of our Lord’s coming in the flesh, we appeal to the xlixth and xliid chapters of this Prophet, as explained above. It is, moreover, virtually implied in the preceding verse, where the Root out of Jesse, which is the name of his humility, is represented as standing for a sign to Israel at the time, and during all the time, that the Gentiles gather under his wing. But it is no longer the lowly and contemptible root of Jesse—the *netzer*, or abominable branch—but *Adonai*, the *plant of renown*, the upbearer of the government. This is a very remarkable transition, which is made from the lowly branch of Jesse, the name which hath kept possession of the Prophet’s mind throughout this chapter, to the *Adonai*, *Jehovah of hosts* ; which name was there dropped, and is now taken up again. In the last two verses of the former chapter, where he is exhibited as the hewer down of Lebanon, he was denominated *Adon-Jehovah-Sabbaoth* ; and now that he comes

into powerful action again, he resumes his name of strength, Adonai, the same name which is given to him upon his ascension into glory, in that Psalm which we have so often referred to: "The Lord (Jehovah) said unto my Lord (Adonai)" (Psalm cx. 1); and again (ver. 4), "Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchizedek. Adonai at thy right hand shall strike through kings in the day of his wrath." (See Morning Watch, No. IV. p. 587.)—The same contrast may be observed in the liiid chapter of Isaiah between the style of the first two and the last two verses thereof; and also, as hath been said, in the parts of the xliid and xlixth chapters. Let it be also borne in mind, that in this very prophecy he is set forth, first as "a stumbling-block and a rock of offence" to his people, then as having a seed of children given to him, and with them resting, and waiting, and looking unto the Lord till he cease to hide his face from the house of Jacob. On these accounts, I have little doubt, though I know not any interpreter to favour me, that the action—which is thus introduced, "The Lord will add the second time his hand"—hath a retrospect to the endeavour which he once before made as the Root of Jesse. And to this agreeth that parallel between Him and Moses, whereon Stephen insisteth so largely in his apology, Acts vii. Moses made an ineffectual, and then an effectual, endeavour to deliver his brethren. And perhaps, also, the notice taken, in the same most ingenious apology, of Joseph's being known to his brethren *the second time*, hath reference to the same truth which is now under consideration,—that it is upon the second endeavour that the people are to be gathered to Shiloh. The action is described by these words, "to recover the remnant of his people that shall be left." It had been already declared in the prophecy (x. 20—23), that a remnant should remain from the consumption that was decreed, and that they should return unto "the Mighty God," which is one of the names of the virgin's Child. Moreover, we have also been informed (viii. 21, 22) in what darkness and misery they should pass the long period of their rejection, while God hid his face, and their Messiah waited till the times of the Father should be accomplished. And now we have the particular prophecy of their recovery, and restoration, and triumphant entering into their land.

II. And, first, we have the places out of which they shall be gathered, "Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea." Whether these places be connected in the sentence with the word "recover," or with the word "left" (and the Jewish commentators, who should best know the structure of their own language, are of different opinions), it maketh no difference as to the interpretation; for where they are found left, thence must they be re-

covered. It will be proper that we should define geographically the situation of these places. Assyria, so named from Asshur, the son of Shem, is the region upon and beyond the Tigris, of which Nineveh was the capital; whither God's people were led captive at different times, and at length all the ten tribes, as is set forth 2 Kings xvii. 6. Egypt, or Mizraim, so named from the second son of Ham, is the region watered by the Nile, and especially the lower part of that region. Pathros, the place next mentioned, is the Upper Egypt, or Thebaïs; so named from the Pathrusim, descendants of Pathros, one of the sons of Mizraim (Gen. x. 13, 14). So that by these two, Mizraim and Pathros, we have the whole territory described, which is now called Egypt from two words signifying 'the isle or land of Coptus,' the father of the Caphturim, mentioned as above (Gen. x.), whereof a trace still remains in the name of the aboriginal people, which is *Copts* to this day,—*AiCoptus*, *Ægyptus*, or *Egypt*. These two countries of Assyria and Egypt are frequently joined together, when the restoration of Israel is mentioned: as in the following passage (Isai. xxvii. 13), "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem;" and in this passage (Hosea xi. 11), "They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord." We may not doubt, therefore, that from beyond Egypt in the south-west, and Assyria towards the north-east—that is, somewhere out of Africa and out of the north of Asia—shall God's people be brought back in the great day of his power. It hath sometimes occurred to me, that the reason why Africa, the land beyond Egypt, and China (perhaps the land of Sinim, Isai. xlix. 12), are by God's providence sealed up from our knowledge, may be, that his people, the Ten Tribes, are there, who must continue lost till they come forth as from their graves. For, in the historical symbols of Scripture, the ten tribes do shadow forth the saints in their graves, who at the first resurrection shall re-appear; while the two tribes do set out the dispersed church under the bondage of the mystical Babylon. To hide his people, would be a sufficient reason for which only these two parts of the world should remain undiscovered.—Concerning Cush, there is some difficulty to know whether it be Ethiopia, that lies above Egypt on the Nile, or the country in the neighbourhood of the Garden of Eden, which the river Gihon did water, the country still known by the name of Cushistan, one of the eastern provinces of modern Persia, the same with Susiana. The learned and accurate Dr. Wells hath gone far to set this matter at rest,

and to prove that the descendants of Cush, the eldest son of Ham, planted themselves along the north of Arabia, and not in Africa or Ethiopia, to which perhaps some of them might afterwards pass over; and he shews that the land of Cush, so frequently translated Ethiopia, ought to be understood of Arabia. And that the country along the Persian Gulf, on both sides of the Euphrates, was denominated Cush, by whose sons it was peopled, and generally all Arabia. Of the soundness of his proofs for this point I have no doubt. This, the fourth place mentioned in our text, therefore, we must consider as Arabia, with that part of Persia which lies along the east of the Persian Gulf.—Elam is the country adjoining to Susiana, and which is sometimes in Scripture made to include Shushan, the capital thereof (Dan. viii. 2). It is frequently coupled with Media: "Go up, O Elam; besiege, O Media" (Isai. xxi. 2). And out of these two nations arose the Medo-Persian empire of Cyrus. Properly speaking, it lies above Susiana or Cush, between the Persian Gulf and the Caspian Sea, being the heart of modern Persia.—Shinar is Mesopotamia, the country situated between the rivers Euphrates and Tigris, or Hiddekel, of which Babylon was the capital; whither the Jews were carried away captive, and where many of them abide unto this day: only a very small remnant having returned with Ezra and Nehemiah.—Hamath, as we have shewn (No. III. p. 334), is the region to the north of Canaan, towards Damascus and Syria. Now that a great multitude were carried away captive to Damascus, we are expressly informed, 2 Chron. xxviii. 5.—Beside these places we have no other specified by name; but there is added this inclusive expression, "and from the islands of the sea." This form of words, as hath been shewn by the learned Mede in his discourse on Gen. x. 5, doth signify in Scripture, not islands only, but all those places which were not wont to come to Egypt or Palestine otherwise than by sea—that is, the countries of Europe and the Lesser Asia; which were peopled by the sons of Japheth: wherefore Tyrus is called "a merchant of people for many islands," Ezek. xxvii. 3; and Joppa, 'a haven, an entrance to the isles of the sea,' 1 Mac. xiv. 5. And in our Prophet (xl. 15), where he saith, "He taketh up the isles as a very little thing," he certainly means the vast tracts of country which lay around the then known and civilized nations, whom God regards as "a drop in the bucket; yea, the isles as a very little thing." These, therefore, include all the exterior parts of the world beyond the bounds of the nations enumerated, especially Europe and Asia Minor, where the Jews are dispersed abroad in such great numbers.—What, then, doth this enumeration amount to, less than that from Asshur and the region beyond Asshur, in the north-eastern parts of Asia, and perhaps America which doubtless was chiefly peopled thence; from Egypt, and

from beyond Egypt, which is Africa; from Cush, or Arabia; from Elam, or Persia; from Shinar and the land of Babylon; from Hamath and Syria; and from Europe, Asia Minor, and, in general, the then unknown regions of the world, shall God in that day set his hand to recover his people; of whom that the remnant shall be found scattered over all the nations of the earth, hath been predicted by all the prophets from the days of Moses downwards (Deut. xxviii. 64, and Luke xxi. 24)*. But was it ever prophesied that they should be so scattered abroad, and not also prophesied that they should be gathered again? No; never. Hath not the one part been fulfilled, and shall not the other part also be fulfilled? And yet there are men who will write, at this day, that the Jews are not to be restored to their own land, but that it all means their conversion to the Christian faith! Doth their dispersion mean their denial of Christ? The greater part were dispersed before our blessed Lord was born into the world. Their dispersion means dispersion, means what we see at this day; and how their gathering unto their own land should mean any thing but gathering to their own land, is to me utterly incomprehensible. If it were one passage like this before us, it were enough: if it were ten, it were more than enough: if it were a hundred, and I dare say there are many more than a hundred, how much more than enough is it, for any one to rest his faith upon? Ah me! how glad would any sect, or schism, or heresy be, to have such and so clear Scriptures to build their error on! Woe is me! that men should be found so unbelieving as to doubt God's word concerning the restoration of Israel to their own land. If I did not know how a system of opinions will blind a man, and how ignorance rests satisfied with any or no account of a matter; if I did not know what profound ignorance there is as to the very existence of any prophecies, on this or any other subject; did I not perceive that the prophecies of God's word are in less esteem among the religious than the sibyl's books were among the heathens; did not the state of deplorable darkness and detestable schism which the church in this kingdom is brought into, affect every conclusion, I would, looking at the subject abstractly, declare that the man, who says he doubts or disbelieves the restoration of the Jews to their own land, is a sceptic or an infidel, but is not, and cannot be permitted to have the name of, a believer. A believer is one who takes God's word as true and certain; not *so much* of it, but all of it; not what he can credit upon other principles, but that especially which hath no probability nor possibility save in God's affirmation of it; not

* Among other passages, consult the following:—Jer. xxix. 14; xxx.; xxxi.; xxxii. 37, to the end; Ezek. v.; xi.; xii.; xx.; xxxiv.; xxxvi.; xxxvii. 21, to the end; Joel iii.; Micah iv. 6, 7; Zeph. iii. 8, to the end; Zech. x. 9, to the end.

what will square with our system of opinions, but whatever God hath said—all, all that he hath said. There is a man who hath lately written and published twelve letters against the restoration of the Jews; and some zealots have given much circulation to his work: I would rather have had twelve religious magazines expend their monthly venom upon my poor head, than have written twelve letters against the restoration of the Jews to their own land.

III. Ver. 12: "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth."—In this verse, and the verses which follow to the end of the chapter, are contained the manner, the incidents, and the issues of that action of restoring Israel, which hath been just announced. That they are only the subsidiary and subordinate parts of this one action is manifest, not only from the substance of the passage itself, but also from the two songs of praise and thanksgiving which follow in chapter xii. The lifting up of an ensign to the nations, is therefore to be regarded as only an incident, however important, in the great action of recovering his people, to which it mainly contributes. There seems to me to be a contrast intended between this and the tenth verse, where the ensign set up to the Jewish people is the mortal and corruptible Man, made of the seed of David according to the flesh, the Root of Jesse. The Jews reject it and the Gentiles seek to it, and he cometh to a glorious rest. But now the ensign is set up, to the Gentiles, an ensign of glory and strength (Adonai lifts it up); which they in their turn reject; and the Jews seek to it, who are thereby gathered together and restored. These verses seem to me to contain exactly the same mystery of Providence which is in the Apostle's breast all through the xith chapter of his Epistle to the Romans, in which he foresees that the Gentiles were driving upon the same rock of unbelief on which the Jews had suffered shipwreck; that, as the one had rejected their sign when it came at the promised time, so should the other likewise do; and as God's grace had thereupon passed over to the Gentiles, in order to provoke the Jews to jealousy, so now shall it pass over to the dispersed Jews, in order to provoke the Gentiles to jealousy. His conclusion is contained in verses 30, 31: "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy." The last clause being translated against all rules of grammar, and almost all the other versions, doth much mar the integrity of the conclusion: it should be, "not now believed in [or upon] your mercy, that they also may obtain mercy;" being reserved unto that day when you, Gentiles, shall

be concluded in unbelief by the rejection of your ensign : whereby the abounding grace of God will the more mightily appear over the head both of Jewish and Gentile unbelief. Not only do I see this famous argument of the Apostle Paul's to be the expansion of these two verses of our text ; but I can likewise trace the connection between the two through the quotation he makes immediately before pronouncing his conclusion, from the lixth chapter of our prophet, which contains a great light upon the subject of this standard lifted up to the Gentiles.

Both by the prophecy itself (ver. 20), and by the Apostle's use of it (Rom. xi. 26), it is certain that the main drift of the fifty-ninth chapter of Isaiah is God's future act of grace to Mount Sion and all Israel ; and being a passage full of warlike vengeance, it denotes fierce wrath to their enemies. It is Israel's redemption out of the hand of the nations which is spoken of there, as in our text ; and in both places the islands are mentioned by name (xi. 2 ; xlix. 18). All the other countries mentioned in our text, are in the passage under consideration included in the general name of God's adversaries and enemies, being those nations of the earth which at sundry times had oppressed and led captive his people. The islands having been mentioned in both places, we have in the very next verse the lifting up of the standard ; then the complete redemption of his people ; and then the everlasting covenant of peace and holiness. So exactly parallel are the passages to one another, that we need not wonder how St. Paul, being by the Spirit enabled from the one to see the judgment of the Gentiles in the day of Israel's restoration, should bring out substantially the same conclusion which is contained in the other. St. Paul was not at this moment looking to our text for light, but to a passage exactly parallel, and almost identical with it. Moreover the standard is lifted up against an enemy who comes in like a flood : to this standard they who fear the name of the Lord from the west and his glory from the rising of the sun, do gather themselves ; and the Redeemer of Israel comes to Sion, and delivers all Israel from transgression. Using this light, we are led to the general conclusion, that as the sign which the Jews rejected was the Root of Jesse, the Root out of a dry ground without form or comeliness, which they had been taught to expect, and which indeed they were preserved as a nation to produce ; so the sign which the Gentiles are to reject is that which they are believing in—namely, a glorified Christ—and of whose coming in his glory they are set for the witness. That the coming of the Son of Man in his glory is the sign lifted up to the Gentiles, as his coming in his humility was the sign lifted up to the Jews, I do not yet present as a thing established, but barely mention, as resulting

from the general drift of the Apostle's collateral argument and quotation. It will require a more patient research to establish this point conclusively.

To one or two passages of our prophet we must give attention, in order to come at the true import of the sign lifted up to the Gentiles. And first to chap. xviii., which treats of the restoration of Israel by means of one particular nation there described: to whom God gives a commission to go to his people (verse 2); and who do (verse 7) bring him the present of his scattered people, as a jubilee-offering to mount Sion, the place of his name. Who the honoured nation is we inquire not critically, but with Bishop Horsley believe, and on additional grounds to those which he hath so well presented, that it is the nation in whose language and to whose people one of the ministers of the church sends these interpretations. Now no sooner is the subject propounded in verse 2, than, in verse 3, we have mention made of the lifting up of the ensign and the sounding of a trumpet, whereto the eyes and ears of all nations are summoned: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." That this is the same ensign, subordinate and preparatory to the gathering of Israel, which is mentioned in our text, there can be no doubt: and to the trumpet we do not at present give more heed than to observe that it is a contemporary event, which we find frequent mention of on the same occasion; as, for example, chap. xxvii. 13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." This trumpet having been blown and this ensign having been lifted up, behold what follows in verse 4: "For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest." Horsley makes this alteration upon our version: 'I will keep my eye upon my prepared habitation, as the parching heat just before lightning.' This refers, as it seems to me, to the stillness and peace which in Scripture are foreshewn to be immediately before the judgments of the Lord; yet with such a conscious dread as all creation laboureth under immediately before the bursting forth of the lightning in the sultry heat of harvest. I am on my guard against interpreting similitudes as realities, but much study of the Prophets has taught me to look narrowly into the similitudes used by God; and this expression, "clear heat before lightning, and a cloud of dew," doth suggest to me, I confess, the combination of fire and cloud in which Jehovah's glory heretofore appeared unto the children

of Israel in the wilderness, and that the re-appearance of this glory is indeed the standard which shall be lifted up; but more of this hereafter. And for the time of God's stillness for a season with his eye upon Jerusalem, we have it thus expressed in the fifth verse: "For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches." This is evidently the pruning of the vine, that is, the church, from all the incumbrances which might drain off the sap from nourishing, or prevent the sun from reaching, the ripening fruit. This the labour of the vine-dresser immediately before the vintage, answers to that gathering of the tares into bundles which is referred to Matt. xiii. 40; and likewise to that excision which, though it be always going on, according to the parable of the vine, hath its accomplishment finally in the treading of the wine-press of the Apocalypse (Rev. xiv. 20; Joel iii. 14). And what is to be made of these fruitless branches is declared in verse 6: "They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them:" which, being compared with Ezekiel xxxix. 17—20, and with Rev. ix. 17, 18, shews it to be the same mystery of Divine providence as the battle of Armageddon.

From this brief consultation of the xviiith of Isaiah, we discover concerning the lifting up of the ensign and the sounding of the trumpet, that they are immediately before the harvest of the church, which (Matt. xiii. 39) is declared to be the end of the present age; and that the lifting up of this ensign is attended with judgment upon the nations, and ends in the restoration of the Jews to Mount Zion, the place of the name of the Lord of Hosts. Carrying this information with us both into the Gospels and the Apocalypse, we shall obtain some more distinct information upon the nature of the sign. In Matt. xiii. 39, "the harvest is the end of the world, and the reapers are the angels," who gather the tares and cast them into a furnace of fire; after which "the righteous shine forth in the kingdom of the Father," like the sun, for ever and ever. All this takes place upon this world, where the tares and the wheat grow together; for the harvest field is declared to be the world. There is no mention made of the sign in this place; but in the corresponding place, of Matt. xxiv. 30, it is written, that the sign of the Son of Man shall then appear in heaven: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Here, again, the sign is connected with his coming in the clouds of heaven. In the corresponding passage

of Luke xxi. 29, it is said, "in a cloud." Now in the Revelation (xiv. 14), just before the harvest of gathering his people, which is the event of the xxivth of Matthew, and just before the wine-press of wrath, which is the event of the xiiith of Matthew, we have him represented as sitting on a cloud, with a golden crown upon his head and a sharp sickle in his hand. All which evidence, combining together, I am led to believe that the standard which is lifted up to the Gentiles is truly our Lord's re-appearing in that cloud of glory in which he dwelt with the children of Israel of old, and in which Ezekiel saw him returning unto his people again. That he continueth to shew himself in such a cloud of glory is manifest in his appearance unto Paul as he went to Damascus; and that this cloud of glory is the proper manifestation of the Father's glory, is demonstrated by the transfiguration. As John the Baptist brought baptism, the proper sign of Christ humbled unto death, at his former coming; so I believe that the cloud of glory re-appearing in the heavens, and shooting forth from its skirts fiery destruction upon the adversaries of Christ, is the sign of that judgment with which he is to come the second time unto the world; while the deliverance of his faithful people out of death's hand, is the sign of that eternal deliverance and baptism of fire, with which the world shall be visited and purified and eternally blessed by the coming of the Lord. I regard, therefore, that which is called the "standard" in the Old Testament, to be the same as that which is called the "sign" in the New Testament; for the words in the Hebrew and English are the same word when rendered into Greek. The Septuagint rendered the Hebrew word **דגל**, by the Greek word *σημεῖον*, which is the word in the New Testament rendered "sign," in the expression "the sign of the Son of Man."

In further illustration of this lifting up of the standard, I have two other passages in our prophet to refer to: the first shewing how it is to affect the head of the Antichristian confederacy of that day; and the other, how it is to affect the Jewish people. I have already shewn, beyond all doubt, in our former interpretations, that "the Assyrian" of chaps. xxx. and xxxi. is the great leader of that confederacy of Antichristian nations whom Christ is to come and destroy—(see No. III. passim.) Now in chap. xxxi. 9, it is said, "And he shall pass over to his stronghold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem." This hath a reference backward, to the discomfiture of Sennacherib by the angel of the Lord: forward, it hath in prospect the ensign which shall be lifted up in that day when "the Lord of hosts cometh down to fight for Mount Zion, and for the hill thereof" (ver. 4). What this ensign is, we have amply de-

scribed in the preceding chapter, vers. 27—32 ; where it is represented as “ the name of the Lord coming from far,” and “ his voice made to be heard ” over the earth, and his arm made bare with “ the flame of a devouring fire, with scattering, and hailstones, and tempest ; ” which I can liken to nothing that hath ever yet been seen in the world, save that cloud which came streaming from afar, and, beginning with Egypt, scattered the nations that resisted it, until at length it overthrew the Assyrian in his might: for that cloud was inhabited by the Angel of the Lord, yea, and *called* the Angel of the Lord, and the Lord’s Name is said to be in him. “ Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice ; provoke him not : for he will not pardon your transgressions : for my name is in him ” (Exod. xxiii. 20, 21). Compare this passage with the passage referred to above in the xxx th of Isaiah, and bear in mind that that is called the ensign which discomfits the Assyrian and terrifies his princes, and I think our former conclusion will be felt to be confirmed. Besides this, let it be remembered that in the Apocalypse the last action of the Antichristian powers is described as making war directly against the Lamb, and those that are with him (Rev. xvii. 14) ; and the conflict is represented in chap. xix. as a conflict of the powers of Antichrist against Christ and his hosts apparent out of heaven. Now there must be something to realize these remarkable symbols ; some demonstration, some presence of the Lamb and his heavenly host ; which I believe to be that cloud of glory against which Pharaoh armed, and Amalek, and Moab, and the children of Ammon, and all the nations of Canaan. Therefore let no one stagger as if it were an impossibility that men should arm against the face of the glory of God, manifested, as heretofore, over his people—the standard under which they were gathered, the ensign under which they fought, the banner under which they marched : let no one stagger at what is written, that the beast and the false prophet and the kings of the earth shall make war with the Lamb and those that are with him ; for the king of Egypt and the kings of the nations did it heretofore : and never, never, since the world began, was supernatural agency so little feared, so heartily contemned, as it is by the present apostate nations of Christendom.

Having by this quotation shewn that the discomfiture of Antichrist, which all churches, and no one more steadily than our own, holds to be at the coming of Christ and by the coming of Christ, is accomplished by the ensign of God lifted up to the nations ; I have one other passage to quote, for the other end of shewing that by this same ensign the Jewish people are to be

gathered ; which is written in the lxiii chapter of our Prophet, at the 10th verse : “ Go through, go through the gates ; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people.” This is the preparation of a wilderness, long tractless, and untrodden, for the march of a mighty people, who are gathered under the banner of the Lord : and the land of their habitation being prepared, and the way of their march being made straight, and the standard under which they are to be rallied being lifted up, behold, the great trumpet is sounded, to gather them from the four corners of heaven : “ Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, his reward is with him, and his work before him” (ver. 11). The word translated ‘salvation,’ ought to be translated ‘Saviour,’ as it is by Bishop Lowth and all the ancient versions ; as is manifest also from the structure of the sentence, yea, and of our translation itself. In the next verse we have the Jewish people, thus gathered, planted in their own land in holiness and blessedness : “ And they shall call them, The holy people, The redeemed of the Lord ; and thou shalt be called, Sought out, A city not forsaken” (ver. 12). Now these three verses are but the introduction to the glorious chapter which follows. It was said in ver. 11, “ Say ye to the daughter of Zion, Behold, thy Saviour cometh ;” and ch. lxiii. begins with the description of his coming as the Saviour of Israel : “ Who is this that cometh from Edom,” &c. He hath trodden the wine-press (ver. 3) of the apostate church ; it is the day of avenging and redeeming his people ; in which (ver. 8) he becometh their Saviour. But further into this we must not enter at present ; yet so much have we deemed it good to say on the subject of the standard which is lifted up to the nations, as distinguished from the standard which was lifted up to the Jews ; each being the fulfilment of the hope of each people, and each being rejected by those whose peculiar hope it was ; each becoming the punishment of those who rejected it, and the grace of God, to those who were looking for no grace, and who deserved none. It is, as we said at the outset, the very same truth with which Paul is filled in the xith chapter of the Epistle to the Romans. And having thus fully delivered our mind concerning this standard which is lifted up to the Gentiles, we resume the thread of our prophecy.

IV. Ver. 12 : “ And shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”—The only thing which remains to be interpreted in these words is, why Israel and Judah should be denominated by the different names, the former, of “ the outcasts ;” the latter, of “ the dispersed.” These names answer exactly to the destinies which have attended the ten tribes of the kingdom of Israel, and

the two tribes of Judah : for while Israel hath been utterly cast out, so that no man knoweth even the place of their habitation, Judah hath been dispersed among all nations, and is every where seen in the condition of a scattered people, “ without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.” The nation fell into two parts after the complete type of Christ, as the “ Man of war ” and the “ Prince of peace,” had been accomplished in the reigns of David and Solomon. Now the sin of the children of Israel consisted in their rebelling against the line of David, which is the line of Christ, and setting up another king in opposition to Christ—that is, the direct sin of rebelling against the true Christ, and setting up an Antichrist : for which sin the proper retort, in the righteous judgment of God, is to take away their nationality altogether, and make them to be as if they were not ; hidden on the earth, lost among the nations. But the sin of Judah was in distrusting their king, and confederating with other nations, such as Babylon and Egypt ; adopting their abominations into the true worship of Jehovah, and vexing his heart perpetually. For which the proper retort, in the righteous providence of God, is to let them feel the difference between “ the waters of Shiloh, which go softly,” and the “ overflowing waters of Babylon ; ” to bring them into captivity ; to make them experience what are the leagues and covenants of those whom they preferred to their covenant Jehovah ; how cruel are their tender mercies and how broken the staff of their promises. And so are they proving unto this day in scorn, derision, oppression, and every form of iniquitous government with which it is possible to afflict the heart of a people. To be outcast, is the portion of those who cast out Christ ; to be dispersed and broken by the kings of the earth, is the portion of those who would trust in the kings of the earth, rather than in Jehovah, their heavenly King. But when they were thus visited with their several portions of judgment, it was with the continual promise of a great day of restoration. Sometimes this promise carries a note of distinction between Judah and Israel, like that contained in our text. Of this there is an instance in Hosea—the prophet who cast out Israel, even as Jeremiah was the prophet who dispersed Judah and gave her into her long captivity. The passage in Hosea represents strength as pertaining to Ephraim, guidance to Judah ; and to all the tribes taken collectively the cultivation of the whole earth in righteousness : “ And Ephraim is as an heifer that is taught, and loveth to tread out the corn ; but I passed over upon her fair neck : I will make Ephraim to ride ; Judah shall plough, and Jacob shall break his clods. Sow to yourselves in righteousness, reap in mercy ; break up your fallow ground : for it is time to seek the Lord, till he come and rain righteousness upon you ” (Hosca x. 11, 12). The prophet

Micah, who was the prophet equally of Samaria and Jerusalem, exhibits the same notes of a difference in the restoration of the two parts of the dispersion: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them" (ii. 12, 13). The same thing is more fully taught (iv. 6) by the figure of Judah, as she that halted or came short in her services, and was cut short for her short-comings; and of Israel, as she that was cast far out and vexed: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." For a parallel example, see also Zeph. iii. 19: "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land, where they have been put to shame." The word "remnant," used in Hosea of Judah, is not meant in a diminutive sense, but to signify the calamities and consumptions through which they should pass; for in the 7th and 8th verses of chapter v. the whole restored tribes are denominated "the remnant of Jacob:" these verses also, I count it good to quote, in order to shew the double destiny to which the restored tribes are appointed; the one, of being the Lord's battle-axe; the other, of being the dew of the Lord's blessing: "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." (Micah v. 7, 8.) That this destination continueth to the end, is further manifest from the prophecy of the twosticks of Ezekiel (ch. xxxvii.); the one stick for the whole house of Judah, and the other stick for the whole house of Israel; which are not united in one till their restoration, and the coming again of David their King. I believe it is possible to trace this diversity of destiny throughout all the Prophets, from Moses to the end: but we shall be better employed in endeavouring to interpret the mystery of the Divine Providence herein held up to the knowledge and instruction of mankind.

If God enable me to explain this difference in the fate of Judah and Israel, it will be of great service to the church. Now the best way of studying the means is by looking to the

end. The whole dispensation to the family of Abraham was but the means unto the end of shewing forth God's way of dealing with the election according to grace, from all nations, kindreds, and tongues. Consider then this end, and the adaptation of the means will appear of its own accord. The election according to grace is included under two great divisions; the first of which is the dead, and the second the living. The dead, are to all appearance lost, invisible; not active, not passive, in all the things which are done under the sun. This is one aspect, in which the election are to be regarded, as lost in the dark secret prison-house of the grave: and as I proceed I may say, that this is shadowed forth in the lost tribes of Israel. The second aspect is that of the living: for all the election have lived, and a part of them are ever living; whom it hath pleased God to put into the condition of a dispersion, calling one of a family, and two of a village, from amongst all denominations and all nations under the face of heaven. These enter into the fellowship of Christ's sufferings, without a father, without a mother, without a wife, without a home, without a country: for all we are commanded to forego in order to become his disciples, and do in spirit forego. This is the personal experience of every individual during the first part of his being; and the condition of a dead man out of mind is the second part thereof: which, being put together, do complete the experience of the church. Now let it be remembered, that for the election according to grace, thus conditioned, every thing threatened and promised, done and remaining to be done, to Judah and Israel, hath been done as the ultimate end. In their history and in their condition, therefore, there ought to be a twofoldness, in order that in the Psalms, Prophecies, and other Scriptures given for their use, the election according to grace may find the completeness of their state represented. This twofoldness is found in the outcasts of Israel, and the dispersed of Judah; whose history in all various ways, being the chief subject of the Old-Testament Scriptures, and being treated according to the truth of their diversity, doth enable the church to use them,—us of Japhet's line to enter and dwell within the tents of Shem. I am able to apply unto myself, looking to my double estate of being as now a pilgrim and a sojourner, and about to be (if Christ come not in my day) an outcast in the grave and secret place of souls, all, in a true spiritual sense, which hath been written of Judah and Israel: and the church, the one church, which is the reader, understander, and applier of the Scriptures, is able to use every word, whether in the Psalms or Prophets, to express her feelings towards her children, both those departed and lost out of mind, and those living upon the earth in a state of miserable persecuted dispersion. And that she might be able to do so, that the type

might answer to the antitype exactly, so as that which was truly spoken of the type might be truly spoken of the antitype also, without fiction or accommodation; this is the reason why, so soon as the Jews had served the purpose of representing the church under the curse of a broken law, and the church as she is to be in her kingdom under her David and Solomon, they were cast into two parts, to express the twofoldness of the condition of every member of Christ, and of his collective body. Some may think me rash in what I write: but the thought that is expressed in the above few sentences hath cost me the reflection of many years; and I express the truth which alone can deliver the Old Testament from the allegorists: in proof of which truth, let me mention one or two facts. (1) The resurrection of the dead is never mentioned in the Prophets, but as seen through and identified with the restoration of Israel: Isai. xxvi.; Hos. xiii.; Ezek. xxxvii. (2) The bondage of the living church to the world, and her deliverance thence, are always represented by the captivity of Judah under and her deliverance out of Babylon. (3) The parables of our Lord, which are the embodied conditions of the church, are almost, if not all, taken from the prophetic discourses to the Jewish people. (4) The Christian church and the Jewish church have always been able to make use of the same Scriptures, and especially of the same Psalms; the one understanding them historically, the other understanding them spiritually: and, till within the last fifty or sixty years, our church never made use of any other than the songs of Zion.—And let this suffice for shewing the reason of that diversity between the destinies of Israel and Judah, which is mentioned in our text, as it is in all the other Scriptures. There are some great doctrinal conclusions to be derived from this remark, concerning the church's feelings and expressions towards the departed saints, into which I may not now enter, because it pertaineth not to my present office of an interpreter.

Ver. 13: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—To enter into the power of this promise, it must be remembered, that, at the time this prophecy was pronounced, Ephraim, out of envy to Judah, was confederate with her adversary Syria, to cut off the house of David, in which stood the glory of Judah as a tribe, that of his loins the Son of God was to be born (2 Sam. vii. 14), and to set another king over them, even the son of Tabeal (Isai. vii. 6). This great emergency, into which the house of David and the tribe of Judah were brought, colours the whole prophecy; which therefore insists so strenuously that the Deliverer shall be of the root of Jesse; that one from Jesse's stem should be the rallying ensign of Judah and Israel, and of the Gentiles also; in order to establish the hearts of the people, and confirm their

fidelity to their divinely appointed King. Not only, however; at this epoch, but from the beginning, did the ten tribes, with Ephraim at their head, envy Judah. Envy, indeed, was the cause of the schism and rent at the first: "What portion have we in David? neither have we inheritance in the house of Jesse: to your tents, O Israel. Now see to thine own house, David." (2 Chron. xii. 16.) In the like envy of Judah and Jerusalem, and with the like contempt of God's sacred ordinances and investitures, did they constitute a false religion in Samaria, and set up calves in Bethel and Dan. Nay, from a much earlier period was Ephraim distinguished among the tribes of Israel by his envious and braggart character on many occasions: as, for example, in the two notable cases of Gideon (Judges viii. 1), and of Jephthah (xii. 1); whereof the latter instance cost them the lives of forty-and-two thousand men. This evil spirit, which Ephraim ever fostered both in himself and in the tribes of which he became the head, seems to have arisen in part from the most abundant promises which went before upon Joseph, both in Jacob's blessing (Gen. xlix. 22—27), and in the blessing of Moses (Deut. xxxiii. 13—18), which, no doubt, were fulfilled both in the power and fruitfulness of the tribe; and in part also from the right of primogeniture, which passed over from the tribe of Reuben to that of Joseph, as is declared 1 Chron. v. 1, 2. To stimulate the sense of these distinctions, there was ever present the sufficient reason of Judah's having the chief rule, the capital city, and the only seat of their religious worship. And when Ephraim became the head of ten tribes, and Judah only of two, and when Samaria became a rival capital and seat of worship, then was every thing present to carry into effect that envious disposition to which the tribe of Ephraim had ever shewn itself so prone: and, accordingly, we have only to read their history, as it is recorded in the Books of Kings, to see what cruel and unnatural wars it gave rise to. As the schism in the house of Jacob began from the envy of Ephraim, and continued to be fomented by the same evil principle, which now had arisen to its height, in this most sacrilegious confederacy; so for this envy, as we have shewn in the first part of this interpretation (see *Morning Watch*, No. I.) was Ephraim's doom decreed; under which to this day he and his brethren have suffered the loss of that national distinction in which they made their boast: for, in the providence of God, the pride, whether of nations or of individuals, is always punished with the loss even of an ordinary place. Ephraim would have exalted himself above the head of nations, and therefore he hath been degraded to the condition of not having even a name amongst the nations. Unlike all other peoples, he hath an existence somewhere, but an existence without a name: a dwelling, indeed, somewhere, but no one knows where. All this is Ephraim suffering for envy of Judah and Judah's Lawgiver.

When, therefore, it is said that Ephraim's envy shall depart, it is signified that the sentence of God's wrath should cease from resting on him, and his heart should be turned to his brother Judah, of whom, as I have shewn from the Prophets (see vol. iii. of Sermons, Lectures, and Discourses), he is yet destined to be the deliverer; doing penance in that kind in which he had offended; standing for that King Jesus whom heretofore he would have cut off; and fulfilling the promise, that of Joseph should come the Shepherd or Gatherer of Israel (Psalm lxxx.), and the Stone or Breaker (Gen. xlix. 24; Mic. ii. 13; Dan. ii.), to break in pieces the two-leaved gates of Babylon, under the true Cyrus, and let the captives of Judah and Benjamin go free. But for the full demonstration and elucidation of this wonderful mystery, I must refer to the Discourse which I have made expressly upon that subject, as it is referred to above.

V. Besides the envy of Ephraim, Judah was at this time trembling with apprehension on account of her adversary Syria, and likewise the Philistines, who took advantage of this division to invade her borders: and her false policy, of striking a confederacy with Assyria, against which to warn her was a chief end of this prophecy, brought upon her a still more powerful adversary in the Assyrian, who was succeeded by Babylon, and by Greece, and by Syria, and by Egypt, and by Rome, and by almost every nation: so that they and their land are well described, in the xviii th chapter of our Prophet, as "a nation scattered and peeled; a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled" (ver. 2). Now, of these and all her other adversaries it is declared, that they shall be cut off. This is a constant declaration of the inspired prophecy, that those nations which have oppressed Judah shall be destroyed: as it is beautifully expressed in the song of triumph which in that day shall be sung in the land of Judah (Isai. xxvi. 13, 14); "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." The whole prophecy of the great image and of the four beasts of Daniel (ii. vii.) is the opening of the same truth; as is also the prophecy of Gog and Magog (Ezek. xxxviii.), and every other prophecy, from that sublime passage in the song of Moses (Deut. xxxii. 36—43), to the end of the Prophet Zechariah. But, to have the full measure of the humiliation of the Gentiles, read the whole of the lx th chapter of Isaiah. If I err not, these words, "the adversaries of Judah shall be cut off," which we are now interpreting from the other Scriptures, do, together with the commentary upon them which

is contained in the next verse, constitute the text of those ten burdens which follow immediately upon the conclusion of this prophecy, from chap. xiii. to chap. xxiv. : into which it is not my present province to enter, while I give it as my opinion, that their place in our Prophet is to exhibit at large the final end of all those nations which should lay their hand upon Judah, and so to stand for an assurance unto her and a warning unto them. For it will be observed, by the careful reader of the word of God, that these ten burdens open the way to a series of national thanksgivings and songs of triumph for Judah, because of her eternal deliverance out of the hands of the cruel lords who had possessed the dominion over her. And what then, I ask, can these burdens be designed for, save as the matters of prophetic history, whereof that song is the grand thanksgiving?—the history, to wit, of the destruction of all the enemies of the people of the Lord. In seeking to apply this principle to their interpretation, I am aware of the difficulties which present themselves : in spite of all these, however, I am persuaded that it is the true principle to interpret with, the clue which will guide us through the labyrinth.

In addition to this, the destruction of their enemies, it is added, that there shall be a most perfect union between the two parts of Jacob, to the oblivion of all former grudges and wrongs : “ Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Or, as it is most beautifully expressed by the Prophet Jeremiah, iii. 18 : “ In those days the house of Judah shall walk with the house of Israel ; and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.” Perhaps the most striking illustration of this part of our prophecy, is in the xxxviith chapter of Ezekiel, when, after that the restoration of the tribes, and perhaps also the first resurrection, hath been set forth, under the similitude of the dry bones in the valley (vers. 12—14), he proceedeth to represent the cleaving union of the two parts of Jacob, by the emblem of two sticks, inscribed, the one with the name of Judah, and the other with that of Ephraim, which become one in the Prophet’s hand. The Lord himself thus explaineth it : “ Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land upon the mountains of Israel ; and one King shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all : neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them : so shall they be my people,

and I will be their God. And David my servant shall be King over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (vers. 21—28). How, after promises like these, men can be found hardy enough to deny the whole matter of the restoration of Judah and Israel to their own land, passeth my comprehension, and far passeth my indulgence. In men who really fear the Lord and rest upon his word, it can only be ignorance: if, knowing such promises to exist, a man can be hardy enough to disbelieve them, or ingenious enough to explain them away, that man's faith in other parts of Scripture must stand upon some other foundation than either the plainness or the authority of God's word. I feel that I have a duty to discharge to the church in these interpretations, which is, to electrify her paralyzed faith, by bringing it into contact with that battery of truth concerning Israel's restoration and Immanuel's coming which is contained in the Prophets. The Lord prosper the remedy!

Ver. 14: "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them."—This, now, I regard as an enlargement upon the expression of the preceding verse, "The adversaries of Judah shall be cut off;" as also a declaration of the various destinies to which those nations are reserved at Israel's hand. The reason of the particular mention of the Philistines and of Edom in this enumeration is, that at this most calamitous time, when Syria and Israel were oppressing Judah, Edom and the Philistines took advantage of the same opportunity to invade them; as is written in the seventeenth and eighteenth verses of the xxviii th chapter of the Second Book of Chronicles. The same hath been already referred to in this prophecy, "The Syrians before and the Philistines behind; and they shall devour Israel with open mouth" (ix. 12). Now, when the great day of the Lord's vengeance is come, and the "year of recompences for the controversies of Zion" (xxxiv. 8);

behold, the Philistines toward the west are poured in upon with precipitate ruin, fleeing with what speed they can, and followed upon the heels, upon the shoulders, by the victorious tribes of Israel. For this I conceive, with the soundest interpreters, to be the true meaning of the passage; of a very different signification from another (Isa. xlix. 22), which sounds somewhat the same: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." This verse, which contains a very pregnant and apposite illustration of many parts of our present interpretation, doth signify, that, at the time the standard is lifted up for the rallying of his people, God will with his uplifted hand and outstretched arm give such mighty demonstrations to the Gentiles amongst whom his people is found; that, moved with fear, they shall, like Pharaoh king of Egypt, be most glad to bring them on their way to the uplifted standard, even though it should be upon their own shoulders, bearing them in palanquins, or some other Eastern carriages. Of this same obsequiousness and prompt readiness on the part of the Gentiles there are many distinct notices in our Prophet—as lx. 9, lxvi. 19. But it is quite a different mystery which is opened in the passage before us, even the vengeance which is in reserve for those who did in that day of his calamity conspire Judah's overthrow; and of all who should tread in the same evil footsteps. The word translated "fly," is flight of the most rapid kind; being used in Hab. i. 8, "They shall fly as the eagle that hasteth to eat:" and perhaps the figure is taken from some bird or beast of prey fastening upon the shoulders of some doomed creature, fleeing amain from the certain death which is behind it. But it may be said, Are the Philistines still in existence, that these things should be done unto them? Whether or not I cannot say, from any clear knowledge that exists. The Druses, who inhabit the mountains of Lebanon, are certainly a people of an unknown antiquity and a most peculiar worship; but whether a relic of the aboriginal inhabitants of the land no one can either affirm or deny. Sometimes I have inclined to think, from the use of the word "westward," that "the Philistines" stand for all the western nations, who, like them, should delight to spoil Israel; as the children of the East are likewise included under one denomination. We have already seen several instances in which the West is represented as one of the regions from which the tribes are to come in that day (Isa. lix. 19; Hos. xi. 10); where, indeed, we see that the greatest portion of Judah are dispersed, where also they have endured their severest tribulations. However this may be, that the prophecy will be fulfilled upon

the nations westward of the Holy Land, I have no doubt, and certainly, if they be still in being, upon the Philistines themselves.

I may just shew, before proceeding with the subject of Moab and Edom, what light David's dealings with the Philistines doth cast upon the expression, "flying upon their shoulders," used to denote Judah's dealings with them in the time to come. David's two encounters with the Philistines are recorded, 2 Sam. v. 17—25. They were the first to withstand his elevation to the throne of Judah and Israel; and his discomfiture of them was so entire, that it is likened to a breach of waters. Twice over, in the valley of Rephaim, by the interposition of God, did he overwhelm them, like an inundation of waters breaking their dykes, from which the people cannot escape;—a similitude the likeliest to an eagle pursuing its prey fastening upon its shoulders as it flees, and devouring its life blood all the while. The place had its name from this two-fold hideous rout, *Baal-perazim*, which, being interpreted, is "*the place of breaches.*" Now it is expressly prophesied, in the xxviii th chap. of our Prophet, that in the day when "the Lord of hosts shall be for a crown of glory and for a diadem of beauty unto the residue of his people" (ver. 5), "he shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon; that he may do his work, his strange work; and bring to pass his act, his strange act" (ver. 21); which is, "the consumption determined upon the whole earth" (ver. 22): and, this done, then follows the cultivation of the world (23—29), when "Ephraim shall ride, and Judah shall plough, and Jacob shall break his clods." It is likewise to be observed, that the other act in the valley of Gibeon, which is referred to as the divinely chosen representative of the consummate act, was likewise a devouring judgment upon the Philistines by Joshua (Jos. x. 10); and brought about, like that in *Baal-perazim*, by supernatural means—namely, by hailstones from heaven—and accompanied with the most strange and wonderful display of power this world ever beheld, the standing still of the sun upon Gibeon and of the moon in the valley of Ajalon: to which I think the expression "strange and wonderful," in the text quoted above, hath reference; because, in that day of the Lord's vengeance and recompences for the controversy of Zion, I believe, from all the prophets, that there shall be great "signs in the sun, and in the moon," and that "the powers of the heaven shall be shaken."—But unto these things I may not turn aside: and I think enough hath been said to shew that the language of our Prophet is in harmony and unison with David's dealings by the Philistines, yea, is written in the very language of these events: moreover, it shews that the Philistines are, in the history of the past, a representative of some people of greater magnitude who are

thus to be overwhelmed—I believe, the nations of the West, as distinguished from those of the East.

“They shall spoil them of the East together” [margin, *the children of the East*]. What people are signified by “the children of the East,” we can determine from other places where the expression occurs. In Judges vi. 3, the countless host whom Gideon overthrew are described as the Midianites, and the Amalekites, and *the children of the East*; which last designation is manifestly inclusive of all the nations who dwell eastward of those nations who bordered upon Israel: and in one place of that narrative (viii. 10), the whole array is called “all the hosts of the children of the East.” In the account of Solomon’s wisdom, “the children of the East” is inclusive of all but Egypt (1 Kings iv. 30): and Job is declared to have been, in respect to substance, “the greatest of all the children of the East” (Job. i. 3). The word “together,” joined to the expression in our text, confirms me still more in the opinion that there is nothing less signified by the expression of the text than all the Eastern countries, out of which the children of Israel shall come with great spoil, “their silver and their gold with them.” I cannot help drawing attention to the two opposite expressions—the one, of destructiveness of the most determined kind; the other, only of spoiling—as if the destruction in reserve for the West at the hand of the Lord were something much more fearful than that which is in reserve for them of the East. But more of this immediately. That the children of Israel shall return with great spoil, is abundantly confirmed to us by the object for which they are invaded by Gog and Magog, as soon as they have got quietly settled (Ezek. xxxviii. 13); and it is likewise manifest from the lxth chapter of Isaiah, as quoted above. The spoil heretofore went to the East; and the East shall have to regorge it with abundant usury into the house of the Lord.

“They shall lay their hand upon Edom” [margin, *Edom and Moab shall be the laying on of their hand*]*—literally, the ‘sending on of their hand;’ as in Esth. ix. 19, 22, “a day of sending of portions.”* As to the conception conveyed by the words, it seems to me much the same as that which is expressed of Moab in these words of Isaiah (xxv. 10, 11); “For in this mountain shall the hand of the Lord rest; and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.” The hand, is that with which we smite our enemies, and dash them down to the ground. The hand, when sent forth among our enemies with what ease and strength the hand of a swimmer sweeps through the liquid waters and dasheth the foam aside, doth imply

great overthrow and dispersion, complete possession, entire subjugation and subjection. If I err not, the origin of the language is contained in David's treatment of Moab, as it is thus recorded: "And he smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he, to put to death; and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts" (2 Sam. viii. 2). I confess I do not perfectly understand the very thing which this means, but it clearly indicates some complete subversion, and certainly declares a fearful destruction of Moab. In the same description of David's enemies put under his feet, it is said of Edom, "And he put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants" (ver. 14). This bespeaks complete subjection. But what, it may be said, hath David's conquests to do with the matter in hand? I refer to them at present in order to discover the exact force of the language, "the laying on of their hand;" which must first be done before we can examine or illustrate the matter from the other Scriptures: but, seeing the question is put to me, I answer, That I believe, beyond a doubt, that David is the type of Christ as the El-gibbor, the God-heroical, of this prophecy; and that David's subjection and subjugation of the nations around, both gives the language and the type of the conquests to come, when the Breaker shall come up at the head of his people. In proof of which, read the song of David (2 Sam. xxii.; Ps. xviii.), sung by him "when God had delivered him out of the hands of his enemies;" and doubt whether in all these actings he was not a typical person, and these actions typical actions. The expression used by Solomon, in his message to Hiram king of Tyre, "Thou knowest how that David my father could not build an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet" (1 Kings v. 3), is the same which Jehovah useth unto Christ when he ascended up on high: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. cx. 1). The name of "David" also, which is given to Christ, the true King of the Jews (Ezek. xxxvii.); and the continual application unto Messiah and the Jews, against the day of restitution, of all those acts of warlike prowess which are celebrated in the Psalms; forms a body of evidence as to the typical nature of David's person and actings, which cannot be resisted by a believer in the Holy Scriptures: though, by one ignorant of the evidence, it will be spoken of as fanciful; and, by one ignorant of the prophetic method, must ever be doubted of as to its soundness: but ignorance is no justification of unbelief, though it be the parent of it.

This appeal to David's dealings with the conquered nations having given us the key to the language used of the Philistines and Edom, and of Moab, we now proceed to point out some of the prophecies which illustrate the future fates of Edom and Moab. There is one prophet, whose short Prophecy is wholly taken up with delivering the burden of Edom on account of his unnatural behaviour to his brother Judah (for Edom is the nation of Esau's children, who was Jacob's brother) in the day of king Ahaz, when he was brought so very low; and in after days, when he was brought still lower. This is the prophet Obadiah, who prophesied soon after the land of Judah was dispeopled and Jerusalem laid in ruins by the hand of Nebuchadnezzar the king of Babylon; which calamity befel them about one hundred years after the prophecy before us was given by the mouth of Isaiah. Obadiah's burden is wholly upon Edom, and consisteth only of one-and-twenty verses, which we ask our reader to peruse entire. His crime is unnatural joy over his brother Jacob's fall, persecution of him in the day of his distress, and profanation of God's holy mountain. I can only afford room for this short quotation: "Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity: neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress" (Obad. 13, 14). Then comes the denunciation of God's revenge, long delayed, but very certain; which, because it casts great light upon the passage before us, and upon Israel's martial achievements in the day of his restoration, we shall quote at large. It takes place in "the day of the Lord which will come upon all the heathen," and which Obadiah saw as near to come. It had its authentic, but not its final fulfilment, when Nebuchadnezzar first, and the Jews afterwards, triumphed over Edom; but that the words which I am to quote have been fulfilled upon the Jews, or upon the heathen, in that full and exact way which is necessary to the truth of God's word, may not once be said. "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and

the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (Obad. 15—21). There is a peculiarity about the destiny of Edom which it is difficult thoroughly to understand. I have, during the course of this interpretation, had frequent occasion to refer to the xxxivth and lxiii d chapters of this prophet, which represent the first act of Zion's deliverance to be the overthrow of Edom, and the miserable destruction of Idumea, for ever and ever. There must therefore be an Edom and an Idumea in existence at that time—that is to say, a people and a land to correspond with those names—upon which the fact of these prophecies, in their proper time, which is the time of Christ's coming and Judah's everlasting restoration, may be accomplished in an exact manner answerable to the word. Now, these two prophecies have both been incorporated by the Holy Ghost into the Apocalypse—the one, under the sixth seal, preparatory for the seventh, which is the destruction of the Antichristian kingdoms (Rev. vi. 13—17); the other, the last act upon the Antichristian church of Rome (Rev. xiv. 18—20): and, therefore, whatever is written in the prophecies concerning Edom "in that day," ought to be understood of the Christian nations who have forgotten the brotherly covenant towards Edom. This is not taking liberties with prophecy, but opening our ear to God's own interpretation thereof. The same with respect to Babylon and Assyria, and whatever other prophecies God hath given us the key to. From comparing the xiii th chapter with the xxxiv th of our prophet, viewed as to their ultimate accomplishment, I cannot help being convinced that Idumea and Babylon are the same, as to locality and destination; or, in other words, that in apostate Christendom the things written against both have their ultimate fulfilment: for I find parts of both prophecies incorporated into the destinies of the Antichristian Papal nations. For, as every thing of covenant and mercy spoken to the Jewish people hath its ultimate reality in the church; so may we say that every thing spoken against the oppressors of Israel hath its ultimate reality in the apostasy, or anti-church, of Rome. But this identification of Edom with Babylon rests not upon an inference, however well and fairly drawn from the

Scriptures, but upon a direct testimony of the Holy Ghost, in the cxxxviiith Psalm, 7, 8; in the first of which verses they are called the children of Edom, in the next the daughter of Babylon, who were confederate with one another in the day of Jerusalem's downfall. And so hath the apostate church under the false prophet been long confederate with the sevenfold king of Babylon in the destruction of the church of Christ. That Edom is the type of the apostate church is, I think, clear from his selling his birth-right: now one must be a first-born son before he can do this act. The Gentiles were the first-born to Christ, and they have sold their birth-right, and so become the antitype of Edom; even as the Apostle forewarned them, in his Epistle to the Hebrews, xii. 16—18. Rome, therefore, entereth into the prophecies concerning Edom, by containing the apostate church within her bosom; and she entereth also into the prophecies concerning Babylon, by having a true church imprisoned within her hold, as also by being the prison-house of the tribes of Judah and Benjamin; and, again, she enters into the inheritance of the prophecies of the Assyrian, by breeding within herself the last great personal Antichrist, who shall come to his end like Pharaoh and Sennacherib. To discourse faithfully upon these subjects is difficult, and I proceed with caution; yet the things which I have written above concerning Edom are, I think, according to the truth of prophecy. There is another thing concerning Edom in which I find some difficulty: twice over, in the Psalms lx. and cviii., is it thus written: "Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?" (Psal. lx. 9, 10.) The strong city here spoken of is Bozrah, the capital of Edom, which is described in Obadiah as of most difficult access (verses 3, 4); from the destruction of which he cometh to deliver his people (Isa. lxiii. 1), after having trodden the wine-press of the wrath of God (verse 3); which is the same act with the final destruction of the apostate church (Rev. xiv. 20). This is the reason why, in all the songs, whether of the Jewish prophecy or the Christian, the destruction of a strong city is always one great theme of joy (Isa. xxvi. 5; xxiv. 10; xxv. 2; Rev. xix. 6, 7). Of every revelation, since Abraham's time (Heb. xi. 10—16) unto this day (Rev. iii. 12), a city hath been part of the purpose and promise of God; of which Jerusalem in the days of David and Solomon was the type. To this city Satan hath ever set up a rival, and strengthened it with all wicked devices against the city of the Lord. The first of these rivals was Bozrah; then Babylon; and now the mystical Babylon, or Rome Papal, which apes the glory and the function of the new Jerusalem about to come down from heaven. This false city to subvert, is one and the

first of the acts of Melchizedek, King of Salem, when he comes, and over it his people always rejoice. Now this is another reason why the prophecies of Edom and Babylon should concentrate in Rome. Another very beautiful illustration of these truths is to be found in the prophecies of Jeremiah, concluding with the burdens of Edom and Babylon, both of which contain these remarkable words; whereof what hath been said above will furnish an interpretation (Jer. xlix. 19, li. 44): "Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" But what is meant by casting the shoe out over Edom, twice repeated in the Psalms? This was the way of taking possession of an inheritance (Ruth iv. 7, 8), and implies that Christ would take possession of Edom; answering to the type of Jacob's supplanting Esau in the possession of the birthright. But while I believe this to be indicated in all the passages quoted above, as also by Christ's coming down to take possession, in Rev. x. 1, I confess myself at a great loss to understand for what end he is to take possession of Edom; because it seems to me, from Isai. xxxiv., to be given into the hands of every savage creature. Perhaps it may be, that, while the literal land of Edom becomes, as is prophesied (Obad. 19), a part of Israel's inheritance; the mystical land of Edom, with Rome its capital, shall become that den of every unclean beast, and cage of every foul bird, which is described in the xxxivth chapter of our Prophet, and in many other parts of Scripture.

Of Moab, whose complete subjection in that day we have set forth above, both in David's dealings with them heretofore, and in the future dealings of David's Lord (Isai. xxvi. 10, 11), it is written at large, in the xvth and xvith chapters of this prophecy, with a tenderness and pity which are very affecting; and we find it expressed in almost the same language in the xlviiiith chapter of Jeremiah, which concludes with these remarkable words: "Yet will I bring again the captivity of Moab in the latter day, saith the Lord." And so likewise is it spoken concerning the children of Ammon (xlix. 6): it is not so said of Edom, but in very different language indeed is his doom written. Now, of Moab and Ammon, it is to be remembered that they were the children of Lot, who ought to have remembered their kindred with the people of Abraham; but how far otherwise they conducted themselves is both declared and avenged in this ordinance of the Lord (Deut. xxiii. 3, 4): "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever: because they met you not with

bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee." Their persevering and unceasing hatred to the people of Israel is expressed in the lxxxiii^d Psalm, where the confederacy of the nations against Israel, with the fell purpose of utterly rooting out God's people, is concluded with these words: "They have holpen [margin, *bear an arm to*] the children of Lot;" as if these were the heads of the evil confederation. To whatever event in past time this may refer, or whether it doth refer to any, is beyond any one's demonstration; that there will, however, be such a contention of the nations against God's people is abundantly declared in the Revelations, where Antichrist leads the ten kings against the Lamb and his followers, who in the flesh will in that day be the Jewish people: concerning whose sad calamities around Jerusalem much is written in the last chapters of Zechariah. There is also another such invasion of Israel at the hand of the nations described in the xxxviiith and xxxixth chapters of Ezekiel. This hath led some to look for an antitype to Moab and Ammon among the antichristian nations, as Rome is certainly the antitype to Edom and Babylon. But, because I have no authority for this in the books of the New Testament, I decline to follow it; lest I should be led out of the field of interpretation into that of speculation. Acting upon the principle laid down above, that the best commentary on these brief notices is to be found in the ten succeeding burdens, if we look to the two chapters on Moab, we find that against the day of Israel's restoration, when "in mercy the throne shall be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isai. xvi. 5), the outcasts of Israel, on their way homeward shall, as heretofore, have to pass through the region of Moab, whom God entreats to receive them graciously. This proves that Moab shall then be in Moab's habitation, through which men must needs pass in coming from Assyria and the North, in order to reach the land of promise. And when we see the restoration of the Greek and Egyptian kingdoms within these few years, we are not to doubt, that, if God hath said he will fetch back the remnant of Moab, he will do so. Far too little is known concerning the people inhabiting those ancient regions where Moab and Ammon dwelt, to entitle us to conclude any thing concerning them. If we see the original Copts in their ancient settlement of Egypt, and the original Celts in various parts of the regions of the West, I dare say exact inquiry may find the Moabite and the Ammonite still subsisting in the neighbourhoods where heretofore they dwelt: that they are to be in existence, in one form or another, at the restoration of God's people, is mani-

fest from Dan. xi. 41, as well as from the passage before us. It is ours to interpret, and to leave accomplishment to God; and the interpretation surely is, that in the day when Israel shall be gathered unto the standard lifted up by God, both Edom and Moab, and the children of Ammon, shall be brought into subjection to him. There is a remarkable chapter in Ezekiel (the xxvth) wherein is contained the doom of these same four nations, the Philistines, the Edomites, the Moabites, and the Ammonites; to which I refer for further information upon the subject. Also, from the passage referred to above (Dan. xi. 41), we gather that the great infidel power, the personal Antichrist, who brings the wickedness of Rome to an end, is not to reach unto Edom or Moab, or the chief of the children of Ammon, but only unto Egypt, and Lybia, and the Cushites. All this seems to intimate clearly, not only an existence, but a certain strength of independency, in these people: or may it be that the identity of the names is preserved in the identity of the places, rather than of the races; just as we call the inhabitants of Spain Spaniards, though there exist few of the ancient races of Hispania. Perhaps this, after all, is the true method of preserving the identity of these nations. But this also is a question of disquisition, rather than of interpretation. What we believe is, that the peoples inhabiting the region of Philistia, Idumea, Moab, and Ammon, shall experience at the hand of Israel that which is here written for them. It is most likely, if we could search the matter, we should find that they are of the same races which anciently dwelt there: either to affirm or to deny this were a hard matter.

VI. We come now, finally, to the great supernatural acts of Divine power, with which Israel shall be restored, which are thus related: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isai. xi. 15, 16).—These verses present us with the people returning in two main streams, one from the west and another from the north, by the way of Egypt and by the way of Assyria; and that God, to further their march, will do great marvels; destroying the tongue of the Egyptian sea (that is, utterly doing away with that western arm of the Red Sea which lies in the way from Egypt into the land of Canaan), and smiting the Euphrates in its seven streams, so that it shall oppose no barrier to the march of his people from the north-east; making an high-way for them, as of old, when they came out of the bondage of Pharaoh. This I conceive to be the plain

meaning of the passage, which addeth to the work done upon the nations for his people's recovery, a work done also upon the elements of nature. But it is our duty, as an interpreter, to consider the passage more minutely. The utter destruction of the western tongue of the Egyptian sea is threatened, so as to afford that free intercourse by land between Egypt and Israel and Assyria, which is promised to exist in the latter day (Isai. xix. 22—25). I do not think that there is any thing spoken here concerning a visitation upon Egypt, but simply concerning the geographical fact, that this bay of the Red Sea shall exist no longer. And that it is to make way in the first instance for the return of his people, I gather from ch. xxvii. 12, 13: and perhaps it shall be left so, for a monument of God's power in the sight of the people who dwell around. The shaking of his hand against the river is in power and wrath; as in x. 32, when Sennacherib shakes his hand against the mount of the daughter of Zion. This drying up of the streams of Euphrates must be a literal fact also; for it is turned, in Rev. xvi. 12, into the symbol of the exhaustion of the Euphratic or Turkish power: now no symbol can rest upon any thing but a fact, between which and the mystical thing set forth there must be a strict conformity, each in their several departments. The same law which applies to the sacramental symbols of Baptism and the Lord's Supper, applies to all symbols whatever: unless water cleansed and bread nourished the body, no symbol of spiritual purification and nourishment could be taken from them. And as the drying up of the Euphrates is here declared to be for the return of his people, so in the symbol we are to believe that the kings of the East (literally, from the East), for whom the symbolical Euphrates is said to be dried up, must be the same Jewish people figuratively expressed, in order to be in keeping with the symbolical style, though not itself a symbol. Now, as it would destroy the basis of that symbol to make this in the text to be a symbol instead of being a literal fact, and as there is no other fact on which the symbol can rest but this, we have no doubt whatever that in the time of the Lord this thing will be exactly accomplished as it is written. For which mighty act of power, it is declared that God will use the agency of that mighty wind, with which heretofore he effected the passage of the Red Sea. Not that he will wait the opportunity of a high wind, as these poor Neologians doat, but that he will blow with his nostrils, as it is said in the song of Moses. He who calmeth the wind, can raise it when he pleaseth. This proves the second miracle of power to be as surely for that time only, as the first is for ever: when the wind is past, they shall return to their course again. I know not what is meant by the seven streams of the Euphrates, if it be not that towards the sources of this river, where

the streams are very numerous, and of the Hiddikel or Tigris, the high-way of his people will be prepared. That is, they will descend by the way of the north, which is the quarter most frequently mentioned in Scripture for their return. There are many footsteps of this same act of power in the prophetic Scriptures, and most frequently in connection with the restoration of the Jews: for example: "I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isai. xlii. 15, 16). The mention of an "high-way for the remnant of his people which shall be left, from Assyria," hath nothing of the force to our minds which it must have to those dwelling in lands surrounded by tractless deserts, where a man may wander for ever, and wherein whole caravans of men are frequently lost. This same mention of an highway, in the lxii of Isaiah, conveys likewise the notion of all impediments whatsoever being removed; as it is written: "Prepare ye the way of the Lord; make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" (Isai. xl. 3, 4). Moreover, this same mention of an highway, as it is given in Isai. xix. 23 to the end, conveys to me likewise the idea of friendly relations, for loving and profitable intercourse, established between Israel and Assyria, between Israel and Egypt: it conveys to my mind the idea of Israel, the capital and sanctuary of the world; where the high-ways and the church-ways, for commerce and for religion, shall concentrate from all quarters of the earth; and all nations shall send up their service and their offerings unto the Lord of hosts, who dwelleth in mount Zion. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isai. xix. 23—25). There is a beautiful passage illustrative of all this in the xlix th chapter of Isaiah, which hath served us already in so much stead. After God the Father hath comforted Messiah, mourning over the bad success of his first endeavour to gather Jacob, and given him for a light to the Gentiles, he addeth, that he would likewise "give him for a covenant of the people;" not the Gentile, but the Jewish people, who are to have

a covenant peculiarly their own (Ezek. xvi. 61); called sometimes a covenant of peace (Ezek. xxxvii.), and sometimes a new covenant (Jer. xxxi.); and most frequently an everlasting covenant; whereupon he should establish the earth, that it should not be removed for ever, or shaken any more; and cause to inherit the desolate heritages. Thus, having stated generally to his Son the dignity yet in reserve for him as the Redeemer of his people, the Father doth thus represent the great deliverance which he should effect: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim" (Isai. xlix. 9—12).—In making this quotation, I draw the attention of my reader to two things, confirmatory of the matters contained above. The first, that the people are divided into two classes; the one class called prisoners, answering to those dispersed within the hold of the mystical Babylon, the tribes of Judah and Benjamin; the other class denominated "them that are in darkness," answering to the "outcasts" of the prophecy before us, but more strikingly conveying the mystery contained under the ten tribes, as we have shewn it above to be the mystery of that portion of the church which is dead out of the world, and forgotten out of the minds of men. The second observation upon the passage which I have quoted is, that, besides the division which cometh by the west from Egypt, and the division which cometh by the north out of Syria, there is a third division, which cometh from the land of Sinim, generally believed to be the land of China, called by the ancients *Sin*; where if they be, they truly are and have been in darkness.

VII. There only remains, to the complete interpretation of this passage, that we should explain what is the force of these words, "Like as it was to Israel in the day that he came up out of the land of Egypt." In what does the resemblance lie? I think, in the whole exodus, or going out, of the people; to signify and declare, that the exodus from the land of Egypt is the only worthy similitude of the exodus that is to be out of all the nations mentioned in the context. I consider this concluding word to refer to the whole subject of our present interpretation. As in the preceding chapter it had been declared that the Assyrian (which is, being interpreted, the personal Antichrist to come, the last great oppressor of the people of God) should smite them with a rod, and lift up a staff against them, after the

manner of Egypt, with Pharaoh's sore and cruel oppression; so doth the Lord herein declare, that after the manner in which he had delivered them from Egypt,—with so high a hand and with so outstretched an arm,—should he deliver them out of the oppression of all nations. Now the Prophet Jeremiah doth ascend to a still higher pitch, when he declareth, concerning this same deliverance, that it shall utterly make the deliverance of Egypt to be eclipsed and forgotten: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." (Jer. xxiii. 5–8). The last half of this quotation, which chiefly concerneth our present subject, is deemed of such importance as to be contained word for word in the xvth chapter of the same Prophet. How, now, could the wonderful glory and power displayed in a thousand ways in the exodus out of Egypt be surpassed, save by demonstration of power and glory mightier by far than any heretofore exhibited in the sight of men? Doubt therefore have I none, that "with a high hand, and an outstretched arm, and fury poured forth, shall God bring out his people:" for he hath a controversy with the nations; "he is very sore displeased with the nations that are at ease: for he was but a little displeased with his people, and they helped forward the affliction: He is very jealous for Jerusalem and for Zion, with a great jealousy." Nor shall it be by miraculous signs alone, by the raining down from the cloud of gathering fire, and brimstone and furious storms; but likewise it shall be by the arm of Israel, girded for the battle and strengthened with the strength of God. For is it not written, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon? For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me" (Zech. ii. 7–9). And is it not written again of Judah, by the same Prophet, "They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the Lord is with them, and the riders on horses shall be con-

founded?" (x.5). And is it not written to both Judah and Ephraim, "I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south?" (ix. 13, 14.) And is it not written again, by the same Prophet, "I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them? And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord" (x. 10—12). Yea, when they have made good by strength of arm their inheritance, and planted themselves in Jerusalem once more, the nations shall gather their waves, and with tumults of war roll themselves upon Jerusalem; but Jerusalem shall be a cup of trembling: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness" (xii. 2—4). But in these battles of shakings the bow of Israel shall not be broken, and the bow of Joseph shall abide in strength; for the arms of his hands shall be made strong by the hands of the mighty God of Jacob. Yea, moreover, when all nations are gathered against Jerusalem to battle, Jehovah himself shall go forth. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof; toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee" (xiv. 3—5).

Such, O men of all nations and kindreds and tongues, is the purpose which God hath written concerning the people whom ye have trodden under foot, like the mire of the streets. These words of the Lord cannot be broken: heaven and earth shall pass away, but one jot, or one tittle, shall not pass from these words till all be fulfilled. That people, who wander over the wide territory of Babylon and over all the regions of the earth like vagabonds, and who are treated worse than the vagabonds, worse than the lawless vagrants of mankind, shall yet be beautified with salvation and be girded with strength: they shall arise, and no man shall dare to affront them: they shall go forth, their silver and gold with them, and no man shall dare to molest them: they shall sit every man under his own vine, and under his own fig-tree, and no man shall dare to make them afraid: the people shall dwell alone in the high places of the earth. "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! Blessed is he that blesseth thee, and cursed is he that curseth thee!"

So much and so fully deemed we it good to write concerning the restoration of Israel; that, with all believers in and tremblers at God's word, there might remain no doubt whatever concerning this great mystery of Divine Providence; and for the song which follows, we must reserve it for another part of our interpretation.

DO GOOD, O GOD, IN THY GOOD PLEASURE, UNTO ZION:
BUILD THOU THE WALL OF JERUSALEM.



ON THE TYPICAL IMPORT OF MANY OF THE HISTORICAL
RECORDS OF THE OLD-TESTAMENT SCRIPTURES.

THAT certain events recorded in the Old-Testament history were designed to prefigure and to illustrate other parts of the Divine plan and purpose subsequently to be unfolded, cannot be questioned by any attentive student of Scripture. Our Lord's reference to the days of Noah and of Lot, and to the acts of Moses and of Jonah, as indicating what should come to pass; and St. Paul's comparison of the Christian warfare and pilgrimage to those of the children of Israel; and his exposition of the history of Abraham, Sarah, and Hagar, in his Epistle to the Galatians; are sufficient proofs of this position.

Neither, it is presumed, will it be necessary to shew that we are not confined, in our selection of those historical events, to instances which are specially treated of in the New Testament, any more than we are confined in the application of the sacrifices and ceremonies and feasts of the legal ritual to those

particular portions of that ritual which are expressly referred to by our Lord or his Apostles. This would be to form a boundary in our comparison of Scripture with itself, for which it would be impossible to find a warrant. Upon this principle, the instruction to be derived from ordinances, however strong their similarity to others enjoined by the same authority, and even promulgated on the same occasion as those specifically explained, must be rejected. Let us rather seek, continually and humbly, the Spirit's teaching, in the study of his word, and in comparing spiritual things with spiritual; and then we may go safely to that word; and if He give us light to discover a type where we have not before seen it, let us not imagine that we are justified in closing our eyes against it, because we do not also find a distinct declaration in the New Testament that *it is a type*.

It is certainly important, in our use of such types, to guard against their abuse. However fairly it may be inferred from the word of God, that, before the canon of Scripture was completed, and the ministration of the Spirit came in full operation, believers *did* derive much of their spiritual instruction through types and shadows alone, their safest use appears *now* to be for the illustration and confirmation of particular truths or doctrines otherwise set forth, rather than as sources from whence such truths and doctrines are to be alone deduced.

Many of the historical events of the Old Testament, we are assured by St. Paul, "happened unto" the subjects of "them for examples (*τυποι*; *types*), and were especially written for our admonition, upon whom the ends of the age are come." (1 Cor. x. 11.) It is our greatest wisdom, therefore, and highest duty, to search into the mines of spiritual knowledge, thus graciously stored up for our use; and we are authorized to expect that light will be thereby thrown upon the purposes of God which the sacred pages reveal, and thus the "sure word of prophecy" be further confirmed and verified. In our research, we shall not fail to be astonished at the vast variety and extent of instruction couched, not only under the form of natural things*, and of symbolical figures, but also under the circumstances of the lives of eminent men, and the events befalling nations. What is not less remarkable than the varied and extensive character of the truth thus unfolded, is the beautiful harmony and analogy discoverable throughout the whole; setting forth most clearly

* Creation, or the things of the natural world, appear to have been so formed and appointed as to be accurate types or representations of things belonging to the spiritual world; they are so used throughout the Book of God: since, constituted as man is, spiritual truth must be revealed to his understanding, under the image of things with which his senses are conversant.

a unity of design, and a steadiness and consistency of purpose, which run through the entire chain of providential and gracious ordination, and connect every link with a glorious original, in whom all the Divine purposes and plans must have been laid up (Prov. viii. 22, 23 : Col. i. 15, 16, 17 ; ii. 9), in whom must be hid all the treasures of wisdom and knowledge ; and who, being possessed by nature and by investiture, as God and as man, of all power in heaven and in earth, as well as of a fulness of love and of tender mercy, unfoldeth and worketh all things according to the counsel of his own inscrutable but gracious will.

The meaning of the word rendered "type" (תבנית, *τυπος*) confirms the conclusion now drawn, and at once accounts for the variety and harmony just noticed. The original word signifies *the shadow or representation of some substance or thing previously existing* ; and at the same time, very frequently (but not always), *the harbinger or fore-shadow of what is to be revealed or manifested hereafter*. An instance or two, illustrative of each sense of the word, shall be adduced.

In Hebrew, תבנית (rendered by the LXX. *τυπος*, a type) occurs Deut. iv. 16—18 : "Lest ye make you a graven image, &c., the *likeness* of male or female, the *likeness* of any beast . . . fowl . . . creeping thing . . . fish:" all of them bodies previously existing. Here the word has no reference to the future.

In Greek, *τυπος*, an impression of some substance : as, John xx. 25, "the *print* of the nails ;" Rom. v. 14, "the *similitude* of Adam's transgression : " both having reference also to what previously existed, not to what is future.

But תבנית is likewise used, Exod. xxv. 9, 40, to denote the *pattern* or *model* after which the tabernacle and its furniture were made ; which the Apostle (Heb. viii. 5) calls *τυπος*. Here the twofold meaning appears ; a model being the transcript of the previously existing design or draft, and also the pattern after which the future building is erected.

Speaking of another part of that dispensation, the priesthood, the Apostle says, in connection with the above pattern, that it "served unto the *example* and *shadow* of heavenly things ;" and in chap. ix. 23, he calls the tabernacle and vessels "the *patterns* of things in the heavens," which it was necessary should be purified with the blood of calves and goats, while the *heavenly things themselves* are purified with *better sacrifices* than these. Here again the twofold meaning is found ; the type, or pattern, having reference both to what preceded and what was to follow it.

From these and numerous other passages we may gather, that whatever is shewn in type (whether it be exhibited in the persons or the names of men, in natural things, or in symbolical

figures) previously existed in the heavens, however the type may represent what is besides to be fulfilled at a time future to its development*.

To enter fully into this important and extensive subject would require an examination of nearly the whole of the Old-Testament Scriptures, not to mention the New. We must therefore be content to confine our attention to some particular types, as instances or specimens, which may lead and dispose the reader to further research. Many striking lessons and illustrations of this character have been derived from the discourses or the pens of divines of eminence, when treating on the more ordinary subjects of theological discussion. Upon such it would be unnecessary to dwell. It is proposed rather to direct attention to some typical histories, or historical events, which have not been so generally treated of as such. Some of those which occur in what is usually termed the Patriarchal Age, the era which preceded the delivery of the Mosaic Law, will first be brought under notice.

It may be here premised, that some of the typical events of the Old Testament appear to set forth only *future judgments*, more especially those of the last days, "in which is filled up the wrath of God." This is in strict accordance with the principle above explained. Our glorious Lord, as Head of creation (Rev. iii. 14), possessed the whole of his creatures in himself, as their creation-Head, and is invested with universal dominion over them all; and we must therefore expect to find that some types or *shadows* will be cast from Him, the original *substance*, which do set forth the darker and more forbidding, as well as the brighter and more cheering, scenes of the great plan which is gradually unfolding as time proceeds. It may be further premised, that, from its nature, the type will not in its every *particular* set forth the object of which it is predictive. *None of the types expressly adduced in the New Testament did so.* The want of agreement in every feature, is therefore no valid argument against an interpretation, in which agreement in the *principal* features is obvious.

Passing over the very instructive typical lessons contained in the order of this world's creation, the history of our first parents, the setting up of the cherubim upon their expulsion from Eden, &c. let us look at the names given to the *Antediluvian Patriarchs*, as recorded in the ivth and vth chapters of Genesis.

* We may find an illustration of this position in the *types* used by our printers. The great skill of the artist is exercised in the formation, not of the type, but of the matrix, or mould: the type is only a cast from that original mould. Its form is afterwards delineated by the act of printing upon the paper such ultimate delineation being the chief consideration in the mind of the artist while engaged in moulding the matrix.

These personages filled an important place and sustained a dignified office in the age in which they lived. The record of their ages supplies the data on which the chronology of nearly a third part of this world's duration is founded. They appear before us as composing the sacred line in which the true faith was preserved; and by them the first revelation to man, and the first discovery of the way of salvation, and of Jehovah's purposes in regard to the two seeds into which the human race should be divided, was handed down traditionally to their posterity.

Considering these circumstances, and the particularity with which their names and ages are recorded, together with the important meaning frequently conveyed by the Hebrew names borne by celebrated persons, it is not unreasonable to expect that these Patriarchs should have been so designated as to reveal and preserve a memorial of truths of much interest to the church; and if the following exposition of their names approaches accuracy, it will be found that most of the great events and eras connected with the history of the church of Christ, and to which the faith of the people of God has been since directed, and especially those connected with the latter days, were thereby set forth in accurate prophetic order.

1. The first-born of the holy seed was *Abel*, אֶבֶל—"vanity," or that which is transitory, and of short continuance—whose life was terminated by a murderer; a representation of the period or state of man's continuance in innocence, which was soon terminated by the act of him who was "a murderer from the beginning."

2. *Set*, שֵׁט, was "set," "appointed," or "substituted," for another (Gen. iv. 25);—descriptive of the age of *substitution*, or that in which *sacrifices* were set or appointed for suffering, in the room of the transgressor: which was terminated by the coming of Him who appeared in the end of that age, to put away sin by the sacrifice of himself.

3. *Enos*, אֵנוֹשׁ—"man, as the subject of weakness, frailty, and infirmity;"—his name foretelling the assumption of that state of humanity by his great Antitype, and describing the sojourn of Messiah in humiliation here on earth.

4. *Cainan*, קַיִן—"abundant acquisition, riches;"—setting forth the consequence of Christ's humiliation, death, and resurrection; the fruitfulness of that "grain of wheat" after it had "fallen into the ground and died;" when the Gentiles became fellow-heirs, and "a great multitude, which no man can number, out of every kindred, and tongue, and people, and nation," was brought into the church, as the reward of the travail of the Redeemer's soul.

6. *Mahalaleel*, מַחֲלַלֵּל—"the shining forth or bright irradia-

tion of the Mediator;”—referring to that period when, preparatory to his appearing, he shall display himself in an especial manner, for the execution of judgments on the nations, for the dissemination of his truth, and for the calling in of his elect. To such a period, or to the verge of it, we seem to have arrived: a period which was probably intended in the expressions used in 2 Thess. ii. 8, “whom the Lord shall.....destroy with the brightness of his coming.”

6. יָרֵד *Jared*—“he shall descend” (see Acts i. 11);—the second advent immediately succeeding that “brightness of his coming.”

7. הֵנִיךְ *Enoch*—the word signifies “the handselling of something new, as the first entrance upon a new habitation.” He was the first who took possession of the glorified body without tasting death, and was a type of those who shall be so translated at the second coming of Christ. (1 Cor. xv. 52; 1 Thess. iv. 15, 17.)

8 and 9. מֵתוּשֶׁלַח *Methuselah*, and לִמְךָ *Lamech*, may be considered in connection. They intimated what shall befall the last enemy, when He that hath the keys of death shall come to unlock the prison-house. These names signify, the first, “Death sending forth;” the second, “even until exhausted.” Considering that the characteristic of death is the *retention* of all that enter his portals, the act described under the name of Methuselah (“death *sending forth*,” instead of *retaining*) is peculiarly striking. And as the great gaol delivery is to consist of two distinct and far distant acts (Rev. xx. 4, 5), two patriarchs represented it: the first, the delivery of the prisoners of hope; the second, the utter emptying or exhaustion of the grave. In the first the church has ever had the most intimate interest: to the last her faith has been directed, as the period of the final triumph over the last enemy, and the immediate harbinger of the entrance of the redeemed into full and ultimate glory.

10. נֹחַ *Noah*—“rest.” His name was prophetic of the church’s state of rest, and may be referred both to her millennial and to her final rest (Heb. iv. 9; 2 Thess. i. 7), the whole of which will be *to her* an unbroken period. Being once raised, and possessed of a glorious body, like unto that of her Lord and Head, she will never more, in her own person, know conflict or change.

Let us next take a view of the character of *Melchizedek*, and of the circumstances attending his appearance to Abraham. The first and only appearance of Melchizedek is recorded in the xiv th chapter of Genesis, and is explained at length, by an infallible expositor, in the vii th chapter to the Hebrews. The Apostle’s exposition and argument fully establish to my mind three points: 1st, That Melchizedek was a typical person, and

not our Lord himself; 2dly, That he shadowed forth the Lord Jesus Christ in his conjoint character of Priest and King; and 3dly, That the time and circumstances of his appearance to Abraham prefigured a manifestation of our glorious and Divine Redeemer in that character, which is still future, and which is predicted by all the Prophets.

The first point has been so well maintained by able and well known writers, that it will be unnecessary to enter into the proofs of it in this place: the second is universally admitted, I believe, by all who concede the first; but, before I pass on to the third, I would just remark, to any who may differ from me on the other points, and hold Melchizedek to have been our Lord himself, that even that persuasion will not invalidate what is to be noticed on the third point: for the appearance of our Lord to Jacob at Bethel, though actual and personal, was still only the type and precursor of a corresponding but more glorious appearance, which, it has been declared by himself to Nathaniel (John i. 51), is yet future.

Let us, in reference to the third point, observe the time of Melchizedek's appearance to Abraham, and some of the circumstances immediately preceding and attendant upon it. St. Paul specially directs our minds to the fact, that Melchizedek met Abraham "*after the slaughter of the kings,*" and blessed him. We learn, from the history recorded in the xiv. th chapter of Genesis, 14—17, that Abraham had armed all his servants, and pursued the confederate kings who had overcome and spoiled the king of Sodom and his allies, and had carried captive Lot, the kinsman of Abraham. Abraham had smitten and slain the hostile kings, had released their captives, and was met by Melchizedek on his return from the expedition; who then for the first time appears upon the stage of the history, although he was previously living in the possession of the titles which are then, and not till then, openly ascribed to him by the sacred historian.

There is a striking accordance in this remarkable history with what is predicted concerning the glorious second advent of our Lord and Saviour. The time of his appearing is described by the Prophets as being that in which his people Israel are suffering oppression and distress (as Lot was) at the hands of the enemies of the spiritual Sodom (Dan. xii. 1; Rev. xi. 8); even of those infidel kings who shall have "hated" Babylon, "and made her desolate and naked, and eaten her flesh, and burned her with fire" (Rev. xvii. 16). The followers of the Lamb, the "called and chosen and faithful," the family of Abraham (Gal. iii. 29), are to take part in the execution of this vengeance; and when it is executed, "*after the slaughter of the kings,*" the

great Antitype of Melchizedek shall be displayed to, and acknowledged by, the natural seed of Abraham, in all the offices, and as possessed of all the dignities, which were ascribed to the royal priest of old: offices and dignities which he already has, and exercises in a limited degree and as it respects his church, but which he shall then come forth and exercise openly before the world. He shall in that day be *seen* as the Priest of the Most High God, bearing the emblems or marks which designate himself as the true sacrifice: just as the Lamb, who is then to be revealed, appeared unto John "a Lamb *as it had been slain*" (Rev. v. 6); for "in that day," when the Lord shall pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication, "they shall look upon him *whom they have pierced*, and mourn*."—He shall be *seen* also as the Melchizedek, the *King of Righteousness*, or the *righteous King*, superseding and displacing the unrighteous dominions of this world, and binding the god of this world, "the spirit that now ruleth in the hearts of the children of disobedience;" and shall exercise himself a *righteous* rule over "the new heavens and the new earth, wherein dwelleth *righteousness*."—He shall be *seen*, further, as the *peaceful King*, or *King of Peace*. In his days shall the righteous (one) flourish, and *abundance of peace* so long as the moon endureth [margin, or *till there be no moon*]. Ps. lxxii. 7.

The *seat* of his kingdom seems in this type to have been also pointed out. He shall be *King of Salem* or Jerusalem (the name signifying, "It shall inherit peace," or "the peace.") Jerusalem, whether by that name we understand that city which is described by John as descending out of heaven, or the rebuilt capital of the restored tribes, or both united, shall be his metropolis, *the throne of the Lord*. "The name of that city from that day shall be, *The Lord is there*" (Ezek. xlviii. 35).

I will trouble you with but one other type: one which appears to designate a large division of the enemies of our Lord and the opponents of his reign—namely, Moab.

W. L.

*The manifestation of Melchizedek as Priest of the Most High God, to bless Abraham, seems to accord with the concluding ceremony of the Day of Atonement, when the high priest, after having entered within the veil in his linen garments, and having remained for a season, returned, to bless the waiting congregation, clad in his high-priestly attire.

THEOLOGICAL DEPARTMENT.

ON THE HUMAN NATURE OF CHRIST.

WHEN, in the first Number of this Journal, we opened the great question of our Lord's humanity, we endeavoured to give it a form as little controversial as possible ; stating in few words what we hold to be the true doctrine, and the opposite, held by others, whom, to avoid personality, we did not name. We substantiated our belief by the Scripture ; by all the orthodox creeds, confessions, and fathers ; by large extracts from English divines ; and by a summary of the theology involved in the question. So desirous were we of letting others speak for us, that we did not even translate our quotations, lest we should unconsciously bend them to our own view of doctrine. And, after all that has been written against us, we are bold to avow that not one tittle of what we then held has been shaken by the arguments of our opponents ; but, on the contrary, further consideration of the subject has only deepened our former impressions, and strengthened our convictions of the importance of this question ; lying, as it does, at the very foundations of all doctrine, where any unsoundness endangers the whole superstructure. In our further prosecution of this great question we shall endeavour to adhere, as far as possible, to the same method of conducting it with which we began. We deeply feel our own frailty, and that even the word of God we are liable, and even tempted, to pervert : we shall therefore endeavour, on all occasions, to bring forward the authority of the Church in support of our interpretations of Scripture ; a proper reverence for whose authority would have saved many of our opponents from what we cannot but pronounce to be error and heresy. But if we should in any point have reason to think we have been mistaken, we hope God will give us grace frankly and fully to acknowledge our error, and to thank that man, be he friend or foe, who is the instrument of bringing us to a knowledge of the truth. Our many antagonists have been of various grades, but, as far as we yet know, they have all one feature in common,—that of shewing themselves to be unsound in some one or other of the capital points of doctrine. Their manner of conducting the controversy has also been as various as their doctrine : some have descended to vulgar personalities ; some have published private letters ; some have betrayed confidential communications : all these classes we leave to enjoy their own imaginary triumph in our silence, for to them we make no reply. Towards our more worthy opponents we would endeavour to

take the attitude of fellow-pilgrims, journeying the same road ; each of us short-sighted, and beset with pitfalls on either hand ; and who ought therefore to endeavour to be helpful to each other, each standing so much in need of help ; and not to jostle and revile and thrust each other aside—least of all to trample on a stumbling or fallen brother. To those who entertain the same feelings towards us we offer the following remarks ; and we hope to have grace given us to restrain the outbursts of our own evil heart, and to conduct this great question with the firm decision of men confident in the truth, tempered by the kindly deportment which becomes Christians and gentlemen.

We have met with several instances in which a vague, indefinite apprehension has existed in the minds of well-meaning persons against every thing that comes from us—a dread of some lurking scorpion—a fear of some insidious poison. They have been requested to read our Journal ; which some have refused ; while others have returned it after the perusal, saying, ‘ We quite agree with every thing contained in this ; but we are quite sure there must be something behind which we do not perceive, or we should not have this or that good man raising an outcry.’ These persons we do now assure, with the most solemn earnestness, that we never have practised any such base delusion ; that we endeavour to state all that we mean—nothing short of it, nothing more than it ;—and that we always use our words in the plain ordinary sense, without any ambiguity or mental reservation whatsoever.

We have ever strenuously maintained, and strongly asserted, that our blessed Lord Jesus Christ was entirely free from sin. If any one supposes that we have implied the contrary, he has mistaken us ; if any one says we have asserted the contrary he slanders us.—We have further maintained, that the person of Christ, our sinless Lord, consists of two natures, now for ever inseparably united, the Divine and the human. That, touching his Divine nature, he was Son of God ; touching his human nature, he was Son of man ; but that, seeing in his own person they were both united, the naming of either does also imply the other title. That “ Son of God ” necessarily implies derivation of being *immediately* from God : in which sense Adam is called “ the son of God ” (Luke iii. 38) ; and we at once see the absurdity of calling Adam son of *man*, as there was no man before him. That “ Son of Man ” necessarily implies derivation of being *mediately*, through man, not *immediately* from God ; and that there would be as much absurdity in calling Christ Son of *Man*, if he did not derive his human nature from Adam but had received it by a new act of creation, as there would be in calling Adam son of man at *his* creation. That the Son of God taking human nature, or flesh, necessarily implies that it was *fallen*

flesh, because there was none other to take: that it was necessarily *our* nature, because *us* he came to save: and that his triumph consisted in doing that which had never been done before, making fallen sinful flesh perfectly sinless and holy, being "holy, harmless, undefiled, and separate from sinners," while living amongst them, and liable to all those temptations which they were unable of themselves to resist. That this sinlessness was derived from, and preserved by, the Holy Ghost, which dwelt in him without measure (John iii. 34); not from any inherent or natural holiness of his flesh: and that, in consequence of his triumph, he is now exalted to bestow the Holy Spirit upon all his faithful followers, "according to the measure of the gift of Christ" (Eph. iv. 7), "from whom, which is the Head, the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (16). And that he, himself having been tempted in all points like as we are, yet without sin, is able to succour all those that are tempted in like manner; and, having a fellow-feeling of our infirmities, will bestow grace to help in time of need (Heb. ii. 18; iv. 15, 16).

These points of doctrine we profess to have derived from the Scriptures, and have quoted texts in proof of them: our opponents put a different *interpretation* on the texts we quote: to this we object, by bringing forward all the principal Creeds, Confessions, and Fathers, in support of our interpretation of Scripture. Now it is no answer at all, to say that the Fathers and authors of the Creeds were fallible men, for this is granted on all hands; but they are brought forward to guard against still *greater fallibility*, to a suspicion of which the opinions of any *single* theologian, divine, or reviewer are necessarily open: for the creeds were not drawn up by single men, but by whole generations of churchmen; and the writings of the best of the Fathers represent not only the theology of their own age, but are stamped with the approval of all succeeding generations. That they are erroneous in many respects, is no sufficient reason for rejecting their authority altogether; and we only use them in the interpretation of Scripture as preservatives against the still greater errors into which every man who leans wholly to his own understanding will inevitably fall.

In a theological point of view, the writings of the Fathers are of yet greater importance. They were gifted with the finest natural parts, as well as the most learned men of their several ages; and this learning and talent were often concentrated on one point, by the necessity of meeting some particular heresy, first broached at that time. This gave to their writings an exactness, defined and limited by a manifested and palpable error

which lay beyond the boundary of truth, and kept them to those deep waters, in which the beacon warning of heresy enabled them to steer their course, and avoid the shoals and rocks and quicksands on which many a goodly vessel had split. In this point of view, the manifestation of error was a great help to them in seeking after truth: and in the same point of view we maintain that an acquaintance with those early controversies in the church is necessary *now*, for handling all the deep points of doctrine; and that any one, who confesses himself to be ignorant of these things, does in so doing confess himself disqualified from handling these points, and would be wise in abstaining from them. We have done our best to deduce the doctrines we hold from Scripture only: we have endeavoured to try them by comparison with the orthodox creeds, and with the writings of the orthodox fathers: we have looked into most of the modern divines of note, and found them to hold the same doctrine, whenever an occasion for expressing it occurred: and have, therefore, great confidence that our doctrines are true. Whether we have always expressed our meaning so clearly as to prevent its being mistaken, or whether we may not sometimes have expressed the opposite of an error so strongly as to recoil beyond that middle path, between opposite errors, where the truth lies, we know not, for we are not aware of any such passage in our writings; but if there be, it is a sin of ignorance, which God we know will pardon, and are therefore little solicitous about the censure of man. But, setting ourselves out of the question, and pointing to the Creeds, the Fathers, and our fathers—to all the best divines of the Church of England, even coming down to Goode and Scott—we do hope that many, who have hitherto been misled by *living* authority, will be emancipated from their bondage by *greater* authority, and, thinking for themselves, weigh seriously the arguments we adduce. We shall use our utmost endeavour to conduct the controversy as a grave theological question, the exceeding importance of which ought to extinguish all personal feeling: and we would endeavour to regard our opponents as Christians, and as brethren, although in error; seeking therefore in love to reclaim them, and not contending for any ostentatious triumph, which may flatter and gratify our naturally evil hearts.

We began our discussion of this great question with the words of the Athanasian Creed, "That our Lord Jesus Christ, the Son of God, is God and Man: God of the substance of the Father, begotten before the worlds; and Man of the substance of his mother, born in the world." This creed every member of the Church of England is required to repeat thirteen times in each year; and it is declared in the VIIIth Article, that it, with the two other creeds, "ought thoroughly to be received and

believed ; for they may be proved by most certain warrants of holy Scriptures." In the name of the Church of England, we call upon every one who professes himself a member, thoroughly to receive and believe that Christ, as man, was " of the substance of his mother, born in the world." To those who reject this appeal, and lightly esteem all creeds, we proceed to shew that the doctrine " may be proved by most certain warrants of holy Scriptures." The point of difference between us and our opponents is this : We maintain that our Lord, " touching his manhood," was " of the substance of his mother ;" therefore, as his mother's substance was certainly fallen, that he took the nature of *fallen* man. Our opponents say, that he took a nature similar to that of Adam *before he fell*; that his body was a fresh act of creation, and not derived from his mother's substance.

The verbal, or nominal, difference lies in our asserting, and their denying, that the human nature of our Lord was the same with our nature, the nature of fallen man. But the real difference lies deeper than this : for our opponents assign properties to the human nature of Christ which Adam certainly had not even before he fell, and which we assert no created being ever had ; because these properties suppose, not merely the reconcilment of antagonists, which we can conceive, and which is possible, but a mixture of negations, the mere presence of one of which does *ipso facto* forbid the presence of the other—a supposition which is inconceivable to any one who rightly understands the terms. Mistake is sure to arise, if we do not constantly bear in mind that in the one person of Christ two natures were united ; which, as natures, are for ever to be kept perfectly distinct from each other, not merely because it is so asserted, but because any intermingling of them at once destroys every correct idea we have of either nature. The person of Christ is " one altogether ; not by confusion of substance, but by unity of person."

Of God *in the abstract* we know nothing, literally nothing : we know him only by his acts ; which, though they lead us to infer an agent, give us no direct or positive information concerning him. Anterior to revelation, we can do nothing more towards forming an idea of God than, to take some known perfection in man, and make it superlative to describe God ; or to take some imperfection or limitation in man, and couple it with a negation in applying it to God : as, Most-High, All-mighty, Ever-lasting ; In-finite, Immortal, Un-changeable. Such being the plain fact, it is evident that those who will take their ideas of God from reason alone, have no grounds for inferring a *personal* God, still less an incarnation. But God has given us a revelation in his word, and in **THE WORD**, his Son ; and this revelation we may not

narrow or circumscribe by the deductions of our unassisted reason, which we have just shewn could teach us nothing concerning the personal God. By his word, God has revealed himself as the source of all existence, impersonated in three existences; and has further revealed, that in man's nature, whom he created for the express end of becoming his image or representation, would he most fully manifest himself. Christ, accordingly, came in the perfection of manhood; indwelt by the Father, the Son, and the Holy Spirit; the brightness of the Father's glory, and the express image of his person; and able to say, "He that hath seen me, hath seen the Father," for "in him dwelt all the fulness of the Godhead bodily." Christ is now both subject and object, both cause and effect, both Creator and creature, in his one person; and manhood is advanced to the high dignity of becoming the full manifestation of Godhead to the whole creation; a dignity in which the church shall ultimately partake, in making known to the principalities and powers in heavenly places the manifold wisdom of God. But from this consideration we are led into a still deeper mystery—namely, *oneness* in distinction;—for as in the church the Holy Spirit is said to be grieved by their transgressions, and they to become temples of God by the indwelling Spirit; so in the person of Christ, consisting of two distinct natures, whatever He did, he did in *both* natures—as we shall shew by-and-by, in the words of Sibbes and Barrow. This is the mystery of mysteries, God manifest in the flesh;—a mystery so great, that the words by which it is expressed involve a paradox: "No man hath ascended up into heaven, but he that came down from heaven, even the Son of Man, which is in heaven" (John iii. 13): "Before Abraham was, I am" (viii. 58). Here we might say, with Bishop Andrews, "I hold ever best, to let every thing rest upon his own base, or bottom: natural, upon reason; supernatural, upon faith. And this is supernatural, in which *tota ratio facti est in potentia facientis*, 'the power of the Doer is the reason of the thing done.' God is the Doer; *cujus dicere, est facere*, 'to whom it is as easy to do it as to say it.'"

If this view were rightly reflected on, it would end all dispute: for as the manifestation is ultimately to be made in the members of Christ, like as in him the Head; as our vile bodies are to be made like his glorious body, by a change in the identical fallen body, and not by the creation of a new one; so the same change must have taken place in his own body, the Head; both to constitute it of the same nature with our bodies, the members, and to be an assurance to us that we shall attain to the same glorious state, "like to his glorious body" (Phil. iii. 21).

But since our opponents say that our Lord took a better human nature than ours—such as, they say, Adam had before he fell—

we proceed to argue out the question with them upon their own grounds, directing our attention chiefly to those who think that our Lord's body was just such as Adam's. But some of our antagonists go beyond this, and assert, that, though Christ came in creature form, and had a real body, yet that this body was self-sustained, incorruptible, and immortal in its very nature, and endowed with all the properties of Deity: these persons we refer to what we have said above, as their special answer, though they are included by an *a fortiori* in all that we are about to subjoin.

“*Ecce virgo concipiet.*—To make him man, there wanted not other ways: from the *mold*, as Adam: from a *rib* of flesh, as Eve. No need then of *concupiet*? Yes: for He was not to be Man only, but to be the *SON of Man*. But Adam was not son to the mold; nor Eve daughter to Adam. And a *son*, no way but by *concupiet*. And this word is the bane of divers heresies. That of the Manichee, that held he had no true body; and that of the Valentinian (revived lately by the Anabaptist), that held he had a true body, but made in heaven, and sent into her. Hence we may conceive his great love to us-ward. He refused not the contumelies of our nature—not to be named, they are so mean. So mean (indeed) as it is verily thought, they made those old heretics, and others more (who yet yielded him to be man), to run into such fancies as they did; only to decline those foul indignities (as they took them) for the great GOD of heaven to undergo. Our conception being the root (as it were), the very ground-sill, of our nature; that he might go to the root, and repair our nature from the very foundation, thither he went: that what had there been defiled and decayed by the first Adam, might by the Second be cleansed and set right again. *Et pariet* makes all appear. We could not tell it was *Filium*; knew not what it was, or what it would be, till he came into the world. He was as *thesaurus absconditus*, though we had it, we had it not. But when he was born, when come into the world, we see him and handle him: then he was *with us* indeed. And now he is born, might we not leave here, and go no further? *Rem tenemus*. What care we for the *name*? Yes, we must: for Christ *anonymus* will not serve. Therefore *Esay*, therefore the Angel, are careful to add his Name. But his Name (St. Matthew tells us) the Prophet but brought; it was GOD that sent it. Now there were divers names given him, at divers times. To express all his perfections, no one name was enough. There was Jacob's name, *SHILO*: that was in respect of His Father, by whom and from whom he was *sent*. There was Paul's name, *MESSIAS*, *CHRIST*: that was regard had to the Holy Ghost, by, or wherewith, he was anointed. But what were these? *quid ad nos*? we have no part in them.

In this (Immanuel) we have ; and till this came, all was in nubibus (as they say). But in this Immanuel, Nobiscum Deus, (here) come we in first. And this is the first *nobis* and the first *cum* we find in any name of his : and therefore, of all other, we are to make much of it. So with us, as even of us now ; of the same substance, nature, flesh, and bone, that we : now true, as never till now ; now so, as never so before. Thus is He with us : and yet all this is but nature still. But the nobis cum of his Name, bodeth yet a further matter. For (indeed) the *with us* of his *name*, is more than the with us of his nature. With us in his nature ; that is, with us as man. That is short : we are more ; sinful men : a wretched condition added to a nature corrupt. Will he be with us in that too ? Else this (of nature) will smally avail us. What, in sin ? Nay, in all things, sin only except. Yea, that is in being *like us*, but not in being *with us* : for in being *with us*, except sin and except all. The *riding us of our sin* is the only matter (saith Esay, after) : therefore, to be *with us* in all things, *sin itself not except* ; St. John's *caro factum est*, will not serve : St. Paul's *fuit peccatum* must come too. In, *with us*, there too. I say it over again : Unity of *nature* is not enough ; he is to be *with us* in unity of *person* likewise. So he was. The debtor and surety make but one person, in law. That he was : and then he was *cum, with us*, throughly ; as deep in as we. For his name came not till he became one with us in person : not till his circumcision : not, till for us, and in our names, he became debtor of the whole law ; principal, forfeiture, and all. To the handwriting He then signed, with the first fruits of his blood. And then name the child, and give him this name, Immanuel : for thus he was a right Immanuel ; truly *with us*—*with us* as men ; *with us* as sinful men ; *with us* in all things, sin itself not excepted. . . What say ye, to drink vinegar and gall ? yet that he did not *with us*, but *for us* : even drank of the cup with the dregs of the wrath of God ; which passed not from *him*, that it might pass from us, and we not drink it. This, this is the great *with us* : for of this, follow all the rest ; with us once thus ; and then, with us in his oblation, on the altar of the temple ; with us in his sacrifice, on the altar of the cross ; with us, in all the virtues and merits of his life ; with us, in the satisfaction and satisfaction (both) of his death : with us, in his resurrection, to raise us up from the earth ; with us in his ascension, to exalt us to heaven : with us even then when he seemed to be taken from us ; that day by His Spirit, as this day by his flesh : *Et ecce vobiscum* ; and, lo, I am true *Immanuel*—with you by the love of my *manhood*, with you by the power of my *Godhead*—still to the end of the world.”—*Bishop Andrews*, pp. 72—77.

For the sake of those readers who may not have seen our

former Numbers, we intend to make the argument of each paper complete in itself. In so doing we run the risk of repeating some things which have already come under notice; but we shall do so as seldom as possible, and only to present them under some new aspect, and with a different bearing on the question at issue.

We shall begin by shewing the practical importance of the doctrine to ourselves as men, and the absolute necessity of coming to a right determination on this point, as an error here tends to subvert the very foundations of our hope and practice. We shall then shew its importance in theology, and that an error in this point must carry mistake and confusion into the whole of any system of theology. We shall lastly prove the true doctrine from Scripture, and shew that it has been held by some of the most eminent in the several schools of divinity.

All are agreed that a participation in that glory and blessedness which Christ has now attained by his resurrection and ascension, is the object of hope, towards which the earnest longings of a believer's soul are drawn forth, and for the attainment of which at his resurrection he strives and struggles on. This consummation of bliss, the Scriptures declare (John xvii. 21, 24), is only to be attained through an union with Christ; begun in the soul during this life; to be completed, in the body as well as the soul, at the resurrection. It is therefore manifest, that the question, how this union is brought about, becomes the problem which of all others we are most interested in solving; how we may become assured of its practicability, and direct all our energies to its attainment. The two beings to be brought into union, are at present diverse, and even contrary, the one to the other: the first being is our Lord in his glorified humanity, triumphant over death and hell, for ever incorruptible and unchangeable; the other being is man, fallen, sinful, and in himself totally helpless. The character and conditions of our Lord we gather from the Scriptures; our own we learn from experience. Knowledge of our Lord's present condition, and of our own present condition, lies at the very starting point of the Christian course; and the first inquiry will necessarily be, How may fallen man, such as we know ourselves to be, attain to that conformity which is requisite for union with Christ? In this stage of the inquiry, it seems of less importance to know what Christ was in the days of his flesh, than to ascertain what he is now; but as the Scriptures declare that union with Christ is effected by the indwelling of the Holy Spirit in our fallen natures, subduing and restraining this body of death, not slaying it (Rom. vii. 24), so we immediately perceive the conflict we have to wage to be most arduous, needing all possible encouragement, and the strongest assurances of success, if we perse-

vere to the end. Among these assurances, the strongest of all is derived from the fact that the Captain of our salvation has conquered in the same warfare, and that he himself was made perfect through sufferings like ours (Heb. ii. 10). And now it becomes of vast importance to ascertain in what nature he endured them : if we are assured that it was the same nature as ours, his triumph is our greatest encouragement ; but if he had a better nature than ours, one better armed against temptation, or less susceptible of suffering—if it were an unfallen, an impeccable humanity—we can derive no assurance of our success from his victory. If the very same nature as ours has not prevailed in Christ over sin and death, we cannot be sure of prevailing : for if it differ from ours in any respect, that difference may have been the cause of victory ; and we, wanting it, may well fear a defeat : if fallen humanity have not prevailed over sin, if fallen humanity have not risen from the dead, our faith is vain, we are yet in our sins (1 Cor. xv. 14). The triumph of a better-armed combatant is no pledge of victory to us : he must have fought in the same lists and armed with the same weapons as his followers, to call upon them to enter boldly after him. Just to that degree in which our opponents maintain that our Lord's human nature differed from ours, in the same degree do they negative the possibility of our salvation. If our fallen nature was too vile to be taken into union with Christ in the days of his humiliation, how can we in our fallen natures be united to him in his present glorification ? They fear lest it should seem a degradation of our Lord to suppose such a nature as ours taken into union with his Godhead ; and yet they profess to believe that Godhead is brought into union with our very fallen nature, by the indwelling of the Holy Spirit in us : if this be no degradation to the Godhead of the Holy Spirit, how is the other a degradation to the Godhead of the Son ? Our Lord's humanity was sanctified from the beginning . but sanctification is not the taking a holy thing and keeping it holy ; it is the taking an unholy thing and making it holy, by preventing it from falling into that unholiness which is the natural tendency of every creature, and which it is only preserved from by the sustaining power of God. No created being can have any holiness in itself, but derives it all from God : " the heavens are not pure in his sight, and he chargeth his angels with folly." A holy thing may be a thing kept holy from the time of its creation ; or it may be a thing set apart to a holy use ; which last is the ordinary meaning of hallowing, or sanctifying, in Scripture. God hallowed the seventh day ; and no one supposes that this one day of the week is in itself better than the other days ; but we call it holy, because it is dedicated to holy uses. The Israelites were a holy nation, not by being of better blood than other nations, but by being separated as God's people : so

also of the Levites ; so of the merchandise of Tyre (Isai. xxiii. 18) ; so of the very bells of the horses (Zech. xiv. 20). Adam was created holy: from holiness he fell: by his fall all flesh became unholy, and can only be sanctified, or rendered holy, by the indwelling power of God. " And such were some of you ; but ye are washed, but ye are sanctified....by the Spirit of our God" (1 Cor. vi. 11). " And both he that sanctifieth, and they who are sanctified, are all of one ; for which cause he is not ashamed to call them brethren" (Heb. ii. 11).—Thus the practical importance of the doctrine we contend for is manifest in either aspect : From Christ being proposed as our Example, our Captain, our elder Brother ; in which characters the argument necessarily requires that he should have been like to us in all respects, sin only excepted : or it may be made manifest from ourselves, who are fallen men, and yet to whom perfect conformity to Christ's glorified humanity is held out as the prize : " We shall be like him" (Phil. iii. 21 ; 1 John iii. 2). . And if we, who are indisputably fallen and sinful, may thus attain to his present glorious image (1 Cor. xv. 49), much more might Christ attain it, though he took upon him our fallen nature. We are promised to become like what he now is : he therefore may have been, nay, must have been, like what we now are.

The importance of this doctrine in its theological, is not less than in its practical aspect. A right understanding of our Lord's incarnation is the basis of all sound theology, and a right understanding of his glorification and reign is its chief cornerstone. The foundation must be laid in anticipation of the topstone ; and with a constant reference to these two, the Alpha and Omega of theology, must every stone of the building be fashioned and have its place assigned. " The Word was made flesh, and dwelt among us ; and we beheld his glory, as of the only begotten of the Father, full of grace and truth" (John i. 14) : " Who, being the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 3). These two texts we must endeavour to understand, for any deep and enlarged view of Christian theology. Christ, as the Word, was from everlasting ; " In the beginning was the Word" (John i. 1) : invested from eternity with the glory of the Father ; " Glorify me with thine own self, with the glory which I had with thee before the world was" (John xvii. 5) : " Set up from everlasting, from the beginning, or ever the earth was....rejoicing in the habitable part of his earth...with the sons of men....rejoicing always before him...while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world" (Prov. viii. 23, 31, 30, 26). By the Eternal Word, " the Son of his

love," who is "the image of the invisible God," were all things created; "He is before all things, and by him all things consist" (Col. i. 15): the chief end in which creation is, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God," "and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God....according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 10, 9, 11). "Which things the angels desire to look into" (1 Pet. i. 12); being that "great mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. ii. 16). This mystery being first completed in the person of Christ, "who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" (Col. i. 17); shall be also manifested in every member of his body, the church, "chosen in him before the foundation of the world....that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth....and gave him to be the Head over all things to the church, which is his body, the fulness of him which filleth all in all" (Eph. i. 4, 10, 22, 23). From these premises it necessarily follows, That Christ who was set up from everlasting as the brightness of the Father's glory and the express image of his person, was the image after whose likeness Adam was made;—that "the intent" of creation, in, by, and for Christ, was to "manifest God in the flesh," in order to make known to and by the church the manifold wisdom of God;—that God manifest in the flesh is the beginning, and all things gathered into Christ is the completion, of the great mystery of godliness;—and that this mystery shall be manifested in the church, the body of Christ, as well as in him its Head. It follows too, that as God and flesh are the two opposites and discords, the bringing of which into harmony by Christ was the great mystery and eternal purpose of the Father; so their discord, in the downward tendency of flesh left to itself, must first be shewn, and by it the instability of the creature, in order that the cause of their harmony, by the exaltation of flesh into union with Christ and the creature's stability in him, might be fully manifested. The fall of man, thus considered, is no failure of the purpose of God, no defect in his handywork; but the necessary and unavoidable tendency of every creature which endeavours to stand in its own strength, and is not upheld by God; instability, or liability to change, being the necessary condition of every thing else but the unchangeable God. And redemption by Christ is not an after-thought, to mend an imper-

fect work, but the mystery hid in God, by which he from eternity purposed to manifest the perfect stability in Christ of that same flesh which left to itself had immediately fallen. This manifestation of stability must be made in the same kind in which the previous instability had been manifested; and it must be taken in its weakness and instability, in order that the cause and agent of its stability might be known, and not in any degree be attributed to itself or any creature. But all flesh had fallen in Adam; fallen flesh was the only kind in being: this kind, therefore, must be taken for the demonstration; for a new creation would be another and a different kind, and therefore could not be the manifestation required. The real taking hold of our fallen nature (Heb. ii. 16) is a necessary preliminary to the assurance that we shall really attain to that incorruptibility promised at the resurrection (1 Cor. xv. 22, 54). Christ's becoming one with us in humiliation, is the indispensable condition of our becoming one with him in glory: deny either, and you equally destroy the hope of the church. To assure us of this hope, Christ is not only said to have taken our nature upon him, but the seed of the woman, "Made of a woman, made under the law" (Gal. iv. 4); the seed of Abraham (Gal. iii. 19); made of the seed of David according to the flesh (Rom. i. 3; 2 Tim. ii. 8; John vii. 42; Acts xiii. 23); and the son of David, the son of Abraham (Matt. i. 1). He was also "made in the likeness of sinful flesh" (Rom. viii. 3); "made like unto his brethren" (Heb. ii. 17); "suffered, being tempted" (ver. 18); was "made perfect through sufferings" (ver. 10); "learned obedience by the things that he suffered" (Heb. v. 8); "and, being made perfect, became the author of eternal salvation unto all them that obey him" (ver. 9).

"In the beginning God *created* the heavens and the earth;" and "on the seventh day God *ended* his work which he had *made*: and he rested on the seventh day from *all* his work which he had made: and God blessed the seventh day, and sanctified it; because that in it he had rested from *all* his work which God *created* and *made*." From these and similar passages in Scripture, it has ever been a point of orthodox doctrine, that the whole creation was finished in six days, and that from that time till the present God has ceased from creating. It may also be demonstrated, that the two words commonly translated *created* and *made*, though often used indiscriminately by us, are in Scripture uniformly employed to convey two very different ideas; *creation* being the act of bringing into existence out of nothing; *making* being the act of giving form to that which does already exist. Creation, is properly before time; "These are the generations of the heavens and the earth, *when* they were *created*:" making, is properly in time; "In *the day* that

the Lord God *made* the earth and the heavens :” heavens and earth looking forwards *from* their creation, earth and heavens looking backwards to their *making* at the commencement of time. The heaven and the earth God *created*, but he *made* the firmament: he “*made* two great lights” (Gen.i.16), including the inanimate creation. But when life is to be given, it is again an act of creation: “ And God *created* great whales, and every living creature that moveth ” (ver. 21): “ And God *made* the beast of the earth after his kind ” (ver. 25). And when intelligence or reason is to be given, it is again an act of creation: “ So God *created* man in his own image ” (ver. 27*). In these cases it is plain that the word *created* refers to that region of being then first produced—as life in animals, and intelligence in man—and not to the matter from whence their bodies were framed; for it is said, “ And the Lord God *formed* man of the dust of the ground.” Again, in detailing the formation of Eve, when the Lord God had said, “ It is not good for man to be alone; I will *make* an help meet for him;” he did not again *create*, nor even *form* of the dust of the ground, but he took of flesh already formed: “ And the rib which the Lord God had taken from man, *made* he a woman, and brought her unto the man; and Adam said, This is now bone of my bones, and flesh of my flesh.” The formation of man, and the making of woman of his bones and of his flesh, are thus minutely recorded, not only for our information in this point, but because this transaction constitutes the first and chief type of the Lord and the church, as we have it proved Eph. v. 30: “ For we are members of his body, of his flesh, and of his bones: this is a great mystery, but I speak concerning Christ and the church.” Close, therefore, as was the sympathy between Adam’s nature and Eve’s, is the sympathy between Christ and the church; and when we add to this Gal. iv. 4, “ made of a woman, made under the law,” we see not how words could express more complete identity between the flesh of our Lord and our flesh. “ The Valentinian heretics of old did opine, that he was only born through a woman, or did merely pass through her, as liquor doth pass through a vessel. But that is a great error; for he was born *in* her—and *of* her, *ἐν αὐτῇ γεννηθεὶς*, generated in her (Gal.iv.4). God sent forth his Son, born, *ἐκ γυναικος*, of a woman

* It may be objected, that as it is said (ver. 26) “ Let us make man in our image,” and (ver. 27) “ So God created man in his own image,” that the words are used indifferently: but Eph. iv. 24, proves that the *creation* here spoken of refers to the *moral* image, as explained in the text. So, also, it will be found that the distinction is preserved throughout Scripture, wherever detail is necessary; but passages occur where creating and making are taken for one act, and, as both of them are the work of the same omnipotent Lord, either act may be understood as including both, and referred to the Creator and Maker, the Maker and Creator of every thing that hath a being.

Luke i. 35. *To γεννημενον εκ σου*, 'the holy thing that is born of thee, or out of thee.' Indeed, of a woman was he born; that is, from the matter and substance of a woman; so as thereby to bear the relation of a kinsman to us, becoming consanguineous to all mankind, which God did make of one blood (Acts xvii. 26); whence he is not ashamed to call us brethren, and alloweth us to be of his flesh and of his bones (Heb. ii. 11, 14; Eph. v. 30). — *Barrow*, vol. ii. 350.

But under another aspect also, as the head of a new race, Adam was a type of Christ, "the figure of him that was to come" (Rom. v. 14). "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit" (*life-making*, *ζωοποιων*) 1 Cor. xv. 45. The first Adam stood the germ and sum-total of humanity; the living soul, in the formation of which were finished and summed up all the works of God. From Adam, God determined that every being of the human race should proceed; and it is absurd to call any thing Manhood which is independent of Adam, and does not proceed from him; for man is a specific term, limited to a single kind, and not a general name including several kinds. Adam had no offspring before he sinned and became mortal: unfallen humanity, therefore, became extinct in his fall. God finished his creation on the sixth day: therefore unfallen manhood hath not been created since; nor in truth can it be, for another being like to Adam would not be man, for it would not be that very kind at first created and made, which the term man implies. Mankind having fallen in Adam, their recovery was to be brought about by the last Adam, Christ Jesus: and in the sentence which was pronounced immediately after the transgression this recovery was promised, and that it would be effected by a Seed of the woman, who should bruise the serpent's head. This first promise, which has been from that time the anchor of hope to the faithful, took, as time rolled on, a more definite and limited form. First to Abram, personal (Gen. xii. 3): "In thee shall all the families of the earth be blessed." Next in Abraham's seed (xxii. 18). Then in the tribe of Judah (xlix. 10). Then to David: "In thy seed which shall proceed out of thy bowels" (2 Sam. vii. 12). Lastly, as the virgin's Son, Immanuel, "God with us" (Isai. vii. 14). All of which promises are taken up by one or other of the inspired penmen, as Matt. i. 20, 23; Luke i. 32; Rom. iv. 13; ix. 5. Now these promises are couched in language strictly applicable to lineal descent, and similar to that employed when speaking of lineal descendants only. In Rom. iv. 13, ix. 7, 8, all "the children of the promise are counted for seed;" but in Gal. iii. 16 the term seed is limited to one, "And to thy seed, which is Christ;" in Acts ii. 30, "God had sworn to David, that of the fruit of his loins according to the flesh he

would raise up Christ to sit on his throne." Wherefore the tables of genealogy are given in Matt. i. and Luke iii. 23, which on any other supposition would have no meaning; and Christ is called, Matt. i. 1, "The Son of David, the Son of Abraham." St. Paul also opens his Epistle to the Romans (i. 3), "concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;" and, addressing his brethren the Israelites (Rom. ix. 3), calls them "my kinsmen according to the flesh" . . . "and of whom, as concerning the flesh, Christ came," making Christ's kindred with them precisely the same with his own. One more text completes the demonstration: Rom. viii. 3, "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Analyse this text with the accuracy of the old divines. *Likeness of flesh* he had not, but very flesh; *likeness of sinful*, therefore, his flesh was; even such like flesh as in us is sinful.—The first Adam was made in full perfection of manhood; but Christ took flesh of his mother, came into the world an infant, grew in wisdom and stature, fulfilled all righteousness, became a man of sorrows, was perfected through sufferings, finished his Father's work, ascended to the right hand of God, that he might baptize with the Holy Ghost; and not till then did his office as second Adam begin ("a life-giving Spirit"). So that the flesh which he took, he took as the Word, to enable him in that flesh, derived from the first Adam, to become the last Adam. In his flesh the reconciliation between God and man was first made: the fact was proved by his standing every test, by his triumph over death and hell, ascending up on high, leading captivity captive, and from his seat of glory bestowing the Holy Spirit on all whom the Father hath given him which act begins his office of the last Adam, the quickening Spirit; communicating to our fallen flesh that seed of everlasting life (1 John iii. 9) which enables us to conquer sin, and that the life of Jesus might be made manifest in our mortal flesh (1 Cor. iv. 11). That we may be finally one with him in glory, he first became one with us in humility: his present glory is the earnest of our future glory, our present degradation is the proof of his former humiliation.

"In that God the Second Person appeared in our nature, in our weak, and tainted, disgraced nature, after the Fall; from hence comes, first of all, the enriching of our nature with all graces in Christ, as it is in Col. ii: All the treasures of wisdom and knowledge are in him, in our nature: in Christ there is abundance of riches; our nature in him is highly enriched. Hence comes again the ennobling of our nature; in that God appeared in our nature, it is much ennobled. In the third place,

hence comes the enabling of our nature to the work of salvation, that was wrought in our nature; it came from hence, *God was in the flesh*. From whence was the human nature enabled to suffer? whence was it upheld in suffering, that it did not sink under the wrath of God? *God was in the flesh*; God upheld our nature. So that both the riches, and dignity, and the ableness of our nature to be saving and meritorious, all came from this, that God was in our nature. And hence comes this likewise, that whatsoever Christ did in our nature, God did it; for God appeared in our nature: he took not upon him the person of any man, but the nature: and therefore, our flesh and the Second Person being but one person, all that was done was done by the person that was God (though not as God). He could not die as God; therefore (because in love he would die, and be a sacrifice) he would take upon him such a nature, wherein he might be a sacrifice. Hence comes also the union between Christ and us. Whence is it that we are *sons of God*? Because he was the *Son of man, God in our flesh*. There are three unions: the union of natures, *God to become man*; the union of Grace, that *we are one with Christ*; and the union of *Glory*. The first is for the second; and the second for the third. *God became man, that man might be one with God*; *God was manifest in the flesh, that we might be united to him, and, being brought again to God the Father, we might come to a glorious union*. By flesh, here, is meant human nature; the property of human nature, both body and soul. And by flesh, also, is usually understood the infirmities and weakness of man, the miserable condition of man. So God manifest in the flesh—that is, in our nature, and the properties of it—he put that on; and not only so, but our infirmities and weakness, our miseries: and, which is more, he took our flesh when it was tainted with treason; our base nature, after it was fallen; which was a wondrous fruit of love. And he took our nature upon him when it was at the worst; not in innocency, but with all the infirmities that are natural infirmities, not personal. Oh what boldness have we now to go to God in our flesh! To think of God absolutely, without God in the flesh, he is a consuming fire, every way terrible: but to think of God in our nature, we may securely go to him: he is bone of our bone, and flesh of our flesh: we may securely go to God our Brother, to Him that is of one nature with us, and now having our nature in heaven. Conceive of God in this *flesh* of ours, lovely to us, and now our nature must needs be lovely to him. The nature of God must needs be lovely to us, since he hath joined our poor beggarly flesh to the unity of the Second Person. Let us thus think of God manifest in the flesh. To think of God alone, it swallows up our thoughts; but to think of God in Christ, of God manifest in

the flesh, it is a comfortable consideration. We cannot too often meditate of these things: it is the life and soul of a Christian, it is the marrow of the Gospel, it is the wonder of wonders; we need not wonder at any thing after this. It is no wonder that our bodies shall rise again, that mortal man should become afterwards immortal in heaven, since the immortal God hath taken man's nature, and died in it. All the articles of our faith, and all miracles, yield to this grand thing, God manifest in the flesh. Believe this, and believe all other. Therefore let us often have these sweet cherishing conceits of God in our flesh, that it may strengthen, and feed, and nourish our faith, especially in the time of temptation."—*Sibbes*, pp. 52, 64.

"That which is conceived is of the Holy Ghost. Our Saviour Jesus was conceived and born; that is, the only Son of God, our Lord and Redeemer, the same who was from the beginning, and did from all eternity exist with God (John i. 1; 1 John i. 1), the eternal Word of God, by whom all things were made, was in the fulness of time conceived and born; that is, had a production agreeable to the nature of man, becoming thereby truly and really a man. Which wonderful mystery is in Scripture by various phrases expressed or implied; by the Word being incarnated, that is, being made or becoming flesh; God being manifested in the flesh; the Son of God being sent in the likeness of sinful flesh; partaking of flesh and blood; His taking the form of a servant; being made in the likeness of men; being found in fashion as a man; assuming the seed of Abraham; His descending from heaven; coming forth from the Father; being sent, and coming into the world; the Day-spring from on high visiting us; Eternal Life being manifested. The result of what is signified by these and the like expressions, that the blessed and glorious Person, who before from all eternity did subsist in the form or nature of God, being the Son of God, one in nature with his Father (the express image or exact character of his substance), did, by a temporal generation, truly become man, assuming human nature into the unity of his person by a real conjunction and union thereof to the Divine nature, in a manner incomprehensible and ineffable. He did, I say, truly become man, like unto us in all things (as the Apostle saith), sin only excepted; consisting, as such, of all the essential ingredients of our nature; endued with all our properties and faculties; subject to all passions, all infirmities, all needs adherent or incident to our nature and condition here.

"He was not only (as the Gnostics and some other heretics have conceived, *Ath. con. Apol.*) in shape and outward appearance (as a spectre deluding men's sight and fancy), but in most real truth, a very perfect man: having a real body, figured and circumscribed as ours, compacted of flesh and blood, visible and

tangible; which was nourished and did grow; which needed and received sustenance; which was tender and sensible, frail and passible; which was bruised with stripes, torn with scourges, pricked with thorns, pierced with nails, transfixed with a spear; which was mortal, and underwent death by expiring its breath and being disjoined from the soul that enlivened it. He had also a soul endued with the same faculties as ours; with an understanding capable of learning and improvement (for he was, as man, ignorant of some things which he might know; and he grew, 'tis said, in wisdom and stature); with a will, subject and submissive to the Divine will (for, Let this cup, said he, if it be possible, pass from me; but, however, let not my will, but thy will be done: and, I seek not mine own will, but the will of the Father which hath sent me); with several appetites, of meat, of drink, of sleep and rest (for we read that he was hungry, that he thirsted, that he was weary); yea, with various passions and affections (that is, natural and irreprehensible passions), and these of the most troublesome and afflictive sort, such as zeal, pity, sorrow—the which were sometimes declared by very pathetic significations, and are expressed in high terms; as upon occasion of his friend Lazarus his death 'tis said 'He groaned in spirit and was troubled:' he then, and upon other occasions, out of pity and sorrow did weep: and ye know what excesses of sorrow, what anxieties and agonies, what tribulations, disturbances, and amazements, the Evangelists, using those very terms, describe him to have undergone at his passion: So that, as the Apostle to the Hebrews speaketh, We have not an High Priest that could not compassionate our infirmities, but who was in all points tempted as we are, yet without sin (Matt. xxvi. 33—37; Luke xxii. 24; John xii. 27; Mark xiv. 33; Luke xxii. 28; Heb. iv.)

“ So it appeareth that the Son of God (co-eternal and co-essential with the Father) became the Son of Man; truly and entirely partaking of the nature and substance of man; deficient in no essential part; devoid of no property belonging to us; exempt from no imperfection or inconvenience consequent upon our nature, except only sin: the which is not a natural so much as a moral evil; did not arise from man's original nature, but proceedeth from his abused will; doth rather corrupt than constitute a man”—*Barrow: Serm. xxiii. vol. ii. p. 335.*

“ The redemption and salvation of man did import an honour too august for any creature to be dignified with; it was a work too difficult and mighty for any but God to achieve; it was not proper that any creature should be principal in managing an affair of such height and importance: needful and expedient therefore it was, that our Saviour should be God.

“It was also requisite, upon many accounts, that he should be man: that, by perfectly obeying God’s commands and submitting patiently to God’s will as man, he might procure God’s favour towards man; that, as man had deeply wronged and offended God, so man also should highly content and please him: in St. Paul’s language, that ‘as by one man’s disobedience many were made sinners’ (that is, were condemned and exposed to death, upon God’s just displeasure for that one man’s transgression, backed with the like in his posterity), ‘so by the obedience of one man many should be made righteous:’ (that is, all who would imitate his obedience should be absolved from guilt, exempted from punishment, and received into grace; God being well pleased with and reconciled to mankind, especially to His followers, in regard to that man’s dutiful observance of his will). Decent it was, that as man did approve, so man also should condemn sin in the flesh; that as man by wilful self-pleasing did incur misery, so by voluntary suffering he should recover happiness: ‘For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings’ (Heb. ii. 10). In fine, it was most congruous, that he who was designed to recapitulate and reconcile all things in heaven and earth (Eph. i. 10; Col. i. 20; 1 Tim. ii. 5)—to be the great mediator and peacemaker between God and man, for the repairing God’s honour and dispensing his grace, for the purchasing our peace and procuring our salvation—that he should be most nearly allied unto both parties; that, consequently, if possible (and what is to God, the author of this economy, impossible?) he should be both God and man; Son to God, and brother to us; the same in nature with God, in kind with us. Such reason and wisdom is discernible in this dispensation. * * * * * We may easily conceive, that God could have immediately created a nature in kind and properties like to ours, and have assumed it; but that would not have so fitly served the design of reconciling himself to us, and redeeming us. To the effecting that in the most congruous way, not only a resemblance in nature, but a cognation and proximity in blood, was needful, or at least was very convenient and suitable: for, our blood being tainted, our whole stock having forfeited its dignity and estate by the rebellious disloyalty of our common ancestors, it was expedient that it should be purged and restored by the satisfactory merit and acceptable fidelity of One who was of our race and kindred. We being to be adopted, and received into God’s family, it was proper that business should be transacted by intervention of a common relation; according to the discourse of St. Paul, Gal. iv. 4, 5, ‘God sent forth,’ &c. (that, accord-

ing to the obligation undertaken by him, he, performing the obedience required by the law, might redeem those who, being tied to obey the law, had yet transgressed it); 'that we might receive the adoption'—that is, that we by virtue and in consequence of that birth from a woman, and of that obedience to the law performed by our brother, might be in capacity to receive the quality or state of sons of God."—*Ibid.* pp. 340, 350.

"The WORD was made *flesh*. As the *Word* and the *Only-begotten* refer to *one*; so doth *caro* and *in nobis*, *flesh* and *in us*; that is, such flesh as is in us, human flesh. 1. To express the *union* fully, a better word could not be chosen. It is a part for the whole; and the worsier part for the whole, of purpose. For in this case our nature is best set out by the worsier part. For this we know; if the worse be taken, the better will not be left behind: if he abhor not the flesh, of the spirit there will be no question. More forcible it is to say, he was made *flesh*, than he was made *man*; though both be true. He vouchsafed to become man, nothing so much as to become flesh, the very lowest and basest part of man. Besides, from the *flesh* (as from Eve) came the beginning of transgression, longing after the forbidden fruit, refused the Word quite; so, of all other, least likely to be taken. The Word not refusing it, the rest have good hope. But there is a kind of necessity to use the term flesh. If he had said *man*, *man* may be taken for a *person*. He took no person, but our nature he took: *flesh* is no person, but *nature* only; and so best expresseth it. And if *soul*, it might have been taken as if he took not the flesh, but mediante anima; but so he did not, but as immediately, and as soon the flesh as the soul: in one instant both. Yet one word more. It will not be amiss to tell you, the word that is Hebrew for *flesh*, the same is also, in Piel, Hebrew for good tidings (as we call it, the Gospel); sure not without the Holy Ghost so dispensing it. There could be no other meaning, but that some incarnation, or making flesh, should be generally *good news* for the whole world. To let us know this good tidings is come to pass, he tells us, the *Word* is now become *flesh*: thus why *flesh*. Now why the *Word* *flesh*. *Caro verbum* was our bane; flesh would be the Word; nay, wiser than the Word, and know what was evil better than it. If *caro verbum* our bane, then *Verbum caro* our remedy. Surely, if the Word would become flesh, it were (so) most kindly. The Word was *pars læsa*, the party that was most offended. If He would undertake it; if He, against whom the offence was, would be the author of the reconciliation, there were none to that: it were (so) most proper. But in another respect He were fit too. He had said above, 'All things were made by him:' a kind of meetness there were, He that first made them, should restore them; He that

built, repair: so is best ever. And, indeed, sic oportet implere omnem justitiam, that were the way to fulfil all justice; if the Word would take flesh, He might make full amends for the flesh's fault in rejecting the Word. So is justice; that flesh for flesh; and not the flesh of oxen and sheep, but even that flesh that sinneth (our flesh), should suffer for it, and, so suffering, make satisfaction to justice. Why then, factum est caro, the Word is made flesh: this makes up all. For factum est, ergo est; He is made flesh, therefore is flesh: Fieri terminatur ad esse, the end of making, is being. And per modum naturæ (so is *eyevero*) this *being* is *natural*; et nativitas est via ad naturam, and nativity is the way to nature. So to be born, as this day He was: venit per carnem, sanat per verbum, that all flesh may see the salvation of God (Luke iii. 6).—*Bishop Andrews*, pp. 46, 47.

• “Heb. ii. 16: For he in no wise took the angels: but the seed of Abraham he took.

“And what is the seed of Abraham, but as Abraham himself is? And, what is Abraham? Let him answer himself; I am dust and ashes (Gen. xviii. 7). What is the seed of Abraham? Let one answer in the persons of all the rest; Dicens putredini &c. ‘saying to rottenness, Thou art my mother; and to the worms, Ye are my brethren’ (Job xvii. 14). Angels are spirits; now what are we? what is the seed of Abraham? Flesh. And what is the very harvest of this seed of flesh? what but corruption, and rottenness, and worms: there is the substance of our bodies (Gal. vi. 8). 2. They, glorious spirits: we, vile bodies (bear with it, it is the Holy Ghost’s own term; ‘Who shall change our vile bodies,’ Phil. iii. 21). And not only base and vile, but filthy and unclean (Job xiv. 4; Psal. li. 6). This we are, to them, if you lay us together. . . . Man is but a thing of nought. There is our worth; this is Abraham, and this is Abraham’s seed: and who would stand to compare these with angels? Now, then, this is the rule of reason, the guide of all choice; evermore to take the better, and leave the worse. Thus would man do: here then cometh the matter of admiration. Notwithstanding these things stand thus, between the angels and Abraham’s seed—they, spirits, glorious, heavenly, immortal—yet he took not them, yet in no wise took he them; but the seed of Abraham. The seed of Abraham, with their bodies, vile bodies, earthly bodies, of clay, of mortality, corruption, and death: these he took; these he took for all that. . . . This being beyond the rules and reach of all reason, is surely matter of astonishment. This (saith St. Chrysostom) it casteth me into an ecstasy, and maketh me to imagine of our nature some great matter, I cannot well express what. Thus it is: ‘It is the Lord, let him do what seemeth good in his own eyes.’ When man fell, God did

all: made after him presently; sought to reclaim him; protested enmity to him that had drawn him thus away; made his assumpsit of the *woman's seed*; and (which is more) when that would not serve, sent after him still by the hand of his prophets, to solicit his return; and (which is yet more) when that would not serve neither, went after him (Himself) in person. *Corpus apta mihi, Ecce venio*: Get me a body, I will myself after him. And he gave not over his pursuit, though it were long and laborious, and he full weary; though it cast him into a sweat, a sweat of blood. Man offending, he spared him; and to spare him (saith St. Paul), he spared not his own Son: nor his own Son spared not himself; but followed his pursuit, through danger, distress, yea, through death itself. Followed, and so followed as nothing made him leave following till he overtook. And when he had overtaken, *επιλαμβανεται*: which is not every taking; not *suscipere* or *assumere*; but, *manum injicere arripere, apprehendere*, to seize upon it with great vehemency, to lay hold on it with both hands, as upon a thing we are glad we have got, and will be loth to let go again. And yet, behold a far greater than all these: which is, *apprehendit semen*: He took not the person, but he took the seed (that is) the nature of man. Many there be that can be content to take upon them the persons, and to represent them whose natures nothing could hire them once to take upon them. But the seed is the nature; yea (as the philosopher saith), *naturæ intimum*, the very internal essence of nature is the seed. The Apostle sheweth what his meaning is, of this taking the seed, when (the verse next afore, save one) he saith, that 'Forasmuch as the children were partakers of flesh and blood, he also would take part with them, by taking the same.' To take the flesh and blood, he must needs take the seed; for from the seed the flesh and blood doth proceed: which is nothing else but the blessed apprehension of our nature by this day's nativity; whereby He and we become, not only one flesh, but even one blood too (as brethren by natural union). *Per omnia similis* (saith the Apostle in the next verse after, again), *sin* only set aside: alike and suitable to us in all things: flesh and blood, and nature, and all. So taking the seed of Abraham, as that He became himself the Seed of Abraham: so was, and so is truly termed in the Scriptures: which is it that doth consummate and knit up all this point, and is the head of all. For in all other apprehensions we may let go and lay down when we will; but this, this taking on the seed, the nature of man, can never be put off. It is an assumption without a deposition. *One* we are, *HE* and *we*; and so we must be; *one* as this day, so for ever. And the end why *HE* thus took upon him the seed of Abraham was, because he took upon him to deliver the seed of Abraham. Deliver them he

could not, except he destroyed *death*, and the lord of *death*, the *devil*. Then he could not *destroy*, unless he *died*: *die* he could not, except he were *mortal*: *mortal* he could not be, except he took our *nature* on him, that is, the *seed* of ABRAHAM. But, *taking* it, he became *mortal*, *died*, *destroyed death*, delivered us; was (himself) *apprehended*, that we might be let go.

“To conclude. The Word he is, and in the Word; but, this day, *Verbum caro factum est*; and so must be *apprehended*, in both; but specially in his *flesh*, as this day giveth it, as this day would have us. Now the bread which we break, is it not the partaking of the body, of the flesh, of Jesus Christ? It is surely; and by it (and by nothing more) are we made partakers of this blessed union. A little before he said, ‘Because the children were partakers of flesh and blood, he also would take part with them.’ May not we say the same? Because he hath so done, taken ours of us, we also, ensuing his steps, will participate with him, and with his flesh, which he hath taken of us. It is most kindly to take part with him, in that which he took part in with us; and that to no other end but that he might make the receiving of it by us a means whereby he might dwell in us and we in him; he *taking* our *flesh*, and we *receiving* his *Spirit*; by his *flesh*, which he *took* of us, *receiving* his *Spirit*, which he imparteth to us: that as he, by ours, became consors humanæ naturæ; so we, by his, might become consortes Divinæ naturæ, partakers of the Divine nature. Verily, it is the most straight and perfect taking hold that is. No union so knitteth as it: not consanguinity; brethren fall out: not marriage; man and wife are severed. But that which is nourished, and the nourishment wherewith; they never are, never can be severed; but remain one for ever. With this act, then, of mutual taking; taking of his flesh, as he hath taken ours; let us seal our duty to him this day, for taking not angels, but the seed of ABRAHAM.”—*Bishop Andrews on the Nativity*, 1632, pp. 2—9.

“God is of himself a mystery, and hidden.... But, a hidden God our nature did not endure.... Mystical, invisible gods we cannot skill of. This we would have, God to be manifested. Why, then, God is manifested. *Manifested!* wherein? Sure, if God will condescend to be manifested, there is none but will think it is meet to be, and it would be, in the most glorious creature that is under or above the sun: none good enough. Yea, in what thing soever, be it never so excellent, for God to manifest himself in, is a disparagement too. What say you to flesh? Is it meet God be manifested therein? Without controversy it is not. Why, what is flesh? It is no mystery to tell what it is: it is ‘dust’ (saith the Patriarch Abraham, Gen. xviii. 27): it is ‘grass’ (saith the Prophet Isaiah, xl. 6); *foenum*, grass cut down, and withering: it is ‘corruption,’ not corruptible, but

even corruption itself (saith the Apostle Paul, 1 Cor. xv. 54). There being, then, so great a gulph, so huge a space, so infinite a distance between those two, between God and dust, God and hay, God and corruption, as no coming of one at the other; silent *omnis caro*, talk not of flesh. Were it not a proud desire, and full of presumption, to wish things so remote to come together? to wish that the Deity in the flesh may be manifest? Yet, we see, wished it was by one in a place, Cant. viii. That is, O that he might be manifested in the flesh, O that he might be! And so he was. Not only manifest at all (that is great), but manifest in the flesh (that is greater). We cannot choose but hold this mystery for *great*, and say (with Augustine), *Deus*: quid *gloriosius*? *Caro*: quid *vilius*? *Deus* in *carne*: quid *mirabilius*? *God*: what more glorious? *Flesh*: what more base? *God* in the *flesh*: what more marvellous?

“To make an end, one question more. To what end? *Cui bono*? who is the better for all this? *God*, that is manifested; or the *flesh*, wherein he is manifested? Not *God*: to Him there groweth nothing out of this manifestation. It is for the good of the *flesh*, that *God* was manifested in the *flesh*. 1. For the good present; for we let go that of the Psalmist now (Thou that hearest the prayer, to thee shall all flesh come, lxxv. 2); and much better and more properly say, Thou that art manifested in the *flesh*, to thee shall all flesh come; with boldness entering into the holy place, by the new and living way prepared for us, through the veil, that is, his *flesh*. 2. And for the good to come; for we are put in hope, that the end of this manifesting *God* in the *flesh*, will be the manifesting of the *flesh* in him even as he is; and that which is the end of the verse be the end of all, The receiving us up into glory. To this haven arriveth this mystery, of the manifestation of it.”—*Ibid.* p. 21.

“Made of a woman. For, man he might have been made, and yet have had a body framed for him in heaven, and not made of a woman: but when he saith, *factum ex muliere*, it is evident He passed not through her, as water through a conduit pipe (as fondly dreameth the Anabaptist). Made of: *factum ex*: *ex* dicit *materiam*. Made of her; she ministered the matter: *flesh* of her *flesh*—made of her very substance.

“This now is full for the union with our nature, to be made of a woman. But so to be made of a woman, without he be also made under the Law, is not near enough yet: as debtors we were, by virtue of the handwriting that was against us (Col. ii. 14), which was our bond, and we had forfeited it. And so, *factus ex muliere*, to us, without *factus sub lege*, would have been to small purpose: no remedy therefore. He must be new made; made again once more. And so he was, cast in a new mould; and at his second making, made under the law: under which

if he had not been made we had been marred ; even quite undone for ever, if this had not been done for us too. Therefore he became bound for us also ; entered bond anew ; took on him, not only our nature, but our debt ; our nature and condition both : nature, as men ; condition, as sinful men, expressed in the words following (them that were under the law), for that was our condition. There had, indeed, been no capacity in him to do this, if the former had not gone before, *factum ex muliere* ; if he had not been, as we, made of a woman : but the former was for this ; *made of a woman* he was, that he might be *made under the law* : being *ex muliere*, he might then become *sub lege* ; which before he could not, but then he might and did : and so this still is the fuller.”—*Ibid.* pp. 27, 28.

“ And now, being past these points of belief, I come to that which I had much rather stand on (and so it is best for us), that which may stir up our love to Him that thus became flesh for us. First, comparing *factum* with *dictum* : for if we were so much beholden for *verbum dictum*, the word spoken, the promise ; how much more for *Verbum factum*, the performance ? If for *factum carni*, the Word that came to flesh ; how then for *factum caro*, became flesh ?

“ Then, taking *factum* absolutely. The *Word*, by whom all things were *made*, to come to be made itself. It is more for Him, *fieri*, to be *made* any thing, than *facere*, to *make* another world, yea, many worlds more. There is more a great deal in this *factum est*, than in *omnia per Ipsum facta sunt* : in He was made, than in all things by Him were made. *Factum est*, with what he was made ? For, if made ; made the most complete thing of all that ever he had made ; made a *spirit*, for God is a Spirit (John iv. 24) ; some degree of nearness between them. But *what is man*, that He should be made *him* ; or the *son of man*, that He should take *his nature* upon him ! (Psal. viii. 4* ; Heb. ii. 7.) If man, yet the more noble part, the immortal part : make it the soul, the precious soul (Prov. vi. 24) ; not the body, the vile body (Phil. iii. 21). Of the Word He said ever, *vidimus gloriam ejus*, we saw the glory of it : of the flesh we may say, *vidimus sordes ejus*, we daily see that comes from it ; worse is not to be seen. Set not so precious a stone in so base a metal. But this is not all. If he must be *made*, make him something wherein is some good : for in *our flesh* (St. Paul saith, Rom. vii. 8) there dwelleth *no good* ; yea, the very *wisdom* of the flesh at flat *defiance* with the *Word* (Rom. viii. 7). Make it somewhat else ; for there is not only a huge distance, but main repugnancy between them. Yet, for all this, *non potest*

* In the original it is, “ What is *enosh* (miserable man), or the son of Adam ?”
—EDIT.

sola Scriptura, the *Word was made flesh*. I add yet further : what *flesh*? The flesh of an *Infant*. What! *Verbum infans*, the *Word an infant*? The *Word*! and not be able to speak a word? How evil agreeth this? This He put up. How born, how entertained? In a stately *palace*, *cradle* of ivory, *robes* of estate? No: but a *stable* was his *palace*; a *manger* his *cradle*; poor clouts for his *array*. This was his beginning. Follow him further, if any better afterward; sudans et algens, &c... Is his end any better, what flesh then? *Cujus livore sanati*, &c... Weigh it and wonder at it, that ever He would endure to be made *flesh*, and to be made it on this manner. What was it made the *Word* thus to be made *flesh*? Non est lex hominis ista, *flesh* would never have been brought to it. It was GOD; and, in GOD, nothing but *love*: Dilexit, with sic: *charitas*, with an ecce: *fecit amor*, ut *Verbum caro fieret*: *zelus Domini exercituum fecit hoc* (John iii. 16; 1 John iii. 1; 2 Kings xix. 31). Love only did it. Quid sit, possit, debeat, non recipit jus amoris: that only cares not for any exinanivit, any humiliavit se, any emptying, humbling, loss of reputation. Love respects it not, cares not, what flesh he be made, so the *flesh* be made by it.—And dwelt. Factum est, is the *word of nature*; *habitavit of person*. Not habitaverunt, therefore but one person. And habitavit is a word of *continuance*. Not only made, but made stay, made his abode with us—for a time took up his dwelling—dwelt, and was seen visibly. And *εσκηνωσε* is not every dwelling, but a dwelling in *σκηνη*, a *tent*, that is, but for a time. Not a *house*, to stand for ever, but a *tent* to be taken down again. Which, as it sheweth his *tabernacle* of the nature of ours, mortal; so withal, that he came but of an errand, to sojourn till he had done it. *A work he had for which he was sent*; that being done, he laid his *tabernacle* off again. Soldiers dwell in *tents*. From the beginning there was war proclaimed, between *the woman's Seed* and *the serpent's*. A champion we stood in need of: and here we have one, even *Dux Messias*, as Daniel calls him. Though it cost him his life, yet the victory fell on his side; captivity was led captive, and we were delivered."—*Ibid.* pp. 47—49.

Matthew Henry, in his Commentary, edited by Messrs. Burder and Hughes, is equally clear in the meaning of the term *flesh*. "He was made flesh, the meanest part of man. *Flesh* speaks man weak, and he was crucified through weakness (2 Cor. xiii. 4). *Flesh* speaks man mortal and dying (Psalm lxxviii. 39), and Christ was put to death in the *flesh* (1 Pet. iii. 18). Nay, *flesh* speaks man tainted with sin (Gen. vi. 3), and Christ, though he was perfectly holy and harmless, yet appeared in the likeness of sinful *flesh* (Rom. viii. 3), and was made sin for us (2 Cor. v. 6). Wonder at this, that the Eternal Word should

be made flesh, when flesh was come into such an ill name; that He who made all things should himself be made flesh, one of the meanest of things; and submit to that from which he was at the greatest distance."—*On John* i. 14.

Goode, in his *Essays on the Names and Titles of Christ*, strongly maintains the same doctrine. "The term flesh no doubt implies: 1. That the body, which the Saviour assumed, was in all things like ours; and was to pass through the very same stages of existence. He condescended to pass through the feeblest ages of its existence, to which it is subjected through sin. But the term flesh implies not only childhood, infancy, and growth, but, 2. The weakness and infirmities of a mortal, dying nature; and to this also my Jesus condescended. "Himself took our infirmities, and bore our sicknesses." Certain we are, that the body which the Lord Jesus assumed was equally liable as ours to all the sorrows and sufferings of sin, and to all the diseases and infirmities of our fallen nature. And that his body, once dead, had been liable to the same corruption, without a miraculous interposition of his Divine power, there can be no doubt; for that which is naturally liable to death, must be naturally liable to corruption. This view of the very corruptibility of the Saviour's body is no degradation of his person, but tends to exalt his goodness and his love. But the term flesh implies, 3. A state of sorrow and distress... Jesus was eminently "the man of sorrows." But the term flesh implies, 4. Our nature tainted with sin, under the curse of sin, and the sentence of death, which sin had brought upon it. To this also my Jesus condescended. As the Lamb of God, he was without blemish and without spot: in him there was no sin. Viewed, however, as our Surety, our sins lay upon him: and being in the fulness of time made of a woman, made under the law, as soon as he appears in such a character in our nature, he appears with all the sins of his people upon himself; and might well say, 'Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me.' These were the sins which he bore in his own body on the tree. He took not on him the nature of angels; this had been great condescension: nor of Adam in his paradisaical glory; this had been still greater: but He who was exalted far above the angelic world, who inhabited their praise, and is above all their worship, condescends to dwell among us, and to become like us. The Brightness of Divine glory, appears in the likeness of sinful flesh. This may be our triumph, that as Jesus became like us, we shall soon become like him. He took our nature to the throne, and glorified it; as a pledge that it should not always remain in this miserable state, but that through his

debasement it should be exalted, through his sufferings it should be glorified."

Scott, in his Commentary, states with plainness the same doctrine:—"As therefore the law was wholly inadequate to man's necessity, God was pleased, in infinite mercy, to send his own Son, to assume our nature, to appear in the likeness of sinful flesh. Though free from sin, he became subject to those infirmities to which, through sin, we are exposed; he was accused of many crimes and numbered with the transgressors; and he was punished by the Father, as our Surety, as if he had been the greatest of sinners. Thus he was appointed for sin, or for a sin offering; that God, having condemned sin in the flesh, and shewn his abhorrence of it by the sufferings of his Son in our flesh, might pardon and justify the believer's person, and execute the sentence of condemnation on his corrupt nature, by its crucifixion and destruction" (*Note on Rom. viii. 3*).—"Made," or born (as some copies read it), "of a woman, to be emphatically *her* seed, by receiving his human flesh of her substance" (*On Gal. iv. 4*).—"Descended from David according to the flesh, or in his human nature" (*On Rom. i. 4*).—"He must, in order to the honourable salvation of sinners, whom he graciously owned as brethren, be made like them, in the same nature, and in all those infirmities to which sin had subjected them, as far as he could be without defilement" (*On Heb. ii. 17*).—"Our Lord, though perfectly free from all sin, came as near to the condition of a sinner as he possibly could. He was compassed about with the sinless infirmities of our frail nature; he appeared in the likeness of sinful flesh; he was dealt with as a sinner, both by God and man; he endured the most violent temptations, sufferings, and agonies; and even his soul was full of consternation and of horror unspeakable." "Even when the Son of God himself was appointed to the High Priesthood, he learned the difficulty of obeying the Divine commandments, in the present circumstances of human nature, amidst the temptations and trials to which men are exposed" (*On Heb. v. 8*).—"The holiness and obedience of our Saviour, his miraculous powers, and the supports given to his human nature, are constantly ascribed to the Holy Spirit, with which he was anointed without measure" (*On Heb. ix. 14*; see also *Heb. ii. 10*).

In what we have hitherto said, our arguments have been almost entirely drawn from the incarnation, or Christ's coming into the world: but arguments equally strong may be deduced from the circumstances accompanying the passion, or Christ's leaving the world. Previous thereto, and in the full knowledge of the excessive suffering which awaited him, he saith to the disciples, "My soul is exceeding sorrowful, even unto death;" and he prayed, saying, "O my Father, if it be possible, let

this cup pass from me. Nevertheless, not as I will, but as thou wilt:" and again, "O my Father, if this cup may not pass from me except I drink it, thy will be done." This was no imaginary fear, no unreal anguish, but the true expression of his perfect manhood, shrinking from man's extremest suffering, and as man *willing* to avoid that bitter cup which as Christ he came into the world to drink. The struggle is recorded that we may understand his sufferings: the victory of the Divine will is recorded ("thy will be done") to prove that he "came not to do his own will, but the will of Him that sent him." Luke xxii. 44, shews a still deeper suffering; for, "being in an agony, he prayed more earnestly: and his sweat was, as it were, great drops of blood falling down to the ground: and there appeared an angel unto him from heaven, *strengthening* him." These incidents shew not only the extremity of mental anguish, but shew that his human nature was not supported by any inherent strength in itself, but that it needed prayer to enable it to bear up, and was capable of being strengthened by an angel. But the intensity of his sufferings has been expressed by Barrow so forcibly, that we prefer using his words, vol. ii. p. 367.

"Not only the infinite excellency of his person, and the perfect innocency of his life, did enhance the price of his sufferings; but some endowment peculiar to him, and some circumstances, did increase their force. He was not only, according to the frame and temper of human nature, sensibly affected with the pain and shame, and all the rest of evils, apparently waiting on his passion, as God (when he did insert sense and passion in our nature, ordering objects to affect them) did intend that we should be, and as other men in like outward circumstances would have been, but in many respects beyond that ordinary rate. No man, we may suppose, could have felt such grief from them as he did; no man did ever feel any thing comparable to what he did endure: it might truly be applied to him (Lam. i. 22), 'Behold and see if there be any sorrow like unto my sorrow.' For, in regard to present evils, his soul is said to have been 'exceeding sorrowful, unto death' (Matt. xxvi. 37): he is said to be in great anguish and anxiety; to be in 'agony' or pang (Luke xxii. 44). In respect to mischiefs which he foresaw coming on, he is said to be disordered or disturbed in spirit (John xiii. 21; xii. 27); and to be amazed, or dismayed, at them (Mark xiv. 33). To such excessive height of passion did the sense of incumbent evils and the prospect of impending disasters, the apprehension of his own case and reflection upon our state, raise him. And no wonder that such a burden, the weight of all the sins (the numberless heinous sins and abominations), which he did appropriate to himself that ever have been or shall be committed by mankind, lying upon his

shoulders, he should feel it heavy, he should seem to crouch and groan under it. 'Innumerable evils' (said he, in the mystical Psalm xl. 12) 'have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me.' God's indignation, so dreadfully flaming out against sin, might well astonish and terrify him. To stand before the mouth of hell, belching out fire and brimstone upon him; to lie down in the hottest furnace of Divine vengeance; to undertake with his heart-blood to quench all the wrath of heaven, and all the flames of hell (as he did in regard to those who will not rekindle them to themselves), might well in the heart of a man beget unconceivable and unexpressible pressures of anguish. When such a Father (so infinitely good and kind to him, and whom he so dearly loved) did hide his face from him, did angrily frown on him, how could he otherwise than be sorely troubled? It is not strange that so hearty a love, so tender a pity, contemplating our sinfulness, and sustaining our wretchedness, should be deeply affected thereby: any one of those who fondly do pretend to, or vainly glory in, a stupid apathy, or in a stubborn contempt of the evils incident to our nature and state, would in such a case have been utterly dejected; the most resolved philosopher would have been dashed into confusion at the sight, would have been crushed to despair under the sense of those calamities which assaulted our Lord."

These agonies of mind were only apprehensions of that extremity of suffering, both of body and soul, which he was about to endure upon the cross; in all of which it is evident that he truly suffered as man, and was by the power of God sustained. "He was crucified through weakness, yet he liveth by the power of God" (2 Cor. xiii. 4). Here again we prefer using Barrow's language rather than our own:—"The death of our Lord is my subject. As for the nature of it, we must affirm and believe assuredly, that it was a true and proper death; in kind not different from that death to the which all we mortal creatures are, by the law and condition of our nature, subject; and which we must all sometime undergo. And by the ordinary signs of death apparent to sense, the soldiers judged him dead (John xix. 33). His transition also, and abiding in this state, are expressed by terms declaring the propriety of his death, and its agreement with our death. He expired (Mark xv. 37): He gave up the ghost (Matt. xxvii. 50): He delivered up his spirit (John xix. 30; Luke xxiii. 46). His death also (as ours is wont to be denoted by like phrases) is termed decease (Luke ix. 31; 2 Pet. i. 15; Acts xx. 29); departure (John xiii. 1); dissolution (John ii. 19; Matt. xxvi. 38). It were also not hard to shew how all other phrases and circumlocutions by

which human death is expressed, are either expressly applied, or by consequence are plainly applicable, to the death of our Saviour. His resurrection doth imply the reality of his death; for otherwise it had not been miraculous, it had not been a pledge of our resurrection. But I will not further needlessly insist upon explicating or confirming a point so clear, and never misunderstood or questioned, except by some wild and presumptuous heretics. Our Saviour's death, then, was a true, real, and proper death, suitable to that frail, passible, and mortal nature, which he vouchsafed to undergo for us; to the condition of sinful flesh, in the likeness whereof he did appear; severing his soul and body, and remitting them to their original sources. His passion was indeed ultimum supplicium, an extreme capital punishment; the highest in the last result, which in this world either the fiercest injustice, or the severest justice, could inflict; for to kill the body is (Matt. x. 28) the utmost limit of all human power and malice, the most and worst that man can do; and so far did they proceed with our Lord."—Then, after shewing how the benefits of Christ's death are applied to the church, he says, "But a farther height, a perfect immensity indeed, of worth and efficacy, must needs accrue to the death of our Saviour, from his being the Son of God, from his being God (one and the same in nature with his Almighty and All-glorious Father): for it is the blood of Christ, the Son of God, which purgeth us from all sin (1 John i. 7; Rev. i. 5, 6); yea, God himself did purchase the church with his own blood (Acts xx. 28): it is the great God and our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity (Tit. ii. 14); hereby perceive we the love of God, because he laid down his life for us (1 John iii. 16). That the immortal God should die! that the Most High should be debased to so low a condition! as it cannot be heard without wonder, so it could not be undertaken without huge reason, nor accomplished without mighty effect. Well, indeed, might such a condescension serve to advance us from the basest state to any pitch of honour and happiness; well might one drop of that Royal Blood of Heaven suffice to purchase many worlds, to ransom innumerable lives of men, to expiate an infinity of sins, however grievous and foul."—*Barrow*, vol. ii. p. 388.

We should have concluded here, if we had to deal with none but members of the Church of England; but there are numbers whom we would gladly own for brethren who do not belong to that church, and to whom we are desirous of addressing a few words; especially to such of them as are members of the Church of Scotland. Our brethren of the North who have greatly cultivated their reasoning powers, and also strenuously asserted the right of private judgment in religion, are peculiarly

liable to the dangers incident to the abuse of these things, in themselves so excellent. The heresies which infested the Eastern church were chiefly respecting the person of our Lord, and may be traced either to metaphysical subtleties on the one hand, or physical analogies applied too literally on the other. To defend the church against the several forms of heresy as they arose, the several creeds were composed; and with such success, that no similar heresy can find its way into any church that holds the Nicene and Athanasian Creeds. To these Creeds, and her Articles, we mainly attribute the consistent steady doctrine of the Church of England; though much is also to be ascribed to the learned character of her clergy, and to their general acquaintance with the writings of the Fathers. But in Scotland, where these preventatives have not been so constantly in operation, heresies have at different times started up, which it has been found very difficult to check, and against which the General Assembly have been obliged to use all their authority. One of the worst of these heresies was that of Antonia Bourignon; which was introduced into Scotland by Dr. George Gairdyn of Aberdeen, and for which he was deposed from the ministry by the General Assembly of 1700. By an Act of Assembly 1710, still in force, every minister, previous to his ordination, is interrogated, "Do you disown all Popish, Arian, Socinian, Arminian, Bourignonian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the Confession of Faith?" This heresy we of the South have scarcely heard of; but it is easy to perceive that the fear of Bourignonism has in some instances produced a recoil into an opposite error. Poor Bourignon was a wild enthusiast, and so inconsistent that it is matter of surprise to us that she had any followers. Born in Flanders 1616, and educated in Popery—or rather taught the Romish traditions without any education—she had nothing to restrain the workings of an over-susceptible imagination. She was cruelly treated at home, and thus her ardent mind was thrown in upon itself, and found in its own workings a visionary world, to which she could retire from the disquiets and troubles of a world which cared not for her nor she for it. As might be expected, she soon began to fancy that she received special revelations from Heaven; and, never having been taught to regard the Scriptures as the sole standard of truth, she cared not for adjusting her notions by the Bible: if they coincided with it, she expressed no additional confidence; if they differed, her assurance remained unshaken. Her followers declared that she wrote with astonishing rapidity; that she never blotted a word; and that, if interrupted, she resumed the subject on her return without any apparent break, and without needing to look back a single line. Writings so composed abound, as might be expected, with all

the errors which enthusiasm, void of artifice or vice, might utter. Those relating to the Person of our Lord were chiefly two, stated in the second Act of Assembly 1701, as follows : 1. " The ascribing to Christ a twofold human nature, one of which was produced of Adam before the woman was formed, and the other born of the virgin Mary : " the second lay in " The assertion of the sinful corruption of Christ's human nature, and a rebellion in Christ's natural will to the will of God." Or, to state these errors in her own language (*Nouveau Ciel*, p. 34) ; " When God created all things at first, there was no deformity in any of his works ; all was beautiful and luminous, &c. The earth was all transparent throughout, &c. God formed to man a body, as the case and organ of the soul. This body was clear, subtle, agile, and transparent, like Muscovy glass ; its flesh like crystal ; its veins like streams of rubies, &c. &c. Man, when first created, was endued with a principle of fecundity, with a power to produce his like without the help of another ; having within his body the principles of both natures, and in that respect being a complete and perfect man. Adam, while he was in perfect innocence, did thus produce one like himself, who was the first-born of every creature ;"—and she goes on to utter blasphemies which we shall not transcribe. Her second head of error she thus promulgates : " That Jesus Christ was united always to his Heavenly Father, in his superior part, is most true. I have written that he never contracted sin, though he contracted all the maledictions of sin, after he clothed himself with our mortality. But he, resolving to become a mortal man, subjected himself to all the miseries both of body and mind which sin had brought into human nature ; and according to this he felt a rebellion in his natural will to the will of God, in sentiment, but never in consent, and resisted this rebellion which he felt in his corruption," &c. Such is Bourignonism ; gross, palpable error, which it would be an insult to the common sense of our readers to think it necessary to point out : and if any one, knowing what this poor woman asserted, imputes any of her errors to us, it must proceed from a degree of stupidity or of recklessness beyond our correction ; and we leave him to God, the Judge of all. That the Church of England has been kept free from such delusions, we mainly attribute to the Athanasian Creed : long may we prize it as it deserves ; and long may it, and her Articles, and her Canons, continue part and parcel of the law of the land ! While these bulwarks of our faith remain, heresies may arise and sweep around the church with the fury of a tempest, and may engulf some without her pale ; but those who have taken sanctuary within her bosom, can listen undismayed to the raging of the storm, safe in the everlasting arms, firm on the Rock of ages.

SIGNS OF THE TIMES, AND THE CHARACTERISTICS
OF THE CHURCH.

(By the Rev. E. IRVING—concluded from vol. i. p. 666.)

ANOTHER cause, for which he denounceth woe upon that generation of the church which was ruled by the Scribes and Pharisees, is written in these words: "Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness" (Matt. xxiii. 27). Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. It was the custom amongst the Jews, and is, as travellers inform us, at this day the custom in the East, to whitewash the outside of the wall which surrounds their sepulchres, both for the end of making them more beautiful, and for guarding against impurity by coming too near to any thing which had touched a dead body. These, as they shone in the light of the sun, would no doubt cast a very beautiful appearance unto the beholder. So, saith he, did the Pharisees; upon whom any one looking would readily have pronounced them most excellent and worthy men, adorned with all outward grace, and rectitude, and piety. But as the traveller, upon drawing near one of these whited sepulchres, thinking to find within it some shelter, some pleasure or entertainment worthy of its outward appearance, would have been wofully disappointed, and even horrified, when he found it to contain only rottenness and corruption, and to communicate only disgust and defilement; so signified the Lord, that any one coming near these Pharisees in hope of friendship, consolation, help, or instruction, would find them hollow as the tomb, and dead to the voice of sympathy as the mouldering tenant of the tomb. Another figure by which he sets them forth, in the corresponding passage of Luke, xi. 44, is this: "Ye are as graves, which appear not, and the men that walk over them are not aware of them." This alludeth to another custom in the East, likewise derived from the defilement communicated by the dead; which was, to mark with chalk upon the ground the extent of the vaults under which the dead lay entombed. But ye, Pharisees, saith the Lord, are as if a man, walking as he thought upon the unpolluted ground, should be treading upon the dead, and deriving pollution and defilement to himself when he knew not of it: ye appear honest, true, uncontaminated, in order to mislead men, who, stumbling upon you, do find you to be like an open sepulchre, breathing forth the foul damps and exhalations of the charnel-house. Fearful words! beloved brethren; most fearful words! to

apply to a body of men who carried texts of Scripture written upon their foreheads; who prayed, and fasted, and gave alms, and kept the Sabbath with scrupulous exactness, and passed even beyond the bounds of the Divine law, to lay upon themselves the traditional burdens of the elders; the most highly esteemed and reputable of the church in those days; the "religious world" of that time. There was, indeed, an opposite party, who believed little and obeyed less, and took the full scope of their carnal sense and will. These were the Sadducees, the "Liberals" of the time; out of estimation with the common people, amongst whom the principle of faith and the fear of God always linger and survive the longest. The common people, indeed, were so much under the influence of the Scribes and Pharisees, that our Lord was constrained to disclose their short-comings, their wickedness, their deceitfulness, their arrogance, and utter blindness; in order, if it were possible, to deliver these people out of their hands. They had made Moses void, by the traditions of the elders; they had sealed the books of the Prophets, and said unto the people, "We cannot read it, because it is sealed." They had the key of doctrine in the holy Scriptures, but they would neither enter into the truth, nor suffer others to enter in; and every one who entered into the kingdom of heaven was so prevented and withstood by them, that they had as it were to take it by force: "The kingdom of heaven suffereth violence since the preaching of John, and the violent take it by force."

Now, brethren, say what they like, I believe this to be the very condition of what is called our religious world. Outwardly it is a whited sepulchre, inwardly it is full of dead men's bones. Their professions are most fair, their account of themselves most flattering, their report of their own works most magnificent: come into the heart of their operations, and you find disguise, concealment, fabrication, extortion also, and many things besides of the like kind. Outwardly, there is the profession of godliness, the desire to save all mankind, Christ's own boundless love; there are solemnity, gravity, and other deeply imposing appearances: but within doors, there is no prayer, but the resistance of it; there is no spirit of love; there is levity; there is quarrel, haste, misconstruction, chiding, and other fruits of the flesh. I say this of the system: all reputable as it is, I believe it to be rotten at the core. It may startle and amaze you to hear me say so: so did it startle and amaze the Jewish church to hear our Lord speak so of the Scribes and Pharisees. It may enrage you to hear me say so: so did it enrage them that he should so speak; and his temerity, as they would say, his unmeasured censure and open exposure of them, brought him to the cross, from which Pilate, and the people also, had they not been stirred up by the Pharisees, would have made him a way of escape. Therefore

let not this system, which I endeavour to expose, triumph in like manner over those who would speak unto you the truth. If from the system I turn to speak of those men who have given themselves up to it, they are like lambs for the profession of meekness; but, oh! their tender mercies are cruel: there is not a drop of comfort, not a cup full of cold water. Their Gospel is either falsehood, or it is uncertainty; either error or doubt. Their law is iron obligation, not holy love. Their rule and modes are sectarian, and not catholic. Their zeal, the zeal of proselytism, and not of salvation: their burdens, of one kind and another, intolerable: their doctrine, as thin as the gossamer's web, yea, false in most points, insufficient in all: their morals, the morals of expediency: their charity, narrow as their own party: their judgments, of all within most flattering and delusive, of all without most censorious and unjust. They have shut up four-fifths, yea, nine-tenths of the sacred volume. All the prophecies they have spiritualized away. They have robbed the Jews of what God gave them to be their consolation; they have delivered themselves from the judgments of which God would have had them to stand in awe; they have bereaved the church of her ordinances; they have deprived believers of their privileges; they have taken arms against the hope of the coming of the Lord; they have scoffed at judgment: and, in truth, there seemeth to me hardly a feature of the Scribes and Pharisees which hath not re-appeared in this sect of the church. Go to others, let it be the Liberals, you know what they are, and you know what they are aiming at: if you are deceived, you deserve to be deceived; an ordinary measure of sagacity would keep you right. Go, likewise to the churchman of the old school: he also is plain and straight-forward: you know what he will support, and what he will oppose with all his heart. There is an honesty and a downrightness about what these professors stigmatize as "the world," which in their "religious world" you seek for in vain. Every thing there floats upon the restless waves of appearance: what catches the common eye, what takes the common ear, what "so many good men approve," what "so many good men disapprove." They deem that they cannot be wrong, when leaning to the multitude. And yet, what saith the Scripture? "Woe unto you, when all men speak well of you." "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Wide is the gate and broad is the way that leadeth unto destruction, and many there be that go in thereat." They profess to be religious: you expect therefore to find them opposing a measure to make irreligious and unprincipled men magistrates; but you are disappointed. You expect to find them, as being Protestants, opposed to any league with the apostasy of Rome; but you are disappointed. They

ever prove the reverse of what you look for, because they are like whited sepulchres, which outwardly are beautiful, but inwardly are full of dead men's bones; because like graves they are, which appear not while you are treading amongst them. And much more could I say, but that I hasten to be done with a subject so painful to my heart; yet from which I will not flinch until I have performed my task unto the Lord. Oh that I could shake this empire of man over the mind of his fellow-man, and rear in its stead the Lordship of Christ and the Fatherhood of God! Oh that I could make religion to rest on the word and ordinances of Christ, and not in the opinions of men! Then, indeed, should I have accomplished something to recompense the pain and travail of these unpleasant inquiries.

We come at length to the last of these denunciations.

Ver. 29: "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets: wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets."—There is something very startling at first hearing, and upon mature reflection very profound, in this last count, upon which the Lord arraigneth the Scribes and Pharisees and denounceth woe upon them. For no one would put it down as an evil sign of evil times, that the people should delight to adorn the tombs of the martyrs of God; and yet our Lord expressly doth so, and chargeth it upon them, notwithstanding the reason which they assigned for it: "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Now, whence cometh it that he should so arraign them for that which seemeth in itself so comely and beautiful? A part of the reason, no doubt, is, as he declares, that they thereby bore witness unto themselves that they were the children of them which killed the prophets. And how is this a reason? It is a reason, because "the sins of the fathers are visited upon the children, and upon the children's children." It is said, in Luke, "Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation; from the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation." And how truly this was fulfilled is proved in the history of our Lord, and in the Acts of the Apostles. Most mani-

fest, therefore, it is, that this mania which had seized them, of building and adorning the tombs of the prophets whom their fathers slew, was a part of that same deep system of pharisaical self-sufficiency and deception which had possessed the whole sect. The Lord inculcates that they should have been ashamed of the deeds of their fathers, that they should have been sorry for them, that they should have drawn over them the veil of oblivion; or, rather, remembered them with humility in the presence of God, wept for them day and night, and prayed that he would not count against them the innocent blood which their fathers had shed: instead of which, they lifted up a monument to commemorate the deed, and did it all over with beautiful emblazonment. They were not careful to hope or to desire that they themselves were not of that wicked race who had been guilty of such deeds, but they were self-confident that they themselves would never be in like wise guilty. They told the tale of their father's guilt, and added, But we are better than our fathers! Shameful, unnatural effrontery, and proud self-sufficiency! No doubt they looked upon it as an act of great piety to be at so much charges with the tombs of the prophets. They thought that it indicated a like spirit in themselves, and that they also should be found ready to die for the testimony of the truth. Pride is always near a fall; and of all forms of pride that is the most hateful which boasts itself at the expense of our fathers. If they had visited those tombs, and wept over the wickedness of their fathers; if they had strewed them with ashes of their humiliation, and watered them with tears of their lamentation, it had been well: God would have turned away from them his judgment and his wrath. But, at the time when they had in their heart the wickedness to conceive and compass the death of the Son of God; well said the Lord of them, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" they were pleasing their vanity and blinding their eyes with gay and gaudy decorations of the prophets' tombs. It is a principle, besides, which you will find invariably to hold of human nature, that when the reality of a thing—be it a feeling, an idea, a form of character, or a strain of action—can no longer be borne by a people; then they cry out for an image of it; whether a statue, or a picture, or a scenic representation, or some other shadow and type of the reality: and according as the people are devoted to the shadow or type, you may certainly conclude that they will be indifferent to, or set against, the reality, wherever it may appear. The birds that love the twilight or the moonbeam, cannot endure the glory of the sun. Every one knows, that the greatest frequenters of the theatre, and who are most deeply moved with its representations of poverty and wretchedness and passion and pity, are the very people who

can, the least endure the sight of real wretchedness and distress, or enact the noble part of succouring, or the still more noble part of enduring it; and of all mean spirits and poltroons, those be generally the most notorious who strut the stage in heroic pomp. So I hold it to be, with respect to religion also, that just in proportion as the mind cometh to desire the objects of faith and of worship under the imagery and statuary of the fine arts—and perhaps I might extend the observation also to music, though this be far less exceptionable—in what proportion the sense hath a craving for satisfaction, and would have a hand in demonstrating the matter to the spirit, in that proportion doth the spirit confess its own impotence, and demean itself from its own dignity; and devotion, true devotion, cooleth; and knowledge is hidden, and purity is soiled, and the objects of faith and hope are degraded; and God himself departeth from his only worthy and glorious habitation in the person of his Son, and becometh associated with wood, and stone, and brass, and gold, and other works of the hand of man. And in like wise cometh it to pass, that when a people desire to look upon the achievements or sufferings of their fathers painted in a picture or carved upon stone, in trophies of victory, in storied urns, or sepulchral ornaments, instead of laying up the memory of them in the heart, telling the story of them to their children, and taking them in their hand to visit the solitary moss-covered stone and weep together there, and deprecate God's judgment from the land: when, I say, instead of this, they please their fancy, their convenience, their idleness, with decorated and ornamental tombs, it doth indicate that the true spirit and feeling of sacredness is departed, and can no longer live in the heart, and, lest it should altogether die, craveth that it may live in the sight. And so it comes to pass, that at the very time when a people are most busy in setting up the idols of things which should be contemplated by the spirit in the idea rather than by the sense in the idol, they are furthest removed from the love of what they seem to doat on; and they are then also most ready, if any originals of their images should appear amongst them, to treat such with contempt, with cruelty, and with destruction: as did the Papists unto every man who walked in the footsteps of Christ and the Apostles and the martyrs, to whom they consecrated images and festal days commemorative of their martyrdom. The sense ever lusteth against the Spirit, and the fruits of the sense are ever contrary to the fruits of the Spirit.

These things cannot be gainsayed, especially when we see our Lord placing the two things in closest connection with each other,—outward and apparent reverence for the tombs of the prophets, and readiness to destroy the Great Prophet and the

prophets whom he should send. Be assured that the connection between these two things is not accidental, but necessary, as we have sought to explain above. Be assured, moreover, that it is no secondary, but a primary, sign of a declining church, when it thus addicteth itself to the memory and the commemoration of the sufferings and actions of worthy men, instead of devoting itself to the sufferings and actings of Christ, who both set them the example, and was in them the Author and Finisher of their faith. It betokens a great decay in the living church, thus to have recourse to the worthies of a by-gone age. It betokens a blindness and want of discernment to discover the living testifying ones, whom God ever hath, or an unwillingness to admit the work of God in them, when thus men flit away back into other times, and endeavour to idolize the memory of frail men like themselves. For these, and many other reasons which I cannot enter into, this sign of a declining church well deserveth the place which the Lord hath given it in this roll of accusations against the Scribes and Pharisees.

Now, then, we go to look for the parallel in the present state of the church. This same feature hath been long revealing itself in the Church of Scotland; and long before I reflected upon it in connection with the passage before us, I saw it; and I may say I have stood almost alone in holding it up as a sign of a declining church. The rage for visiting and holding meetings at the graves of the Covenanters; the desire to repair, and renew, and beautify the stones which covered their mouldering dust; the gathering of large congregations and making of collections for that end, which of late days has started into existence, I look upon as a sign of the church parallel with that before us. If, amongst those who take up this bastard testimony, I found any lamentation over the sin which lieth upon the nation for the blood of these men, or any apprehension that it was yet to be required of us, or any melancholy gloomy portents of whatever kind, I would be comforted in this exhibition of their zeal. If I saw any deep feeling of their own sins, any contrast of their own short-coming with the faithfulness of the noble army of martyrs, any boldness of testimony against the declension and shameful prevarication of the truth which almost universally prevaileth, then indeed I should have hope. But when I witness only a vain parade of patriotism, or hear an idle tale of sentiment about moors, and mosses, and caves, and other such trifling circumstances; when I see the people parting merrily and cheerily, well pleased with what they have done, and thinking themselves mighty valiant for the truth's sake; what else can I regard it than a piece of pharisaical ostentation, destitute of right and good feeling, seeking food for its self-approbation in its ability to sympathize with greatness which

it dare not imitate, with which it hath only the sympathy of a name?—I remember once to have been a guest at a civic feast given in honour of a most distinguished man; where, amongst other things, it seemed good to a worthy divine to make mention of the name of Knox, and hint that a monument to his memory should be erected in that city, where now it stands. The applause, the enthusiasm, passed all bounds; there was shouting of voices, clapping of hands, waving of handkerchiefs on every side. Amongst five hundred guests, there was not one whose heart and hand did not seem ready for martyrdom itself. Shortly after it fell to the lot of a person not unknown, to speak, with measured words and a painful heart, of the declension of religion amongst the Scottish nobles and gentlemen and people resident in the city of his labours. But, oh how unwelcome was his tale! No heart—no, not one—seemed to sympathise with his grief. They hid their faces, and were ashamed that such things should be mentioned, that such things should be talked of, in ears high strung with such holy enthusiasm. I did not reflect upon this incident at the time, but I have oft reflected upon it since, and been able to improve it, as an illustration of the great principle contained in the text, that the feeling connected with building monuments to the martyrs and reformers is most opposite to the spirit which actuated these martyrs and reformers, and will be found arrayed against it, if it should again appear. For surely there never was a higher impulse than that which bubbled up, and boiled over, in the breasts of these well-meaning men: and yet, when one of the company arose, and stated in their hearing, not out of time, but as the customs of the table required of him, things which the reformers and the martyrs were wont to insist on, and for which they shed their blood, the subject was hateful and odious, and could not have been endured, though it had been sustained by the ablest eloquence; and I am certain, if it had been pressed home, and not cut short, would haply have ended in his expulsion from the patriotic and zealous company.

The whole matter is departed from the region of faith and principle, to dwell in the region of sense and sentiment. The Martyrs, the Reformers, and the Covenanters, who heretofore stood forth in the naked lineaments of historical truth, or in the faithful traditions of the church, are now dressed up in the forms of fiction and romance, to suit the fancy and the sentimentality of a corrupted generation. I abhor and detest the daring licence which hath been taken with names and things and thoughts so sacred; and I dislike hardly less the generation who have received with applause writings so abhorrent to truth and to piety. I could almost say, 'Woe to the man who hath dug up the bones and hallowed ashes of the martyrs, to scatter them

abroad with mockery and contempt;' and I could almost say, 'Woe to the generation which hath showered its riches and its honours and its applauses upon such a man; whose company-even ministers of our church have courted, and not been ashamed of him who had pillaged the tombs of their fathers.' Indeed, indeed, wherever I look, whether to the Pharisees of the church or to the Sadducees opposed to them, whether to the Evangelical or to the Lettered sect, I see them emulously employed in bringing up from oblivion, and setting forth in strong relief, the sins of their fathers, who slew the martyrs and persecuted the church of God. And yet God is in it all; the Lord our God is working in it all. He is taking evidence against this land. He makes ourselves the witnesses against ourselves. One part of us he makes to approve the deeds of our fathers, by writing and reading those tales which palliate and praise them; another part he makes to take credit unto themselves, by ostentatiously declaring, that, if they had lived in the days of their fathers, they would not have partaken with them in the blood of the prophets. Oh! to me, believing the wisdom of God which spake all these heavy woes, it is a fearful thing to see how common and cheap the name and the story and the memory of men are become, whom I have been wont to hold dear; whose graves with solitary foot I have visited in my youth, and wept over, when I thought of the barbarous cruelty which had laid them there. Little thought I then, that I should live to see their actions and sufferings exposed with mockery and contempt, and exhibited, I may say, to every beholder who could pay the price. Yet most instructive is it to me to reflect upon the overruling providence of God in all this work. It is his testimony and witness, his recapitulation of all the sins of this land. He hath hired his advocate; he hath paid him his price: he hath also given him gifts for his work, and possessed him with a spirit of sorcery; and they call him the Magician of the North. A mighty one he is, possessed with a spirit of strong delusion. There is music in him to charm so sweetly, that all, who have not the safe-keeping of the Spirit, are carried captive with his strain, and follow into his dark abode. It is like the traditions told us by our mothers, of the travelling musician, who went from village to village charming with his sweet pipe every one who was not protected by a branch of that tree whereon grows the crimson berry like the drops of the Saviour's blood; and he would lead them dancing after him to the side of some beautiful green hill, which would straightway open at his approach and enclose them all. Even so, from this man of many inventions hath the Lord brought forth able testimony against the sinful land of our nativity. Each one of its rebellions against the king and the church he hath arrayed in the

most attractive colours of fiction and of truth. Then he made a step backward, into the times of a better age, and bore testimony to the cruelty of Britain's rulers against the faithful witnesses of God, who died for the faith of Christ's Kingly offices in his church. Then he retired still farther back, and set forth the resistance made in Scotland to the honourable and godly work of the Reformation. Then he went yet a step backward, and shewed the sin of Scotland in leaguering itself with, and by its most valorous prowess sustaining, France, eldest born son of the Antichristian synagogue. Then God strengthened him to bear witness against England also ; and he lifted up his voice in witness upon her cruelties to the Puritans, and her hideous wickedness in the succeeding reigns. Then he took a step backward, to set forth the intrigues, the policies, and the cruelties of that court which shut the mouth of Archbishop Parker, and laid its strong embargo on the work of Reformation. Then he took another step backward, and exposed the cruelties of England unto God's ancient people the Jews. And, finally, he took another step, and shewed our fellowship with the ten horns of Papal Rome, in carrying on that great work of Papal ambition, the crusades against the Saracens. This man hath been a witness for God, though he knoweth it not : he hath been a great witness against his own country, though he thought not of it. He hath summed up the sum of our transgressions against God in the times that are past. He hath brought them into the focus of one captivating mind, and held them forth with all the charms of eloquence and of poetry. He hath done it well. Well hath he performed his task, as did Nebuchadnezzar against Tyre ; whereupon the Lord gave him Egypt for his hire.

But what shall I say of the generation which hath heard all this testimony against their fathers, and shouted applause ? What shall I say of this generation, whose fancy hath delighted in the amusement, whose conscience hath been seared to the guilt, of those things which he witnesseth ? Truly he hath piped, and we have danced. We have made ourselves merry with the crimes of our fathers and of our country. Year after year the annals of her disgrace were unrolled : year after year the people panted to behold them. They were bought, were borrowed, were hired to sale. In every form have they been diffused abroad, and never have we ceased admiring and delighting in them. I believe in my heart, that this generation, which hath approved all these things, hath brought upon its head the guilt of all these things. I know not whether, like the generation of the Jews, they shall be found to re-enact those guilty deeds ; I know not whether God will send amongst us prophets, and scribes, and wise men ; I know not whether we shall scourge them in the synagogues, and persecute them from city to city ;

but this, I know, that we have witnessed ourselves to be the children of them that killed the prophets. So that, whether I look at the Pharisees of the religious world, who build the tombs of the prophets; or whether I look to the Sadducees of the community, who have made themselves merry with the memory of the prophets; I am well assured that this sign hath been shewn in a most remarkable manner in our times.

But there is yet another aspect in which I desire to view this last of these ecclesiastical signs. As the graves of the Reformers, and of the Martyrs, and of the Puritans, and of the Covenanters, where their ashes repose in peace, were suffered to remain in obscurity until these last days, visited only by those who loved their memory, and delighted to muse upon their acts, and to feel that they were surrounded with a great cloud of witnesses; even so the works in which their spirits are enshrined—I mean their writings—were suffered to remain in a comparative obscurity until these our days, during which have been republished more numerous editions of their most precious works than in any age heretofore. And here, again, Providence hath so ordered it as to give to these republications the most popular and attractive forms. Huge volumes are reduced to convenient pocket companions. The works of one man are ransacked for beauties, and of another for precious thoughts and sayings; and others come represented by some single tract or discourse. Now they are presented in the cheapest forms, by societies, for the sake of the poor; and now, again, in elegant and beautiful array, for the sake of the rich. As in the former example, when the taste of the people had forsaken the severity of historical truth and the solemnity of pulpit discourse, God did find an artist of genius pliant and skilful enough to address himself to the people in that only form which was capable of attracting them: so in this other instance, when reading hath ceased to be a labour or a study, and books, from holding their reverent place and prime ascendancy in the library, are come to decorate the drawing-room and to adorn the resorts of beauty and of fashion; when religion from the cloister, and reading from the study, have betaken themselves to the ornaments and relaxations and entertainments of the drawing-room table, to be exhibited there to the company as it assembleth and as it withdraweth from the festive board; the Lord, that he might not be without a witness in this region also, hath so modelled and adorned these little pieces of our fathers' works, and hath so ushered them in with the commendatory letters of popular clergymen and influential laymen, as to get them into a wide and rapid circulation, at a time when anyone, judging of the characters of men, would have pronounced it utterly impossible. But all things are possible with God: and by the very writings of these men, for which he hath got

such beautiful shrines, God doth lift up his testimony in the ears of every class : and the periodical publications, which are hired with a price to praise them, do not the less convey unto thousands more, some tidings of the holy witness which they maintained. But, with all this stir and agitation about the Reformers, the Puritans, and their works, I know well that there is not a spark of the same spirit living in the religious world ; I know that the same truths for which they contended are hated and persecuted of the religious world. For example : the protestation against the Papacy ; the duty of kings and magistrates to govern under Christ, and establish the Christian faith in their dominions ; the sealing virtue of the sacraments ; the liberty of believing, and being justified by your faith and being at peace ; the removal of the law to make way for grace ; the judgments which God is about to bring upon a wicked world, and the personal coming of the Lord ; the work of the Spirit unto the assurance of the believer, and the removal of doubt ; —these, and other great topics, which be handled by those very spirits of which they have the ornamented shrines in their hands, or rather on their tables, be the very truths against which they are stirred up unto very madness. So that here also I see the people bearing witness against themselves. Self-condemned are they ; admiring in the dead that which their envy and malice hateth in the living ; perpetuating in the works of the dead, that which their cruelty would cut off from the words of the living. And with this I finish the painful subject which I undertook, of a parallel between the Jewish church as it stood in the days of the Lord, and the state of the British church, and especially the Evangelical sect, or religious world, as they now stand in our own times : and I would close the whole discourse with an attempt to gather what I can from Scripture, and from the analogy of God's providence, concerning the course which he is to pursue towards us in the perilous times that are to come—I mean, towards the Churches of Scotland and of England, as contemplated distinct from the state.

But, before proceeding to this subject, I have one general remark to make upon the application to individuals of that which I have spoken in general concerning the parallelism between the Pharisees in the Jewish church and the Evangelicals in our own. In all questions of this kind, individuals are not to be taken into account : it is with the spirit which sways and overrules the body to which the individual members belong, and with this alone, we have to do. And that spirit I uphold to be the same with the spirit which wrought in the Pharisees of old. It resists the true doctrine of the kingdom, upon the same principle of narrow-mindedness, and self-sufficiency, and superiority to all instruction, on which the Pharisees resisted the doctrine of

Christ's sufferings and death, and unobservable kingdom of God. It is greedy of money, and hasteneth to devour widows' houses, under the pretence of religious objects. It laboureth with all possible devices to make proselytes; and, having made them, keeps them in ignorance, and useth them for the advancement of its ends. It setteth at nought the church and its ordinances, for certain societies, whose only principle of union is gold, and whose constant outcry is, Give, give. It is scrupulous of outward service, adherence to certain forms of expression, modes of living, and marks of separation; while it neglecteth the weightier matters of judgment, mercy, and faith. It preserveth the outward appearance of moderation and charity in the matter of outward estate, but in the inward administration of its affairs follows the same rules of extortion and excess which have obtained over all the community. It weareth a sanctimoniousness and severity of outward appearance, to which there is no correspondent depth of piety, range of knowledge, or intensity of love. It maketh much ado with the names of the Reformers, while it opposeth every one who is initiated into the same school of doctrine and principle of acting. These are the characteristic features of that spirit which in our times hath constituted the religious world; and I make no scruple in saying that I hate the spirit, and hope that grace will be given me to expose and oppose it unto the end. Even so hate I the spirit of Liberality, or rather licentiousness, which is working in the irreligious part of the community, and opposing this, the other, as the Sadducee opposed the Pharisee. These two, the Liberal and the Evangelical, oppose one another; and yet are both contrary to the Spirit of Christ, and will be found strenuously to resist that spirit wherever it appears. In like manner hate I the papal spirit, which is perfected in the Papacy, but hath its existence in every part of Christendom; and here at home doth possess that body of churchmen who truckle to the state, and consider their dignity and their authority to stand and fall, and be commensurate with, that of the state. This is wedding ourselves to the kings of the earth, and withdrawing our love from our living, loving Head: and this spirit I also hate, and will ever, by God's grace, contend against. But, withal, do I hate the men, the souls of the men, who are enthralled under these three spirits? God forbid! Did Christ hate the souls of men, when he came to destroy the prince of the power of the air, who worketh in the children of disobedience? I trow not. Was not that the proof of his love to the individual souls under the tyranny of the devil, the world, and the flesh? So I believe, yea, I know, and am assured, that I love the souls of men, that I love the souls of my brethren baptized into Christ, while I exercise the discernment given unto me, with the view of de-

tecting and exposing the various changling forms of Antichrist under which they groan ; and the man, Evangelical, Liberal, or Papal, who thinketh I love him not because I hate the evangelical, liberal, and papal systems, doth me grievous injustice. When did any of them commune with me, and did not receive a brother's entertainment ? And am I less the brother of any one because I am enabled to point out the perils of the system to which he is a captive, and to cut the toils and meshes of the net whereof he is the prey ? It is true, indeed, that I speak strongly, because I do both distinctly perceive and strongly feel the condition unto which the church is reduced. I am convinced that nothing but an effort of the most strenuous kind—downright honesty, upright zeal, fearless boldness, even unto the death—can now deliver us from instant destruction ; and therefore I am bold ; caring little for myself, except that I might save my own soul ; caring little for my friends, except that I might deliver them like brands from the burning ; caring little for my name and honour in the church, except that I might be found in her a faithful witness—if it please God, a patient sufferer ; and, if I might have my own prayer, one of those for whose sake the Lord might preserve her. This much having spoken in justification of myself before men whom I love, I do now return to my labour of opening, as it hath been made known to me through God's holy word, what it is his purpose to do by the churches which he hath established in these lands.

Of the Jewish church, against which these woes were denounced by our blessed Lord, this was the portion which was given to her from the hands of God :—Her blessed Saviour was sent a Prophet unto the circumcision, because of the promises made unto the fathers. He did not go unto the Gentiles, nor unto the Samaritans, but unto the lost sheep of Israel : and the same office did he by the mouth of the twelve and by the mouth of the seventy, whom he sent unto the cities of Judah. And when the time came for him to be glorified, he instructed his twelve Apostles to begin their work of evangelizing the world at Jerusalem ; and from Jerusalem the Apostles of old departed not for the space, as is believed, of twelve years ; but afterwards, wherever they went, they were mindful of the poor saints at Jerusalem : and the church there continued to witness, in the midst of persecutions, for the space of forty years, until the city and the temple and the Levitical economy were clean subverted by the Roman armies. That is to say, beginning from the time of the birth of our Lord, there was a period of more than seventy years, before the time that Jerusalem fell : whereby that lingering love which is expressed in these words was amply proved : “ Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have

gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!" Herein, also, was fulfilled that promise which was made (verse 34): "Wherefore, behold, I send unto you prophets, wise men, and scribes: some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city." In his long-suffering and unwearied patience, these words of grace were fulfilled; and in the summary vengeance which he afterwards inflicted upon that cruel church was likewise fulfilled to the uttermost those words of awful threatening (verse 35): "That upon you may come all the righteous blood shed upon the earth; from the blood of righteous Abel, unto the blood of Zacharius, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, All these things shall come upon this generation.....Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?.....Behold, your house is left unto you desolate: for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." For, when the blows of the Avenger began to fall, they came heavily and more heavily, until utter destruction was done upon that temple and city and polity, and I may say people also—of whom indeed a remnant escaped, whom the Lord hath miraculously preserved; and whom the Lord hath now increased unto a great and numerous people; and whom he is yet to gather again in great mercies, and to save with great and manifold deliverances: unto whom, also, he is to come, seated on the clouds of his glory, and attended with ten thousands of his saints; upon whose re-established throne of David he is to sit again; in whose re-edified house he is to be worshipped again; and over whose holy tribes he is to reign for ever and for ever: when they shall say with all their hearts, "The Stone which the builders refused is become the head of the corner. This is the Lord's doing: it is marvellous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, send now prosperity.....Blessed is he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.....God is the Lord, who hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.....Thou art my God, and I will praise thee; thou art my God, I will exalt thee.....O give thanks unto the Lord; for he is good, for his mercy endureth for ever."

Such, in a few words, was God's dealing with the Jewish people: upon which I observe these three things:—First, that after the sentence had gone forth from the Lord's mouth of denunciation of woe, there was an interval of grace of at least forty years, during which the judgment was postponed;

and the most active ministry of grace, promoted by preaching throughout all parts of the earth where the Jews were scattered abroad.—I observe, secondly, That this most active ministration of grace was blessed to draw out of that nation of elect people not a few, who formed the foundation upon which the church of the Gentiles hath been raised up. These converts came not of their own accord out of the synagogue, neither withdrew they themselves from the temple, because they both knew and believed that the service of the temple and the Levitical institutions were incumbent upon the nation so long as the nationality was unbroken.—Thirdly, That when the time came to demolish all, and to overwhelm it in a sea of fire and blood, God drew out of the city his own believing people—that is, all they who believed in the word of prophecy which Christ had given—these he drew out of the city, and saved in the town of Pella, which sat high and safe amongst the mountains.—Fourthly, That upon all who believed not the words of the prophecy of Christ there came bloody execution to the very uttermost.

Now, so far as I have been able to discover from the Scriptures, there will be a dealing with the Gentile church somewhat analogous to this. We have a promise of escape out of the awful judgment with which the Gentile church is to be consumed, no less than had the Jews. It is distinctly given to us in the xxist chapter of the Gospel by St. Luke; where we have, in the same discourse, both the escape of the first Christians from Jerusalem, and the escape of the last Christians from the destruction of Christendom. After foreshewing to his apostles and disciples what trials should befall them, the Lord thus advertiseth them of Jerusalem's destruction, and of the manner of their deliverance out of it (ver. 20): "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people; and they shall fall by the edge of the sword, and be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Such are the warning and the instruction given to the disciples; and the remainder of the chapter contains the warning and the instruction given unto us, upon whom the ends of the world are come: for the times of the Gentiles are now about being accomplished: the time, times, and half a time, of the Prophet Daniel, are now ended, and we are living on the eve of the time of trouble such as there never was since there was a nation. The warning to us thus begins: "And there

shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken: and then shall they see the Son of Man coming in a cloud with power and great glory..... When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.... Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Here we are distinctly taught that there be some whom God, through watchfulness and constant prayer, intendeth to deliver from those universal judgments with which Christendom is to be broken to pieces, when he shall come in the clouds, at the judgment of the fourth beast with his ten horns, to reap the earth of those that be faithful, and to tread the wine-press of the wrath of God: some there be who shall be "accounted worthy to escape all those things which shall come to pass, and to stand before the Son of Man." Now the question is, In what way they shall escape, and at what time we are to look for that escape? With respect to the manner in which the remnant of the Gentile church shall escape, I think it is sufficiently declared in the xvth chap. of the 1st of Corinthians and the ivth of the 1st of Thessalonians: "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed. in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This mystery, which had not been made known to the church before, and is not to be found explicitly in the Old Testament, is spoken to all believers in Christ, and to them only. It is not spoken of all men, but of all believers; of those who are to bear the image of the heavenly Adam; of those who are to inherit the kingdom of God; of those who are to put on incorruption and immortality, and to obtain the triumph over death. Expressions these which apply not unto the resurrection of the wicked, who are raised unto judgment and unto the second death, to bear the image of the devil, and to be cast out of the kingdom of God into outer darkness. This changing of the living, and resurrection of those that sleep in Jesus, take place to the very end that they may enter into the kingdom of God, and that they may be like Christ, which we know we become at his appearing. The other passage, collateral with this, is written 1 Thess. iv. 15. "For this we say unto you by the word of the Lord, that we

which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." These two passages reveal to us that great mystery of the translation of the living saints, by an instantaneous transition, from the state of mortality into the state of immortality; and this, and no other, do I believe to be the way of our escape. And if, indeed, we consider the nature of the judgments which are then to fall upon Christendom, like the Deluge, or like the burning of Sodom, we may well believe that there is hardly another way conceivable whereby they might be saved. For very terrible are the judgments which in that day shall come upon the land of Idumea—which is the Roman earth—as it is written *Isai. xxxiv. 9*: "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." And in like fearful strains is described the judgment upon the ten-horned beast in the viith chapter of *Daniel*; and in like manner, in the xixth chapter of the *Apocalypse*, the beast and the false prophet—that is, the territories and the people of infidel and papal Rome—shall be cast alive into a lake of fire burning with brimstone. From which, and many other passages of Scripture, I believe, that, while the whole earth shall in that day be tossed and tempest-driven, shall "reel to and fro, like a drunken man, and be at its wit's end;" there shall come upon the land of Idumea—which is Christendom, the ten kingdoms of papal Rome—a judgment parallel only with the judgment which came upon Sodom and Gomorrah: and from this judgment I believe that those who abide in watchfulness and continual prayer shall be counted worthy to escape, and to stand before the Son of Man, and to be ever with the Lord.

Now, with respect to the time at which this translation of the saints taketh place, it is not to be doubted, as I think, that its time is before the judgments which fall upon the earth at the coming of the Son of Man and the setting up of his kingdom. Beside the passage which I have quoted from *Luke*, there is a very remarkable passage in the xvith chapter of the *Apocalypse*. Immediately before the consummating destruction of the seventh vial, while preparations are making for the grand final catastrophe; while the kings of the earth and of the whole world are gathered by the three spirits of Antichrist to the battle

of that great day of God Almighty; even at that time of perilous preparation for hideous ruin there is a voice uttered: (ver. 15), "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Now here is the coming of Christ connected with the blessedness of the watchers just before the great consummation of wrath; and how their blessedness can be procured otherwise than by their translation, in such a time, I see not. Observe how exactly parallel it is with the passage quoted above, from the xxist chapter of Luke, vers. 34—36: "For as a snare shall it come on all them that dwell on the face of the whole earth. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man." What convinces me more, that the passage in the Apocalypse refers to the same time and event referred to, is the mention of the garments. What these garments are, we are informed in the iiiid chapter of the Apocalypse, ver. 18: "I counsel thee to buy of me white raiment, that thou mayest be clothed, that the shame of thy nakedness may not appear;" and again, ver. 4: "Thou hast a few names in Sardis, which have not defiled their garments." Take this in connection with the parable of the marriage supper, where occurreth this remarkable passage: "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. xxii. 11—13). From these passages I conclude that the garments which the saints are required to keep, are that clothing of faith and righteousness which they have received from Christ, and in virtue of which they are entitled to a place at the marriage of the Lamb, which taketh place immediately upon the destruction of the great whore: as it is written, Rev. xix. 7—9: "For the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white, which is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." I conceive the blessedness here spoken of to be the same with the blessedness spoken of under the sixth vial; and that, as every one without a wedding garment is cast out by the great master of the assembly, therefore the Lord giveth us this solemn warning under the

vial of preparation for the judgment, that we may be making ready for our departure, and be always in readiness, seeing he is to come as a thief in the night. Now these warnings are not given in vain; neither are these suppositions hypothetical or gratuitous; and therefore I believe that many of the saints of God, being warned at this time, shall be found, like the wise virgins, with their loins girt and their lamps burning, and shall enter with the Bridegroom into the wedding supper. Being changed from mortal into immortal, from corruptible into incorruptible; putting off the flesh and blood of the earthly, and being clothed upon with the likeness of the heavenly; they shall enter with him into the kingdom of God. Whereupon, the door being shut, the virgins who would not be warned by the watchman shall not enter into his rest and refreshment: they shall walk naked, being proved to be hypocrites; and the shame of their false pretensions shall be discovered: "for many are called, but few chosen." I believe, therefore, in my heart, that there is close at hand a deliverance of God's faithful ones by translation; and that now, when we surely see these awful things beginning to come to pass, we ought to be looking up, as our redemption draweth nigh. I know not how soon this is to take place; but my present belief is that it will take place before the last awful judgment falleth. I do therefore call upon all who believe in Christ, and hope to be saved through his righteousness, to be upon their watch-towers, looking out for the sign of his appearing. Oh, now is not the time for doubting; now is the time for believing. It is not a tedious process of sanctification that we should now preach, but an instant act of justification; a call to come and get a garment, without money and without price; and an instruction to be ever clothed with it; never to lay it off for a moment, by night or by day. This is the salvation which I regard as parallel with the escape unto Pella. From the seat of the Lord, in the cloud of glory which shall then overhang the troubled world, they shall look down upon the fiery deluge which shall overwhelm the land of their oppressors, Babylon the great; even as the Jews from Pella looked down upon the ruin of Jerusalem.—Such, in a few words, are the views which I entertain concerning the preservation of the saints of God.

And now with respect unto the judgment itself which is to come upon professing Christendom I have no doubt, upon the grounds set forth above, that the whole of the infidel and papal inhabitants of Christendom shall perish, to a man, as did the Sodomites and the Antediluvians; but I believe also, that this judgment, though it be instantaneous when it doth come, shall yet be preceded with lesser judgments, of which the particular order is contained in the seventh vial (Rev. xxi. 18—20).

And this I take to be the order of these minor judgments:—First, a great popular revolution over the extent of the ten kingdoms, whereof the Revolution of France was but, as it were, the signal and the warning and the first fruits. Thereupon, secondly, the whole extent of Christendom shall fall into three great parties or kingdoms: and parallel with this commotion there shall be great trouble, and shakings, and subversions amongst the nations; that great earthquake, which divideth the great city into three parts, subverting the cities of the nations. Thereupon, thirdly, great Babylon—that is, the Papacy—cometh in remembrance before God, and receiveth the cup of the wine of the fierceness of his wrath; and instantly there succeedeth an universal anarchy, and loosening and dissolving of all fixed foundations and high eminences of power: “Every island fled away, and the mountains were not found.” And, finally, there falleth upon the earth a great hail out of heaven, every hail-stone the weight of a talent: “And men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.” Now, out of all these judgments I believe that God hath taken his own chosen people: yet I believe that in the midst of these judgments he hath still a people witnessing; who were not worthy of that glorious translation, but who shall be saved, yet so as by fire. And to this I think the Apostle Paul maketh allusion, when, speaking of the building up of the church, he saith, 1 Cor. iii. 10, “I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon... Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is, If any man’s work abide, which he hath built thereupon, he shall receive a reward: if any man’s work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.” Here is a distinction made between those builders who “receive a reward,” and those who are “saved, yet so as by fire.” That reward I believe to be the same mentioned in the 11th of Isaiah, at the 10th verse: “Behold, the Lord God will come against the strong [*marg.*], and his arm shall rule for him. Behold, his reward is with him, and his recompence for his work [*marg.*].” The same is declared Isaiah lxii. 11. And to the same event, even to the resurrection of the dead and the translation of the worthy labourers, do these words of the Apocalypse refer (xiv. 13): “And I heard a voice from heaven, saying unto me, Write, Blessed from henceforth the dead, dying in the Lord. Verily, saith the Spirit, that they may rest from their labours; and their works follow after them.” These I judge to be the rewarded ones, whose work doth stand the fire, and afterwards follows them into the blessedness: and those who

afterwards stand the fire, together with all others who did not attain unto the resurrection from amongst the dead, or to the changing which is co-equal therewith, are the others who are saved as by fire. I have not time nor room to open this mystery at large, but I will simply and shortly declare what my faith is. I believe that certain faithful ones, now upon the earth—few indeed, but certainly some—shall be delivered before the fiery trial commenceth. I believe that some, who are not ripe in faith, who are not waiting for the Son of Man, shall remain to be taught by the judgments that which they would not learn from the preaching of the word. These shall be God's witnesses in the midst of the awful scene, and the seed of the Gentile church, who shall be for a salt unto this nation, which I believe is the only nation which shall come out of the perilous times—sore stricken indeed, dismayed, and humbled exceedingly, yet preserved from utter destruction. I believe, furthermore, that while this extirpation of the apostate Gentile church is taking place, the Lord shall be gathering the tribes of Israel, and doing before them his mighty acts. I believe that Elias the Tishbite shall be at their head, restoring all things as they were in the days of Moses, and settling them in their own land, to conduct their worship there according to the ordinance prescribed in the last nine chapters of Ezekiel. And I believe likewise, because I am there told, that there shall settle and sit down with them, and have portions of their land, a goodly company of strangers, who sojourn among them (Ezek. xlvii. 22; Isaiah lvi. 6, 7). Whether these strangers be a residue of the believing Gentiles, or whether they be worthy men of all nations convinced that God is with his people, I cannot tell, but do rather incline to the latter opinion, because the Jews at this time are not converted to Christ, but living under a modified form of the Levitical institution. And this I consider to be the "deliverance which is in Mount Zion and in Jerusalem" (Joel iii. 32). And I believe the other deliverance shall be in this very land, being the sealed nation, and "the remnant which the Lord our God hath called." But further to open this mystery would require a larger examination of the Scriptures than our present object permitteth; and therefore I conclude, with solemnly entreating all believers in the first coming of Christ to give diligence to be found believing in and hoping for his second coming also. Amen and Amen.

ANSWER TO THE QUESTION, WHAT WAS THE REFORMATION ?

CHAPTER I.—*Reformation not Secession.*

It is very evident, that, in discoursing of the principles acted upon or asserted at the Reformation, we should work altogether in the dark without some just and well-grounded notion of what the Reformation itself essentially was—in other words, what constituted it a Reformation. And so many are the varying statements we hear made on this subject, and so many are the persons, otherwise well informed, who seem to have no further thought of it than the simple fact of a number of good men having loudly proclaimed certain truths in opposition to prevailing errors, that we may be allowed to take it for granted that the topic requires some illustration. This is furnished by referring to the manner in which God drew forth the Christian church from the corrupt church of Jerusalem. By its articles—that is, by the lively oracles of God—which had been uttered at various periods, and in close adaptation to all the shifting *errors* in the national faith and practice, so as virtually to include an authoritative and acknowledged standard of *interpretation*, as well as a fundamental code of truth, that church was pledged and bound over to Christianity when its Founder should appear. Her true relation and duty towards that dispensation was as plain and certain, as the mother's towards the babe whom for many days she has borne in her womb: "If ye had believed Moses, ye would have believed me....Ye search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me....and ye will not come unto me that ye may have life.....Ye make the word of God of none effect through your tradition...If ye were the children of Abraham, ye would do the works of Abraham; but now ye seek to kill me, a man which have told you the truth which I have heard of God: this did not Abraham." And thus always did our Lord rebuke the unbelieving members of his mother church: not for rejecting a discovery which he announced, but for a want of conformity to their own standards and profession; for want of being Hebrews indeed, not for refusing to abandon the ancient faith of the Hebrews. Still he preached and worshipped among them; still he "stretched out his hands all day long to a disobedient and gainsaying people." And when the Jewish church had accomplished her apostasy, by adding to her own violation of the Law the murder of Him who came to fulfil the Law, his disciples still went forth among their kinsmen, as sheep in the midst of wolves; worshipping and preaching in their assemblies, and setting an example of respect to types and shadows, which they alone had this apology for disregarding, that they possessed the substance. At last the time came which their Master had foretold, the time when their unbelieving

brethren should cast them out of their synagogues. And the expulsion of the infant Christian church from the bosom and the house of the proud and undutiful nurse appointed her by God, was violent and contemptuous; expressing also the affectionate delay and meekly struggling reluctance of the banished child. It was effected by force of hand, scourgings, and stonings; it was ratified by deliberate pleadings and solemn sentences: and in all it was most emphatically marked, that the true method of reformation is that in which the providence of God has most to do, and man has least; that when the majority of the church has forsaken the way of peace, the knowledge of which is the treasure hid in the vessel of the church, so as not to bear the speaking and the acting by a few among them of what all alike profess, then the few are cast out, and what remains is not a church, but an apostasy: it has its unity no longer in the profession of truth, but in express and wilful enmity to truth: it now bears to the true church the same relation as the dross of the furnace to the pure gold with which it formerly composed one mass. The separating thus of the gold, is the reformation of the church. By what touch-stone shall it be tried? By those very articles—by that common profession of faith and of practical obligation which at once justify the upright man in his adherence to the communion of a corrupt church, and in his stedfast withstanding of her courses—that is, in the instance of Judaism, by the lively oracles of God. By them was the Christian acquitted, alike in his conformity and in his singularity; being proved in both to be an Israelite indeed.

Now the Gentile church, heir to better promises and richer endowments of God than Abraham's fleshly seed had ever enjoyed, was, to say the least, as faithless to her trust and as insensible to her true blessedness. A dispensation of worldly elements and carnal ordinances had never seen religion so mired in things of sense, a priesthood so pompous and worldly, a people so ignorant, so indulged and fostered in sin, as the catholic church of Europe for centuries enclosed within her pale. But what joined men together as her members? When the countrymen of Luther acknowledged fellowship one with another, not as Europeans only, nor as Germans only, nor as subjects of the Elector of Saxony only, but as catholic Christians—what was signified by this, and implied in it? The confession of one Lord, one faith, one baptism, one God and Father of all: the possession of principles which we are too apt to undervalue, or to omit in our catalogue of valued possessions—for the same reason for which we might leave out water, or air, or sunshine—but which are still truths pregnant with all truth, to retain which is virtually to retain all. These made the banner around which catholic Europe gathered. Her bond of union was not error, but a profession of truth: as in a man's body, corrupted and ate into by distemper, the sound

parts may be of less bulk than the diseased ; and yet, what holds all together, and gives all the common name of body, is not disease, but the single pervading principle of *life* ; which being departed, the union must be utterly dissolved. From that diseased body, then, to the Reformers as members was communicated, not disease, but life. They proceeded, therefore, not as opposing the body, united under the name of Christ, which had given them those Scriptures and other books, those traditions and fellow-members, from which they had received the truth ; but as speaking and acting what she professed, and what she herself had taught. But she could bear it no longer : she condemned them, she punished them, she cast them out, and barred and bolted her gates upon them by decrees and anathemas : so that what remained was no church, but an apostasy, united now by a common principle of enmity and contradiction to the truth.

It would not be hard to prove, from a consideration of the state of Europe before the Reformation, not only that this is its true history, but that it could not possibly have been otherwise. So much reverence was paid to ancient and comparatively pure exhibitions of doctrine ; so much true and elevated theology subsisted in men and books which the church venerated ; so much mutual contradiction was there of the doctors and the councils to whom she ascribed decisive authority ; so liable were all councils, called general, to have it questioned whether they were general indeed ; so often had this been done by Rome herself, as well as other churches ; that, in the absence of any generally acknowledged single code of false doctrine unrepealed and uncontradicted, it was impossible to represent any of the grievous heresies which had gained ground otherwise than as dogmas of individuals, solitary or *united*, rather than of the church in general. For corrupt practices—as the *Mass*—they rose out of falsehoods bordering so near upon truth, and there was still so much liberty in interpreting the act and explaining its relation to the doctrine, that here, also, a man might, with a pure and unsuspecting conscience, say and do aright, or not essentially wrong, and still view himself as no dissentient from authorized usage.

But the great point at issue was the Papal authority. Now, though the Pope's actual power was great, though his reign over the ecclesiastics was generally existing in fact, and their influence with the people and the governments had grown to an enormous height ; still, his claim to ecclesiastical supremacy beyond his own See had been so often denied, not by individuals only, but by states ; the distinction between a legitimate dignity from his station, and a despotic spiritual power, was so great, while the boundaries of each were so difficult to fix ; and, again his stretching spiritual power itself so far into the regions of the temporal had met with so great and

steady resistance from teachers, and from almost every government in Europe; and the origin of his temporal power and that of the clergy was so easily traced, without admitting any general recognition of Divine right; that it was equally impossible to charge on Christendom the crime of sanctioning his audacious seizing of the throne of Christ, as of setting to her common seal to his code of lying doctrines. The importance of this point becomes the more obvious, when we consider that stupid and blasphemous heresies, gross and superstitious observances, dissolute and unprincipled morals, are *unclean things*, that have been bred and fattened more from the papal power than from any single source. Take away the Papal supremacy, and you take away the beastly and intriguing and slavish court of Rome, with all its baits and its scourges for a greedy and prostitute clergy. Take away Papal supremacy, and you take away Jesuitism, and all the orders which have shared in selling themselves soul and body to the Pope, with no reservation for such a case where this may prove the same thing as being sold to the devil. Take away Papal supremacy, and you take away indulgences, and jubilees, and arbitrary absolutions, setting heaven and hell to sale, proclaiming in the name of God a repeal of the eternal principles of God's government, making Christ security for the rewards of treason and murder and rebellion. And, observe, these are energies of evil of which you cannot rob the Pope by denying his *temporal* power. When the Venetians * refused to admit the right of Paul V. to prevent the punishment of criminals, though ecclesiastics, or to take it out of the hands of the civil magistrate; when the Pope excommunicated the functionaries of their government, and laid all the state under an interdict of Divine ordinances; a striking illustration occurred of the growth of the Pope's temporal power out of his spiritual pretensions. It might be perfectly consistent in the senate to call themselves Roman Catholics, and yet deny his right to interfere with their laws and their criminal trials; but it was altogether inconsistent, since they admitted his spiritual and ecclesiastical supremacy, to deny the validity of his excommunication, or of his interdict. But they were shrewd enough to see, that to admit this was to make him an absolutely irresistible tyrant over Christendom, by allowing him to bring all his spiritual artillery to bear on those who should resist him in all contests, whether spiritual or temporal; and therefore they preferred liberty to consistency, and denied a prerogative, against which, once admitted, nothing Divine or human could maintain its footing among men. But his magazine was not exhausted when the senate treated the interdict as invalid,

* In 1604. See Father Paul's *Historia delle Cose passate tra Paolo V. e la Repubblica di Venetia*.

because the motive for issuing it was unjust. Paul proclaimed a jubilee, inviting all Christian men to join with him in prayer during certain days, and promising unlimited absolutions and indulgences to those who should do so. Now this was strictly a question of Papal supremacy, and even of spiritual supremacy: but who can fail to see what a tremendous weapon such a power, recognised by the faith of men, became necessarily in all controversies? Observe how he used it in this case. He excepted from the indulgence, as a matter of course, those who lived under excommunicated governments and in interdicted territories. Such a jubilee was considered by the Italians as the highest privilege of their religion; as doubtless the natural mind of man, give him a religion that bestows such a gift, will care little for any other it may offer. Here were the Venetians tempted with this bait (so eagerly coveted) to abandon their governors, to rebel in favour of the Pope, who was then preparing war: and yet he, all the while, was in this matter of the jubilee keeping within the limits of his acknowledged *spiritual* authority; although the object was so well known, that even the Spanish government, his own allies, delayed for three months the proclaiming of the jubilee in their dominions. The Venetians knew the value of a free and powerful government too well to be allured even in this way. But still his ammunition was not run out: he employed his agents to circulate information among the inhabitants of the interdicted territory, that, notwithstanding this general exception, any one who would obey the interdict, or do some other signal service to the Pope in the contest, should be admitted to full enjoyment of this envied blessing. Now, although he was still unsuccessful, and though this were after the Reformation, who does not see in this indefinite spiritual supremacy the awful engine that under ground had gone on for so many ages, throwing up the mass of lying doctrine and practical abomination that possessed Europe? Who does not see the Papal power to be the very poison of the whole frame; and that the system, as hath been truly said, could as little subsist without this, as a circle without a centre? It is not because it *has* a Pope, it is because the Pope is the sun and soul of that system, that we refuse it the name of church, or catholic, and call it the *Papacy*.

Now this grand principle of Popery was so far from existing in any authorized form as the creed of the Catholic church, that, as it was denied by the Reformers in the sixteenth century while they yet remained members of that church, so it had been written against a century before, for instance by Gerson; who, even in admitting the Pope's claims to be regarded as the first bishop, and the last appeal in ecclesiastical questions, still spoke of a standard by which his judgments might be judged, and in cases of ex-

treme iniquity considered resistance as a matter of right*: and we might go back, stepping on such stones, through the whole period between the Reformation and the time of Justinian, or even Constantine, till we emerged into the free air of the primitive church, and its exclusive acknowledgment of a Head unseen.

Since, then, each of these considerations, concerning the previous state of the church alike leads to the same conclusion, that Luther and his associates had no sufficient ground of secession or dissent, it is natural to expect that an examination of their conduct should prove that neither did they resort to such measures: and surely such an expectation is abundantly fulfilled. All are aware, that the first assault made by Luther on the Papal system was directed against the Papal spiritual supremacy; and throughout his life, whatever may have been the truth for which he was contending, he seems to have regarded this as his great adversary. He was perhaps the first writer who made familiar use of the term *Papist* in the controversy; and to this he was led by seeing where the life of the system lay, and because the very thought of waging war with Catholic Christianity was utterly a stranger to his mind. He began then by attacking indulgences, the grand exercise of Papal supremacy in spirituals: which in a bull Leo himself asserted, whatever may have lately been said of their meaning, to be an exercise of the Papal power to deliver from all punishments due to sin and transgression of every kind †. About two years after we find Luther engaged in the celebrated disputation at Leipsic: and here the subject on which he chose to contend with Eckius was the authority and supremacy of the Roman pontiff, which he absolutely rejected; while Eckius and Carolstadt disputed on the freedom of the will: thus opening on both sides the great batteries of doctrinal and ecclesiastical warfare. Now, with these dispositions towards the See of Rome, what was Luther's feeling in regard to the Catholic Church? This was very unequivocally expressed. He regarded his authority to act as a public instructor as derived from her ordination, and often comforted himself with the thought that he possessed it: and when he publicly, and in presence of multitudes, committed to the flames the book in which the Pope threatened him with excommunication unless he should recant, and also the canons and decretals on which the Papal supremacy was established, he still not only regarded himself as a member of the Catholic church, but expressed his willingness to submit to her decision,

* Gerson, *Circa materiam excommunicationum et irregularitatum Resolutio*; which is mentioned as an example, not of opposition to Papacy, but of the limited view entertained of it even by avowed adherents.

† See also the Form of Absolution, in Seckendorf's Comment. lib. i. p. 14.

when it should be expressed by a general council. It is well known that the Council of Trent was in a great measure forced on by the evident justice of the demand of the Protestants to be tried by a council of the whole church, to which they still considered themselves as belonging. Sixteen years after Luther's rejection of Papal authority they declared their willingness to leave the matter to the decision of a council rightly constituted; not objecting even to the Pope and his immediate dependents being admitted, provided the whole disposal of affairs were not left in their hands. And their objection to the council of Trent was by no means because it was a general council, but because it was *not* a general council, nor a properly constituted national council, but a vile packed jury, composed of those most interested in the perpetuation of the evils: before whom they were called to appear as malefactors, with the mockery of promising such a safe conduct as it was in the power of the council to grant—having the burning of John Huss as a comment on the expression. In declining the authority of such a council they were approved by the kings of Scotland and of France, neither of them Protestants, and by many others beside their own party. Up to this period, then, the true representatives of the catholic doctrine contended for it within the catholic church; and from within that church were they opposed. Whence, then, came a Papal church, and the embodying of the Papal apostasy? It was drawn out of the prior chaos, in which hot and cold, light and darkness, had been so commingled; and the power that gave it shape and consistence was the Reformation. Papists speak of the Protestant church as deriving its being from Luther: it is their own church that derives its being from Luther and his compeers. The catholic church was, from Peter and John to Luther and Melancthon, a continuous but gradually troubled and polluted stream; the Reformation was a precipitation of the gathered mud. The original stream flowed on, new-named The Protestant Church: the sediment, now for the first time a distinct individual object, was the Romish Apostasy. For when the Confession of Augsburg had spoken out the truth; when the Council of Trent had anathematized the truth and decreed the falsehood*; when the Saxon Confession again owned the truth and came under the general excommunication of the Tridentine prelates; then were the two opposing attractive forces constituted, each of which drew towards itself, from the mass of Christendom, whatsoever was congenial. Round these as opposing centres, revolve the two systems of Protestantism, the representative of ancient European Christianity, and Popery, the new world created out of its dross and the purgation of its corruption,

* The Diet of Augsburg sat and received the Confession in 1530: the Saxon Confession was drawn up in 1551: the Council of Trent sat from 1545 to 1563.

grown to an intolerable height, and then cast off. To the Reformation, Popery owes not only her standards, but her learning, and the orders which have most entirely bound themselves, and most effectually contributed to her support. Her standards before, were the Scriptures and the primitive councils; since the Reformation they are the decrees of the Council of Trent: for whatever they said there of the Scriptures, and the Fathers, and of tradition, it is plain, that, if several speakers are regarded as of *equal* authority, he who speaks last, by his explanation of what has been said before, determines into what scale the former judgments are to be thrown. To the Reformation the Papal church owes her *learning*. The catholic church had theology before, but it was by no means Papal; on the whole, indeed, the very reverse. There was literature in Europe before, but, as we have formerly shewn, the general literature was anti-papal; contemptuous towards the clergy, and bitterly indignant against papal and clerical usurpation. The Reformation called forth a far higher order of polemical divines than the immediate antagonists of the first Reformers. Eckius, and Herborn, and Latomus, were poor precursors of Baronius and Bellarmine, and their coadjutors and successors; the first advocates of what the Roman Catholics now call their religion. The Reformation, or the state of public mind which ripened into Reformation, occasioned the establishment of those multitudes of *orders* of regular clerks; whose very institution, being a professed revival of the ancient discipline, was a tacit acknowledgment of the corruption of the ancient orders of clergy: and, besides the countless inferior swarms, the Jesuits, though instituted by a fanatic without any reference to the Reformation, were cherished and aggrandized by the protection of the Roman See, as a fit counter-agent to the innovators; and without Jesuistry, the Pope were not half a Pope.

This, then, is the general idea of Reformation; and such was the great work usually distinguished by that name. The catholic church, a body incorporated by the acknowledgment of one Lord and one faith, receives, in seasons of her temporal prosperity, multitudes whose communion with her is merely external: discipline relaxes: errors abound, and are promulgated almost without check: evil practices are established, without better authority indeed than the voice of the powerful and the acquiescence of the majority, but that is found sufficient to establish them. How shall this be corrected? What shall hinder these briars from choking all the growth of the good seed? Is it necessary that any *distinct* provision should be made for such a case; any right of dissent or secession added to the form of Christian duties and privileges? It is quite unnecessary. The very idea of the church is itself a sufficient provision for her own purgation. The Word is in her; that word which, in every

age accomplishing that to which it was sent, finds affinity in the good and honest hearts; and thus constitutes the true, the invisible, church in unbroken succession. These hold forth the truth in word and deed. They are what the whole body profess to be. They oppose not the common profession; they act upon it. Thus there ever must be in the church two contending principles at work: and when the mutual resistance is at its height; when the spirit of antichristianism is mature enough for its bad baptism, for a distinct name and profession, and solemn vow of resistance to the Lord and to his truth; she renounces him, by casting out his people and their name as evil. This result must follow, if corruption be in strength, even without any formal protestation on the part of the faithful: they need wage no war, but such as light wages with darkness,—a war implied in its essential being, and continued by its continuing to be. Thus was the Jewish church reformed, and the Christian brought forth; thus was the Protestant church brought forth of the catholic European: and by such steady adherence to the truth which the church professes, the principle of Reformation shall always be within her, ready to manifest itself when forced into action by the excess of the principle of corruption.

(To be continued.)

A. J. SCOTT.

REVIEWS AND MISCELLANIES.

EAGLETON ON THE COVENANT OF WORKS.

“Thoughts on the Covenant of Works, &c. By John Eagleton.”

THE change which was introduced by the Reformation in the style of theological composition, is the most remarkable in the history of literature. The differences which are found between the writings of the earlier historians and those of modern times, are not greater than occur between two contemporaries. Herodotus is not more essentially distinguished in style from the venerable Bede, than he is from Thucydides; and Livy is as elegant, and (since the learned labours of Niebhur, we may add) as inaccurate in many details, as Hume. In epic poetry even, the great superiority of Homer over Virgil, Ariosto, Tasso, and Milton, is in degree rather than in kind. The tragedies of Euripides, Otway, and Corneille, vary from each other not more than each respectively from Sophocles, Congreve, and Racine; and while the genius of comedy renders its more delicate characteristics dependent upon the follies of the day, due allowance being made for these circumstances, the humour of Aristophanes and Terence

will be found revived in Foote, Moliere, and Sheridan. Shakspeare indeed stands unique, in being able to depict two such opposites as Lady Macbeth and Falstaff.

We shall in vain, however, look for any modern divinity which resembles in the remotest degree the writings of the Fathers. They entered largely into whatever portion of truth, or of the Sacred Volume, their minds found most congenial, and ranged freely in the length and breadth of the holy pasture. In proportion as the blackness of the dark ages increased, the Tertullians and Bernards and Augustines were replaced by the Scotists and other quibblers in scholastic divinity; who seized upon the logic of Aristotle, not for the purpose of explaining truth more clearly, but in order to bewilder the vulgar in the mazes of metaphysical disputation. Perhaps there was no way of cutting up by the roots the system of the schoolmen, in which the defenders of the Popish abominations had entrenched themselves, but by introducing a more exact and precise method of handling divinity. Be the cause, however, what it may, Calvin, as he was the greatest, so was he the leader of the whole body of modern Protestant divines. These have all more or less walked in his footsteps; and, like other imitators, clung to his defects with more pertinacity than to his merits. We do indeed meet with a few—such as Bishop Hall, and the fanciful Hervey—who were above the trammels of catechisms and syllabusses; and had Toplady lived, and become moderate, he had the talents, and might if he pleased have revived the richness, of the ancients: but these are the exceptions to the class, and serve only to make the contrast with other authors of the times in which they lived more glaring.

The Scotch writers, as might naturally be expected, have been the blindest adherents to John Calvin. It is, however, little short of a libel to call modern Calvinism the religion of Calvin. "There is a river in Macedon, and there is another in Monmouth, and there are salmons in both;" but Monmouth is not Macedon notwithstanding. John Calvin has five points in his theology, and so have modern Calvinists; but there the resemblance ends. Calvin is one of the fairest, if not the very fairest, writer that ever commented upon the Sacred Volume: Calvinists, some of the most unfair: witness Dr. Gill's perversions, in his "Cause of God and Truth," in order to force Moses to preach Calvinism, when the inspired penman had no sort of intention of doing so: and witness those of "the judicious Scott," "our great practical commentator" (as Mr. D. Wilson calls him), in order to twist the sacred record out of the plainest expressions, and make it preach the spiritual second advent of Christ and the Millennium, which modern religionists have derived from Grotius, Whitby, and other Socinians.

The end of the five-point system has been to train men, in the Scotch universities, and in the Dissenting academies, for

the ministry, not in the Bible, but in the Westminster Confession. The five points are the text book ; and the Bible is only used as a reservoir, or armoury of sentences, from whence weapons may be drawn to defend them. Hence theology has declined, while a bastard Calvinism has been engendered, which is preached, and believed, and defended by thousands who never read a line of Calvin, except perhaps a part of his Institutes. Hence, too, the avowal, that meets us in every corner of the land, of the inutility of various parts of God's word : the measure of usefulness being, what bears, or what bears not, upon the five points.

It is in a region such as this, that a controversialist can thrive without being a theologian. Here it is that he can successfully make a man an offender for a word ; get hold of half a dozen sentences out of three thick volumes, and pervert them into a meaning directly at variance with the whole purport of the remainder of the book ; charge the writer with heresy, and be followed by a score of small critics in full cry. Aided by the blessing of a rapid printer, having written in a passion, he can publish before he has time to cool, and raise himself to notoriety as the opposer of what he wants the capacity to understand. Should he be of another cast of mind, and better fitted for the bar than the pulpit, he can get up his case from the points, as a lawyer does from his brief ; and refer to the Bible for quotations and proofs, as the other would to Digests and Reports. But the skill in arguing, of either of such characters, by no means shews that he understands the question upon which he can most learnedly declaim. To follow out the example from forensic practice : let us suppose (and it is a very common occurrence) that there is a dispute between two landed proprietors, upon certain boundaries of manors and the customs of their separate baronial courts : an advocate of ordinary intelligence and practice can make himself as completely master of the facts of the case, and its history from the remotest antiquity, as if he himself had lived in the time of Caractacus, and remained steward of one of the manors ever since. But he may, nevertheless, be entirely ignorant that there ever was a state of England such as that during the Heptarchy : he may know nothing of the origin of feodal tenures, by socage, or in capite, or custom of gavel-kind : still less need he understand the general principle out of which any of those respective holdings emanated. Exactly in a similar manner can the editor of a religious magazine apply to a country bookworm for materials out of which to frame an article, on a subject of which he himself understands so little as to be sure of inculcating heresy if he trusted to his own stores of knowledge ; and in these borrowed plumes strut as finely as the jay in the fable, and make the same ridiculous figure when restored to his proper plumage : or

he can defend justification by faith, or predestination, or final perseverance, most logically and most irrefragably, without having the most distant conception of the great purposes of God, in the unfolding of whose Name these items are of consequence, for that purpose, and no further.

While controversy is desirable, it must on this account be remembered, that it is controversy with a theologian, not with a mere controversialist: with a lover of truth, and with a lover of logic for the sake of getting at truth; but not with a lover of logic, for the sake of the logic. Such a controversialist, at best, is but as a mercenary in an army: he fights, if he be a brave and honest man, for the honour of the banner under which he is enrolled, utterly reckless whether the cause be just or unjust: he finds his glory and his reward in the battle: his courage is the courage of a fiend, without one of the stirring and hallowing motives which animate the patriot, and the faithful subject of a king. Controversy without theology, without the abiding impression of ignorance in ourselves, and of desire to learn, and of a wish to be refuted if in any thing we have spoken unadvisedly with our lips, is mere strife, contention, wrath, anger, bitterness, confusion, and every evil work. From all such things we pray that the Lord would deliver us!

Unless it had been for the influence of system, and if divines had read their Bibles as much as they did the systematic commentators, it seems as if it would not have been possible that they should have continued to propagate views which could never have been derived by many from the Scriptures themselves. The modern fancies of a spiritual Millennium, of a *spiritual* second advent of the *human* body of Christ, are clearly traceable to Socinian and Arminian writers. Corresponding with this absurdity is the ordinary notion of the two covenants: yet we will venture to say, that the covenant of works and the covenant of grace, as they are called—that is, a covenant of works made with Adam, and a covenant of grace made with Christ—is as pure a fiction as any of those numerous legal apparitions, which deface the proceedings of an English court of equity.

It is nearly fifteen years since the writer of this article was brought, by God's mercy, through the instrumentality of a revered friend, to know the Lord in Christ; and among the first works that were put into his hands were Witsius, and Boston on the Covenants. The fallacies which were seen to lie at the bottom of both these treatises were two-fold: 1st, That the word COVENANT, in the sense of bargain between two parties, as applicable to the relationship subsisting between Creator and creature, is absurd: 2dly, That there is no Scripture whatever to justify such an assertion. From that time, no clear views of the nature of these covenants, nor

of the doctrines connected with them, could be obtained, until the subject of the future destination of the Jews, and God's promises to them, were examined. It was then perceived clearly, that the blessing of the new covenant is one of the many unfulfilled mercies in store for that people: so complete is the harmony of Divine truth, and so perfectly does denial or ignorance of one truth ensure confusion and error in the remainder. The question then naturally occurs, Whence could this error of the covenant of works arise? We answer, From another error, namely, supposing that we are now under the *new* covenant: and therefore, those who held such an opinion were bound to hunt for an *old* covenant somewhere; and, hunting back in vain till they came to Adam, were obliged to fasten upon it there, or no where.

Any one, who examines the promise of the new covenant which is made to the Jews in Jer. xxxi., Ezek. xxxvi., xxxvii., will perceive that it is to be fulfilled after the restoration of the ten tribes, as well as of the two, to the favour of God, and after they have been united once more as one nation in Judea: that this is to take place under Messiah, who is to be their ruler; and who, in and by them, is to govern all the nations of the earth:

The essential difference between the covenant, under which the people of God are now, and the new covenant, under which the people of God then upon the earth shall be, is, that the former are under a covenant of *imputed* righteousness, whereas the latter shall be under a covenant of *inherent* righteousness, as Adam was. We are grafted into the covenant of Abraham: one form of it was taught to him by the old typical testament; another form of it is taught to us by the new real testament: to him, by shadows; to us, by the realities of those shadows, even by the death and resurrection of the Lord Jesus.

The Fifth-monarchy-men, being more consequent in their logic than most of the modern assertors of the new covenant, said, 'If it be true that we Gentiles are the twelve tribes, and that we are now under the new covenant, then it also follows that we have a right to the sovereignty of the earth;' and accordingly proceeded to take possession of it *vi et armis*. The Fifth-monarchy-men were clearly wrong, because we are not under the new covenant: but if it be conceded that we are, it would be impossible to shew that any one of the promises annexed to that covenant have been kept.

From this false notion respecting the new covenant much of the confusion and contradiction which is found among the commentators on the Epistle to the Hebrews is to be attributed. Owen, who is by far the most learned, could also afford to be the most honest, and in many places acknowledges the difficulties under which the subject labours, in the view which he takes of it; but never seems to suspect that his error lay deeper than he had an idea of.—As we have already treated the subject of the

covenants at length in two former papers, under the signature of M*, we do not mean to enter upon it here. We cannot help regretting, however, that our valued correspondent does not take up the subject again, and more fully develop it; because the arguments are necessarily much compressed, in order to bring them within any space which our volumes could afford; and, in this light and superficial age, men will not give themselves the trouble to understand any thing that is not rendered obvious to the meanest capacity. We would suggest to him, also, to take up as his basis the Epistle to the Hebrews, the argument of which is but ill understood, as might be proved from the opposite opinions held by the systematic commentators upon almost every verse.

An error of equal magnitude, which has grown up out of systems, is that which limits the effect of the work of the Lord Jesus Christ to a portion of mankind; and which is held by many sturdy five-point men as an essential of Calvinism. But here, again, Calvin is equally injured by friends and foes: for the position, in the terms in which they are pleased to state it, is not to be found in his writings, but is attacked by Bishop Tomline as a consequence of the doctrine of election. Calvin, indeed, erred in talking about a decree of reprobation; but, because this error is not sufficient, they charge him with the other, alleging that it necessarily follows from the former. This consequence, however, is not by any means legitimate. That there is a decree to election, is true: that there is one to reprobation, is false: but if it were true, *non constat* that the effect of the incarnation of Christ is limited to the elect. Here too, as in all other branches of Divine truth, real wisdom and genuine piety second the dicta of humility and common sense; and, instead of leading us to force all branches of revelation into agreement with the light we have, would induce us to wait, until increased information enable us to see harmony where at first there appears confusion. It is necessary, however, in order to attain true understanding of the mysteries of godliness, that there should be an appetite for receiving spiritual food; that we should be desirous of growing in the knowledge of God; that we should be sincere when we pray, 'Grant us in this world knowledge of thy truth;' that we should not rest content in indolent self-satisfied ignorance, saying, What is the use of knowing this, or of knowing that? Whoever has pursued any branch of science to some length is aware that the first few lessons are very easy: then arrives a season of confusion; and then a period of clearing up, and apparently rapid advance: then a season of confusion again: and thus these alternations continue up to the greatest heights. The way to obtain accurate, as well as enlarged, views of any one branch of Divine science, is to correct, but not to

* See MORNING WATCH, Nos. II. and III.

limit, one by another: not to follow it up exclusively, and force all others to coincide with it; but to let each tell out its full tale: and then all will be in due proportion and harmony, as they stand recorded in the Book of God. Most errors of theologians consist not so much in the things affirmed, as in the things denied. In the case before us, it is perfectly true that none but the elect attain to everlasting life: it is equally true that the nature which the Son of God assumed and reconciled was not the nature of the elect alone, but the nature of the whole human race: the specialty consists in the work of the Holy Ghost; but there is no limitation in the value of the atonement itself.

We must not here omit to notice one offspring of spurious Calvinism, commonly known under the name of Antinomianism—a term which we believe was first employed by Luther against Agricola, who had been his disciple. It is not to be denied that the true declaration of the Gospel always has been, and always will be, arraigned as such by false brethren; and that when any preaching is not charged with being antinomian, that alone is sufficient proof that it is not the Gospel: for the Apostle Paul found it impossible to state the truth without incurring that risk; and it is not likely that the “prudence” of modern Evangelicals has found out a better mode of managing this matter. Nevertheless, there is such a thing as true Antinomianism, and the five-point system is its parent. Many Antinomians, indeed, deny *eo nomine* that they are such; but under no other system could men continue in the systematic and intentional commission of such crimes as railing, and every other proof of pride and ill-temper, and yet call themselves, and be called by others, followers of the meek and lowly Jesus. Our readers will find no difficulty in remembering many persons, in the present day, who spend their time in such practices; nay, some who, to use the words of a correspondent now before us, are “convicted, punished, but unrepentant slanderers,” and yet are leaders of a large sect of Calvinists!

The greatest evil which has arisen from the exclusive cultivation of the systematic divinity is, that men mistake altogether the end and use of creeds, doctrines, catechisms, and all the other machinery of religion. It is not too much to say, that, for one person who has an orthodox belief founded on the word of God, there are one hundred who have an equally orthodox belief founded on a creed or on a confession of faith, and *on nothing else*. Not long ago a tract was put into the hands of a person, with a request that it might be read, and an opinion of its contents given. “No,” was the reply: “there hangs a print of good old Mr. Scott: I sit opposite to it every day, while I read *his* Bible; and I am determined to believe nothing but

what I find in his notes." It is hoped and believed that this is an extreme case ; that there are not many such extravagant worshippers of stocks and stones in the land : but the principle is very general, and arises from a conscious conviction, that, if one single idea was to stray into the mind, which is at present fully furnished with terms without ideas, such a turmoil would be created, that the unhappy object, who now began for the first time in its life to think, would find that it had no settled belief in any thing.

It is frequently and ignorantly asked, " But what does it signify, so long as I am sound, from whence my creed is derived ?" To this we reply, by asking, " Are you sure that you have any creed at all ? You may have an accurate frame-work of doctrines, which dovetail into each other, and form a very accurate piece of divinity, which will pass current in all the schools and among all the professors in the academies ; but the evidence of your creed being sound, or not, is to be determined by the solution of this question, What advance do you make in your knowledge and enjoyment of God ?" When such persons speak of advance in religion, they mean, if driven by a cross-examination to explain their idea, an advance in perception of the sinfulness of their own heart. If they intend by this a mere increased *habit* of watching the operations of their own minds, and the risings of ideas, wishes, &c. this is perfectly consistent with no advance at all in the knowledge of God and enjoyment of him ; and we are perfectly convinced, by long and extensive examination, that this is all that is aimed at, and attained to, by that very great majority of Evangelicals, who talk and write about " humility " and " self-abasement " and " self-loathing," &c.—things which it is exceedingly easy to imagine, but which cannot be in *reality* attained, except in exact proportion as God is known. The feelings which those terms describe are inseparable from a knowledge of the revealed character of God in the breast of every fallen creature ; feelings these, when real, so powerful that nothing but a conviction of an interest in the salvation of Jesus could preserve a man in the possession of his right reason : but an acting and self-working of these feelings may exist without any just apprehension of the REVEALED character of the TRUE God ; and may arise equally from mere apprehension of an unknown, almighty, and invisible Avenger.

We would by no means be thought to esteem lightly the use of confessions of faith to the church. They are to be highly prized, for lawful uses ; but it is to make an unlawful use of them, to suppose that they are to be substituted for the word of God, or that they contain the whole revelation of the mind and plan and purpose of God which he has been pleased to give to man. It cannot be too often repeated, that the great object of

modern Evangelicals is to know as little as possible of God. "What is the use of this?" "what can it signify?" and a hundred similar phrases, assail every one who will endeavour to lead men, either by books or by conversation, to become better acquainted with God than they are at present.

But we must bring these remarks to a close; and we do so in recommending this tract of Mr. Eagleton to the attention of our readers. It is from the pen of a respectable Non-conformist minister; one of the few who in these days has the courage to look to the word of God for his divinity, and to bring the dicta of theological tutors and academies to that standard.



ON CHARGES AGAINST THE MORNING WATCH, FOR NOT
PREACHING CHRIST, AND HIM CRUCIFIED; CENSURE OF
THE RELIGIOUS WORLD; AND BAD SPIRIT.

It is a great trial of love, and a difficult point of duty, to hear charges made which, being unfounded, can only arise from one of two sources,—wilful misrepresentation; or wilful ignorance which is equally nefarious, where the necessary information is contained in the same quarter whence the matter of the charge is derived. In either case, those who so act are unworthy of reply. But there is a large body of well-meaning persons, in every class of life, who follow blindly the bell-wether of the flock in which their own small bleatings are heard; who propagate, indeed, the calumny which has been told them, without being aware that it is false; and who would be truly sorry for their conduct, if they knew what they were doing. These persons deserve our pity, rather than severer treatment; and at all events merit expostulation, before being denounced as the "enemies of all righteousness." To such, then, we address ourselves; and shall consider as included among them, all who have hitherto reproached us, whether in newspapers or in the magazines, upon the three following points: On our preaching something besides Jesus Christ, and him crucified; On our censure of the religious world; and On our bad spirit.

The first charge may be briefly stated as follows: "Paul declared that he would know nothing but Christ Jesus, and him crucified: whereas the students of prophecy preach about other things, and thereby leave out the crucifixion; although, when any of them come to die, their only hope, as well as that of other Christians, rests on the crucifixion."

The charge contains three clauses: 1. Paul's declaration; 2. Our departure from his example; 3. The object of the believer's faith. The first arises from the same ignorance of Scripture

which has characterized every objection that has hitherto been made to the views which have been from time to time promulgated in this Journal; and we much regret, for reasons that cannot now be detailed, that nothing has ever been brought against us, except fragments of texts, not only torn from their contexts, but absolutely made to express sentiments which in their places they do not contain. Nevertheless, this is a very favourite argument; and therefore we conclude it is considered the strongest that can be brought forward. We have been shewn not less than twenty or thirty letters, chiefly addressed by Evangelical Clergymen to Ladies, warning them against what they are pleased to term the views of the Millenarians, all of whom quote the identical text noticed in the title to this article. It occurs in the 2d verse of the second chapter of the First Epistle to the Corinthians, to which the reader is requested to refer; and let us examine together whether Paul asserts that he will talk about nothing but the crucifixion, or not; and if he have made such an assertion, in what manner he performs his promise.

1. At verse 9 of this same chapter, he speaks about "The deep things of God, which he has revealed to us by his Spirit."
2. The natural and spiritual man (ver. 14).
3. Their calling themselves by the names of particular preachers (iii. 4).
4. The preacher's works (ver. 10).
5. The stewardship of the Apostles (iv).
6. An incestuous person (v).
7. Going to law (vi. 1).
8. Uncleanness (vii. 5).
9. Marriage (vii. 1).
10. Eating meats offered to idols (viii).
11. Ministers living of the Gospel (ix).
12. The Jewish types (x. 1).
13. Against eating things offered to idols (x. 16).
14. Women keeping their heads covered (xi. 4).
15. The communion of the Lord's Supper (xi. 20).
16. Diversities of gifts (xii).
17. Charity (xiii).
18. Speaking in an unknown tongue (xiv. 6).
19. The resurrection; in which he mentions the fact of Christ having died, but without naming the crucifixion (xv. 1).
20. Nature of the risen bodies (xv. 36).
21. Collection for the saints, and salutations to his friends. But, with one single exception, at v. 7. not one word in the whole of that Epistle about the crucifixion, which, according to our accusers, he had determined at the beginning of his writing exclusively to discuss.

This is sufficient to prove, that, whether we are right or wrong, the persons who make the charge do not understand the fragment of the text which they adduce; which we shall therefore now proceed to explain.

The Apostle was writing to the Christians of a Greek city lying at a very short distance from Athens, which abounded, as did indeed all the principal Greek towns, with persons seeking after truth in the pride of very superior natural understandings. Morals, the most perfect which reason unassisted by revelation has ever produced, were common subjects of discussion among

them: so much so, indeed, that some have imagined that Plato and Socrates must have been enlightened, however dimly from that only pure source. Paul, therefore, might have freely preached the morality of the life of Jesus of Nazareth; and the philosophers would have admired it, and compared it with the lives of the leaders of their respective sects, and probably given it the preference—as Rousseau did in after times. Here would have been no controversy, no angry feeling excited: the Apostle would not have been accused of being a “pestilent fellow;” of having “a bad spirit;” and of turning “the world upside down.” If he would have confined himself to the points on which all were agreed, he might have had great praise for his “sweet spirit;” for his “judicious conduct;” for not “bringing forward any point on which good men were divided.” But this morality of Jesus of Nazareth was not the essential point for them to know: the thing necessary for them to be informed about was, that immortal life was only to be had by trusting to a Jew, whom, though they had put to death as a malefactor, was still living. This was to them “foolishness.” “I know it is foolishness to you, says Paul; and therefore he is the only person about whom I will talk to you—even about him whom you have crucified.” The force of the argument does not rest on the word “crucified,” but on the word “him;” the peculiar characteristic of whom was, that he had been crucified. The things about which the Apostle wrote to the Corinthians had reference to *Him*; but no more reference to the *crucifixion*, than to the incarnation, fall of man, or any other doctrine connected with *Him*. But their being able to bear nothing, up to the time of his writing to them, beyond the elementary doctrine of the death of Christ, was the proof of their being carnal; for if they had been really spiritual, they would not have been still remaining there: and this argument he insists upon more largely in the Epistle to the Hebrews.

In like manner he reasoned with respect to the Jews. He might have talked to them about their glorious Messiah, about the reign of blessedness, about their future kingdom, and various other points; but since they stumbled at receiving all these blessings through faith in One whom they had rejected as a blasphemer, Paul was determined not to talk to them on those topics on which they would have heard him without irritation, as being those on which they were agreed, but he insisted on connecting these subjects with *Him* through whom alone they could enjoy them, and who was the stumbling-block to them.

Precisely analogous to the conduct of the Apostle, and in the spirit of his argument, do we now maintain, that it is not so necessary to talk to the religious world on those points on which there is no difference of opinion between us, as upon Christ

glorified, about whom they refuse to hear: and it is in the true spirit of the Apostle, adapted to the prejudices of modern spiritualizers, that we are determined not to know any thing among them, save Jesus Christ, and him glorified. "Truth is," says Bishop Andrews, "you shall observe that the Prophets, speaking of Christ, in good congruity do ever apply themselves to the state of them they speak to, and use that office and name which best agree to the matter in hand."

With respect to the charge, that such of the students of prophecy as are ministers omit the crucifixion in their ministrations, we point-blank deny the fact, and dare their accusers to the proof. While, on the other hand, we retort the charge; and maintain, that they who do not proclaim Christ glorified, do not preach the principal subject of the Bible. We beg to be distinctly understood as intending to assert, that the glory of God in Christ, revealed as to be hereafter manifested, but now an object of faith in God's elect, is *THE* subject of the Bible; and that the religious world has missed the end, in confining their attention to one mean. With respect to faith, it stands upon the promises of God; and so far rests no more on one declaration than on another. But if it be said by any one, that he believes the fact of the literal dying on the cross, which is past, but not the fact of the literal sitting on the throne of David, which is future; then we suspect that the fact of the crucifixion is believed, not upon God's testimony, but upon man's; not because it is in the Bible, but because, besides being in the Bible, men have said so. Into the proofs of all these assertions we cannot now enter, but mean to do so from time to time, as the Lord shall enable us.

Undoubtedly the expectation of sharing in that glory must depend upon the expiation made for our sins by the whole work of the incarnation; but not more by the crucifixion than by the life; nor more by the life than by the incarnation; nor more by all than by the resurrection, which is the proof of the efficacy of the former and of the quality of Him who suffered. But we trust to this expiation for the attainment of some defined end: not for some shadowy Elysium; not for some Platonic world without bodies, for which the hope of Socrates is quite as scriptural as the hope of the religious world; not for some new planet to be created, as is put forth from the inventions of Dr. Hamilton of Strathblane, and which fancy is praised by the Christian Observer, while the hope held out by the word of God is despised; but we trust to it for the same reason that the church in the separate state is declared by the Spirit of God to ascribe glory to the Lamb, "FOR WE SHALL REIGN UPON THE EARTH."

What, then, shall we say of the insinuation, that, because in his dying moments one who had preached Christ glorified trusted as a sinner in a crucified Substitute for sinners, there-

fore the glorious prospects which that man of God opened to the church are false or useless? Could any one, of sufficient intellect to understand the whole subject of the argument, and with sufficient honesty to be above double-dealing, have broached such an insinuation? But we forbear.

The next charge is, that we have censured THE RELIGIOUS WORLD. They give an enumeration of all the essential characteristics of the true church of Christ; assume that THE RELIGIOUS WORLD possesses them all; and therefore very properly blame us for the terms which we have applied to this body. But here we have again our old friend, the *fallacy in the middle term*. The point at issue between us is, whether that body possesses these characteristics, or not; and this point they assume, as being considerably more easy than to prove.

It is impossible to deny that there is an irreconcilable difference of opinion between the Students of Prophecy and the Religious World itself, upon the merits of this latter body; and the discrepancy arises from the following causes. The Religious World has taken it into its head that it is going to convert the heathen world, Jews, Infidels, and Papists, by means of books, tracts, and missionaries. It has been labouring at this work for above a quarter of a century; and annually prophesies, at all the annual meetings of all its societies, and of all their provincial auxiliaries, its positive certainty of so doing, provided only the people will give them money enough; and that, in the mean time, the world will get better and better every day. The Students of Prophecy have got a very perplexing mode of consulting the word of God as to future events, rather than speakers on platforms; and they have therein found that the world is not to be converted by any such means: that, in the first place, the Papal apostasy is not to be converted by preaching at all, but to be destroyed, by violence, war, and bloodshed: that the Jews, as a nation, are not to be converted till *after* the second coming of the Lord Jesus Christ: that at His advent the elect, both Jews and Gentiles, will be caught up to meet him in the air: and that at that period, instead of the world being better than at any preceding period, it will be worse; and that the worst characteristics of it will be found among those "having the form of godliness;" which expression they hold to be synonymous with the modern phrase, "the religious world."

Believing the fact, then, which God has declared, the Students of Prophecy are bound, as honest men to God and to man, to proclaim the truth of God, and the falsehood of the prophecies which are put forth on the platforms: and when the other party have shewn one single instance of the false prophets mentioned in the Bible taking with meekness the expostulations of the true (and no one in the religious world will, it is presumed, deny that

those expostulations were made in the very best possible spirit, since the men who uttered them “spake as they were moved by the Holy Ghost”), then will it be time enough for us to shew that any other method than that which we have pursued would have been as efficacious in awakening the attention of the Lord’s people to the flagrant oppugnancy between that which is taught them by the whole Evangelical press, with scarcely above one exception, and that which the word of God declares*.

The practices which have flowed from these different principles have been as opposed as the principles themselves. In order to gain money, the Religious World has never scrupled to represent the great increase of conversions which were going on; the number of missionaries; the multitude of preachers of what they call The Gospel; the millions of Bibles, Tracts, &c., as so many infallible proofs of the correctness of its predictions. On the other hand, the Students of Prophecy, finding in the word of God that the characteristics of the last days were to be found in the religious world, began to look after them in that quarter. Here they found, that, instead of conversions to God, there were very few who cared any thing about God: they care indeed for their own souls, and are therefore anxious about their state, feelings, &c.: they care not for God, as is evident, because they are not anxious about His truth, or His purposes;—That many of the missionaries were not labouring on the Apostolic model, but pursued that vocation as a mere trade;—That the few faithful men who did labour in that most noble and most holy calling, were insulted and tyrannized over by the committees at home; rebuked for their faithfulness in telling the wickedness which they found in worthless missionaries who disgraced the cause; and were praised in the Reports only in proportion as they flattered the directors who drew up those Reports;—That much falsehood was propagated, chiefly by pertinaciously publishing only one side of the truth, and withholding the other;—That, instead of increased preaching of the Gospel at home, there was indeed an increased preaching of a spurious Gospel, composed out of a

* “We take in good part our correspondent’s advice to us, in regard to the danger of being uncharitable: and in return we beg of him to guard against latitudinarianism: and, as a fit exercise to keep him in the truth, we seriously recommend to him the intelligent and careful study of the Epistle to the Galatians; to settle in his mind the principles and doctrines of those whom the Apostle there declares to be accursed; to find out their counterparts in the church of the present day; and to inform us whether true charity consists in deceiving such men into a belief that they are in the way of life, or pointing out to them that they are in the way of death. The Bible, were its contents sufficiently known by the great mass of the nominal church, would be deemed the most uncharitable of all books. But what true charity is, is to be learned from the Scriptures alone, and not from the varying views of Christians so called.”—*Record Newspaper*, Jan. 11, 1830.

few texts, on which some frames and feelings were engrafted ; and which compound was palmed upon the people for the Gospel : while many of those who profess the Gospel hate the essentials of the Gospel, and the *whole* revelation of God's mind, as much as those who are professed Infidels : while they have also united with Infidels, Papists, and every species of blasphemers, in ridiculing the idea of Christ's title to be King in this and in every Christian land.

When we state these things in general terms, then we are told, by the Christian Observer ; " Well, and what then ? there is nothing new in this great discovery of the delinquencies of the religious world : we have said so over and over again : look at our first numbers, and there you will find us saying exactly the same thing." If this be so, then, worthy friend, be not angry with us for taking a leaf out of your book ; but rather be flattered, that we, however unworthy, are your disciples.—If we descend to particulars, and shew that the things enumerated as characteristics of the most religious part of the people in our Lord's days are equally applicable now, then we are charged with censuring God's elect, with smiting the brethren, and with comparing the children of God with those whom he declared could not escape the damnation of hell. Whence it appears, that, so long as we would confine ourselves to a statement which should be as useless, as idle, as insipid, as worthless, to every practical use, as that made twenty years ago by the Christian Observer ; or so long as we should only deal in terms so general that nobody should be offended ; so long we should be permitted to say what we please. " The (religious) world cannot hate you ; but Me it hateth, because I testify against it that its deeds are evil."

One of the worst signs of the Religious World, is the anger which it has evinced, through those that are its organs, at the censures which have been pronounced upon it. O'Connel does not rage more against the Reformation Society, nor the Jews against the Jews' Society, than does the Religious World against the MORNING WATCH. This thing, calling itself the Religious World, is truly more irritable than any poet, artist, placeman, or decaying beauty. It never repelled, in the remotest degree, the flattery and gross adulation which it has been in the constant habit of receiving from all its missionaries, on its platforms, and above all from its foreign correspondents : yet it cannot endure that we should shew, from the word of God, that its expectations are the creatures of its own imagination ; that it is holding out hopes to the world in direct contradiction to the statements of Divine truth ; that it is deceiving the people, and blinding them from taking warning of the coming dangers.

The last count in the indictment on which we are arraigned, is our " BAD SPIRIT." It is not easy to know what is meant by

this ; but perhaps we shall gain some insight by remembering the old definitions of orthodoxy and heterodoxy : "Orthodoxy ; our own opinion : Heterodoxy ; the opinion of any one who differs from us." In like manner "good spirit" seems to mean, praising whatever is in fashion in the religious world : "bad spirit," censuring whatever is in fashion in the same. Thus, for example, when Dr. Thomson and Mr. Haldane abused the Apocryphists, then they had a "bad spirit ;" and Orme, and Conder, and Grey, had the "good spirit : " but when they abuse the Students of Prophecy, then they have a "good spirit," and the prophets have the "bad spirit."

To condemn what is wrong, is as essential a part of Christian duty as to declare what is right. But every one thinks himself in the right ; and at the same time must be imperfectly informed. Hence a wise man, and a just man, and a man who knows something of the various motives which actuate mankind, finds it very difficult, painful, and presumptuous to speak of individuals. The only course, therefore, that is proper, is to speak of systems, but not of men. When we speak against Popery, we can do so with perfect hatred of the system, but with sincere and unaffected love for every Papist. In speaking of the Religious World, we have constantly endeavoured to avoid mentioning individuals. When dared to the proof of what we have advanced, we have referred to public journals, and magazines, rather than published sermons, in order to obviate every appearance of personality. If at any time we have named an individual, it has been as a sample of a class ; and we have always taken the most honourable and worthy, to shew that our position was tenable, even in the cases most unfavourable to our argument. For example : We contend that the apparent increase of religion, which has taken place in these latter years, is mainly owing to a spurious Christianity that has been preached : the Religious World asserts that the Gospel is preached in greater purity than ever : and upon this, issue is joined. The *onus probandi* lies upon us : what proof can we bring, but that of the most widely circulated journals, and the preachers at the most populous chapels ? We take the bull by the horn, and begin with the doctrine of justification. When Paul preached it, many who heard it thought he was preaching Antinomianism. The leading Evangelicals avoid this charge now : and why ? are they better preachers than Paul ? No ; but their doctrine has not the remotest resemblance to Paul's, and therefore they avoid the charge of the other. We are dared to the proof of this : then we produce the report of an annual meeting of a society, in which an Evangelical Clergyman flatly contradicted a statement of justification by faith made by Mr. M'Neile in the very words of the Bible—namely, that "God justifies the ungodly." To

answer a "prophet" is no proof of "bad spirit" at all, with the very same people who accuse "the prophets" of interrupting the harmony of the public meetings.—Will any one say that we select an unfair evidence in the Clergyman above alluded to? they could not desire one more exactly to their taste. He is an individual most amiable and most respectable; and he has been elected to the largest chapel in London, by the most numerous Evangelical church, because they approve of his sentiments. For the same reason we refer to Mr. Daniel Wilson's published sermons; and thence again we deny that justification by faith is held as it was by our Reformers. If we were to quote the opinions of more obscure individuals, the proof would be weaker. We do not cut off these excellent men from Christian fellowship—because there may be a very sound faith in the heart with a very muddled theory in the head, and vice versâ—but we do cut off the majority of their followers, and mean to do so. Unsound doctrine may not destroy the soul of him who preaches it, but it prevents his adding precious stones to the foundation, although his mass of hay, straw, and stubble will be greatly increased.

In our very first publication respecting the religious world, we declared that we ranked ourselves in it; and that, therefore, in exposing the faults of the system we did so in the full conviction that we were as much liable to its temptations now, and implicated in its delusions formerly, as others. Does any member of the religious world hate all who were born in trespasses and sin, because he was once so himself, and has now escaped from the danger that impended over him? If he do not, what justice is there in his speaking of us, in reference to the professors of religion, in a manner which he would repudiate if applied to himself and his own former associates?

There are two special grounds for believing that even the best part of the religious world is wrong. The first is, that it has made no advance in the knowledge of God. The only proof which this is capable of, is to be drawn from the recent, compared with the earlier, numbers of the religious periodicals; and from the sermons of the present day, compared with those of Romaine, Newton, and of the preachers who lived at the commencement of the present era of religious excitement. Here we are speaking, not of quantity, but of degree. *Non progredi est recedi*; and therefore, the standard of Divine truth not having advanced is proof of its having receded. Remaining "babes," the Apostle says, is the preliminary step to apostasy: and we had rather leave it to the honest convictions of our readers, than go through the detail necessary to make good our position, that there is less knowledge of God's word, and consequently less knowledge of God, in the religious professors of this day, than of any former given period.

The next proof arises from the treatment which the Religious World gives those who would instruct it. A person who is honest in desiring instruction in any branch of knowledge receives with eagerness the opinions of all, culling what appears to be true out of every one. The student of chemistry reads Berzelius, and Dalton, and Thenard, and Davy; and, whether he goes the full length of these writers or not, finds something to learn, and he is grateful for it, from all. The Religious World has been recommending, and holding, prayer meetings for the outpouring of the Holy Spirit. How did it expect this prayer was to be granted? Certainly not at all in the way in which we believe it to have been answered. God has been, as usual, more large in His answer, than man in his request. He has heard the prayer; and called the attention of many of His servants to large portions of His revealed word which His professing church has been long neglecting: this acts, as all successive messages from Him do ever act, by exciting the admiration and delight and love of those who are taught by His Spirit, and the contempt and wrath and scorn of false brethren.

" 'Twas He who taught me first to pray :
 And He, I trust, has answer'd prayer ;
 But it has been in such a way
 As almost drove me to despair.

* * * *

" ' Lord why is this ? ' I trembling said ;
 ' Wilt thou pursue thy worm to death ? '
 ' 'Tis in this way,' the Lord replied,
 ' I answer prayer for grace and faith. '

We close these observations with a challenge to every one at all versed in the history of theological controversy: and we defy them to produce one subject, upon which so much wrath has been elicited as upon the mode in which the Gentile dispensation and the labours of religious societies is to close, which has produced so many works entirely free from personality, or coarse and ungentlemanlike language, as the following: "Letters of Basilicus," *L. Way*; "Messiah's Kingdom," *Bayford*; "The Church's Expectation," *Vaughan*; "Plain Thoughts on Prophecy," *Marsh*; "Second Advent," *Fry*; "First Resurrection," *Hawtrey*; "The Millennial Church," *Clericus Dorcestriensis*; "Second Advent," *Hooper*; "Connected View, &c." *Begg*; "The Second Advent," *Madden*; "Prospect of the Christian Church," *G. Noel*; and the various writings of Messrs. *Faber*, *Cuninghame*, and *Frere*.

REPLY TO MR. HALDANE.

IN the second part of the Review of Dr. Thomson's Sermons, which appeared in our last Number, the unfair and dishonest manner in which controversy is often carried on was mentioned; the dishonesty consisting in imputing to the opponent sentiments as abhorrent to himself as to his slanderous accuser; and which was illustrated by the attack of Mr. Haldane upon Mr. Irving. Mr. Haldane is exceedingly indignant at our presumption in venturing to question the propriety of his conduct or the justice of his charges; and, in an angry "Reply" which he has addressed to Mr. Drummond, as the author of "the Candid Examination of the Controversy" between him and Mr. Irving, he chooses to summon that gentleman into his own court, and commands him to plead before the said J. A. Haldane, upon pain of his high displeasure. What answer Mr. Drummond may choose to give to such a summons, we cannot tell; but we shall never be loth to substantiate what is affirmed in this Journal, if true; nor backward to retract what may have been inadvertently written. If any thing, however, could prevent our doing the latter, it would be the haughty tone which Mr. Haldane thinks fit to use.

In page 3, of a pamphlet bearing the title of "Refutation of the HERETICAL Doctrine promulgated by the Rev. Edward Irving," Mr. Haldane asserts that the "doctrine" of Mr. Irving "represents God as being well pleased with sin," and in ascribing pollution to him that is holy!!! If Mr. Haldane knew and had read the writings of the man whom he so charged, he must have known that Mr. Irving, over and over again, had denied this; he must have known that Mr. Irving had expressed his abhorrence of this sentiment, with quite as much warmth as his accuser: yet, notwithstanding this reiterated denial, and notwithstanding Mr. Haldane's knowledge of that denial, he makes the accusation, which we have called, and which we will call till Mr. Haldane retracts it, a "dishonest and slanderous" accusation.

With respect, moreover, to the slanderous part of the charge, it is slander to call an authorized minister of God's word a heretic; yet the very title of Mr. Haldane's pamphlet contains this "railing accusation." This is slander not only *foro conscientie* (a court for which noisy heads of religious factions seem to care little), but in Westminster Hall also. The law of the land is perhaps the only law to which such professors pay any observance; for none of the decencies of life, nor the customs of civilized society; nor the law of God for the due em-

ployment of their tongues (James iii.), can keep them in any check. For its being slanderous to call a minister of God's word "*heretical*," we have, of all living authorities, that to which at least Mr. Haldane can have no objection, although, for our own part, we profess as little sympathy with its canons of right and honour as we do satisfaction with its practice of them. "As to their calling us heretics, that is a *crime so grievous*, that, unless it be visible, unless it be palpable, unless we can lay one's very hand upon it, it ought not easily to be believed of any Christian man; nor, consequently, we should think, ought it to be lightly charged upon any Christian man."—*C. Inst.* p. 7. —"Never, we hope, shall we be found willing to bring, much less rejoicing to bring, a charge of so foul and black a nature (as heresy) against any man." "We have not yet such a conceit of our own infallibility, as to suppose that whoever differs from us must not only be wrong, but must be guilty of heresy.... We cannot agree with these writers, in thinking that to find a man, and especially a minister of the Gospel, guilty of heresy, is fitted to convey a high gratification to the heart of a Christian."—*Ibid.* p. 49.

Not only is the title of Mr. Haldane's pamphlet, "not one word of which he wishes to blot" (Reply, p. 15), slanderous, as bringing a charge of heresy against a minister of God's word, but because that charge necessarily involves in it a charge of perjury also, and of pretending to hold one set of opinions for the sake of pecuniary emolument, while in his heart he holds another set of opinions directly at variance with them. This is no mere inference of ours. This charge is likewise distinctly made in the Reply, p. 239. "We turn," says Mr. Haldane, "to that church of which Mr. Irving *still calls himself a minister*, and by whose standards he is *sworn to abide*, and we see how decidedly his error is condemned, and stigmatized under the name of Bourignonism, which all her ministers are required to renounce." After stating one of the opinions of this lady (of which, by the way, Mr. Haldane seems to understand very little), he cites the question, "put at the ordination of every minister," which is, to know whether he renounces those opinions; and then he adds, "This question was answered in the affirmative by Mr. Irving; and yet he defends one of the most pernicious errors of this heretical lady."—It is not in the power of language to make a more distinct charge of heresy and perjury against any man, than is brought forward in this passage. And is he who brings it forward to affect to feel indignant at its being called slanderous? We say "affect;" for a man must be utterly reckless of character himself, before he would venture upon such a foul aspersion on the character of another: such a man can feel no just indignation: he may feel the mortified

self-esteem which vents itself in petulance and coarseness, but really alive to the value of honourable and unsullied reputation he cannot be. It is somewhat extraordinary too, if the C. Inst. —to which we refer again, neither out of compliment nor out of controversy (for we have, and desire to have, no sympathy with its spirit, its principles, or its manners,) but merely because Mr. Haldane at least can have no objection to such a reference: —if, we say, the C. Inst. felt so indignant at the charge of heresy being hinted only against Dr. Thomson, on the aggravation of its being against a minister of God's word, that it did not kindle when the same charge, with the additional flavour of perjury, was brought against a brother minister of the same church. "But what then, will you say, have these men the face to pretend that they have any real dislike to the foul heresy?—Stop, good reader; do not get into a passion at the men, nor dream of making any charge of hypocrisy against them, or of saying one bad word of them. You see we are perfectly calm. Be you quiet too, and we will let you into a secret which will explain the whole matter in the most satisfactory manner. It is this: one of the canons of (their) criticism is, that the truth of a proposition, and the soundness of a doctrine, depend entirely upon the man who propounds them. What in one man's mouth is true and orthodox, and worthy of all acceptance, is, in that of another, false, heretical, and worthy of all abhorrence." (C. Inst. 32).—Thus, if any one hints that, when Dr. Thomson attacks the doctrine of the Second Person in Godhead having taken fallen humanity, he seems to favour an heretical tenet, the man who so says is a "base," "mean," "assassin," "slanderer," &c. &c.: but if another man directly charges Mr. Irving with absolute heresy and perjury, his "publication is recommended to the attention of their readers;" "the author triumphantly asserts the cause of truth;" and the opponent expires, "a dead man," smothered in a torrent of "exposure of his heterodoxy, ignorance, misrepresentations, and dishonesty."—C. Inst. p. 96.

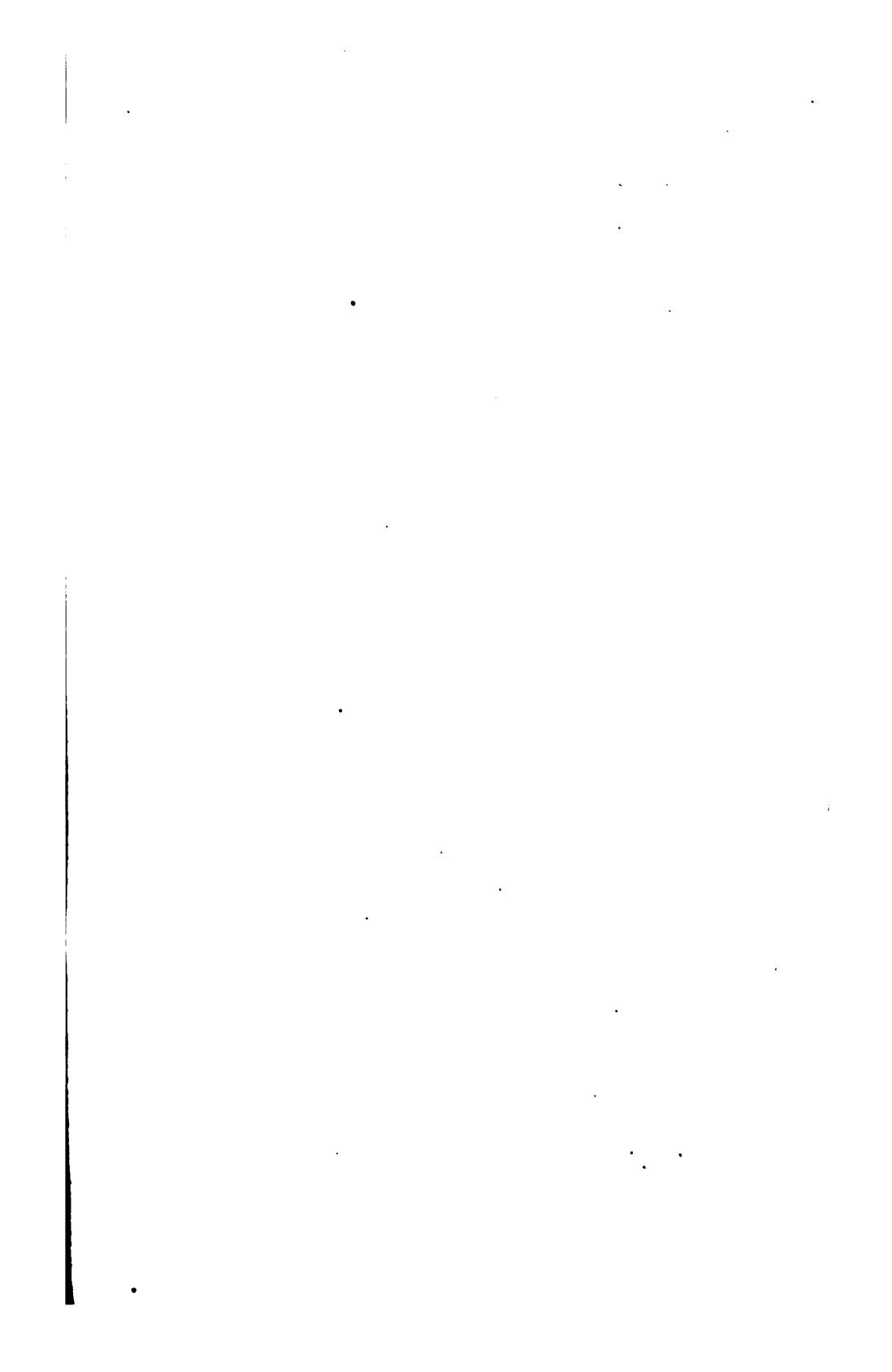
The reader is now in a capacity of judging to whom the stigma contained in the following passages must apply. "He" (the author of the Candid Examination) "has brought against me a specific charge of slanderously and dishonestly misrepresenting Mr. Irving's argument; fastening on collateral expressions, to which I attack a meaning directly at variance with the main scope of the author, and charging him with holding opinions abhorrent to himself. If this be true, the proof is easy, *litera scripta manet*. I now call on Mr. D. to substantiate the charge." We hope Mr. Haldane will be equally satisfied with our having done so.—"I affirm, it is groundless, that it has not a shadow of truth, that it is a

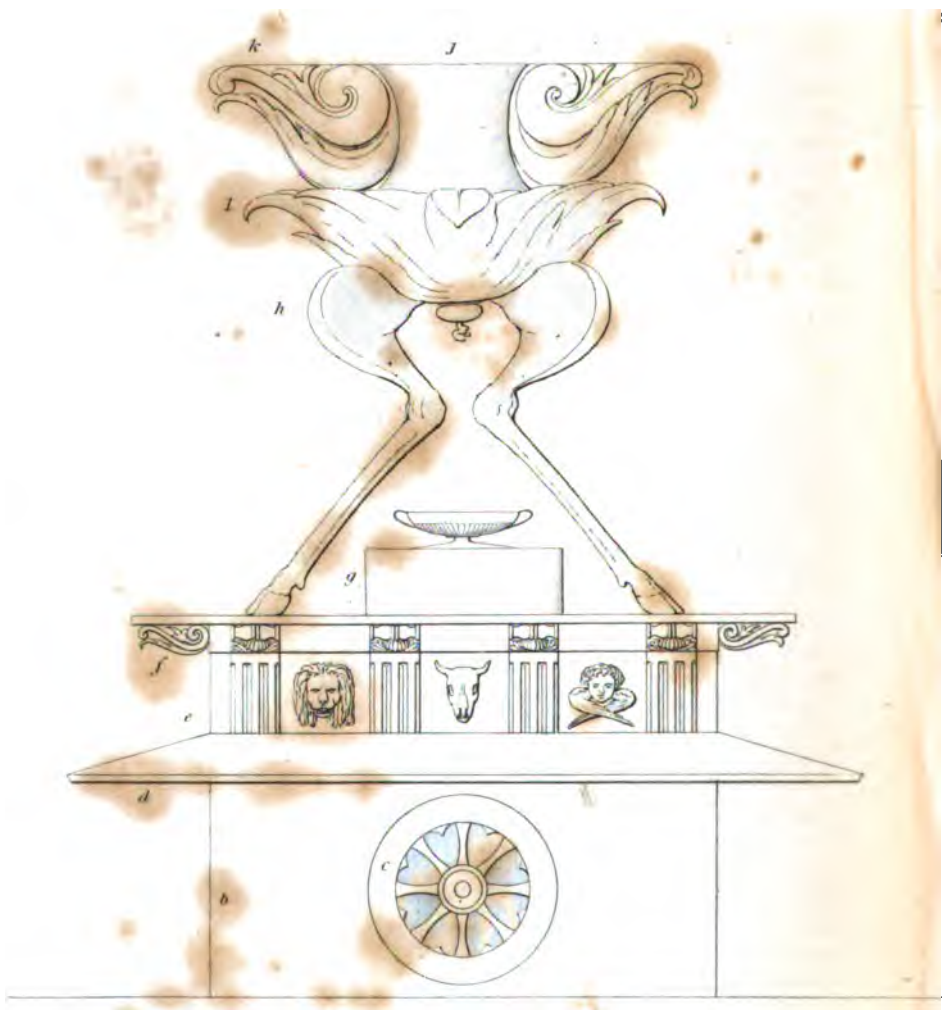
fabrication; and I challenge him to gainsay me." We have proved it to be well grounded; to be true, doubly true; and not to be exaggerated, or even made the most of.—"Mr. D., in the course of his literary progress, has come to a point where three ways meet, and upon one of them he must of necessity enter. There are doubtless drawbacks and objections to each, but that is his affair. He must either prove his assertion; or publish a retractation; or bear the brand of deliberate calumny. Of the comparative advantages of these ways he must judge. The first is not only obstructed, but impracticable"—(not so fast);—"the second looks rough and uninviting; and the third is at once disreputable and dangerous." (p. 250). We accept the challenge for Mr. D. We have proved the assertion: we publish the reiteration of it: and since Mr. Haldane has chosen to place such an issue at stake, it is he that must "bear the brand of deliberate calumny."



"THE WORD MADE FLESH."

REFERENCE was made in our Third Number, p. 495, to "a very masterly performance," entitled "The Word made Flesh." Not only has it been censured by some of our opponents as "heretical," but we have been accused of abetting the heresy of the Monothelites in having named this publication. An answer to these charges has been published by the author of the work in question, which, for its clearness and calm Christian dignity, we strongly recommend to our readers. One extract we give:—"You charge me, in the second place, with promulgating the Monothelite heresy at p. 96. I am glad (for the truth's sake, and also for the sake of convincing you that I am not one of those who combine the greatest apparent readiness to confess with the most extraordinary failure ever to find any occasion for confessing) to embrace this opportunity of admitting, that some confusion is observable in the phraseology which I there employ. But I will venture to say, that no unprejudiced man could, after reading the previous part of the treatise, or the passage as it stands situated, ever infer that I meant to deny that each of Christ's two natures had a will of its own....My object was, to shew the *error* of supposing that the holy acts of Christ resulted from a victory obtained by his Divine will over a *human will* which did not *cease* to be rebellious when it was *overcome*, and to represent his human will as brought by the Holy Ghost into *perfect harmony* with his Divine. I stated this almost in so many words. And by harmony I certainly did not mean non-existence." (p. 7.)





ON THE LAVERS IN SOLOMON'S TEMPLE.

WITHOUT attempting to decide whether all parts of the word of God are equally to be searched into, I cannot presume to suppose that any part of all the Scripture given by inspiration of God for instruction, &c., is to be neglected. With this apology, in the humble hope of removing some difficulties, I offer a drawing I have attempted, according to the description of the ten lavers of Solomon's Temple, given in 1 Kings vii. 27—39.

The account appears more minute and detailed than that of any other part of the temple furniture: nevertheless, the descriptions and drawings in Lee and Calmet, together with the notice in Lightfoot, shew that something yet remains to be cleared. What follows appears to me the meaning of the text.

Ver. 27: "And he made ten bases of brass: four cubits the length of one base, and four cubits the breadth thereof, and three cubits the height of it."

The text appears expressly to intimate that each base was a solid die of brass, of 38,400 cubic inches, the weight of which would be enormous. This, together with the supposition that the wheels, afterwards mentioned, were intended for removing the laver from place to place, has induced interpreters to suppose the base was only a *slab*, instead of a *block*; seeing that the wheels, being like chariot-wheels (ver. 33), could not support such a mass, nor could it be moved with any ease. This conjecture has, I think, been the commencement of many difficulties, which I hope to shew in the sequel: the base, or pedestal, certainly was solid.

Ver. 28: "And the work of the bases (was) on this manner: they had borders, and the borders were between the ledges."

The borders appear to be what is termed in architecture "zophori;" as the metopes, or spaces in the frieze between the triglyphs, were styled, when ornamented with animals. It is so rendered by Junius: and this will be confirmed by examining the meaning of the word "ledges." In the Septuagint it is rendered "out-settings" or "prominences." τα ἐκχόμενα: Junius, *toridenticulati*, bars standing upright like teeth. According to Lightfoot, the Hebrew implies the scales or rounds of a ladder. "The root is קָטַף , to cut in deep regular notches: whence come scollop and sculpture. In Ex. xxvi. 17 it describes the deep notch in the same part of every board to receive the cross beam which tied the boards together." Nothing can more clearly describe the origin of the triglyph. I shall therefore so render these words, as they will more clearly and correctly give the architectural description than any others.

Ver. 29: "And on the zophori which (were) between the

triglyphs, lions, oxen, and cherubim; and upon the triglyphs a support for that which was above; and beneath the lions and oxen, additions made in a descending manner."

The "supports" I suppose to be what are called *modillions*, or *mutules*: "that which is above," the *cornice*. The "additions made in a descending manner," I conceive to be like the pent-sills in Gothic architecture for throwing off of water.

Ver. 30: "And every base or pedestal had four brazen wheels and plates of brass; and the four corners thereof had shoulders: at the under part of the laver (were) the shoulders molten, at the side of (or passing over) each addition."

Both Lightfoot and Lee perceived, from ver. 32, that the wheels did not stand two on one side and two on another, like coach-wheels; but one on each of the four sides of the base, as the wheels in Ezekiel's vision are described standing at right angles to each other. This might have led them to conclude that the wheels were not for moving the lavers. Perhaps the same mystical interpretation belongs to the wheels in each; but from that consideration I purpose to abstain: I think the ornament styled in Grecian architecture *patera*, is an imitation—though, by not understanding the mystery, the Greeks altered it into one of their sacrificial plates.

Lightfoot says the Rabbins called the "plates of brass" planks. In Joshua xiii. 3, the word is rendered "lords;" it should be rather 'lordships;' for the Lord is speaking of the land yet to be possessed. So I suppose the base did not stand upon the pavement of the court; but these brazen planks formed the plinth on which each stood.

The "shoulders" were the portion of the priest in wave-offerings. But the word here used is not the same as in Leviticus: the same word as here is in Isai. xxx. 6. This form of laver has been copied by the ancients.

The last clause, "at the side of" or "passing over, each addition, I do not understand: perhaps it is owing to my arrangement being incorrect.

Ver. 31: "And the mouth of it, within the chapter and upwards, (was) a cubit; and the mouth a round (and) support work, a cubit and half a cubit: and also upon its mouth gravings, with their borders four-square, not round."

The upper part of the vase was smaller than the lower, or ornamented part. This part was a cubit deep; and the inner mouth was circular; but appended to it were modillions, that extended a cubit and a half on each side of the vase: this made each side of the square four cubits (ver. 38).

Ver. 32: "And under the zophori (were the) four wheels, and the tenons of the wheels in the base (or pedestal); and the height of each wheel a cubit and half a cubit."

The word our translation has rendered "axle-tree," is "tenons"

in Exod. xxvi. 17 ; but I conceive our translators, supposing the wheels were for moving the laver, made these the axle-trees.

Ver. 33 : " And the work of the wheels (was) like the work of a chariot-wheel. Their tenons, and their naves, and their felloes, and their spokes (were) all molten."

Ver. 34 : " And four shoulders to the four corners of each base : from out of the base (came) its shoulder."

Ver. 35 : " And in the top (or head) of the base, half a cubit upwards (or, rising half a cubit), a round, round about : and upon the top of the base its tenons [quere, the triglyphs ?] and its zophori (were) from out of it."

This "round" was either a round moulding, or astragal ; or, as I am inclined to think, the "upper rest," spoken of by D. Kimchi, "whereon to set a tankard:" as such I have drawn it. It is said to be "in the top," "upon the top"—as I suppose, the frieze. The ornaments were not additions, like the pent-sills, but engraved out of the solid base. I do not know whether Ahaz cutting off the borders (2 Kings xvi. 17) militates against this interpretation.

Ver. 36 : " And he graved upon the sides of its tenons, and upon its zophori, cherubim, lions, and palm-trees, according to the true figure of each : and additions around ;" that is, made beneath the lions, &c. as mentioned in ver. 29. I suppose the whole of each figure was engraved : I have just put the heads, to shew where I suppose they were.

Ver. 37 : " After this (manner) he made the ten bases : all of them had one casting, one measure, (and) one size."

Ver. 38 : " Then made he ten lavers of brass : one laver contained forty baths ; (and) every laver was four cubits : (and) upon every one of the ten bases one laver."

The contents of the laver was about two hundred and sixty gallons ; and the measure of one side of the square brim was, as I suppose, four cubits : the form I have given would hold, I believe, about the quantity.

Such appears to me something nearer the description than that given by Lee ; but I do not feel confident that I have removed all difficulties. I shall be glad if I have done any thing towards shewing what I believe to be the case—namely, that all invention, or taste so called, is either derived from Revelation, or a copy of nature.

M.

Explanation of the Plate.

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| <p>a. The Plinth, or plates of brass (ver. 30).</p> <p>b. The Base, four cubits square, three in height (ver. 27).</p> <p>c. The Wheel, a cubit and a half in diameter (vers. 29 and 32).</p> <p>d. The Additions made in a descending manner (ver. 29).</p> <p>e. The Borders, or zophori, and triglyphs (ver. 28).</p> <p>f. The Supports, or modifications (ver. 29).</p> <p>g. The round upper Rest, with a bowl on it (ver. 25).</p> | <p>h. The Shoulders (ver. 30).</p> <p>i. The Chapter, ornamented according to the description of the chapters of the pillars (ver. 31).</p> <p>j. The Mouth, circular, one cubit in width and height (ver. 31).</p> <p>k. The Support Work on each side, one cubit and a half (ver. 31).</p> <p>l. Making the whole square of the Vase four cubits (ver. 36).</p> |
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TO THE EDITOR OF THE MORNING WATCH.

SIR,—I have a truly excellent letter on the subject (the humanity of our Divine Lord), which I received from Mr. V—— a very short time before his death: if you could make any use of it in your Journal, you are welcome to a copy: coming from such a man, as embodying his almost dying sentiments, it is very valuable.

Dec. 8, 1829.

W. F.

“ My dear Sir,—I have pleasure in endeavouring to answer your kind and intelligent letter, and will address myself to those points in which you seem especially to require assistance. I am not sure that I perfectly apprehend your notion respecting the person and atonement of Christ. My apprehension is, that God, having formed the purpose of creating beings whom he would ultimately bless, laid the foundation of his plan in the ordinance that the Second Person, who had originated from Him by an eternal necessary communication of being (as had also the Third through the Second), should take real union with the creature, when now it had brought itself into a state of ruin; and thus should justify Him in its reproduction, after dissolution, in a changed form, new state, and new relations. This is my simple element of truth. Man is the centre of the creatures: in man, therefore, the union is taken; in man, when now, according to the will and operation of God, but in perfect consistency with his free agency, he has incurred the forfeiture of his first estate, and the inferior creatures together with him. It is the junction of the Second Person with the creature in its ruin (which junction stands in making a portion of the creature a portion of his personal substance), and his consequent acts and sufferings under that junction, which constitute the ground of reproduction; a source of existence, as opposed to first production, which is necessary to the end sought—namely, the beatification of the creature—because alone establishing the difference between *blessed creature* and God. Original sin, therefore, is necessary to the Second Person’s being made Christ; because the Christ is the offspring of reproduction, which implies forfeiture of first being. But, then, we must be careful to understand what original sin really is. That it is not vitiation of nature, but participation of the sin, and consequently of the guilt and curse, of Adam: which guilt was visited by, and which curse consists in, subjection to the devil, together with all that moral and natural evil of which he is the delegated and commissioned head. I consider death, natural death, as a consequence of the subjection to the devil, who must be overcome before we can be delivered from it. How is he, then, overcome? how can he be overcome by the creature? only by God’s inhabiting the creature, and actuating its moral

powers unto victory. And this is just the secret of the mystery of Christ. It is the glory of the humiliated Second Person to meet and give effect to the volitions of his perfect human substance, as inspired by God dwelling in him in the person of the Holy Ghost. This makes his acts, at once, the acts of the creature, and the acts of the Co-equal though not Co-ordinate of the Father. Thus is God clearly just in causing the Second Person to die; and as clearly just in raising him up from the dead, and subjecting the whole creation, in its reproduced form, to Him, with such distinctions as he is pleased to make in the several parts of it. Those distinctions are made in the moral part of it by the giving and withholding of his Spirit. All men were created alike in Adam; all fell alike in Adam; to all, as in Adam alike, the free offer of salvation is made. But such is man's relation to the devil, through original sin, that he is *morally* incapable, though naturally capable, of receiving this offer. That superadded power, which is vouchsafed in a way of sovereign distinction, and which constitutes the essence of the benefit of election, as opposed to reprobation, is found by experience to be necessary to every man, if he is truly to become a believer in Christ, on which his acceptance in Christ is suspended.

“When I speak of the beatification of the creature at large, as the end of God's counsel, I advert to a state of it which is posterior to the resurrection and final judgment; a state of it as reproduced under new heavens and a new earth. Up to the period of the final judgment, the present distinction of elect and reprobate will continue: the reprobate will then be completed, as a beacon of wrath, which will continue such for ever; and the end of the difference—namely, a notification of God's sovereignty in the creature, as necessary to the manifestation of His own distinct Being and Substance—having been effected, will cease for ever in the creature which dwells upon the earth's surface. * * * * * Accept my sincere good wishes: and may it please God to prosper our communications, not to ourselves only, but to others, if it be His will.

“*June 30th, 1829.*”

“I am, dear sir, yours very sincerely,

“E. T. V.”

TO THE EDITOR OF THE MORNING WATCH.

January 18, 1830.

SIR,—I have lived in the world nearly half a century, and for half that time have made up my mind on all the chief points of my creed; but, as I protest against infallibility in a Protestant as much as in a Papist, in myself as much as in the Pope, so, when they tell me of any new doctrine, I by no means shut my

ears, but gladly listen to what they have to say. But, notwithstanding all my best endeavours to mend my creed, I do not often succeed; for I generally find their new doctrine to be very old: and when a charge of novelty and heresy is brought against myself, I am contented to bear it patiently, as long as I can honestly say, with the Apostle Paul, "I confess, that after the way which they call heresy so worship I the God of my fathers, believing all things that are written in the law and in the prophets." A great outcry has been raised against Mr. Irving's exposition of the Scriptural declarations respecting our Lord's human nature, or what kind of flesh he took at the incarnation. Now, I have heard many of his discourses on this subject, and I have read many of his writings, but cannot discover wherein he differs from Scripture, or from my own creed. Yet, since I have been told that many good men, and men of name, are opposed to what appears to me true and Scriptural, and since I do not set up for infallibility, I have been lately reading all the publications of his opponents which I could procure; and I rise from the perusal greatly confirmed in my original belief, and convinced that Scripture, orthodoxy, and right reason bear me out in this point of my creed. From this examination, I am inclined to think that the question has been perplexed by scholastic subtleties and mystification; and that if it were looked at simply, taking only Scripture and common sense for our guides, it could scarcely be possible to hold a different opinion. I will take one text as an example, and leave others to try the same experiment on any of the numerous similar texts of Scripture. It is written Rom. viii. 3, "God, sending his own Son in the *likeness of sinful flesh*—." We are all agreed that our Lord Jesus Christ was both Son of God and Son of man: we are all agreed that both propositions are asserted in this text—that "His own Son," declares Christ to be the Son of God; and that "the likeness of sinful flesh," declares him to be Son of man: we are all further agreed that he had real flesh: therefore the only point in dispute is this, whether this real flesh was such flesh as ours—fallen, sinful flesh; or whether it was such flesh as Adam's was before he fell—unfallen, immaculate flesh.

Allow me to take a familiar homely illustration. Suppose a sheet of black paper lying before me, and I should say to my servant, "Bring me another sheet, like this black paper." Suppose him to bring me a sheet of white paper: I should say "Nay; I asked for paper *like* this black sheet." Suppose him to reply, "This white sheet is *paper*, as well as that black sheet; and I thought, when you said *like*, you only meant another sheet of paper, not caring of what sort it was." To this I should only have to say, that by saying *like this black* paper, I had not only told him that I wanted paper, but had defined its quality; and

that *white* paper is not *like black* paper. If after this explanation he still persisted that there is a very great *likeness* between the two, I should dismiss him for an incurable.

Now really, sir, it is no exaggeration to say, that grave theologians have reasoned on the above text in the very same way as my pertinacious servant. Call sinful flesh, black paper; and call immaculate flesh, white paper; and you will find the conclusions the same. They allow that Christ took real flesh: the Apostle asserts that it was "the likeness of sinful flesh;" and yet they say, that it was not such flesh as ours, the only "sinful flesh" we know of. But how they can fancy it *like* ours, if it was totally different in its quality, or whence they can get a different sort, is past my apprehension to imagine; and as I cannot find it in Scripture, it is also past my faith to believe.

I remain, sir,

One who does not think that

WHITE is the *likeness* of BLACK.



TO THE EDITOR OF THE MORNING WATCH.

SIR,—The following extract from Dr. Southey's "Colloquies on the Progress and Prospects of Society," will at least shew the extensive success of the Students of Prophecy in calling attention to the subjects of their inquiry.

O. L.

Islington, Jan. 5, 1830.

"*The Improvement of the World.*" (vol. i. p. 34).

"*Montesinos.*—My hopes are derived from the Prophets and the Evangelists. Believing in them with a calm and settled faith, with that consent of the will and heart and understanding which constitutes religious belief, I find in them the clear announcement of that kingdom of God *upon the earth*, for the coming of which Christ himself has taught and commanded us to pray.

"*Sir Thomas More.*—Remember, that the Evangelists, in predicting that kingdom, *announce a dreadful advent*: and that, according to the received opinions of the church, wars, persecutions, and calamities of every kind, the *triumph of evil*, and the *coming of Antichrist*, are to be looked for, before the promises made by the Prophets shall be fulfilled.

"You, who seek neither to deceive others nor yourself; you, who are neither insane nor insincere; you *surely do not expect that the Millennium is to be brought about by the triumph of what are called liberal opinions*; nor by enabling the whole of the lower classes to read the incentives to vice, impiety, and

rebellion, which are prepared for them by an unlicensed press ; nor by Sunday Schools and Religious Tract Societies ; nor by the portentous Bibliolatry of the age ! And if you adhere to the letter of the Scriptures, methinks the thought of that consummation for which you look might serve rather for consolation under the prospect of impending evils, than for a hope upon which the mind can rest in security with a calm and contented delight.

“*Montesinos* (after a few misgivings as to ‘judgment.’)—Good and evil principles are widely at work ; a crisis is evidently approaching : it may be dreadful ; but I can have no doubt concerning the result. Black and ominous as the aspects may appear, I regard them without dismay. The common exclamation of the poor and helpless, when they feel themselves oppressed, conveys to my mind the sum of the surest and safest philosophy : I say with them, ‘God is above,’ and trust Him for the event.

“*Sir Thomas More*.—God is above, but the devil is below !—Evil principles are in their nature more active than good. The harvest is precarious, and must be prepared with labour, and cost, and care : weeds spring up of themselves, and flourish and seed whatever be the season. Disease, vice, folly, and madness, are contagious ; while health and understanding are incommunicable, and wisdom and virtue hardly to be communicated. We have come, however, to some conclusion in our discourse. Your notion of the improvement of the world has appeared to be a mere speculation, altogether inapplicable in practice, and as dangerous to weak heads and heated imaginations, as it is congenial to benevolent hearts.

“Perhaps improvement is neither so general nor so certain as you suppose. Perhaps, even, in this country there may be more knowledge than there was in former times, and less wisdom ; more wealth, and less happiness ; more display, and less virtue. This must be the subject of *future* conversation. I will only remind you now, that the French had persuaded themselves this was “the most enlightened age of the world, and they the most enlightened people in it,” the politest, the most amiable, the most humane of nations ; and that a new era of philosophy, philanthropy, and peace, was about to commence under their auspices ; when they were upon the eve of a Revolution which, for its complicated monstrosities, absurdities, and horrors, is more disgraceful to human nature than any other series of events in history.

“Chew the cud upon this, and farewell !”

TO THE EDITOR OF THE MORNING WATCH.

SIR,—I beg to call your attention, and that of your readers, to a discourse on Schism by Edward Polhill, Esq. 1594, in the hope that some publisher will be induced to reprint this small volume, now become rather scarce, as I have not met with any work that treats the subject so well. The aspect of the times, and the present state of the church, require that the question of Schism should be distinguished from Non-conformity; that Churchmen should neither encourage a spirit of popery in themselves, nor look upon all Dissenters as schismatics; and that orthodox Dissenters should not embrace schismatics merely because they are united to them by the solitary and feeble thread of non-conformity.

The word schism occurs but once in our English version of the Bible, at 1 Cor. xii. 25, where, by the argument of the Apostle, we find that the error it designates arises from one professor of religion being jealous of the gifts of another. In Rom. xvi. 17, the Apostle says, "I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned; and avoid them: for they, that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple: for your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil." The context here shews that the Apostle charges all schismatics with serving some worldly and sensual end, whatever the pretext may be which deceives them; and the schism is not on the score of essential truth, but arises from *disobedience* to the authority of the church. In 1 Cor. i. 10, the members of the church at Corinth had run into schism, by calling themselves after the names of particular preachers; in the same manner as moderns call themselves Calvinists, Lutherans, Wesleyans, &c. The subject is again resumed in iii. 3, where the Apostle once more charges them with being *sensual*, in consequence of their schismatic spirit; having evidently the same signification as that which he had intended to the Romans, by saying, *servicing their own belly*. In xi. 18 he rebukes them for divisions on another ground—namely, concerning the method in which the Lord's Supper should be administered—and he further intimates that heresies must be the consequence.

It is clear from all these passages, that schism is a very heinous crime in God's sight; that it is, as well as heresy, a fruit of the flesh; that in whatever community schisms and

sects abound, so do heresies abound ; that their abundance proceeds from want of obedience to the authority of the church : whence it is obvious, that a nation which has arrived at this point is a very irreligious nation ; and that, if the people among whom sects abound think that religion is thriving among them, they are in a state of great self-deception, for that they must be on the very brink of perdition from ecclesiastical insubordination and radicalism.

Since it is as true of a body as it is of an individual, that *nemo fuit repente turpissimus*, the church must have been long growing into its present condition. I have no hesitation in saying, that the source of the evil is to be traced to the perverted use of the right of private judgment ; and that the epoch in which this bitter seed was sown was at the Reformation. When Constantine became converted to Christianity, he provided, as was his duty, the means of spiritual instruction for every part of his dominions : in which godly act he has been most properly followed by every Christian power ; until the rulers of the United States of America tried the awful experiment of attempting to govern a people without reference to their duty to God : an experiment which schismatics of all kinds have been constantly holding up for our imitation ever since, particularly the Independents and Freethinkers. The tares which Satan sowed along with the righteous seed of an ecclesiastical establishment, was the conferring upon the ministers of religion, *as such*, temporal rank and power ; out of which grew his rich harvest of the Popish apostasy. At the time of the Reformation, the right, which every responsible being must possess, of forming his own opinion upon what is true and what is false, was necessarily insisted upon : yet, so careful were the Reformers to avoid the sin of schism, that nothing would induce them to quit, still less to set up a church in opposition to, the Romish communion, until they were perfectly satisfied that that church was no longer a true church, but a church in apostasy. If no persons, but true Christians, had taken advantage of the errors of Popery, and of the right of private judgment, to establish the Protestant churches, it is possible that that right would not have been abused by being carried beyond all just bounds. Unfortunately, however, many others—like the Anabaptists—followed the truth, not for the truth's sake, but for their own selfish ends. Wicked men seized hold of the principle, and by it justified all kinds of absurdity, bringing forward passages from the Scriptures in vindication of their abominations. These set aside the authority of the church *in toto*, not being able to distinguish between truth and falsehood : sectaries began to abound : and different forms of church government, though in themselves

immaterial, paved the way for further encouragement to this offspring and scandal of Protestantism, which was one day or other intended to be its scourge, and ultimately its destruction.

The same selfish spirit which caused the multiplication of schismatics, caused the ministers of that portion of the church which had been established in England to give themselves the airs which they had so lately condemned in the Bishop of Rome; and it was not long before they acted as if, what Jeremy Bentham calls, "the Sect of the Thirty-nine Articles" was the only true church, out of the pale of which there could be no salvation. This, however, was not the case at first: many members of other Protestant communions held offices in the British universities, and dignities in the Church of England.

By degrees, however, the Church of England excluded from its pale all Protestants except of those churches which had the same form of ecclesiastical government as itself. The state, too, refused to support the ministers of more than one denomination; seeming thereby to think, that, as it was obliged to do something for Christ, it would do as little as possible. The duty of the state was to look upon all persons, who fulfilled the commands of Christ in being baptized in the name of Father, Son, and Holy Ghost, and who partook of his Supper in remembrance of him, as members of his church, and fit to enjoy all the privileges, rights, and immunities of their fellow-countrymen. Instead of which, the state endeavoured to limit civil rights to the members of the single denomination whose ministers it would pay. If the state had conducted itself properly, the Test Act would have been unobjectionable, because it would have excluded from the right hand of fellowship none but real schismatics and heretics; as, indeed, was the intention of those who framed it: but, by being subsequently made to operate against friends as well as foes, the state which passed the law was the real schismatic, by cutting off from the visible body of Christ many of its holiest members. It had a good opportunity of recovering itself from this error, and of retracing its steps, at the time of the Union with Scotland, when it was compelled to admit the Presbyterian church to be of paramount authority in one half of the kingdom: but the occasion was lost then, never to be afterwards regained.

It is not too much to say, that nearly all the most pious and spiritually-minded persons in Elizabeth's reign were against the ceremonies which she, and not the church, imposed upon Christian men as equally binding with the ordinances of Christ: for not only did the whole body of Non-conformists refuse to submit to them, but the best bishops remonstrated with the queen; and those sent by her to enforce them, only urged them on the people as harmless, and as what *on that account might* be safely re-

ceived. Thus the argument of Hooker and of his followers, that a church may impose ceremonies upon its members, though perfectly true, is wholly inapplicable to the present case: for the church never did impose them, nor was convened to discuss them; but the civil power alone enacted them. The clergy had full warning of the sin of schism which they were committing by adopting them; in which, however, they persisted notwithstanding.

The members of the church thus established in England, enjoying a complete monopoly of the wealth, power, and honours which ought to have been spread equally over the Christian community, became corrupted; neglected to preach the Gospel to the poor; relapsed into the popish heresy of justification by human merit; enforced no discipline amongst their members; and ultimately persecuted those who fearlessly and effectively proclaimed salvation by the alone righteousness and merits of the Lord Jesus Christ. All this time, however, the sectaries were increasing in numbers. The poor, driven from the parish churches by the newly introduced custom of dividing them into pews, to which the rich alone were able to gain access, could not worship God any where but in the chapels of the Non-conformists: and into their own houses the clergy never entered, to see after them. Mr. Southey very properly observes, that, so great has been the neglect of the people by the clergy, that had it not been for the Dissenters, of various classes, the nation would have relapsed into the condition of savages. He says, "We have a numerous class of people, bred in the filth and corruption of large towns and manufacturing districts, and allowed to grow up in that corruption, as much neglected, and consequently becoming as depraved, as the vagrants of former times, against which so many and such severe laws were enacted. These people are unbelievers; just as savages are, (shame to us that they should be so!) because, so far as regards all moral culture, all needful instruction, all humanizing and redeeming influences, they are like savages in the very midst of cultivated society. But, fearful as the consequences of this most culpable omission on the part of government have been, and continue to be, they must have been far more hideous and appalling, if Methodism had not intervened, and carried with it humanity and civilization as far as it has spread among the poor perishing creatures."

The knowledge of the salvation which is in Christ Jesus, is the one talent with which every human being who bears the name of Christian is entrusted. In proportion as he values this, so will he be anxious to disseminate it, and which it is his bounden duty to do. This is as applicable to a church as to an individual: and I doubt if the ministers of any church were ever so remiss, certainly none ever more so, than the hierarchy

of England, in neglecting to diffuse the knowledge of the Saviour's name. The great mass of the poorest inhabitants of our towns ; all that portion of the Irish population, probably at no time less than two-fifths of the whole, who could only understand the Irish language ; all our colonies in every quarter of the globe, East and West Indies, have been as much abandoned as if they did not belong to us. Nay, what is more still, not only would the clergy of the Established Church not enter on the field themselves, but they positively and effectually opposed those who would gladly have gone. Among many instances, I select one, which places the church and the state in the least possibly excusable point of view, in that the offer which was made would not have caused the smallest expense to either. In the year 1795, Mr. R. Haldane informs us (in his "Address to the Public," pp. 12—46) that he sold his paternal property, and applied to the proper authorities for permission to proceed to India, in company with Mr. Innes, a minister at Stirling ; willing to devote himself and his fortune to labour among the Heathen and Mohammedans there, who are in fact our fellow-subjects. This proposition was peremptorily refused. And here, be it remembered, not one of the usual pretexts, of undermining the church, &c. could be used : the refusal could proceed from nothing but a most criminal apathy to their duty in all concerned.

But I must return to an earlier period of our history.—Time would fail me to do ample justice to this subject during the period from the English Revolution of 1688, down to the French Revolution of 1792, but there are materials for a good history of the church in this particular, and it has been treated hitherto in a very superficial and unsatisfactory manner. The first thirty years of the eighteenth century were probably the darkest spiritual epoch which England has seen within the last thousand years. Whatever vital religion was in the land, was almost exclusively confined to the descendants of the Non-conformists. The best divinity which the hierarchy of England could produce, was, even when not heretical, little better than heathen ethics ; although I am not insensible to the labours of many of its dignitaries in philology, and the lower department of positive theology.

At length a new era broke out, from the labours of Whitefield and Wesley. They were admirably gifted for performing the office to which they were called—namely, that of being heralds, in the fields and in the market-places, of the grace of God. Here too they ought to have stopped : in thus much the bishops and clergy ought to have afforded them every encouragement and assistance. But they went further : they set up other

altars ; though it is fair to acknowledge, that they did not do so until they were almost forced into that measure.

It is fully and freely admitted, that the neglect of the hierarchy of England is alone the cause of the extent to which schism now prevails. In the first place, the Rulers of the Church had no right to institute ordinances for the mere government and discipline of the church, and thereupon excommunicate all who do not conform to them. It is not the inherent right of the governing part of every community to institute what regulations they see fit which I here call in question ; for that would be absurd, because all governors must *ex necessitate rei* possess such a right. But I deny the propriety of the exercise of the right accompanied with the penalty which was annexed to it ; namely, that of being cut off from the body of Christ. For let it be remembered what excommunication meant : a refusal to allow the parties to partake of the sacrament of the body and blood of their Saviour ; a prohibition from attending the ordinance of God by preaching, for the nourishment of their souls ; a denial to their children of the rites of baptism, and to themselves and children of Christian burial ; an incapacity to dispose of their property, or to be received as witnesses in a court of justice for any injury which might be committed against them : and this all followed a conscientious objection to rites and ceremonies which the word of God had never enjoined ! Moreover, the ministers of a church are not empowered by Christ to make *new* laws, but to carry into effect *His* laws : so that new laws are bad *ab initio*, from want of power in the court to enact them. Every public body must have a limit somewhere to its power ; and, above all, a church, which is a corporation—i. e. a body entrusted to do certain things according to its deed of trust. If the act which it enjoins exceed its power, the penalty of disobeying lies at the door, not of him who disobeys, but of him who orders the illegal act. A hierarchy is entrusted not to make laws, but to enforce the laws of Christ. Two things only are necessary to constitute membership in his church,—Baptism and the Supper of the Lord ; and all who dare to add to these two, ought to be, or at least may be properly, disobeyed. Instead of which, a penalty upon a conscientious dislike of immaterial human inventions was inflicted, as severe as could have been upon heresy and apostasy itself ; the church thereby shewing that it considered compliance with such forms as of equal importance with faith in Christ and obedience to his ordinances.

In the second place, the State should not have permitted one denomination to be alone the judge of who were and who were not Christians ; but have allowed any sect, holding the orthodox faith, to have furnished members to the state's use, for office and

rule. Nevertheless, the misconduct of the hierarchy and of the state did not justify the setting-up of opposite altars. The duty of Christians in those days, was to have assembled together for mutual edification in the word of God, but on no account to have omitted frequenting the ordinances of Baptism and of the Supper in God's church. It has been held by all the catholic church, and it is obviously impossible that it should be otherwise from the nature of the case, that the character of the minister who administers an ordinance has no influence whatever upon the ordinance itself (see xxvith Art. of Religion). If they had not absented themselves from the ordinances, non-conformists would not have multiplied, and the country would not now be involved in the inevitable ruin which is consequent upon the schisms which have followed. They ought also to have remonstrated with the pastors, and subsequently with the bishops and archbishops, upon the departure from sound doctrine which was promulgated from the pulpits. This would have been raising a witness for Christ, and taking up his cross, in the church, that he would have honoured and blest; and sound divinity would have been preserved.

Many of the early Non-conformists, however, were not schismatics: they refused to conform, indeed, to ceremonies which the clergy of the Church of England, following the tyrannous injunction of the Queen, had no right to enjoin upon penalty of excommunication; but they did not set up altars *in opposition* to true churches in the land. This is a point of very great importance, and which Polhill has handled, though briefly, with great perspicuity. "When our divines," says he, "charge the monasteries as schismatical, because they have *separate* meetings and ordinances, Bellarmin answers thus: *Soli schismatici sunt qui ita erigerent altare proprium, ut altare aliorum prophanum censeant*: 'They only are schismatics who so set up their own altar, that they esteem the altar of others profane.' It is indeed one thing to have *distinct* meetings for worship, and another to have *opposite* ones. The Non-conformists have meetings of their own, but without the contempt of others." In the same manner the followers of Whitefield and Wesley never, during the lives of those great men, could be properly called schismatics; nor am I aware that they have done any thing since to merit the term.

The state of things has grown worse and worse, both with respect to the Non-conformists and with respect to the hierarchy of the Church of England; for in the early days of the Reformation the question about episcopal ordination, in the absurd manner in which it has been treated in latter times, was never heard of. Bishops have no spiritual, though they have ecclesiastical, rank above the ministers of the churches: if they

pretend they have, they make themselves as Antichrist at once; for the ministers of the churches in Asia are immediately in the hand of Christ, and no one dare interfere between Him and them. Bishops were appointed merely for discipline, and to take cognisance of heresy, if the people of their congregations should prefer such a charge against any minister who might have fallen into it; but they have no jurisdiction whatever over the ministers, or power to interfere with them, but on complaint of heresy or immorality preferred before them. In latter times the hierarchy of England has set up a new claim, founded upon a pretended right to a superior kind of ordination, flowing through persons called bishops, instead of persons called presbyters. But as to the offices originally signified by these terms, they were both inferior to that of ministers, except in so far as, the latter including the former, the one is sometimes used indifferently for the other: much as, in the corporation of a town, every mayor is also an alderman, but every alderman is not a mayor.

The modern argument in favour of the superior *spiritual* rank of bishops, may be stated in the manner most favourable to them as follows: "Ministers are ordained to preach the word and administer the ordinances, but they are not also appointed to ordain others to do the same: Bishops are appointed to ordain others; and none, therefore, but those ordained by bishops are lawful ministers." In putting the argument in this form, my wish is to place it in the strongest and most favourable point of view for the contenders for episcopal ordination; because I deny it *in toto*, and mean to cut it up root and branch, from Scripture, from the doctrine of the church, and from the practice of the Church of England herself: and in so doing rank myself among her most affectionate sons; for the episcopal argument, if good for any thing, would prove her a limb of Antichrist.

It is quite certain, from the epistles addressed to the seven churches in Asia, as well as from the benedictions and salutations at the beginning and end of the Apostolic Epistles, that the catholic or universal church of Christ was to consist, under Him, of several distinct churches; which, though one in faith and in spirit, should be diverse in place, time, and circumstance. The seven churchES are not called THE church of the Roman Empire, though they all existed in the provinces of that empire; as we hear now of THE Church of England, or THE Church of Scotland: whence it follows, that mere diversity of place, though under the same civil government, was sufficient to constitute distinct churches. In each of these several churches there was but one angel, or minister; though we know, from Acts xx., that there must have been several elders, or

overseers, or bishops. A minister to administer the word and ordinances to the flock, is the essential of a church: elders and deacons are good, as his assistants in conducting its discipline; but they are not essential.

A very great confusion arises in the minds of many persons from the term "Church of England;"—a term decidedly improper, if meant to convey any other idea than the name of one particular denomination which has certain privileges from the state. The Apostle does not write to "*the Church of Asia,*" but the "*seven churches in Asia.*" Every parish in England, which has a minister and a congregation with orthodox profession, and observing the commandments of Christ, is a church. The division of parishes is a mere geographical or statistical matter, which might be altered every year; but a church is an ordinance of Christ, which neither laws nor institutions of man can touch. To speak correctly, we ought to say the churches in England, Scotland, &c.; and of these orthodox churches none is before or after the other, but all of equal rank, title, privilege, and authority in the sight of God.

Where a church in any place became too numerous to assemble with convenience to hear the word, or to sit down at the communion table, it was necessary to divide for those purposes. But no elder, presbyter (or priest, for it is the same word), might take upon himself to minister word or sacraments to these divisions of the flock, on pain of excommunication to himself and to all who partook of them, as we learn by the primitive canons: so sacred was the distinction between an elder, presbyter, or bishop or overseer, and he who ministered the word and sacraments. Neither had any minister the power to appoint another to perform that office to the portion of the flock which had been separated, unless the deputy had been set apart in the same manner as he himself had been. The selection rested with those who already possessed the gift, and were consequently competent to judge whether others possessed it or not. When such a one was found, he might, with the consent of the people, be set over them by the laying on of hands; and in this manner a new church was constituted. This new church is just as complete within itself as that from whence it sprung; and whatever deference of filial homage, respect, and love, it might pay to its parent, it must on no account give up its own independent dignity and rights. I therefore contend, that every minister, appointed over a church by those who were appointed over other churches before him, is a minister of the universal church of Christ; responsible to Him alone; and of equal rank and dignity, be he a Non-conformist minister in London, Presbyterian minister in Scotland, Archbishop at Canterbury, or Bishop at Rome. For, be it remembered, of the office of bishops and

presbyteries, separate from that of ministers of the word and sacraments, we are not now speaking.

It will not be denied that painters are better judges of pictures than those who are ignorant of that art; and, in like manner, musicians and sculptors in their several lines. The same may be said of poetry, oratory, geometry, and every branch of human knowledge. Common sense, therefore, as well as the direction of Scripture, would teach us, that capacity to judge who do possess or who do not possess a particular gift, abides only in those who already possess the same. Power of determining, then, who have the gifts of rule, preaching, and all the other necessary gifts for a minister, can only reside in those who have those gifts themselves. Hence arises the *fact* of what is called Apostolical succession: we say *fact*, because the question is one of fact rather than of doctrine; for the doctrine consists in the universal recognition of the principle, that they only who have any gift themselves can determine in what other persons that gift resides. Hence, also, we perceive the absurdity of those schismatics who receive no ordination or call but from the people.

So little was the modern notion of the bishops from being sanctioned by the reformers, that a learned man (Wright), who had lived fourteen years in the university of Cambridge, preferred the ordination of a presbytery to that of a bishop, and went over to Holland on purpose to obtain it. Upon his return home he was appointed chaplain to Lord Rich, in whose chapel he constantly performed: but before he had any ordination whatever, he preached, under a licence, for seven years in the university of Cambridge; though subsequently the Bishop of London refused to consider him as any thing but a layman. This was in the twenty-fifth year of Elizabeth's reign; and in the thirteenth year of that same reign an Act (chap. 12) was passed, admitting the ministrations of those who had only been ordained in the manner of the Scots or other foreign churches. There were some scores, if not hundreds of them, then in the church; and the Archbishop of Canterbury commanded Dr. Aubrey, his vicar-general, to license Mr. Morrison, a Scots divine, who had no other ordination than what he received from a Scots presbytery, to preach over his whole province. This licence was as full a testimonial of the validity of Presbyterian ordination as can be desired.—But the other notion was growing into fashion. All orders of men are for assuming some peculiar characters and powers to themselves. The bishops will be a distinct and superior order to presbyters; and no man must now be a minister of Christ on whom they lay not their hands. (*See Neale*, i. p. 310; or *ab.* 212). This modern assumption of the bishops is one of their reasons for refusing to open the meetings of the Bible Society with prayer; alleging, that they

cannot allow Dissenters to be ministers of Christ, and therefore could not be present if one of them was to pray.

“The Reformers,” says Neale, “admitted the ordination of foreign churches by mere presbyters, till towards the middle of this reign (Elizabeth), when their validity *began to be disputed and denied*. Whitgift was the first who defended the hierarchy, from the practice of the third, fourth, and fifth centuries, when the Roman empire became Christian; but Bancroft divided the bishops from the priesthood, and advanced them into a superior order by Divine right, with the sole power of ordination and the keys of discipline: so that *from this time* there were reckoned three orders of clergy in the English hierarchy—namely, bishops, priests, and deacons. Thus the church advanced in her claims, and removed by degrees to a greater distance from the foreign Protestants.”

We know also, that several of the foreign Reformers, in the reign of Edward VI., were invited to England by that king. Peter Martyr had the Divinity chair given him at Oxford: Bucer had the same at Cambridge: while Ochinus and Fagius had canonries in English cathedrals.

The Nineteenth Article of the Church of England distinctly acknowledges to this day, that wherever there is “a congregation of *faithful* men (consequently, the confession must be orthodox, as it is in the majority of Non-conformist, and as it is not in Popish and Socinian meetings), in which the pure word of God is preached (consequently, must have a minister), and the Sacraments be duly ministered (*i. e.* the Baptism with water and invocation of the Trinity, and the Supper in both kinds), according to Christ’s ordinance in all those things *that of necessity* are requisite for the same,” there is a true church: worded, as it seems, expressly to stop the mouths of her own schismatic sons, who would cut off their brethren for things *not of necessity*, such as surplices and bands. Moreover, the Prayer for the Clergy proves that only two orders are recognised, called therein “bishops and curates.”

The assumption of modern Episcopalians, that the right of ordination resides in bishops, in virtue of an ordination of a different kind or degree from that of ordinary ministers of the word and sacraments, is further proved to be false by the fact that no power of ordination is, or can be, exercised by them in their single episcopal capacity, but they are obliged to have other ministers joined with them: so that in this point a bishop has inferior power to a presbytery. Into the theological meaning of every part of the ordinance, I will not enter; but refer the reader to the Third Lecture on the Apocalypse by Mr. Irving, page 217: for I must hasten to come to the point wherein schism, which is of various kinds, consists.

As modern Episcopalians have laid claim for their bishops to a dignity to which they are not entitled, so have many Non-conformists, who were not originally schismatic, become so in these latter days; one evil begetting another. It is matter of some surprise and much regret, that, as the Bishop of Winchester touched upon this subject in his late Charge, page 33, his lordship should have shewn how little he understands the real question of Dissent; for, if it be an evil, the blame is almost exclusively at the door of the hierarchy of his own church. The root of schism is pride, and, in the Dissenters, an entire ignorance of the nature of Christ's church during the present dispensation. One would have supposed that the fact of there being a Judas in the chosen little band of teachers whom our Lord selected for the founders of his Gentile church; that his own parables, which teach that the Gospel field is appointed to be filled with wheat AND tares, which are not to be separated till the harvest, at the end of this dispensation; and the evident impossibility of finding an infallible outward sign of an invisible thing, might have been sufficient to instruct any persons, of ordinary discernment, into the veriest elements of truth. The endeavour to separate the wheat from the tares, is one schism of Scripture, and is the intention of the Close-communication Baptists, and indeed is the principle of all the Calvinistic Baptist churches, be they close or open.

Jude says, "Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they *who separate themselves*, sensual, having not the Spirit." "Ungodly lusts"—*επιθυμιας των ασεβειων*—is rather "irreverent desires;" marking the pride which does not submit to lawful authority in the church. "Separate themselves"—*απο διοριζοντες*. The word *οριζω* signifies to *bound*, a *limit*: and hence to *define* or *mark out*: *determinatively*, as it is used (*defined*) in Rom. i. 4: the force of the prepositions *απο* and *δια* is to *signify*, *define*, or *mark out determinatively from others*: and no words can convey more exactly the meaning of what the Baptists do by all their forms of church-membership; and also all those sects who attempt, through the process of what is termed "giving in their experiences," which is neither more nor less than to *mark out determinatively from others* that they are the elect of God. On this passage of Rom. i. 4 it may be remarked, that even the Lord Jesus himself was not defined to be the Son of God until he rose from the dead. In this respect also, being exactly similar to his brethren, who shall not be manifested, defined from others, or known to be, the sons of God until their resurrection from the dead; marking, if possible, more strongly

still the absurdity of those who would attempt to form visible churches here below which shall contain only the elect.

By very far the worst class of schismatics are the INDEPENDENTS. I cannot now stop to examine their origin, relation-ship to the Brownists, &c. ; but shall take the description of them as at present existing, from Mr. Rowland Hill's Journal through the north of England and Scotland, page 132 :—" It is their idea, that it is *unlawful* for a minister to hold communion with any people but his own ; restricting the administration of ordinances alone to the people who elected him to the office. . . . Nor is the interference of ministers at all necessary, even for their ordinations, only as their gifts and abilities may put a gloss upon the business before the congregation which attends. Their members, in some respects, may be somewhat less restricted than their minister, as they are at times permitted to be occasional communicants, if admitted by the suffrage of the people—the minister having equal authority with an old woman on these permissive occasions. Now, what conclusion is to be drawn from this restricted mode of discipline ? Why, that no churches but their own have a Christian ministry throughout the world ; though the minister may have lived like an angel, have preached the Gospel for half a century, and have brought a thousand souls to Christ. And should such a minister choose to end his days with them, nothing of his former ordination is to be considered. There is no ordination but merely the people's choice. While thus they so freely use the knife of amputation, respecting the office possessed by all other ministers throughout Christendom but their own ; in demanding such a re-ordination they have little reason to complain of the Church of England, or of Rome itself, in exacting a similar re-ordination for all who were not before Episcopally ordained. . . . A strict Independent congregation is therefore a complete spiritual (ecclesiastical?) republic. All other republics are incomplete. In those, they act by their representatives ; but in this, youngsters and old ladies all act for themselves. They neither have, nor can they have, rulers, overseers, or elders ; for each has a positive right to rule, to oversee, and to controul the conduct of his own Minister. As to Elders, the novice ranks with them the moment he is admitted. The Minister . . . is without a vote himself, and without any possibility of redress."

If I had space to enter upon the subject, the recent correspondence of Mr. Walker, in the World newspaper, with respect to Orange-Street Chapel, would afford some materials from which we might perceive the bondage in which the best and ablest Non-conformist ministers are held by the lay popes among them. It is certainly not too much to say, that the Dissenting ministers

vastly exceed lay Dissenters in learning, gentlemanly manners, piety, meekness, and every quality which can command respect; and yet they are oppressed in a way that exceeds the belief of those who have not been at the pains to examine into the subject: the pride of these laymen urging the ministers to ape the habits, dress, &c. of the wealthier clergy of the Established Church, which the slender incomes, and often large families, of these worthy men can ill afford; while the means of doing this is eked out by doles from the disgusting ostentation of the purse-proud vulgarity of their lay heads; whereby the ministers become the retained dependents of those whom they ought to rebuke. It is not to be wondered at that religion is at a low ebb among them. If half of the Dissenting ministers were to dare to preach the convictions of their souls, they would lose their daily bread.

The design of Polhill's work is to vindicate the Non-conformists from the charge of schism; which he does by shewing, that, though they have another altar, they have not an opposite altar: and his defence is complete. But that very argument, which justifies the Non-conformists of his time, condemns most of the modern Dissenters. I speak therefore now, only of those who set up dissent as a rival, not as an auxiliary, to the churches established in the land; which the Non-conformists did not do, and which far the greater proportion of modern Dissenters do—that is, the Independents (as they curiously call themselves) and all Baptists. “Schismatical separation issues out of pride and contempt. The Donatists thought themselves the only men: they boasted as if their communion were the only communion, as if their baptism were the only baptism. But do the Non-conformists separate thus? do they say that they only are the church, or that they only have the ordinances?” Now, what the Non-conformists did not even *say*, the Dissenters now actually *do*: many of them will not partake of the ordinances of Christ's church, if administered by the ministers of the Church of England; and they justify themselves in this their sin of schism, by trying to torture Scripture into saying that to have a church the ministers of which shall be paid by the king, is a proof of apostasy, and the Babylon of the Apocalypse.

The extent of schism which we perceive in actual operation, is but the outward manifestation of the principle which lies deeper within: for, though pride, self-conceit, love of hearing themselves preach, spirit of domination, the stirrings of natural conscience seeking to be quieted, and many other such motives, may induce men to set up for teachers, the principle which is developed by them all is the schism, the cutting asunder, the separation of the visible thing from the invisible truth signified by it. We find pervading, not only Dissenters of all kinds, but

the church at large, schism in Baptism, schism in preaching, schism in hearing, schism in the Supper. In all this the principle is the opposite of the superstition of the Papist: their error consists in making the outward and visible the real and invisible, the *opus operatum*, and the transubstantiation: that of Protestants, in cutting the one away from the other; dividing the outward ordinance from the spirit within. The kingdom of Christ is separated from the vice-regency of kings; the domestic duties of husband and wife are not seen as the counterparts of the relationship between Christ and his church: parental obligations are rent asunder by our artificial system of schooling, from infancy to second childhood. The headship of families is unknown as an epitome of the world viewed in the great Head and Father of all, his children, and those who minister unto them. Schism in the book of God; separating its bare letter from the Spirit which speaks by it; and from the living men, the voices of the preachers. Nay, schism in the very letter itself; cutting it up into extracts, and essential and non-essential texts. Schism in the very Christ; separating the crucified from the glorified, and confining men's knowledge of Him to a narrow and limited view of one of his many offices.

No one can dispute the possibility of heresies arising at any time: and if they were to arise in such a state of the church as the present, who can point out a remedy, or probable means of counteracting them? Heresies have arisen, and are largely afloat: the most striking of which is the denial of the human nature of our blessed Lord by numbers in the present day. There exists not in men's breasts sufficient reverence for the sages of antiquity, for the authority of the church, and for the opinions of others, even to get a fair hearing for the truth; and a torrent of falsehood and personality is the vehicle adapted to the taste of professors of Christianity; which renders the poison delightful to the ear, and procures it a ready acceptance in the heart.

Perhaps the greatest symptom of schism is to be found in the organization of religious societies: motley things, without a head; trying to convert the world, not by a living voice, but by a dead book: missionaries sent out, not by churches, but by laymen, whose qualifications to direct depend upon an annual payment of a guinea. If each church were to send out its own missionary, many hundred more would have been employed, and they would have been acting in conformity to the ordinance of Christ's church: but as they are at present constituted, they are, at best, but the out-breakings of Christian lay-zeal testifying against the remissness of the priesthood, both in the Established Church and amongst Dissenters.

Non sum ambitiosus in malis, nec augere lacrymarum causas

volo: utinamque esset ratio minuendi: but when I contemplate what Christianity is; when I see the beauty of all the ordinances of God—governments, churches, families, so admirably adapted to set it forth and act it before men's eyes—I am filled with adoration at the goodness of God, and with terror at the lot of a people who have cast away its spirit, its meaning, and as it were its very soul, from them. It seems as if the essence of Christianity had vanished, and left nothing but the empty casket of ceremonies, now without a meaning; and institutions of man's devising, to divert their attention from the real loss which they have sustained. But as the Greeks and Romans retained for centuries the worship of Bacchus, and Hercules, and other deified men, long after they could give any rational account of the rites by which the various exploits of those heroes were portrayed; so many a nation now adheres with bigotry to certain fragments of Christianity, long after it has ceased to reverence Him, to set forth whom alone the outward forms of Christianity are worth preserving.

PHILANGELOS.

TO THE EDITOR OF THE MORNING WATCH.

I HAVE been exceedingly interested in the discussion, which now so much engages the attention of the church, respecting the nature of our Lord's body; and as there is one point connected with this inquiry which has been scarcely touched upon at all in any of the works which I have seen, I take occasion to offer a few remarks, hoping that some one better qualified than myself will give it a more deep and thorough examination. The point I allude to is, what sin really is; or rather, what חַטָּאת and αμαρτια, which we translate *sin*, properly and exactly denote. I begin by saying, that there are ten different words in Hebrew, and as many in Greek, for different degrees of wickedness; but that in the present question, חַטָּאת and αμαρτια are the only words we have to do with, as our inquiry is limited to the sense in which Christ made "an end of sins," חַטָּאת (Dan. ix. 24); and how he came in "the likeness of sinful flesh" [flesh of sin, αμαρτιας] (Rom. viii. 3). In Hebrew, the word primarily means to *err*, to *miss a mark*; as Judges xx. 16, "sling stones and not miss," חָטְאוּ. In Greek, αμαρτανω has the same radical meaning: it is defined by Aristotle, "accustomed to wander, or err:" by Isocrates, "to turn aside from the way:" and Aristotle says, αμαρτηματα are acts not committed in dishonesty, and not contrary to reason. In Latin, *peccatum* properly denotes delinquency: Ainsworth translates it "a fault, a foolish or impolitic action;" quoting Plautus, Cicero, and Terence for it. The

Italian, Spanish, and French languages follow the Latin. And Johnson defines sinful, "alien from God, not holy, un sanctified." Sin, therefore, is not a distinct thing superadded to our nature by the fall; nor is holiness a distinct thing superadded to our fallen nature by regeneration; but they are only different conditions of the same nature, which may alternately exhibit holiness or sin, according as it acts in obedience or disobedience to the law of God. Let us now turn to the Scriptures, and, setting aside wickedness, iniquity, transgression, and the other degrees of guilt, endeavour to define from the word of God what sin, *αμαρτια*, means. We have not far to seek for satisfaction in this point: "Sin is the transgression of the law" [*ανομια*, 'lawlessness'] (1 John iii. 4): "Where there is no law, there is no transgression" (Rom. iv. 15): "By the law is the knowledge of sin" (Rom. iii. 20). But sin, beginning thus in the transgression of the law, may pass on to include all iniquity; for "all unrighteousness is sin," though "there is a sin not unto death" (1 John v. 17). Sin is therefore the 'erring and straying from the paths of truth like lost sheep;' 'leaving undone the things which we ought to have done, and doing those things which we ought not to have done;' and 'having no health in us;' and the sinfulness of our nature lies in its propensity so to do; the sin of our first parents having first turned our nature out of the way of holiness, and transmitted to us all this sinful propensity, together with original sin. Such is the condition of our whole species. And now comes the remedy: "Christ was manifested to take away our sins:" "in Him was no sin:" and "everyone abiding in Him sinneth not:" "he that doth righteousness is righteous, as Christ is righteous" (1 John iii. 5—7). The process of the accomplishment hereof is given Dan. ix. 24, where Messiah the Prince is predicted "to restrain transgression, and to make an end of sins, and to make reconciliation [*atone*] for iniquity, and to bring in everlasting righteousness." God made man upright—like a well-built fortress sufficiently garrisoned—but Adam let in the enemy; who not only demolished the outworks, but made the garrison his slaves: and this goodly creation lay like a dilapidated citadel, with a disheartened pusillanimous garrison, having neither the will nor the means for resisting its betrayer and tyrant: "The strong man armed keepeth his palace" (Luke xi. 21). But "a Stronger than he" came upon him, who not only expelled the tyrant, but put heart into the dissipated garrison, repaired the dilapidated outworks, and, conquering first in his own person, gave his followers an assurance of the same victory. "For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John iii. 9). If

this victory were obtained by a new garrison put in the place of the old one, the glory would be given to the garrison, not to him who sent it; but by coming himself, and working the mighty change in the same garrison and citadel, he alone obtains all the glory. Or, as one of the schoolmen neatly expresses it; "An fuerit conveniens humanam naturam assumere ex stirpe Adæ. Resp. Sic; ut vinceretur inimicus hujus generis, ab uno ex eodem genere; ut justitia satisfaceret; ut Dei potentia ostendatur in natura assumpta." Coming thus in our nature, the first work of Messiah was, according to Daniel, "to finish [*restrain*, marg.] transgression." Which work he began from his very birth, being the "holy child Jesus," "growing in wisdom and stature, and in favour with God and man;" being "tempted in all points like as we are, yet without sin." "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. v. 9). Thus he fulfilled the second of Daniel's characteristics of Messiah, "to make an end of sin." And then, and not before, the third characteristic comes into manifestation—namely, "to make reconciliation for iniquity;" "called of God an High Priest after the order of Melchizedek" (Heb. v. 10), "to put away sin by the sacrifice of himself" (Heb. ix. 26). The sinful, or erring, or fallen, or infirm species, is thus in Him first rightened and unsinned and rendered stable; then presented as a Lamb without spot to the Father; "a sacrifice to God of a sweet smelling savour" (Eph. v. 2. By which "having obtained eternal redemption for us," "the blood of Christ, who through the Eternal Spirit offered himself without spot to God, shall purge our conscience from dead works to serve the living God" (Heb. ix. 14).

One other observation I wish to make on the meaning of the word "sinful flesh" (Rom. viii. 3). Many have objected to the term *sinful*, employed by our translators in this passage, under a mistaken idea that *sinful* means the same as *sinning*. But this is certainly a mistake; for all the adjectives of this class imply nothing more than the condition of a thing, and not its action. To take a few examples: sin, sinful, sinning; hope, hopeful, hoping; help, helpful, helping; bliss, blissful, blessing; use, useful, using; hurt, hurtful, hurting. In all adjectives of this class it is evident that not an act, but a condition towards an act, is the meaning; which act may be suspended, and the condition remain in a quiescent state: a hurtful thing may be kept from hurting, a useful thing may be kept from using, a sinful thing may be kept from sinning; and we may call it a thing of use, or a thing of hurt, without departing from the meaning; as Rom. viii. 3 might more literally be rendered "flesh of sin." But there is another class of adjectives, which

express a condition *consequent* upon an act, or an act preceding the condition : as, fall, falling, fallen ; rise, rising, risen ; strike, striking, stricken ; death, dying, dead. These adjectives, or past participles, necessarily involve and pre-suppose the *condition*, which the former class expressed : as, fallen necessarily includes fallibility, stricken necessarily includes suffering, and dead necessarily includes mortal. Now it is granted on all hands that our Lord suffered ; it is allowed by most that he really died ; and it is maintained by many that he assumed our fallen nature ; and yet these very persons scruple to admit that he assumed our sinful nature, though sin must necessarily have preceded fall, suffering, and death. "Wherefore, as by one man sin entered into the world, and death by sin . . . so by the obedience of One shall many be made righteous" (Rom. v. 12, 19). Sinful, in Scripture, never has the active sense of *sinning*, but always denotes a condition liable to, or tending towards, sin ; a state, not an act. It occurs but eight times in Scripture : Num. xxxii. 14, "An increase of sinful men ;" which the context proves is not sinning ; for it is said (ver. 22), "Ye shall be *guiltless* before the Lord." "Sinful nation" (Isai. i. 4), "Sinful kingdom" (Amos ix. 8), "Sinful generation" (Mark viii. 38), we need not stop to prove, they are so evident. And where Peter exclaims (Luke v. 8), "Depart from me, for I am a sinful man, O Lord," he was not sinning, but following his calling, and felt only the sinful condition of every fallen man. The sinful men, into whose hands our Lord was delivered (Luke xxiv. 7), were but the passive instruments, and driven on to the guilt of murdering him by the "greater sin" of the Jews. And "sin (Rom. vii. 13) by the commandment, which is holy and just and good," was not made active, but "became exceeding sinful;" was shewn, by the comparison with this standard, in its true character of obliquity and deformity. These are all the instances in which *sinful* occurs, except the text in question (Rom. viii. 3). In this chapter the Apostle shews the natural bondage of man, enslaved by sin ; and the means by which we obtain the victory and become "more than conquerors" (ver. 37). The first state and its consequence is deduced in ver. 8 : "So, then, they that are in the flesh cannot please God." The victory is then deduced from the indwelling Spirit of Christ mortifying the deeds of the body, to constitute those who are so led by the Spirit of God sons of God : "If Christ be in you, the body is dead because of sin ; but the spirit is life, because of righteousness." This justifying righteousness he had argued, in ver. 3, could not be attained through the law : "For the impossible thing of the law, wherein it was powerless because of the flesh," is rendered possible by "God sending his Son in likeness of flesh of sin, and for sin." How this effected it

is shewn in what follows: God "condemned the sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." How condemned? By sending his Son in the likeness of sinful flesh to keep that law which flesh had not before kept, and, having kept it, to offer his life in sacrifice for the transgressors; and by his Spirit, to enable them to live after the Spirit, not after the flesh: "For the law of the Spirit of the life in Christ Jesus hath freed me from the law of sin and death. . . . And if Christ be in you, the body is dead through sin, but the spirit life through righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up the Christ from the dead shall make alive your mortal bodies, through the indwelling of his Spirit in you. . . . As many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 2, 10, 11, 17). Here is sin overcome in our sinful, mortal, corruptible bodies, by the "Spirit of the Christ," "the Spirit of God," indwelling, and empowering us to do the will of God, and advancing us to the same glory with the risen Christ. And as our "quickening" (ver. 11) takes place by the Spirit of the life in Christ "dwelling in" this sinful flesh of ours, freeing us from the law of sin and death: so, when the Eternal Word was made flesh, and dwelt among us (or *in us*), and in the likeness of sinful flesh, every rule of analogy and right reason force us to the conclusion that the flesh which he took "of the substance of his mother" was such flesh as that of all his brethren: "He that sanctifieth and they who are sanctified all of one" (Heb. ii. 11). The holiness and perfection of the regenerate man are spoken of in the fullest terms: it is not possible for language to express more entire conformity to and union with Christ: "Whoso keepeth his word, in him verily is the love of God perfected:" "Ye have an unction from the Holy One, and ye know all things:" "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father:" "We know that when He shall appear we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as Christ is pure:" "Whosoever abideth in Him sinneth not:" "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John ii. iii.) Such are the privileges, such is the condition of the regenerate man: far higher than that of Adam before he fell, and a far more glorious work than that of creation: even the renewal of the spirit of the mind; "putting on the new man, which, after God, is *created* in righteousness and true holiness."

Of which new creation Christ was himself the Author and the Beginning; "having abolished the enmity in his flesh..that of the twain he might *create* in himself one new man, making peace..and reconcile Jew and Gentile both, in one body, to God, through the cross; having slain the enmity in himself..For through him we both have access by one Spirit to the Father.. builded together for an habitation of God through the Spirit."

As Christ was the source of regeneration by sending the Holy Spirit, so was he himself the pattern and example of the perfect regenerate man. In us, this work of regeneration is called a *new creation*, Eph. iv. 24: "*Created* in Christ Jesus unto good works" (Eph. ii. 10). Now in our regeneration there is no transmutation of the flesh; but by the indwelling of the Holy Spirit our sinful bodies become "an holy temple in the Lord" (Eph. ii. 21). Such in kind, though far higher in degree, was the sanctification of the body of our Lord: "For God gave not the Spirit by measure to him;" but "in him dwelt all the fulness of the Godhead bodily," that he might become "the Head over all things to the church, which is his body, the fulness of Him that filleth all in all."

T.

TO THE EDITOR OF THE MORNING WATCH.

MR. EDITOR,—As your periodical has been established for the avowed purpose of furthering the study and knowledge of the prophetic word, I trust that you will permit me to address, through its pages, a few remarks to those gentlemen who have devoted much of their time and thoughts to the arrangement and interpretation of the Apocalypse.

Of the many modes of arranging the Book of the Revelations which have been proposed of late years, there seems to me to be none so plain, and so well established, as that proposed by Mr. Frere, and adopted by Mr. Irving, and the generality of those who (in contempt) are called "The Prophets"—may their numbers increase! Against the "*general structure*" I have no objection to offer; but it does seem to me, that in the *particular arrangement and interpretation of parts* some confusion still exists. For instance: Mr. Frere supposes that the sixth seal relates to events which occurred between the years 1789 and Sept. 21, 1792; and the sealing of the 144,000, mentioned in chap. vii., he refers to the British nation; and supposes that by this sealing that nation was preserved from the dreadful scourges with which all the other ten kingdoms were visited during the late eventful war. This sealing of the 144,000 in their foreheads, as well as I recollect (for I have not Mr.

Frere's large work before me), took place, as is supposed, at or after the opening of the sixth seal—that is, not earlier than the year A. D. 1789. If it is attempted to give it an *earlier* date, and still apply it to the British nation, as the Protestant nation—and which, as the Protestant nation, has been wonderfully protected by God (but now, Woe, woe to her, for her apostasy!)—the *earliest* date that *can* be given is A. D. 1534, when Henry VIII. abolished the Pope's supremacy. Now we find the sealed servants of God alluded to in the ixth chapter, at the sounding of the fifth trumpet; for the locusts out of the smoke of the bottomless pit are desired to hurt none but those *who have not the seal of God in their foreheads*. There were, therefore, at the time of the fifth trumpet, some who *had* received the seal of God in their forehead. Such persons can be none others, in my mind, than those mentioned in the viiith chapter; and therefore, if the sealing of the viiith chapter did not take place till 1534, allowing the *earliest possible* date, the sounding of the fifth trumpet, which *found* the servants of God *already* sealed, cannot have taken place till *after* that date; and cannot have commenced in A. D. 632 and ended in A. D. 782, as Mr. Frere supposes. If these remarks are valid, it follows that the arrangement and interpretation given of the fifth trumpet, by Mr. Frere, and in a little work entitled "The Apocalypse of Jesus Christ briefly yet minutely explained," cannot hold good. This also opposes the present arrangement and interpretation of the sixth trumpet; which these authors suppose to extend from A. D. 1062 to May 29, 1453.

Another instance of confusion exists in the interpretation of the river Euphrates, in chap. ix. 14, and in chap. xvi. 12. In ix. 14, the four angels bound in the river Euphrates are interpreted as four sultanies established in the neighbourhood of Euphrates. Here the *literal* Euphrates is supposed to be referred to. But in xvi. 12, the drying-up of Euphrates is interpreted as the exhausting and ruin of the *Turkish Empire*. Here a *mystic* meaning is applied to Euphrates. This does not seem consistent. If Euphrates is one time *literal*, another time *symbolical*; if it at one place means the *literal* river, and in another place a nation whose seat of government is *far distant* from that river, but whose founders may have come from its neighbourhood; there can be no certainty in interpreting the symbols of this Book.

But may it not be questioned whether *either* of these interpretations of the Euphrates is correct? Both Babylon and Euphrates are symbolically used in this Book. What Babylon symbolizes, cannot be for a moment doubted: the Book itself points us to Rome. Now, let us bear in mind that literal Babylon and literal Euphrates were *closely connected*. The

river was the *defence* of the city; so that the inhabitants feared nothing so much as that defence deserting them. When it was turned from its course, when that part which defended the city was "dried up," then Babylon fell. Why should these names, so *intimately* connected in their *literal* character, be *separated* when used as symbols? When Babylon is decided to mean Rome, why should not Euphrates be understood as symbolizing some of the *defences*, or the *chief defence*, of Rome? Moreover, to this interpretation do I conceive we are directed by the prophecy itself. The great whore, called "BABYLON THE GREAT," is represented as "*sitting upon many waters*" (xvii. 1); even as literal Babylon sat upon the literal Euphrates (Jer. li. 13). These waters are afterward interpreted as "*peoples, multitudes, tongues, and nations*" (ver. 15): from which I think we are authorised to interpret Euphrates symbolically, as "*peoples and nations*;" still, however, *confining* it to those "*peoples and nations*" which bear the same relation to the mystic Babylon that the river Euphrates did to literal Babylon.

I am aware that the interpretation of the fifth and sixth trumpets which is generally adopted, and which these remarks are calculated to set aside, finds much support from the agreement of the dates with the facts to which they are applied; and of the descriptions with the persons whom they are supposed to represent. But I do not think that any apparent coincidence in dates or descriptions can authorize us to violate a synchronical mark, as is the case in the present interpretation of the fifth trumpet, when compared with chap. vii. 3; or to give a vague and undecided interpretation (and one which does not agree with a *closely connected* and *divinely taught* interpretation of another symbol) to a symbol, as is the case in the present interpretation of chap. ix. 14, and chap. xvi. 12.

As your very valuable periodical cannot afford much room to mere *note writers*, I shall not go to any further length: but beg in conclusion to say, that these remarks have not been offered with the wish or intention of injuring the well-earned reputation of Mr. Frere, to whom all students of prophecy owe so much; but in the hope that a closer comparison of this Apocalypse with itself and the other Scriptures, and that the discussion of these matters, may, under the blessing and teaching of the Spirit, tend to open more fully the true arrangement and interpretation of that wonderful Book.

Dec. 14, 1829.

S. M., jun.

P. S.—I do not attempt to offer any arrangement or interpretation of the passages referred to, not feeling myself at all competent to such an undertaking. It may be a question worth the consideration of prophetic students, whether Mr. Croly's interpretations of the Trumpets and Euphrates are the correct ones.

TO THE EDITOR OF THE MORNING WATCH.

SIR,—In reading over Bradford and the English Fathers, some passages appeared to me so suitable on an existing controversy that I have made a few extracts, which I now enclose.

J. T.—N.

Bradford (on Rom. viii.) says,—“ You see that the Apostle, in this place to the Romans, speaketh of the deliverance of every creature from the bondage of corruption, and that to the beautifying of the glory of God’s children. This is so manifest, that no man can well deny it. It is but a simple shift to say that the Apostle doth mean in this place by ‘every creature,’ man only; he is not wont to speak on that sort; neither dare I say that the Apostle speaketh here hyperbolically or excessively, although some think so.”

*** “This renovation of all things the prophets do seem to promise, when they promise *new heavens and new earth*. For a new earth seemeth to require no less renovation of earthly things, than new heavens do of heavenly things. But these things the Apostle doth plainly affirm, that Christ will restore even whatsoever be in heaven and in earth (Col. i.) Therefore methinks it is the duty of a godly mind, simply to acknowledge, and thereof to brag in the Lord, that in our resurrection all things shall be so repaired to eternity, as for our sin they were made subject to corruption.

“The ancient writers out of Peter have as it were agreed to this sentence (2 Pet. iii.) that the shape of this world shall pass away, through the burning of earthly fire, as it was drowned with the flowing of earthly waters. These be St. Augustine’s words, whereto I will add these which he writeth,” &c. p. 608.

“Therefore it is the part of a godly man, and of one that hangeth in all things upon the word of God, to learn out of this place, that whatsoever corruption, death, or grief he seeth in any thing, wheresoever it be, that (I say) he ascribe that wholly unto his sins, and thereby provoke himself to true repentance. Now as soon as that repentance compelleth him to go to Christ, let him think thus: But this my Saviour and my Head Jesus Christ died for my sins, and therewith, as he took away death, so hath he taken away all the corruption and labour of all things, and will restore them in his time, wheresoever they be, in heaven or in earth. Now every creature travaileth and groaneth with us, but, we being restored, they also shall be restored: there shall be new heavens, new earth, and all things new.

“Thus I wish that our minds might stay in this generality of the renovation of the world, and not curiously to search what parts of the world shall be restored, and what shall not, or how all

things shall be restored : much more then I would not have us curious nor inquisitive of their place where they shall be, of their action what they shall do, or of their properties, and such like * * * * * He that with true faith weigheth and considereth these things, will be (as it were) swallowed up in the admiration of so exceeding great benevolence and love of God, our Heavenly Father, that he can never admit to yield to this curiosity of searching what kind of things shall be renewed, and how they shall be renewed; or what state or condition they shall be in when they are renewed. These be the things of the life to come, whereof this foreknowledge is sufficient, that all these things shall be more perfect and happy than the reach of reason is able to look upon the glory of them; for the eye hath not seen, nor the ear heard, nor it cannot ascend into man's heart, that God hath prepared for them that love him." p. 613.

Richmond's Fathers of the English Church, vol. vi.



TO THE EDITOR OF THE MORNING WATCH.

SIR,—I enclose an extract from a curious work published in 1656, and entitled [I give the modern orthography] "Generation Work: the Second Part; wherein is shewed what the Designs of God abroad in the World may in all Likelihood be at this present Day, and in the Days approaching: being an Exposition of the Seven Vials (Rev. xvi.), and other Apocalyptical Mysteries: By John Tillinghast, the meanest and unworthiest of Christ's Labourers." The extract commences at p. 142 of the tract, and contains the author's view of the seventh vial.

Your constant Reader,

ANON.

1. *The Angel pouring it out.*

Ver. 17: "And the seventh angel poured out his vial."—The angel of this vial is doubtless Christ himself, whose coming we spake of but now, and who instantly upon his coming pours out this vial: called the "Archangel," 1 Thess. iv. 16: who is there said to come with a shout, or voice; "The Lord himself shall descend," &c. And accordingly, as an adjunct accompanying this vial, we have a *great voice*: "The seventh angel poured," &c., "and there came a great voice out of the temple of heaven:" which voice is no other but the voice of Christ himself, as I shall shew anon.

2. *The subject of it—the Air.*

"Into the air."—No subject can be more general than the *air*, which containeth all things, fills all places, is what all creatures breathe. The *universality* of the subject notes the pouring out of this vial to be universal. The foregoing vials have fallen upon

particular subjects : the first, upon the *grosser* parts of Popery : the second, upon the Antichristian hierarchy : the third, upon particular states and kingdoms, with their heads and rulers : the fourth, upon the German Emperor, house of Austria : the fifth, upon the city of Rome : the sixth, upon the Turk, or Ottoman family : but the seventh blast is *general*, reaching all things whatsoever that stands in the way of Christ's kingdom. And this the change of speech used in this vial, different from all others, noteth also, as it seems to me : for whereas the other vials are poured out upon such and such things—the first upon the *earth* ; the second upon the *sea* ; the third upon the *rivers* and *fountains* of water, &c.—this seventh and last is said to be poured out *into the air* : noting hereby the *spreading and dilating* of itself as far as the air spreads, in such manner as that thereby all and every place is filled with the effects of it. Now a vial might be poured out upon the air, yet not *dilate* itself into every part to fill the whole with it ; as the first vial, poured out upon the earth, &c.... but now this seventh is poured out *into the air*, noting a *dilating* and *diffusing* of itself as far as the air goes, which (I have said before) is general, filling all things and places. Accordingly, this vial reacheth, 1. The whole kingdom of the *dragon* or *devil*, who is called the *prince of the power of the air* (Eph. ii. 2) ; who, upon the pouring out of this vial, with all his host, shall be bound and shut up in the bottomless pit for a thousand years, as Rev. xx. 1—7. And here indeed it had been more orderly to have placed our foregoing discourse of the thousand years ; but because truth is to be preferred before order (which, when it tends to the obscuring of the truth, is but curiosity, and to be shunned), I have therefore, because in my judgment it stands more for the advantage of truth where it is than it would do here, chosen to be a trespasser in point of nicety. 2. The whole kingdom of the Antichrist, or the Papacy. 3. The *remaining powers* of the Great Turk, which were not destroyed by the sixth vial. 4. The kingdoms of this world, i. e. such as neither have dependence upon the Papacy nor the Great Turk : all shall come under this vial, and be utterly ruined and broken in pieces by it.

3. *The adjunct—A great Voice.*

“ And there came a great voice out of the temple of heaven from the throne, saying, It is done.”—This voice is Christ's : Rev. xx. 5, 6 ; “ He (that is, Christ) that sat upon the throne, said unto me, It is done.” The meaning of the words, *It is done*, I have formerly shewed to be only this : Now is the New Jerusalem established ; now is my kingdom set up ; the work now is done and completed. For this work had its beginning before, under the former vials, and that from the first day that the *little stone* began to *smite the great image*. And therefore Dan. ii. 44, speaking of the kingdom of Christ, saith, “ In the

days of these kings shall the God of heaven set up a kingdom"—i. e. Christ's kingdom shall have its beginning, as the same is a *stone* in the days of the *fourth monarchy*, before yet the same is destroyed; and it shall grow up by little and little, *smiting the great image*; and still as it *smites* be increasing in strength and greatness: but yet the same is not a *mountain* filling the whole earth, till it had broken in pieces the great image in such sort as that the place thereof is no more found (vers. 34, 35)—i. e. the kingdom of Christ shall not be completely set up, it shall not be the *fifth monarchy* (though yet it shall be in a rising way), until the seventh vial be poured out, which breaks in pieces and wholly removes the *fourth monarchy* and all worldly powers. And this is clear Dan. vii. 12; who there tells us that *the rest of the beasts had not their lives taken away* (i. e. the kingdoms of this world are not completely the Lord's and his Christ's, as Rev. xi. 15), *until such time as the thrones of the fourth beast* (i. e. the *Roman monarchy* as under *Antichrist*) *are cast down* (ver. 9), *the beast himself slain, his body destroyed, and given to the burning flame* (ver. 11). Then shall it be said (as here) with a great voice, *It is done*: then shall be verified what is said Rev. x. 7, "*The mystery of God is finished*," &c.: that is, now all things spoken of by the prophets, as touching my kingdom, and the setting of it up, are finished; for *it is done*; the *new Jerusalem is established*. And truly here let me add, that although some godly men (whose thoughts I have an esteem of) look every day for the setting up of the *fifth monarchy*, and that by having the powers of the world laid down, and let fall out of the present hands they are in, who hold them (as they judge) of the *fourth monarchy*, and left free for saints to come take up and execute; yet must I needs say (being convinced of the contrary) in this I am not of their mind, conceiving their mistake to lie in this, namely, a not considering (what too comes from a non-acknowledgment of Christ's personal coming before it) by whom, how, and when the *fifth monarchy* is to be set up. And for my own part, as I greatly rejoice to see so much power in saints' hands already, and believe more will be every day, as the *stone* by *rolling* grows greater: so do I also wait for that (which some presently expect) till that day wherein our Lord shall appear, who himself will do this work: namely, *Destroy the beast, cast him into the burning flame, and then give the kingdom and dominion, and greatness of the kingdom under the whole heaven, unto the people of the saints of the Most High*; when that which but now is rising, and shall rise every day, growing still greater and greater, as an augmenting *stone*, shall become a huge and great mountain, filling the whole earth.

And of this kingdom, as to the *first rise of it*, which is little, in an unlikely way, in the midst of many difficulties; I take it David's kingdom was a type: but as to the *glory of it*, when

the same shall be a *mountain* filling the earth, the kingdom of Solomon was rather a type: for which reason, Psal. lxxii. (which is a clear prophecy of the glory, riches, durability, vast extent of the kingdom, agreeing in many things with that glorious prophecy Is. lx.), is entitled, "A Psalm for Solomon." Yet in respect of Christ, the King or Monarch in the kingdom, David in Scripture is ever the type, and not Solomon; because Solomon, after he was sate upon the throne, did foully backslide to idolatry, but David did that which was right in the sight of the Lord.

This voice coming from the *throne*, intimates (what I have been speaking) that now Christ's throne shall be *set up*, and himself *sit* upon it, as chap. xxi. 5: which also we have chap. iii. 21; "To him that overcometh," &c. The *throne* Christ here speaks of is a *distinct throne* from his *Father's throne*; such a throne as he *was not to sit* on till he should come from his Father's throne: for (saith he) the throne I am upon at present is *my Father's throne*, which I, *overcoming*, am privileged to sit upon: but I have a throne of my *own*, which I shall one day sit upon: when "he that *overcometh* shall sit down with me on this my throne, as I now, by overcoming, am set down with my Father on his throne." Which, as it proves Christ shall have a *throne distinct* from that on which he now sits; so also it confirms what I said even now, that the *dominion*, or the *throne*, is not to be given to the saints until such time as Christ himself comes and sits him down upon his throne: according to that, Matt. xix. 18, "Verily I say unto you, Ye which have followed me in the regeneration," &c.: and it is for this reason, because the Apostles shall be advanced as *chief* in this New Jerusalem, that chap. xxi. 14 tells us that the foundation of this city shall have in it *the names of the twelve Apostles of the Lamb*.

And this throne, because *not only* Christ himself sits upon it, but also *his saints* with him, is therefore called *thrones*, in the plural number, Rev. xx. 4; which words exactly agree for time (as before I have shewed) with this of the seventh vial. Now whereas this throne, upon which Christ sits and utters his voice, is said to be in the *temple of heaven*, it clearly denotes (*heaven* in Revelation being always understood of the church on earth) the erecting of the throne here below. And indeed, if we compare with chap. xxi., where we have the same throne spoken of, together with the voices from it, "*It is done*" (vers. 5, 6), it will evidently appear that the New Jerusalem, there described, is to be understood of a glorious state of the church here on earth, and not (as some) of heaven hereafter—

First: Because John sees a *new earth*, as well as a *new heaven*.

Secondly: Because the New Jerusalem is said to come *down from God out of heaven* (ver. 2); therefore not a descent of the church *in heaven*. Which coming down out of heaven, lest we should imagine it (as some) to be *visional* only—namely, that John in way of

vision saw it come down, but really it is above—we have therefore (to free us from such a mistake) a *great voice* added, ver. 3 : “Behold, the tabernacle of God is with men :” i. e. on earth, the place of men’s habitation : whereas, were the *New Jerusalem* to be understood of *heavenly glory*, the contrary should be—namely, *the tabernacle of men with God*.

Thirdly : Because the *glory* of the kings of the earth (which *glory* is outward), and of the nations, shall be brought into it (vers. 24, 26.) Neither of which can agree to *heaven hereafter*, but do most excellently agree to what is spoken at large in the Prophets of the *glorious state* of the church on earth in *the last days*. To say (as is commonly) such of the kings of the earth, and those of the nations, who shall be converted here, shall be there glorified ; and this to be the bringing of the glory of the kingdoms and nations thither ; to this I answer : 1. How can this be said to be *their glory*, which is rather *God’s* put upon them than theirs ? 2. How is this brought *thither* ? Is the glory of heaven fetched thither from earth ? 3. How can they be said to *bring it thither* who never receive this glory till they come there ?

Fourthly : Because it is evident, from the 12th and 14th verses, that the twelve tribes of the children of Israel, and the twelve Apostles of the Lamb, shall be first or chief in the New Jerusalem ; but let it be proved from any other Scripture that they shall be so in heaven hereafter.

Fifthly : Because chap. xxii. (which to ver. 6 is a continued description of the New Jerusalem) tells us, ver. 2, of a *tree* in the New Jerusalem *whose leaves are for the healing of the nations*. Now let it be shewn how the *nations* shall be *healed* in *heaven* hereafter.

Sixthly : Because in the New Jerusalem we have express mention made, as of the *throne of God*, so also of the *Lamb* : Chap. xxii. 1, *Proceeding out of the throne of God and of the Lamb*. Verse 3, *There shall be no more curse, but the throne of God and of the Lamb shall be in it*. But now in *heaven hereafter*, though Christ, as God, co-equal and co-eternal with the Father, shall *reign for ever*, yet not as the *Lamb* : which is clear 1 Cor. xv. 28 ; *And when all things shall be subdued unto him, &c. &c., that God may be all in all*—i. e. the human nature of Christ, which died for our sins, rose again (as the Apostle in the foregoing verses speaketh), was exalted above all the creatures all the time of the *thousand years* and the *general judgment*, (according to which nature Christ is said to be the *Lamb slain*), shall now be subjected, after the end, to the Godhead, or Divine nature, which in heaven shall be all in all ; so that Christ as the *Lamb* shall not have a *throne* there. And this interpretation is not so much mine, as Augustine’s long ago, and Calvin’s since ; who both speak the same thing, confessing a

subjection of the humanity of Christ to be here intimated : whom I think good here to name, not that their authority, nor my saying so, proves the thing to be truth ; but that I might hereby stop the mouths of such who otherwise possibly would be ready to condemn the truth itself for error. Yet let none hence conclude (as some now-a-days fancy), a *cessation* of the *human nature*, by being *turned* into the *Divinity*, so as that Christ shall be God-man no longer : for the Apostle, in saying the human nature shall be subject, denotes plainly that the same shall even in heaven hereafter have a being : for how can that be subject which hath no being ? And as the Lamb's having a throne in the New Jerusalem proves clearly it cannot be meant a *heavenly glory* after the day of judgment, so doth it as strongly prove (which before I have laid down), that not a *spiritual* only, but a *personal presence* of Christ shall be with his people in the New Jerusalem, all the time of the thousand years : for Christ as the *Lamb* hath his throne in it ; but Christ *spiritually only* is not the *Lamb*, nor was he sacrificed in that sense.

Seventhly, and lastly : Because Isai. lx. (which chapter, as is most evident, speaks not of *heavenly glory*, but of a glorious state of the church here on earth), is, for *time*, one and the same with this : as plainly will appear by comparing one with the other :—

Isai. lx. 11 (1st part) compare with Rev. xxi.	25
3	24
10 and 11 (last part)	26
1 and 20	4
19	23
21	27

Yet, because it would be a thing hard to be believed that the New Jerusalem glory should be here on earth, therefore it is said, chap. xxi. 5, *These words are true and faithful* : and again, xxii. 6, *These sayings are faithful and true*. One thing here is of special concernment to be opened, to the end the words of the seventh vial may be brought to a reconciliation with the description of the New Jerusalem chap. xxi. (both, as I have observed, being to be referred to one and the same time), which is this : Seeing John, in describing the New Jerusalem, saith, *I saw no temple therein* (chap. xxi. 22) ; and the contrary is here intimated (*There came a great voice out of the temple of heaven*) ; how can these things agree, or the one be made expository to the other, when they speak things contradictory ? I answer : John saw no *material temple*, such as was in Jerusalem of old, to which here New Jerusalem is opposed : or secondly, (which I rather incline to,) John saw no such temple as was the former temple, or church's state under the Gospel. But that a temple there shall be is manifest ; for, saith he, in the next words (which are given as a reason why no such temple as formerly had been should be in the *new state*, because, indeed,

they should now have a better temple), *The Lord God Almighty and the Lamb is the temple of it.* So that a temple there is; but this shall not be such a temple in which Christ through *outward ordinances*, as a *medium*, is conveyed to his, and they by faith enjoy him, as now; for what need of these things, when Christ is with his people, and to be enjoyed in another way—of *vision*? Yea, the duration of these things is but until his coming: 1 Cor. xi. 26, “As oft as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come, &c.” And the Apostle is clear in this, that all enjoyments of God by faith cease when sight takes place (2 Cor. v. 7; and 1 Cor. xiii. 8—13). And, indeed, what *use* will there be of a *glass* to see Christ in, when he shall present himself *face to face*—which he will do at the day of his appearing? 1 John iii. 2: “It doth not yet appear what we shall be, &c.” Yea, to behold the Lamb thus, shall be a principal part of the New Jerusalem’s glory: Rev. xxii. 3, 4, “They shall see his face, &c.” So that the *temple* shall not be a worshipping of Christ and an enjoyment of him through outward ordinances, but rather a more immediate worshipping and enjoyment of *him in himself*; who, therefore, in the New Jerusalem, is not only the Person worshipped, but the very *temple* we worship in.

And this, which now I am speaking of, is (I take it) clearly held forth in those words of the Apostle, Heb. xii. 26: which place he quotes from Hag. ii. 6, 7, which before I have proved relates to this time. Now, as Christ at his first coming *shook* the *legal* worship, which the Apostle tells us *stood in meats and drinks and carnal ordinances imposed on them until the time of reformation* (Heb. ix. 10)—for which reason the shaking hereof is called a shaking of *the earth*—and did at his resurrection *establish another way* of worship, far more spiritual than the former, yet having also some outward ordinances and institutions, as the former had; which in Scripture is frequently called (as opposed to the other) *heaven*, and the *kingdom of heaven*: so at his second coming will he shake this worship, cast this temple (though more spiritual than the former) to the ground also; for (saith he) *Yet once more, I shake not earth only, but heaven also.* That is, all the worship that now is (I mean outward) is upon Christ’s second coming to be removed; and such a kingdom and worship, instead thereof, is to be set up, as can *never be shaken*—*i. e.* shall never be broken in pieces any more, as the former worships have been, but shall be the same for kind (being, as I have said, a more immediate worship) with that which shall be in heaven hereafter. And not darkly is this hinted Isai. lx. 19, 20: *The sun* (that is, those outward things, which before were as a *sun*, under which are comprehended outward ordinances) *shall be no more thy light by day, neither for brightness shall the moon give light unto thee:* and ver. 21, *Thy Sun* (*i. e.* the

Lord Christ, who is the light of this New Jerusalem) *shall no more go down, neither shall thy moon* (thy outward glory and felicity) *withdraw itself*;—making a clear distinction betwixt the sun that before was, which is called *the sun*, and the sun that at this time shall be, which is called *Thy Sun*, as being *another sun* peculiar to these times, and not the same sun as was in former times. And this *sun*, that we may not be mistaken in it, is interpreted twice over to be *the Lord*: Ver. 19, *The Lord shall be unto thee an everlasting light*, as opposed to the former sun: and again, ver. 20, *For the Lord shall be thine everlasting light*; being there added *why* this sun should never go down, no, not in heaven hereafter, because the *Lord* should be this sun. And who is *this Lord*? Why, *Jesus Christ the Lamb*, who is said to be the *temple and light* of this New Jerusalem, and that in opposition to the *temple, sun, moon* (i. e. all outward lights and ordinances) that before had been. Rev. xxi. 22, 23: “And I saw no temple therein; for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the Lord God did lighten it, and the Lamb is the light thereof.”

And to this day (as I conceive), have those texts reference, Jer. xxxi. 34; Isai. liv. 13: arguing an immediate feeding and teaching, not so much by instruments, means, and ordinances, as the Lord himself. And though it is not denied these Scriptures had a fulfilling in the beginnings when the Spirit was poured down teaching them (Christ promising and sending his Spirit for that end), being more abundant and spiritual than in former times; for which cause they are by Christ himself, and Paul after him, interpreted as then fulfilled; yet it is evident, from the scope of those places whence these texts are quoted, that the Prophets had in their eye another time—namely, the time of the Jews’ delivery, when not Judah only, but Ephraim, head of the Ten Tribes, also, spoken of expressly by Jeremy, should return; yea, the very time of the New Jerusalem; whose stones are therefore by Isaiah said to be *laid with fair colours*, &c.; not unlike that description of the New Jerusalem John gives us (but more full) Rev. xxi.: and that, although in part these Scriptures had a fulfilling before (in which sense Christ and Paul mention them), yet the fulness, or the complete fulfilling of them, respects the time we are speaking of.

TO CORRESPONDENTS.

Papers by the Rev. J. J. HOLMES and the Rev. S. R. MAITLAND are suspended, partly by want of room, partly by a necessity for further communication with the writers, which their residence in a distant part of the kingdom has prevented.

Several other papers have been received, which we have not space to acknowledge separately.

THE
MORNING WATCH.

JUNE 1830.

JESUS OF NAZARETH THE KING OF GLORY.

GOD alone knows the end from the beginning, and in Scripture it is made the inalienable prerogative of God the Father to keep the times and the seasons in his own power (Acts i. 7). Of those times knoweth no man; no, not the angels (Matt. xxiv. 36); neither the Son (Mark xiii. 32); nor yet the Holy Spirit "of himself, but whatsoever he shall hear that shall he speak" (John xvi. 13). But although it is the attribute of the Father to dwell in light inaccessible, whom no man hath seen nor can see (1 Tim. vi. 16); it is in like manner the attribute of the Son to manifest all that can be known of the Father (Col. i. 15); and also of the Holy Spirit to give the capacity to receive this manifestation (1 John ii. 27). Accordingly, when Philip exclaimed, "Lord, shew us the Father, and it sufficeth us" (John xiv. 8); Jesus declared, "He that hath seen me hath seen the Father; I am in the Father, and the Father in me." The Son is the brightness of the Father's glory, and the express image of his person (Heb. i. 3). "He is the Life, the Light of men" (John i. 4); and He "brought life and immortality to light by the Gospel" (2 Tim. i. 10). The Comforter also, "whom I," saith the Lord, "will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, he shall testify of me".... "He shall glorify me; for he shall receive of mine, and shall shew it unto you" (John xv. 26; xvi. 14). So that in every case the three Persons of the blessed Trinity are always acting together; the Father purposing and willing, the Son manifesting and declaring, the Holy Spirit preparing for and applying, each several act. This is an eternal truth: as true when the Spirit of God moved upon the face of the deep, ere the Eternal Word said, "Let there be light, and there was

light," as in the rushing mighty wind of the day of Pentecost : as true now as when the Dove descended, and the Voice from heaven spake over the well-beloved Son : and we have lost the experience of it now, only because we have lost in the church that realizing faith, more realizing than the evidence of sense, which the Apostles had. They had not only seen with their eyes and handled with their hands the Word of Life, but they had also an unction from the Holy One, and knew all things ; and they therefore knew Him that is true, and " were in Him that is true, in his Son Jesus Christ . . . this is the true God, and eternal life " (1 John i. 1 ; ii. 20 ; v. 20). They believed in the Father and the Spirit, whose fulness dwelt in the Christ ; and received the Comforter for an indwelling Spirit, empowering them for all the mighty works to which they were called : and we would now invoke the church to stir up all the faith which is in her, to pray fervently for its increase, and for the energizing influence of the Holy Spirit, to fit her for the work of labour and of endurance which awaits her ; which will prove, we believe, more arduous and severe than that of the Apostles' time.

When our Lord ascended to the right hand of the Majesty on high, he took the seat of Providence ; and all things in heaven and in earth have been from that time governed by the invisible administration of the risen Christ—of Him by whom kings reign and princes execute judgment—and who shall hereafter visibly take to himself his great power and reign ; for he is King of kings, and Lord of lords. " The Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy footstool " (Ps. cx. 1 ; 1 Chron. xxviii. 2 ; Lament. ii. 1) : " which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places . . . and hath put all things under his feet " (Eph. i. 20). But " now we see not all things yet put under him ; but we see Jesus crowned with glory and honour " (Heb. ii. 8). " Whom the heavens must receive until the times of the restitution of all things ; " when the Lord " shall send Jesus, which before was preached unto you " (Acts iii. 20). Who shall then rule in the midst of his enemies (Ps. cx. 2) ; strike through kings in the day of his wrath (ver. 5) ; dash them in pieces like a potter's vessel ; receive the heathen for his inheritance, and the utmost parts of the earth for a possession (Ps. ii. 9) ; and give to his people the same prerogatives : " To him that overcometh will I give power over the nations " (Rev. ii. 26) : " To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne " (Rev. iii. 21).

But during the intermediate dispensation of the Spirit under which we now live—believing, and baptized into, the first advent of the lowly Jesus ; living to, and expecting, the second, of the

glorious Messiah, at the resurrection—the counsels of God are not changed, nor their administration altered. The Son still makes known the Father; the Spirit is still the guide into all truth: He glorifies Christ, by receiving of Christ's and shewing it unto his people; and thus shews them plainly of the Father (John xvi. 13, 25). Christ being now the Father's vicegerent, and ordering all things both in heaven and earth, those workings of Providence recorded in and explained by the written word are the things of Christ by which the Holy Spirit testifies and shews to us concerning both Christ and the Father. To one whose understanding is enlightened by the Scriptures, under the teaching of the Holy Spirit, the book of Providence is thereby laid open; and the assistance of the same Spirit, in the use of these means, enables the believer to become instructed in the principles of God's government of the world; so that he may order his own walk and conversation aright, and justify God's righteous judgments upon all transgressors, of whatever class. To attain this privilege of the believer, constant watchfulness and prayer are enjoined: but to him who does thus watch and pray it is most certainly granted; not by the calculation of dates alone, not by the exercise of ingenuity alone, or by any other of the forms in which the faculties of the natural man may be employed and his pride gratified—all of which are of value in their proper place—but by a spiritual insight into those mysterious workings of God by which the wrath of man is made to praise him: and the remainder of wrath he will restrain.

Our Lord continually enjoins this attention to the workings of providence, combined with watchfulness and prayer. "Behold the fig-tree, and all the trees: when they now shoot forth ye see and know of your ownelves that summer is now nigh at hand: so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.... And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 29—36). Such watchfulness the Apostles and their followers practised. "But of the times and the seasons, brethren, ye have no need that I write unto you: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.... But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of the light, and of the day: we are not of the night, nor of darkness.... Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. v.

1—11.) And on the other hand, the neglect of this wisdom, put within their reach, is every where made the ground of condemnation to the unbelievers. "O ye hypocrites," saith our Lord, "can ye not discern the signs of the times?" (Matt. xvi. 3.) "Be wise, O ye kings; be instructed, ye judges of the earth" (Ps. ii. 10). "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. iii. 3.) "The Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly . . . of all their . . . hard speeches which ungodly sinners have spoken against him. These are murmurers . . . and their mouth speaketh great swelling words, having men's persons in admiration because of advantage" (Jude 14—16). "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand: but the wise shall understand" (Dan. xii. 10). "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eye-salve, that thou mayest see. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. iii. 18—20).

The purpose of the Father has been one from the beginning,—to manifest his own glory in the face of Jesus Christ (2 Cor. v. 6). For this purpose, He, who at first commanded the light to shine out of darkness, hath now shined in the hearts of his people; and he shall be their everlasting light in the ages to come, when the days of their mourning shall be ended (Isai. lx. 1, 19, 20), in that city of the living God (Heb. xii. 22) which had no need of the sun, "for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23). For this purposed manifestation all things were created and are now governed; but the most glorious part of the scheme remains yet unaccomplished, is yet to be realized.

The suffering Messiah and his suffering church do neither of them manifest that glory with which the Father hath purposed to invest them; for which joy, set before him, Jesus, the Author and Finisher of our faith, endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. xii. 2); the participation of which he earnestly desired and faithfully expected for his elect people, saying, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world" (John xvii. 24). Nor shall the present dispersion and oppression of Judah and Israel continue always. At present the Lord hath called them "as a woman forsaken and grieved in spirit, and as a wife of youth refused" (Isai. liv. 6):

but it is also written, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name: thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God: thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isai. lxii. 1—7). Then shall "all the ends of the world remember and turn to the Lord, and all the kindreds of the nations shall worship before thee: for the kingdom is the Lord's, and he is the governor among the nations" (Ps. xxii. 27). Then shall the song be sung, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory" (Ps. xxiv. 7—10). "And his name is called the Word of God; and he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." "And they lived and reigned with Christ a thousand years." (Rev. xix. xx.)

The purpose of the Father having been one from the beginning, every revelation of it must include the whole, either specifically or by inference; for it must contain Christ, who is the Alpha and the Omega of the revelation of God, the foundation and chief corner-stone of the habitation of God (Eph. ii. 22), and in whom dwelt all the fulness of the Godhead bodily (Col. ii. 9). Each revelation, therefore, however short, includes the end—the finishing of the mystery of God, which he hath declared to his servants the prophets—the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began (Acts iii. 21). Since, then, it cannot be denied that the glorious consummation of all prophecy is contained in every revelation of God's unaccomplished purpose contained in Scripture, let it be our endeavour to ascertain how far each distinct prophecy concerning Christ has been

already fulfilled; that we may, by the knowledge of what is past, be prepared to recognise the signs preceding the dawn of that most glorious day in the progress of which every jot and tittle of the word of God shall be accomplished: of which the Root and Offspring of David, the bright and morning Star (Rev. xxii. 16), is the harbinger; when the Sun of Righteousness shall arise with healing on his wings (Mal. iv. 2); when the Father shall bring again his First-begotten into the world, and all the angels of God shall worship him (Heb. i. 6; Deut. xxxii. 43, in Septuagint); and when his body the church shall become the fulness of Him that filleth all in all (Eph. i. 23).

Each prophecy of Scripture may be considered either as the germ and fountain-head of a class and stream of prophecy, which is expanded and filled up in succeeding portions of Scripture; or as running parallel with such a stream, till they all gather into one in the dispensation of the fulness of the times (Eph. i. 10). The first prophecy, implied in the curse upon the serpent ("I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. iii. 15), is the fountain-head of that class or stream by which the recovery of the species or nature or seed of fallen man is traced out; the perpetual enmity of the serpent and his seed towards the true Seed, shewn in "the children of the wicked one" (Matt. xiii. 38), "the children of the devil" (John viii. 44, 1 John iii. 10, &c.); and the successive triumphs of the true Seed, when Satan fell like lightning from heaven (Luke x. 18), when the prince of this world was cast out (John xii. 31); foreshadowing the times when the God of peace shall bruise Satan under his feet (Rom. xvi. 20), when that old serpent, called the devil and Satan, shall be cast out of heaven (Rev. xii. 9), when he shall be bound for a thousand years (Rev. xx. 2), and when he shall be finally cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever (Rev. xx. 10). To this stream of prophecy rightly belong all those portions wherein the enemies of Christ are represented under the similitude of dragons and serpents conveying the ideas of malicious craft or lurking poison; and by the wings of the dragon, symbolizing the prince of the power of the air, the spiritual wickedness in heavenly places. Pharaoh is often called "the dragon," as the enemy and oppressor and persecutor of the chosen seed; and his destruction at the Red Sea is made the type of the still future destruction of the old dragon, the adversary of the Seed of the woman. "Art thou not it that hath cut Rahab, and wounded the dragon?" (Isai. li. 9; Psalm lxxiv. 13; lxxix. 10.) Which typical act shall have its antitypical fulfilment, when "the Lord shall come out of his place to punish the

inhabitants of the earth for their iniquity:" for "In that day the Lord shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent: and he shall slay the dragon that is in the sea" (Isai. xxvii. 1); him who hath been the woe of "the inhabitants of the earth and of the sea" (Rev. xii. 12): and when there shall be no more sea (Rev. xxi. 1).

Satan too, as the head of spiritual wickedness, whether in the church or its enemies, shall be abolished in the fulfilment of this prophecy of Gen. iii. 15; and it has a progressive accomplishment in spiritual things, as the former in visible things. For though our Lord when on earth gave manifest proof of having Satan under his controul, and declared, "I beheld Satan as lightning fall from heaven" (Luke x. 18); yet it was not till our Lord rose from the dead that he himself triumphed completely over the powers of darkness, leading captivity captive (Eph. iv. 3; Psalm lxxviii. 18). And this glory he hath not yet given to his people; but he shall bruise Satan under their feet shortly (Rom. xvi. 20); and then shall this prophecy be to them completely fulfilled; as it shall be to the universe when the head of all evil shall be cast into the lake of fire (Rev. xx. 10).

Enoch's prophecy, as recorded by Jude, has nearly the same largeness with that of the Seed of the woman; but it has a different character, since it refers not so much to the principles of evil, as to its consequences; and it is the fountain-head of those many prophecies which respect the church as one body, under its Head, triumphing over the various combinations of wickedness and apostasy, of whatever kind. And into this stream we may gather all the prophecies which regard the church as a living body politic; many yet one, like men in a camp; and finally brought forth triumphing over all their enemies. To this head might also be referred all those prophecies which take the figure of a city; though they generally, of necessity, take rather the negative than the positive form, because we have here no continuing city, but seek one to come,—even the new Jerusalem; which is above, and is the mother of us all, but which cometh down from heaven in the latter times. At the head of the prophecies which shew out the negative, in the earthly city, the rival of the heavenly, the building of Babel may be placed.

The evils of unbelief and disobedience are first experienced, and their punishment denounced; and then come the exemplification of faithfulness and obedience, and the blessedness promised as the consequence in the ages to come. This blessedness comes to mankind through the Seed of the faithful Abraham: and under this head of the promises to Abraham, those blessings to all mankind which form so large a portion of the Scriptures, may be ranged. And like as sin had been developed and its punishment denounced, at the Fall, by Enoch, at the Flood,

and at Babel, before the promises to Abraham were given; so, under these promises, the evil in the heart of man and its attendant misery, the wickedness of the world and its consequent judgments, are first manifested, in order that the deliverance and the blessedness may be more highly prized. Ishmael precedes Isaac: Esau has the birth-right, Jacob obtains the blessing: Christ came first to suffer, he shall come to reign: Antichrist and Babylon yet hold sway, but the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High: the covenant of the Lord with the house of Israel and the house of Judah they brake; but "After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people" (Jer. xxxi. 33).

With the promises made to Abraham, the person of the Deliverer first comes into manifestation: "Abraham rejoiced to see the day of Christ, and he saw it afar off, and was glad" (John viii. 56). "Now to Abraham and his Seed were the promises made: he saith not to seeds, as of many, but as of one, And to thy Seed, which is Christ" (Gal. iii. 16). From this time forward, the person and offices and condition of the Saviour are enwoven as a constituent part of the work of salvation: and in each of these succeeding portions of revelation we find a complete whole included, as in the preceding portions; each prophecy, however short, having regard to the completion and end of the whole purpose of God, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in the heavens and which are on earth" (Eph. i. 10); "That in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus" (Eph. ii. 7): and thus might be known by the church the mystery of the manifold wisdom of God (Eph. iii. 9, 10). A seed was promised to Abraham in whom "all the families of the earth shall be blessed" (Gen. xii. 3): a promise which the many families not yet blessed proves to be yet future in its literal accomplishment. Jacob foretold that Shiloh should come, and "to him shall the gathering of the people" of Israel "be" (Gen. xlix. 10): the scattered tribes shall therefore yet be gathered under the sceptre of the Lion of the tribe of Judah. To David the Lord spake, saying, "I will set up thy Seed after thee, and I will stablish the throne of His kingdom for ever" (2 Sam. vii. 13): "therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts ii. 29, 30). Therefore the Lord

God shall yet assuredly give to him the throne of his father David (Luke i. 32). "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this" (Isai. ix. 7). When our Lord stood before Pilate, he declared, "My kingdom is not of this world—my kingdom is not from hence" (John xviii. 36). But yet he goes on to declare himself truly a King, saying, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." And when he hung upon the cross, his title was, "Jesus of Nazareth, the King of the Jews;" which one of the malefactors had faith to believe, and therefore said unto Jesus, "Lord, remember me when thou comest into thy kingdom: And Jesus said unto him, Verily, I say unto thee to-day, Thou shalt be with me in paradise" (Luke xxiii. 42). To paradise our Lord went not that day, for he descended into the place of separate spirits, or, as it is expressed in the Apostles' Creed, "he descended into hell." To heaven the thief has not ascended; for "no man hath ascended into heaven but he that came down from heaven, even the Son of Man, which is in heaven" (John iii. 3). "David himself is not ascended into the heavens" (Acts ii. 34). Therefore our Lord shall come again, to raise up the tabernacle of David which is fallen down (Amos ix. 11; Acts xv. 16; Isai. xvi. 5). This is the throne of David, the kingdom of our Lord, and the paradise which he promised on the cross to the believing malefactor.

But, passing all these early predictions of the person of Christ, whose unaccomplished portions are for the most part plain and obvious, we will come at once to the Psalms and the Prophets, and endeavour in them to point out those portions which were clearly fulfilled at the first advent, and those other portions which shall have their glorious accomplishment in the second advent of our Lord. Our task would be easy, if our own minds and those of our readers were unprejudiced; but we have all been bred up under so many prepossessions, that it is become very difficult to look at any passage in Scripture with simplicity, and to understand it as naturally as we should any other book.—To begin with the Psalms, and to take the second. We know from infallible authority, that the first three verses were fulfilled in the rejection of Christ at his first coming. "The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ: for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 26). Here, then, we have sure ground;

and also know that the next verse, "Let us break their bands," &c. is in exact correspondence with the message, "we will not have this Man to reign over us," sent after the nobleman who was gone into a far country to receive for himself a kingdom and to return (Luke xix. 12—14). Now, it is quite evident that he is not a King before he goes into the far country: he goes out a *nobleman* (εὐγενής, a well-born man), and returns to reign a king. We know, too, from Acts ii. 34, that the cxth Psalm begins its fulfilment at the ascension of Christ, but that the seat on the right hand of the Lord is not the throne of David; "for David is not ascended into the heavens" (Acts ii. 34); and therefore, as "God had sworn with an oath that he would raise up Christ to sit on his throne" (ver. 30), this shall be fulfilled when "the King is set (anointed, *marg.*) upon the holy hill of Zion" (Psalm ii. 6); and when "the Lord shall send the rod of his strength out of Zion, and rule in the midst of his enemies" (cx. 2). "He that sitteth in the heavens" (ii. 4) is therefore "the Lord" (cx. 1) on whose right hand the Anointed One, or Christ, is seated; and it is Christ who declares the decree of the Father, which runs, "Thou art my Son, this day have I begotten thee" (ii. 7): which declaration is made when "he was declared to be the Son of God with power by the resurrection from the dead" (Rom. i. 4): at which time also he entered into the holy place, as our High Priest (Heb. ix. 24); purging our sins (Heb. i. 3); obtaining the inheritance (ver. 4); proclaimed Son of God (ver. 5); "anointed with the oil of gladness" (ver. 9; Psalm xlv. 6, 7); "made perfect through sufferings" (Heb. ii. 10; v. 9); "made high priest for ever, after the order of Melchizedek" (Heb. v. 10; vi. 20; Psalm cx. 4; ii. 8).

God hath appointed his Son to be "heir of all things" (Heb. i. 2). This inheritance he hath himself obtained in name (ver. 4), in dignity (ver. 9), and in power (ver. 12). But the putting of his people into the same inheritance is a future and a progressive work, beginning with the session of Christ at the right hand of God, and consummated when he shall take "the heathen for his inheritance, and the utmost parts of the earth for his possession" (Psalm ii. 8). The Captain of their salvation was perfected through sufferings (Heb. ii. 10); and all those who shall be "heirs of salvation" (i. 14) must follow in his footsteps. But to all such "the Spirit itself beareth witness with our spirit that we are children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Such become the "willing people" (Psalm cx. 3); "a people prepared for the Lord" at his second coming, like those in Luke i. 17; "a royal priesthood, an holy nation, a

peculiar people" (1 Pet. ii. 9). And they receive fellowship in his throne of glory; for "To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21): and "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father" (Rev. ii. 26; Psalm ii. 9). This, therefore, is the time when Christ shall mount his own throne, and till this time he is seated upon his Father's throne; and his enemies shall be made a footstool of regal state when he sits upon his own. For the footstool is not the same idea with putting all enemies under his feet (1 Cor. xv. 25); this last being the abolition of all rule and all authority and power, while the footstool is an essential appendage to the royal dignity, and always so spoken of in Scripture: as 1 Chron. xxviii. 2, "An house of rest for the ark of the covenant of the Lord, and for the *footstool* of our God;" and Lam. ii. 1, "How hath the Lord cast down from heaven to the earth the beauty of Israel, and remembered not his *footstool* in the day of his anger." And that this is future, and a time of waiting, is evident from Heb. x. 13, where Christ, "after he had offered one sacrifice for sins for ever" [this is the true pointing], "sat down on the right hand of God, from henceforth expecting till his enemies be made his *footstool*." When this expecting time is over, then "the Lord shall send the rod of strength out of Zion, and Christ shall rule in the midst of his enemies" (Psalm cx. 2). "He shall strike through kings in the day of his wrath" (ver. 5; xlv. 5; ii. 9); but give honour to those who wisely submit themselves to him (ii. 11). And then begins his reign, in the progress of which "all his enemies shall be put under his feet" (1 Cor. xv. 25). And then cometh the end, when he shall deliver up the kingdom to the Father, "that God may be all in all." (ver. 28.)

We have endeavoured to fix this series of events on a basis which we believe to be immoveable, and have condensed it as much as possible, but believe it will carry conviction to every attentive reader. The heads are these: That Christ is not now seated on his own throne, still less on David's throne, but on the Father's throne: That in the end of the present dispensation, when the number of the elect is accomplished, he shall make his enemies his footstool, and seat himself on his own throne; wherefore we pray, "speedily accomplish the number of thine elect, and hasten thy kingdom: thy kingdom come:" That the millennial dispensation and reign will then begin; and during it all rule, and all authority and power, shall be put under the feet of Christ: At the end of which God shall be all in all. We shall

now endeavour to lay out the chief of the prophecies concerning our Lord, with reference to this series of events ; and not trust to argument for proof, but solely to a comparison of Scripture with Scripture.

It cannot be too often repeated, that the delay in the accomplishment of any promise is always in Scripture attributed to the waywardness and faithlessness of man, and never to the purpose of God ; and it would be the subversion of all sound theology to allow for a moment that His purpose can change. But as man is a responsible creature, and therefore may choose and refuse, the alternative of either is provided for by God ; and the offer of a direct and immediate good is made him, that it may be manifest he has a choice. It is this consideration which enables us to understand fully the prophetic Scriptures, which are continually setting before us the final results, and overpassing the intermediate delay. One example will suffice, from Ex. xv. 13—18, where the purpose of God for planting Israel in the promised land is spoken of as already accomplished, and no allusion made to the provocations and wanderings in the wilderness : “ Thou in thy mercy hast led forth the people which thou hast redeemed ; thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid . . . by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance ; in the place, O Lord, which thou hast made for thee to dwell in ; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.” This, which is the earliest of the national songs, furnishes the chorus to all the rest (see Ps. cxviii. 14 ; Isai. xii. 2 ; xxvi. 4) ; and it furnishes the explanation of the frequent omission in the Prophecies of all those intermediate events which occur between the first and second coming of our Lord, and the mistake which some have fallen into, of supposing that all these prophecies had their fulfilment figuratively at the first advent : which is quite as absurd a mistake as it would be to infer from this passage in Exodus that the shore of the Red Sea was the mountain of the Lord, and that the land of Canaan was but a figure, because it is here written “ Thou hast guided them in thy strength unto thy holy habitation.” The reasons for the omission is the same in both cases : there is no deficiency in the purpose of God ; there is no incompleteness in the salvation by Christ ; no unwillingness to give the inheritance to his people ; he continually yearns over their infidelity, crying, “ How often would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not ; ” he is continually sending forth his servants, saying, “ All things are

ready, come ye to the marriage:" but the guests make light of the message. The invitation is cordially given, and were it as cordially accepted there would be no further delay. This is the sole cause of the uncertainty in the understanding of prophecy. God is at all times willing to accomplish his promises; they may be accomplished at any time, if the church had faith to believe them; and they are accomplished in the individual experience of every one who has such faith in God.

Every part of the scheme of redemption manifests each Person of the blessed Trinity. The love from which it sprang, the condescension by which it is effected, and the glory in which it shall issue, are the love, condescension, and glory of the whole Triune God. "God so loved the world, that he sent his only-begotten Son to die for us." "God commendeth his love towards us, in that while we were yet sinners Christ died for us." "When we were yet without strength, in due time Christ died for the ungodly" (Rom. v. 6). With the humble spirit God condescends to dwell (Isai. lvii. 15). "Christ humbled himself to the death of the cross (Phil. ii. 8). "God resisteth the proud, but giveth grace to the humble" (1 Pet. v. 5).

Nearly all the difficulty, and most of the mistakes, in prophetic interpretation, would have been avoided if the parties had entertained sounder views of doctrine. There is such an analogy between all the parts of Divine revelation, that no one portion can be well understood without the assistance derived from the rest; and difficulties which we have mastered in one department help to the solution of difficulties of the same kind in another. The Person of Christ is the great mystery of the universe—God manifest in the flesh. Let this be well understood, and it will furnish a principle by which to explain all the prophecies which relate to Christ—that is, the larger part of Scripture. The mystery of Christ's person lies in its consisting of two distinct and immiscible natures, God and man, in one person, the Christ: and the difficulty of these prophecies lies in the two distinct parts of suffering and of reigning: to be executed by the same one person, the Christ. Before the resurrection of Christ, this was a difficulty which it was impossible for man to resolve; but now it contains no greater difficulty than the doctrine of his God-man person, and the same faith which holds the one should also hold the other. For God, or the Son of God, to be manifested at all to the creature, he must needs come within the sphere of creature apprehension: that he should do so at all is the great fact to be wondered at; and, compared with this fact, the mode and the circumstances under which the manifestation is made are lesser wonders. The eternal and infinite God, in taking the limitation of creature form, communicates to it some indications of his own infinitude, and is called

The Beginning and the End, The First-born of every creature, The Lamb slain from the foundation of the world, The Root and Offspring of David, and many similar titles. So also, though he took flesh, that in it he might suffer and die, it was not the flesh alone that suffered, but the person; and death, which is not annihilation, but the separation of soul and body, no doubt separated his soul from his body: but the Godhead was never divided from either; and they were re-united in his resurrection, never again to be separated; and now constitute the earnest and the pledge of our glorious resurrection at his second coming. In the Psalms, which so largely express the personal experiences of Christ the Head and his body the church, a mixed character like this is very observable: it is sometimes very difficult to determine where the suffering period ends, and where the triumph begins—a difficulty increased by the intimate sympathy which must necessarily subsist between the risen and glorious Head and the still suffering members of the church;—and in the midst of the deepest gloom of sorrow irradiations of Divinity are continually shooting forth, and touches of tenderness and sympathy mingle with the song of triumph: but if these reasons for it be borne in mind, no serious difficulty will remain. The Psalms are specially addressed to the spirit of man, and we feel that we have a personal interest in them all. They all record either the personal experience of Christ and his people under the present bondage, or look forward with triumph to the time of deliverance, when the Lord shall reign, and his name become excellent through all the earth, and the workers of iniquity shall perish. From the complete sympathy and oneness of Christ, of his body the church, and of each individual of that body, the personal experience of all is the same; and therefore, in a large and general sense, it might be said, that the Psalms equally apply to Christ and his people. But it must ever be borne in mind, that the sufferings of the church were brought upon it by the sin of man, in which Christ had no part; and the deliverance of the church is effected by Christ, in which the church has no part as an agent, but only as a recipient. It must be remembered, too, that the Psalmist himself holds a double character: first, as the Beloved of the Lord, and a type of his beloved Son; secondly, as mere man, looking to Him as his Saviour and Deliverer whom in his first character he had typified. When the Psalmist, therefore, takes to himself the character of the Holy One (Psal. xvi. 10; lxxxvi. 2, 13; lxxxix. 19), it is clearly only as a type of Christ; and the personal holiness of Christ, the only Holy One, is not to be transferred to David, his representative. On the other hand, where the anguish and remorse for sin (li. 9, 14; xxxviii. 4; xl. 12; lxxv. 3) are expressed, these must not be transferred to

Christ, further than as sympathising with the miserable condition into which sin has brought the whole species whose nature he took; in which sense the Lord laid upon him the iniquities of us all (Isai. liii. 6). There are many of the Psalms which are still wholly prophetic, not having been in any respect fulfilled, even incipiently, at present: such as ii.; viii.*; xxi.; xxiv.; xxvii.; xxix.; xlv.; xlv. ; xlv. ; xlvii.; xlviii.; l.; lx.; lxxviii.; lxxii.; lxxvi.; lxxxv.; lxxxvii.; xciii.; xciv.; xcvi.; xcvi.; xcvi.; xcvi.; xcix.; c.; cxlviii.; cxlix.; cl.

The Psalms are chiefly for the present state of suffering and expectancy: they are therefore mostly plaintive and mournful, looking forward to consolation at a future time. Isaiah and the other Prophets have a different character: they address men as collective bodies; as communities, and not as individuals. The Psalms begin, "Blessed is the *man*:" Isaiah begins, "Ah sinful *nation!* a *people* laden with iniquity." The first distinction is therefore this, that the prophets have to do with visible things primarily, and spiritual things incidentally only; whereas the Psalms are primarily spiritual, and have to do with visible and temporal things only incidentally. It follows also, that time and place and circumstance are necessary elements in the Prophets; and that, to any one who attends to the guidance which these elements afford, the interpretation of the Prophets, as to their scope and general bearing, is not difficult; and that the real difficulty is only concerning the minutiae of interpretation. The scheme and platform on which each of the Prophets laid out his discourse, was the actual state of the people he was then addressing: the providence of God had brought about a certain state of things, and the Spirit of God took occasion from thence to put words into the mouth of the Prophet, of exhortation, of reproof, or of prophecy, as the circumstances might require; and in the course of it to introduce the actings and character of that MIGHTY ONE by whom the redemption, restitution, and government of a fallen world was to be achieved; HE himself always identified with, and forming a constituent part of, the work of redemption. GOD had at sundry times placed man at the best, with all advantages, and man had *failed*: the Son of God, becoming son of man, took man at the worst, under every disadvantage, and *prevailed*; that it might be demonstrated that the excellency of the power was of God, and not of man. The moral guilt of disobedience to the command of God was the first offence of man; and from this perversion of the main-spring of action all kinds of disorder and crime ensued. In Eden, man had every advantage, by the absence of sin from

* Which has been beautifully set forth by Mr. Dodsworth, in two sermons preached in November last, at St. Margaret's Chapel, St. Mary-le-bone.

himself and from the visible world ; but he fell. A sinful world was swept away at the deluge ; yet the descendants of Noah quickly fell to idolatry at Babel. The cities of the plain were consumed ; still the Canaanites went on in their wickedness. The Ten Tribes were carried into captivity ; and " the daughter of Zion " repented not, though " left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." " Hear, O heavens ! and give ear, O earth ! for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me : the ox knoweth his owner, and the ass his master's crib ; but Israel doth not know, my people doth not consider. They have forsaken the Lord ; they have provoked the Holy One of Israel to anger ; they are gone away backward. Why should ye be stricken any more ? Ye will revolt more and more." But lest it might be supposed that all these failures on the part of man proceeded from some imperfection in the work of God, the moral triumph of A MAN was exhibited ; and this in circumstances not, as before, at the best, but at the worst. Thus the state of rebellion, corruption, and depravity in the world was the occasion and field on which could best be displayed the character of the Second Adam, on the one hand, and of those he came to redeem, on the other : He exhibiting every moral perfection, and every condescension, to win the hearts of men ; and they rejecting, hating, and at length crucifying him. For such an enormity of guilt in mankind an infinite sacrifice was needed, therefore Christ died : for its remedy an infinite power was needed, therefore the Holy Spirit was given : and when the world has fully demonstrated its irremediable character, by despising the infinite sacrifice, " trampling under foot the blood of the covenant and counting it an unholy thing, and doing despite to the Spirit of grace," then shall the despised Saviour take to himself his great power, and reign as King of kings and Lord of lords. Two things were to be shewn : first, the moral triumphs of faith, hope, and charity, under suffering, and in spite of suffering ; and then, the open and visible triumph of good, in the reign of Christ and his saints in righteousness and peace. These things could not be shewn by the same individuals, nor at one time : a people, therefore, are taken as the instruments, and a long period of time. For the development of the moral agency, different individuals accept and reject the offers of salvation ; and in those who accept it the same principle is displayed as in the Saviour, by their enduring like persecution and obloquy from those who reject it : and in the fulness of the times the different results are made manifest, by Christ's second coming, to reward his followers and to punish his enemies. This is continually declared in the Prophets ; and we, who have seen the first part of it so exactly fulfilled, may clearly perceive

the division between those portions which relate to the suffering, and those which relate to the triumphant, Messiah. Till the resurrection of Christ the division could not be made: even the disciples were "fools, and slow of heart to believe" all that Christ should suffer; and had the Jews "known him" they would not have crucified the Lord of glory. The extreme of human wickedness—the consequence of the Fall—was demonstrated in the rejection and crucifixion of Christ; and by the same act which demonstrated its necessity, 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world,' was made there 'by his one oblation of himself once offered.' The darkness and blindness which came over the nation, and led them to reject Him, are continually spoken of by the Prophets: as Isai. vi. 9, 10; John xii. 41; Isai. xxix. 13; Matt. xv. 8; and many more such passages. This infatuation, it is also declared, shall continue among them as a people during the whole period of their dispersion: for when the prophet (in Isa. vi.) asks, "Lord, how long?" it is answered, "Until the cities be wasted without inhabitant, and the houses without man; and the land be utterly desolate; and the Lord have removed men far away; and there be a great forsaking in the midst of the land." This desolation continues for *many generations* after the first coming of our Lord; for in Luke iv. 16—21 he appropriates to himself the beginning of Isai. lxi.: and it is *after* "the day of vengeance of our God" that (ver. 4) "they shall build the *old wastes*, they shall raise up the former desolations, and they shall repair the *waste cities, the desolations of many generations*;" "and (ver. 9) their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." In like manner "the terrible one is brought to nought," at the time when "the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel" (Isai. xxix. 20, 19; xiii. 11; xxv. 4, 5 "terrible ones"). This period of desolation, extending over *many generations*, is declared by our Lord to be "the acceptable year of the Lord" Luke iv. 21. And the Apostle declares (2 Cor. vi. 2), "Behold, now is the accepted time; behold, now is the day of salvation:" which we know, from Isaiah xlix. 6, 8, 13, 25, 26, is the time during which our Lord is "a light to the Gentiles, and salvation to the ends of the earth." At the close of which dispensation the Lord shall say "to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers: I will give Thee for a covenant of the people (of Israel), to establish the earth, to cause to inherit the desolate heritages... Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy

upon his afflicted....and the prey of the terrible shall be delivered....and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the mighty One of Jacob."

This acceptable year, or day of salvation—which is the whole Gospel dispensation—includes a complicated series of events; the not distinguishing of which has confused some of the interpreters, and led them to apply prophecies which truly belong to acts and agents in the series, to actions or to times which a comparison of Scripture with Scripture forbids. The purpose of God, as declared in his word, required that the Redeemer should come of the seed of David (2 Sam. vii. 13). It required that he should be rejected of men (Isai. xi. 1; liii. 2, 3): "He came unto his own, and his own received him not" (John i. 2). It required that he should make his soul an offering for sin (Isai. liii. 10). It required that those who regard not the work of the Lord, neither consider the operation of his hands, should go into captivity (Isai. v. 12): "Thy first father hath sinned, and thy teachers have transgressed against me: therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse and Israel to reproaches" (Isai. xliii. 28). It required that, during this time of scattering and sifting of Israel among the nations, the Lord should be taking out of the Gentiles a people for his name (Amos ix. 9, 12; Acts xv. 15, 17). It requires that the present spoilers and oppressors of Israel be punished and brought low (Isai. xiv. 2, xxxiii. 1; Rev. xiii. 10). It requires that the Lord shall have mercy on Jacob, and shall yet choose Israel, and set them in their own land (Isai. xiv. 1). It requires that the same Seed of David, who was despised and rejected, shall divide a portion with the great, and divide the spoil with the strong (liii. 12). It requires that the Rod of Jesse (Isai. xi. 1) shall become the ensign of the nations (ver. 12): that the Servant, the Branch (Zech. iii. 8), shall become the Man, the Branch (vi. 12; Jer. xxiii. 6, xxxiii. 15; Isai. iv. 2; Ezek. xxxiv. 29). It requires that the breaches of David (Isai. v. 5) be closed up (Amos ix. 11); that the throne of David be established for ever (Isai. ix. 7; xvi. 5; Ezek. xliii. 7); that Jerusalem be then established, and made a praise in the earth, a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God (Isai. lxii. 7, 3): and that this shall be a time of blessedness and joy to the whole earth (Isai. xi. 6—9; lxxv. 21, 25; Amos ix. 13, 15).

We had intended to go through the chief of the prophecies, pointing out those portions already fulfilled and those which are yet to be accomplished; but we found it would be too long for one paper, and we think our readers may now be able to do it for themselves. The causes of the prejudices which exist, and the difficulties which are experienced, may, we think, all

be traced to the neglect of the Hebrew Scriptures; and we think the present increasing understanding of the prophetic portion of the word of God is primarily to be attributed to the revival of Hebrew learning in the Protestant church. God's word is never in vain, or useless; and if men will persist in slighting large portions of Divine revelation, they shall be punished with leanness and barrenness of soul; and, if they still persist in disregarding it, shall "be given over to strong delusion, to believe a lie." The Jews have stinted themselves to the Pentateuch, the carnal ordinance, the earthly code, the dead letter; or, if they read the Prophets, it is with an eye turned back upon the Mosaic frame-work, determined to keep every thing within that boundary, and never to venture beyond. If with an independent mind they would search the Scriptures, they should find eternal life; for the Scriptures they testify of Christ. A large portion of the Christian church is scarcely less in fault than the Jews; for we are apt to carry our spiritual prepossessions into our study of the Prophets, with as much pertinacity as they do their legal prejudices; and while they interpret every thing in a carnal sense, we are in danger of running into the other extreme, and understanding the plainest prophecies in a mystical sense. The corrective for both parties is to take the Scriptures as a whole, knowing that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16.) "By these he is made wise unto salvation: "of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . which things the angels desire to look into. . . . Wherefore, gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. i. 10; ii. 25; v. 4.) The sum and substance, in short, of all revelation is that declared in the beginning of the Apocalypse: "Jesus Christ, the faithful Witness," the Word of revelation—"the First-begotten from the dead," attesting the truth of the word—"and the Prince of the kings of the earth," taking to himself his great power and reigning. "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion, for ever and ever. Amen."

COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES
IN THE APOCALYPSE.

PART I.—*Principle of Interpretation.*

THE Revelation of Jesus Christ is that revelation of himself which Christ, having ascended, received from the Father, and which, through the ministry of the heavenly messenger, and the testimony of the Evangelist John, he has deposited with his church, as her summary of warning, of comfort, and of hope, through the knowledge of things to come, until he should return. It has, for its proximate object, "to shew unto his servants things which must shortly come to pass" (or shortly be). If, as is perhaps the scriptural idea, we hold that the date of this communication to John is *virtually* that of our Lord's ascension, at which he received from the Father what, as the Head of the church, he saw meet *afterwards* to deliver, then the "things which must shortly come to pass" commence from that ascension. And even if, on the other hand, the starting point of the contents must be the date of John's information, not of Christ's reception, still it does not follow, that, because instruction in things to *come* was the object of the communication, *nothing but* things to come were communicated. To go no further, Christ himself says to John, "I am he that liveth, and was dead" (or, having been dead, am alive); thereby expressing nothing future (Rev. i. 18). And it is quite manifest, from ordinary considerations, that things to come, or things subsequent, may be so connected with former things, as to render absolutely necessary the mention of these former things *also*. From which we rightly infer, that the purpose of the whole book, as avowed in the first verse, *does not*, on either of the suppositions above made, *exclude* the mention of things which, at the date of John's information, were *past or present*.

We have thus considered the immediate *purpose* of the Book; namely, not merely to enable men to compare God's word with the history of the past, but to inform men as to things which they could no where else learn—even *things to come*—things which could *never* be truly known at all, if they were not to be known until they *ceased to be things to come*. And we must now inquire, What is the substance of the book? That substance is declared to consist in "ALL THINGS THAT HE (John) SAW." (Rev. i. 2.) Nothing, pertinent to the edification of the church, is therein, which John did not see: nothing which John so saw, is not there. He was in Patmos "for the *word* of God and for the *testimony* of Jesus Christ,"—that is, on purpose to be God's instrument in receiving that word and that testimony; namely, the word of the Father unto Christ, and the testimony

which Christ, having received it, bore ($\Delta\text{ΙΑ TON } \lambda\omicron\gamma\omicron\nu$, &c.) (Rev. i. 9). To John they accordingly came: he heard the voice: he was bidden, "What thou *seest* write in a book" (i. 10). And therefore he tells us, that he "bare record of the *word* of God, and of the *testimony* of Jesus Christ, and" [rather *even*] "of all things that he saw;" thus identifying the "word and testimony" with "the things seen" (i. 2.) What John saw, then, are the whole matters of this blessed book, and no more. On the reading—that is, the understanding—of these matters; on the hearing—that is, the listening reception—thereof; on the keeping, or watchfully preserving ($\tau\eta\pi\epsilon\omega$)—that is, the humbly making and fearlessly asserting the use, not the abuse, thereof: on these a blessing is pronounced; a blessing the most solemn, but a blessing, alas! the most neglected, the most spurned, the most derided, by the saints, in the whole Scriptures of truth. The reason assigned for both the gift and the announcement of this peculiar blessing is, that "THE TIME IS AT HAND." (i. 3.) And verily the time is at hand. From the ascension of our Lord till now, the one scriptural watchword of the church, transmitted through all her successive generations of watchmen, has been, "He that is to come shall come, and will not tarry." In the Apostolic times, when the whole apostasy, the whole infidelity, lay as yet enwrapped in embryo latency, the briefness of the Lord's interval was the fact which, as the common property of his body the church, stood paramount above the individual question, Who should have fallen asleep, and who should remain at his coming. For in those days man stood in no solitary saintship; the church in no *mere numerical* completeness; as if it were some unmortared edifice, some unity all scattered into unrelated fractions; and none dared either offer to or receive from God, except as a member of HIS body, who, for his church *in* him, not for saints attached *around* him—for HIMSELF, as the only Begotten and only Beloved and only Alive, and for his body the church, as *in his single person*—demands, retains, and exhausts, in that indivisible, undespoilable person, the whole love and blessing and promises and inheritance of God. And if the time was *then* at hand; if the church, nay, even they who knew that Antichrist must intervene, were then bound to deal by that time as immediate; what language can adequately express the sin of those who, in these the *last days* (or, as all must admit, *far later days*), do not only reject the blessing as worthless, but do so because they reject what God himself assigns as its reason? "Where is the promise of his coming?" saith the scoffer of the last days. "My Lord delayeth his coming," saith the evil *householder* (or ruler) *in God's house*, when the Lord of that servant is just about to come (2 Pet. iii. 4, Matt. xxiv. 48).

The matters so seen, so blessed, John was directed to write in a book; and having written, to send to the seven churches of Asia (i. 11). To *these* he accordingly addressed the *whole* book, or the whole of what he had seen (i. 4): and at the end of the book Jesus reminds him of his high commission, as to the *whole*, in these words: "I, Jesus, have sent mine angel (or my heavenly messenger) to testify unto you these things in (rather, for behoof of, *επι ταις*) *the churches*;"—language evidently applicable to the *only* collective body of churches mentioned in the book, and, indeed, almost a repetition of the first four verses of the book. (Rev. xxii. 16.) These seven churches were undoubtedly seven real churches in that province of Asia Minor called Asia; and there is no reason to doubt that this was an injunction literally applicable to these seven churches, and that this injunction was literally obeyed. But the matter necessarily cannot rest there. Although no one passage in God's word can have *alternative* meanings (as the dealings of many by it would lead us to suppose), or, in other words, although the meaning of the Holy Ghost in every word that he has written *must be certain and invariable*, it does not follow that his meaning must, on the same principle, be *single*. God the Spirit, infinite in wisdom, unfettered in method, *may* state His mind in the way that he sees meet, and *must* state it in the way that is best. His words may not be dealt by as those of a man. And, therefore, while there is no warrant for assigning to them more than one meaning, where no such multiplicity is demanded, there is, if possible, still less warrant, especially in the face of numberless scriptural instances, for refusing a double meaning, where the context demands it, on the ground that the existence of such a meaning is impossible or irrational, and so limiting the mind of God by the mind of man, when the former would have his revelations subserve two or more several purposes. Now we know, in the first place, that the thing given to Christ, and by him signified to John, was a *single* revelation, given but *once*. We knew, also, that it contains the whole book; for, if not, then what it does not contain is no gift to Christ for the church, and nothing seen by John. We know that this gift is given for the edifying, not of particular servants—leaving all others without such an edifying gift—but for behoof of *the servants of God generally*. And we know that what John saw he wrote, addressed, and sent *entire* to the seven churches. Therefore we must conclude one of three things,—either that there are *other* things in this book besides *the things seen* (which the beginning and the end of the book unite in contradicting: i. 4, xxii. 16); or that the whole book is a message to *no more* than the seven churches (so as to leave the rest of God's servants destitute of any but a *constructive* message); or else

that, while the seven churches were real churches, which really were written to by John, regarding their then real states, they did *also*, as the receivers of this communication, stand in the place and exercise the functions of the *universal church*, which is the body of Christ. That the last of these three conclusions is the sound one, appears almost too clear for demonstration.

In answer to the next question, Why churches to the number *seven* should be selected as the organs and representatives of the universal church, so as to have this Book of the Revelation *exclusively* addressed to them? it may be observed, in the first place, that, like all other information from God, and indeed in a very preeminent sense, this book has been given to edify the body of Christ. Now the office of edifying his body is peculiar to the Holy Ghost, not in himself and his own inherent Divinity merely, but as the Spirit of Christ. While the Eternal Father, as He from whom proceeds all wisdom, is placed first in the catalogue of the Persons from whom John conveys a benediction, the Holy Ghost, contrary to the ordinary method of Scripture, is therein made to hold the second place, *before* Jesus Christ; for this, among other reasons, that the message has, for its *origin*, the Father; for its *impartor*, the Holy Ghost; and for its *subject*, the Son; who, although he himself did receive it from the Father, received it by the Spirit, like all the other knowledge which he had *as the Christ and the man Jesus*; and gave it to his church, not directly, but by the Spirit, who, dwelling in us, does service unto him as Christ, and who *alone* communicates between the saints, on the one hand, and the Incarnate Word, in whom the Father stands revealed, on the other. And therefore the Holy Ghost is called *the seven eyes* of the slain and risen Lamb (v. 6), as well as the seven lamps before the throne (iv. 5; i. 4, 5; John v. 19, 26; vi. 57; xv. 9; xvii. 1, 21, &c.) The Spirit, then, is, through John as a vessel, the proximate bearer of the message, and he it is who *saith* every promise to the *churches* (ii. 7). But the Spirit is expressed by "the *seven spirits* which are *before* the throne" of the Father, as the only *medium* of our gracious communication with God (i. 4); and those to whom these *seven* spirits direct the message are the *seven churches*. Clear it is, therefore, that there must be found, in this similarity of number, the expression of some peculiar and co-ordinate relation. Now throughout all Scripture, downward from the narrative of the world's creation and God's rest in *seven days*, the number seven is used to express an infinite unity, which consists with great severalty, diversity, or distribution; or a vast number constituting some complete unity; inasmuch that the number seven is often found to express, not merely completeness, but infinitude, while other very large numbers express mere finitude. Of this the careful observer of

the word will need no instances. The seven seals, seven trumpets, seven vials, seven thunders, seven hills, seven heads, immediately suggest themselves. And it deserves remark, that while the *wisdom* of the four beasts is expressed by *fulness of eyes*, the *omniscience* of Christ is expressed by *seven eyes*. (iv. 8, v. 6.) For this selection of the number seven, the only, at least the ultimate and sufficient reason, is God's will. In himself, the Holy Ghost, like the Father or the Son, is one, even as all the Three are One; but as the Indweller in the temple of God, the Habitor of every member of Christ to mutual edifying and common growth, he remains, indeed, a Unity, but he is a unity communicated to all saints, to all churches, and separately discerned in all his various gifts and administrations. Therefore with propriety, in any circumstances applicable to the Spirit's ministry, but with peculiar and emphatic propriety at the announcement of a message to the catholic church concerning the total work of Christ on earth, the Spirit of Christ is designated by seven spirits. If, then, there is an obvious relation between the septimality of Him that speaks and the septimality of those addressed, and if the former is so set forth in token of his unity in diversity, the same reason immediately presents itself for the application of the same expression to the latter. In other words, from this consideration of the phraseology employed we derive a very strong auxiliary argument to confirm that drawn from the situation of the actors; and therefore believe that these churches have been selected to the number seven, because that number expresses, in scriptural language, the one yet various church of Christ, for which they are addressed by John under the special command of Christ. (i. 4, 11.)

Why *these* seven churches in *particular* were selected, is a separate question. Perhaps the will of God in the choice should suffice; and it is obvious that our inability to assign any other reason would not affect the great lineaments of the addresses. At the present stage of our inquiry it would savour of empiricism to adduce various arguments from the peculiar character of each church, which admit of being successfully urged: but it is plain that seven churches in juxta-position, and in an amphitheatre, in one province, were much better fitted than churches scattered abroad, or situated in different provinces, to represent the one church of God, bound by one unbroken and comprehensive bond into intimate union, and confined in its militancy to this earth. If the existence of all the seven churches in one province be regarded as important, there is also good ground to believe that another reason for their selection lay in the circumstance that no province *but Asia* presented within it *neither more nor less* than the exact number (seven) by which God has seen meet to set forth complete

totality, and in particular the complete totality of his church : and it is obvious that a series of *Gentile* churches were the fittest representatives of the church, then *Gentile*, even supposing that *Judea* could have furnished exactly seven. It is also worthy of remark, that the succession of place corresponds with the succession of address. *Ephesus* and *Laodicea* stand at the two extremities of an orderly circuit, which commences with the former, as the proconsular metropolis, and proceeds by *Smyrna*, as a colony of that metropolis. And, as we are bound to believe that all such addresses to the universal church were founded on a basis of fact, and therefore that each address had a real application to the then circumstances of its corresponding church, we are, perhaps, warranted to conclude, that by the providence of God these seven churches had been specially brought into the situations adverted to in the addresses, in order that these addresses might be applied to them ; or, in other words, that God found in the consecutive situations of these particular churches actual matter for the peculiar order of instruction which he saw meet then and thus to bestow on the body of Christ. The instruction of the universal church was assuredly God's *primary object*, although not his *first work*, in these addresses. The purposed form of that consecutive and catholic instruction was the rule according to which the particular instructions to the seven churches were to be shaped : and therefore, as it is clear that those particular instructions suited the actual circumstances, those circumstances of the churches must have been also arranged in God's providence with reference to the same end. Were those existing and particular circumstances the *PRIMARY* reasons of the addresses, the application to the universal church would be left only inferential and subsidiary, and not the true and direct application which it professes to be : but the supposition that the Divine purpose to instruct the universal church was the primary reason, does not, on its part, render the application to the seven churches inferential or subsidiary. This last supposition, therefore, is the correct one, because it leaves *both applications DIRECT* ; while, on the other, the directness of the one destroys the directness of the other.

Having ascertained then, first, that the addresses to the *seven churches* are *truly* and *directly* addresses to the total church ; and, second, that, being intended as such, they admit of direct application also, in point of fact, to the seven churches addressed ; the question arises, What these addresses do convey to the catholic church ? Are the situations, characters, sins, judgments, trials, and graces, successively depicted, *ideal* or *real*, as they regard the catholic church ? And, *if real*, are they *successive* or *not* ?

By the ideality of such situations, &c. is meant, not that they *must* never occur, but that, although they might all occur, even more than once, they *needed not* to occur, because they described positively no particular state of the church, either actual or future, but merely the complete generic varieties of situation into which the church might be brought. That, in *this* acceptance, the addresses are ideal, seems next to impossible. It is, to be sure, undeniable, that—by that sort of analogical treatment of God's words which, however admissible in its proper place, comes little short of insult to God when intruded among the solemn, precise, and stable functions of faithful interpretation, (and which has been both a cause and a consequence of our now meagre, groveling, and perverted doctrine) edifying reflections with reference to our existing circumstances may be deduced from meditation either on churches in similar circumstances, or on hypothetical pictures which find their tallies in our own experiences: but, admitting the qualified lawfulness of such dealings with Scripture, they do not *here* constitute the matter at issue. We have already shewn that the addresses to the seven churches are addresses which *do more than* become constructively ours by analogy, and which are at one and the same time *direct* addresses to the *seven* churches and *direct* addresses to the *body of Christ* (and therefore to *every member of that body, at every time, and in every place*); and the question is, whether, in a *direct address*, we can be informed by representations not necessarily real, and certainly indirect. That we cannot, is clear: First. Because there is no instance in Scripture of an address to one conveyed in an address to another, *concerning events real to the latter*, which does not *also* concern events *real to the former*. For we must ever bear in mind the cardinal distinction between figurative language, and figurative or ideal events. It is the continual usage of Scripture to set forth ideal events (*i. e.* events which need not come to pass at all, or literally) in language expressing other ideal events: as, "Woe to him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach" (Hab. ii. 19): where, until any one actually saith so, the *whole sentence* is ideal. It is also usual to express real events, past or to come, in language expressing ideal events: as, "Ye have plowed wickedness, ye have reaped iniquity" (Hos. x. 13); or, "The angel thrust in his sickle into the earth, and gathered the vine of the earth" (Rev. xiv. 19): in both of which passages the events asserted need not literally occur, and yet express other events which must literally occur. But it was never heard of, that, where one event is stated which confessedly informs us concerning another event as well as itself, and where the event so stated is a *real* and not merely an *ideal or possible* event, the event represented by it is not to

be regarded as real also, whether present, past, or future.—Second. The statements to the universal church must be real, because it is quite manifest that they do not constitute a mere parable, such as those spoken by our Lord in the Gospels. If those addressed were *merely* the seven churches, then it might be said that Christ was teaching his church by citing her attention as a spectator or hearer to the right improvement of what he was really addressing to those churches, concerning their actual characters, duties, interests, and prospects. But it has been already seen that the universal church is, as truly and immediately as these seven, a party to the addresses: therefore the addresses must be a parable to *both*, or to *neither*. And this conclusion is confirmed by adverting to the fact, that great part of these addresses—a portion, it may be, of what is seven times addressed to “*the churches*,” and *certainly* much of what is addressed to the angel of each church—is, on the face of it, with a greater or less application, matter of *direct prophecy*, and not mere doctrinal statement. Such, in particular, is the relief from any other burden, promised to the church of Thyatira (ii. 24); such also is the denunciation against Jezebel (ii. 22); and such are the predicted sufferings, imprisonment, and ten days’ tribulation, of the church in Smyrna (ii. 10): all which must be regarded as *direct prophecy*, unless we regard the seven churches addressed as *unreal*. So that these addresses are, in more respects than one, incapable of being regarded as *mere parables* to the catholic church. For, even supposing the church to be *not* directly addressed, it is impossible to invest a real prophecy, to a real body of Christians, with a *paraboli- cal* application to another body of Christians (though it may have the *analogical* aspect already discussed); and still less possible is it to give it that *paraboli- cal* aspect towards that other body, which is admitted to be as directly addressed as the former. A prophecy must have a real and absolute application to all to whom it is truly and directly addressed: a parable has no application, unless applied by the hearer; and it is founded on no reality whatever. When our Lord draws the parallel between the Flood and his second coming, he is speaking no parable, for the antediluvians and the flood were both real. When Jude proceeds to apply the prophecy of Enoch to Antichrist, he speaks no parable, but by the Holy Ghost applies a direct prophecy of the Holy Ghost. The Flood did not include, and was not identical with, Christ’s coming. There subsisted between them, however, an analogy, which our Lord recognised. Yet his statement of the Flood was no parable; and he recognised and employed the analogy for this, among other reasons, that before the Flood the Spirit had, through Enoch, uttered a prophecy, applicable *first*, and *immediately*, to the Flood—*last*, but *NOT* *me-*

diately, to the day of the Lord. The analogy between the Flood and that day is not the *reason*, but the *consequence*, of the application of Enoch's prophecy concerning the former to the latter: and the present church reads in Enoch's prophecy a prophecy, and no parable.—Third. As these addresses contain positive prophecy, to whomsoever applicable, then, on the supposition that, although real to the seven churches, they are merely hypothetical statements to the catholic church regarding her situations, one of two things follows,—either that such hypothetical statements become prophecies the moment you admit that the situations *must somehow occur*; or else, that, if they *may never occur*, God has given, not conditional or hypothetical, but *positive* prophecy with a *contingent* application, and has depicted real situations which *may never occur*.—Fourth. The addresses are both too *vague* and too *minute* to afford no more than hypothetical instruction. They are too vague: because, although, if they were admitted to be real statements, they would embrace *all* that *could* happen to the church catholic, we have no warrant, on *any other* supposition, to say that they do; and yet we cannot but believe, that, if God had seen fit so to instruct his church by hypothetical cases, he would have left no possible case or class of cases unnoticed. Then, the addresses are too minute: because they state circumstances which, except on the supposition that these circumstances are real, cannot possibly be supposed the leading features of any church, even if they were ever to occur at all. It will not do to say, that God foresaw that the church was to be brought into cases corresponding to these minute circumstances, because that were just to admit that these minute circumstances, being both the objects of God's foreknowledge and the subjects of his announcement (the two requisites of true prediction) are explicitly prophesied. And as little will it do to say that these minute matters refer only to the individual churches addressed; for if they do, then they have no application, *even hypothetical*, to the catholic church. Its representation by the seven churches consists not in *identity*, but in *similitude*: and so also the representation of *any* event whatever occurring to it, by an event occurring to one of the seven churches, consists not in identity, but in similitude. Therefore, as it is not pretended that the application of these minute matters would consist in *identity*, it follows, that the same reason which would operate against the application of the minutest matter by similitude, would operate against the similar application of any other matter whatever to the church catholic.—Fifth. It may be added, that although the loss of the circumstances out of which a prophecy arises does not destroy the use of the prophecy, the loss of its fulfilment destroys the use of fulfilment; and that, if God had in-

tended the main edification of the total church to lie in contemplating the real events predicted to the seven churches, He, in whose hands are all events, would have by his providence preserved entire the memory of all those events as they occurred. But history gives us little or no light on many statements regarding the seven churches which must have been fulfilled. From them, as applied to these churches, we can derive nothing. And therefore we may infer, that as the early Christians were edified by the addresses thus fulfilled to them, we may be edified by the same, as finding their fulfilment in the history of the total church.

It is evident, therefore, that, while both the seven churches and the church catholic are immediately addressed, the things stated are as real to the latter as to the former. Just as the prophecy of Enoch before the Flood was intended to have, and with them whom it then warned had, its application to the then future circumstances of the Flood; and, having lost that warning application, because no longer needed, now continues, or ought to continue, the warner of this age concerning the day of the Lord: so the addresses to the Asiatic churches must have had their warning application to the events which truly befel those churches; and, having lost that warning application, because no longer needed, now continue, or ought to continue, the warners of this age concerning the events therein set forth to the universal church. And the next question to be determined regarding them is, whether they have a successive application or not?

Now this question must not be determined empirically. We now know that these addresses are, to the catholic church, real statements: but it were contrary to all prudence, to all the canons of sound interpretation, to all reverence for God's composition, to seek the *principles on which* these addresses are to be interpreted by any tentative process whatever. Few greater dishonours can be put upon God's word, which he has given forth as complete and revealed, than to adopt the idea that in it are not to be found the *principles* of its own exposition. Nothing, indeed, is more naturally seductive than the wayward and unbroken discursion of man's mind over all the possibilities of imagination, all the demonstrabilities of intellect; but nothing is more foreign to the understanding of the Scriptures. Of all the Scriptures, the prophecies form the part to the successful investigation of which it is, if possible, most peculiarly unfavourable. And to the strange idea that a sort of guess-work, which men would blush to attempt in regard to the rest of Scripture, is a legitimate, or can be a successful, engine in making us acquainted with things prophesied, past or to come—to this do we owe the confusion, futility, and unedifying character of much that has been essayed on this holy and nourishing

book; and the suspicion or scorn, if not merriment, with which the pious and the impious alike have treated the proposal to make any use of it, except in applying it to matters wholly apart from its true, nay possible, topics. In coming to this book, our best attempts must be ready, our greatest energies astir, our richest acquisitions applied, our most fervent and enlightened prayers offered. We must learn from the word of God alone how to essay its interpretation, whatever assistance we may elsewhere find for the work of interpreting.

What the seven addresses refer to, is therefore, as a tentative or empirical question, not to be considered, till we know whether they *are* seven successive and real statements. The latter we know; and the former also appears evident from the following considerations. First: As the addresses concern events real to the catholic church, these real events can only be synchronous, successive, or in total disorder. That they are not synchronous is obvious from their being real; because the seven states of the church exhibited are not only different from, but some contradictory of, one another: so that they could not co-exist. And it will not do to reply that different *parts* of the church might all at once be in all the seven states; for, by supposition, the subject of the address is the *total* church, which cannot be all at once in different, far less opposite, states. And that the states are not destitute of order is obvious from this consideration, that, if not synchronous, they must be successive, *in some one order or other*; and that there is no assignable reason why the order of the addresses should not be that of the states thereby indicated.—For, second: We know that in point of fact the churches in Asia did stand in the order in which they are addressed—that Ephesus was the metropolis, or head, of the seven; and that Smyrna, and not Laodicea, was a *colony* from Ephesus—whence we infer succession: and that, not succession in place, which with the catholic church were impossible, but the only other succession, the succession in time.—Third. It is to be remarked that each epistle consists of two parts; one addressed to the angel of the church, the other addressed to the churches. Between these there must lie a distinction, thus expressed. The churches mean the universal church: and as it is proved that the whole of the addresses are made to it, and not to any section of it, *every part* of these addresses must be so also. Therefore the address to the angel of each church, not to the churches, must indicate, not the *division* of the universal, but its *peculiar situation*: and the universal church cannot have seven peculiar situations, except by succession *in time*. It will appear in the sequel, that those parts of the addresses which are directed to “the churches” generally, regard events posterior to the end of this age (*αυτος τοναις*), when the church shall have

ceased its militancy and change.—Fourth. The last and most conclusive argument for succession is to be derived from the phraseology of the Bible itself, in which repeated instances occur of succession in time being represented by symbols apparently synchronous. Of these instances none can be more to the purpose than the expression of the septimal, or complete, *succession* of supreme power in Rome, by seven heads, or seven mountains, all represented as possessed and sat on by the beast and the woman *at one and the same time.* (xvii. 2—9.)

The only remaining question is, The dates at which to place the origin and termination of this *real succession* in the history of the catholic church. As to its commencement, there can be little or no doubt that it lies at the commencement of the Apostolic church: and did this require to be proved, it would appear evident from several of the various considerations which go to fix the termination. Of these the first is, That, from the circumstances of seven Gentile churches alone, founded by Paul the Apostle of the Gentiles, being employed to represent the universal church; and of the seven addresses bearing *direct* reference to nothing but events affecting the Gentiles; it follows, not that none but Gentiles are represented, but that these churches set forth the catholic church during that period in which it is represented by the Gentiles. That period is the off-casting of the Jews; and therefore the seven addresses cover the whole interval commencing with the crucifixion and ascension of our Lord, and ending with the restoration of God's chosen people to their land and privileges.—Second: We read of no other churches than the seven in the province called Asia: and hence we infer, that the *whole* succession of the Gentile church is therein set forth, not only because they are the whole churches of Asia, but for a much stronger reason, namely, that they are *seven* churches. Seven indicates single completeness in the midst of diversity. The Holy Ghost is the Seven Spirits: the church addressed by him is the seven churches: the addresses by him, being seven, must be complete: their substance, that is, the events therein stated, must also be complete. And therefore the successive states of the real church must continue until, in some way or other, they shall have attained, not their *conclusion* merely, but their *completion*. The same septimality, in short, which declares the completeness of the *church*, declares the completeness of its *succession*. But, from the day of our Saviour's ascension onwards, there is no point at which the succession of the catholic church is complete, until the Gentile dispensation, which began at that era, be complete.—Third: As all the things seen by John are addressed to the churches, then, if this already established succession stop any where short of the end of the Gentile dispensation, the things seen meet a similar obstacle; and so the

Book of the Revelations does not carry us on till Christ come again—at any rate, not to the end of the Gentile dispensation.

Thus we have arrived, not empirically, but by investigating the general character of these addresses as they stand recorded, at this conclusion. Not that they have alternative meanings, to be adopted and rejected at pleasure, but that they express permanently four things—namely, the Asiatic churches; their real conditions, whether synchronous or not; the catholic church, and her real conditions; successive, because incapable of co-existence. Of which four, the two former, having served their time of instruction to the saints whom they concerned, and having furnished the necessary basis of fact, on which alone any prophetic addresses to the catholic church could be reared, have comparatively ceased their prominency; and left the two latter, as the main subjects of God's counsel and dealing, for the staple—yet, alas! how neglected—nourishment of the Gentile church. To this, *as a conclusion*, we can see no valid objection: and the arguments that have been directed against it *as a thesis*, appear, with the exception of such as faithless indolence will employ against every effort after a real knowledge of God's ways, to be very few and very feeble. Of course, a variety of objections to the possibility or reasonableness of soundly interpreting these successive conditions, with reference to the actual history of the church, can receive no more appropriate and satisfactory answer than by exhibiting the interpretation itself. This shall be done in due time. The present, however, is not the time, inasmuch as we are still dealing with the constitution, not with the application, of the Book. But let it be remembered, that for every objection, not empirical, such a practical and additional refutation is legitimately in store; and that every empirical objection, although it may receive, certainly does not deserve any other refutation.

Two objections alone need be here adverted to. The first is, That, if the seven addresses represent seven successive states of the church, they are comparatively useless and inapplicable; inasmuch as the church has gone, and may yet go, through much more than seven successive states, and has had no such definite periods as would be required to correspond with the addresses; and, inasmuch as there is no evidence from Scripture, except the pretended evidence of the epistles themselves, that seven such periods were to be expected. To the first part of this remark the answer is, That the septimality of the division, although it implies that there shall be seven states, and states legitimately discernible from one another and from all others, does not imply that there *may not be more*: for, however *many* successions there may be, *seven* successions, and *neither less nor more*, are the number required to express completeness in the successive

history of the complete Gentile dispensation.—The second part is an argument drawn against a principle of interpretation, on the one hand, from a result empirical, even though true; and, on the other, from our ignorance of the relation between history and the church. Were this the time for shewing them, the definite periods might be made abundantly apparent; but at present it is sufficient to state, that the argument is an argument from an ignorance, not perhaps of the great features of history, which an infidel can perceive as well as a believer, but of those peculiar conjunctures which, with apparently little worldly importance, may, to the eye by faith instructed in the right use of history, form cardinal points in the determination of the church's course and character.—And the third branch of the objection appears so extraordinary, that one can only wonder how it could be so deliberately entertained as to allow of its being ever published to the world. As far as it is intelligible it amounts to this, that *although*, by no empirical method, and independently of any leaning towards a particular application, a student of the structure of the epistles concludes them to import successive states of the catholic church, and *although no objection* is alleged against any step of the reasoning by which his conclusion has been attained, yet the *reality* of these successive states, not as mere *propositions to be proved*, but as *inferences legitimately drawn*, is to be rejected, *because* it is not elsewhere established in Scripture! Methinks, what is well proved once needs no more proof; and that the absence of corroboration is no contrary argument. Were it said that the reasoning was inconclusive; or were it said that the epistles to the churches afforded no *warrant* at all for any *conclusion*, but the mere *subject of an assertion*; then it would be pertinent to allege, that reasoning in itself inconclusive was not completed by any other part of Scripture; or that an assertion made regarding the epistles found its proof no where. That other parts of Scripture accord with the above conclusion regarding the epistles, could be very easily shewn; but surely an argument as to the meaning of a passage derived from that passage itself, and from its most intimate contexts, is worth almost all other arguments put together. Had extrinsic evidence been resorted to in preference, the converse of the objection would have been intelligible; but the objection itself is hardly so.

The second and last objection to be noticed, although it arises out of the application of the seven successive states, is not exactly an empirical objection. It is this: As, on the supposition that these states are real and successive, the church of Laodicea represents the state of the Gentile church at the time of Christ's second coming; and as the rest of Scripture demonstrates that at that time the church shall be in a state of holy and tri-

umphant fruitfulness, perfectly opposed to the picture of that at Laodicea; therefore that hypothesis which infers such a contradiction of Scripture must be false. Now the first answer here is similar to one of the preceding answers; namely, that a position professing to be *demonstrated* from admitted premises, and not merely tentatively settled, will not necessarily fall by any counter demonstration, still less by any counter experiment. The two conclusions may be contradictory in appearance only: and although really contradictory, still, unless the counter demonstration establish error in the original demonstration, there is just as much reason to conclude that the former is erroneous as the latter: so that the objection may just as probably operate against, as for, him who uses it; and, at any rate, generates the suspicion that his own argument may be unsound. And the second answer is one fearlessly and positively made,—That the rest of the Scriptures *do not* represent the church as in a flourishing state, but, on the contrary, *unanimously* represent it as in a state of consummate backsliding, ignorance, infidelity, and pride, immediately before Christ's second coming. So advisedly is this statement made, that, if it were legitimate to seek empirical warrants for a method of interpretation, the exact correspondence between the Laodicean church, and the state of matters at, or immediately before, the great day of the Lord, would of itself *powerfully recommend* the idea of seven successive states, instead of being, as some think, and as they would justly think were their premises true, a circumstance conclusive against that interpretation. Did it appear clearly from certain principles that seven successive states were indicated, and were it proved, on examination of history, that all the first six states had applied, it would require more than common evidence to shut out Laodicea from the next place—alas! too surely hers. She is yet future. Her correspondence cannot yet be verified: but when the meaning of those who plead for a flourishing church before the Lord's coming is, that the Millennium *precedes* that advent; and when the challenge may be safely, because scripturally, made, for *any one individual text* which, unless torn from its contexts and recast in the mould of perverted invention, declares *the personal coming of the Lord* (however clearly it may declare a judgment) to be AFTER the Millennium; one has good reason to hold this objection in constant remembrance. To Laodicea will it be imputed that the Son of Man, when he cometh, shall come in wrath on a church that denieth his name, and shall hardly find faith on the earth. This is not the place to demonstrate from the word of God the fallacy of an objection like this, which comes so plausibly, yet with such lethargic influence, apparently from the word of God. But through the help of God the demonstration shall come: and so far from the suc-

cession of states being disproved by the scriptural account of the state of the church at the time of the end, that succession, acting as the basis of a practical and overwhelming argument concerning the impending woes of Laodicea, will be the best adapted to uproot those very errors in doctrine which pretend to exclude it.

In stating that the addresses sent to the several angels of the seven churches of Asia are also direct addresses to the catholic church at successive periods during the whole currency of the Gentile dispensation, it is not meant to say that *nothing but* what applies to that dispensation is contained in these addresses. Each of the epistles is unquestionably quadripartite; consisting of the title of Him who saith, the assertion of the state in which he sees the church, the consequent exhortation or threatening, and the promise. Of these, while the whole are *sent* as one, the three former are directly *addressed* to the *angel* (or minister) of the particular church Asiatic, or period catholic, so as to establish their special application; while the latter, addressed to *the whole of the churches*, which are successively addressed in special under the three former, evidently applies to the catholic church when it shall have ceased to undergo successive phases. And with this view the initial command of our Lord to John strictly accords: "Write the things which thou hast seen" (proved to be the whole book), "*both*"—(not *and*, for the things seen, besides being the whole, were partly present, and so the division would be inaccurate)—"*both* the things which are *and* the things which shall be hereafter" (or after these, the things which are), i. 19. The things which are include the present age, the first three parts of each epistle: the things which shall succeed, express the age to come, the last part of each epistle. The second and third are obviously the only portions of each epistle which *directly* refer to the Gentile period: for the first is a doctrinal statement of Christ's character, and the fourth is a promise, to be fulfilled, not during the militancy, but in the manifest triumph of the church victorious. At the same time, as all the four parts are included under the envelope of one epistle to each of the seven churches; that is, to each of the successive eras of the catholic church; and as the *whole* of each epistle is studiously addressed to the particular angel of each church, so that *he* receives the concluding address to the churches just as directly as he does the other three parts; it follows, that, although none but the second and third directly treat of the particular era under which they stand, the *whole four parts* are adapted to that era in particular. Therefore; that title which Christ, out of his exhaustless variety, sees meet to assume in writing to each particular era, is clearly intended to afford, when faithfully contemplated, a species of edification peculiarly suited to the church during that era; although ab-

stractly, and irrespective of its place, such a title need not possess any such *peculiar* application. And no less manifest is it, that, on the same principle, the promise of triumph, seven times repeated variously to the whole church, is, by the respective allocation of the seven points of view in which it is placed, marked out as that common and universal hope which in each era is to be contemplated with the greatest amount of edification in the particular aspect there exhibited. Such is the Divine fitness and symmetry of God's word; a symmetry and a suitability the theory of which a careful analysis will in this, as in every instance, fully and most instructively verify.

Having ascertained that the Asiatic succession of place directly represents the catholic succession of time; that the time within which that succession lies is the Gentile dispensation; and that this succession occupies or exhausts the whole of that dispensation; we have a sweeping and conclusive answer to all who object, that, before going into the application of these periods to our church, we must shew a warrant for expecting any such application. And it is of the utmost importance not only to admit at the time the foundation of such an answer, but to apply it continually; because a vast proportion of the difficulties raised in the minds of men on the subject will be found to proceed from an heterogeneous, confused, and often unconscious combination of two classes of objections, totally distinct: the one, that no such successive application at all can be legitimately sought for; the other, that any particular successive application proposed is not *the* correct one. Truth and competency are alike necessary, but not the less entirely separate. The attempt to establish the truth of a position presupposes the establishment of its competency, although the proof of its competency does not imply the establishment of its truth. But it were contrary to all canons of reasoning to argue against the competency of a position, that it would be afterwards found untrue; and it would be at least equally so, to adduce, against a subsequent endeavour to prove its truth, objections against its competency, when nothing but the previous establishment of its competency is the warrant for approaching the question of its truth. If an original attempt be made to shew that the seven epistles have no direct and successive application at all to the whole of the Gentile dispensation, well; but it will not then do to amalgamate that attempt with some premature objection to the truth of any particular application contemplated. If an after attempt be made to controvert any particular allocation of the eras so indicated, well; but it will not then do to amalgamate that attempt with some objection stated too late against the competency of making any such attempt at all. Things must be done in due order; and both these modes of confusing

the inquiry are such as can find both their origin and their reception in nothing but inability or unwillingness to distinguish and keep distinct two questions, connected with each other, indeed, but in no way depending for their decision on one another. If the addresses have a catholic, successive, and complete application, then, just as certainly as they all lie within the Gentile dispensation, *each must lie somewhere in due succession within it.* The discovery of correspondence between these words of God and the facts of history, is no indeterminate problem. The field of choice, the number of facts, is limited. In the history of the Gentile dispensation the facts find both their term and their amount. The calculation of all the possibilities among the *important* facts of history, would be no arduous task. The discovered error of one application in no way affects the applicability itself; and by diminishing the chances of error and the number of possibilities for the future, it invites, instead of repelling, inquiry. And it is no escape from this to say, that *none* of the events which shall fulfil the epistles have yet occurred: for all admit that a part, and some know that nearly the whole, of the Gentile dispensation has run out; and of that which commences, proceeds, and ends with the dispensation, part *must* have been brought to pass in eighteen hundred years of the dispensation. God, who never takes his church at unawares with his mighty works, and who has made it her bounden duty, her divine prerogative, and her blessing-crowned employment, to derive warning and encouragement and wisdom from the knowledge of things to come, taught by the Spirit who has indited them, does assuredly and invariably send into his church, as the preface of each crisis, not a new revelation, but a new light upon the old. He who has revealed nothing *except to faith*, who alone can shed light on the least iota of his word, can shed that light at such times, and in such ways and proportions, as he sees meet, towards the development of his purpose; giving to his people meat in season well suited to the time at which they live, whether the householder, who ought to have it, and from whom they ought to expect it, have it for them or not. (Matt. xxiv. 45.) And the short answer to the question with which men unstable, unlearned, and slow of heart, meet every announcement of a coming work or a novel doctrine—namely, How, if this be so, was it never discovered, or at least similarly dwelt upon, by holy men and able students of former times?—is simply this, That in those former times God, who suffers not all things to continue as they were from the beginning of the creation (2 Pet. iii. 4), had not the work to do, had not that use for the reception, at least for the proclamation, of this doctrine in the church, which he afterwards has. That we do live in the last days, at the end of the age that is, will abundantly appear

in the sequel: the thought of this, even as a peradventure, is a most solemn one; the responsibilities arising out of it are most grave. All information as to the future history of the age that is, replete as such a history must be with momentous conjunctures, acquires in this view a most intense interest, and, next to the knowledge of Christ crucified, a paramount Scriptural importance: for assuredly we behove to give those events our best attention which most nearly (in their kind) concern us. And therefore, although the principle which requires a successive application of the seven epistles is in itself wholly independent of the experience furnished by history—in no way weakened by its not having arrived, in no way strengthened by its arrival—still, with a view to the removal of stumbling-blocks, which might prevent in any way the members of the church from receiving the interpretation of the seven Gentile eras, it ought to be thankfully remarked, that at the very period when the employment of that interpretation in the way of warning and direction for the future has become peculiarly indispensable, the lapse of time has so materially aided its verisimilitude in an empirical point of view. Had the Gentile church now gone through *but one* of the seven eras or epistles, still the knowledge that the remaining six were assuredly to complete her history in regular order would have enabled the faithful to foresee, as far as the epistles went into detail, the future lineaments and changes of the church in terms of these epistles, just as confidently as they could contemplate the history of the period then past. Neither their inability to predict any thing not stated in the Scriptures, nor their inability to fix on certain events in a history not then existing, as the particular events which should bring God's words to pass, would have affected in the least their ability, by faithful prayer and study, to interpret and to employ God's predictions concerning what should befall his church, howsoever to be brought about: for it well becomes us to remember this, that if the sureness of the Lord's word is that on which we confidently rest as his children, (however exalted ideas of his power may be had from observing his prophecies fulfilled,) the accomplishment of that word may illustrate it, but cannot render it a whit more sure; else, to say the best of it, his providence, and not his word, is that to which we trust. But when, besides being assured that the principle of the epistles points to seven successive eras, we find, on faithful experiment, the truth of that principle set beyond doubt, by discovering that a very large proportion (*five*, as it shall be seen) of these eras have already come to pass, with the most exact adaptation to every word of the (five) addresses, the just application of the principle to the interpretation of the remainder, as the features with which the Gentile dispensation shall conclude, is placed

beyond all question ; and we are thus presented with a splendid instance of the indefeasible certainty with which the receiver of God's truth, the hoper of no peradventure, may, standing on the limit of things existing, contemplate, and in faith lay out, that futurity which so mocks the tiny and tenureless but incessant conjectures of the ungodly, whom it ever haunts, and who are ever longing to usurp and abuse it. The very craving of all men for an insight into the future issues of even the most ordinary events, and the looseness of those probabilities which they would rather adopt as their guides than consent to look away from the future, only prove how slavishly they would shape their conduct by it, if they only knew it : and it is not more a foul stain on the faith than a strange anomaly in the constitution of the saints, that when they do know it, in regard to God's works, they heed it so little ; and that, when they may know it better, they care so little to investigate and employ it. It is not the shallowest of Satan's arts, to deter those who tremble at the word of the Lord from proceeding beyond the limits of mere routine in their acquaintance with its contents, by the fear of seeking to be wise above what is written, or by the reflection that the essentials are better without the curiosities of faith. What, are not our *fruits* the only things about us which glorify God ? Is not the *understanding* of the word the only mean whereby the Spirit brings these fruits forth in us ? Is not the whole of that word intended to be so understood ? Is it not all for edification, just as truly as—just *because*—it is all the inspiration of God ? Or are men to sit its self-constituted, its blasphemous judges ; and decide that this is essential, that not so ; this *edifying*, that *curious* ; (or, to be Papists at once) this "necessary and useful," that "unnecessary and useless?" True enough it is, that the gates of hell shall not prevail against the church : but is it enough to say, with most misnamed, most unbelieving, most Godwithstanding simplicity, either that we will bid away from us as unnecessary all revealed knowledge as to the principle *on which*, or the manner *in which*, the church shall have the victory, being content with the fact ; or to refuse all inquiry whether such additional revelation appear in the word of God, or not ? What is this but to say how little God ought to have revealed—perhaps, how much less than he has ? What is it but to avow salvation as the *final* object of the new man ; God's glory therein as a thing which may be blindly subverted, but needs not be sovereignly regarded ? What is it but to avow, if any thing, a care to reach a selfish heaven, in a condition as meagre, as ignorant, as possible, except in the varied catalogæ and deep sinuosities of spiritual pathology ? Satan may prevent our knowledge of the word ; he may puff us up, he may betray us, thereby : but the general proposition is true

beyond question, that in Divine things edification keeps pace with knowledge—if we would not deny either the wisdom or the aim of revelation. If it does, then it follows that he whose knowledge regarding the future state of the church, however true, is vague, must be less edified than he who has more definite knowledge: and it is no less true, that if what is Scriptural is edifying, then what is unscriptural is much more than not edifying—*it impedes edification*;—so that if the man who is convinced that vague opinions as to the future are less edifying than definite opinions, does, in seeking the latter, adopt those which are unscriptural, such an adoption must retard, instead of hastening, his growth. *No opinion whatever, regarding Divine things, can be merely neutral, merely innocent*: first, because it must be either Scriptural or contrary to Scripture; for of Divine things not in Scripture we know nothing: If the former, we may take God's word (if we can persuade ourselves to prefer it to our own experience in these unbelieving days), that, whether apparently or not, it must be edifying: If the latter, then, speak experience as it may in favour of its effects, we may, on the same warrant, assuredly believe that it must ultimately be contrary to edification, on this simple principle, that, in reference to the things of God, Christ is THE TRUTH, and God's word concerning him the *only* truth; and that whatever it does not contain, in regard to these things, is positively of the devil, the father of all lies. Now either the hopes and fears, the future hazards and woes and deliverances of the church, must be left in perfect silence and disregard, or they must be set forth as God has set them forth. And let no man, therefore, who is not prepared to *keep silence on the future altogether*, come forward to tax prophetic investigation with mere curiosity and unprofitableness. God wills that his church should know what he will do with her: from him alone may she learn it: at her peril let her refuse to learn, or decline to inquire; still more at her peril let her learn of Himself.

It is under the weight of these considerations that the ensuing application of the seven epistles to history, past, present, and future, is undertaken. That the church shall yet have great blessedness on earth, all admit. How and when that shall be affected, are the questions in debate. That Christ shall come in judgment on a backslidden church, and himself conduct the millennial reign, will in all probability abundantly appear from the sequel: it is the truth of God: but, granting it a mere probability, and contemplating its fearful contrast to the opinions generally received, the resolution not to try its truth is in itself a woful symptom. It has ever been seen, that God brings to pass his words in ways which none but a few are prepared for, and the *reverse* of which the many anticipate. If the

state of the Laodicean church be impending, and the great day of the Lord be nigh, while men are all the while looking for a millennium from ordinary agency, methinks that man who would fear or fail to warn his brethren in love, while knowing the former, were not less than a religious traitor. From this millennial illusion, in the hope of which men are now walking after their own imaginations (2 Pet. iii. 4), Lord, do thou in great mercy disabuse them!

We now proceed to interpret the seven epistles, trusting that we shall be enabled to shew, not only the perfect accuracy of the application, but also the wonderful wisdom with which the address to each church is framed in terms which, alike by what they import and by what they do not import, mark out the church and period with almost unparalleled effect and beauty.

(To be continued.)

FIDUS.

ESSAYS ON THE SONG OF SOLOMON.—NO. I.

THE title of the book in the Hebrew Bibles is simply "*The Song of Songs*;" an expression which indicates, as I think, not so much the excellence of the work, as the peculiarity of its structure. It is a song, or chaunt, consisting of many songs; whereof some are in the present tense, others retrospective, and others altogether prospective, or prophetic; the whole constituting a divine opera, declaratory of the catholic sentiment of the church universal, from the time that the kingdom of heaven was opened to all believers, until the time of our Lord's second advent.

I conceive that it is called the *Song of Solomon* both because Solomon was, under Divine inspiration, its author; and because the purport of the whole of its contents has respect to the true Solomon, the *King of peace*, who is also the *King of righteousness*, and Priest of the Most High God for ever (Heb. vii. 1—3).

The first song to be found in the Bible is that of Moses (Exod. xv.) which himself and the children of Israel sang unto the Lord on the day of their baptism (as a nation, 1 Cor. x. 2) in the Red Sea; when the Lord separated them from the hosts of their oppressors by the interposition of his own presence (Exod. xiv. 20); when the armies of Pharaoh were overwhelmed before their face; when the Lord their Redeemer led them forth, guiding them in his strength, unto his holy habitation. (See Rev. xv. 3.) "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

In Numbers xxi. 16 we find another song, which the children of Israel sang at the fords of Arnon: "Spring up, O well; sing ye unto it: the princes digged the well, the nobles of the people digged it, by (direction of) the lawgiver, with their staves." (See Numb. xx. 9, with 1 Cor. x. 4.) The song of Moses in Deut. xxxii., and that of Deborah and Barak in Judges v., are further examples of song, when Israel had as yet no temple service.

It is evident that the bride, or heroine, in this divine poem still waits for the enjoyment of *personal* intercourse with her beloved (i. 7; ii. 7, 8; iii. 1; iv. 6, 16; v. 2, 8; vi. 1, 2; vii. 12; viii. 1, 4, 14); she hath not yet given him her loves (vii. 11): yet she constantly hears his voice, and ever anticipates his approach (ii. 8; vi. 11); realizing, in the ardour of her faith and love, the substance, and evidence, the perfect hope of enjoyments not yet actually in her possession.

She imagines him to be in her arms, in chap. ii. 6; while in the very next sentence she declares that he is still asleep (ver. 7); and presently hears his voice at a distance (ver. 8); and afterwards expresses her wish that he were but as her brother, whom she might be permitted to bring into her mother's house (viii. 1—3).

The only explanation that can be afforded of these apparent inconsistencies, is to be found in the nature of FAITH.

She who entertains a well-authorized and perfect faith in her Betrothed, united to a pure and entire love of his person, must anticipate his actual embrace. "Faith is the substance of things hoped for, the evidence of things not seen;"—the present realization in idea of things which are to be realized in fact hereafter; the present possession in spirit, of that which waiteth for its manifestation unto sense.

"By faith we understand that the worlds" (the æons, or ages) "were constituted by the word of God; so that things which are seen were not made of things which do appear" (Heb. xi. 3). It is not wonderful, therefore, that the church, apprehending by faith *the word of the æon to come*—the fiat or promise which shall give unto all things their being, their form, and whatever else they shall possess in that day—it is not wonderful, I say, that she should be found expressing herself as if those things were already in her possession. She hath already the reality of their substance, and the only evidence of their reality, *is the word which she hath believed*; and which alone, in the time appointed, shall produce them. That word of God, through the operation of God believed (even as we believe and know the present fact of our own existence), is itself the substance and the evidence, and all but the demonstration, of the æon, or age, of which I am speaking: for "heaven

and earth shall be dissolved, and pass away, but that word shall not pass away.”

Furthermore: as the spirit of a man may in no wise be said to intervene between his head and any of his members, but is indeed the very bond of union that maketh the animal frame but one individual, whatever may be the number of its members; even so “by one Spirit are we all baptized into one body” (1 Cor. xii. 12, 13). As he who bruiseeth, or in any way hurteth, one of my fingers, hurteth *me*; even so have I learned from the Scriptures, that whosoever offendeth any member of Christ’s mystical body, offendeth HIM (Matt. xviii. 5, 6; xxv. 40, 45; Heb. iv. 15; Isai. lxiii. 9; Coloss. i. 24). And as it is the law of my hand, notwithstanding its perpetual involuntary trembling, or occasional convulsion, to be moved by my will; so do I read that “it is God who worketh in us both to will and to do according to his own good pleasure” (Phil. ii. 13): his life is ours (2 Cor. iv. 10, 11; Gal. ii. 20; Coloss. iii. 3); and as he is, so are we, in this world (1 John iv. 17).

And as all science, that is not “falsely so called,” doth testify to the truth of God (Rom. i. 20); so do we learn from the discovery of Archimedes in the bath*, that *corporeal unity* is only an error of sense, an optical deception; or at best a mere hypothesis, an imperfect expression of the positive unity of substance (*that is*, of the word of Him who created all things by the breath of his mouth, Psa. xxxiii. 6; who upholdeth all things by the word of his power, Heb. i. 3; whose word therefore is the וְדָבָר , the *base*, the *substans*, even as Himself is וְדָבָר , the Lord of every creature), or of the real and actual unity of spirit—namely, as exemplified in the body of man, which without the spirit is dead, and hastening into *dissolution*, the opposite of union (James ii. 26).

Although, indeed, the omnipresent Spirit of God is a distinct Person from the Son of God and from the Father, yet the Godhead is only one. Where the Holy Ghost is present, there also the Son is present, and there the Father also: as it is written, “If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him” (John xiv. 23). “For thus saith the High and Lofty One who inhabiteth eternity, whose name is Holy;

* The various specific gravities of bodies plainly shew that some contain a greater quantity of matter than others of equal bulk, or, in other words, a greater number of the ultimate particles of matter within the same space: hence it is evident that the ultimate particles of the heaviest body save one, are not in absolute contact, but might be still further compressed into the smaller space occupied by an equal weight of the heaviest of all: while even this last admits of the addition of electric matter, or of caloric, in various quantities, without a proportional increase of its bulk. The specific gravity of the diamond (the hardest of all bodies) is 3.5; that of quicksilver 13.5.

I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite" (Isai. lviii. 15). "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for THOU ART WITH ME," &c. (Ps. xxiii. 4.) "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed *in* HADES, behold, thou art THERE" (Ps. cxxxix. 7, 8). So that it ought not to surprise us to find such an expression as Phil. i. 23, in the language of St. Paul (who, in reference only to this present life, was one of the most miserable of men, 1 Cor. xv. 19): for, in the separate state, being immediately present with the Triune Godhead in the person of the Holy Ghost, *he is* "with Christ," and with the Father; the veil of the flesh no longer intercepting his communion with God; while, nevertheless, he awaits, with patience and with desire, the crown of righteousness which he shall receive at the second coming of Jesus Christ to this earth! (2 Tim. iv. 8.)

But, again, the holy catholic church is only one; so that every word that can be predicated of the unity of the members of my body in the individuality of my spirit, may with still greater emphasis of truth be predicated of the members of the mystical body of Christ in the unity of his Holy Spirit. "As thou hast sent me into the world, even so have I also sent them into the world: and for their sakes I sanctify myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one: even as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me: that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii. 18—23).

Wherefore it is plain, and easily intelligible, that the catholic church, as well in the consummate perfection of the anticipation of faith as in the positive enjoyment of the actual and immediate, although spiritual, presence of the Godhead, should employ such expressions as the following; Canticles i. 13; ii. 6, 16; iii. 4; v. 2, 4—6; and vii. 10, 11: while at the same time it is equally manifest and intelligible, that the Holy Spirit doth not compensate the church for the personal absence of her Lord; for in so doing he must, and would, annihilate her desire for his coming, whereas she is continually giving utterance to this desire (and, for example, in Canticles i. 2, 7; ii. 8; iv. 16; v. 8; and viii. 1—3, 14); for the Comforter, even the Spirit of Truth, speaketh not of himself, but whatsoever he heareth that

he speaketh : he testifies of Christ, and he shews us *things to come!* (John xv. 26 ; xvi. 13) ; teaching us *for those future things to look,* and **THE CHRIST** to desire !

Hath Christ two kingdoms ? Or is there any authority in all the Bible for that schism which is made in his body by the new-fangled and unscriptural terms, “ a church *invisible,*” and “ a church *visible ;*” A CHURCH, part *militant* on earth ; and the other part *triumphant* in heaven ; part in the condition of *hope,* the other part in *present enjoyment ;* part walking by *faith and not by sight,* the other part in *the beatific vision of God?* Where then would be the sevenfold unity, of the body, the Spirit, the hope, the Lord, the faith, the baptism, and the Father of us all, who is above all and through all and in you all ? (Eph. iv. 4—6.)

Could it be said that we have all *one faith,* if part of our number had already attained to the *sight* of him in whom we believe ? or all *one hope,* if some were already in *possession?* Certainly not ! for, indeed, the only text that can have given rise to the term “ *beatific vision*” expressly defers its attainment *until he shall appear :* “ We know that **WHEN HE SHALL APPEAR,** we shall be like him, for we shall see him as he is” (1 John ii. 2) ; and the fourth and fifth chapters of the Apocalypse, which describe the glory that awaits us, expressly designate it “ the things that shall be **HEREAFTER**” (Rev. iv. 1) : and in “ *that day,*” and not till then, “ the Lord, the righteous Judge, shall award the crown of glory to all those that love his appearing” (2 Tim. iv. 8). “ In that day the Lord himself shall descend from heaven . . . the dead in Christ shall rise first : then . . . we, together with them, shall be caught up to the Lord’s *αἰθήρας* in the air (1 Thess. iv. 16, 17), **AND** so shall we be ever with the Lord :” “ for in a moment, in the twinkling of an eye, **WE ALL** shall be changed ; and **THEN** shall be brought to pass the saying that is written, Death is swallowed up in victory ; **O DEATH :** where is thy sting ? **O HADES,** where is thy victory ?” (1 Cor. xv. 51—55.)

The whole creation groaneth and travaileth until now ; and *we all* who have the first fruits of the Spirit, do groan within ourselves ; and the Spirit also maketh intercession for us with groanings that cannot be uttered ; while we wait for “ the **ADOPTION**” (*that is*) “ the redemption of the body :” namely, until our brethren, who shall be killed as their fathers were, shall be fulfilled (Rom. viii. 16—26 ; Rev. vi. 9—11).

In one act, as in one attitude of one man, we wait for the hope of righteousness by faith (Gal. v. 5) ; hungering and thirsting for it (not in selfish fear, or sectarian uncharitableness) ; but as the patriarch Jacob hungered *for his children’s bread,* when he said, in the bitterness of his soul, “ I, if I be bereaved of my children, **AM** bereaved.”

Neither are we impatient under the long delay ; but, knowing that the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, we account that the long-suffering of God is salvation (2 Pet. iii. 9, 15), and heartily unite in the sentiment of the whole church universal : “ I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love until he please ” (Cant. ii. 7 ; iii. 5 ; viii. 4).

Since the time when the kingdom of heaven was opened to all believers (A. D. 33 : compare Matt. xi. 11 ; Eph. iv. 8, 13 ; Gal. iv. 4—6, and John vii. 19), taking a generation of mankind at the usual estimate of thirty years, no less than fifty-nine generations of the elect are fallen asleep in Jesus ; while ours, which is the sixtieth, hath nearly fulfilled its term. Saving in the influence of that dark cloud which the world, the devil, and the flesh, do cast forth around our spirits, even so as to obscure our communion with the Sun of Righteousness himself ; saving in this body of sin and death in which we groan, I read of no difference between us and those fifty-nine generations of departed saints. We also are dead, and buried with Christ ; with whom also we are risen (Col. ii. 8—13). “ *We also are dead, and our life is hid with Christ in God ;* ” and, as hath been shewn, “ when Christ, who is our life, shall appear, THEN shall we also, ” together with them, “ appear with him in glory ” (Col. iii. 3, 4). And, truly, if in this vile body we do groan, it is “ not that we would be unclothed, ” (although that indeed were “ gain ” in our times, as in St. Paul’s, Phil. i. 21) : yet it is “ not that we would be unclothed, but clothed upon with our house which is from heaven ; ” (namely, in the day of the Lord’s second advent, 1 Thess. iv.), when the saying shall be brought to pass which is written, “ Mortality is swallowed up of life, ” “ Death is swallowed up in victory ; O DEATH, where is thy sting ? O HADES, where is thy victory ? ” (Compare 2 Cor. v. 2, 4 ; Phil. i. 21, 23 ; and 1 Cor. xv. 54 ; with Isa. xxv. ; Ps. cxxxix. 8, xxiii. 4, &c).

In this alone doth the condition of those fifty-nine generations excel ours, namely, in that “ they rest from their labours ” (Rev. xiv. 13), and their communion in the Spirit is neither obscured nor interrupted by the affections of the flesh, which they have put off (Job iii. 17, 18).

They are “ one body ” with us ; and “ whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it ” (1 Cor. xii. 12—26). “ There are threescore queens and fourscore concubines : my dove, my undefiled, is but one ” (Cant. vi. 8, 9).

What, then, do we believe concerning the communion of the saints ? Have they no sentiments in common ; have they no sympathy with one another ; no knowledge of what transpires

on earth? Surely they have all these. Our faith and hope is one; our prayer is the same: and from Rev. vi. 9—11; 1 Pet. iv. 6; 1 Sam. xxviii. 17, 19; Luke xvi. 27, 28; 1 Cor. xii. 12—26; and Heb. xii. 1 (*where the departed saints are expressly declared to encompass us as a cloud of witnesses*); I cannot doubt that the separate state admits of the continuance of that brotherly interest and community of sentiment which we enjoy even here on earth, so far as our gross ignorance, our little faith, and hard combat, prevent it not: and I have been convinced, from a diligent study of the Canticles, that we have in that book the appropriate and true expression, in human language, of the catholic sentiment of the one church universal, during the centuries past, and onwards to the Lord's second coming. I say not that the Song of Songs is exclusively the voice of the saints in Hades, or of those fifty-nine generations that are deceased; still less do I restrict it to the one single generation that now, or at any time, calls itself "the church" on earth: but I am satisfied that it is in detail the flow of sentiment which *the whole of the church catholic* hath entertained, in one and in all its living and conscious members, during these centuries; or, in other words, that it is, by excellence and propriety, the symbol of that COMMUNION which the saints enjoy with their Head, and with each other, during the night-season of the Christian dispensation (Rom. xiii. 12), and until the morning of the resurrection; when the anticipations of faith shall indeed and in fact be exchanged for the glories of the beatific vision. "FOR WE KNOW THAT WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM, *for then shall we see him as he is.*" AMEN.



ON THE TYPICAL IMPORT OF MANY OF THE HISTORICAL RECORDS OF THE OLD TESTAMENT.—NO. II.

THE xvth and xvith chapters of Isaiah record the burden of MOAB.

The ancient kingdom of Moab, which lay on the east and south-east of Judea, possessed a rich and fertile country, and rose to great power and splendour. Travellers, who have visited its site, describe its plains as very thickly covered with ruins of towns or cities, many of them of considerable extent.

But "the horn of Moab" has long been "cut off, and its arm broken;" it is "utterly spoiled;" and the kingdom and the nation have ceased to exist for very many centuries: and so far the predictions in these chapters, in the xlviith of Jeremiah, &c. have received a partial fulfilment.

Yet Moab is continually introduced in prophecy as participating in the scenes of the last days, in events yet unfulfilled. Unless, therefore, we suppose the kingdom of Moab to be

literally restored—for which we have no sufficient warrant in the Scriptures—the inference seems irresistible, that, like Babylon and Idumea and Assyria, we must count Moab to be a prototype of some modern power, temporal or ecclesiastical, or both united; to be a shadow, reflecting in fainter lineaments a portion of that substance, framed in the Divine purpose and set up in Christ, which shall be developed in more perfect fulfilment in the awful scenes of the last days*.

Close attention to the account given in the Scriptures of *the origin, the character and conduct*, and the *predicted doom* of Moab, leads to the impression that Moab—and perhaps Ammon, its sister kingdom, conjoined with it—represent the professors of the *Mohammedan faith*; Moab designating more especially that power which has held precedence among them,—the ruling authority, priestly and secular, among the countless tribes and peoples which profess the religion of the Arabian impostor.

Let us now examine various particulars, in respect to the past and the future, which seem to establish the identity of the typical Moab with the adherents of Mohammed, or with the leading Mohammedan power, whether the Saracen, the Turk, or some other potentate yet to rise to that pre-eminence.

Let us consider,

I. The origin and first recorded acts of Moab.

Moab sprang from one of the family of Abraham; the offspring of an unlawful and unnatural union; the result, no doubt, of the association of Lot and his family, professing followers of God, with a degenerate, corrupt, and licentious world. So Mohammed arose and established his imposture, acquired his first ascendancy, and constructed his wonderful empire, in countries which had been especially blessed with the light of the Gospel, but had sunk into a state of spiritual defilement, and had reunited themselves in a great measure to idolatry.

The first account we have of Moab, in its national character, is, that the king of Moab hired a *false prophet*—whose proceedings deserve particular attention, being identified with the history of Moab, whose priest and prophet Balaam became. He, for love of this world's honours and wealth, sold himself to work wickedness, to oppose and resist Christ the King of Israel, and his chosen people. To that end he set up a new species of worship, consisting of an unballowed mixture and multiplication

* That the declaration in Jeremiah xlviii. and xlix. that the Lord will bring again the captivity of Moab and of Ammon, does not indicate the literal restoration of those kingdoms, is fairly to be inferred from this fact; that there is no promise that the captivity of Edom shall be brought again, although Edom, as well as Moab and Ammon, are introduced in the transactions connected with the restoration of Israel and the destruction of its foes. That declaration must, therefore, have reference to some other event—probably to the shewing of mercy to a remnant of the modern nations thus to be overthrown; from which blessing the antitypical Edom (the Papacy) shall be excluded.

of commanded and uncommanded rites (the seven altars, seven bullocks, and seven rams, in a place not chosen by the Lord to put his name there). He professed high reverence of the one only and true God, and a firm persuasion of the immutability of his counsel; and he predicted certain events which shall assuredly come to pass. Yet enmity against God was in his heart; and he seduced the professing followers of the Lord to join themselves to Baal-peor, and to commit the abominations which were doubtless a part of the religious service paid to that deity. Thus Mohammed assumed the character of a prophet of the Most High; enjoined a multiplicity of religious observances, in prayers, ablutions, fastings, &c.; opposed and made war against all faithful confessors of Christ; and published his Koran as the revelation of the will of God—into which, together with much absurdity, blasphemy, and error, many doctrines of the true faith are introduced: the one God is therein proclaimed, in opposition to all polytheism; his infallible predestination is maintained; a spurious justification by faith declared; together with the resurrection of the body and a final judgment, comprising the certain reward of the faithful and the punishment of unbelievers. Sensual pleasures were the lure which the religion of the Moabites held out to its votaries; and a sensual paradise is the heaven of Mohammed. The successful result of Balaam's wily counsels against Israel was abundantly fulfilled in the seduction of very many nominal followers of Christ into spiritual fornication, wherever the false prophet has spread among them his magic snares, or terrified them by the complete and rapid success of his arms.

Let us next consider the *character and conduct* of Moab. This agrees no less remarkably with that of the haughty Mussulman, especially as it is exhibited in countries where he is dominant, and has long been undisturbed in the possession of his power. Moab was ever found at enmity with Israel: hostile and aggressive as a neighbour; cruelly oppressive when victorious; faithless and perfidious when subdued, and under engagement to peace and to the payment of tribute. Instances need not be adduced from the Scriptures in proof of this: the Biblical student will readily recal them to mind; recollecting, at the same time, that *Midian*, a people descended from the concubine of Abraham (1 Chron. i. 32), and *Moab* (Num. xxii. 4, 7; xxxi. 8) are usually spoken of as one and the same people. The manifestation of the character above described gave occasion to many of the most splendid triumphs over the enemies of Israel recorded in the book of God. Israel in the wilderness, and Gideon, and Saul, and David, and Jehoshaphat, were successively blessed with victory over Moab; as was Jephthah over the

sister kingdom of Ammon. To some of these victories it will be necessary to refer, in connection with the *doom* of Moab.

Let us now compare with the character of Moab that of the Mohammedan, and particularly of the Turk. His constant and inveterate hostility against all that bears the name of Christ is too well known to require illustration or proof. His undisturbed dominion has generated the love of ease so strikingly portrayed in the description given of Moab by Jeremiah (Jer. xlviii. 11 :) “ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity.” His extreme pride is thus delineated (ver. 29) : “ We heard the pride of Moab (he is exceeding proud); his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.” See also Isa. xvi. 6*.

Though the character and disposition of Moab towards Israel was as above described, yet the latter was not to destroy *him*, as he was to deal with other nations. Moab was to be preserved for a long season; and Israel was to ask permission to pass through his land, to buy meat and water of him for money, as he was to do in regard to Edom (Deut. xi. 28, 29.) So has the Lord ordained, that for an appointed time the mystic Moab in the east, as well as the mystic Edom in the west, shall remain. He has taught his people to regard both as upheld by Him, until the period ordained for the fall and final overthrow of those tyrannies. The Jew has been, in regard to these nations especially, called upon to “ bow down, that they may go over; and he hath laid his body as the ground, and as the street, to them that went over.” (Isai. li. 23.)

Still there is an exception to this general character of oppression, in respect to the literal Moab, which is very remarkable; but the fulfilment in the antitype is not less so. In Isai. xvi. 3, 4, Moab is thus addressed: “ Hide the outcast; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the spoiler.” Now let us notice the following fact in regard to the antitype of Moab. The particular situation of the colony of Jews residing in European

* Other predictions, tending to identify these nations, should not be overlooked. Jeremiah has these words (xlviii. 12): “ Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall *empty his vessels, and break their bottles*” (answering to the exhaustion of the waters of the Euphrates); “ and Moab shall be ashamed of Chemosh, as Israel was of Bethel their confidence.” Must not the Mussulman be now ashamed of his Prophet, whose sacred standard has availed nothing against the foes of its followers? And are not some effects of this contempt to be observed in the rapid inroads making upon the heretofore unchangeable and rigid customs and maxims of the disciples of Mohammed in the chief seat of their power?

Turkey is described by Dr. Walsh * (in contradistinction to other parts of that empire) to be this: That they did not reach that country from the East, but fled from the rage of the Inquisition in Spain, in the reign of Ferdinand and Isabella. Eight hundred thousand of this people, stripped of all they possessed, set out from that blood-stained land. They could hope for no asylum in Christian countries in the West; they therefore proceeded to the East. The Turks, with their characteristic hospitality, kindly received them in different parts of the Ottoman empire, and that people afforded them the protection which Christians had denied them. They settled at Salonichi, Smyrna, Rodosto, and other large towns. At Salonichi they have now no less than thirty synagogues. But the principal division of them came to Constantinople, and were assigned a large district, called Hassa-Kui, where they form a community of 50,000 persons. The Turks call the different people who reside under them by names indicative of the estimation in which they hold them. The Greeks they call *Yeshir*, or *slaves*; the Armenians *Rayahs*, or *subjects*, as they were not a conquered people; but the Jews they call *Mousaphir*, or *visitors*, because they sought an asylum among them. They treat them, therefore, as visitors, with kindness and hospitality.—Thus have these outcasts and wanderers found refuge with the mystical Moab. With this exception, the oppressive character of the Mussulman towards the Jew is sustained: witness their condition in Palestine, in Barbary, and in Persia.

The final condition and doom of Moab remains to be considered.—Numerous are the instances in the prophetic Scriptures wherein the overthrow of Moab, or Midian, is the concomitant of the last great judgements upon the nations; and there is good reason to conclude that the Mohammedan power, a power now preserved, but doomed to participate in the last judgments, is thereby designated. That the Mohammedan powers will take part with other antichrists in the last conflict with the Lamb, seems clearly intimated both by Ezekiel and by Daniel. With Gog is joined Persia, Ethiopia, and Lybia, as well as Togarmah of the North quarters—whose posterity is supposed to have peopled Asia Minor, the northern neighbour of Judea. And the Eastern “king of fierce countenance” of Daniel shall stand up against the Prince of princes; and, as we shall presently see in respect to Moab and Midian, “shall be broken without hand,” or by other than human agency.

I would here direct attention to the remarkable manner in which “the burden of Moab” terminates in the xvth chapter of Isaiah. It is evidently not that termination of utter destruction predicted in other parts of Scripture, and must therefore

* Narrative of a Journey from Constantinople to England.

relate to some closing scene short of the final catastrophe. The language, ver. 13, seems to point out where the predictions in which the literal Moab was concerned (though not exclusively concerned) end: "This is the word that the Lord hath spoken concerning *מוֹבַב* (the Moab of that time) or of past time." "But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble" (ver. 14).

It is suggested, for the consideration of the student of prophecy, whether this last verse does not refer to the Ottoman form of the mystical Moab; and whether we have not here depicted the sudden wasting and exhaustion of that power, who, in less than three years since her territory was invaded, has slidden from her high eminence, and lies prostrate at the feet of her conqueror. It remains to be seen in the event, whether the Mohammedans cimeter shall not be used in executing the terrible desolation predicted against Babylon by Isaiah and Jeremiah, which nothing short of barbarian warfare, such as has been recently waged in Greece, *can* inflict.

One of the circumstances attendant on Israel's restoration to their land is, that they "shall take them captive whose captives they were, and shall rule over their oppressors." And thus it is predicted, that when the outcasts of Israel and the dispersed of Judah shall be gathered, and the kingdoms of Judah and of Ephraim united, "they shall lay their hand upon *Edom* and *Moab*, and the children of *Ammon* shall obey them" (Isai. xi. 14): the Mohammedan as well as the Roman oppressor shall be subdued under them; and "the dromedaries of *Midian*" shall be at their command (Isai. lx. 6). When the last great Antichrist shall pursue his victorious march, "and shall enter into the countries, and shall overflow and pass over, and shall enter also into the glorious land," on his way into Egypt, these shall escape out of his hand,—*Edom*, and *Moab*, and the *chief of the children of Ammon*. These shall escape, as it would appear from other Scriptures, by joining themselves unto him, and falling into his train: but, with their leader, they also "shall come to an end, and none shall help them."

The complete and final overthrow of the mystic Moab, or Midian, is abundantly predicted, in connection with the events of the last days. Balaam prophesied (Num. xxiv. 17) that the Star that shall arise out of Jacob, and the sceptre out of Israel, "shall smite the corners of *Moab*, and destroy all the children of Sheth." Jeremiah prophesied (chap. xlvi. 40—46), the Lord "shall fly as an eagle, and spread his wings over *Moab*. . . *Moab* shall be destroyed from being a people, because he hath magnified himself against the Lord. . . A fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and

shall devour the corner of Moab. . . . Woe be unto thee, O Moab! the people of Chemosh perisheth!" Isaiah (x. 26) holds up *the slaughter of Midian* as the type of the judgments on the last great adversary of Israel, *the Assyrian*; by which term it is believed this prophet is accustomed to designate the last infidel power. Again, by Isaiah (chap. xxv. 10), in the day when Zion shall be established on God's holy mountain, when death shall be swallowed up in victory, it is said, "In this mountain shall the hand of the Lord" (or the "hand Jehovah," which is Christ) "rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill; and he shall spread forth his hands in the midst of them. . . . and shall bring down their pride, together with the spoils of their hands." Habakkuk too (chap. iii. 7), when he beheld God coming from Teman, to drive asunder the nations, saw the tents of Cushan in affliction, "and the curtains of the land of *Midian* did tremble:" then did he thresh the heathen in anger. These prophecies clearly mark the *time*, as well as the *event*.

References to a few other passages and events of Scripture history shall close these remarks. The first that will be quoted are confirmatory of the participation of the antitypical Moab in, and her reservation unto, the judgment upon the nations at the coming of our Lord and Saviour: the second indicate that mercy shall be extended to a remnant of her people. The lxxxiid Psalm, which treats of a most extensive and yet unfulfilled confederacy of the enemies of Christ, mentions prominently Moab and Ammon among them; and that Assur, or Assyria, is the right hand of these children of Lot. The Lord is besought to make these and their fellows like the Midianites, and their nobles like Oreb and Zeeb, and their princes like Zebah and Zalmonna, that they may be like stubble before the wind—a term frequently applied to the last great threshing of the nations*.

Referring to the Book of Judges (chaps. vi. to viii.) we find the other great overthrow of the Midianites recorded. It was wrought by Gideon, through faith; and in it the sword of the

* Here it may be proper to call to mind, that two great destructions of the Midianites are recorded; one by Moses, the other by Gideon. Both have a decided aspect towards the same great event, though the last is the most remarkable. In the overthrow of the Midianites by Moses (Num. xxi.), there went to the war "Phinehas, the son of Eleazar the priest, with the holy instruments, and the trumpets to blow in his hand;" agreeing with the weapons with which Gideon was directed to arm himself, and intimating that other weapons than those of worldly warfare shall be used for the subduing and destruction of the antitypical Midian. Not only the kings of Midian and all the males were to be destroyed, but the *false prophet himself* was slain with the sword; and the cities and the goodly castles of Midian were *burnt with fire* (verses 7 to 10), which will be the especial instrument of the Lord's last judgments. (Isai. xvii. 13; Obad. 18; Nahum i. 13; Mal. iv. 1).

Lord was most conspicuous. A miraculous victory was achieved in Jezreel, and at the time of the *threshing of wheat*; and "every man's sword was against his fellow," which is a circumstance attendant on the last dreadful battle (Ezek. xxxviii. 21). By the angel of the Lord—probably by means of a pestilential blast or fiery stream, such as will issue from the last mighty Conqueror—an army, which lay along the valley like grasshoppers for multitude, was wholly destroyed. In the Psalm referred to, it is to be observed that the type of Midian's overthrow is only a part of what is to be fulfilled in that great and terrible day: the enemies of the Lord are also to be dealt with as, was Sisera and Jabin; for the Mohammedan legions shall be part only of the assembled multitudes in the valley of decision. Again, it is to be remarked that it was a combined army of the people of *Moab*, Ammon, and Mount Seir, or Edom, who gathered against Jehoshaphat (2 Chron. xx.); and in the self-same valley of Jehoshaphat in which the last foes of Christ and his church shall be assembled and destroyed (Joel iii. 12), were those armies overthrown by the sword of the Lord with a great slaughter. Jehoshaphat was on this occasion expressly informed that *the Lord* would fight for Israel, for the battle was not theirs but God's. And, again, the discomfiture of this vast host was effected by means of one army destroying that of its ally, and the remainder falling upon each other; as it shall be in the overthrow of Gog and his armies, which include those of the Mohammedan tribes, even of the people who come against Jerusalem; as confirmed by Zech. xiv. 13. Thus shall the anti-type of Moab be trodden down under the feet of the victorious Lamb.

Still we are permitted to indulge the expectation, that even in the midst of these last and heaviest of the Lord's judgments upon the nations he will remember mercy; even then his hand will not be shortened that it cannot save. It has been already suggested, that the bringing back of the captivity of Moab and Ammon, promised by Jeremiah, may indicate thoughts of mercy towards a remnant; which we may be assured will be shewn towards a remnant of the Assyria of the last days, and of Egypt, as it is recorded Isai. xix. 24, 25. Such a result seems to be shadowed forth in the saving of the virgins of Midian, when the rest of that people was destroyed by Moses; and in a certain number having escaped the judgment which fell upon their fellows, at the time that Gideon obtained his victory, and when so many were slain by the sword of the Most High and of his chosen servant. Such individuals, "plucked as brands from the burning," and brought to the saving knowledge of the King of Saints, will be glorious trophies of the victory of his free mercy, and will celebrate in loudest strains the praise of his sovereign and saving grace.

W. L.

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(By the Rev. E. IRVING—Continued from page 99.)

INTERPRETATION VI.

Isai. xii.—*The choral song over the consummation of Immanuel's work.*

STRAINS of prophecy, as well as the most remarkable events of history, do in the Old Testament frequently conclude with songs or hymns, which, after the manner of the chorus in the Greek tragedies, moralize, or, as we would say, spiritualize the event; applying to it the moral and Divine sentiments which are proper to a pious soul exercised with the faith and contemplation of the matters in hand. Of this kind the songs of Moses (Ex. xv. Deut. xxxii.), the song of Deborah and Barak (Judg. v.), the song of David (2 Sam. xxii.), the prayer of Hezekiah (Isa. xxxviii.), the prayer of Jonah (Jon. iii.), and the prayer of Habakkuk (Hab. iii.), are notable instances: and I believe that the greater part of the Psalms were inspired as choral songs, to preserve the memory and interpret the purpose of great events in the history of the church, or of the persons whose lives and fortunes were typical of Christ and his church: and the particular events to which many of them had reference are still preserved in the titles prefixed to them, which are of the very highest antiquity. The song contained in this chapter is one of those sublime utterances which the Holy Spirit striketh forth from the ravished soul of the prophet, after it hath been exalted to the proper pitch, as it were tempered and attuned, by the wonderful account of Immanuel's birth, name, and achievements. And, as might be expected, we do always find in these passages of inspiration the brightest and the clearest expressions of the Divine mind. They are the furthest removed from the conditions of space and time, into the spiritual and eternal moods of the Holy Spirit; and contain those truths which are the same for the learned and the unlearned, for those who understand the historical march of the prophecy as for those who understand it not. On this account, more than any other, it is that Isaiah, in whom these choral odes abound the most, is so dear to the believer, and hath obtained for himself the name of The Evangelical Prophet. It is this looseness from the conditions of place and time, from the circumstances of individual persons and the history of nations, which gives the Book of Psalms such a preciousness in the eyes of all those who are seeking the love and joy and blessedness and other forms of the Divine mind, upon which to feed, and according to which to conform themselves after his image. When I say that these psalms and hymns are not under the condition of

time and place and historical succession, I mean not to say that the great epochs of the Divine purpose are not therein presented to us—for in that case they would be utterly useless, as the food of hope and desire, in this our miserable estate—but that only those great epochs are treated of: such as the present suffering under which the church labours, and the vile duration in which the dead are held, until that time when God shall come to disenthral us, and restore us to our high estate of creation, the image of God and the kingdoms of the earth. For this was the charter of our birth and being, “Let us make man in our own image; and let him have dominion.” All the figures by which the oppression of the church is in Scripture set forth, with all the forms of her oppression—“the wicked city,” “the sharp arrows of the strong, even bitter words,” “the confederacy of the nations,” “the captivity of death and hell,” “the enemy,” “the wicked one”—are to be found in, and do form the substance of, the Psalms: and so likewise are all the names of the Redeemer, and figures of the redemption and forms of the blessedness; as, “the only-begotten Son,” “David’s Lord,” “the Heir of the world,” “the Possessor of the Gentiles,” “the Deliverer of nature from its bondage,” “the Captain of our salvation,” and “the Captor of the captivity.” All these, and a thousand other most precious representations of the great work which Christ is working out, are contained in these church odes, the offspring of the lyre of God, the perfection of truth, the perfection of beauty, the perfection of language: insomuch, that if I were to choose themes from which to discourse of things to come, I would take them from the psalmody of Holy Scripture, which of all prophecy are the most prophetic. Other prophecies are political, and historical, and geographical, and require a knowledge of the past and present condition of mankind: these are spiritual and divine; and if they be historical, it is only the history of the Divine purpose which they contain.

It is further to be observed, as introductory to this interpretation, that the language in which these openings of the Divine purpose and the Divine heart are written, is Jewish language; for that there is no other language which is worthy to express them. The words of that language are all events or ordinances: events recorded by the unerring pen of inspiration; or ordinances defended from alteration by the sanctions of life and death, of a nation’s ruin or a nation’s blessedness. There is no dictionary like the Old Testament, where words are fixed to an unchangeable meaning by the unchangeable law of God. Sin, sacrifice, atonement, prophet, priest, king; redemption of the person or of the inheritance; the feasts and festivals, and very seasons of the year; Egypt, Babylon, the Assyrian; with all other words which enter into the composition of these sacred

odes, are words of unerring aim, and of fullest import;—a language of facts, ordinances, and events, through which to express the eternal truths of God's future purpose; for nothing but God's past acts are worthy to express God's future acts to God's believing people. We are not to wonder, therefore, that this, as well as the other Psalms of Scripture, should be written to the Jews and for the Jews, because, in the times of the prophet, Jew and people of God were synonymous: nor are we to be disappointed that it should be so, but diligently to study God's word and ordinances, and his dealings with his ancient people. We will be always seeking our own ease, and feigning that the things done to and for the Jews are done and away with. This error God will not permit us in. He will not suffer us to be defrauded of so much knowledge of himself as these Scriptures contain; he will not suffer great parts of his word to be dispensed with: and therefore, in those Psalms in which the soul hath her highest and most hallowed intercourse with him, he will be continually rebuking her ignorance, by introducing words and expressions which she cannot understand without a knowledge of his ways and doings with his people. The Psalms are Jewish, because the Jew is the depository of God's testimony, the witness of his truth: "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers; and of whom, as concerning the flesh, Christ came, who is God over all, blessed for ever. Amen."

The choral song with which this sublime strain of prophecy concludes consisteth of two parts, each beginning with the words "In that day," and exhibiting the blessed condition of the Jewish people under two aspects; the former, the aspect of glorying and boasting in God within herself; the latter, the aspect of leading the worship and ruling the blessedness of all the nations of the earth. The time is, after they have fulfilled those purposes of the Lord, as his battle-axe and weapons of war, which are contained in the preceding verses; after they have come to be settled in peace in their own land, without any to make them afraid; when the Lord shall have finished with "judging among the nations and rebuking many people, and they shall have beaten their swords into ploughshares and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4): the time, when, because his judgments have been made manifest, all nations shall come and worship before him (Rev. xiv. 4). In that day, when Israel shall be restored to his own land, and Jerusalem shall be a praise in the whole earth, and "the Holy One of Israel shall be in the midst of her" (ver. 6), then, in the fulness of her joy and enjoyment, looking over all the past trials she

hath come through, and the eternal salvation to which she hath been brought by the outstretched arm of the Lord, she shall say, "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

I. The song begins from Jehovah, as ought all the songs of mankind who have been created and redeemed by his bountiful hand. That joy which rejoiceth not in him, is but fond delusion, or mad delirium; that song of gladness which recordeth not the part, the chief, the whole part which he hath had in bringing our gladness to pass, is base ingratitude and shameful impiety. Ah me! for what high ends the lyre should be strung, and what noble strains should rise upon the swelling tones of its harmony! I wonder not that the masters of lyrical poetry, who abuse it for the celebration of other things than what are divine and honourable, should suffer in their own characters the lowest degradation. For of all forms of poetry it is the most entirely personal: it is the workings of the inward man turned out to view; it is the burstings and heavings of the soul given forth in expression; the exquisite touches of feeling, the highest tones of sublimity, the finest forms of sentiment, the strongest workings of the mind. The Jewish nation, now restored and blessed by the strong hand and outstretched arm of Jehovah, sets forth her gratitude by praising him: "Jehovah, I will praise thee." She no longer gives the glory to another which is due to Him alone: she praises him for the light of his countenance, which after a long period of darkness is restored to her once more: she blesses him for the removal of those frowns of his anger, which had sunk the daughter of Zion in the dust, and made her speak low out of the ground. That miserable time, that wilderness of ages, through which she had passed hardly bestead and hungry, is now come to an end; that trouble and darkness and dimness of anguish, under which she had groaned and fretted her soul, and cursed her king and her God, is now passed away for glorious and shining light, wherein she is become "clear as the moon, bright as the sun, and terrible as an army with banners." Full of joy and rejoicing, she says, "O Jehovah, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

I have had occasion to remark, more than once in the course of these interpretations, how much the language of the whole strain is one and the same. There is the finest reiteration of words at very remote intervals, and the most appropriate recalling of the former expressions, for the purposes of contrast or confirmation. No art, however perfect, is equal to the freedom of the Spirit in this respect: and I continually feel an assurance of the Divine dictation of the words as I proceed, which amply rewardeth the study. To me, the verbal inspiration of these

prophets is a matter as clearly growing out of the study of them, as is the certainty of their literal accomplishment to the Jewish people, for whose consolation they were written. In our third interpretation, when opening the fourfold, the four times repeated, doom of Israel contained between chap. ix. 8 and chap. x. 5, we observed that the words, "For all this his anger is not turned away, but his hand is stretched out still," the awful close of each of the four maledictions, do, as it were, perpetuate and fix upon the people for a certain indefinite time those conditions of evil which are there described. If, now, the strain had closed without the removal of these awful words, it might have been said that Israel and Jacob's judgment was to last for ever: but behold how, with a pious acknowledgment of it's having been literally fulfilled, and a holy resignation to all the evil which they had experienced under that withering power and outstretched hand, they begin their song by celebrating the removal of his anger: "Thou wast angry with me, but thine anger is turned away." They trace all their sufferings to the first cause and fountain-head, the anger of Jehovah, the severity of God; who, though he loveth his people, taketh vengeance upon their inventions. They rejoice most of all in possessing his favour, as perceiving well that in his favour is life, and that his loving-kindness is better than life. They at once acknowledge that their judgments proceed from his anger, and their blessings from his favour: which, if I err not, is the right exercise of the soul under the various aspects of God's providence, whether adverse or prosperous. This acknowledgment in their lips amounts to a full and sufficient declaration of the fact that God's anger is indeed removed from them, and will not be visited upon them any more. For God honours his church too much, to put into her mouth what is not the sincere and substantial truth. She is his prophet, to publish his name; she is his fulness, the fulness of him that filleth all in all. If she wanteth any thing for use which her Lord hath purchased with his blood and holdeth in eternal possession, it is not through want of credentials unto and endowment therein from the word of God; but only through her own love of meanness and wretchedness, through her own want of faith; which I pray God of his great mercy to remove from her, that she may be, as he would have her to be, a faithful witness unto the great name and power of her risen Lord. Whatever, therefore, is put into her mouth in holy Scripture, is according to God's fixed purpose. Now it is to be observed, concerning this and all other psalms which respect the church in the age to come, that there is never a hint of any second apostasy, of any leaven or mystery of iniquity working in her, as is ever written in the New-Testament Scriptures concerning the present dispensation: nor are there

any conditions of a law, or any balance of curses and blessings in certain opposite possible cases, as were uttered from Mount Gerizim and from Mount Ebal to the children of Israel under the former dispensation. And though there be in the Apocalypse a sad and miserable account of the confederacy of the nations against the camp of the saints and the holy city, there is still such a faithful encampment, such a holy place, against which their diabolical rage is directed; and this I believe to be the Jewish nation itself, with all the faithful ones of the earth who choose to cast in their lot with them, and to enter into the bond of that everlasting covenant of peace which shall be their peculiar inheritance (Ezek. xvi. 61), and of which if another taste it must be by an act of his own, preferring their standing to his own (Isai. lvi. 3). From this first expression of the song, therefore, we gather that God's wrath is for ever removed from the Jewish people, and that he will be angry with them no more for ever.

“And thou comfortedst me.” That is completely past: “Thou hast comforted me.” I say, completely past, not to exclude continuance, but to include that great series of actions consolatory, which are by the tense of the verb declared to be past. There is a time, and that when God hath accomplished to pour out his fury upon Zion and Jerusalem, against which he will, without let or hindrance, without lingering or stay, proceed to acts of comfort more remarkable than all his acts of affliction. In proof whereof I select the following out of an infinite number of Scriptures. Isai. xl. 1, 2: “Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.” This sublime summons of all powers, create and uncreate, to comfort his people, proceedeth forth against that time when the cup of the Lord's anger hath been fully administered to her; exactly as in the passage before us. And in Isai. xlix. 13 it is written, in the same lofty strain, “Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted:” whereby is signified that all creation shall receive its redemption in that day; that the heavens shall shine with new light, and the earth bring forth new fragrance, and the mountains be established with new security, in that day when the Lord comforteth his people. These things I look upon not as wild figures, but as sober and certain truths, expressed in language the most adequate to their declaration. And that it is not inanimate nature alone, but the nations, the living men in flesh and blood, who shall partake of the joy of her consolations, we have it most gloriously declared in another passage of our pro-

phet, which we shall likewise give at length. Isai. lxvi. 10—13 : “ Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her : that ye may suck, and be satisfied with the breasts of her consolations ; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem.” Of what kind the comfort is with which his people shall be comforted within themselves, after the indignation of the Lord against them by means of the Gentiles hath been accomplished, let the prophet Zechariah declare in these words : “ Therefore thus saith the Lord, I am returned to Jerusalem with mercies ; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad, and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.” (i. 16, 17.) It is in the multitude of her children ; it is in the number of her cities, their largeness, their peace, their blessedness ; it is in the honourable patronage which she shall have over other nations, and the general prosperity and general good which she shall dispense over the earth ; in all that engenders the consolation of a people and constitutes its true glory, that the comfort of the Lord unto his church consisteth. Abraham had the promise, “ In thee and in thy seed shall all the nations of the earth be blessed.” That promise shall be fulfilled, and the nations shall acknowledge their blessedness to be derived from him and from his Seed, which Seed is Christ : not from him alone, not from his Seed alone, but from them both ; that is, from the natural Israel now become also the spiritual Israel, from the circumcision outwardly in the flesh now become the circumcision inwardly in the spirit.—Ah me ! why waiteth, why longeth, why groaneth not the world for the restoration of Israel, which shall be as life from the dead ? Well may it be called the days of refreshing ; for never till then will the barren earth be refreshed. O ye philanthropists, who pity man’s miserable conditions, and do your small part to relieve them ; O ye optimists, who worship the idea of a perfection yet to be in this weary world ; O ye zealous religionists, who think to bring the millennial blessedness to pass by circulating books and sending missionaries into all parts, be turned unto the truth, and fight not in your ideas and decrees against the purposes of God ; be not less zealous, be not less laborious, but learn that no zeal nor labour will accomplish what you fondly wish, until the walls of

Jerusalem be built up again, and Zion be made a praise in the whole earth. Oh that prayers were made in all the churches; oh that prayers were made in all families, and by all kingdoms, and by all men, that God would hasten the day of the restoration of his people, which shall be unto the world as life from the dead.

The church—for in those days the church standeth supremely in the Jewish nation, the nation of kings and priests—having thus expressed her thankfulness for the removal of God's wrath and indignation, as also her present sense of the great comfort with which he had comforted her, doth proceed in the next verse to express the stability and assuredness of her trust in his great name.

Ver. 2: "Behold, God is my salvation: I will trust and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation."—We have already, during this exposition, pointed out many instances wherein the virgin's Son, concerning whom the prophecy is written, hath the most holy name of Jehovah given to him: and indeed the whole glory of his being and work is made to rest in this very thing, that the Spirit of Jehovah is upon him. But the verse now before us presents us with one of the most striking instances of the indivisibility of the substance of the virgin's Son from the Lord God of Israel. In the original, the word God is אֱלֹהִים (El); the same which, with עִמָּנוּ (Emmanu), enters into the composition of Emmanuel, God with us. The whole prophecy, therefore, is concerning אֱלֹהִים, or God; who in this verse the church declareth to be her Salvation—that is, her preservation out of the midst of sore calamity and instant peril of destruction. That this is the true meaning of the word here rendered salvation, and not some metaphysical notion concerning peace of mind or comfort or happiness, every person learned in the Hebrew tongue knows well; and the unlearned can ascertain by examining chaps. xxv. 9, xxx. 2, Ps. lxii. 2, 3, 7, where the same word is used. To be such a Saviour, therefore, requires the putting forth of strength and might; and accordingly we find among the names of the virgin's Son this one אֱלֹהֵי גִבּוֹר (El Gebbor), God heroical, or mighty. Of what kind the might is, is declared in the xlth Psalm: "Gird thy sword upon thy thigh, O Mighty (Gebbor)... and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee." It is mightiness to save his people out of their distresses, by which he is characterized in that name. This is made still more manifest by the use of this same name, ch. x. ver. 21: "The remnant shall return, even the remnant of Jacob, unto the Mighty God (El Gebbor) of Jacob;" who becomes the preservation of the remnant. The name אֱלֹהִים in this whole strain of prophecy refers to the

virgin's Son; is studiously given to Him, and not to the invisible incomprehensible Godhead of the Father; and that in reference to his work of preserving the people of Israel. Now, before proceeding further, it is very well worthy of observation, that, in the Gospel by Matthew, the angel says, "Thou shalt call his name *Jesus*, for he shall save his people from their sins:" and it is added, that this was in fulfilment of this prophecy, "A virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*." The angel requires him to be called *Jesus*, or Saviour;—indicating, as I think, that salvation was the chief matter of this prophecy; that he is with us in order to save us, and that he saveth us by being with us. The taking from a prophecy which calls his name *Emmanuel* a reason for calling his name *Jesus*, amounts, I think, to a Divine hint, that the sum and substance of that prophecy and that name is Salvation; which, from examining it, we have found to be actually the case: and therefore we may not wonder that the church in her choral song, collective of the strength and power of the whole, should celebrate the Child-God as her salvation: "Behold, God is my salvation." It is in the original, "Behold God my salvation:" the word for *behold* being in the original the same as in chap. xl. 9, "Say unto the cities of Judah, Behold your God;" and in chap. xxv. 9, "Lo, this is our God;" and I have little or no doubt that the expression means to convey the personal presence of the virgin's Son, of God. The church points to her God with her, and saith, "Behold Him" who is my salvation. I do not say that the preceding verse refers to the Child whose name is God, although I see no reason to doubt it; but this verse surely doth refer to him, and that too as present; as her *Emmanuel*.

Upon the word "salvation" which is here used, and which is a word of such importance as to have been appropriated from among the rest as the name of the Child when he came into the world, I have to observe, that preservation and safety seem both to be contained in it: preservation from all evil and all enemies, and especially from that common enemy of mankind, who in Scripture is emphatically called *The Enemy*—*Satan*, the adversary—who hath obtained the dominion over us, and brought us all into miserable thralldom. And he obtained the supremacy only in consequence of our sin and in order to cast him out, sin must first be put away for ever from us and our habitation, before there could be any salvation; and therefore it is said he shall be called "*Jesus*, because he shall save his people from their sins." And because death is the wages of sin, if sin be removed, so is also its evil desert, death: and therefore he is the Saviour from death also, as well as from "him who had the power of death, which is the devil." This also is

the reason of his becoming the virgin's Son, that through his mortal flesh he might taste of death, and thereby destroy the potentate of death, and deliver us "who through fear of death were all our life-time subject to bondage." This salvation of man and man's possessions from sin and death, includes in it deliverance from every evil, and the restoration to us of our primitive immortality, lordship, and image of God. Wherefore, when the church is contemplated as subsisting in a nation, with other nations fighting against and lording it over her, we are to expect that salvation from such national enemies will be celebrated as through Him wrought out: and this being the case with the Old-Testament church, we have so much mention made of the strong city, and the terrible ones, and the nations. (Isa. xxv. xxvi.) But when the same church, as at present, is set in opposition to the devil, the world, and the flesh, then is our great Redeemer celebrated as condemning sin in the flesh, bringing in life and immortality, destroying the works of the devil, and delivering from that wrath to come, by which the world shall be consumed, with all the ungodly. In one word, salvation expresseth a miserable plight, a day of wrath, and a righteous judgment, from which no one can escape: and this virgin's child being called the Saviour, doth declare that he it is alone who hath wrought out for the world that which its wickedness deserved from a righteous, that which its misery supplicated from a merciful, God. So perfectly is the Gospel preached in the prophets! Ah me! who will restore the church to the knowledge and desire of the treasure wrapped up in these prophetic books! I do my part, O God, according to my gift; thou wilt raise up others to labour in this most blessed occupation. How much, O God! hast thou rejoiced my heart by these meditations! how my cares have been forgotten, how my sorrows have been lightened, when meditating on these words of Zion's consolation! Watching over sick beds, bending over the dead, and waiting for the death of those I loved, hast thou not made peace to spring up from these songs of salvation! and if still greater tribulation is reserved for me to endure in this world, in them I know that I shall ever find my peace.

"I will trust, and not be afraid."—Very beautiful is the progress of the church's song. Pointing to God her salvation present in the midst of her, she says, "I will trust and not be afraid; for Jah-Jehovah is my strength and my song, and he is to me salvation." The very same form of expression occurs ch. xxvi. 3, 4, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in Jah-Jehovah is everlasting strength." There must be something very strong and stedfast in this name, Jah-Jehovah, that it should be thus used twice for the same

end of heart-strengthening. And the nerve of it must lie in the addition of the Jah ; seeing that Jehovah is, as it were, the common, and Jah the special thing in this ever-blessed Name. We have had the combination Adon-Jehovah-Sabaoth, expressive of the putting forth of great strength against his enemies (x. 33), and also great indignation against his people (x. 23) : and now, in these two passages, exactly parallel with one another, we have the combination Jah-Jehovah, as the ground of trust and fearless confidence, of strength and songs of gladness. Let us discover, then, if we can, what speciality of meaning the word Jah addeth to the common name of Jehovah, which expresseth unchangeableness. The opinion of the learned is, that the word Jah containeth the essence of all which is contained in Jehovah, deriving both from the same root, which signifies "existence." Others are inclined to derive it from a different root, which would give for its meaning "God manifesting himself to his church in all the graces of majesty and perfection, in all the comeliness of his virtues and his ways." I make this quotation from the elder Michaëlis, whose notes, added to his edition of the Hebrew Bible, I have found a great help in these exercises : and I consider this a very good sense indeed, as expressive of Him into whose lips grace was infused, who was altogether lovely, the chief among ten thousand ; in whom dwelt the fulness of the Godhead in a body ; who is Jehovah gracious, Jehovah adorned for the love and delight of man, the Bridegroom of his church. While I perceive the beauty and aptness of this derivation of the word Jah, I have been accustomed in my instructions rather to use the former, "He who shall be," the essential name of God ; and to suppose that it stood apart in these and some other instances, to prepare the way for its being adopted as a component part of the name Jesus, or Jehoshua ; which the ablest critics make to consist of these two words, Jah and Hoshua, being equivalent to "Jehovah the Saviour," as it is in the last clause of this verse : "Jah is become my salvation." As the name of Jesus in the angels' mouth (Matt. i. 21) hath so much to do with this vision, and is indeed given as the fulfilment of this vision, I confess, that, however beautiful the other interpretation be, I prefer this, which gives me the substance of Jehovah's name in a form which, combining with salvation, the burden of this prophecy, doth make up that sweetest, mightiest, most gracious of all names, Jesus,—Jah, the Saviour. I know of only two other places of Scripture where this name Jah occurs, and in both of these it standeth apart from any other of the names of God, and may therefore be the better studied in its own naked form and beauty. The one is the lxxviii Psalm, which by the Holy Spirit is applied unto Christ (Eph. iv. 8), and containeth his mighty acts, when he shall arise

from his rest, and shall hold his peace no longer. It begins with the scattering of his enemies; in which action he hath the name of Elohim; but when the strain proceeds to celebrate him as the joy and Redeemer of his defenceless people, he assumeth the name Jah. "But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Sing unto God, sing praises unto his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his holy habitation." This positively declares that this name is proper to him as dwelling with his people in that glorious cloud in the heavens, which preceded and guided their marching through the wilderness; while it carries the impression that this residence amongst his people is but the type of that eternal abode which, as Emmanuel, he is yet to make with them, after he shall again in the cloud of his glory have come to their deliverance, as in the days of old. If this be so, the church, after having been delivered and restored by those mighty acts, whereof the deliverance of Egypt, of the wilderness, and of Canaan, are but the shadows, may well take up that name of Jah, and sing, "I will trust, and not be afraid: for Jah-Jehovah is my strength and my song; and he is become my salvation." I suppose the church, looking back upon the triumphs which she hath had over all her enemies—how the confederacies which spoiled her land are all dissolved like smoke, and driven like the chaff; how against the Assyrian, who smote with a rod, Jah hath lifted up his rod, after the manner of Egypt; how, like the eagle upon her prey, she hath flown upon the shoulders of the Philistines towards the west, and spoiled them of the east together, and laid her hand upon Edom and Moab, and is obeyed by the children of Ammon—over these, the triumphs which she hath had over all her enemies, and over the Egyptian sea, smitten in its proud waves, and the river in its many streams, and all the other mighty demonstrations of his power, I see the church looking backward with glory and delight, and saying, "I will trust, and not be afraid: for Jah-Jehovah is my strength and my song; and he is become my salvation." So much is to be gathered from the lxxviiith Psalm in illustration of the name Jah. And still more is to be gathered from Hezekiah's prayer (Isai. xxxviii. 11), where it is thus written: "I said, I shall not see Jah, Jah, in the land of the living." There is a great depth, as I have said, in this prayer of Hezekiah, which expresseth the ultimate intention, according to the Divine purpose, of that wonderful prolongation of Hezekiah's life, with such circumstances of wonderful import as the making of the sun to go backward in his course, and the destruction of the Assyrian in the pride of his glory: being, as I conceive, that prolongation of the King's life for ever and ever (Ps. xx. xxi.)

when, in the day of the shaking of the heavens and the perdition of ungodly men, he shall be brought into the world again, and abide for ever with his church. But into this I enter not, otherwise than by this hint to the wise. The point to which I direct attention is, that this name Jah, twice repeated, is connected with the land of the living. It is not proper to him among the dead, but as residing "in the land of the living," as the present and manifest God in the midst of his people; the Immanuel, the God with us. These scattered rays of light do concentrate in that name Jah-Hoshea, or Jesus, which he took when he came in his tabernacle of flesh, to abide for ever, and manifest God in the sight of the whole creation. And for this reason I think it is, that the name Jah is preferred in this song, and the song of the twenty-sixth chapter, because it pertains to the God who is to be present in the land of the living; the God whom we now wait for; and who at his coming shall put forth his mighty power of deliverance, and be the sanctuary of his church for ever.

So much have I to say upon that name which is the key of the verse now under consideration. And as to the sentiments which are gathered round this glorified person, they also are worthy of all consideration, being descriptive of the perfect estate of the church, after which we should strive.

The first of these sentiments is, "I will trust, and not be afraid."—Under our dispensation, the remedy against fear is this, "Perfect love casteth out fear;" but it is equally true that "perfect trust casteth out fear:" for if He in whom we trust be at once trust-worthy and all-sufficient, there is no room left for fear. A very remarkable conjunction is that of "the fearful and the unbelieving," who have the precedency of "the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars," in the miserable catalogue of those who are cast into the lake which burneth with fire and brimstone. The spirit of slavish fear and dread, wherein is bondage, whether it have God or man, the present or the future, for its object, is much to be abominated; is most of all to be abominated as shutting the gates of heaven upon the poor man who entertains it, and leaving him a prey to all the ungodliness and wretchedness of his natural estate. Certain it is, that while there is a slavish fear of God, there cannot be any belief in him: for to believe in him, is to believe in a Saviour; and he who hath a Saviour, hath no reason to be afraid. What with their systems, and their traditions, they have brought it to pass that men abiding in fear and torment do yet think that they believe; yea, and on that account take the more credit to themselves for believing in the God and Father of our Lord Jesus Christ: and the land is eaten up with it, and hardly a green thing surviveth. They love to have God in the distance; they live

at a distance from God; they live in miserable bondage, and think themselves very humble and unpretending Christians all the while: and they rage like hell's mouth against those who will insist upon it, that to believe in or trust upon God, is all one with the putting away of fear and doubt. They may please themselves with their delusion, and lay the flattering unction to their souls, and indulge nature's aversion to God, for a short while; and the worldly part of the church may prevail to keep it as they have made it to be, and would have it to remain; but the time is coming when the church, purified from all such dross, and shining in the glittering garments of her beauty, shall sing on this wise, "I will trust, and not be afraid." And this shall be not only the words in her mouth, but the law of her very being: as hath been observed above, she shall say so, because it is so. These words are the conditions of her being. They speak the blessed properties of the Millennial church; they speak the image of God on the human heart impressed; they speak the estate of a perfectly blessed and perfectly holy man: and I would that the church, which is the living witness of that state of perfection—the living witness; that is, the witness by act of life as well as word of mouth—would exercise herself to the admiration and desire of this sentiment, "I will trust, and not be afraid."—Besides this general lesson concerning that which is eternally right, there is an appropriateness in this language to the spirit and very language of the prophecy itself, which was given to king Ahaz at a time of great fear, when "his heart was moved, and the heart of his people, as the trees of the wood are moved by the wind" (vii. 2): and the word of the Lord to him was, "Take heed, and be quiet; fear not, neither be faint-hearted" (ver. 4): and the alternative was, "If ye will not believe, surely ye shall not be established" (ver. 9). And again, in the viiith chapter, when the strain had opened itself to the contemplation of many enemies, the word of counsel from the Lord to them was, in all emergencies not to seek a confederacy with other nations: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid: sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread; and he shall be for a sanctuary" (ver. 12—14). From neglecting these the counsels of the Lord, to trust in Him, and not lean upon the arm of flesh; from confederating with Assyria, and with Egypt, and with Babylon, and adopting their abominations; the nation, having endured so much wrath, comes out of it deeply convinced of its guilt in not looking to the law and to the testimony of God; having proved the cruelty of other lords, which first had her trust, and then lorded it over her land, she is glad, she is very fond to return

unto Jehovah, and make her trust in him alone; saying, "I will trust, and not be afraid; for Jah-Jehovah is my strength and my song, and he is become my salvation."

The next sentiment gathered around this great name, Jah-Jehovah, is, that he is our *strength* and *song*.—The Jehovah whose name is Jah, is the Son, who took that name Jah when he had been born of the virgin,—Jah-hoshea, Joshua, or Jesus. Of him the nation and church of the Jews sings, "He is become our strength;" which is nearly equivalent to that which is written chap. x. 20: "Such as are escaped of the house of Jacob shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth." How doth the virgin's Son, himself a man, and in manhood's limits confining his actions, become the strength of another person, or of a nation of persons? We who are Israelites in spirit, children of Abraham by faith, know this, for we enjoy it: and we can answer, he doth it by imparting the Holy Ghost to us, and informing us with that mighty power of God which wrought in himself so mightily as to raise him from the dead and set him in the heavenly places, above every power (Eph. i. 19—23). This have we in spirit now; and thereby are we able to meet and overcome all our enemies, however numerous, however strong. And will the nation and church of Israel enjoy in that day such a work of the Spirit, to put strength and might into them? The prophet Ezekiel declareth that it shall be so to all the remnant, when they shall have been gathered out of all nations, and brought into their own land: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezek. xxxvi. 25—28). And what strength shall be given to them in that day is nobly set forth in these words of Zechariah (xii. 8): "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day, shall be as David; and the house of David shall be as God, as the angel of the Lord before them." And that this pouring out of the Spirit upon the nation shall likewise be the end of their affliction and the beginning of their joy, is declared in Isai. xxxii. 14, 15: "Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and

the wilderness be a fruitful field, and the fruitful field be counted for a forest." And in what way, it may be asked, will Christ by the Spirit produce this strength and joy? Even as he doth in us, with this addition, that in flesh as well as in spirit they shall be circumcised; as it is written, Ezek. xlv. 9: "Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." And the prophecy in Joel is, that the Spirit shall be poured out upon the flesh of men: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel ii. 28, 29). And when the first fruits and earnest of this promise was given to the church on the day of Pentecost, it was upon the flesh chiefly that it operated; in using the tongue, which is a member of the flesh, for speaking many languages; in putting strength into the withered limbs, and pouring health into the diseased frame. Now, conceive the full harvest of which this is the first-fruits, the full reward of which this is the earnest, the inheritance of which this is the seal, and you will have an idea of that strength which shall then be poured out upon the whole house of Israel and Judah. I understand, therefore, not merely outward strength, derived from trust in their King and Saviour, but also inward and implanted strength of the Holy Ghost, freeing them from all infirmity, disease, and disability; making them mighty in a way of which we have not an idea: and in this I think standeth the peculiarity of the covenant under which Israel standeth, as it is distinguished from the covenant of the nations, Ezek. xvi. 61—63. The strength with which he filleth his people, maketh them to rejoice, and to sing for joy: they boast and glory in Him; they shout and sing for joy because He hath made them glad. When this song is written in words, it turneth upon Jehovah's strength and salvation: "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isai. xxvi. 1—4). Every where in Scripture that great revolution in the condition of the world is ushered in with the voice of singing and shouting for joy; beginning, indeed, from the city of Zion and the people of the Lord, but circling as wide as creation: "Sing unto the Lord a new song, and his praise

from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the rock sing, let them shout from the top of the mountains: let them give glory unto the Lord, and declare his praise in the islands" (Isai. xlii. 10—12). And the irrational and inanimate parts of creation do in like manner rejoice in the redemption of Zion: "Let the heaven and earth praise him, the seas, and every thing that moveth therein: for God will save Sion, and will build the cities of Judah; that they may dwell there, and have it in possession" (Psalm lxix. 34, 35). We, who have been redeemed to be a sort of first-fruits of his creatures, and have been sealed with the earnest of this Spirit of strength and joy, ought to bear up the heart of the languishing world, and sing in its ear the song of its speedy redemption: and, verily, if we have that Spirit we cannot choose but do so, for he is a Spirit of power and of joy; weakness is not in him, misery is not in him, nor bondage, nor fear. It is false that we have received a spirit of bondage, again to fear: we have received the Spirit of adoption, whereby we cry Abba, Father: and if groanings we have, and languishings, they are the groanings and languishings for this adoption, namely, the redemption of the body: which in that day shall come to the saints who are sleeping in the grave, and to the Jewish nation in flesh, when the Spirit is poured upon them, and, from being dry bones scattered in the valley, they become a mighty army.—These, then, I gather to be the conditions of the church in her perfection, trust, strength, joy in Jehovah as her salvation: and these also should be our conditions, who have by faith laid hold upon the hope set before us.

"Therefore with joy shall ye draw water out of the wells of salvation" (ver. 3).—Before entering upon the interpretation of this verse, I will make the following extract from Bishop Lowth's note upon this chapter: "On the last day of the feast of tabernacles they fetched water in a golden pitcher from the fountain Siloah springing at the foot of mount Sion, without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice, as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings; in allusion to this passage of Isaiah, 'Ye shall draw waters with joy from the fountains of salvation:' expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given by him. The sense of

the Jews in this matter is plainly shewn by the following passage of the Jerusalem Talmud : ‘ Why is it called The Place, or house, of Drawing?’ (for that was the term for this ceremony, or for the place where the water was taken up.) ‘ Because from thence they draw the Holy Spirit ; as it is written : And ye shall draw water with joy from the fountains of salvation.’ ”—We have already used this custom as the interpretation of these words in chapter viii. : “ Forasmuch as this people refuseth the waters of Siloah, that go softly . . . now, therefore, behold—the Lord bringeth up upon them the waters of the river, strong and many,” &c. And to this passage of the prophecy I believe that the words before us carry a reference. Of the judgments in the viiith chapter their fear and want of trust is assigned as the cause ; of which repenting, they sing, “ We will trust, and not be afraid : ” of the judgments in the viiiith chapter their refusing the waters of Siloam is assigned as the cause ; and now repenting thereof, they sing, “ With joy shall we draw water out of the wells of salvation.” That the feast of tabernacles, upon the last and great day of which this ceremony was wont to be observed, is to occupy a very prominent place in the eyes of the Jewish nation, and of the whole world, in that day, is declared in the very last chapter of Zechariah : “ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem, to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles ” (Zech. xiv. 16—19). This I consider as the best commentary upon the verse under consideration, and proves that the words are not to be understood in a merely spiritual sense, but in a literal sense ; for no one, after reading this passage, can doubt that it is a real feast of tabernacles to which the nations shall be required to come up. It remains, therefore, that we examine a little into the subject of the Feast of Tabernacles, in order to understand wherefore it should be set so prominently out, and be so peremptorily enforced, in the day of the millennial glory and blessedness. This feast, which, for the superior joyfulness and more abundant offerings, was called by distinction “ The Feast,” and “ The Greatest of the feasts,” was held in the first month of the civil year, as the feast of the Passover was held in the first month of the year ecclesiastical. There preceded it

two other feasts, held in the same month : the first, the Feast of Trumpets, on the first day, which proclaimed the entering upon the new period ; the second, the Day of Atonement, on the tenth day of the month, whereby all sin was cleansed away and separated from the people. The third, the Feast of Tabernacles, commenced on the fifteenth day, and lasted for seven days more : so that there was an eighth day, in which the water was drawn from the pool of Siloam with exceeding great joy. These three feasts, following so fast upon one another in the beginning of the civil year (for until the deliverance out of Egypt the year began with this month), point out to us three distinguishable events, in that great revolution of the Lord's government, which shall begin at the restoration of his people. The first, the Feast of Trumpets, is thought to be commemorative of the creation, and anticipative of the restitution of all things, which shall begin to run after the harvest and the vintage of the ecclesiastical year have been accomplished (Rev. xiv.) : and perhaps it answereth to the "great voices" of Rev. xix. ; or to the "new heavens and the new earth" of chap. xxi. The second, the Day of Atonement, wherein every soul afflicted itself upon pain of instant cutting off by the Lord, represents that season of great trial and deep penitence with which his people shall be visited after they are restored to their land, and in which every evil and offensive thing shall be cut off and put away from the midst of them. This is described in these words of the prophet Zechariah (xii. 10—14) : "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon : and the land shall mourn, every family apart ; the family of the house of David apart, and their wives apart ; the family of the house of Nathan apart, and their wives apart ; the family of the house of Levi apart, and their wives apart ; the family of Shimei apart, and their wives apart : all the families that remain, every family apart, and their wives apart." This being accomplished, commenceth the third epoch or crisis of this great revolution, which is the Feast of tabernacles : and accordingly it is said, in the very next verse of Zechariah (xiii. 1), "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." This is the continuance of their estate, and of the world's estate, during that blessed period ; and in their faithful observation of this Feast of Tabernacles standeth the well-being of the whole world ; in their neglect of it standeth

their condemnation and destruction. Zechariah, by supposing the case of nations refusing to keep the annual festival, and by prescribing the judgments which will in that case be inflicted, doth as good as prophesy of such an actual falling away: for in the prophets there are no hypotheses without a cause, there are no mere auguries of evil: the Spirit of God is too gracious and goodly to forecast the fashion of uncertain evils. And being that this is not only a supposable, but a real case, against which God would warn the nations in the Millennium, as he heretofore warned Adam against the eating of the forbidden tree; being that this keeping of the feast of tabernacles is the condition of obedience absolutely needful for the well-being of the nations, as not to eat of the fruit of the forbidden tree was needful for the well-being of Adam in innocency; it is well worthy of consideration wherefore it should be so ordained.

Be it observed, then, first, with respect to the children of Israel, who are the proper subjects of our text, that the Feast of Tabernacles was for holy joy; and that therein were offered sacrifices in number far beyond those of other feasts; and that the people dwelt in booths constructed in the open field: all to keep up the remembrance of their having dwelt in tents in the wilderness. (Lev. xxiii.) The feast of tabernacles is a commemoration of a former houseless, homeless, wandering condition, and an acknowledgment to the Lord of all the joy and blessedness which they now possess: it is a continual saying, "We were strangers and pilgrims, but now we have gotten from our God a city of habitation and rest." This our text declares the children of Israel shall with joy render unto the Lord, "With joy shall ye draw water out of the wells of salvation;" and this shall they do because Jah-Jehovah is become their salvation. There is no hint of their ever refusing to yield the obedience of that ordinance, on the tenure of which the Millennial blessedness is held: they shall do it with joy and gladness: they shall acknowledge all unto the Lord. They shall year by year strip themselves of houses and of possessions, and be as their father Abraham was. They shall take the natural shelter of the woods, and thereby acknowledge that their glorious and strong city is all derived from God. They shall put themselves into the condition of our first parents, when driven forth of paradise, and acknowledge that all the magnificence of their estate is derived from Jah-Jehovah. They shall adopt the symbols of the condition of their fathers in the wilderness, when they had neither meat nor drink nor habitation; and acknowledge that all the abundance of the harvest with which their barns are full, and of the vintage with which the wine presses are ready to burst, is derived from Him who purchased the barren earth from the doom of sin, the curse of death, and made it to bud and bring

forth abundantly. And this same thing shall the nations be required to do; but not in their own country, but at Jerusalem, in token of its being the city of the Lord and the metropolis of the whole earth; the centre of the blessing, from which it flows over all the earth; the reservoir for collecting all the praise and thanksgiving coming from the whole blessed earth unto Jah-Jehovah, who hath made them glad. And when they shall cease thus to acknowledge the seed of Abraham as the blessing of all nations; when they shall draw off from their allegiance to the nation of kings and priests; when they shall conceive weariness of this yearly ordinance; when they shall begin to conceive malice and enmity to the people who are thus honoured above all nations; then God, letting Satan loose among them, shall teach them how much they owe to Satan's restrainer, the Redeemer of Israel; for by him those malevolent humours shall be kneaded up into strong delusion, and they shall rebel against the Jews and their Divine King, and come up against the camp of the saints and the holy city in open rebellion, and fire, descending from heaven, shall devour them all. (Rev. xx.)—This I understand to be the meaning of the ordinance of the feast of tabernacles, during the blessed period unto which allusion is made in the verse before us, and with this concludes the first part of the song.

II. The second part of this song hath reference not so much to the one people of Israel, as to "the peoples" (ver. 4); not so much to the land of Judah, as to "the whole earth" (ver. 5); and is intended to exhibit the people of the Lord, with Immanuel their King, exalted over the whole world: according to the primeval promise, "In thee and in thy seed shall all the nations of the earth be blessed;" according to the first overture to a covenant, "I will make of you a nation of kings and priests." It is a constant accompaniment of Immanuel's exaltation, that he reigns not over the tribes of Israel alone, but over all nations and kingdoms of the earth: in proof of which I may refer to Ps. lxxii., lxxviii. 31, 32; lxxvii.; and add, that I do not know of one exception in which the nations do not rejoice with Israel his inheritance. It is a most insufficient view of the mystery of Immanuel, to look upon him in the day of his second coming as to be revealed King of the Jews, unless it be remembered that this word, Jews, means the metropolitan nation of the world; and it is a most insufficient account of the restoration of the Jews, to speak of it as a mere possessing them of a certain land, without adding, that there, and from thence, they are to exercise a holy and beneficent sway over the whole world. The world's well-being is wrapped up in Israel's restoration: so long as they are broken by the nations, the nations will be broken by the devil. There will be no peace, emancipation, or freedom, till the Jews are set free, and the King of the Jews take the

government of the earth upon his own shoulders; casting out the present usurpers, Satan, and Babylon his spouse, and all their children, who have corrupted the earth. To set forth this the acting of Zion and Jerusalem, and the Jewish people, as the exalted over the nations, I consider to be the chief object of this second part of the sacred song.

The first verse of the second strain is in the style of a chorus-leader, who gives the word to those who follow him, "Praise the Lord; call upon" [*proclaim, margin*] "his name; declare his doings among the people" [*Heb. peoples*]; make mention that his name is exalted:" of which passage, if I err not, the emphasis lies upon the word "*among the peoples.*" The former contained her own praise and trust, with the grounds thereof; this is her utterance of the same amongst the various peoples of the earth. And by its being declared that in that day she shall say these words, it is to be understood, not merely that those very words shall be spoken, but that the thing declared in these words shall be done by her. She shall assume unto herself the high office of the chorus-leader, the precentor, the teacher of all the nations which dwell upon the earth. She shall not confine nor circumscribe knowledge, as heretofore; nor envy that the nations should possess the benefit and honour thereof; but with what freedom she hath received, she will go forth to communicate of the gift unto others. This is the thing which is signified by the water going out from the temple unto all lands, and healing the waters of those lands (Ezek. xlvii.); and by the law going forth from Mount Zion, and the word of the Lord from Jerusalem (Isa. ii.) It is very aptly connected with the Feast of Tabernacles, at which all nations were to appear in some way or other (most likely by deputations of their chief governors); when, being all assembled in far greater multitudes and from far more various regions than heretofore at Pentecost, the mother and metropolitan church in Jerusalem might well say unto them, 'Go your several ways, to the nations from whom you are come; "Praise the Lord, proclaim his name, declare his doings, make mention that his name is exalted."' This idea, that the time of "drawing water out of the wells of salvation" is the occasion of giving this commission to the nations, is rendered more striking if we adopt Bishop Lowth's version, which runs thus: "And when ye shall draw water with joy from the wells of salvation, in that day ye shall say, Give ye thanks to Jehovah; call upon his name; make known among the peoples his mighty deeds; record ye how highly his name is exalted;"—a form of the sentence which presents us with this word as the accompaniment and explanation of the symbol of drawing water out of the wells of salvation on the Feast of Tabernacles, when all nations of the earth shall assemble at Jerusalem. On the Feast of Tabernacles,

and all the feasts, it was the custom to sing what was called the Great Hallel, consisting of the Psalms which occur between the cxiiith and cxviiith, inclusive of both. Now the first of these six Psalms begins in the very same strain, and with almost the very same words, which are here put into the mouth of the people as they draw water out of the wells of salvation. When our Lord went up in triumph to Jerusalem, it was at the time of the Feast of Tabernacles, when the people bore branches of palm-trees before him, and sung (Matt. xxi. 9) part of the last of these six Psalms: "Blessed is he that cometh in the name of the Lord." And Jesus, in the days of his flesh, by quoting these same words, "Ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 39), doth signify that he will come in triumph to Jerusalem, to be acknowledged as their King and Saviour, at the time of the feast of tabernacles, when the Great Hallel was wont to be sung and water drawn from the pool of Siloam. From these considerations, it is no vain imagination to consider these words, as put into the mouth of the church in that day, as the catch-word and off-going (so to speak) of that glorious hymn which was wont at that season to be sung; for if these six Psalms be studied, especially the first and the last of them; they will be found to contain in large that which in these verses is compressed into the shortest compass. Let this suffice for the general import of the second part of the song, which we would now examine in order.

The first invocation, "praise the Lord," we have already treated of. The second, "call upon his name," I prefer to render "proclaim his name," as the same words are rendered (Ex. xxxiii. 19; xxxiv. 5) in other parts of Scripture, where the act of pronouncing and proclaiming with authority is signified. In both the passages referred to, the words are used of God's unfolding the mystery of his name, at Moses's solemn and earnest request, in these words: "Jehovah, Jehovah-El, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. xxxiv. 6, 7). This of itself shews us what is contained under the word *his name*,—even all his powers, and attributes, and principles of government. This Name, Jesus came into the world to declare and glorify; because in man, who was made for an image and likeness of God, capable of expressing all his attributes, and in man only, is the fulness of God's name or being to be expressed. But the first man, and all his posterity, instead of glorifying that great name of God, their holy, wise,

and powerful Creator, had come by sin and death to be a continual contradiction of him, and to express only evil, instead of expressing only good. Yet would not God suffer his purpose to be defeated. Man, with his reason inward and his body outward, was made for the expression of God's moral being and government, and by man therefore must it be expressed: therefore the Word must take manhood, and not any other form of creature-being, because manhood, and that only, was made to express and display the name and being of the invisible God. When the Son, therefore, having come in the flesh, had lived a life in all points accordant with and expressive of the life of God, just before he was entering into his agony he said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do.... I have manifested thy name unto the men which thou gavest me.... And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them" (John xvii. 4, 6, 26). To proclaim the name of the Lord, therefore, is to do what Jesus did; it is to make known Jesus; it is to shew Him who shewed the Father; it is to hold Him up, of whom it may be said, "He that hath seen me hath seen the Father." There is no God out of Jesus; there is no name of God but in the name of Jesus; and the being of God neither shall nor can be known otherwise than in the life and acts and government of Jesus. What is meant by proclaiming the name of the Lord, is nearly equal to preaching the Gospel, if men understood what was meant by preaching the Gospel—a word in every body's mouth; in the understanding, in the faith, of, alas, how few! If by preaching the Gospel be understood proclaiming the good news of the kingdom which Christ hath redeemed, and for which he is furnishing the kings and priests from all nations; to which dignity all men are invited through faith in his name;—if by preaching the Gospel of Jesus Christ be understood the making known of our God and Father, his mercy, his grace, his long-suffering, his holiness, by making known the words and ways and works of his perfect Image, to the end of renewing us in the same image, in righteousness and true holiness;—then, indeed, there is a perfect identity between preaching the Gospel and proclaiming the name of God: for nothing is Gospel which is not seen to be in God, and from him flowing forth into Christ, and from him again flowing forth unto us, for the end of entwining that triple cord which cannot be broken. But a Gospel of a kingdom without a kingdom is no Gospel at all; a Gospel without the proclamation of grace and goodness to them who hear it, a Gospel of probabilities and possibilities, of *ifs* and *may-bes*, is no good news at all, is no proclamation of the name of God; but a

tunning delusion of the devil, and of ignorant or wicked men. If the Gospel were preached as it ought to be, it would be the full and perfect and sufficient word of the kingdom ; and when the kingdom shall have come, it would be the Gospel accomplished, as the Gospel is the kingdom promised. When, therefore, the Jewish church thus speaks, "Proclaim his name," it is merely signified that they shall take up that office which we Gentiles have failed in ; which we now make a shew and sham of performing by means of missionaries, who, if they dared to proclaim Christ and his kingdom, or the name of God, as it is, and ought to be preached, would soon be recalled by their masters, who abominate none so much as those who do so here at home. The Jews, the Jews shall take up the work in which we have failed, to which we are proving our incompetency by the very efforts which we make : and yet may God speed those efforts : but the time is at hand, and now is, if I err not, when men of another school, with trumpets of another sound, shall go forth from the bosom of this land, and through the midst of heaven proclaim the name of the eternal God : "Fear God, and give glory to him ; for the hour of his judgment is come."

"Declare his doings among the peoples."—The whole of this sentence, "Praise the Lord, proclaim his name, declare his doings among the peoples," is taken word for word from 1 Chron. xvi. 8, and, with the first half of that song, is transcribed into the first part of the cvth Psalm ; while the latter half of it is the xcvi th Psalm. We do not think such a coincidence to be accidental ; and upon turning to the occasion of composing that grand and sublime canticle, we find it to be when David had finished with his conquests, and the Lord had brought the fear of him upon all nations : then, consulting for the ends of God's worship, he set himself to bring up the ark to Jerusalem ; which being accomplished, he composed this sublime ode, and immediately went about the work of building the temple of the Lord. This answers well to the occasion in question, when He who is to sit upon the throne of his father David, having finished his victories over the Philistines and the Edomites and the children of Moab and Ammon, as recorded in the preceding chapters, proceeds to settle himself in the bosom of his people in his royal city, and to order all things for the glory of his God and Father. And as David then on that day delivered this Psalm to thank the Lord, into the hands of Asaph and his brethren, so may we not believe that our Prophet King, in person, shall deliver this song unto the church and nation to be sung in that day ; for He is the great head of the worshippers, the leader of the choir. When examining the language of the conquests and achievements of war, in the former chapter, we found how very much it was taken from the incidents

of David's wars : why should we doubt, that, when the first words of his song of praise are copied, that this song should not thereby be distinctly referred to, and our attention entreated to it ? That song gives us insight into the doings of the Lord, which they are commanded to declare among the nations ; for it contains the record of his faithfulness to his covenant made with Abraham and his seed for ever. David could only bring this down to his own time ; and thence, borne forward on the prophetic wing, he looked full keenly and joyfully upon the coming Lord, and called upon the heavens and the earth, and all creation, to rejoice therein. Of this kind do I believe will be the declaration and history of his doings with which the mouth of God's church shall be filled in that day. Consisting of the seed of Abraham, or those who shall take covenant privileges with them, they shall go forth amongst the nations, and speak of all the wonderful works of severity and of grace ; of grace triumphing over severity, which they have proved at his hand. And this they will do, not by word of mouth merely, but by their very estate and condition. Without a lip of utterance, without a song of praise, they shall, from that estate of honoured glory where they sit commanding the whole earth, speak unto that earth, where they were lately wanderers and oppressed and broken to pieces, of what power and faithfulness are the words, of what constancy and stedfastness is the friendship of God. It is, moreover, signified that the nations shall with reverence look to, and with attention hear, the wonderful doings of the Lord by the Jewish nation : that in them and through them the knowledge and acknowledgment of Him as the God of providence shall come to the world : that as, by the King of the Jews humbled upon the earth, the glory of God's grace came into manifestation, so, by the King of the Jews glorified upon the earth, shall the glory of God's power and government come to be known in all lands.

“ Make mention that his name is exalted.”—The Name here particularly signified, I believe to be that which is given him in this strain of prophecy itself ; (ix. 6) “ And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” This name, whereof we have opened the mystery in our second part, is to be proclaimed amongst the nations ; and the Jews are called upon to make mention that it is exalted, or, how highly it is exalted. By which I understand, that they, having received in their own history and experience the full accomplishment of the things signified in that name ; having proved his wonders in delivering them from the nations, his counsel in having his laws written in their hearts, his Divine strength in the avenging of their wrongs, his Fatherhood in receiving the covenant of sons (the

adoption), his government as the Prince of Peace to reign over them for ever; shall go forth unto the nations, or shall make known to the nations resorting to Jerusalem to keep the feast of tabernacles, those great powers of the name of Jah: wherein the nations believing shall abide in his fear and in his favour continually. This name of Jah was exalted in heaven, in the spiritual world, when he was raised from the dead; according to that which is written: "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9—11): and we, who have experienced in our own spirits this his spiritual lordship, are the persons who go about and proclaim to the world that his name is thus exalted, and call upon all men to believe therein. But in that day it shall be exalted upon the earth also: it shall be exalted in the world, in that day when he bringeth his Only Begotten again into the world: and even then shall there be a peculiar people, to stand to Him as his ministers, and to the earth as its prophets and priests; among whom the candlestick shall be placed, and from whom the word shall go forth to the nations of the earth. This people is the Jewish people. In them and upon them shall the beauties and perfection of his name stand infixed. They have that covenant of peace, that new and everlasting covenant; and by them shall the privileges of it be expounded to the nations of the earth. This, the glory of Mount Zion and of Jerusalem, is that which is declared in such passages as this: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1—3). As God hath made man in his own image and after his own likeness, to manifest his name unto all other orders of his creatures; so hath he fixed upon the Jewish people as his witnesses, in whom, as a nation, he will shew forth unto all nations his full and perfect character as the Governor of all nations, the King of kings and the Lord of lords. We of this church do exhibit this same spiritually, unto the eye of faith; but we have nothing visible to shew; and that which we ought to have had was only signs demonstrative of Christ's present power over the visible and material, presently possessed and hereafter to be exhibited: the Jews shall possess the visible, and shall have it to shew; and to behold it, to hear it discoursed of, the nations shall resort to

the city of the Great King. Any one, who carefully reads the Prophets, will be struck with the continual recurrence of this word, "And the nations shall know that I am the Lord," "And ye shall know that I am the Lord." It is always given as the end and purpose of, and the thing attained by, all his mighty works of wonder done unto the sons of men; which are after the nature of admonitions, of chastisements, of demonstrations to the unbelieving hearts and atheistical senses of men, that there is a God in all the earth who doeth righteously. This information goeth forth at the present upon the winged words of the preacher, but the nations give no heed to such airy and unsubstantial messages: they are so much engrossed with the beauty and the enjoyment, with the gain and the loss, of these visible creatures, that they have no time to listen and to reflect, but run heedlessly on to the grave, and are there laid, never to see the light. (Ps. xlix.) God, not willing that this state of practical unbelief and hellish delusion should for ever continue, doth stretch out his hand and touch their substantial things, and wither their beauty, and consume their nourishment, and teach the people that there also he is Lord and God. He preacheth to them with deeds, when words they will no longer hear: he proclaimeth his name by judgments, when mercies they will no longer regard. And when he hath wasted their beauty like the moth, and brought down their strength to the ground, the nations do know that they are but men: and now, when the judgments of the Lord are abroad upon the earth, the nations learn wisdom: "All nations shall come and worship before thee, because thy judgments are made manifest." (Rev. xv.) So that the preaching of the Gospel by the whole church in the midst of the world, what is it but the fulfilment of Jeremiah's office before the destruction of Jerusalem? Judgments are determined, wrath is decreed; and the church, a company of prophets and of wise men, is sent into the city to warn all the people to escape out of it into the ark of the New Jerusalem above, which church is building of lively stones, to inherit the world when the corruption of its elements shall have been purged out by fire. So that when the judgment doth come, Christ will come beforehand, and gather his saints to himself: and that all the inhabitants of the earth should not be gathered, is the effect of their own unbelief and impenitency. But how can they believe without a preacher? God, by his mercy to all men, beseeches us to go for him; Christ, by his suffering for the love of all men, beseeches us to go for him; all mankind, by their darkness and blindness and misery, call upon us to come: and why go we not? because we believe not. Ah me! while I write these things, the Spirit oftimes moves me to arise,

and leave all, and preach the hour of judgment unto the nations. I cannot think that this is a work which ministers alone should undertake: I feel a growing conviction that all believers, who understand the love of God and see the hastening judgments, are called upon to undertake it. But who will give the gifts? I believe the Spirit will. If those who have the heart and the desire will exercise faith, I believe that they shall not long be without the power of going forth to the nations. The ministry is for the edification of the church; the members of the church are for the testimony of Jesus unto the nations. If I did not feel that in these labours of thought and writing, I was edifying those who would take to themselves boldness to go forth and make Christ known over the earth, I should feel myself called upon to leave all and do it myself; so urgent do I feel the case, so powerfully doth the Spirit plead within my heart by the terrible things which are about to fall in upon the earth.

Ver. 5: "Sing unto the Lord; for he hath done excellent things; this is known in all the earth."—Of this verse and that which follows the best commentary and exposition will be found in the xlvth Psalm, whereof the latter half answereth to the verse now before us. The "excellent things," (or "the stupendous work," as Lowth prefers to render it), "which is known in all the earth," I believe to be that universal "destruction of those who delight in war," that universal "exaltation of the meek," there set forth; that wonderful subversion of all the works of the wicked, set forth in the xxvth and xxvith chapters of this Prophet; together with the utter casting out of Satan, allegorically expressed in the first verse of the xxvith chapter: upon which the church immediately breaks forth into singing, and sings that song of the fruitful vineyard, which concludes in these words: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (xxvii. 6). In the original it is, "Sing Jehovah; for he hath done excellent things: this is known in all the earth." The earth hath participated an excellent benefit, a wonderful blessing, and is called upon to celebrate Jehovah as the author of it, "who is glorious in his holiness, fearful in his praises, doing wonders." This "excellent thing" is that which is described in the preceding chapters, from x. 33 to xi. 10; that great revolution, from the oppression of the Assyrian to the reign of peace and blessedness, under the holy administration of the Root of Jesse, who stands as an ensign to the nations: for that all the nations, under the civil and ecclesiastical supremacy of the new-covenant nation, shall partake in that blessedness, is there and in every part of Scripture abundantly declared: "If the fall of them be the riches of the world, and the diminishing

of them the riches of the Gentiles, how much more their fulness?" (Rom. xi. 12.) "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (ver. 15). Perhaps the most beautiful and perfect exhibition of the truth contained in this verse, and one form of the song with which the mouth of mankind shall be filled in that day, is the xcviith Psalm. Oh what a song it is! I cannot tell how it rocks my spirit to and fro, and filleth my heart with music and with dancing. Ah me! what a day that was when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances: and Miriam answered them, Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Ex. xv. 20, 21). And more glorious still was that day when king David, "playing and dancing with all Israel, brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." But how little to be compared with the day here referred to, when all the nations, possessed with the blessedness of God, shall sing this song; and all the elements of earth and heaven, and waters under the earth, and every creature, shall thus declare their soul's gladness and pour out their hearts's fulness before Jehovah, who comes to govern the earth with righteousness and the people with equity! "O sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together, before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity." (Ps. xcvi.) And now we come to the solemn close of this glorious prophecy, the last note of this joyful anthem.

Ver. 6: "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."—I feel, in meditating these things, as if joy had never yet been, and were still to be born into this earth. I feel as if the church had

hitherto been in the sorrow of conception, the heavy care of bearing her children in her womb, the pangs of bringing them forth, and waited still for the mother's joy, when she beholds the fruit of her pains and cares and longings. There is a joy, indeed; but it is the joy of hope, the joy of faith, which is the present substance of those things looked for. Methinks Hope should ever purge her eye at the prophetic word; and Faith should here light her lamp, and watch patiently the dawning of the day; and Joy should here regale her heart, and prepare her viols for that glorious jubilee which is soon to be. Ah me! how little are the sufferings of the present life to be compared with the glory that shall be revealed unto us. For the joy that was set before him our Saviour endured the cross, despising the shame; and we, by the same anticipation of joys to come, shall in like manner be enabled to endure.

In this grand chorus of all mankind and of universal nature, who shall take the lead? That honoured company around the glorious Personage who has wrought the victory of blessedness: they who are his kinsfolk, his brethren according to the flesh, his kindred of the house of his fathers: they amongst whom He hath taken up his abode, who have the honour of his peace abiding with them, and enjoy the light of his countenance: they who dwell in Jerusalem, the city of the great King. Therefore in this verse is the daughter of Zion called upon to lift up her voice with double strength, to "cry aloud and shout." She who was the envy and the hatred of the mad Assyrian ("he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem"); she who hath endured the desolation of many generations, whose land the rivers have spoiled; she around whom the whirlwind fury of the prince of the power of the air hath spent itself for long generations; shall yet be comforted, and receive double for all her sufferings; shall be made a praise in the whole earth; shall shout and cry out for joy, because the Holy One of Israel is in the midst of her. "Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me" (Isai. xlix. 14—16). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isai. xxiv. 23). So much doth the Lord delight himself with mount Zion, that he nameth himself by it, "The Lord of hosts, which dwelleth in mount Zion" (Isai. viii. 18). When David brought up the ark, and settled it there, this was the oracle which God

gave by his mouth : “ For the Lord hath chosen Zion : he hath desired it for his habitation. This is my rest for ever : here will I dwell, for I have desired it. I will abundantly bless her provision : I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout aloud for joy. There will I make the horn of David to bud : I have ordained a lamp for mine Anointed. His enemies will I clothe with shame ; but upon himself shall his crown flourish ” (Ps. cxxi. 13—18). For ever it was chosen ; for an everlasting habitation : and such still it surely continues to be. Jehovah is not gone into the heavens for ever, but only for a season : as it is written, “ That your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began ” (Acts iii. 19—21). And when he returns to abide with us for ever, in what place of the earth will Immanuel take up his abode, and be GOD WITH us ? There, surely, where he hath chosen to dwell ; in that mount Zion, where his temple shall arise and shine gloriously for ever. He hath given it up for a season ; he hath departed for a season : the bride-chamber is desolate, and the children of the bride-chamber fast and mourn : but from his place in the heavens he still “ keepeth his eye upon his prepared habitation ” (Isai. xviii. 4) ; and if he saw it not, he hath engraven her upon the palms of his hands, and her walls are continually before him.

These, these are the privileges of mount Zion, which shall be proudly exalted on the tops of all the mountains, and high above all the hills ; these, these are the privileges of the inhabitants thereof,—that within her walls she shall compass the Lord of all the earth, the Holy One of Israel. And woe be to the man that would bereave Abraham’s seed, Christ’s brethren according to the flesh, of this precedency, which are written for them by the hand of Jehovah ! There is, indeed, a better thing for us, even the very body of that Holy One, the companionship of his glory, the inhabitation of his light, the unity of his being ; oneness with Him, as he is one with the Father. This I know, and this I prize ; it is all my boast, it is all my joy and reward, that I shall be like Him, and see Him as he is. But, because I and the believing church are to enjoy the fulness of him that filleth all in all, are we therefore, niggard-like, to deny to the Jews, Christ’s brethren according to the flesh, the fellowship of his fleshly glory, and dominion over men in flesh ; when we, his brethren according to the Spirit, enjoy the fellowship of his

spiritual glory in our spiritual bodies, and the dominion over all spiritual subsistences, angels and archangels and dominions and powers, and every name that is named both in this world and that which is to come? I cannot, I dare not, take part with those who would explain away these literal prophecies, hide them from the hope of Israel and from the desire of all the nations of the earth, in order to have them all to themselves, and leave this world the eternal habitation of devils. I openly denounce such men, as not only unbelievers in God's word, but confederate to destroy it. They have made it void; they have covered it with uncertainty; they have brought the people not only into ignorance, but into doubt of the letter of Scripture. The poor people know not how much to believe and how much to disbelieve, when they read the Old-Testament: it is a chaos, a confusion, to ministers and to people; a sealed book, to the learned and the unlearned; a profitless thing; a word without a signification: and those whom they have pleased to call masters in Israel, and who dignify themselves with the title of learned men and judicious interpreters, do encumber the matter with such an apparatus of canons of interpretation, as to scare away all but themselves from the work of interpreting God's word; and ordinary men, and ordinary ministers, terrified by their own ignorance and the pedantry of those whom they call learned, shake their heads and look amazed when the subject of prophecy is mentioned in their hearing; yea, and take to themselves great credit for not presuming to understand what God hath spoken. Give all this its proper name and it is called religious mummery; solemn mockery of God's word; daring effrontery! I lay claim to no more learning than falls to the lot of common ministers of the Gospel; I lay claim to no canons of interpretation more than sound sense furnisheth, to no skill in criticism; and yet I dare both to understand and to expound God's word by no help but the Scriptures themselves. The Scriptures intelligible through the teaching of the Spirit, which is the birth-right of every baptized man. In proof thereof, I have put forth this specimen of interpretation; and I solemnly call upon all ministers, and upon all believers, to follow my example. In the strength of the Holy Spirit let them study God's word—all parts, and every part, of it. Let them not be afraid of being beguiled by the light of prophecy, which is the only leading light in the midst of the present darkness.

THEOLOGICAL DEPARTMENT.

ON THE HUMAN NATURE OF CHRIST.

FROM the present aspect of the controversy on this great point of doctrine we are inclined to augur very favourably as to its ultimate results. Many, who had hastily imputed to us sentiments which we never entertained, and which our expressions were not calculated to convey to any unprejudiced mind, have been convinced of our orthodoxy by the many other passages in which we have employed words whose meaning could not be mistaken; and those who have set themselves the most strongly against us, and who have not yet abandoned their opposition, have, some of them, acknowledged so fully their own disqualifications for the discussion which they had rashly undertaken, as to have put themselves completely *hors de combat*. We do not mean to reply to these gentlemen, having far more important things which we must attend to; but we think it right to gather, from their own avowals, a few additional proofs of that great deficiency of theological attainment, in many who rank respectably among modern divines, which we have often had occasion to lament. One of the most violent of our opponents felt, early in his career, misgivings as to his own competency for what he had undertaken;—writing, p. 88, “Most unfeignedly do we confess, that to us belongs nor name nor place among the learned: where they congregate, we feel that it is our privilege to sit in silence and learn instruction: and most unfeignedly do we confess that we are weak in doctrine, and right gladly would we learn from able men.” This simple confession we have not the heart to triumph over or sneer at; but love and admire, as truly Christian, that emotion, however transient, from which it sprang; and can only lament that it was so very transient that we can find no vestige of it in the context, but that it lies a solitary pearl in a heap of sand or rubbish at once profitless and offensive. But surely the feeling which drew forth this confession ought to have operated in deterring from a controversy like the present, where at every step difficulties necessarily occur that require both sound learning and deep doctrine to resolve; on which a man could not even enter but by making his way through the Fathers and the Councils, and where the doctrine is that which Scripture calls “THE GREAT MYSTERY of godliness, GOD manifest in the FLESH.” Under such a feeling of disqualification, the controversy ought to have been left to those who are “learned,” and also strong “in doctrine;” and it would have been well for

our opponent if he had so determined; for, notwithstanding his confident bearing, proofs of the reality of those disqualifications meet us in every page. These we mean not to draw out, and only refer to one in each class, which will sufficiently prove the fact: and these, we again repeat, are not introduced by us either in triumph or in controversy, but only to justify our disregard of such an opponent, and to deny his right to enter into the lists of controversy. That man has certainly "nor name nor place among the learned," who (in p. 220) translated *ου ψυλος ανθρωπος*, "no common man." That man is "weak in doctrine," who asserts (p. 166) "that Christ, as to his humanity, never received, either at his conception or at his resurrection, a different nature from his mother; that his humanity now is just as truly human nature as ours is." And he has no right to express an opinion on the question of heresy, who is so ill informed as to suppose that the Monothelite heresy took its name from a man! "Monothelus himself: who in this wide world was he?" (p. 32.) And, finally, we shall endeavour to dismiss that man from our thoughts, as well as from our notice, who, after taunting us repeatedly with our "seventeen pages of quotations from the Fathers," concludes with the following memorable passage, which we hope the religious periodicals will be impartial enough to quote, as they have so many passages against us: "We purposely abstained from producing more than two or three authorities, which seemed to be necessary, because we would fain promise to shew him, at full length, on which side lies the testimony of the primitive church. That, however, requires more books than we are at present quite sure of being able to procure, and more leisure than we are at present quite sure of being able to command, and, we fear we must also add, a more intimate acquaintance with the subject than we are at present quite sure of being able to bring to the task" (p. 167). Till these indispensable requisites are attained, and brought to bear upon the question, this gentleman must excuse us if we decline noticing his lucubrations: and we have not named either himself or his publication, being sincerely desirous of his coming to a better mind in all respects, and wishing to amend and not to expose him.

The quotations from the Fathers in our First Number were very short, because we thought it good to make them numerous. This had the disadvantage of subjecting us to the suspicion of quoting partially, and so disguising their real sentiments. To do away with this suspicion, we shall now bring forward some of their shorter pieces entire, translated with all the care and fidelity we can command. Had we followed our own inclinations, we should have printed them in the original languages, but some of our most judicious friends have advised translations. In carrying into effect their recommendation, it will be our endeavour

to express the sense as literally and accurately as we are able; without attempting elegance, and least of all paraphrase or modernizing, either in language or thinking. Some such we have now in hand, but the press of matter prevents their insertion in the present Number; and we desire to preface them with a few general observations on the circumstances which have given occasion to many of the mistakes of our opponents.

We would first say a few words on the confidence with which it has been asserted by our opponents, that the Fathers of the church condemned the doctrine which we hold; and the certainty of our conviction, that, so far from condemning it, they strenuously maintained it. Some passages have been found in their writings, which, if detached from the argument of which they form a part, or if transferred from the times and circumstances to which they did apply, to our times and circumstances, to which they do not apply, would produce an impression very different from that intended by the holy men from whose writings those passages are extracted. From the beginning of the Christian church it has been uniformly maintained, by all the orthodox, that the mystery of the incarnation lay in the Eternal Word taking our flesh; incarnation necessarily signifying coming into flesh already existing; taking flesh necessarily implying that it was already created in order to be taken. This constituted it a *mystery*. For God to be manifested in an angelic form, is not called a *mystery*, and it had often taken place. For God to shew himself in Shekinah glory, to be seen in the lightnings and thick darkness of Sinai, or to be heard in the thunders and the voice of the trumpet exceeding loud, is not called a *mystery*. Nor, had the Son of God appeared in the glory which he had with the Father before the world was, would that have been a *mystery*, for this he ever had. But herein lay the mystery, THE GREAT MYSTERY,—that GOD was manifest in THE FLESH; that He who was the brightness of the Father's glory and the express image of his person should become flesh, and dwell among us; and that he should say to his disciples, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. . . Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father." This is the *mystery*,—"God manifest in flesh;"—"God sending his own Son in the likeness of sinful flesh."

But the act of incarnation is but the beginning of the mystery, which continued to be unfolded by his life of holy obedience—for, "though he were a Son, yet learned he obedience by the things which he suffered"—and is still continued to be unfolded in his members, the church, who are appointed for the very end of making known to an encompassing cloud of wit-

nesses (Heb. xii. 1), unto the principalities and powers in heavenly places (Eph. iii. 10), the manifold wisdom of God. Accordingly, when the fulness of time came "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy," Christ the Anointed first appeared. Of him the angel declares to Mary, "Thou shalt conceive, and bring forth a son, and shalt call his name Jesus: he shall be great, and shall be called the Son of the Highest. . . also, that Holy Thing* shall be born of thee shall be called the *Son of God*." This anointing of Christ the Head, is communicated by him to the church, his members: "Ye have an unction from the Holy One," saith the beloved Apostle: "The anointing which ye have received of *him* abideth in you:" Now are we the *sons of God*, and it doth not yet appear what we shall be; but we know that when he shall appear *we* shall be like *him*; for we shall see him as he is." At his first advent he was sent by the Father in the *likeness* of our *sinful flesh*; at his second advent our sinful bodies shall be made like his now glorious body, for *we* shall be then *like him*.

The substance of this doctrine has always been held, and any thing hostile to it protested against, in the church; but the form of protestation must of necessity shape itself according to the error protested against. The early heresies concerning the person of Christ, the God-Man, denied either his Divinity or his humanity; but the quality of his humanity was not discussed till about the fourth century, the preceding disputants having on both sides assumed that the flesh which was wounded and bruised and slain for us was the same kind of flesh as ours, and derived from his mother. In this age of the church, therefore, or for the first three centuries, it is vain to expect direct and detailed refutations of an error which had not yet arisen; though we may, and can, find its indirect refutation, in the positive and clear assertion of the literal, proper, and true identity of our Lord's human nature with that of his mother, and which he took into union with his Divine nature by the Holy Ghost. But about 360 Macedonius, though he allowed a Divine and a human nature in Christ, denied that the Divine nature in Christ was in all respects the same with the Godhead of the Father; allowing that Christ's Divinity might be the likeness of, but denying that it was consubstantial with, the Godhead of the Father (*concedit ομοιωσιον*

* This "Holy Thing" our opponents limit to the human nature, but it evidently denotes the *whole person*, which in its totality, and not in the human nature alone, was "called the Son of God." It was the Son of the Highest, it was the Christ, the Most Holy; it was Messiah the Prince; it was the God-Man. He was the Holy Thing; and his body, his flesh, his human nature, was but one of the constituent parts of that Holy Thing.

esse, sed non *oppositum*). Apollinaris, about 370, and still more Eutyches, about 440, carried the same error into the human nature of our Lord; saying that his humanity had a likeness of ours; so that he might, they said, be called without falsehood God and man, though he had only a likeness of both, and was not consubstantial with either the one or the other. These heresies were not evaded or palliated by the Fathers, but they met them in the front, as, by the grace of God, we will endeavour to do. They maintained that there is but one God; and that there is but one likeness of God, namely, man; who, being created at first in the image of God, shall, though now fallen, be ultimately transformed into the same image—the “new man,” “which, after God, is created in righteousness and true holiness.” There being but one God, and every thing which can be said respecting his attributes necessarily *excluding* the idea of another, it becomes a flat contradiction in terms to talk of another whom they call God, while yet contending that he bears only a likeness to, but is not consubstantial with, God the Father. For as God is not a material thing, but a Spirit; form, or any of the other qualities of matter, cannot be given to God; but the likeness to an attribute is the attribute itself: likeness of Infinite is infinite; likeness of Eternal is coeternal; likeness of Almighty is almighty, and so on. An equal, though not an equally obvious, absurdity is involved in the other half of the error, namely, Likeness of man, not very man. For Adam being the only man created, and he having fallen, the whole species is fallen; nay more, the whole earth fallen too: “cursed is the ground for thy sake:” and the whole creation by Adam’s sin: “the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same.” So that, before we can allow an unfallen being to be truly man, we must not only overleap the objection that a new creation, however like, is not the same; but we must find a new world, from the un-fallen dust of which he must be formed; and a new paradise, from the uncursed productions of which his life must be sustained.

The writings of the Fathers of this age of the church, (the fourth and fifth centuries,) abound with passages full to the point in the present controversy: short portions of which we have already adduced; and entire treatises will be still brought forward by us, as far as our limits will allow. In the beginning of the fifth century, some of the greatest errors of the Papacy began to shew themselves: one of the earliest of these was the excessive exaltation of the Virgin Mary. It took characteristic form in the Collyridiani; but it infected nearly all the theological writings of the age. Those of Augustine are much tainted with it, and furnish an additional reason, with many better, why he is so great a favourite among the Ro-

manists. From the age of Augustine, in the fifth century, the Papiasts proceeded for a thousand years blasphemously heaping upon the Virgin Mary all the attributes of God. This we may take some future occasion for exposing ; but our present object is only to shew the bearing it had on the human nature of our Lord ; and this was most extensive and most important : for having, in their zeal for the immaculacy and dignity of "our Lady," "the Queen of heaven," exalted her human nature above that of any mortal ; nay, above that of Adam in paradise ! it became, of course, necessary to exalt in the same manner the human nature of Christ : and this is the real key to understand those hyperbolical expressions on the subject, of which some are found in Augustine, and still more in the later Fathers, and which have misled our opponents and perplexed some of our friends. But let this one point be set right, and every thing else falls into its proper place ; or, if our opponents insist on binding themselves to the letter of these expressions of the super-human humanity of our Lord, we will insist on binding them to the super-human humanity of Mary : and how she came by her un-fallen nature it may puzzle them to explain. With this exception of the deification of Mary, all the Roman Fathers, and all the schoolmen, are quite clear and unhesitating on this point, and some of them have used bolder and stronger language than we have dared to employ. As a sample of which we extract the following question from Peter Lombard, with the comment of the Angelic Doctor Thomas Aquinas, untranslated, to avoid offence. He has just been shewing that God judged it better to take the nature of fallen man, rather than create a new species : "*Melius judicavit et de ipso quod victum fuerat genere assumere hominem ; per quem hominis vinceret inimicum* *." And he goes on to inquire, "*Si homo ille potuit peccare : vel non esse Deus ;*" and proceeds to reason thus : "*Hic distinctione opus est utrum de persona an de natura agatur. Si de persona agitur : manifestum est quia peccare non potuit : nec Deus non esse potuit. Si vero de natura : discutiendum est utrum agatur de ea ut verbo unita : an de ea tanquam non unita verbo : et tamen enti. 1. an de ea secundum quod fuit unita verbo : an de ea secundum quod esse potuit, et non unita verbo. Non est ambiguum animam illam entem unitam verbo peccare non posse : et est sine ambiguo videtur eandem et si esset non unita verbo posse peccare.*" He then inquires, "*Utrum Christus potuit peccare ? Ad primum sic proceditur, videtur quod potuit peccare. Ber. n. dicitur quod tantum descendit Filius Dei quantum descendere potuit preter peccatum ; sed ultimus gradus circa peccatum est posse*

* "He judged it better to take manhood of the very kind which had been overcome, by which he might overcome the enemy of mankind."

peccare, ergo ipse potuit peccare. 2. Nihil laudis Christo homini subtrahendum est: sed in laudem viri justii dicitur Ecclesi xxxi. 10. Qui potuit transgredi et non est transgressus: ergo hoc Christo convenire dicendum. 3. Sicut peccatum requirit voluntarium; ita et meritum: sed secundum Augu. nullus peccat in eo quod non potuit vitare: ergo et nullus meretur vel laudatur de hoc quod dimittere non potuit. Si ergo Christus non potuit peccare, non est laudandus de hoc quod non peccavit. 4. Propheta dicit in iv. Jobi quod Deus et studiosus potest prava agere, sed in Christo non invenitur aliquid quare non potuerit peccare, nisi quia Deus est, et quia bonus perfecte fuit; ergo potuit peccare. 5. Joh. vii. dicitur a Christo "Si dixero, quia non novi eum ero similis vobis mendax; sed potuit illa verba dicere sine additione—ergo potuit mentiri, ergo et peccare.—Sed contra. Heb. ii. Eum quod paulo minus, &c. dicit glo. quia natura humanæ mentis quam Deus assumpsit et quod nullo modo peccato depravari potuit solus Deus major est: sed quodcunque potest peccare, mens ejus potest peccato depravari: ergo Christus non potuit peccare. 2. Hæc est perfectio naturæ glorificatæ ut jam peccare non possit: sed Christus ab instanti suæ conceptionis fuit verus comprehensor: ergo nunquam peccare potuit. 3. Quicquid fecit ille homo potest dici Deus fecisse: si ergo ille homo peccasset, sequeretur quod Deus peccasset, quod est impossibile: ergo primum." To these Thomas Aquinas answers thus: "Dicendum quod simpliciter loquendo Christus nullo modo peccare potuit," &c. And in the next section, "Ergo dicendum quod sicut Deus non potuit descendere ad hoc quod peccaret, et ideo Christus nunquam peccavit—Ita et non potuit descendere ad hoc quod peccare posset, et ideo etiam Christus nunquam peccare potuit: et etiam si Deus ad hoc descendere potuisset, non tamen conveniebat, quia hoc magis impediēbat finem incarnationis, secundum quam est dux et regula nostrorum operum quarum juvaret. Ad 2. dicendum quod aliquid potuit pertinere ad laudem inferioris quod attributum superiori magis est in vituperium. Ad 3. dicendum quod impotentia coactionis quæ opponitur voluntario tollit rationem meriti et demeriti: non in potentia quæ est ex perfectione in bonitate vel malicia quia hoc voluntarium non tollit, sed ponit voluntatem confirmatam ad unum. Ad 4. dicendum quod sicut dicit Rabbi Mos. verbum prophetæ intelligendum est cum conditione: quia sic posset si vellet. Ad 5. dicendum quod Christus potuisset si voluisset illa verba exprimere: sed velle non potuit."

Under the nineteenth distinction, Lombard thus writes: "Mors igitur Christi nos justificat dum per eam charitas excitatur in cordibus nostris. Si ergo recte fidei intuitu in illum respicimus, quem pro nobis pendit in ligno, a vinculis diaboli solvimur i. e. a peccatis: et ita a diabolo li-

beramur, ut nec plus hanc vitam in nobis inveniat quod puniat. Morte sua quippe uno verissimo sacrificio quidquid culparum erat unum nobis diabolus ad luenda supplicia detinebat: Christus extinxit; ut in hac vita tentando non prevaleat. Licet enim nos tentet post mortem Christi, quibus modis ante tentabat, non tamen vincere potest, sicut ante vincebat. Nam Petrus qui ante Christi mortem voce ancillæ territus negavit; post mortem Christi, ante reges et presides ductus non cessit. Quare? Quia fortior, i. e. Christus veniens in domum fortis, i. e. in corda natura, ubi diabolus habitabat, alligavit fortem, i. e. a seductione compescuit fidelium; ut tentationem, quæ ei adhuc permittitur, non sequatur seductio. . . . Incideramus enim in principem hujus seculi, qui seduxit Adam et servum fecit, cepitque nos quasi vernaculos possidere. Sed venit redemptor et victus est deceptor. Et quid fecit redemptor captivatori naturo? Tetendit ei muscipulam crucem suam; posuit ibi quasi escam sanguinem suam. Unde ergo diabolus tenebat deletum est sanguine redemptoris. . . . Venit ille, alligavit fortem vinculis passionis suæ, intravit in domum ejus, i. e. in corda natura: ubi ipse habitabat, et vasa ejus scilicet nos diripuit; quæ ille impleverat amaritudine sua. Deus autem noster vasa ejus eripiens, et sua faciens fudit amaritudinem, et implevit dulcedine, per mortem suam a peccatis redimens et adoptionem gloriæ filiorum largiens. . . . Ideo Dei Filius hominem passibilem sumpsit, in quo et mortem gustavit, quo celum nobis aperuit, et a servitute diaboli, i. e. a peccato: servitus enim diaboli peccatum est. . . . Unde Mediator dicitur secundum humanitatem, non secundum Divinitatem. Non est enim Mediator inter Deum et Deum, quia unus est; sed inter Deum et hominem quasi inter duo extrema. Mediator est igitur in quantum homo. Nam in quantum Deus non Mediator, sed equalis Patri est, hoc idem quod Pater cum Patre unus Deus. Mediator ergo inter homines et Deum Trinitatem: secundum hominis naturam in qua suscepit illa per quæ reconciliamur Deo Trinitati; et secundum eandem habendum aliquid simile Deo, et aliquid simile hominibus, quod Mediatori congruebat: ne per omnia similis hominibus longe esset a Deo, aut per omnia Deo similis longe esset ab hominibus, et ita Mediator non esset. Verus igitur Mediator Christus inter mortales peccatores et immortalem justum apparuit. Mortalis cum hominibus, justus cum Deo. Per infirmitatem propinquans nobis, per justiciam Deo. Recte igitur Mediator dictus est, quia inter Deum immortalem et hominem mortalem Deus-homo reconcilians hominem Deo. In quantum Mediator in quantum est homo: In quantum autem Verbum non est medius, quia unus cum Patre Deus. Si ergo Christus secundum vos o heretici unam tantum habendum naturam, unum medius erit? Nisi ita sit medius ut Deus sit propter naturam divinitatis, et hoc propter humanitatis

naturam, quomodo in eo humana reconciliantur divinis? Nam ipse veniens *prius in se humana sociavit divinis* per utriusque naturæ conjunctionem in una persona*. Deinde omnes fideles per mortem reconciliavit Deo: dum sanati sunt ab impietate, quicumque humilitatem Christi credendo dilexerunt, et diligendo imitati sunt."

All this is not only curious, as shewing the struggles of every thinking man under the bondage of the Papal superstition, but highly instructive to every independent man, who, unshackled by superstition, will follow it out honestly. Another extract we make, for the additional reason that it explains a passage in Augustine, a fragment of which misled one of our opponents, and perhaps some of his readers. "De statibus hominis, et quod de singulis Christus accepit. Est hic notandum Christum de omni statu hominis aliquid accepisse, qui omnes venire salvare sunt enim quatuor status hominis. 1. ante peccatum; 2. post peccatum et ante gratiam; 3. sub gratia; 4. in gloria. De prima statu accepit immunitatem peccati. Unde Augustinus illud Joannis exponens, Qui de sursum venit super omnes est, dicit Christum de venisse sursum, i. e. de altitudine humanæ naturæ ante peccatum. Quia de illa altitudine assumpsit Dei Verbum humanam naturam dum non assumpsit culpam, cujus assumpsit pœnam. Sed pœnam assumpsit de statu secundo et alios defectus †. De tertio vero gratiæ plenitudinem. De quarto non posse peccare, et Dei perfectam contemplationem. Habuit nempe simul bona viæ quædam et bona patriæ; sicut et quædam viæ mala."—To which we have only room for a small portion of Thomas Aquinas's comment. "Sed quia mors inest Christo ratione humanæ naturæ: ideo sicut simpliciter concedimus quod Christus mortuus est; ita similiter concedere possumus simpliciter quod necessitatem moriendi habuit non solum ex causa finali, sed etiam necessitatem absolutam ut moreretur etiam si non occideretur, ut quidam dicunt. Unde Augustinus: Si non occisus fuisset, naturali morte dissolutus fuisset; et idem opus redemptionis fuisset quod per passionem fecit: et cum hoc necessitatem coactionis quantum ad mortem violentam quam sustinuit."

In our next we shall give entire one of those dialogues published by Beza, which, though not written by Athanasius, represents the theology of the age immediately succeeding him, and is so exceedingly applicable to the present state of the controversy that it will be not only better, but even more pertinent, than any thing we could ourselves say.

* "For he coming, first reconciled human and divine things *in himself*, by the conjunction of both natures in one person."

† "From the state after sin he took the punishment and other defects."

ON THE HERESY OF HYMENEUS AND PHILETUS CONCERNING THE FIRST RESURRECTION.

(2 Tim. ii. 16—19)

THE revealed will of God forms a complete *system* of Divine truth. The Scriptures of the Old and New Testaments, comprising the whole of this Revelation, are not to be regarded merely as so many detached and independent books, but must be received as all combining to the formation of one grand consistent whole. Throughout, they manifest a *unity of design*, to which all the parts are subordinated. Not only is each of these parts valuable in itself; they all likewise mutually reflect light on each other, thus contributing to the full development of the purposes of the Most High. As each of the numerous objects which adorn a landscape may have attractions in itself, while the peculiar features and general loveliness of the scene are the combined effect of the whole; so, in order to obtain full and accurate conceptions of the will of God, it is necessary not merely to view *individually* the various revelations He has given, but to study them also in their combined and relative character.

Our ignorance, therefore, of any one of these revelations, or of the place which it occupies in relation to others, must to a proportionate extent mar our perception of the general design of all, and destroy, to our apprehension, the beautiful harmony which pervades them. Not only so, but as all Revelation has been vouchsafed on *the principle* of its *unity*, it abounds with such allusions as render necessary a full knowledge of all its parts to the perfect understanding of any one of them. In later communications of the Divine will, an acquaintance with, and reception of, those previously given, are both enjoined and assumed. The command to "search the Scriptures," has no limitations to particular portions of the Divine word, but extends alike to all; and those only will derive the full benefit it is designed and fitted to impart, who, by comparison of Scripture with Scripture, can be said truly to *search* for their full testimony concerning Christ and his people. The duty of searching the *whole* Scriptures, historical, prophetic, and doctrinal, thus so explicitly expressed, is also in innumerable instances clearly implied. The truth of this remark is indeed evidenced by the very nature of many of the communications of our Lord and of his Apostles. Their statements pre-suppose a previous acquaintance with the Law and the Prophets: reference is made for illustration to the usages they record. Christ appealed to prophecy in testimony of his Messiahship; the Evangelists relate the fulfilment of many predictions concerning him; and the Apostle of the

Gentiles proved his authority for preaching to them the Gospel of Jesus, from the predictions that they should be given to Him for an inheritance.

Alluding to those events which typify the destruction of his enemies at his second coming—the overthrow of an ungodly world by the flood, and of Sodom and Gomorrah by fire from heaven (Luke xvii. 27—30)—the Saviour takes it for granted that his auditors are fully acquainted with the history and fate of the antediluvians, and the cities of the plain. So, also, in making Jonah's miraculous preservation in the belly of the whale typical of his own continuance in the tomb, the Saviour again assumes that the Jews whom he addressed were already intimate with the remarkable history of that rebellious prophet.

The Apostle James, in his Epistle (ii. 21), deduces *an argument* from the circumstance of Abraham's offering his son Isaac, as if he knew that his readers were previously well informed of the trial of the patriarch's faith on Mount Moriah. The same Apostle reasons with equal confidence on the faith of Rahab the harlot, manifested in her receiving and concealing the Israelitish spies, as if they must also be intimately acquainted with the circumstances which prepared the way for the overthrow of Jericho (James ii. 25). Again does this Apostle pre-suppose their acquaintance with the history and the virtuous lives of the servants of God in earlier times, when he presents to them "the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James v. 10): and, particularizing the "man of the land of Uz," he expressly affirms, "Ye have heard of the patience of Job" (ver. 11); so assured was he of their acquaintance with the Scripture record.

So, also, the Apostle Paul, in his Epistle to the Romans, reasoning on the certainty of the future conversion of Israel, expresses surprise that they should not have drawn an important inference from a fact recorded in sacred history; and, as if astonished at their dulness of apprehension, or want of recollection, exclaims, "What! *wot ye not* what the Scripture saith of Elias, how he maketh intercession to God against Israel?" (Rom. xi. 2.) The question implies strongly the Apostle's conviction that even that Gentile Roman church could not be ignorant of the reply of the Hebrew prophet to the remonstrance of God (1 Kings xix. 18), when, having escaped the threatened vengeance of Jezebel, he believed himself to be the only surviving worshipper of the true God.

In all these instances, it will be observed, the references made are to *matters of fact* recorded in the Old-Testament Scriptures; and thus the allusions of the Saviour and his Apostles plainly intimate the duty of being fully and accurately acquainted with sacred history. In all of these, as in many others, their state-

ments, arguments, and appeals evidently imply that "what was written aforetime was written for *our* learning." Yet the opinion is entertained, and is not unfrequently avowed, that the *New Testament* alone is designed for the *Christian's* study. We do not, however, depreciate, but rather enhance, the value of this portion of Divine Revelation, when we affirm, that the result of studying the *New* to the exclusion of the *Old Testament* will be felt in the great degree of obscurity it will occasion. The one was not designed to supersede, but rather to elucidate, the other. This is sufficiently evident from the quotations just made; for ignorance, on the part of those addressed, of any of the events alluded to, would completely nullify the effect designed to be produced by the allusions made to them.

Nor do the writers of the *New Testament* confine their allusions to the *historical* records of the *Old*. Similar allusions are made to its ceremonial ordinances, its types, and its prophecies, fulfilled and unfulfilled. We might multiply quotations, containing references to the typical institutions of a former dispensation, and to ancient predictions fulfilled in the birth, sufferings, and death of the blessed Saviour: but it will be more to our purpose to adduce a few *New-Testament* allusions to predictions, the fulfilment of all of which was *future*, when the allusions were made, and most of which continue unfulfilled at the present day.

In the prophecies of Daniel (ix. 26, 27) it is declared, that "the people of the prince that shall come shall destroy the city and the sanctuary," and that "for the overspreading of abominations he shall make desolate;" and the Saviour, in reiterating to his disciples the prediction of the approaching invasion of Judea by the Romans (Matt. xxiv. 15), refers to this desolating power, by a simple allusion to "the abomination of desolation spoken of by Daniel the prophet"—plainly implying their previous acquaintance with the prophecy.

Again, our Lord, in this same prophetic discourse, giving the signs of his return, predicts that, previously, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). From the brevity of this allusion, however, it must be inferred, not only that prophecy had pointed to a limited time, during which the Gentile nations should have dominion over Israel and possession of Israel's land; but we must also believe that this time the disciples could readily recognise, when spoken of, as "the times of the Gentiles."

So also the Apostle Paul, in his Epistle to the Romans, alludes to the duration of the present Gentile dispensation as preceding the conversion of Israel—the certainty of which conversion he establishes by reference to ancient prophecy, as of sufficient authority; authority already acknowledged, and the meaning

of which was by them understood: "Blindness, in part, is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. xi. 25, 26; Isai. lix. 20). Unless his readers were acquainted with a Gentile dispensation, as to continue for a certain time, this allusion would not have conveyed any information relative to the event declared; but, the blindness of Israel being limited by the Apostle to the time when the fulness of the Gentiles shall be come in, implies their acquaintance with the prophecies concerning the existence and duration of such a dispensation.

Further: the Apostle James, in the assembly at Jerusalem, recapitulated the statements previously made by Simeon concerning this Gentile dispensation as preceding the restoration of Israel; God having first visited the Gentiles, "to take out of them a people for his name." (Acts xv. 13—17). In proof of Israel's subsequent restoration, he quotes the prophet Amos (ix. 11): "As it is written, After this I will return, and will build again the tabernacle of David, which is fallen down and I will build again the ruins thereof, and I will set it up;"—a prediction yet remaining to be verified, when the Lord shall gather his ancient people from all the lands into which they have been scattered.

In a prophecy relating to the introduction of the Millennium, the Lord says, by his servant Haggai (ii. 6, 7), "I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and the Desire of all nations shall come." To this the Apostle Paul (Heb. xii. 26) refers, citing it simply as that which the Lord "hath promised," as if the believing Hebrews were not ignorant, either of the promise itself, or the prophet by whom it was uttered.

The Apostle Peter, exhorting believers to be "looking for and hasting unto the coming of the day of God, wherein the *heavens*, being on fire, shall be dissolved, and the elements shall melt with fervent heat," encourages them with the prospect of a better time to come: "Nevertheless," says he, "we, *according to his promise*, look for new heavens, and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 12). But, in order to understand this allusion, a knowledge of the prophecy of Isaiah is necessary, and must have been supposed by the Apostle in favour of those to whom he wrote. It is only when acquainted with the "promise" of God, that the force of the Apostle's reasoning and appeal can be comprehended; but how clearly does this appear, when we perceive, from the context of the prophecy, that this *promise*, which the Apostle quotes, relates to that happy time when the Lord will not only regenerate the earth, but when he

shall "create Jerusalem a rejoicing, and her people a joy;" when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock!" (Isai. lxxv. 17, 18, 25.)

Again: does not the language of Peter on another occasion also imply his conviction that the Jews were fully acquainted with the predictions of all the prophets concerning the Millennial period, when he informed them (Acts iii. 19), that the heavens must receive that Jesus whom they had crucified and slain, until those "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began?" He does not consider it necessary to *inform* them that all the prophets *have* spoken of such times of restitution of all things, but, assuming their knowledge of this truth, he exhorts them all to repentance, that their great national sins may be blotted out when those "times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ" again unto them.

The Apostle Paul, writing to the Corinthians, and treating of the resurrection of those "that are Christ's, at his coming," alludes to a prophecy by Isaiah: which allusion, while it proves the identity of the literal resurrection, of which Paul, speaks with a resurrection at the commencement of the Millennium, which the prophet predicts, does also establish the position we are endeavouring to illustrate,—that the allusions in the New Testament pre-suppose an acquaintance with the prophetic writings of the Old, to which these allusions are made. The Apostle does not regard it as necessary to inform them of *the fact* that a resurrection is predicted by the prophet as to be enjoyed at a specified time; but, comforting them with the prospect of glory to which the resurrection of the just shall introduce them, he adds, "*Then* shall be brought to pass the saying which is written" [by Isaiah, concerning that time when "the rebuke of his people will the Lord take away from off all the earth"], "Death is swallowed up in victory."

Now, it is to be remarked, that in all these instances the references are made to the predictions as allusions to what is already known and believed; and the events predicted are referred to as events which in due time shall certainly be accomplished. Let these suffice as evidence that the prophecies of the Old Testament are referred to by the writers of the New, as a part of Revelation designed to be read, and studied, and fully understood, by those to whom their writings are addressed. They prove that prophecy is not merely quoted, but that its language is cited as if its sanctions were regarded as sacred, and as if its authority were felt to be obligatory. Thus arguments are founded upon it without hesitation, having as their basis the admission of all, that its declarations are sufficient

for the establishment of truth. On no other principle can we account for these numerous allusions to Old-Testament prophecy, made by our Lord while addressing believers, and by his Apostles while writing both to individuals and churches, both of Jewish and of Gentile converts. Unless it was designed that even Gentile Christians should be acquainted with Old-Testament prophecy, it cannot be imagined that the inspired Apostles would have made allusions which, on any other supposition, must have been altogether unintelligible.

Nor do such allusions to the prophetic books of the Old Testament, by the authors of the New, prove merely that these writings were designed to be read, but that they were also capable of being understood; that, having been read, they were already understood. It is only when acquainted with the circumstances alluded to, that a distant hint can convey to the reader, or to the hearer, a distinct impression of what is meant to be communicated; and the very fact of such allusions being frequently made to Old-Testament prophecies, is proof, not only that they were designed to be understood, but that the Evangelists and other Apostles were themselves familiar with them, and that they believed those to whom they wrote were also acquainted with their contents.

It is further proved by such allusions, that a superficial acquaintance with the prophetic Scriptures could not have been regarded as sufficient; but that it is a duty to possess a general and accurate knowledge of them, as this was absolutely necessary in order to the disciples', when addressed—as in the above instances,—being able to perceive the meaning or force of the allusions made.

In their application to the prophecies concerning the incarnation, and the life and death of Christ, the correctness of these remarks will be admitted by every one who has attended to the numerous New-Testament allusions to the legal institutions and prophetic records of a former dispensation; while, by many, their bearing on the pre-millennial coming of Christ, and the resurrection of his saints, will probably be denied. But as the Mosaic ritual did not merely prefigure the humiliation-work of Christ, and as this was not the exclusive matter of prophecy; so might we reasonably have expected to discover, in the writings of later inspiration, allusions to other subjects besides this,—to events predicted in equally distinct language, although not having their fulfilment at the same point of time. For if the Saviour and his inspired Apostles, when speaking of his humiliation-state, make reference to prophecy as to writings known and understood and believed, are we not entitled to conclude that they may equally do so in referring to the brighter parts of prophetic revelation? That this is really the case, the

list of passages already given distinctly proves : and although it be true, that concerning the birth, sufferings, and death of our Saviour the allusions are now in most cases fully recognised, while the allusions to his pre-millennial return and reign on earth are not generally perceived, this by no means proves the non-existence of such allusions. From the fact of the church's admission in the one case, and her denial in the other, it has, indeed, been inferred that allusions of the nature last specified do not really exist ; as it is imagined, that, if they had had a place at all in the New Testament, they could not have been overlooked by those familiar with this portion of Divine truth. The conclusion is not, however, a legitimate deduction from the premises. It may be easily demonstrated that truths are not always perceived with equal readiness, when supported by equally valid evidence. Besides the want of light, there are to be found other causes for the obscurity which often rests upon our views of the subjects treated in the word of God. Illustrations of this remark might be derived from the occurrences of common life. My knowledge, for example, of the peculiar circumstances of my friend, will enable me to discover readily in his conversations and writings allusions to these circumstances, which to others, unacquainted with them, would be wholly unintelligible ; while, on the other hand, my ignorance or unbelief would prevent my understanding or recognising allusions to other matters not less real. Thus (to render the comparison somewhat applicable to the present expectations of the church concerning the time of the Saviour's return, and the nature of the first resurrection,) any allusion—if merely an allusion—to the return of my friend from a distant land at a particular time and with certain attendants, would to me be wholly unintelligible, if I entertained the opinion, and had a settled conviction, that his return would *not* be in the manner, or at the time, or with the company alluded to. In like manner, in order that we may clearly perceive Scriptural allusions to Scriptural doctrines, it will be necessary that we previously believe these doctrines to have been positively revealed.

In these remarks, and by the above citations, it has been our object to establish an important *general principle*, which may be made available for the illustration of various passages in the New Testament—among others, the verses referred to at the head of this paper, and which are designed as the more immediate subject of present investigation. A minute examination of this passage is desirable, as we believe it to be matter of very general misapprehension.

“But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker : of whom is Hymeneus and Philetus ; who concerning the truth

have erred, saying, that the resurrection is past already; and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, The LORD knoweth them that are His; and, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 16—19).

In the performance of his duty as an Apostle of Christ, the inspired Paul thus warned his youthful disciple, Timothy, of a heresy into which some had been seduced. Of the persons by whom it appears to have been introduced we have little account. Philetus is no where else named in Scripture; and Hymeneus is further mentioned only once, where the Apostle informs Timothy of his having been delivered over to Satan, as one who concerning faith had made shipwreck (1 Tim. i. 20). But there is reason to believe both had been *teachers* in the Christian church; for the Apostle is in the context exhorting Timothy, that he "study to shew himself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*;" which exhortation he enforces by pointing to the case of these men, as a notable instance of the evil results of a departure from this Divine standard, and the indulgence in "profane and vain babblings." They were, probably, individuals with whom Timothy had been previously acquainted. The Apostle speaks regarding them as to one by whom they were known. Specifying the heresy with which they were chargeable, he does not merely assert that certain individuals had fallen into it, but *names* them as persons whom he supposes Timothy will be at no loss to recognise—"of whom is Hymeneus and Philetus."

These men had departed from the faith, and had seduced others into the same sin, asserting that "the resurrection is past already." Now, in order to the right understanding of the passage, it is necessary that we ascertain *what resurrection* they maintained to be already past; and to *what event* they referred, as the accomplishment of those promises on which were founded the belief and hope of the church with regard to this resurrection.

Commentators, generally, seem to suppose, that by "THE resurrection" the Apostle means the *general* resurrection; while, by their explanation of the views of the heretics, they confine it to a *resurrection of the saints*—not their literal resurrection, indeed, but their resurrection from spiritual death. But, on examination, it will be seen that the one idea is destructive of the other. The *general* resurrection includes all mankind, good and bad; while the *spiritual* resurrection is obtained only by the saints of God. If, then, the general resurrection were that referred to by the Apostle, a spiritual resurrection could not be the explanation offered by those who said it was "past already." Or, even if their heresy had consisted in their explaining into a spiritual resurrection one which is really literal, it must have

been, not a general, but rather a peculiar resurrection, to which the Apostle refers as the one impugned; for, in point of fact, a spiritual resurrection is an enjoyment confined to the saints of God. It could not and would not be pretended, even by these heretics, that a spiritual resurrection was the privilege of all, nor of any who still continued "dead in trespasses and sins:" but unless they both believed that spiritual life would be the privilege of all, and also asserted it to be readily obtained by all, it could not be the *general* resurrection which these men maintained to be "past already," had their error on the subject consisted in giving to the promise of a *literal* event a *spiritual* accomplishment.

It is, therefore, evident that such an explanation of the *nature of the heresy* is directly opposed to the opinion entertained of the nature of the *resurrection* concerning which these heretics erred. Either the resurrection which they asserted to be already past was *not* a general resurrection, or else they must also have referred to some previous event of a general nature as its accomplishment. A spiritual resurrection being *peculiar to the saints of God*, they could not have substituted it in room of a *general* resurrection of any kind.

Nor does the opinion of its being the general resurrection that is here referred to, appear less inconsistent with the language of the Apostle, than the explanation offered of the nature of the heresy concerning it is unsatisfactory. On the supposition that Hymeneus and Philetus maintained "the resurrection" to be a privilege peculiar to the just; if they asserted this resurrection to consist merely in their spiritual regeneration, how could even such a resurrection be said to be "past already?" Viewed as the conversion of each individual saint, it is obvious that even in this sense, if it could ever have been entertained, the resurrection was as much "past already" the very instant the regenerating influences of the Holy Spirit were shed abroad in the heart of the first redeemed sinner, as at the time when Hymeneus and Philetus lived. In order, therefore, to give any meaning to the Apostle's language, the resurrection referred to, even if viewed as spiritual, must be regarded not as the conversion of any particular saint, or of any limited number of conversions gradually accumulated during some period of the church's history. If at all applied to conversion, the statement must be understood as referring to some instance of the conversion of numbers at once, in a manner obvious to others—a resurrection collective and simultaneous. But, with regard to such a resurrection, it is to be remembered, the conversion of sinners bears little analogy to what is here supposed; for at all times, and in all ages, has "the Lord added to the church *daily* such as should be saved." This, then, is no simultaneous, but

rather a progressive, conversion; a species of resurrection not yet *past*, and which therefore could not be referred to by Hymeneus and Philetus. Every day's addition of members to the church would be a sufficient preventive, to themselves and others, from such an error. The resurrection, of this nature, neither was then "past," nor will be until the birth and regeneration of the last of God's elected sons. So long as a single soul "ordained to eternal life, through sanctification of the truth," remains a subject of Satan, it will be sufficiently evident that this resurrection will not be "past." It long will remain to be consummated, even until spiritual life be imparted to the last soul destined to glory. A resurrection of this kind could not have been pretended to be exclusively the privilege of that or of any preceding age; nor more applicable to the times in which these men lived than to any other, even before the giving of those promises on which all their hopes of a resurrection of any kind were founded. For these reasons, then, the heresy of these men must, we apprehend, be considered to have been something more plausible at least, as by it they did "overthrow the faith of some."

But, in thus endeavouring to prove the impropriety of saying of any kind of spiritual resurrection that it "is past already," it has not been our design to *refute* the notion of the heretics. To this we shall yet have occasion to advert. Our present object has rather been to avail ourselves of the statement of the Apostle concerning it. From his language on the subject we may ascertain the particular resurrection referred to, and establish also the nature of the heresy concerning it: for it is to be remembered, that it is not merely the error of Hymeneus and Philetus with which we have to do in the passage before us, but also with the words of the Apostle himself: and if we have proved that it could not be said that a spiritual resurrection of *any kind* was really "past already," we think it must follow that it was *not* a spiritual resurrection of which these men spake as the identical resurrection which Paul informs Timothy was yet future and still stood secure. In warning him of the error by which some had already been led astray, the Apostle is not to be viewed as merely quoting *the words* of Hymeneus and Philetus, but as expressing *the sentiment* they too successfully endeavoured to propagate. Whatever was the nature of this heresy, it was now the Apostle's object to guard his youthful disciple against its seduction; it was therefore necessary that the latter should be told what it really was. But if it could not be said in truth of a spiritual resurrection that it was *past*, Timothy must have supposed the Apostle referred to something else. For his information it was necessary that the language of his inspired instructor should be precise. And even if *in words*

the heretics had asserted that to be past which was obviously still progressive, the Apostle would not have rested satisfied with repeating a statement so indefinite, but would have made known in reality their error. And therefore, had the Apostle known that they believed the resurrection to be spiritual, and consequently as much progressive at the time he penned his Epistle as at any other period during the long lapse of preceding ages, there can be little doubt he would have intimated this, instead of giving it as the opinion of the heretics that "the resurrection is past already."

But we proceed further, and more directly, to shew that the language of the Apostle does not comport with the idea of this heresy having consisted in the explanation of the *literal* resurrection into mere conversion. Had the men named by Paul denied the future resurrection of *the body*, by substituting for it what may be called a resurrection of *the soul*, this would not have been to maintain an error with respect to *time*—saying "the resurrection is past already"—but it would be to affirm it to be something very different from what it really is: it would be to change entirely *its nature*, rather than to misplace it in point of time. Now, of this the Apostle does not accuse them: they only said, "the resurrection is *past already*;" and it is for this alone they are blamed by the Apostle, when he says they had "erred." He does not censure them for having perverted altogether, nor even in any degree, the meaning of the Scriptures, by applying that to the soul which had been predicted of the body, and by asserting that to be spiritual which is here intimated, and is elsewhere affirmed, to be literal. But if the view ordinarily given of the passage were correct, this would really have been their sin; and, instead of censuring them for saying "the resurrection is *past already*," there can be little doubt that the Apostle would have reproved them on a different ground. To believe them guilty of not only misplacing the resurrection in point of time, but also of grossly perverting its nature, and yet to imagine that the Apostle should censure them for the former without expressing reprobation of the latter, is to suppose that of two sins he reproved the least, while he passed uncensured—nay, unnoticed—that which most deserved his condemnation.

Nor are we left to infer merely from the silence of the Apostle that they had not been guilty of *denying a literal* resurrection: for if it was of a *literal* resurrection Paul spake, he could not say of these men that they asserted *it* (that of which he spoke) to be past already, if they did not refer to *any literal* resurrection as having taken place. Unless their sin really consisted in misplacing the time at which a literal resurrection was to be enjoyed, Timothy must have been deceived. The language of

the Apostle could not have conveyed to him the knowledge of their having perverted the *nature* of the resurrection, but only of their having said, of that which was yet *future*, that it was "past already;" and as the object of the Apostle was to guard Timothy against the error into which Hymeneus and Philetus had succeeded in seducing some, it is not to be doubted, that, if this had consisted in their denying *the reality* of a literal resurrection, such a heresy would not have been overlooked. We may therefore be assured that their sin did not consist in explaining a literal resurrection into regeneration, but in saying, of a literal resurrection still future, that it "is past already."

But, still, these men "concerning the truth have erred;" and we are yet led to inquire, to what resurrection the Apostle alludes as that which they asserted to be "past already;" and by what means they could give such plausibility to their statement as to overthrow the faith of others. If their error did not consist in substituting a spiritual resurrection for one that is literal, it is altogether inconceivable that they could ever suppose, or assert, the general resurrection of the body to have been then past. Against the possibility of their falling into such an error, every thing must have conspired. In the departure of others, and in the consciousness of their own mortality, and of their unchanged nature, they had evidence, never to be gainsayed, that the general resurrection was still future. Into this error it is absolutely impossible to suppose they could either deceive themselves, or hope to obtain for it the credence of others. The proposition is too monstrous, and too obviously absurd, ever to have been broached—at least for any Christian to have been ensnared by it. Error, in order to be at all successful, must have some semblance to truth; and the fact that by the heresy in question the faith of some was overthrown, may be regarded as evidence that it was not utterly destitute of plausibility.

Concise as is the Apostle's statement on the subject, it yet furnishes proofs, which have been greatly overlooked, of the particular resurrection which had thus been made the subject of a dangerous error. He repels the heresy by a single reference to the Divine promise and to the Divine faithfulness: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity." Sinful men might, by their wicked inventions, endeavour to destroy the inducements held out to ministerial zeal, by denying them the reward which God had promised; and they might succeed in overthrowing the faith of some; but the love of God is immutable, and the reward of his people secure. Death itself dims not their prospect of eternal honour, for they shall enjoy a glorious resurrec-

tion. In the assurance of this, the saints in all ages have rejoiced; and in the language of holy triumph did an ancient patriarch exclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job xix. 25). In this, we apprehend, there is not merely expressed the hope of a happy re-union of soul and body, but the delightful anticipation of Millennial glory, by participating in the honours of the first resurrection: and this resurrection it was, we think, which Hymeneus and Philetus falsely asserted to be past; for, in repelling their heresy, it is of the resurrection of believers which the Apostle more immediately speaks. It is *for them* "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Of whatever resurrection Paul speaks, as having been asserted to be already past, this is his refutation of the falsehood. But this seal, upon which he affirms the certainty of that resurrection, applies to one class alone: it refers only to *those who are the Lord's*. These are they, who, having "named the name of Christ, depart from iniquity," God's *knowledge* of such is the pledge upon which the peculiar resurrection referred to is secured. But if *their* interest in it depends on this seal, the language of the Apostle affords no evidence that mankind generally are to partake in this resurrection. For whatever purpose "the Lord knoweth them that are his," the expression employed seems to limit its enjoyment to them; and this purpose is no other than his conferring upon them the honour of the resurrection of which the inspired teacher is here speaking.

This, *God's knowledge*, which the Apostle calls the seal of his people's resurrection, does not merely imply His marking them by special observation, but as regarding them with approbation. He acknowledges his own, and will highly reward their fidelity: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. iii. 3). This is, indeed, the very reason of the Apostle's introducing in this passage the certain futurity of the resurrection: "If we suffer," says he, "we shall also reign with him" (2 Tim. ii. 12). But this high reward, of reigning with Christ, had been explained away, and the Apostle found it necessary, therefore, to re-assure Timothy of its certainty. The resurrection, introductory to it, was asserted to be past; and had this really been the case, the hope of the just was destroyed. On this account it was that the Apostle, in thus writing to Timothy, vindicates the faithfulness of God. 'You have no ground to doubt that you shall reign with Christ,' as if he had said; 'for that resurrection, which is the prelude to your full and eternal joy, is still secure: its certainty is guaranteed by Jehovah; and His truth shall

remain inviolable, and His promise continue unimpaired by the sin and the ignorance of erring men.'

From these circumstances we think we are entitled to infer, that the particular resurrection, which Hymeneus and Philetus declared to be "past already," was the pre-millennial "resurrection of the just." But this will more evidently appear by attending further to the Apostle's language. "Nevertheless, *the foundation of God standeth sure.*" As this is the assurance which he gives of this resurrection not having been "past already," it is evident that it must have been matter of Divine prediction, to which, as "the foundation of God," the Apostle could thus appeal. It could be no new pledge or promise of a resurrection, but one which had previously been given, of which he could with propriety say, it still "*standeth sure.*" And, further, he mentions it as emphatically "THE resurrection:" not only as of a resurrection generally, but as of that with which, from the word of God, Timothy was acquainted, and which he had been taught to desire. Following, therefore, that principle of allusion which we have already endeavoured to establish from so many other parts of the New Testament, the Apostle speaks of the resurrection revealed in Old-Testament prophecy, in terms which sufficiently indicate his conviction that Timothy, who "from a child had known these Scriptures," knew of such predictions, and longed to partake of the glory which they promised. These, on examination, will be found, in every instance that has the time to which it relates specified, to be solely applicable to the pre-millennial resurrection. We only refer at present to two or three, the time of which from the context may be easily ascertained.

The prophecies of Zechariah conclude with a delightful prediction of Millennial holiness and happiness, when "the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name one. . . . And it shall come to pass, that every one that is left, of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 9—16). The slightest examination of the context may convince any one of the correct application of this prediction to the Millennium, after the restoration of Israel, when "Jerusalem shall be safely inhabited" (ver. 11). The happiness here predicted is, however, to be preceded by a period of trouble even to Israel, when the nations shall gather "against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished" (ver. 2). In this, the time of Jacob's trouble, the gracious Deliverer will manifest himself, and display his might in their behalf: for "then shall *the Lord* go forth, and fight against those nations, as when he fought in

the day of battle: and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (vers. 3, 4.) So precise is the language here employed, by the dictation of the Holy Spirit, that it is not a little remarkable that its real meaning, concerning the coming of the Lord, should either be denied or misunderstood.—But we solicit attention particularly to the express declaration of the retinue by whom our Lord shall then be accompanied: "And the Lord my God shall come, and *all the saints WITH thee*" (ver. 5). Here is not only the pre-millennial coming of the Lord, but the pre-millennial coming of his saints also; not merely of a select number of them, but of the whole. This prediction of the coming of the Lord, so attended, can no more be spiritualized than that of the coming of his "saints;" and the impossibility of the latter being so treated, is a sufficient preventive to such an interpretation. And if the saints of God come at the commencement of the Millennium "*with*" the Lord, it equally follows that He will then come personally also. How close is the correspondence of the language here employed by the Prophet, with that of the Apostle Paul on the same subject, where no one can doubt his meaning! "If we believe that Jesus died and rose again, even so *them also that sleep in Jesus will God bring with him.*" (1 Thess. iv. 14.) This may be viewed as at once an inspired comment upon, and confirmation of, the prophecy of Zechariah—the foundation of God which standeth sure—"And the Lord my God shall come, and all the saints with thee."

It is predicted by Isaiah also, that, when "the Lord God shall wipe away tears from off all faces, and the rebuke of his people will he take from off *all the earth*;" when he shall "destroy the face-covering cast over all people, and the veil that is spread over all nations;" that, when the long-desired period of the Millennium shall have arrived, then "He will swallow up death in victory" (Isai. xxv. 6. 8). For the correct interpretation of this passage, did it occasion any difficulty, we have the aid of an inspired commentary, by which we are informed that the prophet here refers to a *literal resurrection*. Paul, in his First Epistle to the Corinthians, treating at length of the resurrection and glorification of the righteous, when "the dead shall be raised incorruptible, and we shall be changed," says, "*THEY shall be brought to pass* the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 52—54). We are thus put in possession of the real *nature* of the prophecy; while, from its own internal evidence, it must be admitted to refer to the Millennial period, as that when "the Lord God will wipe away tears from off all faces;" to which period it is clearly limited by the context. If, then, "the foundation of God standeth sure," there is no room left to question the fact of a literal resurrection

of the saints at the commencement of the Millennium ; and we have no doubt that to such predictions did the Apostle refer, as forming that Divine foundation, "having this seal, The Lord knoweth them that are his."

But while the more peculiar interest in this resurrection belongs to the saints of God, as is thus evidenced by the seal which the Apostle adduces to testify its future certainty, yet is it not altogether exclusively of such. Having affirmed the resurrection of those who are the Lord's, and having reminded Timothy of the Divine pledge, and of God's faithfulness in redeeming it, the Apostle adds, "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour, and *some to dishonour*" (2 Tim. ii. 20). In addition, therefore, to those whose resurrection is secured by the seal "The Lord knoweth them that are his," who shall be raised to *honour* and glory, there shall also be some raised "to *dishonour*." This is also referred to in Old-Testament predictions of the pre-millennial resurrection, and has therefore "the foundation of God," on which it also "standeth sure." We quote only a single passage*. In a prediction, sufficiently explicit in all respects, it was intimated to the prophet Daniel, that at the period of Israel's restoration "many *of them* that sleep in the dust of the earth shall awake ; some to everlasting life, and *some to shame and everlasting contempt*. And they that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii. 2, 3). Here is intimated a resurrection *from the dust of the earth* ; a resurrection not of all, but only of "many *of them*" then in their graves : yet these distinctly consisting of two classes,—the one to honour, and the other to dishonour. That the period to which it relates is immediately preceding the Millennium, is also abundantly evident, being just at the time of Israel's restoration : it is when Michael shall stand up, "the Great Prince who standeth for the children of thy [Daniel's] people : And there shall be a time of trouble, such as never was since there was a nation even to that same time ; and at that time *thy people shall be delivered*, every one found written in the book. And many of them that sleep in the dust of the earth shall awake," &c. There is, therefore, no reason to doubt that this is a pre-millennial resurrection.

* Some additional passages, in proof of the pre-millennial resurrection of some to *shame* and *contempt*, are adduced in the section on the First Resurrection of my "Connected View of some of the Scriptural Evidence of the Redeemer's Speedy Personal Return," &c. It appears to me not only distinctly predicted that some shall be thus raised to *dishonour*, being confined in a place of punishment on earth visible to mankind, but also that these are the "giants," or monsters pre-eminently wicked.

Indeed, there is much cause to fear that we have now come to the commencement of that period of greatest trouble by which it is preceded : and although all are anxiously enough looking for the natural causes by which the present distress has been produced, how few are acknowledging it as God's just punishment of sin, or regarding and recognising it as one of the signs given by Christ himself as *immediately preceding his return!* (Mat. xxiv. 21, 29.) Events, we trust, are bringing on that crisis when the people of Israel shall be released from the thralldom and degradation in which they have so long been held ; and the time, there is reason to hope, is rapidly approaching when they shall be redeemed from their spiritual bondage—when “all Israel shall be saved.” Still they have much to suffer before their final deliverance ; but the Divine promise shall not fail—for “the foundation of God standeth sure”—that when every one found written in the book shall be delivered, then “many of them that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt.” The time to which the prophecy refers is restricted to the termination of Israel's sufferings : “And when he shall have accomplished to scatter the power of the holy people, all these wonders shall be finished” (ver. 7). “Blessed,” indeed, “is he that waiteth, and cometh to the thousand three hundred and five and thirty days” appointed ! And happy Daniel, who shall then be numbered among the wise, who “shall shine as the brightness of the firmament . . . for thou shalt rest, and stand in thy lot at the end of the days !” (ver. 13).

There is, indeed, ground to believe that the Apostle had this passage much in his view while writing, on this occasion, to Timothy. His object in the Epistle was to exhort him to diligence in the discharge of ministerial duties, and to fidelity in his Master's service. He therefore exhorts him to “be strong in the grace that is in Christ Jesus ;” and to “endure hardness, as a good soldier of Jesus Christ ;” and to study to shew himself “approved unto God ; a workman that needeth not to be ashamed, *rightly dividing the word of truth*” (2 Tim. ii. 1, 3, 15). These exhortations to Timothy, as a minister of the Gospel, would derive peculiar solemnity by allusions to the appointed time of ministerial reward. Now, in Daniel this is expressly referred to as being at the period of the resurrection predicted as to take place at the restoration of Israel. Not only shall “some” be then raised to shame, and “some” to everlasting life, but “they that be wise shall shine as the brightness of the firmament, and *they that turn many to righteousness* as the stars for ever and ever” (Dan. xii. 3). What more animating argument could the Apostle have used, in exhorting to fidelity ; in urging upon a minister of the Gospel the duties

of patience, zeal, and steadfastness; than by declaring that such promises of God, concerning the pre-millennial resurrection and glorification of his faithful servants, still stood sure, and would in due time be fulfilled, whatever erring men might be induced to believe or assert? And the Apostle's allusion to this prediction given to Daniel, may, perhaps, not obscurely, be traced in the expression already noticed, which seems almost borrowed from the prophet: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" (2 Tim. ii. 20). "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2)*.

* Without entering upon the consideration of corresponding passages, it may be proper here to notice the efforts made by some Millenarian writers to find an expedient by which the above prediction may be explained so as to admit the pre-millennial resurrection of those who shall be raised to "everlasting life," and yet to exclude the synchronical resurrection of those raised to "shame and everlasting contempt."

In the First Number of your work, a correspondent, W. D., referring to the above passage, says, "The prophet, viewing these events at a greater distance [than our Lord when speaking of the resurrection], makes no distinction between the resurrections, but only between their ulterior conditions; even as it is common for all the prophets to speak of the two advents of Christ as if they were one" (p. 64). He does not, however, cite a single passage in support of his view; nor do I think he could find one properly parallel to that in question. He may, indeed, find passages which speak of both the humiliation and exaltation states of Christ; but these would not at all serve his purpose, unless both were referred to *one particular time*. The passage from Daniel is a *chronological* prediction, not only classing the two resurrections as belonging to one time, but having this time of its fulfilment clearly specified. In order, therefore, to substantiate his argument, W. D. would require to shew, that the events to be performed at the second advent of Christ are predicted as to have taken place at his first coming. This, however, is what the prophets never do; nor could it be done without creating the greatest confusion. In such passages as speak of *the time* of Christ's first appearance, there is no mixing the events of that period with those which relate to his second advent. There is, on the contrary, a marked attention to the order of events; as may be seen, for example, in Dan. ix. 25, 26. Nor is there, so far as I know, any passage in which *the time* of the *second* advent is declared, having mingled with it, and applied to the *same* time, the events which pertain to the first coming of our Lord. There are, indeed, passages in which the Saviour's character and diversified conditions are spoken of together; in which he is exhibited as one who should both suffer and reign; and the one is represented as a consequence of the other (Isai. lii. 12—15; liii. 10—12). Thus, also, in describing the character of the Messiah, the same prophet refers to both advents, where he not only speaks of him as a Son born, but also predicts his re-occupation of the throne of David (Isai. ix. 6, 7). But in no one of these instances does the prophet fix *the time* for the fulfilment of predictions so different and distinct. But proof of this being done in Scripture prophecy would be necessary for the support of W. D.'s theory. Nay, in addition to this, even if the point for which he contends were ceded to him, yet on his theory some extrinsic proof

Having thus endeavoured to establish the *literal* nature of that resurrection which Hymeneus and Philetus asserted to be

would still be requisite to determine *which class* shall be raised at the time to which the passage under consideration really refers. For if the resurrection of both classes is not to take place at the same time, how can we ascertain from the prediction *which* of these two classes is to be raised at the commencement of the Millennium, and which at its close? We might, indeed, ask, what evidence there is in the prediction that *either* class will be raised at the restoration of Israel, if *both* are not then to be raised? But assuming, with W. D., that the pre-millennial resurrection embraces only one of the classes specified, we may still inquire, how he is to ascertain to which class this precedence pertains. In his estimation, there is nothing in the language of the prophet from which this can be discovered. "The prophet, viewing these events at a greater distance," says he, "*makes no distinction* between the resurrections, but only between their ulterior conditions." But if the prophecy makes *no distinction*, how is it to be determined whether it is the resurrection of those *to life*, or of those *to shame*, which is to take place at the restoration of Israel? If it was not declared to the prophet that there shall awake, at one and the same time, "some to everlasting life, and some to shame and everlasting contempt," then ought W. D. to shew that the prophecy relates at all to a pre-millennial resurrection of either class, and the ground on which he *makes the selection* of those "to everlasting life" as applicable to the period specified in the prophecy, while he denies the resurrection of those raised "to contempt" as referring to that period. If "the prophet makes *no distinction*," we are not at liberty to do so in an arbitrary manner; and it is quite unwarrantable to assume, that a prediction uttered concerning *two classes*, relative to their condition *at a specified time*, shall at that time be accomplished only in so far as it relates to *one* of these; and, having done so, to make another assumption, of *which particular class* of the two shall be raised at the predicted time.

Besides, if W. D. considers the prophecy as a prediction not only of the pre-millennial resurrection, but also of the general resurrection after the Millennium; and if he merely divide into *two bands*, those raised *to life*, and those raised *to shame*; then, on his supposition, the resurrections here declared ought to include *ALL the dead*. But this is not the case. The two divisions mentioned (the two "*somes*") compose only "*many of them* that sleep in the dust of the earth"—a smaller, *from among* a larger number. And, further, the theory of the two classes forming each a distinct resurrection, the one at the beginning and the other at the end of the Millennium (the pre-millennial being that of those raised *to life*), would leave for the *post-millennial* only those raised *to shame*; but such an arrangement does not correspond with what is expressly declared of this resurrection Rev. xx. 12, 15, where we find, that, of the books opened in the day of judgment, one is "the book of *life*;" and it is only "whosoever was *not* found written in the book of life was cast into the lake of fire."

Another correspondent suggests a different method of obviating the difficulty which this passage in Daniel occasions to all who reject the doctrine of a pre-millennial resurrection of some to shame. PHILANASTASIUS considers the proper rendering of the leading clause to be, "And many *out of* those sleeping in the dust of the earth shall awake;" implying, as clearly as possible, that all will *NOT* then awake, and clearly, therefore, distinguishing two resurrections." (*Morning Watch*, No. II. p. 268). He also suggests, although without insisting upon it, a new translation of the remaining clause of the second verse. The words "some," "some," he would render "these and these, or, as we should say, these and those." He would then translate the verse; "Many out of those sleeping in the dust of the earth shall awake; these [who awake] (shall be) to everlasting life; those [who remain sleeping] (shall be) to shame and everlasting contempt."

Now, in this explanation, as in that to which we have already adverted, the

“past;” having, from the Apostle’s language, endeavoured to vindicate its peculiarity, as a *special* rather than as *the general*

fact is altogether overlooked, that the “some” raised to everlasting life, and the “some” raised to shame and everlasting contempt, are merely the divided “many” who “shall awake.” These writers equally admit that a resurrection of both classes is predicted. They do not, however, seem to observe, that our knowledge of this rests on the very fact of both classes being included in the “many.” If this were not the case, there is really no resurrection of both predicted; for it is the many who shall awake. These are not all the dead, but they are the whole whose resurrection is here predicted. It is, therefore, not a general but a special resurrection—not at different times, although of different and dissimilar characters. It is one resurrection, at a specified time—at the restoration of Israel, or when Michael stands up in behalf of Daniel’s people.

The interpretation of Philanastiasius is therefore a direct contradiction of the prophecy. By his explanation, he would make *one* “some” to “remain sleeping,” while the prediction includes *both* in the “many” who “shall awake.” Of these, we are first informed generally of the fact, that they “shall awake” at the time spoken of; and we have next a specification made of the different destinies which shall await those who are the subjects of this resurrection. It is when they all awake, and not while a part “remains sleeping,” that “some” shall be exposed to shame and everlasting contempt, and “some” shall enjoy everlasting life. These are the very ends, indeed, *for which* they are raised at this particular time; they *awake* to life and to shame. On no principle, therefore, can we place the resurrection of the one class *before* the Millennium, and that of the other *after* it.

But, even if it were ceded to Philanastiasius that a simultaneous resurrection of two classes was *not* here predicted, his object would yet be far from being gained. He would be still bound, not merely to shew that a resurrection of *one* class is here predicted to take place at the restoration of Israel; he should then be called also to prove to *which* class the prediction referred. His present application is nothing more than assumption; and even on his own hypothesis, for any thing he has shewn or could shew, the order he has adopted might with equal propriety be reversed, and the prophecy be made to stand thus: “Those [who remain sleeping] (shall be) to life: these [who awake] (shall be) to shame and everlasting contempt.” If the prophecy, instead of being regarded as predicting merely the different conditions of two classes who shall awake at one and the same time, is to be viewed as declaring the resurrection of one class at the commencement of the Millennium, and that of the other at its close, without intimating *which* class shall rise at either period, Philanastiasius is certainly not at liberty simply to *choose* to which of them *he* shall assign the precedence of time—to assume that at the restoration of Israel the righteous shall rise, and the wicked “remain sleeping.” He correctly maintains, and in this W. D. also believes, that the expression “*out of those sleeping in the dust of the earth*” implies, “as clearly as possible, that *all* will *not* then awake; and clearly, therefore, distinguishing two resurrections.” But, clearly as both thus perceive the proper ground of distinction, they afterwards seem equally to mistake it. In their reasonings, they appear to forget that it is not the repetition of the word “some,” or the fact of two classes being mentioned as awaking, which marks thus “clearly” *two* resurrections; but that this is evidenced by the fact that the resurrection of these two classes is only that of *many out of the whole dead*; the remainder, when raised, consequently constituting a *second* resurrection. Both seem entirely to overlook the fact, that the some raised to life, and the some raised to shame, conjointly form this “many;” so that, when these awake, the one class must rise as well as the other. The admission, therefore, of a pre-millennial resurrection of those to life, necessarily implies a pre-millennial resurrection of those raised to shame also; as the resurrection of the *whole* of any given number (as of the “many”) includes that of all its parts.

resurrection ; having, by reference to Old-Testament predictions, endeavoured to ascertain the period to which it relates ; and having attended to the Apostle's assurance of its future certainty ; we have now to inquire, *in what* the heretics found any thing like a fulfilment of these Divine predictions. In seeking for an answer to this question, it will be of use to remember the mistaken views of the Jews on the subject of the coming of Christ. Shutting their eyes upon one class of predictions, they refused to believe that Messiah, when come, would assume our nature, should suffer, and die, and rise again, and return to heaven for a length of time, antecedent to the arrival of that happy era when the sublime predictions concerning his millennial reign are to be accomplished. Of these last they desired and expected an early fulfilment, while they were willing altogether to overlook, or to explain away, the predictions of Messiah's humiliation. Ignorant of the perfect distinctness of the two periods referred to, all the prophecies concerning the Christ were applied to the same time. The Saviour having come, therefore, and having manifested himself as indeed the Son of God, no *future* coming was anticipated ; his disciples themselves having been long of this opinion. All the promised happiness, and all the peace and honour predicted unto Israel, were looked for as then to be realized. When the Redeemer, therefore, left the world, it must have been supposed, by such as did not expect his return, that all the predictions concerning him had, somehow or other, received their accomplishment. Finding it foretold by the prophets, that at his coming he should be attended by his saints, Hymeneus and Philetus would, no doubt, if they regarded such predictions as fulfilled, suppose this " resurrection as past already." Their assertion that this was the case, was not, as we have seen, so destitute of plausibility but that they overthrew the faith of some ; and the language of the Apostle, too, leads us to believe it to have been a literal resurrection, and a resurrection of the saints of God. To such a resurrection there is reason to suppose they accordingly referred, as the fulfilment of ancient prophecy. They would know, unquestionably, that already " the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, after his [Christ's] resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii. 52, 53). They may themselves have been of the favoured " many" who witnessed this *literal* resurrection of these saints. It is true that this resurrection was only of " many of the saints who slept," while the predictions cited announce the coming of all. They might, however, suppose, and lead others to believe, that these were the whole of God's elected ones ; or, by some false interpretation, they might limit the number predicted by the prophets. Either of these errors

would be a heresy of less magnitude, and more plausible in itself, than the denial altogether of a literal resurrection.

It is humbling to observe, how men in all ages have perverted the word of God; and still more humbling, that they should so easily have succeeded in obtaining for their perversions the sanction of others who had received the faith. Even in the present day, with opportunities much superior to those enjoyed by Hymeneus and Philetus, interpretations of Scripture Prophecy much more revolting than what we have here supposed are not unfrequently presented to the Christian church, by respected ministers, as satisfactory explanations of God's revealed will. While we regret abounding misapplications, we may be taught to wonder less that on such grounds as have been stated there should in Apostolic times have been found those who concerning the truth did err, saying, "the resurrection is past already, and overthrow the faith of some."

It now only remains, that we notice *the practical effect* of the adoption of this heresy. In a time when there is such a general tendency to the misplacing of the resurrection of those who are the Lord's, the warning of the Apostle ought to be seriously considered. Those who indulge in such "profane and vain babblings," he informs us, "will increase unto more ungodliness." This is indeed the obvious and natural consequence of indulging in erroneous applications of the Divine word, and in false interpretations of it. Men thus become less and less sensible of the guilt and danger of substituting their own fancies for the truths of God, and will thus increase unto more ungodliness. Their own souls will be injured; but they can never affect the certainty of Jehovah's purposes: "the foundation of God standeth sure."

But the Apostle gives a particular caution against false notions on the subject of "the resurrection." If we credit those who say it is *past already*, "their word will eat, as doth a canker." The belief of this heresy is calculated to destroy one of the strongest motives to ministerial zeal. If "the resurrection of the just" were really past, then where would be the ground to believe that we shall ever "reign with Christ?" This is the very purpose for which that resurrection is promised; and any interpretation by which the certainty of it would be invalidated, must "eat, as doth a canker," by lessening the motives and weakening the inducements to bear with patience the evils of this present age. Now this effect is produced, not more by "saying the resurrection is *past already*," than by denying its *future* certainty. By either falsehood, there is no room left for the fulfilment of the blessed promise to Christ's elect, that "if we suffer, we shall also reign with Him." And while any interpretation which would destroy this hope is not less injurious

than that for which Hymeneus and Philetus were denounced by the Apostle, may there not be more guilt incurred by this now, than when the Revelation of God less fully unfolded his designs? If it was such a sin to limit to the "many of the saints," who came out of their graves after their Lord arose, those predictions which God has given of the resurrection of *all* his saints, must it not detract more from his truth to deny altogether the pre-millennial resurrection, and the promised reign of his faithful people? But when the veracity of God seems almost to be questioned; when many of his promises are doubted, denied, and disputed; let us take encouragement, and stablish our hearts, with the benign assurance, that "nevertheless the foundation of God standeth sure; having this seal, The Lord knoweth them that are his; and, Let every one that nameth the name of Christ depart from iniquity." Let us guard against yielding ourselves entirely to the guidance of even the greatest divines, as there is reason to fear they often teach for doctrines the commandments of men. "If a man therefore purge himself from these," adds the Apostle—if he reject the fables of false teachers, relying on the absolute certainty of God's truth, and bearing witness to His faithfulness—"he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." What an argument for holiness! what encouragement to the performance of duty! what inducement to perseverance, and ardent zeal in proclaiming the (alas!) unwelcome promise of the coming of our gracious Lord! May the prospect of the glory, which shall then be revealed, also stimulate to increased exertion in making known the salvation of God through the cross of Christ! This it is which has laid the foundation of all the glory that shall follow. Without this, never would a soul have been saved, to be re-united to the body when it shall enjoy a glorious resurrection. The voluntary and vicarious sufferings of Jesus were requisite for the redemption of his people; and his covenant engagements with the Father procured all the Divine predictions of a pre-millennial resurrection. He has, by his obedience, sufferings, and death, fulfilled the necessary stipulations; his acceptance by the Father was attested in his own resurrection from the dead, with that of many of his saints; and still "the foundation of God standeth sure," that in due time "the Lord my God shall come, and *all* the saints with thee." The certainty of this the errors of men will never destroy; the reality of the event the unfaithfulness even of the elect themselves will never impair.

J. A. HEGG.

Paisley, Jan. 4, 1830.

ON THE RELATION WHICH THE BIBLE BEARS TO THE
OTHER INSTITUTIONS OF THE CHRISTIAN RELIGION.

GOD has given three great gifts to man,—an inspired book ; an order of living men to teach, preach, and exercise discipline ; and sacramental visible signs and seals of grace, two in number, Baptism, and the Lord's Supper. 1st, the Bible ; 2dly, the Ministry ; 3dly, the Sacraments. These three gifts are distinct in kind, and convey distinct graces. They are distinct, and separable from one another. For the Bible is honoured by many who slight the public worship of God, and refuse to submit themselves to the discipline of the church. Again, the Bible, and public worship, and church communion, are attended to by many who never allow themselves to take the sacrament of the Supper, and by many others also who neglect both Baptism and the Lord's supper. And, lastly, many people may be found who honour the sacraments, having their children duly baptized, and attending the church two or three times in the year, just for the sake of the sacrament of the Supper, who slight both public worship and the Bible.

These three are also instrumental for conveying distinct graces : for God, having given us nothing superfluous, requires due attention to all three ; and it is plain, that, whichever of the three is unobserved, the benefit intended by that is lost,—lost exactly in the proportion in which it is undervalued. The person, for instance, who thinks that he can derive all sufficient good by studying the Bible in his own house, and who therefore absents himself from attending the church and receiving the communion, will lose whatever benefit those particular institutions were intended to convey. Whatever benefit is gained by acts of public worship, teaching, and discipline, such a person formally relinquishes, with all that truth which is proper for, and can only be imparted to, human-kind by and through our corporate and social capacities. And so of the Lord's Supper : whatever especial grace—say, of nutriment, of strength, of joy in the inheritance—was intended to come by and be the peculiar end of that ordinance, this person also as completely relinquishes.

It is of no use to reply to this, that a person cannot properly study the Bible at home and come into such conditions, inasmuch as the Bible enjoins public worship and church ordinances ; and that no man can study the Bible and obey it without. For people *think* they can, and all around us those may be found who attempt it. Many people can see parts of truth who cannot see the whole, nor the connection of those

parts with the whole: it is enough for my argument to point to the fact of hundreds and thousands of our fellow-creatures who do see the wisdom and propriety of studying and believing the holy Scriptures, and who *do not* see the duty of constantly attending to public worship, obeying the ministry, and receiving the sacraments. That such people do not in reality believe in nor honour the Bible as they ought, is the very thing that I want to make evident; for the whole end of these remarks is to shew that a partial attention to duty is no attention at all. The misfortune is, that men are constantly tempted to put a part of duty for the whole; and to deceive themselves into the belief that they are attending to the whole, when they are not. The man, for instance, who reads his Bible but attends not the public instruction of the church, will find some other sense for all those passages in which others consider the duty of so attending to be enjoined or inferred. Did not time and space forbid, means of evading the force of such passages, or explaining them away by false interpretations, could easily be enumerated, and which would be considered perfectly satisfactory to any one who should be previously disinclined to the duty to free him from which such false interpretations are resorted to.

Now these three great gifts of God, the Book, the Ministry, the Sacraments, would not be less distinct from one another if it could be proved that the two latter had their source and sanction from the former, and grew out of it, like two great branches from a stem. It is perfectly well conceivable, that a parent, leaving written instructions to his children, might, in the course of such instructions, direct them to set apart some of their number who should give up their time to the particular study of his words, knowing the importance of them, the depths of meaning in them, and their great extent and variety, and also command the rest duly to assemble themselves and be instructed. He might also in his writings, as a means essential to his children's apprehending their whole force, institute the celebration of certain visible symbols, at certain returning seasons; assuring them that a constant obedience to him in these observances would also further open their minds to the comprehension of his (necessarily, from the nature of the subject) deep and mysterious body of instructions, "in which were things hard to be understood, which they that were unlearned and unstable would wrest to their own destruction."

Even in such a case these two modes of instruction—an ordained ministry, and the celebration of visible symbols—though they derived their force and origin from the writing that enjoined them, would still, if individual study of that writing were equally enjoined, be sufficiently distinct from such writing to admit of the error which we are condemning, namely, the undue

neglect of two out of three. But in the case of the Christian religion we totally deny the correctness of such a mode of viewing the public ministry and the sacraments. Instead of the Book's originating the clergy and the sacraments, it might much more consistently be argued that they originated it. What was the order of God's procedure in introducing the Christian religion to mankind? Did he pen a volume, as once he inscribed ten commandments, and send it down among men attested by the thunders and lightnings of a Sinai; first rousing by signs and wonders his creatures' observation and reverence of his gift, and then leaving them to gather out of it, at their leisure, all his will, both as it respects church institutions and moral duties? No. He sent his Son—a man, a person clothed in human flesh and blood, and who for thirty-three years lived and preached among men: that Son chose out twelve men, and afterwards seventy others, bidding them go and explain his truth to mankind: and he said unto them, "Lo, I am with you" (not your books) "unto the end of the world."

As these men were not to live to the end of the world, what did he do in contemplation of their mortality? Did he say, "Leave a book behind you which shall be your substitute?" We have no evidence from the New Testament itself that he intended a Book (to accompany the Old) at all, much less that he intended such a book to be the *substitute* for his ministers; but we have collateral evidence from the New Testament that he intended a living order of men, to teach and be obeyed in his church to the end; for it is written, "The things which *thou* hast heard of *me*, the same commit *thou* to *faithful men*, who shall be able to teach *others* also." It is also written, "Obey them that have the rule over you, for they watch for your souls," &c. And we have the most complete and satisfactory direct evidence that the Apostles left, at the heads of all the different churches, living men to succeed them in all the ordinary offices of church rulers and teachers; successors to all those parts of the apostolical office which the church would need till Christ should come again; for we can trace them up, man by man.

Now these men (whom Christ sent forth) in process of time, and as the cases of particular churches or individuals required, wrote books; and those books, because written by those whom Christ had ordained and appointed, ought to be devoutly received and believed by us: but they were not collected into one canon, and every where received, until many years after the death of the Apostles, after the Gospel had been preached abroad, and after the Christian church, with all its institutions, had come into form and consistency. And when they were so collected, and called the New Testament, by whose

authority (under God) were just these books selected, and all the others—such as the Epistles of Barnabas and Clement and others of the evangelists and companions of St. Paul—rejected? By whose superintendence were they arranged; and by whose instrumentality and testimony were they received in the church, and believed to be the word of God? Surely it was through those men whom God had ordained and appointed.

Thus the church, or living body of preaching men, were not only before the Bible, and, under God, in due time constructing the Bible; not only would there have been no Bible had there been no ordained ministry (though there would have been a ministry had there been no Bible); but even to this day, unless God's ministers go first and introduce the Bible, and continually bear personal testimony of its truth, and sustain its importance by preaching from it, the book itself will not answer the purpose for which it was given. And why is this? because the Bible is of secondary value? No; but because, however wise we may think ourselves, we cannot do without all that God has instituted; and the Christian ministry and the sacraments are as substantial parts of his institutions as the written volume. If he appoints three modes of receiving grace, we cannot prosper by attending only to one or two of them; and if he requires a greater degree of respect and attention to any of those three than we are disposed to give, we shall suffer just in proportion to the respect which we withhold.

Now it is a proof that our Christian brethren, the Dissenters, undervalue the ministry and the sacraments, that whenever their attention is called to them they denounce it as savouring of Popery, and drown the monitor's voice with reiteration of the importance of the Sacred Scriptures. In doing which they are often betrayed into very unwarrantable assertions concerning the Bible itself; as if that, and not Christ, were the Alpha and Omega, the First and the Last. But as Hezekiah (2 Kings xviii. 4) broke the brazen serpent, although devised and set up by God himself, as soon as the children of Israel began to make a wrong use of it; so let us fear, that, if we make a wrong use of that blessed book, he will take it away from us also. Why should the defenders of the authority of God's ordained ministers and his holy church and sacraments be so uncharitably charged with adopting Popish errors? Cannot a man honour the Bible as much as they, because he also honours the other two great and distinct gifts of God? The only true way to honour any one gift is, to give the due and intended reverence to all. If a man do not believe the Bible to be the inspired word of God, and if he do not search it daily to know the truth and will of God, he is in dangerous error. This we assert earnestly and seriously: what can an objector require more? We do

not wish to bring down the Bible from its highest point of estimation; but we want to raise up to that honour which God intended them, the other two institutions of his grace. He who said, "Search the Scriptures," said also, "Hear the church" ("...if he will not hear the church, let him be to thee as a heathen man and a publican); and he who said, "Hear the church," said also, "Do this in remembrance of me." Why should some persons be so continually descanting upon the importance of the Bible, and so seldom upon the importance of the other two? I fear it is because those two have slipped out of their estimation very much: and it may be truly affirmed, that in proportion as this is the case the Bible itself will not be understood. I do not say that they altogether neglect those two: it is, at present, but a question of degree that I am maintaining. I charge them with not giving to God's ministry and sacraments that degree of importance which is required; and it is an error which, if they do not take heed, will increase upon them more and more. The Romanists did not all at once shut up the Bible; but year after year, from the time of the Apostles, they descanted upon the dignity, the privileges, and the importance of "holy church," till at last they corrupted the sacraments and threw away the book. Thus it is ever with fallen man: he is ever choosing some favourite part of duty, and overlooking or undervaluing the rest.

In Babylon, and the parts about Mesopotamia, we have heard of a people who adhere to the celebration of one or both of the sacraments, although they have long lost both Bible and ministry. There, haply, God has permitted a portion of his church to bring upon themselves those evils which clinging merely to the sacraments superinduces. In Italy and Papal Christendom God has given up another part of the church to their idolatry of ordinances, and living orders of ordained men; and there they are worshipping, not only bread, but houses, as if God's substance were stone and brick; and worshipping men, as if Christ had lost his Divinity in humanity, and had divided his personality among myriads of mendicant monks and friars. Now, in England, God seems to have given up a portion of his people to an idolatry of the written word; and accordingly we see all those evils of disagreement, schism, and proud intellectualism, with increasing rapidity coming on, which, if not checked by His grace, will bring the whole of the church into confusion, and the nation to revolution and anarchy.

This Protestant error is more especially encouraged among our Dissenting brethren. If they would take half the pains to know the nature of a church which they do to exalt and circulate the Book, they would not only understand better the Book itself, but their eyes would be opened to the incompleteness of

their own church institutions, and the meagre and insufficient, and often erroneous, apprehensions which they have of the two sacraments. He who is zealous for the glory of God and the advancement of truth, will use all his influence to keep his fellow-men in mind of their duty to all the institutions of God, and those particularly which he finds them most inclined to undervalue. In the commencement of the dark ages such a one would have seen which way society was drifting, and would have exerted himself to shew the value and due place of the Bible; and the more they, impatient of the exposure of their error, had vociferated "The Church! the Church!" the more he would have cried "The Bible! the Bible!" and he would have laboured to convince them that he did not value the church and ministry less than they, but he valued the Bible and sacraments more; and that, if they would persevere in slighting the Book, the church would become corrupt, and the sacraments void. So now, in these Protestant times, any one, looking dispassionately at the state of Christian society in England, must see that—the Bible being recovered from its oblivion, and by the invention of printing a means being open for the multiplication of copies and their universal dispersion as it never was before; and, also, that invention having so increased knowledge and concentrated time and talent as to enable men to provide for the regulation of civil society, *as it were*, independently of the church; and therefore losing sight, in a great measure, of the necessary relation of the state to the church (its fostering mother, rightly understood)—they must see, I repeat, that the church and its ministry are now being forgotten and undervalued, with all those eminent privileges, dignities, and sanctions with which God endowed them: and seeing, also, that the sacraments, as direct means and channels of grace from God, are losing their importance and dignity, being considered mere signs and emblems, it becomes every good man's imperative duty to draw men's attention back both to the one and the other, by explaining and defending their value, their place, and their necessity, as once it was done with regard to the Bible.

One step towards restoring these neglected ordinances to their intended honour and respect may be, to do what we can to abate the proud and exclusive confidence which is placed in the written Book; which, because it is exclusive, is idolatrous. I will therefore, in conclusion of this article, endeavour to shew that we Protestants are no more secure (without fear and trembling, earnest prayer, faith, and vigilance in all duty) in our present possession of the pure word, than the early Christians were in the possession of the pure church and ministry. Notwithstanding our invention of printing, and multiplica-

tion of copies, the Bible may be taken away from us, without a miracle, as those were from them.

Let us consider how the early Christians lost the purity of their ministry and sacraments, and we shall find a parallel with respect to the Bible. When the church had little by little exalted herself into that state of lordly power and tyrannical influence which made her drunk, as it were, with vanity, elated with her unity, her universal acknowledgment, and supremacy (we confine our observations to the church of the Western Roman Empire), God visited her in that which was her greatest pride—namely, her unity. She boasted of her unity, although it was the solitary thing in which she had been faithful to her Master; and even that she latterly preserved rather by threatening and force, than by love, making it merely external, instead of internal and external also. However, she had in great measure kept her unity, as the Pharisees had kept faithful amidst surrounding idolaters to their testimony of the one true God; and it was in that unity God visited them with his judgment. The Reformation broke, first a priest, then a kingdom, and at last nations, from her communion; and as all God's judgments are tempered with mercy, this very breaking of the unity of the then one church of the Roman empire was attended with most important blessings: Protestantism was established, and we were all rescued from the tyranny of the church, now an apostate. But still it was a judgment; for God, had it been all in mercy, could have reformed the whole church by his convincing Spirit, instead of breaking off a part of it.

And now see how that judgment upon a boasting universal church has worked its deadly way since the Reformation. Look at Christendom now, which should have been Christ's united witness to the idolatrous nations of the earth. Instead of our "all speaking the same words, walking by the same rule, and minding the same thing," into what rival and opposing sects are Christians divided! We are all broken into parties, each one deeming itself more like what the church ought to be than the other. A man looks into his Bible, and finds a church spoken of by Christ and his Apostles as existing to be his witness on the earth till he should come again; but when he asks, 'Where is this loving united church?' lo, twenty different sects stand forth to claim the honour, each separated, on the grounds of both doctrine and discipline, from the rest, and boasting of its separation.

So that at last it has come to this, the very *idea* of the church is gone. Men smile when you talk of the church to them, and of the duty of obedience to the church; and they have been obliged to substitute, in order to give a meaning to Scripture

where the church is mentioned, the idea of the *unseen and spiritual elect*, not one of whom is, or can be, known till Christ comes to reveal unrevealed things; whereas the church was a revealed thing, to be seen and known, of all men and to be a visible, standing, public witness among men till he shall appear.

Thus did the original church corrupt herself, her ministry, and the sacraments, by idolizing them when she had neglected the word of God.

Let us now see whether our exclusive reverence for the word, and consequent neglect of the ministry and sacraments, may not bring us, with regard to that word, into a parallel condition. We will take England as the sphere of our contemplation; and as in England the church is in its strongest and most healthy state, what her experience is may be still more probably the experience of all the less favoured nations of Europe.

We have at present one authorized version of the Scriptures, to which the generality of Christians appeal as a unity (as once they could have done to the church). The Bible is, in England, *one Book*; the same, word for word, in every man's house and every church in the kingdom; a standard universally known from north to south, and from east to west. No one at present dreams of the word of God being incapacitated as a universal rule and standard of appeal (as once no one dreamt the church would become so incapacitated).

But it must be remembered, that our having one universally acknowledged authorized version of the Scriptures was God's blessing to the church in this land. It is the authority of the Church of England, and the state's having acknowledged and supported that authority, with the power which God gave it to use for his glory, which makes the authorised version the universal thing that it is. Let the authority of the Church of England cease to be respected (and it is ceasing fast); and let the vile doctrine, that the state has no right to interfere in religious matters, be promulgated every where (and it is spreading fast), and so let the state repeal all the enactments with regard to the translating and printing of the Bible, throwing all open to all sects; and then soon we shall have as great a difficulty to find out which is the Bible, as now we have which is the church.

There are three ways in which the Bible may be shut up from the people; and these three may either work separately or altogether. First, by the changes which take place in the language into which it is translated. No man knows, who has not studied the point, how beneficial the Church of England has been in preventing those insensible fluctuations in the meaning of words which cause us to misunderstand the meaning of writers. As the authority of the church ceases, respect for its writers will cease, who made our language, especially our

theological language, what it is. As Burnet and Taylor and Jewell and Hooker, and all the church writers, to Horsley, become unread, while modern authors, cultivating only the taste of the day, monopolize public reading and public admiration, the language of the Scriptures will come to be considered more and more obsolete, inelegant, and barbarous. This of itself will form a ground for new versions of the Scriptures, as it has already for new versions of the Psalms; and even now a low murmur is begun to be heard upon the subject.

It is probable that this was one reason why Mr. Irving did what he could, as an individual, to call back public attention and taste to the style and phraseology of those writers who lived near the time when the Bible was last translated for the authorised version. The hue and cry that has been raised against him for so doing, and the exclamations of 'unintelligible jargon,' 'mystified language,' 'obsolete phrases,' &c., uttered by all who do not choose to study the great writers of their church, from Bishop Hall to Bishop Horsley inclusive, may convince us that the language of the Bible already is tolerated but as a dead language, or like what the enclosures of the church-yard are to the mourner, proper only to the occasions of sorrow and of gloom.

Intimately connected with the subject of language and its permanence, is that of education. Education is going on every day; and our schools, public and private, are daily sending forth fresh minds to act upon, and be acted upon by, society. This alone should make us suspect the propriety of the London University's having no standard of Christian religion for its tutors and pupils. The language of England is essentially a church language: its adaptability to embody and convey the doctrines of the Bible is admirable. In this respect, the Liturgy of the Church and the labours of churchmen have been a blessing to every Englishman. Now the doctrines of Christianity are foolishness to the natural man; and we Christians have little apprehension of the advantages which we inherit from having had a religious church education all-impregnated with Gospel truths, and forming insensibly on a Christian standard our notions of what is and what is not reasonable. This religious schooling of the intellectual powers, and our obliging the theories of philosophers and scientific explorers and teachers to run parallel with, and teach nothing contrary to, the great mysteries of the Christian faith, is the cause why our understandings receive as so reasonable the great mysteries of the Christian faith.

If, then, the youths of the London University are to be allowed, and indeed taught, to run loose as they like into philosophy and science, having education based upon what is

common to the natural man only—so allowing Infidels, Turks, Unitarians, and Jews, to come in amongst them (that is, calling *that* education which would be so called by all these, or they would not wish it)—they will soon get their minds schooled into a form of thinking, and therefore into the use of a language (for ideas always make their appropriate language), which will incapacitate them for receiving, or indeed taking up into their understandings at all, the great truths of the Bible.

The second way in which the true meaning of the Bible may become generally obscured, is in the change of opinion as to the standard of sound learning in those languages *from* which the Bible is translated. For example, let any one compare Lowth's translation of Isaiah with the common version. I would refer also to Mr. Bellamy's late appeal to the public. Again, let us compare Dr. Priestley's *dicta* with Bishop Horsley's, and all the other differences of judgment among those who by their respective parties are considered learned men. Again, let us remember the controversy between the late Dr. Kennicott and Granville Sharpe.

As the men of the same generation differ among themselves, so the standards of judgment, as to what constitutes the soundest learning, of one age, may alter and become different in the next: and when every sect in this country is put upon an equal footing, and thereby gathers strength and numbers and respectability; and when, by means of the London University and similar institutions, each sect comes to have its learned men, and as will follow, its own judgment as to what constitutes a learned man; we shall have nothing but differences of opinion upon the meaning of all the words and texts of Scripture. Each sect will then, like the Unitarian, bring out an "improved version" of its own; and when the appeal is made to the present Authorized One, it will be replied, 'Oh! that is only the Church-of-England version—(alas! perhaps then Church of *England* no longer)—and what is that but one sect amongst many, "the sect of the Thirty-nine Articles!"'

And so, finally, as I have said, it will come to be with the Bible as it now is with the church; people will ask, 'Who is to know which is the Bible, this man's version or that man's, this sect's or that sect's? And then, as has been done with the church, a *spiritual abstraction* will be substituted for a *visible thing*; and they will say, The spiritual word of God is the only Bible, speaking to the *heart* of man by the Holy Spirit, and—*the Bible is not a book at all.*

The true meaning of the Holy Spirit was intended to run parallel to the literal expressions, with respect to the Bible; just as the true meaning of the Holy Spirit was intended to run parallel to the external ordinances and ministerial testimony,

with respect to the church and clergy. Dissension, ignorance, and wickedness, have broken up the connection between the invisible and the visible church; and the same things will likewise break the connection between the Logos, or Divine Word, and the Book of which it is now the external visible manifestation.

The third way by which the true meaning of the Bible may be lost, is by a falling away of the church from that spirit which is necessary to the right understanding of it. There needs little comment on this head: we have not had the history of the first five thousand years of the world for nothing. If there is one truth more prominent than another in the Divine records of the dealings of God with men, it is the liability of the church, through wickedness, to fall away from the right understanding of the word of God. The Old Testament was given, in the first instance, expressly for the use and guidance of the Jews. Its precepts and histories were enjoined to be taught to their children, as they sat in the house or walked with them by the way; and they did so; nay, Biblical knowledge was so much the fashion with the Jewish people, that they ornamented their garments and houses with sacred texts. And yet, what did all this patronage of the Bible, and boasted faithfulness to its study, do for them? He, who is the spirit of what Law and Prophets testified, the burden of all their ordinances, and the object of all their sacrifices, came—and they took him for a common malefactor, and slew him. The Jews were totally blinded to the meaning of that part of the Scriptures which it chiefly concerned them to know.

Now we, English Protestants after the fall, not only of the Jewish church, but of the early Christian churches of Asia, of the Greek church, and of the Roman church, all once as pure as our own, cannot surely undertake to say that it is impossible for us to come into a like evil predicament. If not, and our liability to fall be admitted, is it supposed that we must necessarily be at the same time *conscious* of our blindness? What proof is there in the Christian church's *thinking* she knows well the Scriptures, that she is not now as ignorant as the Jews were of their book? Surely a church full of parties, in a land full of schisms, is not that proof; surely a Christian government's making no difference between Christ and Antichrist, no distinction on account of religion (the only distinction among men worth making), is no proof. Surely the contempt that is manifested for the prophecies, which is a contempt for nine-tenths of the Bible, is no proof. Surely a people expressly enjoined to "be as men that look for their Lord," universally crying out "Where is the promise of his coming?" and condemning those who do look for him as a fanatical party—a people whose minis-

ters are publishing sermons and whose learned men are writing books to prove that he ought *not* to be expected—is no proof that we know much about the Bible. And, lastly, surely, a time in which it is necessary to make the most strenuous exertions, amidst scorn and reproach, to induce people to believe that Christ joined himself to that very nature which had fallen, and whose junction to him was its redemption, is not a time of much knowledge in the truths of the Bible!

It is absurd to endeavour to fence off any suspicion of our ignorance of Scripture, by shewing how much more we know of it than the Jews. Not to say, that the people who do not see the kingly coming of Christ, his reign in person and in glory upon the earth, *know less* of the book than they who did not see his first coming, humiliation, and sorrow upon the earth; we would observe, that the gift of the Holy Ghost at Pentecost was a much larger opening of truth to us than they ever had, and placed us upon a higher platform. When we remember what the dispensation of the Spirit is, it is enough to make us tremble to see how little we have used the gift. St. John writes to the church in his time, “Ye need not that any man should write unto you, for ye have an unction from the Holy One, and ye know all things;” and St. Paul, speaking of the things that eye hath not seen nor ear heard and which had not entered into the heart of men to conceive, says, *to the church*, “but God revealeth them *unto us* by his Spirit, for the Spirit searcheth all things, yea, the *deep things of God.*”

What then if God should expect of us, not what the Jews knew, not *more* than what the Jews knew, but this knowledge of his deepest things—of all things? Having furnished us so amply for our work, what if he should judge us by the works which *we ought to have done*? And why should he not? If we could put a zone of miraculous and invisible power round the waist of the warrior who should go to the battle for us, should we not judge him by the power we gave him, when the fight was done? From a glance at these considerations, how dreadful should it seem to our ears for Christian people, so endowed, to talk about keeping to the plain parts of Scripture, and leaving the rest because they are mysterious—in other words, living by reason, sight, and common sense, rather than by faith, and the power and wisdom of the indwelling Spirit? Alas, alas! Christian prophets of our civilized stamp, had they been in Patmos, would have wept because the seven-sealed book was opened, not because it had been shut!

But, to conclude. By any one of these three mentioned ways we have shewn that the Bible may be taken away from the church; and therefore, any trust in the written book, as if, while we could keep hold of the paper and the type, and circu-

late them, we were guaranteed against losing the meaning of its contents, is as vain and wicked as the Papist's trust in the water of Baptism, the wafer of the Supper, or the orthodoxy of his church. The only faith that avails is that which, abstracting itself from all three, Bible, ministry, and sacraments, as parts, looks to that Divine unity of truth of which those parts form together the appropriate exposition : and if we can do so, we shall be taught rightly to appreciate the value of all the three, as distinct and equally important means of grace, and expect and receive from each institution its proper and intended nutriment. But if we select one, and exalt that one, whichever it is, into such an importance as to leave no other *equal* means to compare it with, and so, by the necessity of two or more, seeing the incompleteness of each in itself, we shall soon come to confound that one with its end, and worship it as if itself were God.

And now may the Great Head of the church, who gave the Bible to record his truth ; who gave us a holy Ministry to preach his truth ; who gave us his blessed Sacraments to seal unto us his truth, be pleased to bless this feeble endeavour to assert their relation unto one another, to vindicate their connection with one another, and to prove their dependence upon one another. And may He, who is separate from each and above all, and who gave all for no other purpose than to lead his people unto himself, again revive and bless their use amongst us, and make them still more abundantly than ever overflowing channels of his Spirit and his grace.

K.



ON THE PARABLE OF THE TEN VIRGINS.

FULL of serious import, in the present crisis of the church of Christ, appears to be the parable of the Ten Virgins, Matt. xxv. 1, &c. : of which, however, I have not yet met with what appears to me to be a just interpretation, one that looks fairly at it in all its bearings. Believing that *all* God's holy word was written for our instruction, I am induced—looking for and trusting unto the promised aid of the Spirit of truth and wisdom—to offer to the church of Christ that view which seems to me most just ; accompanied with a hope, that, should I manifestly err, some one actuated by the spirit of love will point out with calmness and sobriety any evil consequent upon holding such a view. I must premise, that this interpretation hinges and turns upon the little but important word (too generally lost sight of) at its commencement, “ THEN ;” evidently referring to the sudden and unexpected *coming of the Son of Man* in the clouds of heaven ; the Lamb, whose union with the bride shall then be manifested.

And of this *coming* of the Son of Man I can by no means agree with, but entirely dissent from, the opinion of those who assert that it is parallel to, or means the same thing as, the departure of individual souls at death; referring the chief application of the parable to our *going* to be with Christ in the separate state, and not the *coming again* of the Son of Man to the earth, as the angel at his bodily and visible ascension proclaimed he should. That the Apostles did not thus conjoin the two events, is evident; for compare Phil. i. 20—24; 2 Tim. iv. 6; Heb. ix. 27; 2 Pet. i. 13—15; 1 Cor. xv. 6; 2 Cor. v. 1—9; Rom. viii. 23, with Titus ii. 13; Phil. iii. 20, 21; 2 Tim. iv. 8; Heb. ix. 28, and x. 37; 2 Pet. i. 16, and iii. 4, 12—14; 2 Cor. iv. 14.

Seeing this parable has no interpretation affixed, to whom was it addressed? Privately, to Peter, John, James, and Andrew, to whom, in common with all Christ's true disciples, it was "given to know the mysteries of the kingdom of heaven, but to others in parables;" which would of itself suggest that it bore its full import on its face. But, nevertheless, from first to last it is a simile, and as such of equal import throughout.

Let us then, first, regard it as a parable, in its several bearings. A marriage is about to take place by night, and, as was wont in Eastern countries, virgins with lighted lamps kept watch, expecting the coming of the bridegroom. The world around most probably knew little of the matter, and cared less. The bridegroom not coming so soon as the virgins expected, the whole number fell asleep; leaving their lamps burning, so that, on the first intimation of his approach being given, they might rise and receive him. At midnight was heard the cry, "Behold, the bridegroom cometh! go ye out to meet him." They all immediately arose, and trimmed their lamps. Now, of these virgins five were wise and *provident*; five were foolish and *improvident*; and from this arose *the only apparent mark of difference*, producing the disastrous issue. The former, whilst looking for his approach, considering they had been warned of a possibility of delay, took a supply of oil in vessels with their lamps: the latter, from the first, had but the oil expending in their lamps; and, as a necessary consequence upon delay, their lights were just expiring. Feeling themselves placed in a great strait, they asked their provident companions for a portion of their oil; but they, perceiving their supply to be inadequate (with due regard to self) to make up the deficiency, refused; yet with an exhortation to them speedily to seek from those who sold, a fresh supply. At midnight, then, they hasten forth to buy; and whilst thus, at this unseasonable hour, engaged, the bridegroom comes; and, being met by those prepared, he enters with them to the marriage, and the door was shut. After a while the foolish ones return, and, knocking, say "Lord, open unto us;" but from

within he cries, "I know you not." And what then is their case? There they stand without, yet having met with what they wanted, precisely as to condition, like those within. Where are they left? In the midst of a slumbering and heedless world, at midnight. And what are they excluded from? The marriage. The parable adds no more. But what is the application of the whole? "*Watch, therefore; for ye know neither the day nor hour wherein the Son of Man cometh.*"

Now, why should I shrink from delivering the full convictions of my mind upon this subject? why should I not bring them to bear with force on those to whom it is addressed?—not positively setting forth my view as truth, but rather to draw forth from some pen, guided by a more spiritually gifted mind, if this be false, a view more consonant with truth.

The conviction on my mind is, that this parable sets forth the state of the **TRUE church of Christ**, and *that alone*, at his coming. And concerning the parabolic terms, I conceive the church are likened unto *virgins*, in contradistinction to those who commit fornication with any false religion put up in place or stead of the worship of the one true and living God. *Lamps* seem to represent that outward profession which all are called upon to make; as candles placed in candlesticks, to shed their light around; and not under bushels, burning imperceptibly. *Oil*, knowledge derived from the study of the word of God. *Flame*, the Divine influence of the Holy Ghost, enlivening and sanctifying the knowledge, and enabling it, encased in a becoming outward profession, to give light unto the world enveloped in midnight gloom. In the book of Revelation, *lamps burning* are called "the Spirits of God:" therefore, taking no oil additional, may mean quenching the Spirit; respecting which the Apostle says, "*Quench not the Holy Spirit, whereby ye are sealed unto the day of redemption.*"

Wise, those not content to remain babes in Christ, but who "desire the sincere milk of the word, in order that they may grow thereby," believing that *every portion* of the word of God was given for their instruction; who "*covet* spiritual gifts, and rather that they may prophesy," which serveth to them that believe, and not to them who believe not; and who seek to understand, by diligent and prayerful search, the meaning of the Prophets, and the mind of the Holy Ghost in all the mysteries of the written word; and who, "forgetting those things which are behind, and reaching forth to those which are before, press towards the mark for the prize of the high calling of God in Christ Jesus."

Foolish, of "*babes in Christ;*" such as are *contented*, nay *determined*, to remain so: they to whom the question, in the words of Christ, might well be put, "Do ye not *therefore* err because ye know not the Scriptures?" who, unlike the Bereans,

esteemed noble in the word of God, neglect the appointed means to become rightly informed; they "who know to do good, but do it not;" and who are *suffering* the day of Christ to overtake them *unawares*. They are such as say, 'Point us to such works alone as have the quotations written out in full, for we cannot take the trouble to seek them for ourselves:' they who say, 'The less we hear of prophecy, or controverted points, the better, since they only discompose the mind;' and who say, 'Here will we *rest*,' though *called to war and conflict*, to endure hardship as good soldiers of Jesus Christ, even unto the end—to fight a good fight, to finish the course, to keep the faith. The foolishness of the five evidently consisted in not being found diligent in the use of means. It is not said the oil they had was bad, or lit by an unholy flame; but only that they were deficient in that which was to be made up by search.

Tarried. This appears to comprehend the whole period between the *first and second advent of Christ*; the "*little while*," after which "he that shall come will come, and will not tarry." We find this uncertainty kept up throughout the Apostolic times: for though St. Paul warns the Thessalonian converts against expecting an instantaneous return, foretelling the previous rising of the man of sin; yet in the Epistle by St. John we find, mixed with uncertainty, the anxious hope of speedy union with the Lord, when his risen saints should be made like him, seeing him as he is. "It is," writes the Apostle, "the last time; and as ye have heard that Antichrist should come, even now are there many antichrists, whereby we know that it is the last time." From this and other Scriptures I gather, that the right attitude of the church should at all times be, *expecting, longing for, yea, loving the appearing of the Lord.*

In brief, then, keeping this interpretation of terms in view, I believe that Jesus Christ, the Son of Man, is coming again unto this habitable world, according to the Scriptures, with his saints (the bride) and with his holy angels, preceded by the Archangel giving forth a thrilling blast from the dread trump of God. Yea, he is coming; not, as heretofore, a man of peace in lowly garb; but as a mighty man of war, to rule all nations with an iron rod; his saints being associated with him in this honour. And at his coming the dead in Christ will be raised up; and those alive, and looking for him, as the wise, will be removed, changed, and caught up to meet him in the air; whilst those like the foolish will be left, too late made wise, to deprecate their folly in the midst of an infidel ungodly world, and to feel the full import of the Saviour's words in Luke xii. 47, 48. For surely a time of trouble such as never was—an earthquake terrible and dread—awaits but the dictum of Almighty God, to try the sons of men. But, lest no flesh at all escape, the days are shortened,

for the elect's sake : doubtless, therefore, some foreknowledge of God as children are left to stem the mighty torrent.

But shall all God's people feel the iron rod ? How then can we understand the words of Christ, urging us to pray for an escape from all ? how apply the case of Noah—"as it was, so shall it be"—safely shut within the ark by God before the falling of a drop of rain ? how the case of Lot—"I can do nothing till thou be come there"—who entered Zoar under the sun's first rays ? But, all things going on apparently the same, whilst peace and safety sound on every side, and some cry out in scoffing terms "Where is the promise of his coming," *one shall be taken and the other left*. What separations will then take place ! But, lest our faith fail us and we grow faint, Christ himself has given the word of warning, "Remember Lot's wife !"

His church from age to age have been kept in longing expectation of his second advent. The first three centuries found the spiritual wise with anxious hope high raised ; but within a while outward rest favoured a drowsy spirit, quickly followed by a sleep ; which has, till within late years, interspersed with fits and starts of momentary rousing, overspread the church, and caused them to lose sight of, or disregard and slight, this union with their Lord. The slumber of the eighteenth century, pronounced by some to be the deepest in the annals of the church, was broken at its close by an earthquake on the prophetic earth ; and midst the awful crash, when hell-born infidelity exploded, faintly at first arose the cry, "Behold ! the Bridegroom cometh." This waxing louder and louder, caused his church to arouse, and gather up their scattered Scriptural hopes, to put them into a form intelligible to give light unto the world. Many who lived then seem now to forget the terrors which seized on all men's minds, and also to slight the warning cry. Like one, awaked at night by the slight rumbling of an earthquake shaking the bed whereon he lay, at first starts up and wildly looks around ; but, the first shock being quickly followed by a calm, he begins to think it was all a dream, and, endeavouring to shake off the alarm, sinks again to sleep—to wake and rise no more : the second shock, heaving the habitation from its base, leaves it a prostrate mass.

And concerning those who differ from the statement here set forth, and deny the signs, or slight the idea of the Saviour's speedy advent, may I not insert again the question, in the words of Christ, "*Do ye not therefore err because ye know not the Scriptures ?*" Does not the book of Revelation plainly declare the marriage of the Lamb *precedes* the reign of peace ? Read xix. 7—9 : "The marriage of the Lamb *is come*, and his wife hath made herself ready. Blessed and holy is he that is called unto the marriage supper of the Lamb." Does not the

Scripture, also declare, that by fire and sword the Lord will visit upon the earth, and try all flesh, to root out Antichrist from the earth; and that the slain of the Lord in that day shall be many? that they who kill with the sword must perish by the sword? that all that has ever gone before, or the blackest page of history declares, respecting war and tumults, will fall below the terrors of the last great battle of the Lord? Does not the Scripture plainly declare all this must happen before the *looked for, longed for, reign of peace begins*? Then, slight not the warning of the Lord, "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." And once again, in the Apostle's words, I say, "*Despise not prophecies: Prove all things; hold fast that which is good.*"

S.

ON THE INTERMEDIATE STATE.

WHEN a treatise is offered to the public, some apology is necessary, at a period in which writing is so much indulged. This treatise contains a disquisition on a neglected Scripture truth; and should it be found to set forth that truth, it will not be written in vain. The author cannot plead that the few friends to whom the manuscript has been submitted, have encouraged the publication; one, according to the old advice, recommending that it should be kept "nine years;" and another, suggesting, that, should the hypothesis that is maintained prove correct—namely, that the soul, on quitting the body, remains in the heart of the earth till the resurrection—it is a subject devoid of interest to any one excepting the writer. A third and more plausible objection was offered. That the great day of the Lord is "near, near and hasteth greatly:" that we all know that at the second and glorious advent of the Lord and Saviour Jesus Christ the resurrection of the just will take place: the interval of time, supposing we die this day, must be short between death and the resurrection: it seems scarcely worth investigation; for we know that those who "sleep in Jesus, God will bring with him."

These objections we can answer thus:—To the one who recommends the delay of nine years, we reply, As the times hasten so must we, and be prompt in whatever we do; for, besides this, "our life is but a vapour," "our days are swifter than a post:" nine days, still less nine years, may not be granted us.—To those who may agree with the second objector, and say, Of what use is this discussion? we put a question in our turn: Is the statement made in the following pages to be found in the Scripture of truth? If so—and we believe this to be the case, or the

following pages would never have been written, far less submitted to the public—can a believer seriously maintain that any truth which is found in the volume of inspiration is unworthy of investigation? We trust not, and that those who argue so will, on further searching into the subject, as it is here set forth, be induced to receive the statement.

We will now consider the third and last objection, that the shortness of the duration of the middle or intermediate state prevents the subject from becoming an object of interest. We reply, That the times and seasons hath God put in his own power: we admit, that, on comparing the signs of the times with the word of God, it does indeed appear that soon, very soon, "time will be no longer:" still, this is no valid argument against the discussion in question. To each individual the inquiry is of the greatest possible *interest*. "It is appointed unto all men once to die." A moment, and the world's blown up to thee, the sun is darkness, and the stars are dust.

The precise time of the second and glorious advent of Christ is not revealed, for "of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son; but the Father." It appears to us to be at the doors, but a longer interval may intervene than we are aware of. One calculation we can make with more accuracy: "The days of our years are threescore years and ten, and if, by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we flee away." Instead of threescore years and ten, how few attain to half a century! Our breath is in our nostrils; "our days are swifter than a weaver's shuttle." Absolutely ignorant when we rise in the morning if we shall live to lie down at night: when we lie down to sleep, uncertain if we shall again see the light of the sun: liable at any moment to be summoned somewhere, and quit all we have ever seen or known; and yet—what an anomaly!—cold and uninterested as to our new abode! In this earth, if we are invited to spend but a few days with one at whose house we never before visited, we generally take care to collect every particular as to the situation of the residence; and shall we refuse to learn, from the blessed word of God, where HE hath himself placed the "house appointed for all living?" To this abode we must all come, excepting those who are alive and remain at the coming of the Lord Jesus Christ; and it is of this abode we write. To those who object to the words "elect" and "reprobate," used in the following discourse, we can only say, that as they are the words of Holy Writ, and no invention of man, when writing on Scripture subjects it is not easy to avoid using Scripture language. A learned Doctor of Divinity, in his late edition of a valuable work of one of the Fathers, observes, that,

the word "saint" being much objected to, it would be better to substitute that of "blessed" in its room. Not having any words ourselves to propose, which we presume to offer in the room of those indited by the Holy Spirit, we leave any alteration to the taste and fancy of the reader. The little treatise was written in 1826, and commenced from the following circumstance:—

The hypothesis there maintained, that at the separation of soul and body the soul is conveyed into the heart of the earth and remains there till the resurrection, was then asserted by the writer; and, the assertion being deemed wild and extravagant, a few texts were selected and given, to prove the statement from Holy Writ: these not being deemed sufficient, a few words in elucidation of each text were added, till the following treatise was composed, and is now presented to the public. After all, no excuse has been offered for publishing: what, indeed, can an author say? Did not a writer suppose that his work had some originality—a something which, if known, would please—the public would be less annoyed with vapid productions. It is hoped some indulgence will be shewn to an attempt to elucidate a most interesting Scripture truth; and in this hope it is committed to the press.

April 22, 1830.

H. B.

THE INVISIBLE WORLD CONSIDERED, OR A DISSERTATION ON THE INTERMEDIATE STATE; BEING AN INQUIRY INTO THE STATE OF THE SOUL WHEN IT QUITS THE BODY, TILL THE RESURRECTION.—BY H. B.

"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"
JOB xiv. 10.

On this very interesting subject it is proposed to offer a few remarks. The generally received opinion, that the soul at death ascends into heaven, will be opposed: it is therefore with some diffidence that this statement is submitted to those who are disposed to consider the subject. It will probably be said, "How forcible are right words! but what doth your arguing reprove?" We reply, All unscriptural assertions on the subject in question. And, with the word of God as a "lamp to our feet and a light to our path," we may

— "securely tempt with wandering feet
The dark unfathomed bottomless abyss,
And through the palpable obscure find out
Our way;"

beseeking Him who giveth the "light of life," what in us is "dark to illumine; what is low, raise and support;" and to vouchsafe his blessing on the inquiry proposed.

We find, on perusing Holy Writ, that spiritual things are often typified by sensible objects: "The invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power

and Godhead" (Rom. i. 20). And again we read (John iii. 8), "The wind" [the material spirit] "bloweth where it listeth; and while we hear the sound thereof, we cannot tell whence it cometh and whither it goeth." It is then added, "so is every one that is born of the Spirit." If such deep mysteries are shadowed forth by things made and heard, it is not unreasonable to infer that many other sensible objects are daily and hourly presented to us which shew forth things to come, did we rightly apprehend them. To instance what is constantly before us—I mean, taking rest in sleep: Out of every twenty-four hours many are past without a consciousness of existence; or rather, I should say, in a state of existence totally different to that experienced when awake. We reason, act, speak; but in another manner: and it is well that we all know what sleep and dreaming are, otherwise the definition would be impossible. Now, it would seem that it is in a state of which sleep is a similitude, or figure, that the soul, on quitting its earthly tabernacle, will rest till the resurrection. Some lines I have met with are so appropriate, that I trust their insertion will be excused:

"Come, gentle sleep, attend thy votary's prayer,
And, though death's image, to my couch repair.
How sweet, thus lifeless, yet with life, to lie;
Thus, without dying, O how sweet to die!"*

Can there be a more lively image of death? The body is, as to outward objects, dead; yet is the soul all alive, active, and vigorous. Now, may not that be its state when freed from this "body of clay?" (Job xiii. 12). From the word of truth we learn that man consists of "body, soul, and spirit;" and Paul expressly speaks of a "natural and a spiritual body." Man's body is the outward flesh, or "natural body;" and "the spiritual body," or soul, is that which shall arise from the dead, and which now dwelleth within the body of flesh. There is, moreover, a spirit which quickeneth, giving immortality to the soul. The soul never dies, but must live during the "generations of generations," either in torment or in bliss. But where does the soul go to, on quitting the body? "Man dieth, and giveth up the ghost, and where is he?" This we propose to demonstrate from three concurrent testimonies: First, The opinions of many learned and pious Christians; Secondly, The formularies of our own Church; and Lastly, We bring the unerring proof to be deduced from the "Scripture of truth."

The invisible world is often mentioned in Holy Writ. We read of the "house appointed for all living" (Job xxx. 23); of the "chambers of death" (Prov. vii. 23); of the dwellings of the wicked" (Job xviii. 20); and of the "chambers" where

* Translation of a Latin Epigram by Dr. Wolcott.

God's people are invited "to enter in, and shut the doors about them; to hide themselves, as it were, for a little moment" (Isai. xxvi. 20). It seems universally admitted that the Hebrew word *sheol* (שְׁאוֹל), and the Greek word *hades* (ᾅδης); which we translate hell, by no means infer a place of torment, but merely a covered, or enclosed, or secret place. . . In that covered or enclosed place we shall find, on examining the written word, are two abodes, totally distinct from each other,—one of joy, and the other of sorrow. Distinct as they are, and impassable—for between the two is "a great gulfixed, so that they that would pass cannot"—yet they are in view of each other. Where the "bottomless pit" and "nethermost hell" are named, it appears that the regions of sorrow are specified, where "hope never comes that comes to all;" while *hades*, by which the enclosed place is only meant, is often used to express that place of safe keeping in which the saints of the Most High God "rest in hope" till the resurrection of the dead. The word *paradise* is never used in any other sense than to describe the dwelling of the righteous.

On no subject has "imagination, which loves excess," exercised more its "luxuriant fancy," than on that of the separation of soul and body.

"If but a beam of sober reason play,
Lo, Fancy's fairy frost-work melts away."

How much more readily, then, must human inventions fade before the truth of the Holy Scriptures! The Church of Rome supposes the soul of the departed saint to be before the Throne of Heaven, interceding for those it loved on earth; also, that the soul of a dear and valued friend may be appointed as the guardian angel of those to whom it was attached here. Mrs. Rowe's *Letters from the Dead to the Living*; though we admit that they are fanciful, intimate that this idea is not confined to the Church of Rome. The customary condolence with us to our bereaved friends, is always to comfort them with the certainty that the soul of the saint now wept for is rejoicing in heaven. With the exception of Enoch and Elijah, we have no Scripture grounds for the assumption that any of the sons of fallen man have risen and ascended. But, before we examine the "word and the testimony," let us see what has been advanced on the subject by learned and pious Christians.

To begin with the learned Bishop Horsley: He first quotes the Third Article of our church, "As Christ died and was buried, so it is believed that he went down into hell." The Bishop then proceeds to consider what is commonly called the Apostles' Creed. Commenting on the words where, speaking of our Lord it is said, "He descended into hell," he observes, that the words "contain a declaration of something that our Lord per-

formed ; some going of our Lord to a place called hell, in the interval of time between the burial of his dead body and his rising to life again on the third day. . . . In the body, our dead Lord, more than any other dead man, could perform no action. . . . The dead body could no more go into hell, than the living soul be laid in the grave. . . . The only question that can arise, to a plain man's understanding, is, *where, or what, the place may be that is called hell*, to which it is said our Lord, in the state of death, descended—that is, he went down to it? . . . It is in relation to those parts below the surface that his rising to life the third day must be understood. This was only a return from the nether regions to the realms of life and day, from which he had descended—not his ascension into heaven, which was a subsequent event, and makes a distinct article in the creed. . . . The word hell signifies that invisible place which is the appointed habitation of departed souls in the interval between death and the general resurrection. . . . The sacred writers of the Old Testament speak of a common mansion in the inner part of the earth. . . . This notion is confirmed by the writers of the New Testament, with this additional circumstance, that they *divide the central mansion of the dead into two distinct regions*, for the separate lodging of the souls of the righteous and the reprobate." (See Sermons by Bishop Horsley, vol. ii. p. 160). —Bishop Pearson, on the Creed, has these words : " His body (that of the Lord Jesus) was laid in the grave, as ordinarily the bodies of dead men are : his soul was consigned to such receptacles as the souls of other persons used to be in."—Also, Lord King, on the Creed, remarks, after first shewing that it was " the uniform opinion of the best informed of the heathen, also of the Jews and primitive Christians," that hell was the *common receptacle of all departed souls, whether good or bad* ; being divided into two mansions ; in one whereof, in the lower parts, the souls of the wicked remain in grief ; and in the other, in the superior parts, those of the righteous in joy : and there further shews that Tertullian and Novatian and Jerome even declared the place of hell to be a vastness in the body or depth of the earth, and an obtuse profundity in its bowels ; whilst St. Hilary even ventured to go so far as to affirm it to be the necessary law of nature that bodies should be buried, and that souls should descend into hell.

. It would be easy to multiply quotations from authors equally orthodox and learned ; but, though we respect their authority, we have far weightier than theirs to bring forward, on searching the Scriptures ; and we beg for a cool and patient investigation of the texts from the Old Testament that follow.

. The first allusion to the invisible world in Holy Writ, is in Genesis xxv. 8, where we read that " Abraham gave up the

ghost, and died, in a good old age, an old man, and full of years, and was gathered to his people." Again, in Gen. xlix. 33, where "Jacob yielded up the ghost, and was gathered to his people*." Compare these texts with 1 Chron. xvii. 11, where Nathan from the Lord informs David, "when thy days are expired thou must go to be with thy fathers." The same place is evidently spoken of.

In the account of the judgment on Korah, Dathan, and Abiram, Num. xvi. 33 is thus rendered by the Septuagint: "And they, and all that was theirs, descended living into hell [שְׁמַרְלִי], and the earth covered them." In Ezekiel xxxi. 14 we read of some who are "delivered unto death in the midst of the children of men, with them that go down to the pit." At verse 16 we read of one who was "cast down to hell [שְׁמַרְלִי], with them that descend into the pit." Again, that some "shall be comforted in the nether parts of the earth;" which text is conclusive respecting the hypothesis that in שְׁמַרְלִי a place of torment cannot only be meant, for who could "be comforted" amid everlasting burnings? In the xxxii chapter we read of the "multitude" "cast down" into the nether parts of the earth, with them that go down to the pit. At verse 21, "The strong among the mighty shall speak to him out of the midst of hell" [שְׁמַרְלִי]. To the end of the chapter the same words are used. In Isaiah v. 14, according to Bishop Lowth's translation, where the prophet is denouncing judgment on Judah and Israel, we find

"Therefore hades hath enlarged his appetite,
And hath stretched out his mouth without measure;
And down go her nobility, and her populace,
And her busy throng, and all that exult in her."

Following the Bishop's translation, we read, Isaiah xiv. 9,

"Hades from beneath is moved because of thee:
To meet thee at thy coming,
He rouseth for thee the mighty dead,
All the great chiefs of the earth."

The hypothesis under consideration, that the soul on quitting the body remains till the resurrection in the nether part of the earth, will receive additional information on reading Calcott's History of the Deluge, where the author, from a clear chain of reasoning, deduces that there is a nucleus in the heart of the earth surrounded by the waters of the great abyss. If we keep

* "That is, to the souls of the patriarchs and other saints of God departed before him, in those comfortable seats of rest and refreshment, the state of which is called by our Lord lying in Abraham's bosom."—*Dr. Holloway's Letter and Spirit.*

this in view, it will elucidate much Scripture; where the "wide breaking in of waters" is mentioned*.

How has the beautiful simplicity of the history of Saul and the Witch of Endor been distorted, to turn it to something foreign to its meaning! Saul asks the woman, "I pray thee divine unto me by the familiar spirit, and bring me *him up* whom I shall name." What the method of divination by the familiar spirit may be, we do not attempt to determine: our aim is to shew, that the King did not ask that Samuel should be *brought down* from heaven, but *brought up* from the earth. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the King said unto her, Be not afraid: for what sawest thou? And the woman said I saw gods (אֱלֹהִים) *ascending* out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, &c. And Saul perceived that it was Samuel... And Samuel said, Why hast thou disquieted me, to bring me up" (1 Sam. xxviii. 11—15). The remainder of this interesting narrative is omitted, being foreign to the purpose; but we must remark, that Samuel spake as he was wont in the days of his flesh, with authority; and revealed to the king the awful doom that awaited him, saying, among other things, "To-morrow shalt thou and thy sons be with me," that is, in שָׁמַיִם. The Lord confirmed the prophet's words with signs following: all that Samuel prophesied came to pass: and it certainly does appear that Samuel was permitted of God to repossess the "bars of the pit, where his rest had been in the dust" (Job xvii. 16), in order to denounce to the king the judgments that awaited him.

Let us now examine the New-Testament Scriptures, in order to exemplify the remark of Bishop Horsley, that the writers of the New Testament "divide the central mansions of the dead into *two distinct regions*, for the separate lodgings of the souls of the righteous and reprobate."

In the parable of Dives and Lazarus we read (Luke xvi. 22), "The rich man died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and

* See Job xxvi. 5, which Bishop Lowth thus translates: "The mighty dead tremble from beneath the waters." As we know that "the heavens and the earth which now are reserved unto fire, against the day of judgment and perdition of ungodly men;" and we also know, that one of the component parts of water, hydrogen, is of the most inflammable nature. May not the hydrogen, in the great and terrible day of the Lord, become ignited, and present one mass of burning flame?

Lazarus in his bosom." May not Abraham stand here as a type of the Lord Jesus Christ, being the father of the faithful?

The invisible world appears in this parable unveiled to our view; for we cannot imagine this scene to be a mere fable, being the words of Him who spake as never man spake. Here we behold the two separate estates of the elect and the reprobate. "Between you and us," Abraham says, "there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us which would come from thence." The rich man then says, "I pray therefore, father, that thou wouldest send him (Lazarus) to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets: let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead they would repent." Abraham's answer is very remarkable, and in express unison with the present discussion: "If they believe not Moses and the Prophets, neither will they believe though one rose from the dead." Observe, it is not said "though one came down from heaven," but "though one rose from the dead." In the Acts of the Apostles (ii. 29) Peter thus addresses his hearers: "Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." He adds, (ver. 24), "David is not ascended into the heavens." If so eminent a saint of the Most High had not ascended, we cannot have the presumption to suppose any other child of God has risen and ascended, since Enoch and Elijah, as before noticed. We read certainly; Matt. xxvii. 52, that "the graves were opened, and many bodies of the saints which slept arose, and appeared unto many." As the Holy Spirit, which indited the Sacred Volume, has said nothing more respecting the saints who rose and appeared in Jerusalem, we dare not hazard any conjectures as to the probability of their ascension into heaven when our Lord and Saviour ascended. The words of the Lord Jesus himself are so plain, that they would appear to need little comment. On being asked for a sign, we read (Mark viii. 11) he sighed deeply in his spirit, and said, "There shall no sign be given unto this generation:" while in Matt. xii. 38, after rebuking that generation as evil who sought for a sign, he says, "There shall no sign be given to it, but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." This express declaration is too positive to be controverted, and should surely be submitted to with deference, however it may stand opposed to our preconceived opinions. It is often thought that our Lord's words

to the dying thief, "To-day thou shalt be with me in paradise*," may imply that he went with Christ up to heaven. But the Lord did not then rise: he descended into hell, **לִנְשׁוֹת**. He descended, as a mighty Conqueror, to triumph over death and hell. It was on the third day that he rose again. The promise which David, by the Spirit of God, wrote, ages before, for the man Christ Jesus, was then fulfilled: "My flesh shall also rest in hope: for thou wilt not leave my soul [**נַפְשִׁי**] in hell; neither wilt thou suffer thine Holy One to see corruption."

The Lord and Saviour Jesus Christ did not long remain in hades, neither did his body see corruption. "For, him," says Peter, speaking of our Lord (Acts ii. 24), "hath God *raised up*, having loosed the pains of death, because it was not possible that he should be holden of it:" and Paul says very plainly, "Who shall descend into the deep" [**αβυσσος**, abyss, or deep pit], "that is, to bring up Christ from the dead" (Rom. x. 7): and again, "That he ascended, what is it but that he also first descended into the lower parts of the earth. He that descended, is the same also that ascended far above all heavens, that he might fill all things."

Having found, by carefully collating the testimony of the learned, the pious, and the formularies of our Church, with the Old and New Testament, that Christ descended into hell, we may fairly assume that the fact did take place; and that our Lord did continue, as his own words express, "three days and three nights in the heart of the earth."

We will now proceed to search the record for more particular statements concerning the invisible world. We have seen that **לִנְשׁוֹת**, which we translate hell, is the covered or enclosed place, containing two distinct dwellings; one for the reprobate, the other for the elect. Indeed, unless we admit that the place of torment is in the "heart of the earth," it will be very difficult to fix its boundaries; and yet locality must be given to that awful abode of which so much is said in Scripture. "The angels that kept not their first estate," we are told, are "reserved in everlasting chains, under darkness, unto the judgment of the great day." They are "set forth for our example, suffering the vengeance of eternal fire." "Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it" (Isai. xxx. 33).

Our Lord says, "He will gather his wheat into his garner, but burn up the chaff with unquenchable fire" (Matt. iii. 12). And he speaks further of those who are cast into hell, into the

* Though the same word, Paradise, is used three times in the New Testament, it has always a different meaning, as we shall find by and bye, when the word is considered in its different significations.

fire that never shall be quenched ; “ where their worm dieth not, and the fire is not quenched.”

Again : “ Where is the house of the prince, and where are the dwelling-places of the wicked ? Have ye not asked them that go by the way ; and do ye not know their tokens, that the wicked is reserved unto the day of destruction ? ” (Job xxi. 28.) Compare these texts with Prov. xvi. 4. In the heavy judgments which the Lord denounces in Deut. xxxii. 22, he declares, “ A fire is kindled in mine anger, and shall burn to the *lowest hell*, and shall consume the earth, with her increase, and set on fire the *foundations of the mountains*.” Admit the hypothesis which we maintain, and the awful threat becomes intelligible : admit that the lowest hell, the abode of the reprobate, is enclosed in the centre of the earth, and the result of flames let loose from thence would necessarily set on fire the foundations of the mountains. In any other position such a result could not arise. The foundations of the mountains could not be affected by fire kindled at some indefinite distance from the terrestrial globe. The vulgar idea, that the burning mountains Vesuvius and Etna are the mouths of hell, though decidedly erroneous*, may, nevertheless, have its origin in the Scripture truth we are endeavouring to elucidate.

But we willingly turn to the pleasing part of the subject, to the paradise enclosed in the heart of the earth ; that paradise to which our Lord descended when he “ bowed his head and gave up the ghost ; ” to which each breath we draw, each pulse as it beats in our veins, brings us nearer : “ for what is our life ? It is even a vapour, which appeareth a little while, and then vanisheth away.” — “ To-day thou shalt be with me in paradise,” were joyful words to the dying thief : they are joyful words to us. A little while, a very little while, and to us time will be no longer ; but paradise is before us. And the way we know : the Lord Jesus is himself the “ new and living way ; ” and “ the wayfaring men, though fools, shall not err therein.” “ *Παραδεισος*, or paradise, is taken from the Hebrew פֶּרֶדֶס, which is compounded of פָּרַד, to separate, and סָר, to hide or cover. As a verb, it signifies to fence or hedge in, so as to cover

* See a curious passage in Mr. Wolfe’s interesting Journal, in the Jewish Expositor for September 1826, relative to an earthquake at Kaperoon : also in Henderson’s Iceland, vol. i., is a very interesting account of two pools in the southern side of Krathla, constantly boiling, and presenting a scene of awful desolation. According to Olsson and Povelion they are called “ Vute,” a contraction of Helvute, which signifies Hell. He adds, “ The whole region completely answers to the well-known Solfatara in Italy, of which the inhabitants entertain the same unlucky idea the people here had, that it was either Purgatory or Hell.”

or protect*." Thus we find the word to denote both separation and security: פָּרַד, to separate, denotes separation from the ungodly; and סָךְ, to hide or cover, a sure dwelling, where no evil can approach.—“The Septuagint almost constantly renders π, when it relates to the Garden of Eden, by παραδεισος. Hence the word παραδεισος, paradise, is in the New Testament applied to the state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true tree of life, which is in the midst of the paradise of God†.”

Dr. Holloway remarks, in his Originals, “In the Canticles, the Christian church (I think, considered chiefly as its members are brought, first to the rest of the intermediate state, and after that to the glory of the kingdom) is called a garden enclosed, or barred fast. And by the terms precious or delightful fruits, wells or streams of living waters, with their additions of all manner of sweet and fragrant flowers and spices, it appears that the description of the church in that state (of the latter paradise in glory) is taken from the very description of the former paradise in Eden (see Canticles iv. 12). And one expression is very remarkable: The church, among its other titles, has that of a fountain of gardens—in the plural—to express that all spiritual consolation found in the church of God, under all its forms, from the time of the sanctuary in Paradise to the coming down of the New Jerusalem from heaven, should be poured on members of Christ’s spiritual body‡; partly in this life, by the Holy Ghost; but more fully in that intermediate paradisiacal state, from the presence of Christ in the heavenly courts, whereto their souls, on their dissolution from their body, shall be admitted. In the same Divine Canticles Christ is said to be gone into his garden, to dwell and feed in the gardens—in the plural;—by which is to be understood the place he was to be in betwixt his sufferings and resurrection, which himself calls being in paradise. (Luke xxiii. 43).”

I am not aware that the word Paradise occurs above three times in the New Testament: first, in our Lord’s words to the dying thief, “To-day thou shalt be with me in paradise;” just quoted by Dr. Holloway; secondly, in 2 Cor. xii. 4, when Paul “was caught up into paradise;” and thirdly in Rev. ii. 7, where our Lord says, “To him that overcometh I will give to eat of the tree of life which is in the midst of the paradise of God.” On considering the passages, it will appear that in each place the word paradise

* Originals, by Dr. Holloway.

† Parkhurst’s Hebrew Lexicon, under the word פָּרַד.

‡ With submission to the learned writer, would it not be more appropriate to say, “poured on the members of Christ’s mystical body.”

has a different meaning; and though the same word is used, it by no means necessarily follows that the same place is specified; and, doubtless, the error of supposing that our Lord, at his death, rose and ascended into the paradise in the third heaven, has arisen from confusing the paradise in hades, to which he descended, with the paradise also called "the third heaven," to which Paul was "caught up."

The paradise mentioned in Rev. ii. 7 appears neither to mean the paradise in the heart of the earth, nor the paradise in the third heaven, but that blissful place in the new earth, at the times of "restitution of all things," where the elect shall long enjoy the work of their hands" (Isaiah lxxv. 22). While the wicked is driven away in his wickedness, going down to the chambers of death, finding too late that God is a consuming fire;—blessed be God! the "righteous hath hope in his death." The redeemed of the Lord, on being "unclothed" of the body, will be furnished with a change of raiment,—new robes, washed and "made white in the blood of the Lamb." Death is not to them the king of terrors; they do not taste of death; they pass from death to life. It was during their stay in the body that they were "dying daily;" now they experience the full meaning of those gracious words of their Redeemer, "Because I live, ye shall live also:" "He that liveth and believeth in me, shall never die."

The believer, carried by angels into Abraham's bosom, will sweetly "sleep," or rather rest, "in Jesus," till the "resurrection of the just." "There the wicked cease from troubling, and the weary are at rest: there the prisoners rest together; they hear not the voice of the oppressor: the small and the great are there, and the servant is free from his master." They are still and quiet—they rest. "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Perhaps the word* which we translate "sleep" might better be expressed by that of rest; for to sleep, ordinarily implies torpor and insensibility; though, if we really consider our state in sleep, the mind is surely in full vigour. Reasoning by analogy, we may suppose that the intellectual faculties will be perfectly active in the state of separation of soul and body; indeed, even far more so than with us now, when waking. While asleep, our mental faculties are all alive, but clouded and confined from the many indistinct images which are presented to the mind, encumbered, as it now is, with this "vile body."

The parable of Dives and Lazarus, which we have been considering, is very clear on this point; and the expressions, "Send

* "שָׁנַן, to lie down, to rest, be at quiet, is also used in the sense of lying down; as in a grave or sepulchre."—Parkhurst.

Lazarus, that he may dip the tip of his finger in water and cool my tongue," shew that the intermediate state is not so shadowy and unsubstantial as some might suppose. John had a view of the invisible world opened to him, and saw under the altar the souls of those who were "slain for the word of God, and for the testimony which they held" (Rev. vi. 9). We find that the souls which John saw, so far from being in a quiescent, dormant state, "cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." Here, as in the parable just noticed, is not only expostulation, but action; for "white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants and brethren, that should be killed as they were, should be fulfilled."

Taking, then, the foregoing statements of Scripture as our guide, we may say "So man lieth down, and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep." It is idle to say, this is only spoken concerning the body, which we leave in the grave to see corruption. Besides, the fact will not bear us out. This vile body, crumbling to its kindred dust (dust it was, and to dust it returns), is in a very little while scattered and disposed of, so that no place for it is found when the spiritual part had quitted it. Man, always inclined to reverence the outward form and neglect the spirit that ennobled, has among other devices, contrived for the dead mausoleums, catacombs, &c. But vain is human ingenuity to immortalize the perishing clay. As if to pour contempt on efforts of this kind, the enterprising traveller, Belzoni, tells us, as he walked along the chambers appointed for the dead of his crushing mummies which had for untold centuries been preserved, but sooner or later were compelled to mingle with their kindred dust. Indeed, it would seem, that this "vile body," when put off, for ever perishes; for "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption."

But if some will be contentious, and say, as of old, "How are the dead raised up, and with what body do they come?" the only reply to be given must be in the words of the Apostle, 1 Cor. xv. 37: "That which thou sowest is not quickened except it die; and that thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or some other grain; but God giveth it a body, as it hath pleased him." And the Lord Jesus says, John xii. 24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. The Apostle Paul followed the same line of reasoning, as we have seen, and goes on to observe, "All flesh is not the same

flesh; but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds; there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and of the terrestrial another. . . . One glory of the sun, another glory of the moon, &c. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body: there is a natural body, and there is a spiritual body."— Let any one observe a common bean. The bean, sown in the ground, in time appears reft asunder, and is seen adhering to the stalk: soon it decays, it falls off, and is forgotten: but it was from this perishing bean that a beautiful plant has arisen and flourishes. The bean enclosed the living plant (as this body of clay does our soul), in what manner we know not, but so it is. The tree destined to rear its lofty head towards heaven, first deeply "takes root downwards," ere it can bear fruit upwards (2 Kings xix. 30; Isaiah xxxvii. 31): so the "trees of righteousness," of God's own planting, "must first rest" in "the dust" (Job xvii. 16), with "the clods of the valley," ere they "blossom and bud" in the "paradise of God" (Rev. ii. 7), and bear fruit to life eternal.

"The first man is of the earth, earthy;" so are the sons of fallen man. "The second Man is the Lord from heaven" (1 Cor. xv. 47, 49). "And as we have borne the image of the earthly, so shall we bear the image of the heavenly." But it is absolutely necessary, though in the land of Bibles, to enter with some minutiae into the meaning of the fact of the resurrection. "Man dieth and wasteth away; yea, he giveth up the ghost, and where is he?" From the testimony we have been considering it clearly appears that our Lord, as Head of his body the church, "died for us, and was buried;" so also is it believed that he went down into hell (hades). See the Third Article of the Church of England.

Article IV.: "Christ did truly rise again from the dead and took again flesh, bones, and all things pertaining to the perfection of man's nature." This took place on the third day after his death, as he himself declared to his disciples (Luke xviii. 33), when he revealed to them that he should be "scourged," and put to "death," and the third day "rise again." This happened, according to his prediction (Luke xxiv. 5), when the "two men in shining garments" rebuked the women at the sepulchre of our Lord, saying, "Why seek ye the living among the dead? 'He is not here, but is risen;' desiring them to remember his words, which were express, that he should be "crucified, and on the third day *rise again*." It is common to confound the resurrection of the Lord and Saviour Jesus Christ, with his ascension into heaven, which event did not take place till forty days after

his rising from the dead. At the risk of appearing tedious, we cannot but pause to consider the vital importance of receiving the Scripture truth of the resurrection of our Lord; our all is concerned in it. We "believe in Jesus Christ," we say: what is it that we do believe? Let us take heed, that, while we profess our belief that "Christ hath once suffered for sins, the Just for the unjust, that he might bring us to God," He "being delivered for our offences," that we keep ever in view, that he was "*raised again* for our justification;" for the resurrection of the Lord is the confirmation of the stupendous plan of Infinite Wisdom in the redemption of the elect by the blood of the Lamb. The Apostles preached "Jesus and the resurrection;" and it would be well if all preachers of righteousness would do the same. "I delivered unto you," says Paul, "first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was *buried*" (mark the separation of soul and body, for his soul was not entombed with the lifeless clay); "and that he rose again the third day, according to the Scriptures." "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? And if Christ be not *risen*, then is our preaching vain, and your faith also vain: yea, and we are found false witnesses of God; because we have testified of God that he *raised up* Christ, whom he *raised* not up if so be that the dead *rise not*. Then they also which are fallen asleep in Christ are perished." But, blessed be God! our hope is sure and steadfast; it maketh not ashamed. "Now is Christ risen from the dead, and become the first-fruits of them that slept: for since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive." But before we dwell more largely on the glorious theme of the resurrection of the body, with which we design to conclude, we must first offer some remarks on a subject which has forcibly suggested itself since this discussion has been commenced: we allude to the frequent connection in Holy Writ between dying, and passing through the deep waters. Indeed, if our hypothesis be correct, it is not easy to evade the inference, that the soul, on quitting the body of clay, would pass through the waters of the abyss*, or deep pit [*αβυσσος*], to the place of safe-keeping in the

* "In the very remarkable story that is related by three of the Evangelists concerning the man possessed in the country of the Gadarenes, it cannot escape the notice of an intelligent reader, that St. Luke, who relates it more at large than the rest, says, The evil spirits entreated our blessed Lord that he would not command them to go into the (*αβυσσος*) abyss, (the cavity without bottom); and that this cannot possibly mean the sea, although our common translation has it "the deep;" because they did in reality, in one sense of the word, go into the sea almost directly, in consequence of their own voluntary mischievous inclinations."—*King's Morsels of Criticism*.

heart of the earth. In that beautiful allegory, the Pilgrim's Progress, Christian is represented as literally passing the river Jordan, as typical of the pains of death. The allusion is entirely scriptural; as it seems universally admitted that the passage of the children of Israel through the river Jordan (which name is full of meaning; it imports "the river of descent to judgment by the suffering of death") is a figure of the death of the saints; and the land of Canaan, of Paradise. The Ark is a type of the Lord and Saviour Jesus Christ; by whom, and through whom, though Jordan overfloweth his banks all the time of harvest, the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan. In other words, the believer, partaking of the "holy priesthood," holding in the arms of faith a crucified Saviour, will, through faith in Jesus, safely pass the "swelling of Jordan," whatever those words may imply. We should be guilty of absurdity in attempting to comprehend how the soul, unclothed of this mortal body of flesh, can move or act; for no human being can know till "absent from the body." And here it may be as well to pause, and consider one fair and reasonable objection to our hypothesis, of dropping altogether, and for ever, at death, the outward form which is now animated

It will be said, that the Lord Jesus did resume the very body which hung upon the cross for man's redemption, when he arose from the invisible world. Possibly for this reason: he was without sin; holy, harmless, undefiled; and his body could not see corruption, as ours will. In much we are to resemble him, though "in all things he is to have the pre-eminence." Peter says (1 Peter i. 14), "Shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shewed me." Again (Heb. ii. 17), "In all things it behoved him to be made like unto his brethren." There is therefore a conformity in death between Christ and his redeemed. "Man giveth up the ghost, and where is he?" In the text we have been considering (Matt. xii. 40), we have the answer respecting the abode of our Lord and Saviour, that it was in the "heart of the earth:" hence we infer that all flesh will follow, and rest their appointed time, till the resurrection of the body; by which expression it appears that the rising again of the *soul* body is meant. Our Lord's words are very remarkable (Matt. xii. 39, 40): "No sign," he says, "shall be given to the evil and adulterous generation who seek one, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The latter part of this verse we have already discussed, but there is much in the "sign" given which merits serious attention. Let us turn to Jonah (chap. ii.), and we find that the

Prophet "prayed unto the Lord his God out of the fish's belly," and said, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice: for thou hadst cast me into the deep in the midst of the seas, and the floods compassed me about. . . . The waters compassed me about, even to the soul; the depth (תְּרוֹם), closed me round about; the weeds were wrapped about my head: I went down to the *bottoms of the mountains*; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God!" That the Prophet really did descend into the *ἀβυσσος*, we dare not controvert; in which view he is a very appropriate sign of the descent of our blessed Lord into hades. Many similar passages of descending into deep waters occur frequently in Holy Writ. In Psalm xviii., "The sorrows of hell compassed me about: the snares of hell prevented me. . . . The channels of waters were seen, and the *foundations of the world* were discovered at thy rebuke, O Lord! . . . He sent from above, he drew me out of many waters." Ps. lxi., "Save me, O God for the waters are come in unto my soul. . . . I am come into deep waters, where the floods overflow me. . . . Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." Ps. xlii. 7, "Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me." In Ezekiel we find the same allusion prevailing between death and the deep waters. Speaking of the Assyrian, "Thus saith the Lord God, In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed" (Ezek. xxxi. 15). In Habakkuk, where the second advent of the Lord and Saviour Jesus Christ is spoken of, the following texts are certainly very striking, particularly considered in reference to those already quoted: Chap. iii. 8, 15: "Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? . . . Thou didst walk through the sea with thine horses, through the heap of great waters."

"Man dieth, and wasteth away: yea, he giveth up the ghost, and where is he?"

We have seen that He who for our sakes was a man of sorrows and acquainted with grief, was content to appear "in the likeness of sinful flesh," and to suffer death on the cross for our redemption: when all was accomplished, Jesus "yielded up the ghost," and he descended into hades, the enclosed place in the "heart of the earth." The elect, even as their Lord hath shewn them, also pass the "gates of death" (Ps. ix. 13); and

they "dwell in the secret place of the Most High, and abide under the shadow of the Almighty;" while the reprobate, in the heart of the earth also, are separated from the godly by a great gulf, and remain in a "land of darkness as darkness itself, and of the shadow of death, where the light is as darkness*:" they experience a "fearful looking-for of judgment, and fiery indignation;" a dread of the "wrath to come."

"If a man die, shall he live again?" Blessed be God, death, or the mere putting off the body, is to the believer great gain; so that we are "confident, and willing rather to be absent from the body and to be present with the Lord."

It is written, "All the days of my appointed time will I wait, till my change come;" for at the "set time" it is said, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." The Lord says to Job, "Have the gates of death been opened unto thee, or hast thou seen the doors of the shadow of death? Where is the way where light dwelleth? and as for darkness, where is the place thereof?" (Job xxxviii. 16.)

We presume it is reserved for Him alone, who is "King of kings and Lord of lords," who hath the "keys of death and hades;" even Jesus, the "First-begotten of the dead, and Prince of the kings of the earth; to "break in pieces the gates of brass, and cut in sunder the bars of iron" (Ps. cvii. 16); to "open the two-leaved gates" (Isai. xlv. 1); to "proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Possibly the words of Micah (ii. 13) may have reference to this great event: "The Breaker is come up before them: they have broken up and passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them." For it is written, "O death, I will be thy plague! O grave, I will be thy destruction!" The promise given in Ps. xlix. 15, "God will redeem my soul (שׁוּב) from the power of the grave, for He shall receive me," was doubtless fulfilled when the Lord Jesus rose from the dead; "Christ the first-fruits; afterward they that are Christ's, at his coming." And again, in Ps. lxxi. 20, it is said by our Lord, in his human nature, "Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." At the magnificent description of the second and glorious advent of the Lord and Saviour Jesus Christ, given in Habakkuk (chap. iii.), we find, "God came from Teman, and the Holy One from mount Paran"—that is, "from the proper

* Or, as it may be rendered, "a land where light is as thick darkness, the image of death, rayless; its noontide light like thick darkness."

distribution and glory, as these proper names signify *—“ His glory covered the heavens, and the earth was full of his praise.” The purpose of the Lord’s coming in “ power and great glory,” is for the “ salvation of his people;” to open their graves, and to bring “ them *up* out of their graves.” The 37th chapter of Ezekiel, which is applied almost exclusively to the conversion and restoration of the Jews, may probably adumbrate the rising of the saints from the “ chambers of death” in the “ heart of the earth.” We know, from God’s holy word, that “ He, whose voice shook the earth, hath promised, Yet once more I shake not the earth only, but also heaven;” and “ the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. . . . All that are in the graves shall hear his voice, and shall come forth.” ‘ Then shall the earth restore those that are asleep in her, and the secret places shall deliver those souls that were committed to them’ (2 Esdras vii. 31); and the “ dead in Christ shall rise first” to “ life and immortality.” “ Then shall be brought to pass that saying that is written, Death is swallowed up of victory! O death, where is thy sting! O grave, where is thy victory!” “ And it shall be said in that day, Lo! this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For his feet shall stand in that day upon the mount of Olives (compare this with Acts i. 11, 12), which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a *very great valley*” (Isai. xxv. 9). And the Lord my God shall come, and all the saints with thee †.” (Zech. xiv. 4, 5). “ And with what body do they come?” The word of God will inform us: “ We know,” says the Apostle, “ that if our house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” ‘ Yes: when we put off these fleshy bodies, and our material spirit or breath goes out, we have hope that [at the resurrection of our spiritual part, our soul], we shall be clothed upon more perfectly with our [אֵלֶּיךָ], *ael*, tabernacle, or house of light, which is from Christ in heaven †.’ And Psalm xix. 4 may thus be rendered, according to the learned author, Dr. Holloway, just quoted: “ I will give a tabernacle of irradiation, or rays of light; or, I will cover or

* Holloway.

† Some have supposed that the rising of the saints from the “ nether parts of the earth,” will take place in that “ very great valley.” The “ mountains of Bether,” or division, in Canticles, may possibly allude to the cleaving asunder of the mount of Olives (Song ii. 17).

‡ Holloway’s Originals, chap. xiii. ver. 18. 257.

clothe with irradiation light." "Heirs of God, and joint heirs with Christ," the risen saints will then, each individual, be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Then will the church partake of the "eternal weight of glory" which Christ the Saviour died to purchase for her: then shall we know indeed the "hope of his calling, and what are the riches of the glory of his inheritance in the saints;" that "He hath caused those who love him to *inherit substance*; and he hath filled their treasures." Here is the sum and substance of revelation: it is Jesus and the resurrection! Here is the faith and patience of the saints.

"If by any means," says the Apostle, "I might attain unto the resurrection of the dead." "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power," &c. (Rev. xix. 6.) And as the word of God is true, so true is it that "Jesus and the resurrection" is the power of God to salvation, to all holiness of heart and life. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his *death*, we shall be also in the likeness of his resurrection. . . . Now if we be dead with Christ, we believe that we shall also live with him" (Rom. vi. 3, 4, 5, 8). "For ye are dead, and your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall we also appear with him in glory." Through faith in Jesus, and hope in his glorious resurrection, his redeemed when on earth were enabled to crucify the flesh, with its affections and lusts; to overcome the world, to triumph over the evil one. They knew his voice and followed him, when in this "present evil world;" and now they gladly hear the "joyful sound," when their risen and gracious Lord calls to them to partake of his glory.

But here we must stop: what human hand dare attempt to trace the glories of the millennial state? "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up" (2 Peter iii. 10)*; but, though

* Milton, speaking of the second advent, says Christ shall come

"Last in the clouds from heaven to be revealed
In glory of his Father, to dissolve
Satan with his perverted world; then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date,
Founded in righteousness, in peace, and love;
To bring forth fruits, joy and eternal bliss."

the "heavens, being on fire, shall be dissolved, and the elements melt with fervent heat, nevertheless" the redeemed, according to the sure word of promise, "look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13). "And the former shall not be remembered, nor come into mind" (Isai. lxxv. 17). "For the new heavens and the new earth which I will make, shall remain before me, saith the Lord" (Isai. lxxvi. 22): as we find in Rev. xxi. 1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." And, blessed be God, we shall all hear the "great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new."

Great and glorious Redeemer from sin, from death, and hades! we pray to be amongst those whom thou hast written "blessed," which are called to the marriage supper of the Lamb. We begin even here, as it is meet, our ever-new song, "Allelujah, for the Lord God omnipotent reigneth" by faith in the hearts of his saints now: but hereafter—glorious promise!—faith shall be exchanged for sight, "for we shall see his face," and hope for certainty. "We know, that, when Christ shall appear, we shall be like him, for we shall see him as he is" (1 John iii. 2).

H. B.

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REVIEWS AND MISCELLANIES.

ORIGIN OF HEATHEN MYTHOLOGY.

"On the Worship of the Serpent. By Rev. J. B. Deane."

"THE German theologians have for some time been distinguished for the free and liberal discussion of all opinions. For proof of the advantageous effects of their liberality we may confidently refer to the present condition of the people throughout the principal part of Germany, as to knowledge, morality, and religion. We contemplate with admiration, and we may add with delight, the immense erudition of their theologians: for, since many of them are Protestants, they furnish a triumphant

answer to the common assertion of the Catholics, that, as the time of the Protestant divines is occupied by the care of their families, and their funds are consumed in providing for them, they have no leisure for study, and no money to purchase books, and therefore they are rarely learned. We contemplate it also, we must confess, with a certain feeling of envy; for, however prejudiced we may be in favour of our native country, we own with sorrow that we are quite unable to compete with them on this ground at the present day. It is painful, but marvellous, to reflect with what a scanty store of learning a mythic subject—as, for example, the origin of pagan idolatry—would be undertaken by one of our theologians; how meagrely would the matter be handled; how narrow and confined would be the author's views; how vulgar his sentiments! How remarkable is the contrast between the sober simplicity with which works of infinite labour and solid learning are published in Germany, and the empty but ostentatious pomp that here trumpets abroad the praises of some sacred relics, or other scanty scraps, that are lazily brought forth after immense delays. Of the German divines we may truly say, and it is greatly to their honour, what Origen writes in an epistle concerning a certain priest of Alexandria, 'that he laid aside the vulgar habit which he used formerly to wear, and assumed the dress of a philosopher, which he still retained, and never ceased to study with all his might the writings of the Greeks.' We admire the erudition of these meritorious persons, and lament our own deficiencies, the more, because we are firmly convinced that learning is, in truth, the best of all things; for although every learned man, unhappily, is not necessarily virtuous, it is amongst the learned that great virtues are chiefly to be found."

We have transcribed the preceding observations from a distinguished contemporary, because they contain the general sentiments of literary men, both on the continent and in our own country, respecting the state of theological learning amongst us. If we dispute the justice of the censure, it is more with reference to its extent than to the foundation: and it is probably not more true, as it relates to the class of theology referred to, than to every other investigation which demands much patient research. The fact is, that superficial periodical literature has absorbed all the intellect of the country. Two companies of booksellers, and the committee of the London University, employ the first writers in the land with drawing up elementary treatises for children, or for the poor; which must in time elevate the least thinking part of the community to a certain mediocrity, and also prevent the other from taking a higher range. The evil from this source is felt and acknowledged to be great in every department of literature; in some more than in others;

and there are said to be at this moment, in London, only two working philosophical chemists; and Mr. Babbage, the inventor of the celebrated calculating machine, has recently published an "Inquiry into the Decline of Science in England."

That, however, which is meant by "the immense erudition of their theologians," is of the same character as that which is displayed by their commentators on the Heathen Classics. The great art, "the art to blot," never yet was acquired by any mortal German. The Excursus, for example, prefixed by Heyne to his Virgil, might have been bound up with equal propriety with any other poet who had made use of the single word, whatever it may be, which serves as a text, or peg, on which the Excursus is hung. The same may be said of Wyttenbach, and many others. Accuracy is what constitutes their truest praise, in comparison at least with the French, who are too apt, upon all occasions, to "trust to their invention for their facts." But that which is considered as the highest order of theology, and to which the "immense erudition" of Germany is devoted, is, in fact, only a branch of Positive Theology, which is its lowest department: It relates to nothing but what are called the evidences of Christianity; and those of the most unattainable kind, and of the most unsatisfactory nature when attained. The term itself is altogether incorrect, for the real subject is Christian antiquities, and not evidences of Christianity at all. Of all evidences, those produced by Paley, in his *Horæ Paulinæ*, are the most conclusive; and we doubt whether there is in the German universities the same habit of comparing conflicting testimony, and of giving its adequate relative weight to both sides, that is to be found in this country, accustomed as are its inhabitants, by the genius of the civil constitution under which they live, to be conversant with judicial and political investigation.

At the head of "the immense erudition of the theologians" of Germany, stands Eickhorn; and below him range Ammon, Schleirmache, and many others. "The free and liberal discussion" which they join to their "immense erudition," is bottomed upon pure infidelity. They set out from the principle that all religious observances, mysteries, ceremonials, &c. are superstitious, and that these superstitions obscure simple Deism, which is their *beau ideal* of a creed. The necessary basis of Deism is idolatry: because, if God has not revealed himself, then no knowledge of him whatever can be acquired; and each mind must create for itself such an object of worship as it thinks most worthy of adoration.

We shall not stop to vindicate Mr. Faber, whom we presume to be the author of "the Origin of Pagan Idolatry" above alluded to, but proceed to point out the inapplicability of the

censure to the class of works to which his belongs ; and no one, who has examined the question, can doubt, that although the German works greatly outweigh in pounds averdupois their English competitors, the latter as much surpass them in conciseness and perspicuity.

It is certainly extraordinary, and not creditable to the clergy, considering how, almost exclusively, the classical education of youth has been confined within their own hands, that, notwithstanding the praiseworthy pains which have been taken to expunge the offensive indecencies of Horace, Juvenal, and other Heathen Classics, by Knox and others, which has been very properly imitated by Mr. Bowdler with respect to Shakspeare, no attempt should have been made, upon any great scale, to explain upon Christian principles the leading facts in Heathen Mythology. Considerable exertions, however, have been made on the opposite side, to inculcate, that all the articles of the Christian faith are mere revivals and modifications of Paganism. Payne Knight made the boldest, and most infamous, in his work on the *Worship of Priapus* : and Sir William Drummond, in his *Œdipus Judaicus*, coolly assures us that our blessed Lord and the twelve Apostles, as well as Moses and the Patriarchs, are only expressions for the sun and the twelve signs of the Zodiac. Popery has, indeed, lent great encouragement to this learned infidelity, by having engrafted into itself all the tutelary deities, and purgatory, of heathenism ; while Elysium has furnished its prototype of heaven, as it has also to many modern Evangelicals. Something of the kind, however, was projected in Edinburgh a few years ago, but the plan fell to the ground. The most feasible mode, probably, would be to add to some Classical Dictionary—such as that of Lempriere—the Christian explanation of the various subjects as they occur.

All heathen mythology is founded upon the corruption or perversion of some truth. Every falsehood has a true idea in it, somewhere ; for it is as impossible for a creature to create an idea, as to create matter. Nothing is pure falsehood, but a simple and unequivocal denial of a positive fact, or the assertion of a fact which has no existence ; as poison and medicine, and even food, are only modifications of the same thing according to the old saying, that “ What is one man’s meat is another man’s poison.”—“ When that bond of duty which originally connected man with his Creator was broken, and man became obnoxious to sin, expiatory sacrifices were instituted by Divine command, prefigurative of a more complete atonement. They were afterwards disfigured by many human additions ; which, however gross and vain, must nevertheless be considered as attempts, on the part of man, to approach to God ; expressing a sense of alienation, the deterioration of man’s nature, and a

hope of restitution. To this sense of exclusion from the presence and favour of the Deity was added the fear of excision; as due to sin, and as was actually experienced in the Flood, with a partial exception. This fallen state and merited punishment have been implied, if not directly acknowledged, in every sacred rite of the Gentile world, in their sacrifices and ceremonies, in the fables of their poets, and the devices of their sculptors, which also had their origin in religion." (*Christie on the Worship of the Elements*).—Tradition can rise no higher than the Deluge; and to some of the actions of Noah and of his immediate descendants every thing may be traced. The very contradictions respecting the same individual prove this position. The histories of the three Bacchuses in Diodorus, of those mentioned in Cicero, and in the Dionysiacs of Nonnus, vary in many points: but the culture of the vine, equally the characteristic of the child of Jupiter and of the conqueror of India, is clearly to be traced up to the common parent of the post-diluvian race. "To many well-thinking persons," observes Mr. Deane, "the examination of these intricate fables may appear useless and unprofitable. But in proportion to the confusion apparent in every early Pagan tradition, the clearness and consistency of the Pentateuch become subject of admiration: the more evident also must it be, that the author of the Pentateuch did not borrow from those traditions, and the greater the necessity for his being divinely assisted."

Mr. Wilkins, in the preface to his work on *Magna Grecia*, has successfully shewn the identity of the measures of the temple of Solomon and that of Jupiter. He thence proceeds to argue, that as the Jews in the time of Solomon were a very barbarous people, who had not cultivated the fine arts, they were obliged to apply to the Greeks for architects, workmen, &c.; which he thinks is proved by the fact of their sending to the Tyrians, a state of the same origin as many of the Grecian colonies: "The temple at Jerusalem is the earliest of which we have any written documents. Upon its claims to attention, as it is connected with our holy religion, it were surely needless to expatiate. But, independently of the interest excited by its antiquity and sanctity, we shall find that an inquiry into the arrangement and dimensions of its component parts will be amply repaid by the light which it tends to diffuse upon the history of architecture in general. Let us, then, compare the plan and proportions of this celestial structure with those of some of the earliest Grecian temples, such as at Pæstum and Ægina. So great a resemblance will be found, upon investigation, to subsist between them, as to afford a presumptive proof that the architects both of Syria and Greece were guided by the same general principles in the distribution and proportion of the more essential parts of their

buildings." (vi.) Mr. W. therefore contends, "that the temple at Pæstum, as well as other Grecian temples of the same æra, were actually designed after the model of the temple at Jerusalem," (xiv.) We have proof "that the second temple had the very same form which in after ages was peculiar to the temples dedicated to Jupiter:" and, however inferior in splendour, there can be no doubt that the second temple was constructed upon precisely the same proportions as the first. There was a very remarkable and unique difference between the temple at Jerusalem and all other temples. It contained one secret part, into which none could enter but the high priest; and this had but one door or entrance: whereas the heathen temples, with the exception of four, enumerated by Dr. Chandler in the Antiquities of Ionia, had no one part more sacred than the other, and had an entrance at both ends of the building.

We need not remind the readers of this journal, that every part of the temple of Solomon corresponded with the tabernacle, which was built according to a plan the whole details of which were given by God to Moses on the Mount. Neither was this considered sufficient to ensure the correctness of the execution, and workmen were specially inspired for the purpose of completing the temple and all the *minutiæ*: "David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and the pattern of all that he had *by the Spirit*," &c. (1 Chron. xxviii. 11.) "All this, said David, *the Lord made me understand in writing, by his hand upon me; even all the works of this pattern*" (ver. 19). We do not at present mean to point out the meaning of these parts, but that every circumstance connected with the temple bore an emblematical signification is not to be questioned.

The earliest buildings erected as objects of reverence to God, were the pillars raised by the children of Seth. These were considered, by those who witnessed them, to be representations of God: hence the single column which is found upon the most ancient coins, and other records; hence too the multiplication, or more properly the repetition, of columns in subsequent temples. These pillars seem to have been often, and perhaps always, raised amongst trees and in groves, in memory of that Eden, or place of delight (*ἡδονή*) from which the original possessors had been banished by sin, and to their restoration to which at some future time they fondly looked. The surrounding heathen imitated these also; and sacred groves were the earliest places of assembly, whether for worship or for other important public purposes. Groves and temples were in a great measure synoni-

mous expressions, and Strabo informs us, *Αλσεια καλωσι τα ιερα παντα.*

This class of heathen mythology is easily traced : but there was one which was involved in considerable obscurity, until the learned and elegant labours of Mr. Christie threw light upon it, by his works on the Athenian Skirapheria (the bough and umbrella), the Skiran rites, the Shews at Eleusis, and the Chinese Feast of Lanterns. The hidden meaning inculcated by the priests of obscene and cruel rites was not very obvious to the multitude, in the times of their greatest celebrity ; consequently, any attempt to explain them in these days may be well supposed to promise but slender success : yet it seems that they were universally intended to teach the great truth of the regeneration of all things ; and of the resurrection of the present material, as well as moral, world, into a more glorious state than it now wears, after having passed through a previous state of torpidity, rottenness, decomposition, or death. “ The hope of regaining this state of bliss, and the Divine promise that man should be eventually reinstated, were fondly cherished by the Pagans, and recorded, though misrepresented, by numerous fables and devices.” (*Christie.*)—The discovery of many ancient vases, which were deposited with the remains of the opulent Greeks and Romans, with emblematical devices painted upon them, has contributed to confirm the conjectures derived from other sources.

With the exceptions of the incarnations of the Deity in the Indian mythology, there are few direct traces of tradition respecting the character of the individual who was to effect the mighty changes to which all mythology bore witness. The actions of the Hercules of Tyre and Greece, as well as those of the Hercules of the Celts under the name of Ogmius, scarcely impeach the universal application of the above remark. We have seen, however, a book—if such it may be called—taken from a Chinese temple, consisting of leaves of a plant pasted on thick boards, which boards constitute the leaves of the book, so united together that when entirely opened all the leaves of the plant are seen at the same time. On these leaves of a plant are painted various devices, with several human figures ; amongst whom one is conspicuous, both by his difference of dress, and also by his not having the white, round, full-moon face of the present Chinese dynasty. This figure is pointing out to the others something worthy of their observation. In one picture he is directing their attention to a child sitting on the lap of an adult, which child has a glory round its head. In another, this child with the glory is seen in the heavens. In another, a temple is shewn coming down from the heavens, at which the spectators are gazing with great earnestness. In another, a serpent is seen

falling down from the ground on which the figures are standing, a circumstance which appears to give them great delight.

Next to the worship of the hosts of heaven, and the elements, the most universal of all the subjects of heathen mythology is that of the Serpent. The works that have treated on the Christian truths which Paganism has obscured, are both voluminous and expensive; and Mr. Deane has rendered a valuable service to the Christian scholars of the present day, by reducing into one volume that which must otherwise have been collected with much cost and labour. The object of his work is, as he states in his preface, p. viii. "To establish, by the testimony of heathen authorities, the credibility of the temptation and fall of man in paradise, by the agency of Satan in a serpent's form: nor is it with a vain confidence that any new argument has been discovered, or any one placed in a more powerful light. I pretend only to gather what others have scattered; to collect, and arrange in a comprehensive syllabus, facts noticed and observations made, by men of admitted learning, on a subject of acknowledged interest."

This is by no means, however, the only topic upon which information may be derived, and research profitably directed, from this volume. The author observes, p. 23, "All are descended from the same family in the ark; and it is more than probable that some vestiges of the original history of man were preserved in the traditions of the more enlightened Gentiles. Such is the conclusion of unprejudiced reason; and, in full accordance, it has been ascertained that the philosopher, the mythologist, and the uneducated idolater of every nation, bears witness, in his writings, in his fables, or in his religion, to the truth of the Mosaic history." "These traditions and conceits," observes Mr. Christie, "of the early Pagans, may not be deemed unimportant, especially by those who feel interested in the calling in of the Gentiles. They are at present fast bound by prejudices, which are only strong because the grounds of them have been hitherto unexplained. But a knowledge of the causes of these errors, and a clue given to the path which a considerable part of mankind have trodden in their departure from the worship of the true God, may be one secondary mean of clearing their sight and enlarging their understandings, and of teaching them to retrace their steps; since most of their traditions, allegories, and symbols are but mistaken memoranda of promises long ago made, of the actual performance of which, in these latter times, it is the devout object of our missionaries to assure them."

DR. PYE SMITH AND THE REV. JOSEPH FLETCHER ON UNFULFILLED PROPHECY.

“ On the Principles of Interpretation as applied to the Prophecies of Holy Scripture: a Discourse, &c. By John Pye Smith, D. D.”

ABOUT thirty Dissenting ministers are accustomed to meet at each other's chapels once a month: on which occasions it is usual to select one of their body, in rotation, to preach before them upon some subject previously arranged. These thirty, who call themselves *the Associated Congregational Ministers of London*, (p. 4, note), are the hierarchy, as it were, of Dissenters; the bishops and archbishops of Non-conformity; and who, like all other hierarchies, look down upon the unfortunate wights who are not of that select band, much as they themselves are looked down upon by the other Bishops and Archbishops who sit in the House of Peers; “and so the world wags,” says Jaques. The sermons thus preached are not usually required to be printed: on some special occasions, however, they are published “by request” of the other ministers who hear them: whence they assume a sort of semi-demi-official authority—that is, as much authority as any thing can have which emanates from a self-assembling number of individuals, who have no authority for any thing they do, or say, beyond that possessed by the single preacher. The sermons of last year were all published “by request:” it has been observed, that more sermons have been printed “by Request,” than by any other publisher in England: and in virtue of this “request” the sermons now to be considered are circulated, as containing more authority, and as exhibiting more completely the views of the persons associated and requesting, than any other document. It is for these reasons that we call the attention of our readers to them.

The first is that of Dr. Pye Smith, on 2 Pet. i. 19—21. Some allowance must be made for an affectation of pedantry in the “theological tutor” of a Dissenting academy, and therefore we pass by his making trivial, though bad, alterations in the version of the text, as it is possibly necessary upon all such occasions to signify that he can read Greek.

“ ’Tis thus erect he deigns to pour
His shower of” learned knowledge “ o’er
Each poor” Dissenting “ wittol;
As men are apt to do, to shew
Their vantage ground o’er those who know
Just less than their own little.”

But this pedantry assumes a far more serious shape when the Doctor proceeds to encumber the study of God's prophetic

word with no less than twelve canons, which, if taken with the explanations he has given, would exclude the Doctor himself from the power of comprehending it. The opening paragraph shews that he has a very inadequate conception of the object or importance of the study.

"The subject appointed for the lecture of this morning is one of unquestionable importance, though I cannot represent it as possessing the highest consequence and interest: for the great objects of personal religion in the Christian's faith, obedience, and consolation, are both more plain in their own nature, and infinitely more important in their application, than any discussions can be upon the profound and difficult subject of inspired prophecy. Yet, most certainly, if studied with a modest and candid spirit, and in a due proportion to the other departments of sacred knowledge, the investigation of the prophecies is, in many respects, proper and advantageous. It serves to the illustration of God's universal providence; it confirms, by the most decisive proof, the reality of revealed religion; it is a part of the homage due to the records of that revelation; it elicits and establishes many of the most important rules for the interpretation of the Bible generally; and it furnishes a rich abundance of the materials and motives for devotion. To those persons, therefore, who possess the requisite means and opportunities for this purpose, it is clearly a duty to employ a sufficient portion of their time and talents in the diligent search into the meaning and the fulfilment of the prophetic oracles."

"Modest and candid spirit," of course, means believing just as much as Dr. Smith will give them leave to do: and the "sufficient portion of their time and talents" signifies, the less the better. But let these common-places mean what they may, the whole passage is clearly intended as a damper: and what follows in the next paragraph is much worse.

"We cannot promise success.....to any persons, however sincere and upright, who implicitly rely upon the common translation in these, which, more than the other books of Scripture, are generally remarkable for difficulty in the terms and obscurity in the matter. This difficulty and obscurity are intimated in various parts of the Divine word. Striking instances we have in those passages of the last prophetic book of Scripture, which expressly demand a mind endowed with a *peculiar* 'wisdom' in order to understand its mysterious language: Rev. xiii. 18; xvii. 9."

This is to say, that, because there is obscurity in rightly interpreting and applying symbols, therefore books which are not symbolical are obscure also. So much for the logic of Homerton. Our author next advances a step further, and says, "This fact is also plainly asserted in our text;" and, after giving an outline of the Apostle's argument, neither very accurate nor very clear, he "submits the following as a just paraphrase of the text.

"And thus, by the independent evidence of the Divine mission of our Lord Jesus Christ, we possess the declarations uttered and written by the Hebrew prophets, rendered more sure to our apprehensions, and consequently more convincing to our judgment. To this collection of the ancient prophecies I exhort you to pay a diligent attention; for, though it be at first like a lamp affording only a feeble light to a person travelling in the dark, yet, *since the incarnation of the Messiah and the events connected with it have now taken place*, the comparison of those events with the predictions of them will bring such information and conviction to your minds as will be like the bright and welcome

dawn of day, after a gloomy and dreary night. For it is to be considered as a first principle in this department of Divine knowledge, that no Scripture prophecy explains itself, *but must remain obscure till it is enlightened by its fulfilment* : and even the prophets themselves, who delivered those declarations from God, were not able to interpret their own predictions : for prophecy at no time proceeded from the will, invention, sagacity, or foresight of men ; but holy men of God, whom he had set apart for that very purpose, delivered, by speaking and writing, faithfully and exclusively, that which they were impelled by the Holy Spirit thus to utter."

A more abominable perversion of the word of God was never attempted by the most inveterate German Neologian. It is not possible that Dr. Smith should have been ignorant of Horsley's exposition of this very passage, and it therefore requires more than ordinary coxcombery to give another version, directly in the teeth of that learned divine, without offering one word of justification. He has interpolated the words "since the incarnation of the Messiah and the events connected with it have now taken place," for there is nothing like it in the original. He has made another interpolation, of the words "but must remain obscure till it is enlightened by its fulfilment:" whereby he not only destroys the real argument of the Apostle, but he inserts "the private interpretation" of himself, Dr. Pye Smith, to make it appear that it has the authority of the word of God.

The argument of the Apostle is directly the reverse of that which it is represented to be by Dr. Smith. He commences his Epistle by exhorting them to the practice of different virtues ; "for so an entrance shall be ministered unto you abundantly into the *everlasting kingdom* of our Lord and Saviour Jesus Christ : wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in *the present truth*." What can the "*present truth*" by any possibility be, but the truth of the *everlasting kingdom*, into which the Apostle desired his converts should have an abundant entrance? "For we have not followed cunningly devised fables, when we made known unto you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty."—"The Apostle Peter," says Dr. Smith, "has been declaring the *certainty of the Christian revelation*, upon the grounds of that sensible evidence which himself and his fellow-apostles James and John had enjoyed of the power and presence of our Lord Jesus Christ, when they were eye-witnesses of his majesty." The thing which was made known by Peter was not *the certainty of the Christian revelation*, but the "*everlasting kingdom*" of glory. Dr. Smith felt that the plain words of the text would not answer his purpose ; that the original Greek was equally conclusive against him ; and therefore he boldly at once changes the text. It was not "the certainty of the Christian revelation" which the Apostles saw on the mount, one

whit more than on any other spot ; but it was the only spot, and the only time, that they, or any other men in the flesh, saw the glory of the everlasting kingdom of Christ. The persons to whom the Apostle wrote never could have supposed that the birth, life, and death of Jesus of Nazareth was a *cunningly devised fable*, because they were facts with which every one of the inhabitants of Judea, to whom Peter wrote, were as well acquainted as he was : but the vision of the glorious kingdom none, except the three witnesses of it, were capable of recording. And he adds, besides this visible ocular demonstration, "We have *also* a more sure word of prophecy, whereunto *ye* do well that *ye* take heed," &c.—this word of prophecy being "more sure" to them than even the Apostle's assertion ;—that word of prophecy which had from the beginning pointed the attention of mankind to this very everlasting kingdom of glory, of which these Apostles alone had had a glimpse on the mount : for no prophecy, though of necessity relating primarily to events actually occurring in the prophet's own time, was confined to that single circumstance, but always included in them the great consummation and climax of all prophecies, the everlasting kingdom of Christ. These prophecies were to be their guide and consolation "until THE DAY dawn ;" which day can only be "the day" of Christ's glorious kingdom. Dr. Pye Smith may say, that this day is the day of grace rising in their hearts ; but that is impossible, because the Apostle is addressing those who have obtained "like precious faith" with himself, "through the righteousness" of Christ : therefore this day, which was to arise, could not be the day that had already arisen, but must mean the day of glory, and none other.

Instead, however, of its being "well" for the poor Jewish converts to "take heed to the word of prophecy," which the Apostle assures them was more sure than ocular demonstration, Dr. Smith says it is not sure at all, unless the student adopts his twelve canons ; the first of which is as follows.

"Rule I. It is necessary that we should acquire information, as full and correct as can be deduced from its proper source, the Scriptural fountains, concerning the *life and circumstances* of the prophet whose composition is under consideration ; the *station* which he occupied in his country, his *connexions* with the government and with the people, and the *share* which he bore and the *interest* he took in the political and religious affairs of Israel or Judah."

We have no objection to this, as applied to *some* of the Old-Testament prophets, but by no means to all ; and it is a pity that Dr. Smith has not interpreted the prophecies upon this method. We, at least, ought to have been the foremost to applaud such an attempt, seeing that in three successive numbers of this journal have appeared an exposition upon these principles by Mr. Irving ; and which, to say the least of them, are the most masterly upon this plan which have ever been published. But,

instead of attempting any thing of the sort, Dr. Smith proceeds, through six long pages, to give a common-place account of the political relations between Judah and its neighbours, such as may be found in every nursery, in "The Bible made easy," or "Scripture Stories for Infant Minds."

"Rule II. It is important to *distribute* the matter contained in each prophetic book, with care and accuracy, into those portions which the nature of every subject demands."

This note is equally novel and recondite; and means, simply, that the whole prophecy should be taken together, independent of the divisions into chapters and verses.

"Rule III. We must use all the means that are proper, for securing the *just interpretation* of the words and sentences in which the declarations of prophecy are conveyed."

It is a marvel that Dr. Smith did not next caution his readers to look with their eyes, instead of with their nose.

"Rule IV. We must *separate* the matter which is actual prophecy, from all other matter which may be interwoven with it."

What a blessing it is to have "theological tutors" to warn us that *past* tenses do not signify the same time as *future* tenses!

"Rule V. We should be particularly attentive to the fact, that the real prophecies are generally written in the highest style of *poetry*; with the most vivid imagery, the boldest figures, excursive descriptions, large digressions and episodes, and all the peculiarities of poetical composition."

If this rule be meant to apply to the prophetic parts of Scripture more than to any other poetry, we deny the fact *in toto*. If it be meant to apply to all poetry, then it is a common truism, like the former rules. Although Dr. Smith has been so kind as to warn his auditory against the metaphors of God's word, we strongly suspect that he has never done so with respect to Dr. Watts's Hymns: and though he thinks it possible that some persons might be beguiled into taking in their literal sense such expressions as "Deep calleth unto deep at the noise of thy waterspouts," "I will cause the sun to go down at noon," &c. &c. (p. 27), he does not think it advisable to put them upon their guard against such phrases as,

"In vain we lavish out our lives,

To gather empty wind."—*Hymn IX.*

And "Mark how the sons of peace come in,

And quench the kindling coals."—*Hymn XXXVI.*

Against the evil "habit of quoting those passages in ways which imply a meaning and application exceedingly remote from their genuine design" Dr. Smith protests at great length; in which protestation we cordially join. But if we were to point to a person in the whole living Evangelical world who is a more determined example of what ought to be shunned in this particular, the individual to whom we would point should be the Doctor himself.

"Rule. VI. It is further requisite, in order to the judicious interpretation of the prophetic Scriptures, that we should have the mind furnished with a correct and habitually recollected knowledge of the *history* of Israel and Judah, and the nations with which they were connected."

This rule is a repetition of Rule I. The expression *judicious interpretation* is of constant recurrence through the sermon, and means, of course, an interpretation that agrees with Dr. Smith's opinion. In like manner we find *sobriety of interpretation*, p. 28; *sound judgment*, p. 25; *judicious critics*, p. 23, &c. &c. *passim*.

Perhaps our readers will be not a little surprised, when they are informed that these judicious critics, with sound judgment, and sobriety of interpretation, and judicious interpretation, are, in Dr. Smith's estimation, those who contend that the Jews are never to go back to their own land; that Messiah is never to reign over them there; and that the Millennium means, a free trade in creeds, and universal dissenterism. Yet Dr. Smith inquires very properly,

"Are we at liberty to put any meaning upon the word of God, different from its *own* proper, designed, and genuine sense, as ascertained by competent investigation?—I can only imagine one way in which such accommodations can be permitted by a conscientious mind; and that is, the existence of some resemblance or analogy, either in the phraseology or in the sentiment, between the cases proposed. If the analogy be in the former, the citation is merely in the same way in which men often quote a line of poetry and apply it to any new occasion: yet it should be recollected, that, in so applying a fine passage, of Virgil or Milton for instance, we can do no harm; we can lead no man into error by it; the new application is never supposed to have been the original intention of the author. But, since the Scriptures are the repository of God's revelation, to which all Christians justly look for the authoritative declarations of eternal truth and religious obligation, it is evidently a far more serious matter for us to quote Scriptural passages even in an incidental way. It is almost certain, that most hearers and readers will imagine that the transient citation, or the felicitous allusion, is mentioned *as evidence* in the particular respect for which it is adduced. To say the least, therefore, we ought not to indulge in this practice without taking especial care to guard against being misapprehended."

We entirely agree with these sentiments, as well as with the following, and can only express our regret and surprise that Dr. Smith should himself pay so little attention to them in his own interpretations.

"We should never yield to the temptation, to give untrue interpretations of any part of God's most sacred word, in order to have materials for any kind of religious exhortation. We may make striking allusions, and may avail ourselves of forcible and pungent Scripture expressions, to as great an extent as any faithful preacher can wish; and yet not sacrifice the genuine meaning. That genuine meaning we should always make clear: it is 'the mind of the Spirit:' let us not have the presumption to think that we can improve it: but when, as will usually be the fact, it is found to involve some great and general principle, let us enforce *that principle* in all its variety of application, 'for doctrine, for reproof, for correction, for instruction in righteousness.'"

It is by acting in the manner here condemned, that what is called "spiritualizing" the Old Testament has come to prevail

so generally as it does, especially amongst the Dissenters. There are not only whole chapters, but whole books, which many of their "Gospel preachers" will tell us are of no use, except some half verses, to which they give what they call a spiritual meaning. We subjoin the following, as a specimen of the Doctor's own ideas of the *genuine meaning of the mind of the Spirit*.

"A state of peace, security, and social felicity, particularly that *which arises from the influence of the Gospel upon mankind*, is represented by this beautiful imagery.—Jehovah of hosts shall make unto all nations in this mountain, a feast of fat things, a feast of old wines; of fat things full of marrow, of old wines well refined.—The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted calf together, and a little child shall lead them: and the cow and the she-bear shall feed together, together shall their young ones lie down: and the lion shall eat straw like the ox: and the sucking infant shall play on the hole of the asp, and the just weaned child shall put his hand into the den of the horned viper: they shall not do mischief nor make destruction in all my holy mountain, saith Jehovah.—The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days.—The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee:—thy sun shall no more go down, neither shall thy moon withdraw itself.

"Such is the beauty and grandeur of the poetical style in which the Author of inspiration directed the holy Prophets often to clothe their messages; a style exceedingly conducive to the moral effect of prophecy, and by no means difficult to be understood. It paints with all the freshness of nature and speaks to the understanding through the best use of the senses and affections. Common intelligence, simplicity of heart, and a mind sincerely desirous of knowing the dictates of Heaven, will rarely feel any difficulty in the interpretation of such figures: but persons of weak judgment and arbitrary fancy, destitute of any correct principles for the interpretation of language, especially in its ancient and more unusual forms, and having to support theories of their own deeply tinged with the colour of worldly politics and external violence, please themselves with literal applications of these descriptions in aid of their fond prognostications."

"Rule VII. It is necessary to acquire an accurate acquaintance with the nature, sources, extent, and meaning of the *emblematic imagery* used by the prophets."

This rule is illustrated by the information, that "horn signifies authority;" which it does not, but power; and "earthquakes, signify revolutions:" the latter equally trite and indisputable.

"Rule VIII. Different portions of the same prophet, or of different prophets, which refer to the same subject, should be brought together, diligently compared, their agreements or apparent disagreements carefully noted, and the interpretation of each adjusted by the mutual illustration of the whole.

"Rule IX. We must not judge of the reality or importance of any topic of prophecy by either the brevity or the copiousness of the space which it occupies.

After some remarks, of little importance, Dr. Smith observes :

"With respect also to the Messiah, it requires our observation, that the prophecies respecting his kingdom, its extension and duration, and the happiness of his innumerable subjects throughout the world, are in a much greater proportion than those which describe his humiliation to sufferings and his dreadful death. The reason of this we may probably derive from the circumstances of the people to whom the prophecies were addressed. A chief design of those

gracious communications was to console the people of God, under their calamities and sorrows, by bright pictures of the happiness which should be enjoyed under the reign of the Messiah: evidently, therefore, it was more suitable to that design to dwell more copiously upon 'the glories which should follow,' than upon the awful and distressing scenes which were to precede and accompany the great PROPITIATION."

The "observation" is correct; but the "reason" wrong. The "chief design" of God is to exhibit the glorified God-man as King over this fallen, but to be regenerated, universe: and "the people of God" were brought into those situations which should make the language adapted to those situations fitted also to greater and more remote events.

"Rule X. It is our duty to acquire a just conception of the *designs* of prophecy."

These designs, Dr. Smith informs us, are:

"i. To afford a decisive proof of the existence, perfections, and government, of the One and Only God.

"ii. To afford a decisive evidence, pointing out particular persons as the authorized messengers of God.

"iii. To be a grand evidence of the reality of Divine Revelation.

"iv. To console the people of God, under all their afflictions and sufferings, with the assurance of support and deliverance, and with the prospect of the future prosperity of religion in the world."

It is very difficult to understand how a Jew, upon the eve of the destruction of Jerusalem by Nebuchadnezzar, was consoled for the loss of his property, and the slavery of his wife and children, by being informed that two thousand years afterwards the Gospel would be preached in England! and this reflection might have led the Doctor to suspect that there were other *designs* yet, which had escaped him.

We have already observed what his notion is of "the future prosperity of religion in the world—namely, no Established Churches, and a multiplication of Bible and Missionary Societies: and, as a specimen of the mode in which he sets at nought his own fancy of literal interpretation, we subjoin the following remarks:—

"But there was also another class of prophecies, the accomplishment of which was represented as belonging to a far distant age. Indeed, all that fall under this class may be justly considered as ONE PROPHECY, disclosed 'in many parts and in many modes,' but from the end to the beginning forming one symmetrical whole. This is the great promise, in successive unfoldings from Adam to Abraham, from Abraham to David, from David to Malachi, and from Malachi to John the Baptist, of a SPIRITUAL KINGDOM, founded upon an everlasting covenant, having the DIVINE MESSIAH for its head, and spreading holiness and happiness through the whole earth. From this heavenly source flowed a never-failing stream of consolation to the faithful, under all the dark mysteries of Providence in their own immediate situation. With what joy did Abraham look forwards to the day of Christ, when 'he beheld it and exulted!' To David, this was 'all his salvation and all his desire,' when overwhelmed with the moral and judicial consequences of his sins, the intestine criminalities and desolation of his house. It was this which spread the radiance of glory over the prophetic page, and formed so bright a contrast with the burdens of temporal woe which the prophets had to bring."

The word SPIRITUAL, foisted in here in capital letters, is as foul an interpolation and dishonest violation of the text of God's word, in order to support an hypothesis, as ever was ventured upon by the most hardened Neologian. The promise uttered in the hearing of Adam was, that a descendant of Eve's should destroy the power of that spirit who had injured him. But that spirit had injured Adam's body, as well as Adam's soul; and had marred Adam's possession, this earth : Adam's body, therefore, and Adam's property, were to be recovered out of the hands of Adam's enemy, as well as Adam's soul. The promise to Abraham was of a particular, and defined, and specified portion of this globe. The promise to David was of a descendant who should call God his Father, and sit upon David's throne. The promise reiterated from David to Malachi was to be fulfilled in mount Zion. And not one particle of these promises would be accomplished by the universal spread of Christianity from pole to pole. It was not the day of Christ's humiliation which rejoiced Abraham, for the prior view of that caused him a horror of great darkness; but the day of glory which was to follow, and which has not yet commenced. If Dr. Smith would apply his own rule, in order to understand what David's "desire" was, by comparing the passage where the words occur (2 Sam. xxiii. 5) with 2 Sam. vii., he will find that David is mindful of God's declaration, "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more : neither shall the children of wickedness afflict them any more, as beforetime. . . . I will set up thy seed (Christ) after thee, which shall proceed out of thy bowels (Mary being of the house and lineage of David); and I will establish his kingdom : He shall build an house for my name, and I will establish the throne of his kingdom for ever," &c. Dr. Smith himself will not deny that this promise has a double sense, primarily relating to Solomon, and secondarily to Christ; but then he will say, The throne of Solomon was literal, and that of Christ was to be spiritual. We defy him to the proof; and confidently assert, that he cannot prove the word "spiritual," nor any synonymous expression, to occur anywhere. However, the promise to the people cannot be severed from the promise of the throne to David's seed, because they are but parts of the same whole : the promise to the people is, that "they shall be planted" somewhere, whence "they shall move no more." They were then planted in Judea : out of that they have been moved : the future planting, then, has reference to the future throne, inasmuch as the term ruler implies persons ruled; yet this prophecy Dr. Smith thinks is to be accomplished by missionaries and books ! If the throne of David at Jerusalem may mean the throne of God in heaven, then may this paper be black and the ink white; then

may words mean any thing and nothing ; then have we no revelation of God in our book at all.

" Even in our own day, much use ought to be made of both this great prediction, the SHEET-ANCHOR OF THE WORLD, and of subordinate prophecies which remain yet to be fulfilled. We are assured that the reign of antichristian ignorance and tyranny shall have an end. ' The Lord Jesus will consume that wicked one, with the spirit of his mouth and the brightness of his coming.' All false religions shall be overthrown, not by human violence or temporal allurements, which may make hypocrites, but cannot form believers ; but by the moral force of truth, the efficacy of the pure and simple Gospel in the hand of the Almighty Spirit. The remnant of Israel will turn to the Lord, whom they have so long rejected and crucified afresh. Idolatry and superstition, in all their forms of infamy and cruelty, shall ' perish from the earth and from under these heavens.' What encouragement is hence afforded to Christians missions, and every Scriptural effort, to diffuse the pure word and the religion of Jesus among all the nations of men !"

We are assured that the reign of " antichristian ignorance " shall never have an end, any more than that of sectarian ignorance, until Christ come himself. How can Dr. Smith write that this is to be performed " by the moral force of truth " and the preaching of the Gospel, in the same paragraph in which he says it is to be effected by " the brightness of the coming " of Jesus ?

" v. The chief design of prophecy was to bear testimony to the great Redeemer and Saviour of our fallen world."

Granted. But our author adds in illustration, " The entire scheme of Old-Testament prophecy began with him, and *with him it closed* ; or rather it was absorbed in HIS brightness, who was about to ' arise as the Sun of Righteousness, with healing in his beams.' " Never did perversion go beyond this. To declare, and to publish in print, and to demand the assent of men who can read to the assertion, that the entire scheme of Old-Testament prophecy closed with the first advent of Messiah, is calculating upon the ignorance of this generation in a manner that has never been surpassed by the most hardy sceptic. We will pass by the temple of Ezekiel, and all those passages which relate to the wolf lying down with the lamb, and examine that one only which Dr. Smith (see p. 54) refers to, in Malachi iv., and which is as follows : " For, behold, *the day cometh* that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh *shall burn them up*, saith the Lord of hosts, and it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings ; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet, *in the day that I shall do this*, saith the Lord of hosts." Here it is declared, in the plainest language, that in the identical day in which the Sun of Righteousness arises they who fear the name of Jehovah of hosts shall tread down the wicked under

the soles of their feet, and in that day the wicked shall be burnt up : and how Dr. Smith is able to furnish an interpretation, plausible even to himself, that this was fulfilled at the first advent of Christ, is beyond our powers of conception.

“ Rule XI. It is necessary that, in all instances, we should have safe *criteria* for the application of prophecy.

“ Rule XII. We must not expect to derive from the study of prophecy an ability to predict future events.”

This rule requires more accurate definition. Dr. Smith repudiates the idea of “ anticipating any thing from the prophetic futurity beyond *general* conceptions of HOLINESS triumphing and sin vanquished, mankind improved in all that constitutes true happiness,” &c. If this be all that Dr. Smith has attained to the knowledge of by the study of the Scriptures with the help of his twelve rules, it is not to be denied that he, at least, “ is evidently destitute of the requisite qualifications ” for such pursuits. We contend that God has most clearly revealed that Christ will come in person to inflict judgment upon Christendom ; and that Christendom is described as being at the time of his coming exactly in the state in which no one denies that it now is. This then, is not a “ *general* conception,” but a particular and definite idea, which Dr. Smith has not attempted to touch ; and has escaped by raising a cloud and mist of generalities, behind which he might secure his retreat.

The following is another specimen of Dr. Smith’s attention to the third rule, “ *for securing the just interpretation of the words and sentences of prophecy* :”—

“ The sufferings of the Messiah were described by the pencil of prophecy, with few strokes, indeed, but those clear and bold to a most remarkable degree ; yet, till the facts really occurred, who could have formed a coherent idea of their precise nature and manner ? What human or angelic mind could have separated those minute features of the predictions which were to be accomplished in a visible and palpable manner, from those which would receive an internal, moral, and analogical fulfilment ? The Jewish prophets foretold that the throne of David should be re-established, in splendour and power incomparably superior to all that it had possessed before ; and that its dominion should be extended over the whole earth : yet, were there any among those who were waiting for the consolation of Israel, that entertained an idea of the *mode* in which this copious body of predictions would appear in the actual existence destined for them ? Our Lord’s own disciples looked for a human, visible, and political reign ; an earthly King with earthly riches and honours. Are we *vain enough to think* that we should have had more just expectations ? Yet the facts which, in the proper time, fulfilled the prophecies, correspond to their elevated tone, their pure and heavenly spirit, in a way which no worldly empire could possibly have done. The throne of David is established for ever, and the religion of Abraham and Isaiah will be the religion of the world : yet it could not have been understood, before the moral triumphs of the Gospel gave the explanation, what the precise nature of the fulfilment would be, and in what sense the original expressions must be understood.”

We are certainly vain enough to think that not one jot or tittle of the prophecies shall pass away till all are literally fulfilled. The throne of David is not established for ever, any more than

the reign of the saints ; nor does the Gospel give the explanation that David's throne means moral triumph.

" This long discussion shall be closed with three short observations.

" 1. How much is it to be lamented that any persons should undertake to interpret the records of prophecy, who are evidently destitute of the requisite qualifications, and who have taken no pains to supply their own deficiencies !"

To this every one must subscribe : and there is probably no one, that has ever thought upon the subject, who is not satisfied that among the most " destitute " is the author of " this long discussion " himself.

" 2. I must express the conviction of my mind, that it is not the immediate duty of all Christians to engage in this branch of Scriptural inquiry : and this conviction rests upon the plain reason, that God has not made that the duty of any persons for which he has not furnished them with the necessary means. But the larger part of sincere and devout believers cannot command the time which those long and laborious disquisitions require, in order to pursue them advantageously : and, if they had sufficient leisure without neglecting plainly incumbent duties, they are not possessed of that acquaintance with *philology and history* which is manifestly indispensable to investigations of this nature. Let not such excellent persons regret their disability. They have other and more profitable objects to engage their attention and to fill their hearts. They need not occupy themselves with ' the light shining in a dark place,' when they can walk under the brightness of the Sun of Righteousness ; the clearly revealed doctrines and promises, the precepts, examples, warnings, devotional compositions, and historical illustrations of the Divine word. Yet I am far from supposing that it is not incumbent upon those to whom Providence has given the means and opportunities, to engage in this class of sacred studies ; provided they do not allow it to infringe upon the more obvious and universally necessary duties of faith and obedience. But it should not be forgotten, that these pursuits are not a little ensnaring ; and that, without sanctified wisdom and watchfulness, they are very liable to usurp an immoderate measure of attention and feeling. Such ill-proportioned ' knowledge puffeth up.'"

The Apostle tells his disciples, that they " do well to take heed to the light shining in a dark place *until* the day dawn ;" but Dr. Smith tells his disciples, that not only has their day dawned, but has arrived at its full meridian splendour. It is perfectly clear, therefore, that the day to which Peter looked is not that to which Dr. Smith looks. Now, we are followers of Peter, and not of Dr. Smith. But, passing by the flagrant contradiction of Scripture, this is abominable pedantry, to say the least of it ; for it is no less than to insinuate at the close, that which was broadly hinted at the beginning,—that theological tutors are the exclusive persons who may venture, without making shipwreck of their faith, to read the larger portion of God's word. " *Philology and history*," as well as all other knowledge, may be usefully applied as aids for the understanding of the Bible ; but it is altogether untrue that these studies are one iota more important for Isaiah than for St. John's Gospel. Faith in the plain letter of God's word, is all that is requisite ; and that faith Dr. Smith has not.

" 3. If we, who are set apart to the ministry of the Gospel, should devote ourselves to those investigations, even with a command of the best means and aids,

with a competent knowledge of terms and events, and with a judicious application of principles and rules, [namely, Dr. Smith's xii.] ; yet should allow such *speculations* to supersede the humble, holy, fervid application of our faculties to the grand purposes of our ministry ; ah, what will it avail us ?—Admit that we succeed ; that we elucidate dark places, that we bring forth wonderful discoveries, that we gratify the curiosity which we have excited, and that we attract the admiration of men ;—what benefits could accrue to ourselves or to the church of Christ, that would outweigh the injuries of a diminished regard to ‘godly edifying—and the end of the commandment, charity, out of a pure heart and a good conscience and faith unfeigned ?’ ”

There is nothing like giving a thing a bad name ; and, accordingly, any interpretation which is not according to Dr. Smith's fancy, is called a “speculation ;” while whatever accords to that fancy, is a “judicious application of principles.” Dr. Smith himself is nothing loth to indulge in the purest “speculations” of “prophetic futurity.” He informs us, in a passage already quoted, that “all false religions shall be overthrown, not by human violence or temporal allurements, which may make hypocrites, but cannot form believers ; but by the moral force of truth,” &c.—all which is a pure “speculation,” without one shred of a text to support it. With respect, however, to his attempt to deter the ministers of the Gospel from opening to the people the largest portion of God's revelation, we joyfully quote, in opposition to it, the following passage from a Sermon of the Rev. Wm. Marsh, of Colchester, called “the Morning Star, or Millennial Day,” p. 23.

“We learn also the *duty* of making these predictions known to others. These subjects (the ending of this dispensation, and the coming of Christ) are not like minor prophecies, which are of chief importance when fulfilled ; and by which fulfilment the faith of the church is confirmed and conviction produced in unbelievers. No : it will be too late, when they are actually accomplished, to refer to them, either for the comfort of the believer or the conviction of the infidel. Now it is they are to be declared, to raise the expectations of the church, and animate her in her labours and her sufferings ; and to awaken the enemies of the Lord. It is while the latter are saying, ‘Where is the promise of his coming ?’ that we are to point to past events which destroyed a professing world (2 Pet. iii. 4, 5), as typical of approaching judgments, which will again overtake the wicked suddenly and unexpectedly, as a thief in the night. Nor till the cry go forth, ‘Behold, the Bridegroom cometh, will even the wise virgins arise and trim their lamps, and be diligent to be found of him in peace, without spot and blameless. When Christ crucified has laid the one foundation of our peace with God, I know of no subject that is so calculated to raise the superstructure of Christian holiness, as the second coming of our Blessed Master* . There-

* It is mentioned about sixteen times in the two Epistles to the Thessalonians.

fore, beloved brethren, *let it form as prominent a part of our ministrations and hopes, as it did those of the Apostles and Evangelists in the primitive ages;*"—which advice we think much more scriptural than that of Dr. Pye Smith.

Dr. Smith has been bred up, as almost all the Evangelical world of the present day has been, in the system of spiritualizing away the plainest expressions of God's word; which system was first introduced by Grotius, and other Socinians of that school. He finds that this system will not stand the *experimentum crucis* of comparison with what has been revealed upon the subject; and he therefore, in this sermon, throws every possible discouragement upon submitting this theory to that test. He represents the examination as of little importance, and that it requires more pre-requisites than ninety-nine persons out of every hundred possess. He suggests a doubt here, and a difficulty there; and draws a distinction between books which relate past events and books which relate future events, for which there is no warrant. The Gospels and the Epistles are as full, if not more full, of predictions, and of details of things to come, as Isaiah and Ezekiel. The very historical books are prophetic, because most of the principal events therein recorded are declared in the New Testament to be patterns of things to come. We cannot understand the obsequious deference to the leader of a religious sect, which should induce such men as Messrs. H. Forster Burder, Stratten, Dr. Collyer, and some others, who have published opinions directly opposed to this system of Dr. Smith, to request the publication of so pernicious a sermon: but there are few men who can venture to think and act for themselves against their party, whether in political or sectarian questions.

At the end of his sermon Dr. Smith has added "supplementary notes." One of these is as follows, on Dan. xii. 4:

"*Many will err; and knowledge will be great: i. e. Though all this is expressed so clearly, and though some (probably at the time of the fulfilment) will understand these prophecies with so much plainness and certainty; yet others will understand them very erroneously, or (for so the word might be translated) will despise them.*"

"I cannot but entreat my reader to observe, how expressly the Divine vision declared to Daniel *the grand principle* pleaded for in this discourse; *that prophecy cannot be explained by mortals till after the event of fulfilment.* 'And I heard, but understood not. Then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end' (Vers. 8, 9)."

We defy barefaced perversion of Scripture to go beyond this. The notes are appended for no conceivable purpose but that of proclaiming to the world that the author of the sermon can read German: and we apprehend that if he never had done so it would have been better for him, since it is evident that he is strongly tinetured with the shallowness of the Neological school. He has given a long extract from Dr. Jahn's Introduction to the Old

Testament, in which he has brought forward the old objections raised by Porphyry to the authenticity of Daniel : to these objections, which have been answered a thousand times, and are well known to every schoolboy who has attended a course of divinity lectures, Dr. Smith has given the answers of Jahn himself alone, being about the least satisfactory of all the refutations which have been given.

At p. 67 he says, "It seems necessary here to notice the attempt of some eminent scholars, but who are deeply tinctured with the Neologism of the last forty years, to destroy the received belief of Jews and Christians in the genuineness of a large portion of the Book of Isaiah," &c. Where this "necessity" was found, we have been unable to discover ; and if it existed any where, an equal, or rather a greater, necessity existed "to notice" the answers—the abundant and more than sufficient answers—of much more "eminent scholars" than the Neological objectors. These, however, have not been given ; but in their stead some which are so unsatisfactory, that any one who knows no more of the matter than what he can gather from Dr. Smith's note will have his faith rather shaken than confirmed. We have already said that Dr. Smith's style shews he has read too many of the writings of the Neological school : his customary phrases are taken from it : his common expression for the Bible is, "the Divine word" (p. 2, 23) : God, is "the Divine Spirit" (p. 38), or, "the Divine Author of Inspiration" (pp. 32, 53) : Christ, is "the Divine Messiah." We hope that we are not unjust towards Dr. Smith ; but the very rapid increase of Neology in Germany within the last few years ; its extension into France by the translation, for the first time, of some of its worst and most insidious publications ; and its spread into England, induces us to hunt it out in every quarter : while, at the same time, it may induce us to suspect that we sometimes "smell a rat behind an arras," which at last may turn out to be only an old Polonius.

In order to give our readers some idea of the great increase of Neology, we take this opportunity of laying a few facts upon this subject before them. The two religious journals of most repute in Germany, are the *Unveränderliche Einheit der Evangelischen Kirche*—that is, *the Unchangeable Unity of the Evangelical Church*—under the management of Dr. Ammon of Dresden, who, from the year 1794, when he published his *Christology*, has been the able and indefatigable preacher of Neology : and the other journal is the *Allgemeine Kirchenzeitung*—*the Universal Church Gazette*—published four times a week, by Dr. Zimmerman of Darmstadt as distinguished a Neologian as Ammon. The *Literary Journal of Göttingen*, and some others of inferior note, are equally infidel.

In France, Neology is also making rapid strides. The French, too frivolous to wade through the dull pages of Döderlein's *Institutes*, and Wegscheider's *Dogmatik*, have had their taste more suitably supplied by translations of the *Stunden der Andacht*—that is, *Hours of Devotion*—an insidious work written by Popish priests; and Mutter's work on *Gnosticism*. A religious journal is also established at Paris, either newly, or, if it be an old one, it is revived under new management, with the same principles.

In England, Gesenius's Hebrew Lexicon conveys its subtle poison with the elements of the sacred language; and though the octavo edition is not so flagrant as the quarto, the former contains abundant evidence of its character: yet of this quarto edition, the Evangelical Magazine, of which Dr. Smith is one of the principal directors, says,

“We have no hesitation in affirming that Mr. Leo, in effecting a translation of this incomparable work, has conferred a distinguished blessing on mankind, and more especially on those who aim at a critical study of the Hebrew Scriptures. We trust that theological students in our Dissenting Colleges will be furnished with the assistance which this Lexicon will afford them in mastering the Hebrew tongue. Their respective committees ought to see to this matter; it is one of great consequence. Henceforward, we trust that a single missionary will not proceed to the heathen without this Lexicon.”

Milman's History of the Jews, written for the Family Library, shews that the professors at Oxford are not exempt; and a more than half-encouragement to such doctrines is found in the mode in which Davison has handled his argument on primitive sacrifice. At Cambridge, the Translators of Niebuhr, and Professor Lee's perversion of Exodus vii., shew that that University cannot take the mote out of the eye of the other. The treatment that Mr. Bost experienced at the hands of the Bible Society and Eclectic Review, prove the leaning that the Evangelical world has to favour Neologians, rather than those who expose them.

On the other hand, a valiant band has been raised in this country to meet the enemy. Mr. Rose, Mr. Pusey, and Mr. Evanson, have done their part; and the Edinburgh Christian Instructor ably defended Mr. Bost. Dr. Faussett, the Margaret Professor of Divinity at Oxford, has ably exposed the infidelity of Milman, in a sermon which we strongly recommend to our readers.

The danger of Neology spreading in this country arises from the Religious World here being precisely in the state which is described to be that in which the religious world of Germany was when this moral pestilence broke out there; the essence of which consists in spiritualizing, or giving a mystic sense, at variance with the plain meaning of the language; which is the root of the system of Dr. Smith, and the spiritualizers of the Bible. The following description, by Mr. Pusey, with which

we shall close these remarks, might be supposed to be that of England.

"The means adopted to preserve and extend this spirit [that of piety] were—meetings for the practical study of Scripture, for mutual consultation and assistance, and for more than ordinary domestic and public devotion. The strongest hold of formalism is in the very means employed to promote devotion. *Great watchfulness* is requisite against *self-deception*, from considering them as *more than means*; *great discrimination* in the recommendation of these means to others. In both, lamentable mistakes were committed by the later members of this school; hypocrisy was engendered, by the too great stress laid upon private edifying and Christian conversation; their indiscriminate and too frequent employment, where the mind was yet unprepared to profit by them (the use of 'strong meat' where 'milk' alone could nourish), often produced reaction and disgust. In other cases, *religious conversation was engaged in as a mere act of duty and as a test of religion*; and the probably but half-conscious hypocrisy, which employed the expressions of religion without a correspondent feeling, *deadened the heart*. The actions, finally, in which the religious spirit manifested itself, were in part only liable to perversion. Neither the zeal for plans of benevolence, nor the resignation of expensive gratifications to promote them, which distinguish the school of Halle, nor the highly prospered efforts to extend Christianity among the heathen, were well susceptible of it. The degree of value, however, attached to the abstinence from amusements, whose character is derived solely from their influence upon each individual, became a source both of self-deception and of breaches of Christian charity;—a deflection invariably occurring as soon as the abstinence is regarded as being in *itself* a Christian duty. A legal yoke is then substituted for Christian freedom; and things, in the first instance acknowledged by the party itself to be of subordinate importance, become the test of Christian progress. It thus became common to exclude from the communion persons known to have danced, or to have played at cards. The great object, lastly, of the early school, the promotion of practical living Christianity around them, became a mere external duty; and, being consequently pursued mechanically, alienated too often, instead of winning to the Gospel.

"This painful detail is fruitful in admonition to our own and to all times. Without it, the want of resistance from the school of the Pietists to the subsequent invasion of unbelief would be unaccounted for."

"On the Attention due to unfulfilled Prophecies: a Discourse; by Joseph Fletcher, A. M."

The sermon which appears next in succession to that of Dr. Pye Smith's, is by Mr. Joseph Fletcher. It forms a striking contrast to its predecessor: instead of being pedantic, it is plain and unaffected; instead of discouraging the study of unfulfilled prophecy, it declares such study to be an imperative duty: while the truisms which the preacher inserts—such as declaring that those only who know their letters should try to read—seem intended merely to obviate a charge of opposing the opinions of the "Theological Tutor of Homerton." The text is 1 Pet. i. 10, 11. The preacher observes, at p. 10,

"Revelation commences with an announcement of the first coming of the Messiah, and it closes with the solemn assurance of his second coming. Between this first announcement and the final consummation, are included all the

dispensations of revealed religion, all the revolutions of time, and all the operations of nature and of grace, in order to the ultimate accomplishment of the designs of mercy, and the manifestation of the Divine glory through eternal ages. Between those two periods all who have ever lived, or who may hereafter live, are or ought to be interested in the contemplation of unfulfilled prophecies; and the lapse of time, by increasing the materials of knowledge, and supplying additional facilities for research, should stimulate to diligent and devout investigation.

"Prophecy puts us in possession of some of the great purposes of the Infinite Mind. It is that part of revelation, which at all times leads the mind onwards. It carries us from the past to the future; it connects the past with the future: it leads us to regard the faithfulness of God exhibited in the past, as warranting our confidence for the future. It would be therefore ingratitude to Him who has thus revealed his will, to act as if the past were sufficient, and we had no interest in the contemplation of the future."

At p. 13, he again observes,

"Consider, my friends, the general command applicable to every part of revelation: 'Search the Scriptures: in them ye think ye have eternal life; and they are they that testify of me' (John v. 39). Now this injunction was addressed to the Jews, for the very purpose of recommending an attention to prophecies, then actually fulfilling, or about to be fulfilled: and if it be regarded not as an injunction, but, as I am inclined to think, a declaration, which should be read rather indicatively, than imperatively; thus referring to what was the practice, or what from their profession might be presumed to be the practice of those addressed by our Lord, its force is not only unaffected, but augmented. It is solemnly recognized as an important duty, at all times binding on those who profess the oracles of truth, and applying therefore to the church in every age: It requires that on every subject, 'the word of Christ should dwell in us richly in all wisdom and spiritual understanding.'"

At p. 15, we read,

"There is an attention to this subject unquestionably claimed by its intrinsic excellence, and the Divine authority enforcing it. And if any of the servants of Christ, from peculiar circumstances, or an aptitude for such researches; or, above all, a devout and commendable interest in the prosecution of the subject, devote even a large portion of their time to these investigations; far be it from us to look on them with the frown of disdain or the smile of derision. Far be it from us to sympathise with the idle or the careless, who lose more time in the work of hasty censure, than ever they spent in the labour of honest research. If this portion of revealed truth had been more generally studied, and more of the resources of sober criticism and sound discretion had been applied to its elucidation, there would have been less of extravagant hypothesis and daring speculation; and unquestionably less of rash dogmatism on the one hand, and unwarrantable scepticism on the other. What might have been *known*, would in this case have been more profitably brought under public notice, with less of fiction to gratify the curious, and more of truth to edify the humble.

"Some prejudices against the study of prophecies yet unaccomplished have been supported, not only by referring to the extravagancies and absurdities of ancient and modern speculations, but because great obscurity attaches to all prophetic representations; and it is assumed that we cannot understand them, till the event explains them. If it were said, we cannot understand them *fully*, there would be more truth in the statement. But will not such an objection apply to the predictions fulfilled, as well as to those which are unfulfilled, and to some of the doctrines of Scripture, as well as to its predictions? It has been said that God has 'put the times and the seasons in his own power;' still, as far as he has given us intimations of their occurrence, it is not vain curiosity, but commendable and legitimate research, to endeavour to ascertain the predicted periods. A seemingly oracular caution is sometimes cited, as if it were

the language of Scripture itself—that we are ‘not to be wise *above* what is written.’ This is granted: but then we ought to endeavour to be wise *up* to that which is written. ‘Seal not the prophecy of this book,’ was the solemn injunction of the angel who disclosed the symbols of the Apocalyptic vision to the mind of the venerable Apostle. It was, as if he had said, ‘unroll the prophecy—open its hallowed contents to the view of the church—place it not under any interdict—blessed is he that readeth.’

“The ancient prophets ‘searched;’ they employed all the powers they possessed in exploring the meaning of their predictions; they ‘searched diligently and inquired,’ seeking and deriving information from all accessible resources. “In the first year of the reign of Darius, I, Daniel, understood by the books, the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish the seventy years in the desolation of Jerusalem’ (Dan. ix. 2). We learn from this record, that the study of unfulfilled prophecy was productive of the most beneficial results. And how often, in the announcements of futurity by our Lord, both in his personal ministry, and in the revelations of Patmos, do we find it enjoined, ‘Let him that readeth, understand.’ ‘He that hath an ear, let him hear what the Spirit saith to the churches.’”

We greatly rejoice at these sentiments being expressed by Mr. Fletcher, because we are satisfied that they will produce much more effect, in the quarter wherein Dr. Smith’s opinions were likely to prove prejudicial, than any thing which could have been said by ourselves; and so long as good is done, it matters not by whose instrumentality it is brought about. The following passage, from p. 20, is excellent.

“Attention to fulfilled prediction, in connexion with the great doctrines of Revelation, will convince us that from the beginning of the world, amidst all the revolutions of time, and all the external changes to which the church of God has been subjected, it has been the grand object of Providence to prepare the way for the establishment and reign of the Messiah. His coming, his kingdom, and his glory, are the prominent topics of prophecy. Predictions, describing his incarnation, sufferings, and death, have received their minute accomplishment. The statements of prophecy possess, on some of these points, a minuteness of almost graphic representation, which renders them to us as intelligible as the records of Evangelists. But the prophets describe the glory of a reigning, as well as the humiliation of a suffering Messiah. This union of characteristics was the source of all those misconceptions, and prejudices, that made ‘Christ crucified a stumbling-block to the Jews.’ They could have borne for a while a suffering Messiah, if there had immediately followed this humiliation, the secular glory of a conquering Messiah. The lapse of eighteen centuries has not extirpated the prejudice. The fiction of two Messiahs has risen out of it; and some, astounded by the accordance of one class of predictions respecting the Messiah, with the history of the despised Nazarene, have been almost willing to believe that he might be the suffering Messiah, if but *the Conqueror* were to make his appearance.”

There follows, indeed, to this passage, some observations which mark our author to be not entirely free from the Dissenting error of denying the duty of the king to rule for Christ; but we are so much pleased with the sermon as a whole, that we will not stop to quarrel upon this collateral branch. We regret, however, to be compelled to remark, that, let them take which side they will, there is a very great inaccuracy, in their references to and quotations from Scripture, prevalent in the writings and

sermons of the Dissenters, as a body. This looseness does not arise, with many, from dishonesty, but from having derived their religion from the Westminster Confession, and not from the Bible: their knowledge of Scripture is slight; and the little they have read not taken in its connection. The following passage illustrates these remarks.

"The Apocalypse opens with a sublime vision of the glorified Redeemer, invested with mediatorial dominion. Clothed in the attributes of majesty, and embodying in his person the characteristics of Deity, with all the properties of glorified humanity, he wields the sceptre of government, dispenses the blessings of grace, and prepares his church, in the successive scenes of its existence on earth, for its future beatification in his eternal kingdom."

"Mediatorial dominion" is nonsense. The vision with which the *Apocalypse opens* is that of the High Priest, *clothed with the priest's dress, and not in the attributes of majesty*: there is no *sceptre to sway*.

In pp. 28, 29, are some warnings against paying *undue* attention to unfulfilled prophecy: a warning which might with equal propriety be given to every subject, and therefore wholly useless. Mr. Fletcher might have warned the Apostle James against paying undue attention to good works, and not making them subservient to election and grace: or he might have remonstrated with the author of the Epistle to the Ephesians, for dwelling with such undue proportion upon doctrines, and not giving a larger measure of practical remarks. The warning is so large as to fit nothing, and must be put in as a salvo to the weak brethren whom Mr. Fletcher knew he was addressing.

Pages 31—35 are employed in recommending humility in interpretation, and in setting forth our opinions before others: also a very safe and good truism. What Mr. Fletcher means by it, however, is simply this: Dr. Smith, and those who discourage the study of unfulfilled prophecies, may prophesy themselves respecting the conversion of the world by means of Bibles and tracts; but if Mr. Irving, or the Morning Watch, say he is a false prophet, and deceiving the people, and refer to the word of God for the truth of what they say, they are very presumptuous. Mr. Fletcher quotes with great applause one of the few foolish passages in "The Natural History of Enthusiasm," in which the author talks of "putting the credit of Christianity at pawn in the hand of infidelity, to be lost beyond recovery, if not redeemed on a day specified by the fanatic for the verification of his word:" upon which we can only say, that great men are not always wise; and we assure him he need be under no sort of apprehension lest the credit of Christianity should be lost beyond recovery.

In page 36 Mr. Fletcher declaims against prophecy being made a rule of conduct, and again refers to the Natural History of Enthusiasm. It is much to be regretted, that, in hunting for

extracts with which to adorn his own pages, he should have overlooked the main object of that clever author, which is, to shew how enthusiasm of the most striking kind is engendered by false views, to a much greater extent than it is by true views; since Mr. Fletcher has chosen to censure those who look to the word of God for *specific* directions, rather than to such as are *loose* and *general*. "Having therefore," he says, "adopted certain notions about the Jews, for instance, and the destruction of Antichrist, they regard with an almost exclusive attachment whatever may directly or remotely tend to the particular result which they anticipate; while institutions supported only by general principles, and unrepealable obligations, are comparatively overlooked, if not actually discountenanced." Now we assert that this charge is false, as applied to any other party, sect, or set of men in the church, but to that body to which Mr. Fletcher himself belongs; and that his party is guilty of it. And now to the proof.

The Dissenters have assumed, contrary to the word of God, that the circulation of Bibles and tracts will convert all mankind into Christians before Christ comes; will overturn all established churches; and that the same destiny, without any distinction, awaits the Heathen, Mohammedans, and Jews. Upon this theory they support the Bible, Tract, and London Missionary Societies, almost exclusively; while scarce the name of any one of them is to be found contributing to either of the three societies for the religious instruction of the Jews, and they have no society among themselves with any such object. On the other hand, there is not a member of any one of the three Jewish societies who does not equally promote all the Bible and Missionary societies within his reach. The fact is, that Mr. Fletcher's party have worked themselves and the religious public into an exaggerated state of excitement, by false enthusiasm; and they are apprehensive, that, if men's motives were brought to the standard of God's word, that false fire would go out; and they are afraid of the light, and dare not bring their deeds to the light, lest they should be reprov'd. They do make their own false prophecies a rule of conduct, while the others do not make God's prophecies any rule at all, in the single sense in which Mr. Fletcher has rashly and erroneously asserted that they do.

"*Why,*" says he again, "*should we chill the spirit of benevolent enterprise by the spirit of unhallowed speculation about arrangements which the mind of Deity alone can contemplate, and which it is daring and impious presumption for mortals to approach? The Gospel announces a remedy of Divine appointment for the ills and maladies of a disorder'd world.*"

This is vastly fine, but it is not to the point in hand. It is not on this ground that support is asked by all the committees and deputations of all the societies, but in order to convert the

world, and introduce the Millennium; which, though the real question that Mr. Fletcher had to handle against those whom he is attacking, he wisely, though not candidly, leaves entirely out of sight: nor do we say any thing of "the monstrous notions of some presumptuous expositors of Revelation" (p. 4), who presume to call faith in the plain words of God "unhallowed speculation."

Radicalism in church and state, under the pretext of religious liberty, is the delusion of the day; with a pretty sample of which Mr. Fletcher's sermon closes:

"Every thing in the present aspect of the church and the world calls for prayer, activity, and expectation. New scenes are opening around us; new facilities for exertion are providing in every direction; and the *great principles of religious liberty* are more than ever recognized and established. *The fabrics of intolerance and superstition must ere long crumble into ruin.* The manifestations of hostility and alarm are signs that some great movements are going forward. Knowledge is diffused, light is advancing, and we fear nothing from their progress. The tyrannies of ages are falling, the banner of freedom is unfurling, and He, 'on whose shoulders is the government,' is *overturning, and will overturn, till He shall come whose right it is to reign!*"

We are sorry to be obliged to inform Mr. Fletcher, that in the next dispensation, so far will its state be unlike that which he thinks would be now perfection, there will be an established church, and only one; that the King will be an absolute, an unlimited Monarch; that the form of ecclesiastical government will be episcopal, and that a Priest will sit upon the throne: that, so far from what he calls "religious liberty" prevailing, men will be most rigidly required to obey every observance enjoined by the Sovereign: with many other similar particulars, into which we cannot now enter, but which he may learn by the study of Ezekiel, Zechariah, and St. John.



THE LATE JOSEPH MILNER ON THE MILLENNIUM.

"Practical Sermons on the Epistles to the Seven Churches, the Millennium, &c.: by the late Rev. Joseph Milner, M. A."

FEW names stand higher in the estimation of those with whom every good man would wish to stand high, than the name of Joseph Milner. Far be from us the thought of attempting to detract from his well-deserved estimation, or to do ourselves the injury of separating from that goodly company to whom his memory is dear. But the greater the general excellence of his writings, the more incumbent we feel it to point out those parts wherein one so deservedly influential may have stopped short of expressing the whole truth, and may not have been privileged to discern the entire mind of the Holy Spirit. This we shall endeavour to do in no censorious spirit, for we feel it not; but,

thankful for living a few years later in time, and for witnessing and believing that display of God's purpose which the acts of his providence are daily unfolding to our view, we only carry on Milner's own principles a step or two further than he himself proceeded : which steps we really believe he would himself have taken, had he been living now ; and which those who reverence his opinions are, we think, now bound to take. In the volume of sermons under review, there is one on the Millennium (Ser. xv. p. 266) : to this we shall confine our remarks at present, as the questions which it will afford us the means of discussing occur only occasionally in the other sermons, and might in most cases be settled by the change of a single word. This sermon was written in 1796, when the great controversy for the literal fulfilment of prophecy was only beginning to arise ;—a controversy which seems destined by God to produce upon the church an immediate benefit, as signal as that for justification by faith in the sixteenth century ; and whose issues involve by far the most important events since the creation of the world ; for it pronounces YES, or NO, to the glorious advent of the Messiah to sit on the throne of David, to the reign of the saints, to the restitution of all things, to the casting out of Satan, to the finishing of the mystery of God.

And shall we avoid these topics because good men differ upon them ? No ; we love controversy : it is as the key to the portal of truth ; or like the healthful breeze, which purifies the atmosphere we breathe. " There is a stagnant peace, full of infection and death. Vehement contention for truth may be a *duty*, and consistent with love and the meekness of wisdom. Peaceful minds are often apt to condemn not so much those who resist the truth, as those who, by testifying the truth, are the innocent occasion of controversy, and thus first disturb the general quiet. This is not, however, the true peace-making spirit which our Saviour blesses, but the love of carnal ease, and the very opposite to the spirit of the Gospel. Erasmus would thus have lost that Reformation, which Luther under God accomplished. There is a greater blessing than present quiet,—even the maintenance of important truth ; and millions will through eternity thank God for the holy boldness, decision, and courage of Luther. Eager disputes about important religious truths are far better, and far more hopeful, than that total indifference which arises from infidelity. There may, indeed, be a disproportionate attention to controversy... But because there is this mistake, there is a prevalent notion, among those to whom we may justly give the blessed title of *peace-makers*, that the simple statement of truth is a sufficient confutation of error. Such forget the advantage that error has against truth, in its falling in with the natural principles of the heart. Exposure of error and false statement, in a controversial

form, is a prominent part of the Epistles to the unsettled churches. The duty of controversy, under many circumstances which might be stated, is perfectly clear. We must earnestly contend for the faith which was once delivered to the saints."—*Bickersteth's Christian Student*, pp. 113, 114.

The sermon to which we shall now direct the attention of our readers is from Rev. xx. 2, 3, the binding of Satan, and begins excellently. "It will be proper to open a little the general subject, so far as a subject so mysterious, and as yet unfulfilled, can be opened, that I may prepare the way for the practical uses which I would draw from it. And to prevent the unreasonable disgust which persons void of all scriptural knowledge and reverence are apt to take at the bare hearing of such a text as this, I would say, with St. Paul, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' It is not for us to say, Such and such parts are unsuitable, and useless, and would be better kept in silence. This is to affront the Holy Ghost. There are parts of Scripture on which we cannot say much, because we can know but little; and we may be easily wrong in *strained interpretations*, and entering into curious niceties of interpretation *for which we have no warrant*. But those who say this, are often not so sensible of the wrongness of their views in another respect—in their forbidding us to treat such subjects at all. Why were they written, if they are not to be read and expounded? I have no notion of being restrained from studying and preaching from any part of Scripture. It is the inheritance which the God of grace hath given to his church; and happy were it for us to make a serious use of it! Under the teaching of the Spirit of God, with humility, discretion, and prayer, it is the very comfort of life; and those who live by the faith of the Son of God will find it their interest to attend to every part of Scripture; and the neglect and discouragement of Scripture study is one of the worst symptoms of profaneness that we have among us." (p. 267.) If the rest of the discourse had been in consistency with this beginning, we should have only had the pleasing duty of unqualified approbation. But it proceeds: "The Apostolic prophet had been shewn in vision the complete destruction of Popery, and false religion, in the former chapters; and in this he is shewn the vision of what is called the Millennium, or the *spiritual* reign of Christ on earth for a thousand years, which will then take place" (p. 268). Now this we are compelled to protest against, as a "strained interpretation," "for which we have no warrant" (*supra*): for why should Christ's own reign and presence be *spiritual*, while that of the church is *literal*, and when

they are both spoken of in exactly the same terms? "*They lived and reigned with Christ a thousand years*"—"they shall be priests of God, and of Christ, and shall reign *with him* a thousand years."

The position we contend for is exactly that laid down p. 271, "We are no judges at all of the depths of the Divine dispensations. We are to study from his word *what they are*; not on *what grounds they are built*; or *why* they are ordered so and so." The careful study of the word of God has convinced us that Christ shall really come again, and reign on this earth, where he once suffered; and has further convinced us, that this second glorious advent at the commencement of the Millennium is near at hand. To prove the first point—namely, the real personal coming and reign—we need nothing more than the context, in Rev. xx., compared with the preceding sermon in this volume, or "The Church triumphant." It is not disputed, but on the contrary maintained, through the whole of the sermon under review, that the Millennium really takes place on this earth: "The Millennium, or the spiritual reign of Christ *on earth* for a thousand years" (p. 268); "this glorious day of the church *on earth*" (p. 269); "the glorious reign of the saints *on earth*" (p. 270); "the saints shall be uppermost and reign." (ib.) It is also maintained that the binding of Satan during that period is real: "He will be shut up in the bottomless pit, that he may deceive the nations no more, till the end of the thousand years" (p. 269). But here Milner stops, most unaccountably; saying (p. 272), "Those who read the chapter may take notice, that I have not dwelt at all on the circumstance of the martyrs rising from the dead and reigning with Christ, because in what manner it is to be understood seems not so clear."—"Not so clear!" it is written quite as clearly; "They lived and reigned with Christ a thousand years;" and we had been told in the same discourse (p. 271), "we are to study from his word *what they are*; not on *what grounds they are built*."—"Not so clear!" only because the mind was pre-occupied by the absurd notion of a spiritual reign; an unscriptural prejudice, which alone could lead a believing man, like Milner, to assert (p. 270), "there is no reason to suppose that Christ our Saviour will literally live on earth again: he will most probably reign in the hearts of men by his Spirit."

But to the proof. Milner allows that the binding of Satan (Rev. xx. 2, 3) is to be taken literally, and that "the glorious reign of the church on earth" (p. 270) will also be literally realized at the same time: but this reign is recorded in ver. 6 of this same xxth chap.; and who can but grieve and lament that the bias of education, or barriers of man's imposing, should so far pervert the judgment of an able man, or shackle his powers, as

to make him interpret spiritually, as they call it, the two verses (4 and 5) which stand between these two literal passages ! But this is not all ; for he assumes that these reigning saints are men in flesh, in defiance of an assurance of their being risen saints, expressed as clearly as it is possible for language to do : “ Beheaded for the witness of Jesus ” . . . “ they lived and reigned with Christ a thousand years : ” “ on such the second death hath no power. ” Though their *reign*, therefore, may terminate at the end of the thousand years, their life shall not : “ on such death hath no power. ” Nor is it doubtful who these risen martyrs are, for they have been previously spoken of in xiii. 15, where the beast hath power to “ cause that as many as would not worship the image should be killed. ” And those who did, on the contrary, worship the image of the beast, are by the Word of God, the King of kings and Lord of lords, cast into the lake of fire (xix. 20) immediately *before* the reign of these resurrected witnesses for God. That the beast is either the Papacy, or a personal Antichrist arising out of the Papacy, admits of no reasonable doubt ; and these two opposite bands—one of which, those refusing to worship the beast, are killed by him (“ the noble army of martyrs ”); the other, those receiving his mark and joining his standard, are destroyed by “ Him that sat on the horse ” (xix. 21)—are remarkably interlaced with all the judgments of that time. When the seventh angel shall sound (xi. 15) the reign of Christ shall commence, and the time of wrath (ver. 18) shall come ; but *before* it bursts forth in the thunderings, and earthquake, and great hail, with which the chapter concludes, the temple of God in heaven is opened (ver. 19), for the place of refuge for his people to hide themselves until the indignation be overpast. (Isai. xxv. 4 ; xxvi. 20 ; Ps. lvii. 1 ; xxvii. 5 ; xxxi. 20.)

In like manner (xii. 10), “ Salvation, and strength, and the kingdom of our God, and the power of his Christ, ” are proclaimed as come : *after which* the devil is represented as “ having great wrath, because he knoweth that he hath but a short time ” (ver. 12). In xiv. 8—11 Babylon’s doom is denounced, and blessedness pronounced upon the saints who die in the Lord, *before* the reaping of the harvest and vintage (ver. 14—20). In xvi. 14 the kings of the earth and the whole world are gathered : in ver. 15 the Lord comes as a thief ; and the earthquake which destroys great Babylon *ensues*, in vers. 18—21. In xvii. 14 the “ called, and chosen, and faithful ” are *with the Lamb*, when the kings give their power and strength to the beast : *after which* these latter make war with the Lamb. In xix. 5 a command is given from the throne, “ Praise our God, all ye his servants, and ye that fear him, both small and great . . . for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give

honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white," &c. *After which* (ver. 11) the Word of God came forth from heaven, followed (ver. 14) by the armies in heaven, clothed in fine linen, white and clean : *after which* the beast, and the kings of the earth, and their armies, are destroyed (vers. 20, 21) : and *after all these things* Satan is bound for a thousand years (xx. 2) ; and *then* (xx. 4) "the thrones are placed, and they (that is, the armies of heaven, xix. 14) sat upon them," and become "priests of God, and reign with Christ a thousand years" (xx. 6).

This is no interpretation of ours, but the plain narrative of Scripture, as clear and as positive as any portion of the Gospel narratives ; and we marvel how any man, with these passages before him, could dare to say that "the Millennium, whenever it begins, will give no warning at all" (p. 276). But the whole passage is so remarkable that we extract it, in order to draw from it an inference the very opposite of that which is several times insisted on through this sermon, and which is a favourite argument with the opponents of prophecy at the present time. It says, "that as the shutting up of Satan seems to be sudden, and it does not appear that the angel with the chain will be a long time in executing his commission, hence the Millennium, whenever it begins, will give no warning at all. No gradual diminution of Satan's power will, it seems, enable a man to foretell his imprisonment ; but it seems from the text, that the change, however great and surprising, will be at once. And if this be so, how vain a thing is conjecture as to the particular time and season !" Now, granting for a moment the validity of this argument, it is quite as strong *against the denial*, as against "the conjecture as to the particular time and season ;" yet such a denial is either expressed or implied through the whole sermon : As, p. 269, "there is no sort of *probability* that the youngest of us will ever live to see the Millennium." How can we expect or look for marks of "probability," if "the Millennium, whenever it begins, will give no warning at all !"—"There is no ground, in this description of the Millennium, whence I can at all collect when it is to begin ; and it is very foolish for persons to apprehend any for themselves" (p. 275). If it is to give "no warning," how should there be any "grounds ;" but if "there is no ground when it is to begin," there is, on the same shewing, no ground when it is *not* to begin.—"I see the minds of many persons have been afloat, within these two or three years, on account of the surprising changes in the world which have happened. Some have been confident that the reign of Christ on earth is very near ; and others have indulged themselves in flattering expectations, far beyond what they had any right to

do" (p. 273). To which we find the sufficient answer p. 278 : " Nothing happens but according to the Scriptures ; and you see that they are being fulfilled continually. Hide yourselves for a little moment, till the glorious end—that is (I would to God our hearts were steadily fixed on it!) when Christ shall appear; for, ' then ye shall appear with him in glory.' Learn, then, with the first Christians, to look for that blessed hope."

We cannot be quite sure that Milner here means the Millennium ; but the context seems to require it, as he has been just speaking of " God's work carrying on victoriously amidst all these confusions ;" and as he says a little further on, " Till the time of Satan's imprisonment come, the general reign of Christ's kingdom on earth is not to be expected " (p. 281). But whatever sense he may have given to the text quoted, it is certain that the Apostle had in mind the glorious personal advent of our Lord : for he has just been pointing the disciples to the risen Christ, at the right hand of God ; with whom the life of his people is at present hid in God, but who shall *appear with him* in glory when Christ our life shall *appear* (Col. iii. 1—4). This " appearing " we know is the second advent ; for " Christ was once offered to bear the sins of many ; and to them that look for him shall he *appear the second time*, without sin, unto salvation " (Heb. ix. 28). We know also that it shall take place at the restitution of all things, " when he (the Lord) shall *send Jesus Christ*, which before was preached unto you " (Acts iii. 20). At which time all who have partaken of his sufferings shall share his glory : " Rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall *be revealed*, ye may be glad with exceeding joy : " " And when the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away " (1 Pet. iv. 13 ; v. 4). Which is also called the appearance of God : " Looking for that blessed hope, and the glorious *appearing* of the great God and our Saviour, Jesus Christ " (Tit. ii. 13). For he shall then appear in his " own glory, and in the glory of his Father, with his holy angels " (Matt. xvi. 27 ; Mark viii. 38). And at this time shall " the holy city, the new Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband "—(which preparation, he it remarked, has *preceded* the destruction of the wicked and the binding of Satan, for she hath " made herself *ready*," xix. 7). " And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon

the throne said, Behold, I make all things new" (Rev. xxi. 2—5). This is the condition of the new Jerusalem, the everlasting abode of those who are the "blessed and holy" partakers of the first resurrection: "in it shall be no more curse; but the throne of God and of the Lamb shall be in it: and they shall reign for ever and ever" (xxii. 3—5).

But during the Millennium there shall also be an earthly Jerusalem, and nations in flesh upon the earth, over whom the risen saints in the new Jerusalem shall reign; and the not keeping in mind these two cities, so different in their conditions, and yet co-existing, has given occasion to much error in interpreting, and excited much prejudice against inquiry. In the last chapters of Isaiah and Ezekiel, which concern the earthly Jerusalem,—the habitation of men in flesh, it is considered as the portal of the new Jerusalem: and both are mentioned in Rev. xx. 9; "the camp of the saints" being the earthly, and "the beloved city" being the heavenly Jerusalem, then descended upon the earth. Rev. xxi. and part of xxii. describe that heavenly or new Jerusalem: "And the nations of them which are saved walk in the light of it: and the kings of the earth do bring their glory and honour into it. . . . and they shall bring the glory and honour of the nations into it" (vers. 24—26); clearly shewing that it shall be upon this earth, and during the existence of "kings" and "nations:" who, moreover, still need healing, for it is written of the tree of life (xxii. 2), "And the leaves of the tree were for the healing of the nations;" limiting the absence of pain to the new Jerusalem,—the beloved city, alone. Every thing, therefore, which is said of "the church triumphant" in sermon xiv. must be transferred from heaven to the new Jerusalem which cometh down from heaven; and with this important change we should have little to object further.

We need make no apology for noticing this xvth sermon particularly, and passing over the others: for the prefacer, Mr. Bickersteth, considers this one as "peculiarly important, as conveying Mr. Milner's sentiments on a subject which engages much the attention of Christians at the present moment;" and the Christian Observer not only puts it prominently forward in reviewing the volume, but has condensed it as a "Family Sermon." In its review, some of our remarks on the numerous volumes of practical sermons monthly issued from the press are commented on, and, we think, misunderstood. In a former review we quoted an extract from the Christian Observer, to shew, that, in the opinion of that influential journal, *eloquence and a wide range of literature* constituted the highest order of theological writing. We are accused in the number for April, p. 240, of greatly misstating (for the writer is too courteous to call it falsifying) his sentiments, inasmuch as he maintained that *eloquence, &c.* was

not the *highest range*, but that "a *brighter meed was sound, useful, scriptural preaching*;" by which term he means *practical sermons*. Our argument was this: Theology is divided into three classes: that mentioned as the highest range aimed at by the practical sermons of this day, and which the Christian Observer praises as the best that appear, still ranks only in the lowest of these three divisions. Our argument is equally true whether eloquence and a wide range of literature, or what he calls sound, useful, scriptural preaching, be the object. We could, therefore, have no motive to misstate his sentiments, because in either case our position is the same.

We cannot close these remarks without making a few observations on the signs of the times, and the plausible delusions by which so many holy men are blinded to what we think they ought to see so clearly, and under which blindness they endeavour to seal the eyes of others, wherever their influence extends. Till the time of the French Revolution, the Protestant churches slumbered in a state of careless lethargy, brought on by a long period of undisturbed security. Every duty was engaged in with the drowsy listlessness of men quite at their ease, and, as the Scripture expresses it, "settled upon their lees." Learning, theology, and discipline, were scarcely to be found beyond the precincts of our schools and universities (where, thanks to the pious care of our ancestors, we trust they will ever be enabled by God to keep a firm footing); and the labours of Wesley and Whitfield, and their coadjutors, indicated in their success little more than the goodly apparel and attractive demeanour of Christianity, shewn amongst the least promising classes of society; while, in the opposition raised against Methodism, scarcely any stronger feeling was elicited than contempt of its vulgarity. To this lethargic age of the church, Milner, and most of those who are quoted against us, belonged: he saw just the beginnings of that mighty impulse under which we now act and feel, but did not live long enough to experience its transforming energy. Our contemporaries acknowledge it in their revivals, their societies, their schools, their missionaries, their institutes, in every thing external; nay, more, they allow it in science, in the march of intellect, in the mind itself, as far as *utility* is concerned; while they would bind fast the spiritual part of a man, force its God-ward longings to creep behind the go-cart of our ancestors, and fetter us down to plod our weary way in their footsteps! When knowledge and civilization force themselves into every creek and harbour, giving and receiving in reciprocal usury; when science spreads its wing to every quarter of the heaven, expatiating with inexhaustible delight over the boundless regions which lie open to it; shall the wing of faith be clipped, and manacled to the limits of past times? Shall the

noblest field for the exercise of the faculties of man be the *only* forbidden ground? Shall the contemplation of the purpose of God, of his ways as revealed in his word—that which has ever been heretofore the joy and rejoicing of the heart of saints on earth, and which shall be their resurrection-joy for ever and ever—shall this be cried down as “foolish;” as taking “people’s attention off from better things, and from the serious discharge of their duties!”

But we deny *in toto* the imputation that these studies do take people from their duties; while we maintain, on the contrary, that there are no men more exemplary in the discharge of all their duties, than those who study God’s prophetic word. We make the assertion knowingly and confidently, and we dare our opponents to disprove it. We take no credit for this; it cannot be otherwise; we should belie our profession were we idle. It is our firm conviction that the time is very very short; that the Master is even now at the door; that every thing stands ready for his rending the heavens and coming down; and all we ask of the church is this, “Search the Scriptures whether these things be so:” take nothing on our word, but believe GOD’S WORD, if you would save your souls. And, finally, we adjure you, as you are Christians, as you love the souls of men, shew US wherein you think US in error. If you love God, whom you have not seen, you must love your brethren, whom you have seen: AS YOU LOVE GOD THEN, shew us our error? We have often asked it in vain. One tells us, Such subjects are not profitable; another says, They may be important, but he has not studied them; another, that They are dangerous: but no man gives us a fair, full, scriptural, well-digested answer: and, till we receive such an answer, we boldly pronounce such studies to be most practical, most profitable, and most sanctifying. “And whether it be right in the sight of God to hearken unto man rather than unto God, JUDGE YE.”



ON THE SECONDARY CAUSES WHICH INFLUENCE THE CHARACTER OF CONTROVERSIAL WRITINGS, ILLUSTRATED BY RECENT EXAMPLES.

A POSTHUMOUS work from the pen of the late Mr. Chenevix has been recently published, “being an Inquiry into some of the principal Causes which contribute to form or modify the Characters of Nations in the State of Civilization.” Amongst other “considerations on the study of national character,” reflections on “religion,” “morality,” and “intellect” occupy conspicuous places.

It is a fact too obvious, and too universally acknowledged, to render it necessary to do more than to call the attention of our readers to the circumstance, that there is a remarkable and constant connection between particular climates and the manifestation of certain forms of vice. The same causes produce similar results on the character of the poetry, sculpture, painting, and music of different countries. A more difficult point has often been discussed—namely, whether men are the creatures of the civil institutions under which they live, or whether those institutions are the expressions of the characters of the people. In one and all of the above cases, however, the same radical principle is to be observed; which is, that there are peculiar characteristics of nations considered as aggregate bodies, as well as peculiar characteristics in each individual of which such aggregate bodies are composed.

The complexion of the theology which is current in any nation is dependent upon similar circumstances. Excellence in the fine arts, the prevalence of any particular vice, or the resistance to oppression and struggle for freedom, will shew themselves in their several kinds to a greater or less extent at one period than at another, but the national characteristic will pervade them equally. In like manner, one form of theology may be more prominent at one time, and another form at another time; but, still, the intensity and circumstantials of that form will be modified by the moral character of the nation in which it prevails.

We, who live in the old age of the world, can look back upon the errors of its childhood, and perceive distinctly, that whenever an erroneous creed or practice, has come into general use its correction has been brought about by producing, in the first instance, a strong re-action of a contrary nature. To go no further back than the times of the Commonwealth; it is obvious, that, but for the open profligacy of the King's party, Cromwell's adherents would not have affected that austerity which has rendered the very name of a Roundhead synonymous with hypocrite; while, on the other hand, the Cavaliers found no way so obvious of shewing their detestation of hypocrisy, as to avow and glory in the excesses which the others pretended most to abhor. The amount of real religion—that is, the number of really religious men—was in all probability equally balanced in both those factions.

It is a great mistake to suppose that the Romans, in turning from Paganism to Christianity, really changed their religion. Jupiter, indeed, was metamorphosed into Peter; and instead of a temple being inscribed *DIVÆ JUNONI*, the dedication was altered to *DIVÆ MARIE*, as may be seen in the eternal city at the present day. Splendid processions, choragic bands, lustra-

tions, incense, gorgeous dresses, suited Popery as well as Paganism : but these things were the attractions of a southern climate, and found little sympathy in the colder regions and more gloomy superstitions of the North. At no time did Popery hold so fast a sway over the descendants of the Gothic tribes, as it did over the successors of the conquerors of the world ; and in Germany, Britain, Denmark, &c. it was comparatively easy to shake it off.

The new theology—new, that is as a popular creed—introduced at the time of the Reformation, partook, in every country where it was established, of the same modifications which the creed that it supplanted had also been obliged to undergo. In England, adapting itself to the circumstances of a highly-cultivated and polished court, it became in many points scarcely to be distinguished in externals from the superstition that it had overthrown : a point which was held desirable by some, and a deadly blow on its escutcheon by others. In Scotland it was introduced with stern rigidity, insulting the young and beautiful queen, waging war against all the little refinement and elegance which were then to be found in that distracted country, and at length settling down into a form, whose chief excellence consisted, in the opinions of many of its supporters, in its being the most dissimilar to Popery of any thing known to exist at that time. These characteristics have gone on to mark the theological lineaments of the two parts of our island ever since. If in the South we have a shade of resemblance to the ceremonies of Rome, we have also the elegancies, the refinements, and the polish of a courtly ritual : if in the North we have a more marked separation from the mother of abominations, we have with it a colder, harsher, and more forbidding scaffolding. Of course, in these observations we have been alluding to externals only, well knowing that the work of the Holy Ghost in the hearts of individuals is quite independent of place, form, or circumstance.

In England, theological writings have been far more rich in philological and classical learning than those in the North : whilst, on the other hand, more (that is comparatively) exact divinity, up to a certain point, seems to have been maintained in the Presbyterian Church. With the latter, however, a hard Calvinistic creed, differing little but in words from Mohammedan fatalism, disguised in technical phraseology, has made the religion of the bulk of the people. "Just as in the ancient schools of philosophy, each pretended expounder of the mysteries of nature first framed his theory, and then imposed upon all phenomena such an interpretation as would best accord with his hypothesis ; so have Biblical expositors, in long succession from the ancient Jewish doctors to the Christian divines of the last century, with very few exceptions, followed the method of

interpreting each separate portion of Scripture by the aid of a previously formed theological hypothesis. And although these theories of divinity have been, perhaps, fairly founded upon Scriptural evidence, partially obtained, they have often exerted an influence scarcely less blinding and pernicious than as if they had been altogether erroneous. The system, once admitted to constitute a synopsis of truth, has been suffered to exercise the most arrogant domination over every part of Scripture in detail." (*Essay on Enthusiasm.*)—Among the higher orders, who by education had discernment sufficient to pierce through this unsightly exterior, the effect has been a bolder and more general scepticism than is to be found in the South. When the spread of intelligence took a religious direction, it could neither brook the infidelity of their philosophers, nor the bald technicalities of the conventicles. A re-action was sure to take place here, as occurs in all similar cases. Various writers have come forward; but the first who produced any very sensible effect is Mr. Erskine. He has ventured to write on theology in the language which he would employ on any other subject; and the consequence has been, that the mere traders in five points and catechisms have had their ideas completely bewildered. Accustomed to consider the essentials of religion as identical with its usual technicology, they either suppose that the same truths which they have hitherto believed themselves are no longer true, because the terms in which those truths are sought to be conveyed are different; or else, whilst using language which has expressed truth to the hearers, the speakers have, in fact, been holding error behind a correct phraseology. From one or other of these two causes they have set to work right manfully to scold and write down the intruder, as a heretic, and no one knows what worse besides. This conduct is quite *secundum artem*.

It is impossible to look at the history of religious feuds, whether in the present day or in former times, even in the days of the Reformation and of the Fathers of the church, and to contrast the tone and language of controversialists with the tone and language of our Lord and the Apostles, without perceiving, that, if we are to take the Scriptural rule of judging who are the Lord's people and who are not, we shall be obliged to cut off some of the most renowned disputants who have ever appeared on the field of orthodox warfare, and whose names have been handed down as the most celebrated and useful in the church. This, no doubt, is owing to more causes than one; amongst which may be mentioned the general coarseness of language and turbulence of manners general in those days; and also, that, as the bulk of professors of religion have been found amongst the lower orders of the community, so have the principal disputants risen from those ranks likewise, bringing with them the habits,

manners, and vocabulary of their associates. The most violent personalities on subjects of divinity which have appeared in times immediately preceding the present day, are probably to be found in the writings of Porson, in answer to Travis on the heavenly witnesses ; and in the disputes between Toplady and Wesley. Porson, though the most accurate Grecian philologist of his day, was an habitual drunkard, and college recluse : both the latter were, in one respect, like him, inasmuch as they were little used to the society of their superiors in early life, nor of their equals afterwards. Of the Scottish clergy as a body, Sir Walter Scott, a most partial observer, says, " Their morals are equal to those of any church in the world, and superior to most. As, in the usual course of their studies, they are early transferred from the university to the pulpit, the Scottish church has not produced so many deep scholars or profound divines as those of the sister kingdom, whose colleges and fellowships afford room and opportunity for study till the years of full intellect are attained." (*History of Scotland*, p. 73.)—From some, or from all these causes combined, certain it is that publications are tolerated north of the Tweed, under the name of religious, which mark the writers to be clearly irreligious men, as manifesting any spirit rather than that of the Gospel.

The confounding of orthodoxy with Christianity was too obvious to be denied the moment it was pointed out. The leaders of this substitute for Christianity found their craft set at nought ; their bald Calvinism, not opposed to a less orthodox Arminianism, but reduced to its proper level, and no longer suffered to usurp the place of what is better ; and the really unchristian character of the most virulent of the religious periodical works set before the world in their true light. Mr. Erskine's first work was purely doctrinal, and contained not the smallest allusion to any man, or party of men ; but, after having experienced such strong and unmeasured censure as naturally flows from persons of coarse and undisciplined habits, he followed up his first attack by a contrast of what he conceived to be the proper mode of setting forth the love of God to mankind, with the mode in which the same was set forth, or obscured, by many of the Scottish clergy.

Mr. Erskine, and Mr. Campbell of the Row, maintain that the ordinary method of preaching in Scotland (and we can vouch for the accuracy of the description as applied to many in England) represents the Father as unwilling to love man until propitiated, or induced to do so, by the Son ; that it also speaks of the Son's work as only undertaken for the sake of a few ; and that no one can at once receive the consolation of believing his acceptance with God, because he is directed by those preachers to trust for this acceptance to some work wrought in himself, and not

exclusively to the work of Christ *out of himself*. The justice of this charge; the arguments by which it is supported; or those by which it is refuted, it is not our present purpose to discuss.

It appears from the pamphlet of Dr. Burns, p. 26, that there are some "young ladies whose voice of disputation or of prayer is heard in the streets: who tell, *sang froid*, their acknowledged seniors in years and intellect and experience, that they perceive, with grief, that they do not yet know the truth," &c. If this be so, it only proves that there are in Scotland some young ladies who are not very wise; and some old doctors who are not a whit more so, for publishing their conduct in a book. It is undoubtedly much to be lamented that there should be silly young ladies any where; but it is much more to be lamented that those who ought to be their guides should proclaim themselves wanting in the discretion requisite to direct their erring sisters. Dr. Burns, however, may rest assured that the "heady, high-minded" spirit of the age, which induces young persons, or any persons, to pay so little deference to the sacred office of their pastor, has been engendered by those very pastors themselves. If scolding, disputation, controversy, and personal abuse is the habitual practice of the clergy; and if such practice is applauded in others by those who do not practise it themselves; and if such writings are circulated by them as appropriate spiritual food; how is it possible that the clergy can be respected; or that the people shall pay them any deference, when they are perpetually excited to take one side or other in questions where the majority, both of pastors and people, must be incompetent to arrive at accurate conclusions but after much patient study and meditation? In this very pamphlet of Dr. Burns there is one of the most extraordinary arguments that ever was addressed to a Protestant reader: it is no less than an appeal to "numbers" as a criterion of truth! pp. 25, 26. Dr. Burns did not reflect that by such a test he must give up Protestantism in favour of Popery, and this last in favour of Heathenism.

Dr. Burns is perfectly right to condemn the conduct which he would have been more judicious in not exposing in public. To judge from his pamphlet alone, the dispute between him and Mr. Campbell is either upon mere words, or else upon a very subtle distinction, which he himself does not understand. Many of the passages he has selected from Mr. Erskine's work are perfectly unobjectionable: others seem to be objectionable only because they are insulated; and the apparent objections defensible by coupling them with statements in other parts of the work. Dr. Burns refers his readers to "Dr. Thomson," who he says, "has been directing his mighty mind to the subject," p. 6. Dr. Thomson has undoubtedly great strength of mind, which is a valuable quality for certain purposes; but this dis-

pute is not one which requires strength to settle. The end of each party ought to be amicable adjustment, to be effected by mutual forbearance, kindness, and patience. If Dr. Burns had invoked the delicacy or tenderness of any mind, he would have called for the quality which is needed ; but, mistaking the disease, he prescribes a wrong medicine ; for it is not a twenty-horse power, or a sledge hammer, that is wanted, in order meekly to instruct those that are out of the way. A single grain of genuine love would go further to allay the differences, whether real or imaginary, than all the "might" of any other kind that could be brought to bear upon them. He also informs us, that Mr. Campbell's "own co-presbyter, Dr. Hamilton, than whom I know not a *riper* theologian," has published a work, which, "like all the productions of its able author, will amply reward a diligent and impartial examination" (p. 7). The title, at least, of Dr. Hamilton's work is greatly superior to that of Dr. Burns's, which is really unwarrantable ; "The Gairloch Heresy tried" being the harsh, invidious title of a letter from one clergyman to another upon, that which, after all, is nearly the whole question, "Which is the best mode of preaching the same truth ?" If Dr. Burns understood the point, or could enter into it, he must perceive that to neither side of the dispute can the term "heresy" be applicable. We think it might be easily shewn that both parties have run into some confusion between a *fiat* and a *factum* : a thing as perceived in the mind of God, in which there can be no progression ; and the same thing as perceived in the mind of man, in which there can be nothing but progression. Similar confusion has produced many similar disputes : such, for example, as that on the date of a sinner's justification, whether it takes place from eternity, or whether on believing ? Into this, however, it is not our purpose to enter ; but if our entreaties could avail aught, they should be used to implore these worthy men not to be so unmeasured in their terms ; for they may rest assured that the being so re-acts, and has re-acted already, upon themselves, to the detriment of their own souls, and of the success of their ministry, in a thousand ways.

The title of Dr. Hamilton's book is, "On Universal Redemption : " that of Dr. Thomson's is, on "Universal Pardon ;" against which doctrine, as the author understands it to be held by his opponents, it is of course directed. The expression, which is taken from a work of Mr. Erskine, to which we alluded in a former number, is certainly not a happy one, though more is fastened upon it than is just, or than the author intended. It would seem, from the titles which Drs. Thomson and Hamilton have given their respective works, as if they considered that "universal pardon" is only another phrase for

“ universal redemption.” General and universal pardon ought, correctly, to have the same relative bearing to each other that general and universal redemption have: and since one of the disputants in this controversy, confounded, in a former work upon another subject, the one idea with the other; and since the *Evangelical Magazine* lately did the same; it appears to be necessary to remind our readers, that general redemption means that the efficacy of Christ’s death extends to all the world, and not only to the elect; but that universal redemption means that the punishment in hell is not eternal, and is to be ultimately reversed—whereby hell, in fact, becomes only a purgatory.

It is hard to say whether it be more a subject of regret than of joy, to find, what every one must do who is acquainted with the views which Dr. Hamilton controverts, that he is in a total misconception of the statements he professes to oppose. The difficulty is to ascertain from whence this can have arisen. It is scarcely possible that a man of Dr. Hamilton’s abilities could be so deficient in discernment as to misapprehend every point on which he proposes to present the sentiments of his opponents; and yet one would be most unwilling to believe that he could have been so uncandid as to have derived his opinions from the representations of others, without having heard their statements, or read their publications. Yet from what other source can such palpable misconceptions arise, but a deficiency of power to comprehend a clear statement, or from the injustice of deciding in a case without a hearing? Dr. Hamilton’s book opens with an excellent illustration of the question at issue, drawn from the brazen serpent in the wilderness, and the mode of its operation upon those who were healed by it; but when he commences, at p. 22, to represent the opinions which he means to controvert, he seems entirely to take leave of his former perspicuity. In the course of the very first pages there are some errors, which would scarcely be worth pointing out in any other work, but are of great importance in the subject which Dr. Hamilton undertook to handle—and this importance he ought to have perceived, and, perceiving, to have attended to—as, for example, he quotes from Scripture, p. 14, “ God *is* in Christ reconciling the world to himself,” instead of “ God *was*,” &c.: again, in p. 15 he writes “ his righteousness;” the relative referring to Christ, and not to God, as it does in Scripture; and the same error is repeated at the bottom of the page. For what reason he designates his opponents as “ the modern Bereans,” we know not; nor have we any further objection to his doing so, than that nick-names are always bad things. Setting aside the men, the things which he impugns as their opinions are as follow:—“ The substance of this multifarious system may be comprehended in the following propositions: God, for Christ’s sake, loves every human creature, and has redeemed all by the

death of his Son. As it is only for the sake of the atonement that any iniquity is forgiven, and the atonement was complete on the day that Jesus died, the sins of the whole world were all pardoned then, and every child of Adam succeeds by birth to an interest in Christ, and all the blessings of his salvation." It is not easy to say whether Dr. Hamilton is jocose in drawing this caricature, or whether he really believes this to be the doctrine of Messrs. Erskine and Campbell: if the former, we are at a loss to discover the humour; and if the latter, Dr. Hamilton is wasting his time, hurting his temper, and engendering mere strife, by entering into the discussion of what he does not comprehend. These gentlemen do not say that "God, for Christ's sake, loves every creature;" but the view they present of the mind of God is, as the Bible declares, that God loves sinners for *his own name's sake*. Christ was the *expression*, not the *cause* of his love.—Dr. H. goes on to represent as their opinions, that "saving faith is the knowledge or belief of the truth, That Christ is the propitiation for sin, that he died for the ungodly, that God loves us, has redeemed and pardoned us." Mr. Erskine and Mr. Campbell are much too accurate writers to say that "saving faith is the knowledge or belief" of any thing; since, though we must know a fact before we can credit it, we may know it and yet not credit it.—Dr. H. next puts into the mouth of his opponent, "Justification is the knowledge or belief that we are redeemed and pardoned." Now Mr. Erskine says distinctly otherwise, and repeatedly shews that the term justification often means a sense of pardon*.

After some other sentences, equally unfair, Dr. H. imputes to them that they say "the testimony (of God, that Christ is the propitiation for sin) contains not only a warrant to believe, but also an assurance of our interest in Christ, and of our personal salvation. If a man assents to this testimony, and yet doubts his own salvation, he not only acts an absurd and irrational part, but actually makes God a liar. If the direct testimony of God, in his word, is insufficient to give full personal assurance of salvation, then the Gospel cannot be good tidings of great joy to all people." This passage is not more correct than those which went before it. Salvation is always stated as the effect of believing; as health is the effect of taking a medicine. The Gospel is the medicine; salvation is the effect of believing it.

Dr. H. concludes his exposé of the Bereans' opinions as follows (p. 24): "To set a *believer* a searching for evidence of his interest in Christ, is a most mischievous practice. It withdraws the mind from the simple truth. It introduces legality;

* These remarks, and many that follow, in illustration of the point we are endeavouring to maintain, were furnished by a friend who has examined all the works on this controversy.

unsettles the Christian's confidence; destroys his comfort; and places his peace upon an unstable and shifting foundation of sand, instead of leaving it to rest upon the direct testimony of God, which would fix his feet upon the Rock of ages. It is to the examination of these assertions that the following pages are principally devoted." The outset of this sentence contains a contradiction in the terms, because a *believer* is one who knows his interest in Christ; therefore this searching would be useless. The assertion never could have been made by Mr. Campbell, or by Mr. Erskine, because they are too accurate. But, setting this to a side, the remainder of the paragraph contains very sound views, and which we are convinced Dr. Hamilton will not desire to contravene.

There is really much less essential discrepancy between the contending parties than Dr. Hamilton seems inclined to believe. The principal difference lies in the mode of presenting the truth. The Bereans (if we must, for the sake of brevity, submit to call names too) allege that the ordinary mode of preaching speaks of faith as if it changed the mind of God towards the sinner; that it is the cause of his being an object of love, instead of an object of wrath; and that it alters his state before God: this, they say, subverts the Gospel, since it is not good news to sinners, but to believers. Now here the Bereans are not correct themselves: faith is not indeed the cause of any state in God, but it is a cause, though not *the first* cause, of the man being an object of love, and not an object of wrath. An instance of that which we observed before—namely, a confusion between the *fiat* and the *factum*; the state relative to God, with the state relative to the man himself.

The greatest difference between the parties may be seen from the following sentence of Dr. Hamilton, p. 38: "But because he has sent his Son to our guilty globe, does it follow that he has a love for all its inhabitants? and because he has provided a salvation sufficient for each, that he is determined to save the whole?" Most undoubtedly it follows from God's giving his Son that he has a love for all its inhabitants; but it does not also follow that he is determined to save all its inhabitants, because the salvation of each individual is not solely owing to the incarnation of the Son, but dependent also upon the distinguishing work of the Holy Spirit.

As the Bereans have made a confusion above, between the state of a man in reference to God and his state in reference to himself, so has Dr. Hamilton, in p. 39, where he speaks of the "enemies" of God, as if God was their enemy because they are his. In arguing against the idea that the work of Christ was undertaken for all mankind, he says, "If God had an indiscriminate affection for the whole, it would be reasonable to expect that his conduct would be precisely the same to all: and

since all are equally sunk in depravity and vice, all would either be consigned to everlasting misery, or raised to the enjoyment of eternal felicity and glory," &c. He then proceeds to shew various instances of God's distinguishing favour, and therefore draws the conclusion, that Christ died for those favoured persons only.

This is the capital error of Dr. Hamilton's theology; and his fifth chapter, "of Faith, and the extent of the Atonement," is the worst in the book; not only as respects the doctrine, but also the reasoning by which it is attempted to be supported. It is founded upon losing sight of the office of the Spirit in effecting the salvation of each individual who is saved: limiting the efficacy of the sacrifice, arising also from not "understanding rightly the incarnation of our Lord Jesus Christ," and from arguing as if his humanity was that of a single man, and not that of all human nature. The death of our Lord was an atonement offered for the nature which he assumed, not for a part of that nature. "The extent of the atonement" was the bounds of the creation which had fallen. It is the work of the Spirit which separates the elect from the world, not the work of the Son. Instead of the Bereans' denying election, as Dr. Hamilton charges them with doing, it is he himself who does worse than deny it; for though he may admit it as one of his five points, he makes it absolutely useless; inasmuch as, if Christ died only for a few, those few will inevitably be saved, whether the Holy Spirit perform a subsequent work in them or not.

The plain English of the question is this: The dry Calvinistic clergy have been bred in a mechanical system, and have been preaching truth so partially as to have represented, upon the whole, an unfair aspect of Christianity. One of these partialities was to speak of the relationship between Christ and his invisible elect church in such a manner as to exclude those who are not of that number from all interest or concern with his work. This involved two errors, though neither of them need necessarily be held by those who so preached: first, that the work of Christ was limited, and undertaken only for a portion of mankind; and secondly, that all responsibility was removed from the non-elect. Against these two errors Messrs. Erskine, Campbell, Storey, and a few others, have set themselves in array.

In combating the first error, which is commonly termed Particular Redemption (although some persons who hold in theory particular redemption, hold it not so unscripturally as others), Mr. Erskine has made use of expressions which have been twisted, by unfair or by inaccurate disputants, into meaning general pardon to all mankind; so that every individual would be pardoned, whether he believed or not. Now this is really the erroneous conclusion of those who contend that the work of Christ was undertaken only for the elect, inasmuch as in that

case the elect would be pardoned and saved whether they believed or not; and not the error of those who contend that His work was undertaken for all mankind: which error they condemn in others, where it is not, and extenuate in themselves, where it is.

In combating the second error, that all responsibility for rejecting the Gospel is taken away from the non-elect, Mr. Erskine has very properly shewn that the system of Christianity, as revealed in Scripture, is one which the natural powers of man are quite sufficient to apprehend; and therefore it follows that the rejection of the Gospel is justly chargeable to them; which it could not be if the atonement for sin was made only for the sins of the elect. This is true so far as it goes; but, by stopping here, Mr. Erskine's work implies that the natural powers of man alone are also sufficient to lay hold of that atonement and appropriate it to himself, without a special and particular impartation of the Spirit of God to enable each individual to do so. We do not mean that Mr. Erskine has asserted this; but that he has not signified the reverse, while he has expressed that which, taken alone, would necessarily inculcate it. He may say, that he did so in order not to embarrass the question of man's responsibility for the rejection of the Gospel, and of the general efficacy of Christ's work: and such defence will be valid: but at the same time he must grant that his Essay does not contain that which his opponents find fault with it for not containing. Amongst various kinds of confusion which they have in particular, all the opponents of Messrs. Erskine and Campbell have this one in particular; which is, that they cannot perceive how natural understanding is sufficient to make an accurate and expert Calvinistic controversialist, without possessing one particle of the Holy Spirit. Hence they think, that, if Mr. Erskine maintains this proposition, it necessarily follows that he must maintain that a man may have "a saving knowledge," as they term it, without the special influence of the Holy Ghost. They have yet a lesson to learn, which they cannot learn from controversy, and which can only be learned when the soul is bowed down by affliction of some kind within the silent recesses of their own hearts—namely, the difference between knowledge and salvation.

In the charges which Mr. Erskine makes upon others, perhaps from the fear of being personal, he has been too general when he imputes to them the attributing an efficacy to the act of faith, thereby turning it into a work. This charge Dr. Hamilton rebuts; and it undoubtedly does not justly pertain to him: but neither does it appear that he individually was ever so charged; and Dr. Hamilton should remember, that if charges are made with much discrimination, the writer will be liable to

the imputation of personality ; while if they are made generally, though many will seem to be included unjustly, yet every one has the power to say, " Let the gall'd jade wince, our withers are unwrung."

It is scarcely possible for English readers to conceive the turmoil into which the North has been thrown by these pamphleteers. Far be it from us to speak slightingly of any branch of truth ; nor even of any thing which others think of great importance, although we may not. But let the point be ever so important, the bustle which the parties are making is extremely disproportionate to its essential value. Such, however, being the case, is an indisputable proof of the unsound and mechanical state of religion in that quarter. They are bound not only to their five points, with as much rigour as a Jew to his Talmud, but fast locked also by the very phrases in which their five points are to be enunciated ; so that ideas expressed out of the ordinary vocabulary are perfectly unintelligible. The worst feature in the case is the violence of language, which, though not used by all, is rebuked by none, and applauded by some who are more accustomed to the decencies of polished society than to employ it themselves. This violence, which they call being " zealously affected with a good thing," is an exact illustration of one species of religious enthusiasm, which has been the besetting sin of Scotch theology from the time of the Reformation to the present hour. The author of the *Essay on the Natural History of Enthusiasm* observes, that " though religious enthusiasm may sometimes seem a harmless delusion, compatible with amiable feelings and virtuous conduct, it more often allies itself with malign passions, and then produces the virulent mischiefs of fanaticism. Opportunity may be wanting, and habit may be wanting, but *intrinsic qualification for the perpetration of the worst crimes is not wanting, to the man whose bosom heaves with religious enthusiasm, inflamed by malignancy.* If checks are removed, if incitements are presented, if the momentum of action and custom is acquired, he will soon learn to contemn every emotion of kindness or of pity, as if it were a treason against Heaven ; and will make it his ambition to rival the achievements, not of heroes, but of fiends. The amenities that have been diffused through society in modern times forbid the overt acts and excesses of fanatical feeling ; but the venom still lurks in the vicinity of enthusiasm, and may be quickened in a moment : meanwhile, while smothered and repressed, it gives edge and spirit to those hundred religious differences which are still the opprobrium of Christianity" (p. 11).

We pretend to no gift of prophecy, but we doubt whether the spirit of Dominick is not to be found in Scotland at the present moment to a greater extent than in any other corner

of Europe. As yet it wants a head: that head must not be a man who will exhibit its strongest and most revolting features; for many who are actuated by it are truly pious persons, and would not follow a leader of decidedly unsanctified temper and habits. There is no saying how soon such a head may be found; and when once it is, it will be in vain to look for a true portraiture of Christianity North of the Tweed. Already is "the land sore vexed with question and answer;" already do some of the controversialists not hesitate to avow that the destruction of private fame and reputation is the object of their publications; already has every passion which revels in the ruin of another been encouraged; already has every barrier, which it is in the power of impotent malevolence to overleap, been passed. A rival is defied to a contest of defamation; and all who presume to write, or speak, or think, otherwise than according to this faction, are threatened to be loaded with the vituperation which the greatest master of that black art can vent. It is true, indeed, that the polemical writers in the time of the Reformation were coarse; but so were also the poets, and authors on every subject. The coarseness of Ariosto would not be tolerated now; the plays of Shakspeare cannot be acted as they were written. Yet, while decency and softness have come into our theatres, they have not hitherto reformed the Scottish polemicists, whereby "they surpass the deeds of the wicked." Time was when the mess-room of a regiment was nothing but a scene of bloodthirstiness and strife; but in these days many of them contain private regulations which effectually preclude all quarrelling. The language of passion, the stage, and the mess-room, is controuled—every thing, in short, in these days, except religious disputants.

In a recent controversial work the coarsest language is defended by the authority of Scripture. In one of their principal periodicals the intemperance of the editor was lately justified by precedents from John Knox and Milton. When the infirmities of Pope were made a source of panegyric by his admirers, *his* religion led him to rebuke the parasites:—

"There are who to my person pay their court:
I cough like Horace, and, though lean, am short;
Ammon's great son one shoulder had too high;
Such Ovid's nose; and, 'Sir! you have an eye'—
Go on, obliging creatures! make me see
All that disgraced my betters met in me."

The Scotch have always evinced a remarkably fine nose for heresy, and a whole pack of controversialists can run in full cry on a scent which they find breast high, but which less hasty and less technical theologians would find so cold as to oblige them to abandon it. Their clergy, at ordination, swear to the renunciation of heresies nearly as multifarious and absurd as those

practices which are abjured by the under-graduates at matriculation in the English universities. Upon the present occasion we would defy so many pamphlets and so much angry writing to have appeared, if the authors would have taken even as much time to inform themselves as they have to calumniate their opponents. We entirely exonerate, however, Messrs. Erskine, Campbell, and Storey, on their part, from meriting censure on this score, as well as Dr. Hamilton and Mr. Russell on the other. Still less would this wrath have been excited, if love of controversy for its own sake had not eradicated all love—that is, all genuine Christianity—out of the land. “The Apostles,” observes an able writer before quoted, “evidently found neither time nor occasion for entering upon nice analyses of motives; . . . nor did they ever think of resting the all-important question of their own sincerity, and of their claim to a part in the hope of the Gospel, upon the abstract dialectics which have since been thought indispensable to the definition of a saving faith. Assuredly the Christians of the first age did not suppose that volumes of metaphysical distinctions must be written and read before the genuineness of religious professions could be ascertained. The want, in modern times, of a vivid conviction of the truth of Christianity, is probably the occasional source of many of those idle and disheartening subtleties; and it may be believed that a sudden enhancement of faith—using the word in its unsophisticated meaning—throughout the Christian community, would dispel in a moment a thousand dismal and profitless refinements, and impart to the feelings of Christians that unvarying solidity which naturally belongs to the perception of facts so immensely important as those revealed in the Scriptures.” While the sale of works relating to religion proves the extent of interest which the public mind takes in the subject, their prevalent character being controversial is decisive evidence of that public not having advanced beyond the rudiments of religious knowledge: and if any writer continues for several years a regular reviewer and writer of controversy, we may rest assured, from that circumstance alone, that that man has made no advance in genuine religion during that whole period, but is as completely a babe at the end of his quarrelsome career as he was at its commencement; and, it may be, has quenched the Spirit altogether, let his doctrine of final perseverance say what it will to the contrary.

That much of “the bad spirit” now afloat in the North, is attributable to those characteristics of a people to which we have already referred as modifiers of all forms of evil, we do not question. This character in the Scots peculiarly unfits them for the discussion of religious subjects. The popular mode of ascertaining the national traits of any people, is to examine the way in which they have been represented by dra-

matic writers upon the stage. In no instance are the Scots pourtrayed as gentle, loving, tender, or benevolent ; but, on the contrary, as turbulent, disputatious, haughty, self-seeking, and ambitious of personal and sectarian aggrandizement.

The most openly sceptical of modern metaphysicians have been produced in the universities of Glasgow and Edinburgh. In other moral sciences similar unsocial and unbenevolent principles have been shewn. Their political economy has inculcated the doctrine that the poor are to be looked upon merely as machines, to be used only so long as they can be made productive to their employers, and then left to starve as encumbrances on the soil : while from the same school has emanated the schemes for casting off the poor, by the repeal of those laws which the Christianity of our ancestors enacted for their protection ; and also for dishonouring the bodies of the dead, under the pretext of benefiting science.—We hope that we shall not be misunderstood in these remarks, as if detracting from the religious character of the *common people* of Scotland. Their piety we fully allow, and attribute chiefly to the Bible-education which they receive in the parish schools ; and which has given to the pastoral and agricultural population of Scotland a devotional character superior perhaps to that of the same classes of any other country. Among such a people the Christian ranks first, the man ranks second ; but in the schools and universities and literary circles of the cities and towns talent generally holds the first place, and religion often ranks only second, in their estimation. The besetting sin of the nation is to idolize talents, and every moral and intellectual quality, as a means of worldly advancement—and no further ; and if we were to endeavour to express in one term the present national characteristic, we should say, it is idolatry of selfish intellect. Their objects, whether good or bad, are followed with a pertinacity which ensures success in every corner of the globe : no climate nor hardship can daunt them, while the main object is before them ; and it is followed with a singleness of purpose, aided by natural shrewdness, which leaves all competitors behind.

This same national aspect is exhibited by the different controversies which have taken place within these last few years in this country : and, not tediously to run back over a long period, we refer to those only which have grown out of the Bible Society. The first of these was conducted chiefly by Englishmen, and without unseemly violence on either side : the last relating to that society was on the Apocrypha, begun and continued by Scotsmen beyond all bounds of propriety, or even of decency. A more striking contrast still is presented by the present controversy at Oxford. Most readers know that Mr. Milman, the Professor of Poetry, has written a history of the Jews

for the "Family Library," in which the poetical talents of the author are more conspicuous than either the sober judgment which is the essential characteristic of an historian, or the simple faith in God's word which ought to be the first quality in a Christian. Dr. Fausset, the Margaret Professor of Divinity, has attacked this very mischievous publication, and shewn that it is a virtual denial of the inspiration of the Bible, by attempting to account for all the miraculous deliverances of the Israelites from natural causes; and by calling whatever cannot be so explained, the figurative language of Eastern habits. It is needless to say that such a question far more directly involves the inspiration of the Sacred Volume than did that on the Apocrypha; yet not an expression has been used that could offend the most chaste and sensitive ear. On the other hand, an extraordinary meeting of the Edinburgh Bible Society was held so lately as the end of April last, in which the speakers dwelt upon the old grounds of difference with the London Society with the same earnestness as when they were first brought forward; magnifying with unholy delight every error which could be discovered, with the determination of augmenting the quarrel, and not suffering the wounds to heal. Thus in polemists the national perseverance is shewn in unremitting and implacable contention; disputing about trifles, rather than not dispute at all; and rub up an old grievance, rather than be at peace.

Polemical discussion is the only outlet in which any intellectual activity amongst the Scottish clergy can vent itself. In Italy, all men are debarred by their governments from speculating either upon politics or religion; and, accordingly, the fine arts—poetry, painting, sculpture, and music—fostered by a climate which tempts the inhabitants to remain as little as possible within their own walls, by an atmosphere of unrivalled brilliancy, and by a language equal to the climate in softness and beauty, are the objects which engross nearly the whole of the intellect that is to be found beyond the Alps. In England, the clergy are often taken from the ranks of the peerage, four of whom are sitting as temporal peers at the present moment; and the whole body, having a mitre, and consequent seat in parliament, at the end of their vista, mix as much in politics as any other class. Their wealth too, and the repose of their collegiate fellowships, enable many, and induce some, to employ themselves in various departments of literature. In Scotland, the state of the clergy is the very opposite: they are chiefly, if not exclusively, taken from the lowest grade of middle life, and their stipends miserably and disgracefully small: hence their power is too contemptible to induce any of them to bestow their surplus mental activity on politics; and their means too limited to allow of their acquiring the necessary books and materials for

literary pursuits. The same class of minds, therefore, that dissipates its morbid irritability through various channels in Italy and England, is compelled in Scotland to find vent for it in the single current of polemics alone. If the object which they had at heart was not petty distinction in their own little sphere, but real love of truth, their swords would have been drawn not against their brethren, but against the publications—the most able, as well as the most infidel, of modern times—which have issued from amongst themselves. But from assailing these the Scotch clergy have ignobly shrunk. One who will not let an opportunity slip of attacking a brother as if he were an advocate of West-Indian abominations, can sit perfectly unmoved for years by the systematic defences of slavery, in its most aggravated form, in Blackwood's Edinburgh Magazine: and, notwithstanding the activity of their zeal, the doctors of the church of Scotland no more *dare* attack the infidel articles in the Edinburgh Review, than a Jew or a Protestant dares attack the Inquisition in Rome or in Madrid. They want the moral courage, they want the intellectual power, and, above all, they want the religious love both for God's glory and for men's souls: they feel they would be foiled in the literary part of the conflict, and they are not willing to sacrifice their fame, to lay down their lives, for their brethren. They will attack the best servants, but never the enemies, of the Lord.

It is fortunate for the Church of Scotland that she has ever maintained in the General Assembly a strong moderate party, which, containing more solid learning, has at various times checked the fanatical and violent party, and thereby preserved the church, as a body, from being wholly given up to schism. It is in this party alone that the palladium of that church is enshrined; the object though it often be of the gibes and indecencies of its inferiors in wisdom and in true Christian feeling. If peace be now kept, and the ignorance and fanaticism which are abroad in the denial of the human nature of our Lord do not gain the ascendancy—fanned as it is by the infidel worldly, and scarcely less infidel English periodical press, mostly too in the hands of schismatic Scotsmen—it will be to the discretion of the moderate party that this will be owing, and neither to the learning, piety, or genuine Christianity of the other.

The foregoing considerations will account for the coarseness and virulence of language which characterize the controversial writings of the present day in Scotland: which characteristics also betray habits of mind particularly ill calculated for the patient investigation of any subtle question. All persons who devote themselves to lofty researches, have been remarkable for the sweetness of their temper; because, the more any inquirer into truth is honest and learned, the more is he aware

of the difficulty of obtaining accurate information on the object of his pursuit ; and, in a proper sense, the more sceptical he becomes—that is, the more does he sift and weigh evidence and opinions. When writers upon divinity betray haste and intemperance, it follows, in necessary consequence, that they must be wrong, even when they are engaged on the right side.

It seems to be no easy matter for some persons to determine upon what is the true light in which controversial writings, such as those to which we have been alluding, ought to be viewed. This difficulty proceeds from the epithet “religious” being annexed to the word “writings.” The subject-matter of the writing is indeed “religious,” that is, it relates to the duty of man to God : but a heathen man, or an infidel, may in that sense write a religious essay, as well as a Christian. Since, therefore, the writer may be irreligious, though the writing be on a religious subject, it follows that there is nothing whatever in the subjects themselves which can shew the spirit in which they are handled. If, however, by the term a “religious writing” be meant the writing of a religious man, that is to be determined, not by the nature of the subject which is handled, nor by the perspicuity with which it is discussed, but by the love which is manifested in it. The writings of a man are as complete an index of his mind and disposition, as his speech. No one would consider a person as under the guidance of the Holy Ghost, whose habitual conversation consisted in blaming others, fastening upon their faults, magnifying them, suppressing the good points of their characters, and propagating tales derogatory to their reputation : neither, therefore, ought any one to be counted a Christian who pursues a similar course, and testifies a similar propensity, in his writings.

The duty and practice of a Christian is to be very slow in detecting error, and still slower in proclaiming it. A mind very sensitive to error, is one that habitually lives on finding subjects of difference. The one passes through the crowd and takes offence at nothing ; the other fancies every body is ridiculing or insulting him. That forbearance which is so often inculcated is set at nought ; and, instead of “bearing another’s burden, and so fulfilling the law of Christ,” the object seems to be to aggravate his load, and to encourage the profaneness and wickedness of “those that are without,” if it can be made subservient to the downfall of one who is within. How much of all this evil has been fostered by the decay of ecclesiastical discipline ; by allowing ministers of the word to arraign their brethren at the bar of the world, rather than at the bar of the church ; by permitting them to enact the part of Popish priests, and pronounce of their own authority men to be heretics on whom the church has not passed that verdict ; and by suffering churchmen to associatē

for ecclesiastical purposes with avowed schismatics, is a matter well worthy of consideration, but too extensive to be entered upon here.

“By their fruits ye shall know them.” It is not said, “by their creeds,” nor by their clearness of writing, nor by their zeal, nor by their activity; but simply by the single test of the love which is manifested by them. The idolatry of intellect and love of personal distinction, which is the besetting sin of the Scots, is the cause of the delusion under which many of them labour with respect to the true nature of their theological publications. The term “sweet spirit” has been abused in the South; but, nevertheless, the spirit that pervades a man is the sole criterion of a Christian, or of a Heathen man. The idolatry of intellect, to which we have before referred, is that which causes many to mistake orthodoxy for Christianity: and controversy for orthodoxy may be carried on more successfully by an unregenerate than by a regenerate man.

The error which immediately tends to this unrighteous course, is that which guided Cromwell during the whole course of his flagitious career—namely, the doctrine of absolute and unconditional perseverance. This doctrine is the certain result of a Calvinistic creed taking hold of the minds of men with violent tempers and unregenerate affections, and was denounced in the Articles of the Church of England as necessarily leading them “into wretchedness of most unclean living.”—“By their fruits ye shall know them:” the fruits of the religion of Messrs. Erskine, Campbell, Storey, &c., is thus given by an opponent: “When piety and holiness are ascribed to them, I cheerfully concur in the commendation. If all the tribute that is claimed for them have respect to *their personal and spiritual worth, that is a tribute which is justly due*; which I pay down at this moment; and which I pay not merely without reluctance, but with pleasure. And I only wish that they could be prevailed upon to cast away the heresies to which they are so eagerly attached, in order to make our esteem unqualified; and that many, who censure their zeal in propagating these, would imitate them in *their heavenly conversation, their devotedness to God, and their benevolence to man.*” Such is the homage which Dr. Thomson pays to these gentlemen in Sermon x. p. 266: such are “the fruits” of the doctrines (which their opponents call HERESIES) of Mr. Erskine, Mr. Campbell, and Mr. Storey.

The following simple statement of facts will demonstrate the character of Scotch controversialists better than the most conclusive arguments. Dr. Hamilton says of himself, “Prophecy and the Millennium have attracted less of my attention than the other parts of revelation:” “I never found myself called on to make them the subject of particular investigation:”—THERE-

FORE he writes a book in which he asserts that all those who have paid particular attention to these subjects know infinitely less than he does. Doctor Wardlaw says, "The general field of unfulfilled prophecy is a field on which, in the present state of my reading and information in the various departments of it, I should deem it the most unpardonable presumption for me to enter;"—THEREFORE he writes a sermon against the opinions of those who have studied and laboured in that particular part of revealed truth.

It has been shewn, in former pages of this journal, that other opponents avow similar want of study on the subject of the Human Nature of our Lord: and THEREFORE they censure all who, after studying it, endeavour to prove the orthodox view.

And be it remembered, that these gentlemen are men of talents and the acknowledged leaders of the Scotch religious world. It is not owing to the success which has attended these works that we have any cause to regret the conduct of their respective authors—for in each instance we know several examples of their having done more to shew inquirers the unsoundness of the views that they have severally supported, than any thing which we, or any of their other opponents, have been able to set forth;—but we do regret the state to which the church is reduced: we regret that the root of its disease is so little understood; we regret that, until its spirit is changed, no power of argument can convince it.

J. T.

MR. MAITLAND ON THE 1260 DAYS.

"The Twelve Hundred and Sixty Days, in Reply to a Review in the Morning Watch; by S. R. Maitland."*

SOME of our friends have told us that our remarks upon Mr. Maitland's system of interpretation were more severe than the occasion required: we are therefore not surprised to find, by this Reply, that Mr. Maitland himself is of that opinion; but we should feel sorry if we have given more offence than was necessary, either to him or to them. How far there was just cause for offence in what we wrote, it is not for us to decide; but we think it quite as possible that they may have underrated the ne-

* This pamphlet was sent in manuscript for insertion in our last Number; but it did not reach us till after a considerable portion of our papers were printed, and the rest so arranged that the change necessary to introduce it was found impracticable. We state this, that we may not be charged with having rejected it; but at the same time we prefer seeing it published in a separate form, as we think it much too long for a reply, and also harsh in its tone.—EDITOR.

cessity for our making so strong a protest, as that we may have overrated it ; and we therefore request our readers to bear with us while we give a few words in explanation ; and if after this they shall think, that, under the specious appearance of zeal for the truth, any unbecoming or intemperate expressions have escaped us, we desire to renounce and abjure them. We are not aware of having used any language of personal disrespect towards Mr. Maitland, whom we know not, but have from report every reason to believe to be a most pious and exemplary clergyman. We were desirous of convincing, without needlessly irritating, and endeavoured to keep close to the argument before us. But we appear to have failed in our design ; for Mr. Maitland, in his Reply, has slipped away from our arguments, and fastened upon some little points, on which he allows his feelings to rankle till they break forth in strong expressions, which, after all, do not in the least affect the main argument. This we shall endeavour to avoid, and still more carefully exclude every thing tending towards personality, to give our arguments a chance of being coolly weighed by Mr. Maitland. But we are not very sanguine in our expectations of convincing, well knowing that prejudices, when rooted in the mind for years, become so entwined with all our reasonings that they can scarcely be eradicated without disturbing the whole intellectual being—a process too troublesome and too painful for the generality of men to undergo.

The importance of this discussion is not to be estimated solely by the importance of those points, or those passages of Scripture, to which it has hitherto been confined : for if the principles denied by Mr. Maitland be in these cases conceded, the concession will, of course, be applicable to every other part of Scripture, and to points of faith and doctrine as well as to prophetic interpretation : and it is this consideration which has led us to make so strong a stand in the first instance. It requires but little ingenuity to raise objections even against the certainties of science, as the frequent cavils against Newton by Friend and the Hutchinsonians prove ; how much less, then, may suffice to cavil with any system of interpretation, wherein, from the nature of things, there must always be room for unbelief, and a possibility of rejection ? The reasoning of Mr. Maitland seems faulty on the following ground : He demands a proof of a kind which it is not in the nature of the subject to afford ; and this demand stamps with an air of modest prudence that which is really nothing but a spirit of unwillingness to receive. Sceptics in Revelation deceive themselves in this way, when inquiring into the evidences of Christianity ; and the same principles would lead to a denial, though far from a disproof, of matters within the scope of pure science itself. For example : Newton assumes

the theory of gravitation, the existence of which he cannot prove, and proceeds upon this assumption to account for all the phenomena of the heavenly motions. To any one who denies gravitation because it cannot be proved, we reply, that we are ready to abandon it whenever they bring forward another theory, or principle, which is better able to account for all the phenomena we see. When Newton first propounded it, numberless difficulties were still unresolved; many remained so for different periods; and, though not yet all removed, they are gradually diminishing every day; we assert that, upon the assumption of days for years many parts of the book of Revelation, of the Prophets, of the Gospels, and of the Epistles, have a definite meaning, which without that hypothesis they as yet wholly want. Mr. Maitland does not propose to us an alternative of a better for a bad, nor even of a bad for none; but he would take from us that which we have; that on which the progressive labours of students of prophecy for three hundred years have thrown increasing light; and leave us, without any beacon at all, at sea upon the great ocean of mingled time and eternity.

We are convinced that such "slowness of heart" strikes at the root of all sound interpretation; and that, if followed out consistently, it would not leave us a single prophecy in Scripture of which we could say that it was satisfactorily fulfilled, or from which we could take to ourselves with confident assurance the promises it involves. Try Mr. Maitland's literal interpretation on the very first prophecy, Gen. ii. 17: "In the day that thou eatest thou shalt surely die." Mr. Maitland is bound in consistency to say, that the day is literal and the death literal in this prophecy: but Adam *did not die* within twenty-four hours after his transgression, "for all the days that Adam lived were nine hundred and thirty years, and *he died*." The practical absurdity resulting from Mr. Maitland's notions is curiously exemplified in his pamphlets, in which he is driven by his hypothesis to palliate the Papal abominations, while as a son of the Protestant Church of England he is obliged to protest against them; to deny that Rome is the Apostasy, and yet to say "I have no wish to defend the foolish, blasphemous, and idolatrous impieties of Popery!" (p. 105.) Let it not, then, be thought that we are unbecomingly warm if we use strong language, when these consequences are full before our eyes; but rather let those who reprove our warmth doubt of the depth and sincerity of their own reverence for the word of God, every jot and tittle of which is more stable than heaven and earth, and of more importance than all the generations of men, with all their system-mongers and objectors.

Mr. Maitland dwells much on the discrepancies of various interpreters, alleging that an interpretation, if true, would gain

the assent of all. That it ought, we might grant; while we deny that it ever has, and may doubt that it ever will. Nor does this objection apply peculiarly and exclusively to those prophecies whose fulfilment Mr. Maitland thinks doubtful, for it applies with equal force against the seventy weeks, or the captivity of Babylon, or the Egyptian bondage; concerning which periods we could produce a list of discordant interpretations as long as Mr. Maitland's: yet he acknowledges these prophecies to have been really accomplished, though the accomplishment has not produced that unvarying assent and uniformity which he now requires in interpreters.

Fixed principles of interpretation can only be obtained in one way—namely, by taking those prophecies which have been undoubtedly fulfilled; carefully studying the terms in which they are expressed; as carefully comparing them with those events in history by which they were accomplished; and applying the principles thus ascertained to those prophecies which refer to events yet future. Daniel's seventy weeks is one of those undoubtedly fulfilled prophecies; and when we found Mr. Maitland labouring to put this most important and decisive prophecy out of sight in his "Inquiry," we were convinced that his principles must be erroneous, and felt some indignation at the seeming hardihood of the attempt, which we were only restrained from expressing in terms still stronger than those we employed by the charitable hope that he did not perceive the injurious consequences of what he was about. But we have been greatly misunderstood by Mr. Maitland; and what we said has been so ill received, that we are obliged to conclude, that, though his writings bear marks of inquiry, and have an appearance of candour, yet that he is in danger of being led astray by a pertinacious spirit of cavil, which impedes him and distracts him both in the discovery and in the reception of truth.

In now taking up the several points in this "Reply," it will be our endeavour to insist only upon such as are essential to the argument: if, therefore, we pass over many things in this pamphlet, it is only because we think them beside the question; and if we advert to his former pamphlets, it is for the sake of the general argument. And we have too much consideration for the time and patience of our readers to waste and exhaust them both in attempting to maintain our own dignity or impugn that of our antagonist, not supposing that they are likely to care much for the dignity of the one or the other.

Mr. Maitland has a bad opinion of our fraternity; for he says, p. 12, "I am not such a novice as to think of calling upon a reviewer to substantiate any charges which he may be pleased to make." To this we can only say, that we condole with Mr. Maitland that he is not "such a novice;" and take occasion to

express our pity that he should have been hitherto so unfortunate in his acquaintance, which has led him thus to pass a sweeping indiscriminate censure on a whole class of men, which probably includes a large proportion of his own order, and a majority of the present generation of authors. We beg further to assure him, that all those reviewers with whom we have any connection will be ever ready to substantiate the charges they make, or, if in error, frankly and fully to acknowledge it. To shew him that this is not merely profession of candour on our parts, we do acknowledge our carelessness in having referred to Ambrose, when quoting from that commentary on the Apocalypse which is usually bound up with his works. We thank Mr. Maitland for having pointed out this mistake, which we assure him arose from haste and forgetfulness alone*. But Mr. Maitland has no cause for triumph even in this mistake, for it is still an authority against him, though not so good as that of Ambrose would have been. Had this blunder been greater than it is, or had it occurred in an important part of our argument, we hope that we should have been equally ready to retract it; but Mr. Maitland well knows that we only referred to this species of argument to deny its validity, and asserted that in the interpretation of times the opinion of the Fathers is of no authority whatever.

Having made this concession, we pass at once to the argument itself, as contained in Mr. Maitland's Reply; and first to the word "interpret."—This word we meant to use in its plain scriptural sense of explaining an unknown thing: as in Gen. xli. 15, "Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can *interpret* it: and I have heard say of thee, that thou canst *understand* a dream, to *interpret* it:" or Dan. vii. 16, "I came near to one of them that stood by, and asked him the truth of all this: so he told me, and made me know the *interpretation* of the things." This obvious meaning of *interpret* Mr. Maitland cannot or will not perceive; for he says, in the first page of this Reply, "All commentators do interpret the *beasts* as literally as I interpret the days—that is to say, they understood the word 'goat' to mean a literal goat, and nothing else: in all interpretations which I have seen, the word *goat* stands for *goat*." Really this persisting in his old blunder shews such dullness of apprehension that we have little hope of succeeding with Mr. Maitland; but we request him to turn to Gen. xli.: here let him first note, that to understand the mere symbols is one thing; to *interpret* them is another thing.

* The manuscript note in our own copy ought to have saved us from this mistake, viz. Cod. MS. Oxon, hujus expositionis profert verum auctorem. scilicet Berengaudum.

The magicians of Egypt knew that the word "kine" meant "kine," just as truly as Mr. Maitland says all commentators understood the word goat to mean a literal goat; yet were not the magicians *interpreters*; for it is written (ver. 8), "but there was none that could *interpret* them unto Pharaoh." Interpretation is either explaining the meaning of an unknown word or symbol; or it is shewing the mystical and symbolical meaning of a well-known word or symbol; or, as Mr. M. says (p. 6), "the *giving* a meaning to words:" but to say that a goat means a goat, or a day means a day, is not to *give* any meaning: it is only to *repeat a word the meaning* of which is already known. Pharaoh accordingly says (ver. 15), "Thou canst understand a dream to *interpret* it;" and (ver. 24), "I told this unto the magicians, but there was none that could *declare* it to me." Joseph replies, "The seven good kine" (naming the symbol, in order to interpret it) "are seven years" (giving the interpretation). The symbol must be named, in order to interpret it; but *the naming is not the interpretation*; yet this blunder, of mistaking the name of a thing for its interpretation, is persisted in by Mr. Maitland through all his publications; and if he cannot now see its absurdity, any thing further we can say must be lost upon him. In algebra, the operation commences by selecting letters to represent realities, and the result is not obtained till the working of the symbols, or letters, becomes transferred to the realities they represent. What would Mr. Maitland say of the algebraist who, after he had finished his operations, should insist on calling x a z , and nothing but a z , still? But the numbers and symbols in a vision form a strictly parallel case, and Mr. Maitland acts thus in refusing to interpret the symbolic time which the numbers measure in the vision, while he does interpret the symbols*. But if he could clearly perceive that not only the symbol itself, must be *interpreted*, but its circumstances and its times also, he then would *interpret* not only the beast "dreadful and terrible, and strong exceedingly, having great iron teeth, and a mouth speaking great things;" but would interpret also

* The above was written before we had seen Cuninghame's Review of Dr. Wardlaw on the Millennium, from which we extract the following striking confirmation: "This symbolical language can never be perfectly understood by us, till it is, either by a mental process or by a living interpreter, analysed, and, as it were, translated into the language of sounds; or, in other words, the symbol must be reduced into the letter, before its meaning is made apparent. The literal signification is therefore the end, and the symbol is merely a mean or instrument for arriving at the end. The language of symbol seems thus to bear a relation to that of words, analogous to that which the symbols of algebra bear to real quantities. To give examples of this: Pharaoh could understand nothing of his own dreams till the meaning of the symbols was revealed by Joseph. In like manner, when Daniel in vision saw the four beasts, he is driven to seek the aid of his celestial interpreter. We see a similar solicitude manifested by him in the vision which follows, being that of the Ram and he-Goat." p. 25.

“the time, times, and dividing of time,” and “the forty-and-two months,” and his “blasphemy against God and his name and his tabernacle, and them that dwell in heaven.”

“To proceed, however, to what is more important” (p. 9)—namely, the prophecy of the seventy weeks; which, though Mr. M. asserts “it has but little to do with the argument,” we hope he will regard in a different light after we have made a few more observations.—This prophecy has been considered by most Christians, and ourselves among the number, as having been given in words which can mean nothing else than weeks of seven days, seventy of which would make four hundred and ninety days; but that its accomplishment took place in a corresponding number of years. If it should be so, this prophecy would be an unanswerable demonstration that the *days* contained in any other prophecy might be interpreted to mean a like number of *years* in the fulfilment. Now suppose for an instant that the words of this prophecy can only mean literal days, that they cannot mean years; and further suppose that all parties allow that the fulfilment of the prophecy proved that these days were to be interpreted as so many years: in this case, would any reprehension be too strong for that man who should endeavour to quibble away the plain words of Scripture to suit an hypothesis? But we assert that the prophecy is *so written*; that its words can only mean literal days: and now let Mr. M. get rid of our proofs if he can. First, however, we positively deny the imputation he casts upon us (p. 10), of having made a garbled extract, to mislead. Our purpose in that extract was to shew that Mr. M. did not deny the fulfilment in years, but that he questioned whether the prophet was speaking of weeks of days; and these points the extracts proved: but had we thought that even Mr. M. could have so misunderstood us, we certainly should have given the intermediate lines. If, as we assert, and shall now prove, this prophecy is written in days but accomplished in years, “this prophecy is the very reverse of what his theory requires.” We assert that the prophet has expressed a period of four hundred and ninety days by “seventy weeks,” which Mr. M. has said is to be considered as “somewhat singular;” and the tendency of his whole argument is to shew that “the prophecy ought to have been differently expressed” if days were intended. The consequences of these assumptions we protested against before; and we now proceed to expose the carelessness or ignorance which they seem to involve; and if Mr. M.’s love of truth is stronger than his attachment to theory, he will thank us for so doing, and acknowledge his error as frankly as we have acknowledged ours in referring to Ambrose.

Mr. M. says (p. 13) of the Hebrews, “that when they had

occasion to speak of weeks (or sevens of days) they usually (almost without exception) added the word *days*:" and a little further on, "that as we could not properly assume, from the language of the prophecy, that the sevens must be sevens of days, they might be sevens of some other period; that the probability that the sevens were not sevens of days was increased, and a further probability raised that they were sevens of years, by the fact that the word sevens (used absolutely and precisely, as it is in the prophecy, where our translation has weeks) was commonly used by the Misnic writers to signify the period between one sabbatical year and another." Now it may seem cruel to demolish all this fine hypothesis of "probability," "increased" probability, and "further probability," at a single blow; but we assert that the word "sevens" does not occur in the passage at all, and that our translation, "weeks," is the true rendering of שבעים. We must further state, that "days," added to this word, would not convey the meaning Mr. M. supposes, of *any* seven days; but would denote one or other of the two *holiday weeks* of the year, namely, Unleavened Bread and Tabernacles. We must also declare, that this word is only found in Daniel, and but twice there, except in the chapter in question. And before we can receive "a general rule laid down" (First Inq. p. 7), the writer must pay greater attention to the *genders of nouns*, and refer to a Hebrew concordance instead of "Cruden" (p. 8 note).

We perceived at first that Mr. M. was ill informed on the Hebrew bearings of this question: of this we were willing to spare him the exposure; but he has now forced it upon us, and we may not shrink from the task. He says: "I believe it may be laid down as a *general rule*, that the inspired writers did not use שבע, שבעה, שבת, or *any other word*, to signify a *week*, but that they expressed the period by שבעת ימים" (First Inq. p. 7, and a long note, which see). This is an amazing assertion; for every Hebrew lexicon which we possess tells us, that the very word in Dan. ix. 25 commonly denotes a week of days, and in this passage alone was to be regarded as a week of years, because the fulfilment so required: "Vel est dierum ut *communiter*, vel aliquando etiam annorum ut Dan. ix." (*Buxtorf's Lexicon*). "שבעים pro שבתים, Dan. ix. 24, 26; ubi hebdomades annorum intelligi, ex modo rerum gerundarum perspicitur" (*Cocceius*). "שבת, Septimana, hebdoma, hebdomada, constans diebus septem" (*Avenarius*). "Septimana: Primus ejus usus de septem dierum numero. Jam enim Gen. xxix. 27, *simpliciter positum* id significat *non annos septem*" (*Gussetius*). And to the same effect Pagninus, Mercer, Robertson: and Buxtorf's and Taylor's Concordances give no other signification

than a week, "septimana." On these authorities we deny Mr. M.'s "general rule," and require better authority than Grotius, or any he adduces, before we can receive it. The word in question is clearly masculine—שבועים—and as clearly the plural of שבוע, which last occurs but twice in the Scripture—namely, Gen. xxix. 27, 28—and both words always mean a week of days, and nothing else*. Seven (the numeral) and its derivatives are always *feminine*; and these do of course require days to be added, to designate a week; but no one, who can distinguish a ם from a ת, will be likely to agree with Mr. M. in thus barbarously interchanging words of such different form and origin. The passage in Daniel itself ought to have kept him from such a mistake, for the words all occur in such connection as to prove their distinctness: a "week" שבוע, and "the midst of a week," both singular and masculine: "seven weeks," v. 25, in which seven has the feminine termination שבועה שבועה; and where, if it had been seven *sevens*, as Mr. M. asserts it to be, שבועות שבועה must have been the words employed: as Deut. xvi. 9, שבועה שבועה; where, though weeks, it is properly *sevens*.

But Mr. M. gets deeper in error as we proceed; for his suggestion (First Inq. p. 9), "that if Daniel had meant *sevens* of days he would, in conformity with the custom of all the sacred writers, and in consistency with himself, have inserted the word *days*," would render the prophecy unintelligible indeed; for "a week of days" (which this would be, and not *seven days*) always denoted in Hebrew a week of *holy-days*, or fast days. Such is its meaning in Dan. x. 2, 3; where it is evident that the Prophet had fasted two previous weeks in preparation for the holy week of unleavened bread, which expired on the twenty-first of the first month; and "on the four-and-twentieth day of the first month" he saw the vision. And not only the masculine plural of Dan. ix. 24, x. 2, but the feminine plural also, with *days added*, denotes one or other of the two holy-day weeks of Unleavened Bread or Tabernacles, as Ezek. xlv. 21; or, as we rather think, the week of Unleavened Bread alone; for the words in Ezek. xlv. 25 are both different; the week omitting ן, and the days having the article prefixed. The prophecy, according to this suggestion, would have declared "seventy

* Every competent Hebrew scholar knows that the *vau* is often omitted, and its place supplied by the *holem* point, or by *kibbutz* for *schurek*. Our argument would derive a double force from appealing to the points, but we have forborne this advantage, in order to meet Mr. M. on his own ground; who is so unacquainted with this part of the subject, that he does not even know that the word "weeks," Lev. xii. 5, is made dual by the points! (First Inq. p. 8, note). Yet in this passage, Dan. ix., an appeal to the points is absolutely necessary, since the word "seventy," and the word for "weeks," are both written with precisely the same letters, שבועים, and only distinguished from each other by having different vowel points.

passovers," or seventy weeks of holy-days, "are determined upon thy people;" which we leave Mr. M. to explain; and to assist him in his inquiries, as he may only have "Cruden" at hand, we subjoin *all* the texts wherein these words occur: שָׁבֹעַ, written fully, is only found Dan. ix. 27, twice: with the ׁ, supplied by the points, only twice, Gen. xxix. 27, 28: שָׁבָעִים, in the plural masculine, Dan. ix. 24, 25, 25, 26; x. 2, 3: pointed dual, Lev. xii. 5. These are *all* the instances in Scripture. The feminine form of the word is still less frequent—viz. Ex. xxxiv. 22; Num. xxviii. 26; Deut. xvi. 9, 9, 10, 16; 2 Chron. viii. 13; Jer. v. 24; Ezek. xlv. 21. These are all the passages which can by possibility have any bearing on this inquiry.

Mere controversy is a wearisome and profitless employment, and we now gladly turn to what may be more satisfactory to Mr. M., and more pleasant as well as profitable to ourselves and to our readers. We will therefore endeavour to shew what are the principles which must regulate the question at issue, and how these principles bear us out in the interpretation we contend for. Where a prophecy contains within it a period of time—whether plainly written, as Jer. xxiv. 11, 12, or symbolically expressed, as Dan. iv. 16, ix. 24—every one allows that the time forms an integral part of the prophecy; and that for understanding the prophecy we must understand the time it denotes, and connect it with the persons and actions it foretells; as we cannot otherwise know when to expect them, and the prophecy would lose its most important purpose of regulating our conduct and preparing us for the gracious dealings of our Lord. The prophecies, too, are always meant for the people of God, because they alone believe them and profit by them; and for the same reason the times generally make known the conclusion of tribulation to the church—a time of comfort, and not of sorrow. Jeremiah's prophecy of the seventy years' captivity was given for the support of the faithful through that affliction which was brought upon them by the sins of the nation; and Daniel took the comfort it afforded, and "understood by books the number of the years" (Dan. ix. 2). The seventy weeks given to Daniel supported the church till the time of our Lord, and kept Simeon and Anna, and many more, "waiting for the consolation of Israel." In like manner we maintain that the other numbers in Daniel are given to support the church under a time of trial and expectation, and to instruct them when to expect deliverance. Whether these numbers occur in prophecies or in visions, they must follow the same rule: if the numbers form a part of the vision, they must be rendered into *the time* of real life, to correspond with the like rendering of the symbols seen in vision into *the actions* of real life. In Dan.

ix. 24 we interpret "the people," "the holy city," and "the Messiah" respectively; and also interpret the "seventy weeks" as four hundred and ninety years, when the prophecy was accomplished. In like manner we maintain that in Dan. viii. 1, 14, when we interpret the symbols or animals, and transfer their actions seen in the vision to the actions of kings in real life, we must also transfer the numbers of the vision—not unchanged, as Mr. M. does, but changed into those times which suit with the events of real life—and for doing this we have only to prove that the numbers form part of the vision, and not part of the interpretation. Mr. M., on the contrary, contends for what he calls the literal interpretation of the numbers in these two chapters; asserting that the seventy weeks are weeks of years, and therefore need no interpretation; and that the two thousand three hundred "evenings-mornings" of viii. 14 are to be interpreted as so many literal days. Now it happens, most unfortunately for Mr. M.'s hypothesis, that in the prophecy ix. 24 no mention of *years* occurs (as we have proved above); and in the vision viii. 14 no mention of *days* occurs; for what is made "days" in our translation, is in the original *evenings-mornings*, as in the margin: which form of words we maintain to be the symbolical expression for a year, as truly as the goat is the symbol of a king; which is put beyond doubt in ver. 25, where these words and literal days both occur.

Applying our principles of interpretation to this vision, it is manifest that the numbers by which time is denoted must be regarded as a part of the vision: first, because these numbers are given in ver. 14, and the vision is stated to have concluded in ver. 15, and not till then: "And it came to pass, when I, even I Daniel, had seen the vision, *I sought for the meaning.*" Up to this time, therefore, Daniel knew not "the meaning" of any part of the vision, either the symbols or the numbers. Secondly, we know that these numbers form a part of the vision, by the testimony of the angel, who, after interpreting all the other symbols, asserts that the numbers do really form a part of the vision, but leaves them "shut up" in their symbolic form—uninterpreted: "The *vision* of the evening and the morning" (Mr. M.'s literal days) "which was told" (told, though a vision) "is true: wherefore shut thou up the vision, for it shall be for many days." Having proceeded thus far in our understanding of the component parts of the vision without any interpretation, we find all the symbols explained by the angel, as clearly as if he were narrating a past history, instead of predicting a future course of events: "The ram having two horns are the kings of Media and Persia; and the rough goat is the king of Grecia;" &c. leaving nothing unexplained of the first twelve verses of the vision. But the 13th and 14th verses of the

vision, which contain the times, the angel does not explain; he repeats them in the same form as in the vision, with an emphatic caution not to fall into Mr. M.'s error of separating them from the vision; for they are "told" in vision, and shall be as "true" in the fulfilment as all the other parts, though "shut up" for many days. For, after the interpretation by the angel, the symbols were not "shut up," and the time is the only part of the vision to which the concealment can be applicable. Yet, in defiance of this plain common-sense observation, Mr. M. maintains that the time, both in the vision and in the interpretation, is to be understood as so many literal days, and therefore that no mystery whatever remains to be shut up.

Another plain observation refutes Mr. M.'s hypothesis of literal days. The vision is for "many days" (ver. 25); and in the midst of the events of the vision (ver. 13) stands "the transgression of desolation," to which our Lord refers in Matt. xxiv. 15, Mark xiii. 4; which we know, from Luke xxi. 20, was the time when "Jerusalem was compassed with armies and the desolation thereof nigh." The number two thousand three hundred, therefore, of very necessity joins on to, or includes, this event, because it is asked "How long shall be the vision, to give both the sanctuary and the host to be trodden under foot;" which treading under foot certainly began A. D. 70. It must also of very necessity reach down to the cleansing of the sanctuary. "Then shall the sanctuary be cleansed" (ver. 14); an event which, by the confession of all, is still future, and therefore cannot be included in two thousand three hundred literal days.

But if we are convinced that the reckoning by literal days is inadmissible, and that each day symbolizes some other period of time, we easily arrive at the conclusion that the period denoted by a day is a year; first, from analogy, because, a day being one revolution of the earth on its axis and a year one revolution in its orbit, the lesser revolution aptly symbolizes the greater: secondly, from Scripture authority, which sets it beyond doubt; as Numb. xiv. 34, "each day for a year;" and, Ezek. iv. 6, "I have appointed thee each day for a year;" or, Daniel's seventy weeks, which the event has proved to be fulfilled in years.

We have endeavoured to put our argument in a brief and intelligible form; and if we have succeeded in so doing, we care not for slight inaccuracies of expression which, any small critic may peck at. In our former review Mr. M. misunderstood our meaning in numerous instances which we have not thought it worth while to encumber our pages and weary our readers by explaining. Few of those who read our remarks will so mistake us; and if they assent to our arguments, we are not very

anxious about what they may think of ourselves. Mr. M.'s string of quotations from different modern interpreters is just so much labour lost; for he is trying to refute what we never said; and we think it better to endeavour to practise watchfulness, rather than make a boast of it to others. We must, however, tell Mr. M., that he is not yet acquainted with the belief of those whom he opposes. He has yet to learn that the coming of the Lord is the very next event of magnitude which they look for; that, so far from deferring it till 1847, they generally, and almost universally, believe that the cry is already gone forth, "Behold, I come as a thief;" that the seventh angel has lifted the trumpet to his mouth, and the seventh vial is now suspended in the air, at whose effusion a great voice shall come out from the Throne, saying, "It is done," and "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In this expectation do we watch and pray "that we may be accounted worthy to escape all those things that are coming on the earth, and to stand before the Son of Man." "For then shall be a time of tribulation to the whole world such as has not been since there was a nation upon the earth, no, nor ever shall be;" an earthquake, which shall engulf Babylon, the mother of abominations, and all her adherents—"such as was not since men were upon the earth, so mighty an earthquake and so great." And that in this very time in which we live—on the very verge of fate—is the identical time of which it is said that false Christs, spirits of devils, and all kinds of delusions, should be abroad, so plausible as to deceive, "if it were possible, the very elect." That now is the time for the wise virgins to fill their vessels with oil; for "in such an hour as we think not the Son of Man cometh." As, to the antediluvians Noah's preaching was the only sign; which neglecting, "they ate and drank till the flood came and swept them all away" and as, in the days of Lot all things continued as before, with no sign of wrath, till he entered Zoar; and as our Lord forewarns us: that two men shall be in the field, and two women at the mill, and the "one shall be taken, and the other left"—all the ordinary occupations of life, all its public affairs, going on as usual up to the time of his coming: so we cannot but think it a fearful delusion to interpose any hypothesis as a sort of screen between us and the coming of our Lord. Far be this from us—far be it from all we love! Never may we be of the number of those who say "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation!" Let us rather be associated with that favoured band who are not only "looking for but hastening the coming of the day of God"—"looking for a new heaven and a new earth,

wherein dwelleth righteousness"—“beware lest we also, being led away with the error of the wicked, fall from our own steadfastness:” but “growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” In full faith in these things, and full confidence in the grounds on which they are founded, we trust that the Spirit will further lead us, and all who look to His teaching, into all truth necessary to be known, and keep us and them steadfast therein even to the end.

Mr. M. has endeavoured to represent us (p. 32) as contradicting ourselves, in maintaining that the early Christians must have interpreted the three days and a half of Rev. xi. 9—11 as three years and a half, while we also asserted that they “could not have understood the prophetic times:” and he adds, “perhaps it was only just conveniently in that one place that they must have understood *days* to mean *years*.” Whether *conveniently* or not, this was our meaning, and this we endeavoured to express, saying, “*This solitary expression*” they “must have understood symbolically, and interpreted three years and a half:” but “*prophetic times*” they certainly did not understand; for they thought this very period, thus interpreted, to be only a different mode of expressing the thousand two hundred and sixty days, the forty-and-two months, and the time, times, and half a time.

We could reply with satisfaction to all Mr. M.'s other points, but have not room to spare; and therefore only tell him, that putting leopard for goat, and month for day (p. 9), has not in the least lessened our objections to his hypothesis. We request him to observe, too, that Peter's reply, which he quotes in the same page, was *before* he understood or “interpreted” the vision, and therefore belongs to *the vision*, not to *the interpretation*; for it is written (ver. 17), “Peter doubted in himself what this vision which he had seen should mean.” We remark, too, that when Mr. M. reprehended Mr. Frere, *the thirteen* names in the note from Bullinger to Whiston were not at all to the purpose. Mr. Frere spoke in the *present tense*,—“are universally admitted:” Mr. M. should therefore have referred to examples in the *present time*.—Mr. M. says (p. 44), that as seven years were shewn to Pharaoh by seven kine, so might the time in Daniel's visions. Does he mean that there might be two thousand three hundred goats seen!!!—Mr. M. (p. 48) does not see the absurdity of so interpreting the Apocalypse as to represent “the world groaning in hopeless misery, under plagues like those of Egypt,” when the agents are called by Christ “my two witnesses,” and when they are described as *prophesying in sackcloth*: and, if “*killing infallibly* all who attempt to hurt them,” it is not easy to understand how *they themselves get killed*. All these inconsistencies, and many misapprehen-

sions of our meaning, we would gladly draw out at length, but should be falling into something of Mr. M.'s own fault, who has taken fifty-three pages to reply to our ten ; and, after all, has not replied to one of our arguments, but has spent all his time in petty cavils on points beside the main question.



LETTER OF THE LATE MR. FLETCHER OF MADELEY.

A VERY remarkable letter, written to Wesley by Fletcher of Madeley, is printed in his Works, vol. ix. p. 368. It is so strikingly applicable to the present times, that we insert it entire ; and the errors are so few, and so easily rectified, that we give it without note or comment.

“ Rev. Sir,—I was very much surprised to hear you read part of a letter, written on the impending revolutions ; they have often been, for some years, the subject of my meditations, and of many conversations with a great Divine abroad. That gentleman, as eminent for his uncommon learning, as he is remarkable for the use he has made of it, from his youth, shewed the greatest inclination to dive into the apparent obscurities of the prophecies contained in the Bible. That inclination increased with his knowledge and piety ; it followed him every where. When upon his travels, he generally got what light he could, from the learned in that uncommon branch of knowledge, and had several conferences with Sir Isaac Newton and others.

“ For these fifty years, he has spent his time in making himself perfectly master of the Oriental languages, which are become as familiar to him as Greek and Latin ; and in comparing and explaining the various prophecies scattered in the Old and New Testament. Therefore, if his labours have been attended with a blessing from above, and a measure of God's Holy Spirit, he is, in all appearance, a man most likely to discover what God has been pleased to hide, for a time, under the veil of prophetic figures. As I have often read his works, both those that have been printed, and those which he has not yet been able to publish, on account of the strong opposition of several people, I shall take the liberty to give you a short account of his system.

“ It is, as far as I can judge, pretty much the same as the gentleman's whose letter you read lately ; and supported by the numerous train of his arguments ; it seldom fails either to silence or convict those that oppose it : it agrees with the tenor of the whole Bible ; it gives such grand ideas of God's justice in punishing the wicked, and his faithfulness in remembering the gracious promises he has made to the faithful. It squares so

well with history and chronology, (I would almost say with the present state of the world,) that, if it is not true, one must confess it is at least very probable. This has been owned by numbers of clergymen, and even by some of those who, because 'the Lord delays his coming,' think that the world shall always remain in the same state.

"Let me beg of you, sir, for the sake of that gentleman, whom I have great reason to honour, not to judge absolutely of him by what I shall say; considering that clear water running through a foul pipe may easily contract a disagreeable and muddy taste. I confess, I want a competent knowledge of Scripture, and the degree of profane learning, necessary to illustrate it: so that if you observe in these sheets any inconsistency, it is, probably, all my own.

"According to that divine's opinion we are come to the last times: the grand catastrophe of God's drama draws near apace; he shall soon be avenged, first of his unfaithful servants, and next of his barefaced enemies: in a few years he will purge his floor, and burn the chaff with unquenchable fire. Every Christian ought, then, to prepare himself for that day, which will come as a thief in the night; and to labour for a living faith, the ark which alone will carry us safe to the harbour, amidst the universal deluge of woe which is going to overflow the earth.

"Here follow some of the reasons on which his opinion is founded. 1st. Consider Nebuchadnezzar's dream, which is a rough sketch of the world's four universal revolutions: Three are past long ago; the empires of the Assyrians, Persians, and Greeks, have disappeared: the *iron legs*, that represented the strength of the Roman empire under the consuls and emperors, have had the same fate; the *feet* only remain, which being 'made of clay and iron, partly weak and partly strong,' express plainly the remains of the Roman monarchy, which is nothing but a weak compound of spiritual and temporal power, that does not *cleave* better together than *iron to clay*. And whereas the feet of the statue ended in *ten toes*, so was the Roman empire divided into ten kingdoms; these were still *united together by the clay*, i. e. the pope's erroneous religion and idolatrous worship.

"'In the days of these ten kings,' says the Prophet Daniel, 'shall the God of heaven set up a kingdom which shall never be destroyed: for it shall swallow up all these kingdoms, and stand for ever: forasmuch as a stone cut from the mountain without hands' (a small number of true Christians sent from Mount Sion, without the hand of mortal man, and by the Spirit of God alone; or Jesus himself, the Corner-stone that was cut off by God's justice on Mount Calvary) 'shall smite the feet of the statue,' the last of the four monarchies; 'and the pieces of it shall become as the chaff, carried away by the wind, and no

place shall be found for them; but the stone that shall smite the image will become a great mountain, and fill the whole earth.' 2dly. Compare with this the vision of the seventh chapter, where the fourth beast that had *iron teeth, to devour all*, answers clearly to the *iron legs* of Nebuchadnezzar's image; for as this had *ten toes*, so had that *ten horns*; viz. the ten kingdoms into which the Roman empire was divided; those of Burgundy and Lombardy, that of the Vandals, the Eastern and Western Empires, England, France, Spain, Portugal, and Poland. Betwixt these ten horns did another come up, i. e. the pope;—who aggrandized himself at the expense of the other kings, and before which three of the horns fell, the kingdoms of Lombardy, Burgundy, and that of the Vandals, who were once possessed of a great part of France, Spain, and Africa, but are now no longer known but in history.

“ ‘This horn had eyes;’ i. e. an appearance of wisdom, and a great deal of fraud; ‘and a mouth that spake great things against the Most High: it warred against the saints:’ and so has done the pope; millions have fallen, as so many victims to his cruelty, pride, and persecuting spirit. But we are near the time, when, having fully ‘prevailed against them, they shall be given unto him for a time, times, and a division of time;’ but after this last raging of Antichrist, ‘his body shall be destroyed; then the saints of the Most High shall take the kingdom, and possess it for ever and ever.’ This will be the end of the matter: and if any one meditates thereon with singleness of heart, his *thoughts*, like Daniel's, *will be troubled in him, and his countenance changed*, and he will *keep the matter in his heart*. 3dly. Compare again this vision with that which is contained in the following chapter, where the prophet, having foretold the ruin of the Persian Empire, the conquest of Alexander, and the division of his dominions between four kings, comes at once to the *little horn* that should spring from one of them, namely, from that of Greece or Macedonia; for as the Spirit of God had shewn the prophet before, all that concerned the beginning of the fourth kingdom, he passes lightly over it, to come to the main point, the rising of the *little horn*, at whose destruction the empire of the saints shall begin.

“ Let it be remembered here, that Constantine, having transported into Greece the seat of the Roman Empire, renewed, as it were, that of Macedonia, of which Byzantium was one of the chief cities; and that it was under him and his successors that the Bishop of Rome increased in honours, and began to lift up himself above all the bishops and patriarchs in the world; so that in two or three hundred years he ‘waxed exceeding great in the pleasant land, and cast down, and stamp upon, kings and emperors, those *stars* in the *heaven* of government; he

took away the daily sacrifice, abolished or quite disfigured the true worship of God and Jesus, and cut down the truth to the ground, with his army.

“ Here the prophet saw a saint asking another saint, *How long* the church should be thus corrupted and desolate? And the answer was, till the end of two thousand three hundred days, and then the sanctuary should be cleansed. Here is a number given; a number by which we may know that we are come to the very time the Spirit of God had in view: a number which fixes the beginning of the things that are coming upon the earth. Let us take some notice of it.

“ 1. When shall the sanctuary begin to be cleansed in such a measure as to deserve to be taken notice of by the Spirit of God? At the end of two thousand three hundred days; which are proved to be prophetic days, and to signify each a whole year, by the prophecy of the seventy weeks, and many other places of Scripture.

“ 2. What is the epocha from which we must begin to reckon those two thousand three hundred years? It is evident it must be the time of the vision itself, which the prophet has taken particular care to observe; for in the first verse of the chapter, ‘In the third year of the reign of King Belshazzar,’ says he, ‘a vision appeared to me, even unto me Daniel.’

“ 3. But how can we know certainly the time of Belshazzar’s reign? I must own this question is not so easily answered as the others; but it can be resolved, with some knowledge of history and chronology; for if we compare the writings of sacred and profane historians, if we trust the canons of Ptolemy, which have been tried by astronomical observations, with Petavius, Usseus, Prideaux, and others, we shall agree that Belshazzar (the same whom the historians call Niriasoolassar, or Neriglissor), having killed Evilmerodac, the son of Nebocolassar, or Nebuchadnezzar, seized upon the Assyrian throne A. M. 3476, i. e. 559 years before Christ, or, as Torniel will have it, about twenty years after; because asserting that Evilmerodac (instead of two years, that the above-mentioned chronologists give to his reign) enjoyed the diadem twenty-three years, which would make the reign of his successor, our Belshazzar, begin about five hundred and thirty-eight years before Christ. If we admit the first opinion, which is more probable, it follows that the third year of Belshazzar’s reign falls in 556 years before Christ, which is the epocha wanted; add to it four or five years, on account of the difference of the Judaical year of three hundred and sixty days, and ours that is three hundred and sixty-five and above; add three years more for the time that Belshazzar had reigned when Daniel had the vision, and we have about 550,

which being subtracted from 2300, give the year 1750, for the cleansing of the sanctuary; or for such a tolerable progress in the cleansing of it as may be taken notice of, and attract the eyes of all those who wait for this cleansing of God's church.

" 4. If any one should ask, What happened so remarkable about that time, as to shew that the sanctuary is in some degree cleansed, or that this important work is really carried on with any tolerable success? I would answer, That God was working at that time, and still works, such a work as never was seen since the Apostles' days; he has sent some chosen servants of his, both in these kingdoms and abroad, who, by the manifest assistance of God's Spirit, have removed the filthy doctrine of justification by works, and the outward Christless performance of moral duties, which pollute the sanctuary, and make it an abomination to the Lord. The Holy Ghost is given, and the love of God is shed abroad in the hearts of believers, as in the days of old; and the Lord has taken to himself servants that will rejoice to stand boldly for the truth, to remain unshaken in the evil day, and to fight manfully his battles, when he shall call them to it. I own that the cleansing is but begun; but this first revolution may, in all probability, be the forerunner of a greater. God has called; a few have obeyed his call; the generality still shut their eyes and ears against the tender invitations of their Lord, and continue to pollute the sanctuary, and to look on the blood of the Lamb as an unholy thing. Shall not God carry on his work? Shall the creature still resist his Creator, and the arm of flesh be stronger than the living God! Not so! He will not always strive with obdurate hearts. What the gentle breathings of his Spirit cannot perform, he will do with war, sword and fire, plague and famine, tribulation and anguish: he is going to gird on his sword, and his right hand shall teach him terrible things. Nations refuse the sceptre of his mercy: what remains, then, but to rule them with an iron sceptre, and break them in pieces like a potter's vessel?

" 5. If this answer, satisfying at it is, does not content those who will not believe even what they see, I would answer farther, that the calculation above-mentioned is so far from being made to reach farther than chronology will allow (as I have heard some object), that it might admit of an addition of twenty-one years, according to Torneil, as I said before; which would put off the cleansing of the sanctuary till 1770. Chronologists may mistake in a few years, but cannot err upon the whole; and as God is true and faithful, so it is manifest, that the prophecy of two thousand three hundred must be fully accomplished in our days, or those of the next generation.

" 6. To set the argument, drawn from the number of two

thousand three hundred, in a clear light; it is necessary to prove, that it was not designed to shew the time of the cleansing the sanctuary by Judas Maccabæus and his brethren, from the pollution of Antiochus Epiphanes; nor the cleansing of Jesus and his Apostles, who freed the church of God from Pharisaical hypocrisy, and Sadducean profaneness; nor lastly, that of Luther, &c.; who cleansed the outside, and washed white the sanctuary, but were not able to remove the filth of unbelief that remained within. Many arguments might be drawn from the number itself, which agrees with no cleansing but that in these days; it will be easier to draw them from the general drift of the prophecy, and the context of the chapter. Observe first these words, 'At the time of the end shall this vision be fulfilled,' where the word *end* signifies plainly the catastrophe of God's drama, the last act of the wicked tragedy men have been acting for near six thousand years, and the *παρωτων αποκαλυψις* of our Lord Jesus Christ. Again, in the 19th verse, the angel said to Daniel, 'Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be.' What end is here spoken of, if it is not that of God's universal scheme?

"Ponder also these words (ver. 26), 'Wherefore shut thou up the vision, for it shall be for many days;' which agrees far better with our times than those of Antiochus, Paul, or Luther. Observe, again, these words of an angel to Daniel, chap. x.: 'I am come to make thee understand what shall befall thy people in the latter days,' for the vision is for many days; where it is plain that *latter days* here, and *end* in the viiith chapter, signify but one and the same thing. The angel, according to his promise, tells the prophet, in the xiith chapter, many particulars of those things that shall soon come upon us, and of that time of trouble which will be matchless and unheard-of before: '*Then,*' adds the angel, 'thy people shall be delivered, every one that shall be found written in the book.' And who is the man so little conversant with history as to say, that here is meant the persecution of Antiochus, which, though fierce for a while, by no means answers the angel's words; or the destruction of Jerusalem by Titus; for, though the troubles of the Jews were beyond expression, yet the Spirit of God had a far more distant prospect, as can be proved by the assurance the angel gives Daniel, that 'at that time his people should be delivered;' which neither was then, nor has been hitherto; the Jews sighing still in a shameful banishment, and expecting yet that promised deliverance. An argument as strong as the foregoing may be drawn from the first resurrection, which is to take place soon after that deliverance, 'when many of them that sleep shall awake;' whereas, at the second and last resurrection, not only

many, but all the souls of dead men, shall re-enter their bodies. But more concerning this afterwards.

“ 7. As what I have been writing on the number two thousand three hundred forms a complete proof, I shall not trouble you, sir, with longer digressions upon the various prophetic numbers that occur in the Bible, concerning the things we expect to see in a short time; let me only beg of you to observe the harmony of the following ones.

“ Rev. x. 6: ‘ And the angel swore by Him who lived for ever and ever, that when the seven thunders should have uttered their voices, *χρονος ουκ εσται*, there will not be a time more;’ which word *time*, in St. John and Daniel, signifies a year, and a prophetic year, viz. three hundred and sixty years. If it be true, that the seven voices here mentioned signify the Reformation of the seven Protestant countries, it will follow, that from the Reformation there will not be a whole time, or three hundred and sixty years, ‘ till the mystery of God be accomplished,’ which he told, for our comfort, his servants the prophets.

“ Chap. xi. 2: ‘ Do not measure the porch, for it is given to the Gentiles, and they shall tread under foot the holy city forty-two months.’ Ver. 3: ‘ My two witnesses shall preach one thousand two hundred and sixty days.’ Chap. xiii. 5: ‘ Power was given to the beast to fulfil forty-two months.’

“ The *woman*, or true church, flying from the serpent, retires to a place where she is fed for a time, times, and part of a time; which number plainly signifies three prophetic years and an half, and falls in a wonderful manner with the forty-two months that are allowed the beast or pope; and the forty-two months during which two, or a few witnesses, will, in spite of opposition, maintain the truth as it is in Jesus against Antichrist and their false brethren.

“ N. B. Twelve hundred and sixty days is equal to forty-two months, or three years and a half (Daniel xii. 11). From the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, there shall be twelve hundred and ninety prophetic days. It is easy to observe that there is some years difference between the numbers of Daniel and those of St. John: the reason is, that the Apostle had the beginning of the war against Antichrist in view; whereas the prophet looked farther, viz. to some remarkable battle that he shall lose, and in which he shall be utterly destroyed; as for his second number, it seems to refer to that happy year when the remotest nations of the earth shall have embraced the Christian faith.

“ You may probably have observed, sir, that the various numbers which come to the same, or very near, must be reckoned

from the time the bishop of Rome shewed himself plainly to be the head Antichrist, 'and set himself up as a God in the temple of God;' which was not in a very remarkable manner till the end of the fifth century: add then five hundred years to twelve hundred and sixty, and you will see that in a few years these plain prophecies, concerning the preaching of the two witnesses, the flight of the woman into the desert, and the duration of Antichrist's reign, will soon be accomplished.

"It is worth observation, that as the tyranny of Antichrist will last twelve hundred and sixty years; so his last raging, or that tribulation which will be so uncommon, shall last also twelve hundred and sixty common days, and not prophetic ones, 'because of the elect's sake those days shall be shortened,' according to our Lord's merciful promise. This observation will cast a great light upon all those numbers, and prevent many objections.

"Having thus laid the prophetic numbers as the foundation of the edifice, I shall now give a short sketch of the above-mentioned gentleman's superstructure.

"Seducers will come, saying, 'Here is Christ, or there, and they shall seduce many: we shall hear of wars and rumours of war: a kingdom shall rise against another kingdom: there will be plagues and famines, troubles and earthquakes: but this is but the beginning of woes:' for the man of sin (recovered of the wound he received by the Reformation) shall gather an incredible strength; and Satan, knowing that he has but a short time, will rage beyond all expression. God, whose wrath is justly stirred up by the iniquities and unbelief, nay open profaneness, of the Protestants, will give them into the hands of their enemies, as he formerly delivered his ungrateful people into the hands of the Assyrians; for his *judgments* always begin at his house. Then will come that dreadful persecution described in a hundred places of the sacred writings. 'As the love of many will be cold,' and there will be, comparatively, no faith upon the earth; the apostasy foretold by all the prophets will soon take place: begin, in all probability, by the Lutherans in Germany, and follow in all the Protestant countries. Here cruelties, unheard of since the beginning of the world; will be the refining fire of our decayed faith: part of the Reformed Christians will be destroyed by the sword, or by famine; part will be carried into captivity; part will remain to serve their cruel conquerors, who (notwithstanding their falling away from the pure outward worship) will treat them in a most terrible manner.

"As for Christ's faithful witnesses, having withstood this grand apostasy with all their might, and confirmed their weak brethren, by whom they will often be betrayed into the hands of their enemies; they shall, for the greatest part, seal their

faith with their blood, get the palm of martyrdom, and water the earth with rivers of blood, that the Lord may the sooner cover it with his promised harvest.

“Those that shall escape, being hidden and saved in a wonderful manner, will be the seed of that harvest, and will remain concealed three years and a half (see Rev. xi. the death and resurrection of the two witnesses); when God, giving them an extraordinary measure of his Spirit, with an undaunted boldness, shall call on them to ‘lift up their voices like trumpets;’ to proclaim pardon in the name of Jesus, and to rouse deluded nations, and bid them come out of Babylon, that they may not partake of her plagues, and be consumed at the appearing of the Lord. Then shall the tenth part of the city fall, or a great kingdom, leaving the party of the man of sin, will turn to God, and give the signal of an universal reformation: others shall join it in time, and all together will get the better of God’s adversaries, in spite of their desperate resistance.

“Rome shall be destroyed, and Antichristianism will share the same fate. The greatest wonders and signs shall attend these revolutions; insomuch that Turks and Jews, Heathens and Savages, will know the hand of the Lord, bow their stubborn hearts to his grace, and ‘give glory to Him that sitteth on the throne, and to the Lamb, for ever and ever.’

“Give me leave here, Rev. Sir, to propose to you a thing that many will look upon as a great paradox, but as yet sufficient ground in Scripture to raise the expectation of every Christian, who sincerely looks for the coming of our Lord—I mean, the great probability that, in the midst of this grand revolution, our Lord Jesus will suddenly come down from heaven, and go himself, conquering and to conquer. For what but the greatest prejudice could induce Christians to think that the coming of our Lord spoken of in so plain terms by three Evangelists, is his last coming before the universal judgment and the end of the world, since there is hardly any thing in those chapters that could have given occasion to such a thought.

“1. Jesus himself says, that *immediately* (*ευθεως*) after the tribulation, which has been proved to be very near, the powers of heaven will be shaken, and all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and to the end of the chapter. Our Lord does not say a word of the end of the world and the universal judgment, of which he does not speak till the end of the following chapter, so far from confounding his third coming with his second.

“2. I read the very same account in the xiiith of St. Mark, when, Jesus having spoken of the general apostasy, and ‘abominable desolation,’ spoken of by Daniel (which of course can-

not be that of the Jews at the taking of Jerusalem) he adds, ' Let him that readeth understand. In those days the sun shall be darkened, &c., and then shall they see the Son of Man,' &c. Who does not perceive, that Christ will come to give the finishing stroke to the great work begun by the might of his Spirit, to establish his kingdom upon earth, and to bring those happy days, ' When ten people shall lay hold on an Israelite, saying, Lead us to the temple of the Lord;' when the kid shall feed with the lion, and a child lead them; when he that dieth young ' shall die an hundred years old ;' and when ' righteousness shall cover the earth, as the waters fill the sea.' I cannot conceive how so many divines have such an idea of God's wisdom, as to think (contrary to the plain text of his word) that so happy a time will last but a few days; and that this *Αποκαλυψις των παντων* will no sooner take place, but the earth will be destroyed by fire: such must be, however, the inconsistent opinion of those who confound our Lord's second with his third coming.

" 3. After our Lord's ascension, the angels promise the Apostles, who then represented all true believers, that they should see Jesus Christ coming from heaven, but said not a word of the end of the world.

" 4. The second coming of our Lord was so frequently talked of in the Apostles' days, that many expected it daily, so that St. Paul, who knew it was yet afar off, thought it necessary to refute the strong expectation of the Thessalonians concerning the nearness of Christ's appearing: ' That day will not come,' says he, ' before the apostasy, and the revelation of the man of sin, the son of perdition: ' which is the same as if he had said, You shall know that the Lord will shortly come, when you shall see the universal apostasy that I foretell you: nay, the Apostle goes a great deal farther, for in the same chapter he assures us, that the Lord ' will destroy the man of sin by the brightness of his presence.' Can any thing be plainer?

" 5. Our Lord told his Apostles, at the last supper, that he should not drink any more of the fruit of the vine, till he should drink it new in the kingdom of heaven; which kingdom will be set up on earth, thousands of years before the end of the world.

" Having thus established the second coming of our Lord, give me leave, sir, to remove a specious objection.

" Those who dislike an opinion because it is not generally received, will object, that all that is said in Matt. xxiv. Mark xiii. &c. of our Lord's second coming, is certainly spoken of his last, immediately before the judgment; because Jesus says, that the angels shall gather his elect from the four winds; which seems to imply the resurrection, and the judgment following it.

But so far from granting it, this is the very thing that shews our Lord did not speak of the end of the world and the judgment: else why should not the reprobate be gathered from the four winds, as well as the *elect*? Shall these only be judged, while the mouldered bodies of the wicked shall rest in peace? Is this Scriptural?

“What, then, can be the meaning of that *gathering of the elect*? The question would be too deep for a short-sighted man to answer, had not the Spirit of God revealed it to St. John, and all the believers who with an humble mind search the writings of the prophets. I will begin at Rev. xvii., to shew, by the bye, how well every thing I have wrote concerning the man of sin, and his destruction, agrees with the account St. John gives us of his visions.

“There he gives such strong characteristics as at once points out Rome, and the Pope; they agree extremely well with St. Paul’s and Daniel’s description: the beast, and the ten kings that defend it, having made war with the Lamb, shall at last be overcome by him; whereupon the ten kings (xiii. 16), forsaking the whore, or popish idolatry, shall rebel in their turn against the pope, and, with the Lord’s unexpected assistance, shall destroy him, his city, and all his adherents.

“The xviiith chapter is a sublime description of the vast alteration which this fall of Babylon will cause in the world, pride and luxury falling with the same blow.

“The xixth chapter contains a magnificent account of the sudden manner in which God’s kingdom shall take place. *Christ comes down* (this is again his second appearing, not distinguished enough from the third by our divines); Christ comes down to be avenged of his enemies, who are all destroyed in a last and decisive battle; whereupon all ‘the kingdoms of the earth become the kingdoms of our Lord.’

“The xxth chapter displays to our expectation the most glorious scene that can be on earth. ‘Satan is bound for a thousand years,’ and if they are prophetic ones, for three hundred and sixty thousand*. ‘Thrones are set up, and judgment is given to those that sit on them;’ which probably refers to what our Saviour promised his Apostles, that at his coming, they should ‘sit upon twelve thrones and judge the twelve

* I should rather be of this opinion, for ‘a day is before the Lord as a thousand years, and a thousand years as a day.’ How would at last vanish the pitiful objections of unbelievers concerning God’s choosing to create a world where the good were to bear no proportion to the wicked! What a fine instance should we have of God’s mercy, and of the efficacy of our Saviour’s blood! How gloriously would these words be explained: ‘I punish to the third or fourth generation, but shew mercy unto thousands [of generations] of them that love me!’

tribes of Israel.' 'And I saw the souls of them that were beheaded for the testimony of Jesus, and for the word of God, as well as the souls of those that had not worshipped the beast nor its image,' &c., and, having been gathered from the four winds (Matt. xxiv.) 'they lived and reigned with Christ a thousand years: but the rest of the dead lived not again until the thousand years were finished: this is the first resurrection. Blessed and holy is he that has part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years.'

"This is taking away all the difficulty arising from that gathering of the elect so long before the day of judgment, and it confirms the idea, you give us in your hymns of God's wrath and mercy:

'His wrath doth slowly move,
His mercy flows apace.'

Nor can I conceive, that Jesus would accept of a kingdom without his *members*, without the 'heirs of God and joint-heirs of Christ.'

"The world, however, shall not last always in this happy state. Ezekiel and St. John are very express on this article. Satan shall be loosed at last out of his prison, and seduce two powerful nations, *Gog and Magog*; but this second almost universal rebellion will be quenched, as prosperously as that of Antichrist. How long the world shall last after this, no one knows, not even the angels of God; but it is certain that all those things must come to pass before the conflagration of this globe spoken of by St. Peter, as well as before the second resurrection and judgment: see the end of chapter xx. We have in the xxi st chapter an account of the *Palingeny* [regeneration] of the earth after its purification by fire, of the New Jerusalem, and of the ravishing happiness of those who shall have persevered unto the end.

"This is, sir, a short account of the gentleman's system; which, far from fearing a severe examination, does never appear in a better and clearer light than when it is compared with the writings of all the Prophets and Apostles, with the prophetic Psalms, and, in a word, with the whole Bible.

"Give me leave to conclude with some reflections, that naturally flow from what has been said on that system.

"1. Many people, I know, look on the meditations of prophecies, so expressly enjoined by St. Peter, as one of the greatest instances of presumption and enthusiasm; because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the

Israelites from their Egyptian bondage, the return of the Jews from their captivity in Babylon, and the building of the second temple, and the birth and death of the Messiah—is it probable, I say, that he should have been silent, or not have spoken as clearly, concerning his coming to destroy the destroyers, and to set up that kingdom which we pray for, when we daily say, according to our Lord's appointment, 'Thy kingdom come?' If God has exactly foretold, for the comfort of believers, the various revolutions that have happened to his church in ages past, is it possible that he should have left himself without a witness concerning the most important of all—I mean the last? If he shewed the prophets the first acts of his drama, is it not highly probable he has not forgot the last, without which his wisdom, justice, and mercy would always remain hid under a thick cloud?

"2. Let none say, that Jesus himself, as a man, knew not the end of the world; and that Moses says, 'hidden things are for the Lord, but revealed ones for us and for our children.' I acknowledge that the end of the world, and the time of the purification of this globe by dissolution and fire, is a secret too deeply hid in the glass of God's decrees for any man to fathom, before God himself is pleased to reveal it; but nobody talks here of the end of the world; nobody fixes either the hour or day, or even the year, of Christ's second appearing; since he did not think fit to reveal it to us, we ought to stand in continual readiness for it. For, supposing this system to be true in all points—supposing the tribulation is to begin next year—it will still be impossible to determine whether Jesus will come down in ten or fifty years; so that our Lord's words are true, in all their extent, even now, for that day and hour, and even that year, *knoweth no man*. Yet we expect to see the full cleansing of his sanctuary, by the fire of persecution; the destroying of Antichrist and unbelief, his great enemies; the subduing of all nations to his easy yoke; the calling of the Jews; the fulfilling of God's gracious promises to that long-scattered seed of Abraham; and the bringing of those times when the fear of the Lord shall cover the face of the earth as the waters do that of the sea. Where is the child of God that dares to say, that all these things must not come to pass before the end of the world? and if so, *when* should they happen, but in the time he has been pleased to fix in his holy Bible? Where is that man that makes God a liar, because he is an unbeliever? Shall the Lord say, and shall he not do? Shall he promise, and shall he not perform? If he has borne with the wickedness of the world so long, not being willing that any man should perish, shall he delay to all eternity to fulfil his threatenings? God forbid: the day is fixed, it is foretold; and though the *vision* was to be after many days, as the angel said to Daniel, yet it may be fulfilled in a few days or us, who live in the last times.

“ 3. It is lawful, yea, needful, that we and our children should often think of these things : for ‘ hidden things are for the Lord, but these are revealed for us and our children ;’ they are revealed in all the Prophets, from Moses to John, and more especially in the Revelations of this beloved Apostle. Let but those objectors ponder the word *Αποκαλυψε*, and they will be ashamed to say, that we must not look into those things because they were never revealed unto us.

“ 4. If Jesus told his disciples, that it was not theirs to know the times when those things should be accomplished, it does not follow that it must be hid from us, who are far nearer concerned in them than they were. Besides, how should they have understood and borne those things, before they had received the Comforter, since they thought them bitter, after they had obtained the Divine gift, when they had some knowledge of them? Add to this, that Daniel’s vision was to be ‘ closed till the end,’ and could not be perfectly known till very near the time of the fulfilling of it.

“ 5. It is remarkable, that more books have been written upon the Prophecies these last hundred years, than were ever known before ; and all (those at least which I have read) agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the year; but because they were rash, shall we be stupid ? because they said ‘ TO-DAY,’ shall we say ‘ NEVER ?’ and cry *Peace, peace*, when we should look about us with eyes full of expectation ?

“ 6. I know that a good part of 100,000 Protestants, scattered in France, expect some great revolution, that will turn at last to their good, and re-unite them to the children of above 200,000 of their brethren, that were either expelled the kingdom, or forced to leave it, because they ‘ would not take the mark of the beast in their hands or on their foreheads.’

“ Let us not judge rashly, nor utter vain predictions in the name of the Lord ; but yet let us look about us with watchful eyes, lest the enemy take an advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak brethren, and building up in our most holy faith those who know in whom they have believed. If we are mistaken in forming conjectures ; if the phenomena we hear of every where are but common providences ; if these things happen not to us, but to our children (as they most certainly will before the third generation is swept away), is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands, were they to fall because of a surprise? Let us pray to God more frequently, that for the elect’s sake he would still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to re-

joice, with Abraham, in seeing by faith the glorious day of our Lord; and to hasten, by our fervent prayers, that glorious kingdom, those happy days, when the narrow shall be the way to destruction, when saints raised from the dead shall converse with living saints, and the world of spirits be manifested in a great measure to the material world: in a word, when Jesus will be All in All.

“What a glorious prospect is this! Let us then often think of these words of our Lord, ‘Behold, I come quickly: blessed is he that mindeth the sayings of this prophecy.’ Let us join to ‘the Spirit and the bride, who say ‘Come.’ O, let him that heareth say, Come; and let him that is athirst come: for He that testifieth these things says, Surely I come quickly. Amen: Even so, come, Lord Jesus.’

“London, Nov. 29, 1755.”

“J. F.”

ON CALUMNIOUS MISQUOTATIONS.

To the Editor of the Morning Watch.

SIR,—It is deeply to be lamented, as one of the greatest evils attendant upon controversy, that the passions of fallen man are liable to become so inflamed that triumphing over his antagonist becomes the primary object, and eliciting truth becomes only secondary. And it sometimes happens that the evil does not stop even here; for instances are not unfrequent in which truth itself is violated to serve the temporary purpose of controversial hostility. This has been done in the controversy respecting the human nature of our Lord; and one of the grossest instances hds not, that I am aware of, been yet pointed out: it occurs in Mr. J. A. Haldane's answer to Mr. Henry Drummond (p. 186); where Mr. H. says, “If Mr. D. differs from Mr. Irving, he should have stated where the difference lies. Does he hold that Christ died by the common property of flesh to die. . . . that he” (Christ) “*possessed a diabolical feeling of self-sufficiency and independency upon God?*” purporting that these most abominable words had been applied by Mr. Irving to our Lord, and giving a reference to “Last Days, p. 44.” I turned to the Last Days, and found the passage to stand thus: “This *our* original primitive condition it is the purpose of God to restore, with all advantages of the revealed Son and the indwelling Spirit; and previous thereto it is necessary to divest us of that *diabolical feeling of self-sufficiency and independency upon God, and other creatures, which, as it is the greatest of falsehoods, so it is the most fruitful source of misery.*” It is impossible that such a perversion could be accidental, and I hold it up to the scorn and detestation of every honest reader.

JUSTUS.

THE
MORNING WATCH.

SEPTEMBER 1830.

ON ANTICHRIST, ITS NATURE AND TIME.

ALL the great truths of religion are shewn out by contrast; and from the slightest consideration it is manifest that the evil must first be understood before we can estimate the amount of the good; that the disease must be experienced, in order to appreciate the remedy. The perfections of God, considered absolutely and in the abstract, are incomprehensible; for that which is unchangeable is unintelligible; intelligence consisting in marking and comparing the different relations of changeable things, that we may from thence admire and reverence the alone unchangeable One. In this intellectual process the whole creation gives us help, and the sum total of creation is exhibited in its perfection and concentration in the person of Jesus Christ: the creation headed up in Man; mankind headed up in Christ; and He, the Son (whom God hath appointed heir of all things, by whom also he made the worlds), being the brightness of His glory, and the express image of His person, and upholding all things by the word of his power. The comparative holiness of the creature becomes intelligible to us by the contrast between saints and sinners; the absolute holiness of a creature by the comparison between the Man Christ Jesus and every other man: and thus we ascend in our contemplations to the infinitely holy God. So also of love: the Apostle exhorts us, "Beloved, let us love one another; for love is of God." "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Our sins, therefore, gave occasion for this greatest act of love in God: "Herein is THE LOVE:" "God commendeth his LOVE toward us, in that while we were yet *sinners* Christ died for us." Not that God has ordained the evil for the sake of the contrast, or is in any way chargeable with the sin of man; but, change being

inseparable from every created being, some of his creatures are permitted by God to follow their own will, guided by their finite understanding alone, in order that, by thus proving their own insufficiency and helplessness in themselves, they may with all their hearts turn unto the Lord, that he may have mercy upon them; and that, having thus learned by their own experience the true wisdom of simple dependence upon God, the Only Wise, they may exemplify and teach the same to the universe. And thus his judgments toward some become lessons of mercy to the many, and his love is displayed even by its very rejection; bringing us to a conclusion like that of the Apostle from the contemplation of another mystery: "God hath shut them all up together in unbelief, that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!... For of him, and through him, and to him are all things: to whom be glory for ever. Amen" (Rom. xi. 36).

Creation exhibited God as bounteous and loving; but before the Fall this might be thought to proceed not altogether from the uncaused fountain of love in his own bosom, but from the reflection of that loveliness and beauty which he had embodied in his own handywork, when God saw every thing that he had made, and, behold, it was very good. But the fall of man, giving place for redemption and all its accompaniments and consequences, demonstrated that **GOD IS LOVE**; Love in the abstract; Love self-originated, irrespective of the worthiness of the beloved object; and giving the highest possible demonstration that it resulted from love in himself alone, by sending his Son to die for us *while we were yet sinners* (Rom. v. 8).

From the Fall, which brought sin and death into the world, good and evil, light and darkness, have been exhibited in contrast; the brightest rays of light shining forth from the thickest gloom; and the greatest good arising at periods which seemed to threaten every thing of hopeless evil.

At the first advent of our Lord, when life and immortality were brought to light by the Gospel, though letters and the arts were highly cultivated in Greece and Rome, morals were most corrupt; and polytheism among the heathen, and vain traditions amongst the Jews, had well nigh extinguished all traces of natural and revealed religion. "Vain in their imaginations, their foolish heart was darkened." "Thou art called a Jew... a light of them which are in darkness.. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you." At this time "The people which sat in darkness saw a great light; and to them which sat in the region of the shadow of death, light sprang up" (Matt. iv. 14).

Again, in the dark ages, before the Reformation, all Europe was shrouded in the condensed gloom of centuries of ignorance; when Wickliffe, and Huss, and Luther, and Calvin burst forth, and Gospel light again dawned upon the world.

And prophecy assures us, that, though moral blindness as great as the ignorance of the dark ages, shall come over Christendom again—though “they shall wait for light, but, behold, obscurity; for brightness, but walk in darkness”—at a time when “truth faileth” and he that departeth from evil is accounted mad—that then “the Lord shall see it, and be displeased that there is no judgment; and he shall put on the garments of vengeance for clothing, and be clad with zeal as a cloke. So shall they fear the Lord from the west, and his glory from the rising of the sun” (Isaiah lix. 9, 19). “And the Redeemer shall come to Zion,” and cry, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time” (Isaiah lx. 1, 22).

These antagonist powers of light and darkness are put in the strongest opposition during the whole Gospel dispensation, taking now a personal and embodied form; Christ bringing life and immortality to light by the Gospel, Satan continually endeavouring to darken and extinguish it by some form of Antichrist, some denial or some counterfeit of Christ. And as we have endeavoured, in preceding Numbers, to trace out the glories of Christ's kingdom, and the successive steps by which he shall take to himself his great power and reign; so we would now search the Scriptures to ascertain the different forms of Antichrist therein revealed, that we may recognise their features when they arise in the world, guard against their delusions by taking the whole armour of God, and in the strength of the Holy Spirit manfully resist their power. Thus fortified, we may become more than conquerors, through Him that loved us; and “neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth,

nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 39).

Antichrist, being opposition to Christ, becomes most violent at that time when the progress of Christ's kingdom becomes most apparent. It is also very important to remark, that the antichristian principle varies its form of opposition in different ages, according to the form of Christ which is in each different age made known to or manifested by the church; the perfection of the church consisting in a conformity with Christ, its head; and Antichrist being either the hiding and removing of this exemplar and pattern, that man may fall into the delusions of Satan, always abroad; or the setting up of a false exemplar, in distorted mimicry of the true, that men may range themselves under the banner of Antichrist, instead of being found under the banner of Christ.

As the kingdom of heaven has three principal aspects, so the forms of Antichrist are chiefly three. First, we have the kingdom of God, or of heaven, as announced by John the Baptist, who came preaching "the kingdom of heaven is at hand." Of this our Lord declares, "The kingdom of God is within you;" and against this spiritual kingdom the *spirit* of Antichrist strove in the Apostles' days: "The mystery of iniquity doth already work" (2 Thess. ii. 7): "This is that *spirit* of Antichrist whereof ye have heard that it should come; and even now already is it in the world" (1 John iv. 3).—Secondly, we have the kingdom of heaven exhibited in the church, the whole body of Christ, the pillar and ground of the truth: and against this, *the system* of Antichrist was raised by Satan, in the Apostasy, the Papacy, predicted of in 1 Tim. iv: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats," &c.—Thirdly, we have the kingdom of Christ properly so called, when the Son of Man shall come in his kingdom; when the proclamation shall go forth, "The kingdoms of this world are become the kingdoms of our Lord and his Christ" (Rev. xi. 15); and when "The Lord shall set his King upon his holy hill of Zion" (Psalm ii. 6): and against this the utmost rage of Satan will be exerted, and THE ANTI-CHRIST be revealed, that "man of sin, the son of perdition. . . that wicked" (2 Thess. ii. 3, 8; Dan. xi. 36, 45).

In the early times of the Christian church, Antichrist (we repeat it) took the form of *spiritual* opposition, the manifestation of Christ being then spiritual; and the various heresies which infested the primitive church are the many Antichrists of which the Apostles speak; the mystery of iniquity, or spirit of Anti-

christ, then working. In after times, when Christianity became the religion of the state, and when Christ ought to have been exhibited as the Head of all rule, by the system of government both in church and state being regulated in all things according to the word of God, "the statesman's best manual," Antichrist then took the form of systems, or establishments, of delusion—as in the Papal and Mohammedan apostasies—being not merely a disbelief or denial of the truth, making way for the reception of error; but a constitution of falsehood, a semblance and mockery of the truth, far more dangerous than unbelief. And in these our own times, when the personal manifestation of Christ and the establishment of his kingdom draw near, Antichrist will at length take the form of a single person, assuming to himself all rule and authority in church and state; who shall "magnify himself above every god," and shall "speak marvellous things against the God of gods," and "shall prosper," till the indignation shall be accomplished; for he shall magnify himself above all.

But in all the oppositions raised by Satan against the truth of God his hostility is directed against some existing and influential principle. The powers of darkness not only maintain their dominion by keeping their followers in ignorance, but are themselves ignorant of the future. Satan cannot raise his engines of opposition till the purpose of God has become manifest, and he will not raise them till this manifestation becomes an influential principle amongst the people of God. The word of revelation and promise is first given, as to our first parents in Eden: this Satan endeavours to counteract and defeat, saying, "Ye shall not surely die:" and as the word tends toward accomplishment in becoming fact, Satan raises some counterfeit resemblance of the forthcoming purpose, to "deceive, if possible, the very elect," and to mislead all who are not kept by the power of God and taught by the Holy Spirit. Before the coming of our Lord, when the expectation of his advent was general, many pretenders to Messiahship arose; as Theudas, and Judas of Galilee (Acts v. 36): and before the second advent we are warned (Matt. xxiv. 24) that there shall arise false Christs, and false prophets, and shall shew great signs and wonders. These things not only manifest the faithfulness and the power of God, but exhibit the triumph of truth over falsehood, by the children of the kingdom obtaining the victory in the same field where the children of the wicked one fail; a victory fought for, not evaded; by willing soldiers, not of constraint; perseveringly enduring hardiness: "Be thou faithful unto death, and I will give thee the crown of life. He that overcometh in the sevenfold conflict, alone obtains the crown (Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21). "To him that overcometh will I grant to sit with me in

my throne ; even as I also overcame, and am set down with my Father in his throne."

To prepare for the contest which awaits the church in these last times, we must endeavour to ascertain what portion of those trials revealed in Scripture is past already ; and particularly in what respects the Papacy answers to the character of Antichrist—for Romanism shall subsist, though changed in its form, down to the Second Advent. Antichrist characterises the "last time," and therefore the *spirit* of Antichrist, which began to work in the Apostles' days, shall never cease from working till it is destroyed by the coming of Christ : "Little children, it is the last time ; and as ye have heard that Antichrist shall come, even now are there many antichrists, whereby we know that it is the last time" (1 John ii. 18). This spirit of Antichrist is manifested in the denial of doctrine, but especially of the fundamental doctrine of the Incarnation of the Son of God : "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God ; and this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world" (1 John iv. 3). In the same Epistle it is said (ii. 22), "He is Antichrist that denieth the Father and the Son." For, the only manifestation of the Father being in the Son ("He that hath seen me hath seen the Father," John xiv. 9) ; and the Son having taken flesh in order to manifest the Father ("the Word was made flesh ; and we beheld his glory, as of the only begotten of the Father," John i. 14) ; therefore, he that confesseth not that Jesus Christ is come in the flesh denieth both the Father and the Son ; and hath not the Spirit of God, but the spirit of Antichrist : he is Antichrist.

This spirit of denial has subsisted at all times in the church, and is diffused through the whole body, like tares among the wheat, and shall not be separated till the harvest at the end of this dispensation ; and is "the mystery of iniquity" in the heart of every unregenerate man, out of which all the other forms of Antichrist proceed : for this spirit, working in individuals, was restrained and counteracted by the collective faith of the church assembled in councils, who met to define and fix the great articles of doctrine, and to counteract all heresy and error. The spirit of Antichrist, thus checked, assumed the external forms and weapons of orthodoxy ; and councils and synods, actuated by this spirit, constituted the antichristian system of the Papacy. The character of the first Antichrist was rejection and denial of the truth : the Papacy retained all the truth, but rendered it useless, by associating it with error, and giving to the error greater prominence and importance than to the truth. The Papacy rejected nothing which it had any interest in retaining : and as Pagan Rome adopted the idols of the nations beneath

its sway, and gave them a place in the Pantheon, to which their votaries from every province might resort and pay their vows in most liberal harmony and peace; so its Papal successor had a niche ready for every new enthusiast; and many a fit tenant for a lunatic asylum is thrust into the place of Christ by that apostasy, which the word of God has characterised as the "mother of the abominations of the earth;" that Antichristian mystery which, retaining all the essential truths of the Gospel, did so combine them with falsehood, that, while its canons and confessions were wholly orthodox, its Breviary and the lives of its ministers were wholly antichristian; and while it contained every truth, became a system of total falsehood, one enormous lie. It is this which constitutes its *mystery*. Were it only falsehood, few would be deceived by it; but, presenting a semblance of truth, and being found, not only not denying, but strongly maintaining, all the fundamental truths of Christianity, it has deceived many who escaped the first form of Antichrist; the admission of the truth disarming the Christian soldier and lulling his watchfulness, and its confident appeal to Scripture retaining its votaries in spite of the attendant errors and superstitions.

The rise of this system is predicted in many parts of Scripture, and the time of its duration is likewise given. Its rise and character are given in 1 Tim. iv. : "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." A further description of the Papacy is given 2 Pet. ii. 1, where it is shewn that it shall arise *in the church*: "There shall be false teachers among you;" who, instead of openly rejecting the truth, insidiously pervert it: "Who *privily* shall bring in damnable heresies." And the effect of these is the denial of Christ, the end sought to be attained by every form of Antichrist: "Even denying the Lord that *bought them*"—even *them* who thus deny him—"and bring upon themselves swift destruction." That it is a *system*, and a *profitable* system, and having the merchant form given to Babylon in Rev. xviii. 11, 15; and, like Babylon, not to be converted, but suddenly destroyed, in the great day of the Lord—from which destruction he shall deliver his people—is manifest from the words which follow: Ver. 2, "And many shall follow their pernicious (*lascivious*, marg.) ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and

their damnation slumbereth not." But the sudden and final destruction upon Babylon does not fall upon it at the expiration of its assigned period of 1260; for the spirit of Antichrist is gathered into the Papacy, and there harboured; and the Papal system of Antichrist is headed up in the last infidel, and by him maintained and protected, till they are all collectively destroyed at the coming of the Lord.

This last infidel, the personal Antichrist, is "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. ii. 4). The mystery of iniquity, to which we have already adverted as at work in the Apostles' days, tended towards this last climax of apostasy; but its open manifestation was letted, or hindered, both by the Roman empire and by the Papacy, both of which were interposed by "the long-suffering of the Lord, which is salvation" (2 Pet. iii. 15), as checks upon the headlong, impetuous career of this daring spirit; whose time of embodied acting shall be brief indeed—probably but three and a half years, the counterpart and opposite of our Lord's ministration on the earth—our Lord finishing his work by the prince of this world coming and finding nothing in him (John xiv. 30); the career of Antichrist finished by the glorious coming of the Lord to cast Satan and his angels into the lake of fire (Rev. xix. 20). "For," saith the Apostle (2 Thess. ii. 7), "the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way: and then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This last Antichrist subsists, therefore, down to the coming of the Lord; and is by this circumstance identified with the beast of Rev. xiii. 11, who is destroyed (Rev. xix. 20); while his arrogance and blasphemy identify him with the king of Dan. xi. 36, "who shall do according to his will, and shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods," &c.

Examining the characters of this last Antichrist more closely, as they are given 2 Thess. ii., we find that before the day of Christ there is a falling away (*αποστασια*, *an apostasy*) first, and then the man of sin shall be revealed: therefore the apostasy is not the man of sin. We find, too, that the wicked one, *ὁ ανομιος* (ver. 8), grows out of a mystery of iniquity, *της ανομιας* (ver. 7), already at work in the Apostles' time: "only," it is said, "he who now letteth will let, till he be taken out of the way; and then shall that wicked be revealed," &c. He who letteth (ver. 7) is therefore synchronous with the apostasy (ver. 3), as preceding the revelation of the man of sin, that wicked one: there-

fore the apostasy, as well as the imperial power, contributed to let the manifestation of this antichrist.

The "mystery of iniquity" which the Thessalonians are warned against, is literally "lawlessness;" which would include all the "many antichrists" of 1 John ii. 18, and which he gives as the certain characteristic of "the last time." One of these many forms of antichrist is specified ver. 22, "He is antichrist that denieth the Father and the Son;" and again, still more definitely, in iv. 3: "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world." Thus the denial that Christ is come in the flesh is a proof of not having the *Spirit of God* (iv. 3); is a denial of the *Father and the Son* (ii. 22); is "lawlessness," or the "mystery of iniquity" (2Thess. ii. 7); is the antichrist, compared with which the pagan emperors who letted its manifestation, and the apostasy which preceded it, "seducing spirits and doctrines of devils" though they be (1 Tim. iv. 1, 2, 3), are like mercies and wholesome restraints.

The Papacy is an apostasy and an antichrist, as putting something else in the seat of Christ, and thus adding to the finished work of the only Saviour. But the Papists have never openly denied Christ, nor refused to confess that he is come in the flesh; and therefore do not reach that pitch of enormity which the fully revealed antichrist shall exhibit; who shall neither regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnify himself above all (Dan. xi. 37): who shall do great wonders, so that he maketh fire to come down from heaven in the sight of men (Rev. xiii. 13): who shall have power to give life to the image of the beast, and cause that as many as would not worship the image of the beast should be killed: and he shall cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

The woes which shall attend the revelation of the last Antichrist are described as unparalleled in the past history of the world: greater than the irruptions of the Goths and Vandals, which desolated the West; greater than the Saracenic and Turkish woes in the East; "a time of trouble such as never was since there was a nation even to that same time" (Dan. xii. 1): greater, therefore, than the French Revolution which prefigured it; for the revolutionary horrors which closed the last century were exhibited in their true enormity within France alone, the other nations of Christendom not being then so far demonized to catch the phrensy; but the three unclean spirits are now at work in

gathering "the earth, and the whole world, to the battle of that great day of God Almighty" (Rev. xvi. 14): and when they shall have done their work of demoralization, the same revolutionary elements shall simultaneously explode over the whole of Papal Europe; each nation mad itself, and its opponents mad too; like granado bursting against bursting granado; like streams of lava encountering streams of lava, and making earth like to hell in their course. Language cannot exaggerate, cannot equal, the horrors of that dreadful time. A voice from heaven cries aloud, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be; and except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. xxiv. 21, 22). "Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid. Pangs and sorrows shall take hold of them. They shall be in pain, as a woman that travaileth. They shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine: and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and I will lay low the haughtiness of the terrible" (Isai. xiii. 6—11). "Behold, the Lord maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word" (Isai. xxiv).

These are some of the many passages which describe the awful terrors of these last times; which an examination of their several contexts, and a comparison with the parallel passages as contained in the margin of our quarto Bibles, demonstrates to be yet future, but which an intelligent study of them also demonstrates to be close at hand, as we have endeavoured to shew in many preceding papers. We dwell upon these things, we reiterate these things, not because we have a diabolical propen-

sity for the horrible, not because we are so selfish as to be unmoved with the sufferings of others, provided we ourselves escape; but from tender-heartedness, from love to our brethren; from our certainty that these dangers are impending over us; and from our intense desire to use the precious hours of peace and prosperity, which are still vouchsafed to us by the forbearance of God, to provide for our safety, to have our loins girt and our lamps burning, waiting for our Lord, that we may welcome him with joy when he comes. For the immediate and proximate cause which brings down the wrath of God is the faithlessness of the professing church, as appears from the contexts of those passages which foretell the judgments: such as Isai. xxiv. 4, "The earth mourneth and fadeth away: the world languisheth and fadeth away: the haughty people of the earth do languish: the earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. *Therefore* hath the curse devoured the earth, and they that dwell therein are desolate; *therefore* the inhabitants of the earth are burned, and few men left." So also Isai. x. 5, "O Assyrian; the rod of mine anger! I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Again, Isai. xxx., "Woe to the *rebellious* children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. . . . Now go, write it before them in a table, and note it in a book, that it may be for the time to come" ('latter day,' *margin*.) "for ever and ever, that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us *right* things; speak unto us *smooth* things, prophecy deceits; get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore, thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon, *therefore this iniquity* shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh *suddenly* at an instant. And he shall break it as the breaking of the potter's vessel [*see* Ps. ii. 9, Rev. ii. 27] that is broken in pieces; he shall not spare. . . . Behold, the Name of the Lord cometh from far, burning with his anger and grievousness of flame; his lips are full of indignation, and his tongue as a devouring fire [*see* Isai. xi. 4; 2 Thess. ii. 8; Rev. xix. 15—21]; and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err."

But at this very time of the wrath of God, his people shall be in safety and in joy; for it follows, "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the Rock of Israel" (Isai. xxx. 29). And they from this place of safety witness the destruction of the last Antichrist; for it is added, "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arms, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." And then, "Tophet, ordained of old," receives this Antichrist, "the king for whom it is prepared" (ver. 33); "the beast and false prophet, who are cast alive into a lake of fire burning with brimstone" (Rev. xix. 20).

The same cause is assigned for the final judgments when spoken of by the other prophets. As Zeph. ii. 11, iii. 1—8: "The Lord will be terrible unto them. . . . Woe to the oppressing city! she obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. . . . They rose early, and corrupted all their doings. . . . Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even *all my fierce anger*: for *all* the earth shall be devoured with the fire of my jealousy." So also Joel iii.: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles: Prepare" ('sanctify,' Isai. xliii. 3) "war, wake up the mighty men, let all the men of war draw near, let them come up; beat your ploughshares into swords and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge the heathen round about. . . . Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be *the place of repairs* of his people, and the strength of the children of Israel." See also Jer. xxv., the chapter of judgments, from the first rebellions of

the people of Judah down to the apostate confederacy under the last Antichrist.

Such is the tremendous overwhelming judgment upon the apostate Christian nations, those among whom the church was planted, and who are held responsible for rejected mercy and grace. But at the very time when the enemies of Christ are thus destroyed, his faithful people are delivered, and receive the reward of their patient continuance in well-doing, and their faithfulness unto the end. "The first-fruits unto God and to the Lamb," "the called and chosen and faithful," are gathered to the Lord at the harvest (Rev. xiv. 12—15, Matt. xiii. 39); before the vintage (Rev. xiv. 20, xix. 15). The vintage is trodden by the Lord himself at his second advent (Isai. lxiii. 3—6); being the last and complete destruction of his enemies (Rev. xix. 21; Ez. xxxix. 17—20); and before this time he has taken his people to himself (Rev. xix. 9, xvii. 14; Zech. xiv. 5): "All the saints with thee" (Jude 14, 15).

Many of the predictions of judgment which we have quoted above, teach us the same lesson. Nor can it be otherwise: for to be "one with Christ," which every true member of the church professes to be, we must have the mind of Christ in all things: not only suffer with him, and reign with him, and love what he loves; but also hate what he hates, and feel his righteous indignation against his enemies, and rejoice in their destruction. When, therefore, he comes forth from heaven as the Faithful and True, and in righteousness he doth judge and make war (Rev. xix. 11), the armies which were in heaven follow him (ver. 14). And as "he rules the nations with a rod of iron" (ver. 15), so he promises (Rev. ii. 26), "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken in pieces, even as I have received of my Father."

Our Lord proposes his victory and its reward, as our encouragement for the conflict and our assurance of the same reward, "To him that overcometh—even as I also overcame—will I grant to sit with me on my throne, as I am set down with my Father on his throne" (Rev. iii. 21). But this throne is planted, and this rule exercised, in the *midst of his enemies* (Ps. cx. 2, ii. 6, 9): who demonstrate their enmity in the same manner as Herod and Pontius Pilate did at the first advent (Acts iv. 25, 26). Now this enmity against Christ was shewn by the high priest and whole Jewish church instigating the Jewish people to compel the Roman governor to crucify Christ; and the sin of Pontius Pilate was yielding to their clamour, and executing One in whom he found no fault at all; and the voluntary, unprompted persecution of Christianity by the Romans did not begin till long after this time. In like manner, when "the kings

of the earth shall set themselves, and the rulers take counsel together, against the Lord and against his Anointed," it may take the same form as when "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together:" the rulers of the people may, from mistaken zeal, or from hatred of the truth, instigate, and even compel, the civil governors into unwilling acts of persecution. These persecutions may be in many cases to the death; but not generally so; for a still greater persecution and trial will come upon all flesh during the ascendancy of the last Antichrist, from which the Lord will deliver his faithful and waiting people.

But some who will be ultimately saved have to endure this last extremity of trial: for as it is clear that Christ, when he comes to rule and reign, begins by raising the dead saints and changing the living, that they may sit with him on his throne, partaking of the rule in the midst of his enemies; so these his enemies shall find amongst them some on whom to exercise their enmity; and, gathering under the last Antichrist, who shall then rule the world, and work false miracles, so as to deceive if possible the very elect, those who withstand this beast, and worship not his image and receive not his mark, shall be persecuted by him and his adherents to the last extremity (Rev. xiii. 15, xx. 4); who will thus make manifest the utmost enmity of Antichrist, and the strength with which Christ can endue his people.

The elect, whom his wiles would deceive if it were possible, and those who refuse to worship his image, are the foolish virgins of Matt. xxv.; who, though they want oil, and, going to buy it while the Bridegroom enters, lose that opportunity of entering with him; yet being *virgins*, and *obtaining the oil*, and *returning with confidence*, saying, "Lord, open to us," are not perhaps finally shut out, but may, having suffered martyrdom for their folly, be admitted to the millennial reign (Rev. xx. 4): "so shall they fear the name of the Lord from the west, and his glory from the sun-rising." "Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly. . . . he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Thine heart shall meditate terror. . . . For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will save us" (Isai. xxxiii. 13—22).

EDITOR.

July 27, 1830.

ON THE FUTURE PURPOSE OF GOD TOWARD THE GENTILES
OF THE PRESENT DISPENSATION.

EVERY word of God, conceived before the world began in his own incomprehensible, eternal, and unchangeable being, from the time of its first utterance in the presence of his intelligent creatures, continually endeavours to assume the form of *fact*: for any one of the purposes of God once expressed, is itself a creature, a real existence, a powerful energy in the midst of the universe; and although it should become, by reason of our imperfection or unbelief, altogether unknown and undiscernible, it would nevertheless continue as influential and important in the sphere of existences, as the sun or the moon, the laws of gravity, or the constitution of man's mind, or any other enactment produced of it.

There are *two kinds of fact* in which the declarations of God labour to be realized, the more effectually to present themselves before the mind and apprehension of his children: the first is *Type*; the other, *Fulfilment*.

For example, the eternal decree promulgated in the day of man's fall, 'That the woman's Seed should bruise the serpent's head,' presently re-appears before us in the form of fact, as related by our common mother Eve (Gen. iv. 1): "I have gotten the man from the Lord." And although Cain (or *possession*) required to be distinguished from the *Promise*, and presently was so by the birth of his brother Abel (a *breath*), whom he murdered, the purpose of God, still in being and in energy, produced a Seth (the *appointed*), and from him an Enos (the *infirm*), and from him a Canaan (the *purchaser*), and from him Mahalaleel (the *praiser of God*), and from him Jared (the *ruler*), and from him Enoch (the *dedicated*), and from him Methusaleh (the *herald of death*), and from him Lamech (the *humiliated*), and out of humiliation Noah (i. e. *rest*), and from Noah, Shem, which is *renown*!*

And thus in all history the purpose of God, once enunciated, proceeds to develop and enforce itself in actual events, more and more calculated to impress and to satisfy the holy curiosity of the believer; who desires to know the will of God, that he may the more acceptably perform it; and to foresee his decrees, that he may anticipate their praise, and prevent the dawn of his majesty and glory with ascriptions of homage and gratitude and love, too large for eternity to express as they ought to be expressed.

The future purposes of God toward the Gentiles, signifies nothing less than his purpose toward mankind at large; for

* For ample demonstration of the above principle, of the gradual growth of prophecy into fact, see Bishop Horsley's Three Sermons on 2 Pet. i. 20.

the term *Gentiles* includes all nations of men, except the Jewish: and the purpose of God toward the human race is expressed as follows in the creative fiat which brought it into being in the persons of Adam and Eve: (Gen. i. 26) "*Let us make man in our image, after our likeness: and let THEM have dominion over the fish of the sea, and over the fowl of the air, and over the rattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*"

It is needless to remark, that this purpose, investing mankind with dominion over the whole earth and all that it contains, has never yet been enacted in its *fulfilment*. In the form of *type*, it has indeed been more and more completely developed as the dispensations of the antediluvian and of the present worlds have rolled on toward their end; but at no period of time since that which we call the Beginning—and which is the beginning of the creation of God, for He has called it so as well as we—I say, at no period of time past hath man possessed the sovereignty of all the earth, of the fishes, the birds, mammalia, and reptiles.

Adam gave names to most of these; and, as lord of Eden, he possessed indeed the prerogative, or potential seignory, of all the globe; but, so far from *fulfilling* the fiat, or exercising that prerogative, he never appears to have quitted his own native spot until after he became the victim of one of those reptiles, over whom he was ordained to bear rule.

The Jewish people never yet fulfilled, nor does it appear from the Scriptures that they ever shall fulfil, this royal purpose, which I have quoted as the end of man's creation in the image of God. The Jews are a peculiar people; chosen, for the sake of their fathers, to inherit a certain portion of the earth only—namely, the land extending from the river of Egypt to the river Euphrates;—and this small portion of the earth, although they never yet possessed the half of it, on the truth of God's promise they certainly shall possess; and therein they shall exercise all offices appertaining to the one only temple of the living God, or becoming its holy neighbourhood as the metropolitan cathedral of the globe: for so it is written in *the most exalted promise of all those that respect the Jews*, as distinguished from the spiritual children of Abraham. "Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all peoples; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. xix. 3—6.)

To be "a peculiar treasure unto the Lord above all peoples," is a high prerogative; to be "a kingdom of priests

unto God," is a high prerogative; and to be "an holy nation," is a higher than either; but all these magnificent titles put together fall far short of the investiture of man in the authority for which he was formed: for "God created man in his own image; in the image of God created he him; male and female created he *them*. And God blessed *them*; and God said unto *them*, Be fruitful, and multiply, and replenish the earth, and subdue it: *and have dominion* over the fish of the sea, and over the fowl of the air, and over *every living thing that moveth* upon the earth" (Gen. i. 27, 28). And indeed, so far from the Jews having been promised the dominion over the whole earth and every living thing upon it, the same is expressly withheld from them in the very passage—the highest promise that can be found in their favour—in the very passage, I say, which we quoted but now. It is not said, "Ye shall be a peculiar treasure to me above all peoples, for all the earth shall be *thine*;" but it is said, "YE shall be a peculiar treasure, for *all the earth is MINE!*"

Still less will the remnant of the peoples that shall be spared after the coming of the Lord, and the day of vengeance of our God, be entitled to fulfil the stupendous reality of God's purpose in the creation of mankind: for how then should Israel be called "a treasure above all peoples?" or how, indeed, could this ennobling of a *part only* fulfil the absolute declaration of God's intention concerning MAN as a whole? "In that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. xix. 23—25.) "Princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God." (Ps. lxxviii. 31.) "And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour." (Ps. xlv. 12.) "And it shall come to pass, that every one that is left, *of all the nations which came against Jerusalem*, shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles." (Zech. xiv. 16; Is. ii. 2, 3; &c.) But, for all this, the divine seignory which Adam lost still remains unoccupied; the purpose of the creation of our kind continues unfulfilled.

Adam, the *plural* Adam—as it is written, "Let us make man, and let THEM have dominion:" "male and female created he THEM"—the *plural* Adam, I say, is simply the first effort of God's fiat, developing itself, as was observed, by gradual increase into the form of typical fact. Adam was "the *type* of

Him that is to come" (τὸ μέλλοντος, Rom. v. 14); and in THE PLURAL OR MYSTICAL ANTITYPE of Adam shall that fiat be first fulfilled. This is the future purpose of God toward his Elect One, the Man that is his fellow; this the future purpose of God towards his Son's "co-heirs;" this the purpose of God, towards us, IF we endure to the end!

But the grandeur of the subject has made me forget myself; and I am forestalling the truth which I ought to demonstrate. To proceed more methodically.—

The blessing of God upon his creature man we found to be this:—

1. "Be fruitful and multiply."—Now Adam in the garden of Eden fulfilled not this blessing; but Adam's Lord fulfils it. For although it is said, in one place, "He was taken away by distress and judgment, and *who shall declare his generation?* for he was cut off out of the land of the living;" in the next verse but one of the very same prophecy (Isai. liii.) it is added, "When thou shalt make his soul an offering for sin *he shall see HIS SEED*, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." And in Heb. ii. 13, with Isai. viii. 18, "Behold, I and the children whom Jehovah hath given me are for signs and for wonders in Israel from Jehovah-Sabaoth, who dwelleth in mount Zion." And again, in Gen. xv. 5, "Look now toward heaven, and tell the stars, if thou be able to number them. And God said unto Abraham, So shall thy *seed* be." "He saith not *seeds*, as of many; but as of one, *THY SEED*, which is Christ." (Gal. iii. 16.)

2. "Replenish the earth, and subdue it."—This Adam never did; nor shall his children according to the flesh ever do it, for it is tantamount to an abrogation of the curse on our common father: see Gen. iii. 17—19. But the Antitype of the plural Adam, THE MYSTICAL CHRIST, he is to do it for them: as it is written, in Rev. ii. 26, 27, that we are the joint-executors of Christ's vengeance; in Rev. iii. 22, that we sit with him on his throne, even as he overcame and is set down with his Father in his throne; in Rom. viii. 17, that we are joint-heirs with him ("if so be that we suffer with him, that we may be also glorified together,"); and in Dan. vii. 26, "That the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to THE PEOPLE OF THE HIGHEST HOLY ONES"—(לְעַם קְדוֹשֵׁי עֲלִיוֹנָי), "*populo sanctorum altissimorum*,"

Montanus)—"whose kingdom is an everlasting kingdom, and all dominions shall serve and obey HIM;" or, lastly, as in Heb. ii. (where also we are denominated "his children," "sons," "brethren," &c.), "In that he hath put all things under him he left nothing that is not put under him."

The time would fail me to quote a fair example only of the abundant demonstration which the Scriptures afford in confirmation and in reiteration of this part of my argument. For in all the Old Testament there is not, on the one hand, a single promise of the dignity for which I have shewn that man was created (namely, the proper rank of a Melchisedec,—a king, and a priest of the Most High God), of which the children of God in Christ, the baptized*, the regenerate sons, the mystical Adam, the Seed of David, and his Seed's seed, are not exclusively the heirs and proprietors; as it is most clearly expressed in Zech. xii. 8: "*He that is feeble among THEM (the Jews) at that day shall be AS DAVID; while the house of David*"—(which house we are, if our generation from above, that is, from David's Root and Offspring and Heir, be any thing more than a figure of speech: compare Gal. iii. 29; Ps. lxxxix. 26—29; as respecting "David's horn," in verse 24; 2 Sam. vii. 12—14; Rev. iii. 21; and anterior to those, Gen. ix. 27, with Gal. iii. 15)—"*while the house of David shall be AS GOD, as the angel of the Lord before them.*" And on the other hand, in all the New Testament, which is addressed neither to the Jew nor to the Greek, but to such as are of one family, one man in Christ Jesus (1 Cor. xii. 12—27), there is not a single final promise introduced that is not of royal and celestial dignity; nay, even of the proper Melchisedec rank: e.g. John i. 12; 1 Pet. ii. 9; Rom. viii. 17; Rev. v. 10, &c. And nothing less than this is the "one hope" of Eph. iv. 4. So that to clip it is palpable heresy; and to part with it, is the very crime for which Esau sought repentance in vain. Compare Gen. xxv. 32, and Heb. xii. 17, with the language of many of our acquaintance in this present day.

I know that David the son of Jesse shall reign over the house of Jacob, and offer sacrifices, "*and a sin-offering for himself, and all the people of the land*" (Ez. xlv. 22), but in a far lower sphere than the mystical Christ, his Son, and at the same time his liege Lord; as it is written in the lxxiid Psalm, "*Give the king thy judgments, O God, and unto the king's Son THY RIGHTEOUSNESS!*" "*He (the king's Son) shall judge thy people with righteousness,*" &c. And I know that it is promised in Psalm xlv. 16 (it may be to Christ; or it may be to the millennial children of Jerusalem rebuilt; or it may be to the

* By this word, "*the baptized,*" as employed in relation to God's future purpose, I mean to include all those to whose spiritual apprehension, through the gift of faith wrought in them by the Holy Ghost, the Father hath been pleased to apply the death and resurrection of the Lord Jesus Christ, as evidenced and set forth in the outward ordinance, for the personal belief, acceptance, and acknowledgment of all who receive it, whether they be Jews or Gentiles in respect to their carnal descent. See Col. ii. 6—13, and the Baptismal Service of our Established Church.

children of the remnants, the churches on earth her companions : it matters not which), "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." But even this falls short of the dignity purposed to *the Adam*, and typically exemplified in that great and illustrious noble to whom ABRAHAM, and in Abraham ALL THE TWELVE TRIBES, paid tithes! From all the Old Testament we have negative proof, and from all the New Testament positive proof, that God's future purpose toward *the baptized* (whether from among the Jews or Gentiles) is to make them MELCHISEDECS, joint-heirs of *the Adam*, the temple of his Holy Spirit, the fulness of Him that filleth all in all, the Pillar and Ground of the truth, likenesses and joint-heirs of Himself, with his Son ; to make them "AS GOD;" to make them in the new Jerusalem, as himself in the cloudy pillar heretofore, "AS THE ANGEL OF THE LORD BEFORE THE TWELVE TRIBES OF ISRAEL."—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." (1 Cor. ii. 9, 10.)

Let us take for our ensample the patriarchs of old, who "all died in faith, not having received the promises, but having seen them afar off, and being persuaded of them, and embracing them, and confessing that they were strangers and pilgrims on the earth;" "wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. xi. 13, 16.) And Moses also "had respect unto the recompence of the reward." (verse 26.) And even Jesus, the Author and Finisher of our faith, "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." (xii. 2.)—Surely "we will lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, which made heaven and earth. He will not suffer our foot to be moved: he that keepeth thee will not slumber: behold, he that keepeth Israel will neither slumber nor sleep." (Ps. cxxi. 1—4.) For "we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. ii. 9, 10, 12, 13.) And these things the Lord asked for us, saying, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *And the glory*

which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, *as thou hast loved me....* And I have declared unto them thy name, and will declare it : *that the love wherewith thou hast loved me* may be in them, and I in them." (John xvii. 20—23, 26.)

For my own part, as an individual, I by no means anticipate that the believers of the Mosaic dispensation are to share the highest order of the æonial dignity which I have proved to belong to as many as have received the INCARNATE WORD (John i. 11, 12). For, as far as I can discover, they had neither the promise nor the hope of it : they barely dared to desire it ; they hardly knew its existence. " For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them" (Matt. xiii. 6). " For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles—if ye have heard of the dispensation of the grace of God which is given me *to you-ward*, how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ), *which in other ages was not made known unto the sons of men*, as it is now revealed unto the holy apostles and prophets by the Spirit ; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise IN THE CHRIST by the Gospel ; whereof I was made a minister.... And to make all men see what is the fellowship of the mystery, which *from the beginning of the world hath been hid* in God, who created all things by Jesus Christ ; to the intent *that now* unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 1—7, 9—11). " Even the mystery *which hath been hid from ages and from generations, but now* is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is, *Christ in you* the hope of glory" (Coloss. i. 26, 27). " Now to Him that is of power to stablish you, according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery, *which was kept secret since the world began, but now is made manifest*, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations" (Rom. xvi. 25, 26). " Of which salvation" (the salvation of your souls) " the prophets have inquired and searched diligently, who prophesied of the grace that should come *unto you* ; searching

what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, *that not unto themselves, but unto us*, they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Peter i. 10—12). "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. xi. 11). Whence we may argue, 1. That every one in the kingdom of heaven was greater than John; 2. That no one born of woman was so great as he; and therefore, 3. That no one born of woman was in the kingdom of heaven. For, indeed, "Except a man be begotten from above, he cannot see that kingdom;" "except a man be begotten of water and of the Spirit he cannot enter it" (John iii. 3, 5).

Where does it appear, from any part of the Scriptures, that the Old-Testament believers were ever begotten at all "*of water and of the Holy Ghost*;" or that they ever entertained the thought of becoming offsprings of the Messiah—members and joint-heirs of the *Seed* promised to Eve, to Abraham, and to David; joint-heirs, I say, of the Antitype of him to whom Abraham and David and the twelve tribes of Israel paid tithes? The fact *hitherto kept secret*—the fact of the *regeneration*—is altogether another thing than bare repentance, imputed righteousness, obedience, purity, faith, hope, charity, and the like. All these are fruits of the Spirit, borne on the branches of the elect Root; but they do not necessarily imply the *engrafting*, or *regeneration*, of any branch, because they may also be produced on other plants (planted indeed of the Great Husbandman), but only like the boughs that grow beneath the Divine scion, and are not offsprings thereof.

Abraham had *that faith* before his circumcision which hath made him the father of all that believe; bearing in his bosom the thousands and tens of thousands of God's children. (Rom. iv. 11; Luke xvi. 22; compared with Numb. xi. 12, &c.) *But observe respecting circumcision, that it is "the seal of the righteousness that is by faith,"* while it availeth "*nothing*" in Christ Jesus (Gal vi. 15). Rahab, the hostess of Jericho, had faith (Heb. xi. 31); but Rahab surely became not therefore an Israelite, still less a daughter of Israel's king. The Gibeonites also believed; and Balaam the false prophet believed: but these are not of the genus or family of Jacob, as indeed the Scriptures testify in 2 Sam. xxi. 2, and 2 Pet. ii. 15. Our regeneration entitles us to our Christian names; and (as I understand it) "*CHRIST*" the *surname* of every one of us. Our regeneration obtains for us the

assurance and earnest of co-heirship with Israel's King, from one end of the New Testament to the other; and it is a "NEW testament." "There are threescore queens, and fourscore concubines, and virgins without number: my dove, my undefiled, is but one" (Cant. vi. 8). There are eighty generations of men (of thirty years each) from Noah to Christ, and sixty from the Ascension until three years hence, and generations without number that yet shall be born: the children of God, the partakers of the life that is in Christ the quickening Spirit, are but one uninterrupted generation, the only one of her mother, the choice one of her that bare her.

I know that it is said, John viii. 56, "Your father Abraham rejoiced to see my day; and he saw it, and was glad;" and in Heb. xi. 9, 10, "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a CITY which hath foundations, whose Builder and Maker is God:" and afterwards, in verse 16, it is said of all the seven worthies previously named, that "God is not ashamed to be called their God, for he hath prepared for them A CITY," in that "super-celestial country" which they desire: and from these passages, together with Matt. viii. 11, it plainly appears that Abel, Enoch, Noah, Abraham, Isaac, Jacob, and Sarah, shall hereafter dwell in that holy city, the new Jerusalem, which cometh down out of heaven from God. But, indeed, the particularity of the style of these very texts, unless there be some other Scriptures extending their application—and any such I cannot find—I say, the particularity of these very expressions seems rather to exclude the generality of the Israelites, and even the worthies subsequently mentioned also, from that city, than to afford a ground of argument that they shall be inhabitants thereof. (Deut. xxxiv. 4, &c.)

It is in the just and legal right of Christ's primogeniture as the FIRST-BORN FROM THE DEAD, that we, his children by the Holy Ghost poured forth from his risen body (as it is written, "When thou shalt make his soul an offering . . . he shall see his seed," Isai. liii. 10), are to receive with him that highest exaltation. (Coloss. i. 18, 21, 22; Rom. viii. 29, &c.) For "we are complete in him, which is the Head of all principality and power, in heaven and in earth: in whom also we are circumcised, with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism; wherein also we are risen with him, through the faith of the operation of God, who hath raised him from the dead" (Coloss. ii. 10—12). But very different is the sentence of God, from the pen of the same Apostle, concerning the time being of the Levitical dispensation:

“ I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors. *until* the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but *when the fulness of the time was come*, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, *that we might receive* the adoption of sons. And because *YE are sons*, God hath sent forth the Spirit of his Son *into your hearts*, crying, Abba, Father. . . . For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh ; but he of the free woman was by promise. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bondage, which is Agar : *for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is,*” (namely, in the Apostle’s own time), “ *and is in bondage WITH HER CHILDREN*. But Jerusalem which is above is free, which is the mother OF US all. For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not ; for the desolate hath many more children than she which hath an husband. *Now we, brethren, as Isaac was, are the children of promise*. But, as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. *Nevertheless, what saith the Scripture?* Cast out the bond-woman and her son ; *for the son of the bond-woman shall not be heir with the son of the free woman*” (Gal. iv. 1—6, 22—30).

The language of Genesis xvii. 4—6, et seq. is to the same effect, and of the most intense interest in the study of God’s unalterable purpose towards us. “ And Abram fell on his face, and God talked with him, saying, As for me, behold, my covenant is with thee ; and thou shalt be a father of many nations” (or, as we may also read it, “ and thou shalt be for a father” [in patrem, אֲבִי]) “ of a multitude of Gentiles :” see Pagninus in אֲבִי ; “ and I will make thee exceeding fruitful ; and I will make nations of thee, and kings shall come out of thee.” For observe, that these (אֲבִי) nations, of which Abraham was to be as the father, cannot be the Jews, who are essentially distinguished as the nation, and never called by the plural noun—*since it was written*, in Numb. xxiii. 9, “ *The people shall dwell alone, and shall not be reckoned among the nations :*”—so that there can be no doubt that the kings here promised to Abraham are found in Rev. i. 6 ; v. 10, &c. ; where the four-and-twenty elders, and the church in its æonial condition, declare themselves to have been made “ kings and priests unto God :” as it is in 2 Tim. iv. 8 ; “ Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous Judge, shall give me *at that day*; and not to me only, but to *all them* that love his epiphany." Moreover, the chapter of Genesis goes on to state another destiny, another and an incompatible lot, as promised to the Jews at large; for God said, "Also I will establish my covenant between me, and thee, and thy seed *after thee* in *their generations*, for an everlasting covenant, to be a God unto thee and to thy seed *after thee*." This remarkable phrase, "*thy seed after thee*," occurs four times in the present chapter, once in xxxv. 12, and once in xlviii. 4. In all three places, the multitude of *nations*, or *peoples*, is added as a distinct promise to that of the land, the new covenant (still future), or the sign and sacrament thereof: and in xxxv. 10—12 the *kings* are also mentioned with the multitude of nations; and, what is yet more remarkable, *the nation* is kept distinct, and mentioned apart from *the nations*: "And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful, and multiply: A NATION and A COMPANY OF NATIONS shall be of thee, AND KINGS shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." Now I say that the enjoyment of *the land* is incompatible with the enjoyment of *the royalty*: for if all were *kings*, over whom do they rule? if there be *more than one king* over them, what becomes of the prerogative of David? if they be all called *kings*—namely, of some far distant regions—where in all the Bible is there such an idea, or the shade of it, as kings far off from their kingdoms, "dwelling alone?"

The enjoyment of the land, of the covenant, and its sign, is peculiar to the Jews, the children of the twelve sons of Israel: "And David my servant shall be king over them; and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ez. xxxvii. 24—28.) The feudal seignory of the promised land unquestionably, therefore, belongs to David; and, from Ez. xlv. 22, 25, to none other

than the son of Jesse, at that time risen from the dead. The sovereign lordship of the same shall be acknowledged to Christ, in the son of Jesse's homage: but as to Christ himself, he is the King of Glory, the Lord, and the Light of Jerusalem from above: and as to the baptized members of Christ, and sons of God, they with him shall sit and reign, every one in Melehisedec royalty; every one a king—as it was promised, "kings shall come out of thy loins"—every one a king, and the whole company a multitude of kings; and Christ their King, according to his name, for he is "a KING OF KINGS," and a "LORD OF LORDS."

And why else, indeed, should any Jew, being a son of Abraham and one of the twelve tribes of Israel—why should any Jew require, or what should any Jew have to gain by submitting to baptism, if the rank of the baptized were not thus superior to that of the Jew in the day when "*all Israel*" shall be saved? What argument should induce him to be brought into the number of those amongst whom there is neither Jew nor Greek, bond nor free, if the prerogatives of this same number were not higher than his own? What the Jew loses by rejecting Christ, is another matter; I am inquiring *what he gains by accepting him*. Is it merely the confirmation of the covenant sealed to him in his circumcision? Is there any thing about baptism as the condition of that? Or, is nothing of rank, and title, and royal prerogative obtained; is nothing gained, nothing pre-eminent obtained, by the implanting of the Jew into the body of Christ, the King of the Jews; and the gift of the Holy Ghost descending from our risen Lord, the earnest of *our* inheritance, and by whom we cry "*Abba, Father,*" being in very deed the sons of God? Truly, by becoming one of *the Seed's seed* there is this gained, that the Jew, who possibly by God's grace might have lived to escape all those things that shall come upon the earth, and to stand before the Son of Man in the day when "*all Israel*" shall be saved, being now incorporate into Christ, member of his body, of his flesh and of his bones, begotten of his incorruptible seed, and a joint-heir with him in every thing—this man, that was a Jew, but is now neither Jew nor Greek, male nor female, bond nor free, but only *Christian*—I say, that he hath obtained a title and is anointed unto a height of glory, as far above all other glory as heaven is far above the earth, or the city built and made by God himself for his own eternal dwelling-place in the person of his Son Christ Jesus is above the handiwork of mortal man. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him....The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that

follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." (Psalm xlv. 10, 11, 13—17.)

But, if such be the purpose of God in reference to the baptized, who are the mystical body of CHRIST THE MAN, and the true antitype of the plural Adam whom God created towards the manifestation of his own express image in THE MAN; who, according to the fiat of that creation, and the end and the purpose of it, is to have dominion over all things made;—if every member of Christ's mystical body shall hold Melchisedec rank, and if the new Jerusalem shall be full of kings, I ask, as formerly concerning the Jews, so now concerning them, OVER WHOM DO THEY REIGN? And I answer, The universe! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things*?" (Rom. viii. 32.) "*All things are yours*; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; *ALL are yours*; and ye are Christ's; and Christ is God's." (1 Cor. iii. 22, 23.) "In that he put all things in subjection under Christ, he left nothing that is not to be put under Christ;" and we are "joint heirs with Christ." (Heb. ii. 8, with Rom. viii. 17.) "He that overcometh, shall inherit *all things*." (Rev. xxi. 7.) "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all under his feet." (Psalm viii. 3—6.) Observe, that *while the inspired poet is considering "the HEAVENS, the work of God's fingers,"* he saith, "Thou madest him to have dominion over *the works of thy hands*:" while he contemplates "THE MOON AND THE STARS," he saith, "Thou hast put *ALL* under his feet."

And why not? Was not the glorified body of Christ standing at the right hand of the throne of God's glory in the light of the Highest (1 Tim. vi. 16; Heb. viii. 1; xii. 2)—in *that light*, the presence-chamber of the majesty of God, which our Lord makes it a *capital point* for us to believe that he left for our sakes, and to which also he returned for our sakes (John xvi. 27; xvii. 8; xvi. 7; xvii. 11; xvi. 28; xiv. 3—6; Acts i. 9—11; vii. 55, 56, &c.); in *that inaccessible light* in which it pleaseth the Father to preside in the glorious presence of his supreme and unrevealable majesty, while in the indivisible unity

of the Divine substance, and in the proceeding personality of the Holy Ghost, he filleth the incomprehensible; *in that light* which the Son of Man alone can behold, which only he may approach unto, and wherein he entereth and abideth, he alone—*In that high and holy dwelling-place* of Him who inhabiteth eternity (Isa. lvii. 15), whose Spirit the infinite space, with its heaven of heavens, cannot contain (2 Chr. vi. 18; Ps. cxxxix. 7)—was not the glorified body of the Man Christ Jesus *there*, when Saul of Tarsus heard his voice at hand (Acts xix. 5); when Stephen, the Christian protomartyr, recognised his person (Acts vii. 56) as near?

“Our vile bodies shall be fashioned like unto his glorious body:” “we shall be like him, seeing him as he is:” and I know not why we should not rule the stars and their systems, and preside over their polities too, being yet “for ever with the Lord,” in the Jerusalem that descendeth from above.

Nor is it a matter of mere curiosity, nor an object of trivial importance, to recognise this attribute of our glorified bodies, and the fact now stated concerning the locality of our Lord's bodily presence in exemplification thereof. Himself makes it a *capital point of doctrine*, as I have shewn, and the faith of it the very ground of his intercession (John xvii. 8, 9): and he that can contemplate the stupendous height of glory to which we shall be exalted (*if we endure* to the end), the joint-heirship and closest unity (John xvii. 21) of flesh and spirit that we shall have with Christ, the only-begotten Son of God—occupying with him the same throne, holding the same sword and sceptre, his God our God, his Father our Father, and *their* names on our foreheads (Rev. iii. 20; ii. 27; John xx. 17; Rev. iii. 12)—I say, that his dizzy brain, in this weak, sin-possessed, and corruptible prison-house of the flesh, shall reel and stagger into maze and confusion, not distinguishing himself from the Holy One of God. Of all importance it is, therefore, to see wherein the dignity of the Christ surpasses ours, infinitely!—namely, in that He alone has immediate communion with the Father, and an entrance into his presence, in the “glory above the heavens;” proving that the fulness of the triune and incomprehensible Godhead is in Him, even as in the Father.

But what is that *communion*? for, alas! the word “communion” is become a vague term in these days of Babel, and of timid, fearful, unbelieving, self-complacent, mock humility. What is communion? Apprehend it, I cannot, as a definite idea; unless, as I have said, that while we, through the Holy Ghost indwelling in us (as it is written, “Of his fulness have all we received,” John i. 16), do remain “*ever with the Lord*,” although ruling meanwhile far-distant spheres, and echoing his praise across the heaven of heavens; (as truly present here as

present there, although in different modes of presence here, and also there): so likewise HE, the Lord of lords and King of kings, shall be alone present with the Father in the glory of the light of the Highest, in the Unity of the same Spirit; and simultaneously present also in the New Jerusalem: namely, that "as he is in the Father and the Father in him, that we also may be one in him" (John xvii. 23). But for ever and ever the Lord the Christ shall be as far above us, and in this fact seen to be as far above us, as God is above the worms we trample on.

And, again: I say, that, upon the authority of God's holy word, I find in the inaccessible and incomprehensible majesty of that light reserved by God himself for his own habitation, and approached by his eternal Son alone—I say, I discover in that immense glory the everlasting demonstration and most manifest proof for ever, that God hath no need of us; that our righteousness addeth nothing to him; that our praises profit not him; that Christ himself (*as the anointed*) may say to him, "My goodness extendeth not to thee" (Ps. xvi. 2). THERE, in that ineffable sovereignty, infinitely far above all—(not out of Christ, for where the Spirit and the Father are, there the Son is; not comprehending the Father's personality, but with immensity comprehended therein; not from which the Holy Ghost *proceeded* or *proceeds*, but from which the Omnipresent Spirit from everlasting to everlasting *is proceeding*)—THERE may we contemplate, as the end of all eternal worship through Christ Jesus the Word, and as the unrevealable property of the Son of God, THAT MAJESTY, which indeed is incomprehensible in its extent, *and also*, as here evinced, unrevealable in its degree and in its kind. And so may we learn and know from age to age, that "the one living and true God is indeed incomprehensible, everlasting, without body (though seen in a body in Christ), without parts or passions, of infinite power, wisdom, and goodness;" sufficient to himself without another; and of *pure "grace"* breaking into myriads the members of that one body, which is Christ's: namely, "to the intent that now unto the principalities and powers in heavenly places might be known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus; in whom we have all boldness, and access with confidence by his faith." (Eph. iii. 10—12.) But, to return to the argument—

We find Jehovah, our *Adonai*, setting his glory *above the heavens* in Ps. viii. 1, lvii. 11, cxiii. 4, cxlviii. 13, &c.; and we find the heavens themselves singing unto the Lord, rejoicing, and praising him, worshipping him, and declaring his righteousness, as the monument of his mercy and faithfulness. That is to say, we find them inhabited of the objects of his mercy, and of such as have learned to express his praise in the following passages: Isai. xlix. 13, xlv. 23; Rev. xviii. 20; Ps. xcvi. 11;

Rev. xii. 12; Ps. lxxxix. 5, cxlviii. 1, 4; Neh. ix. 6; Ps. l. 6, xcvi. 6, lvii. 10, cviii. 4, xxxvi. 15, and lxxxix. 2. And even in the days of Abraham, the father of the faithful and the friend of God, "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, *Look now toward heaven, and tell the stars, if thou be able to number them*: and he said unto him, *So shall thy seed be*" (Gen. xv. 1—5). He saith not *seeds*, as of many, but *Seed*, as of one, which is Christ (Gal. iii. 16); and the whole passage implies that the Lord talked with Abraham, in this instance, concerning a single heir, a Seed, and that Seed's posterity.

If, then, *the Seed of Abraham* shall be multiplied in his "*Seed's seed*" (Heb. ii. 13; Isai. lix. 21), *as the stars of heaven*; and if Adam, as lord of Eden (the rest of the world being uninhabited and unknown), be the type of Him that is yet to come (*ὁ μελλωνος*, Rom. v.), the type of Christ in his millennial and everlasting rule over this world, the rest of the universe being hitherto uninhabited, and unknown; then the purpose of God toward us, the members of the mystical Christ, the children of the Second Adam, and his purpose toward creation also, receives illumination. For, indeed, to pretend, on the contrary, that the stars or their planets are inhabited at this time, is in effect to deny that what God calls "*the beginning*" (Gen. i. 1) was any such thing: or else to deny the following texts, which expressly assure us that we are taught, and that we know, *all things*: 1 John ii. 20; 1 Cor. ii. 15; John xv. 15, xvi. 12, 13, xiv. 26; 1 Cor. iii. 21—23; Heb. i. 2, with ii. 17; Eph. iv. 10; 2 Cor. iv. 15; Rom. i. 10, viii. 32, &c.

Nor, indeed, is the vulgar argument in favour of the present population of the heavenly spheres deserving of the slightest notice from a reasoning mind; for it offers itself under the form of *an analogy*! An ANALOGY, forsooth, deducing the condition of millions of orbs, and whole systems of orbs, from that of one single satellite of a single individual sun! *An analogy, forsooth, from one to myriads*! A process of reasoning this well suited to the soi-disant march of intellect, but which is scarcely worthy of our ridicule.—To proceed: when all the testimony of Divine revelation, so far as the Spirit of Truth condescends to reveal, is sufficient only to establish a preponderance of evidence on one side of a question, without demonstrating either

side thereof; then *faith* is exercised even to the perfecting of the proof. For I maintain, that, when all the testimony of the word of God, upon this or any other point, establishes such or such a probability, and invalidates its contrary; then, inasmuch as we possess the knowledge of all things, and possess no more than that probability, that probability is a truth; and its evidence, being in no place interfered with in all Scripture, amounts in the believer's estimate to demonstration.

The evidence which we possess to prove that the celestial spheres are hitherto uninhabited, is express and complete: for if they were inhabited before this world was made out of nothing, then that was not "*the beginning*" which God calls so; and if they have become inhabited since, then Genesis is not the book of the "generation of the heavens and the earth;" neither are the following words true, from Gen. ii. 1, "*Thus the heavens and the earth were finished, and ALL the host of them.*"

The evidence that we possess to prove that we are destined to rule over the starry heavens, *in purity, and justice, and truth*—or, rather, *to speak out the truth*—IN CHRIST—the evidence of this is neither express nor complete in the Scripture page; but it is all in favour of the affirmative of such an idea, and against its contrary; so that we may no longer entertain the latter, but are bound to discard it as absolutely nugatory. As Adam (*ἄνθρωπος τῷ κόσμῳ*) "peopled the world," so shall Christ, in the glorious company of his holy members, people the universe: as Eve was the "mother of all living" in this state of forfeit-life, so shall the church become the mother of generations upon generations yet unborn, the sinless inhabitants of innumerable spheres, never tainted with sin, never clouded with sorrow; where death has no name, and falsehood is unknown. I believe, on this kind of argument, that the earthly process of the evolution of independent beings—that the birth of men according to nature—will for ever continue, in the purity then accomplished by the clean water of Ezek. xxxvi. 25—namely, *within the body of the holy Jewish church, with its proselytes of all nations*: for (as it is written in the last chapter of the prophecy of Isaiah, ver. 22) "a little one shall become a thousand in that day, and a small one a strong nation; I the Lord will hasten it in his time:" and hence I say I am of opinion that the holy Jewish church will then stand in the same relation to *the heavenly city* that we now bear to it—namely, as the *material* and the source of the *persons, or individual souls*, which God impregnates afterwards with spirit and with life.

Begotten, increased, and born in *that kind of fact* which we have denominated "*type*," and which we regard as a mere effort of God's fiat towards its own fulfilment, our "*holy children*" (1 Cor. vii. 14) still require *both* to receive outwardly, and to

appropriate to their own spirits by faith, *the zöopotent word of God's ordinance, which is his act*, to make them any thing in his sight more than a detestable abortion (Psal. lxxviii. 8), or the chaff which the wind driveth away. They are previously no more than the dead embrio, that withereth before ever it is seen, and dieth in its native pulp; being as if it had not been, and entering into existence only to be cast out thereof. *Quickened of the imperishable Word, the incorruptible Seed of the Most High God and Father of us all*, they become fit habitants of his dominions; creatures for whose sake the rest are spared; them for whom he made this age, and allows its continuance: and even so, restored Jerusalem, the metropolitan temple of our globe, attended by its kingdom of priests, resorted to of all nations, and making proselytes of all, shall become, in the unity of the one catholic church recapitulated in Christ, the generative organ, the fruitful parent or matrix of innumerable offsprings; upon which the members of the mystical body of Christ the Second Adam, and inhabitants of the heavenly Jerusalem that descendeth from above, shall continually dispense his living and abiding word, replete with life immortal, with power and wisdom and goodness and joy and honour, even the knowledge of their Creator, and the worship of his Name, throughout the boundless regions of immensity; throughout that globe of suns, then living suns, which even now revolveth round its unknown Centre, and is comprehended therein; which even now doeth homage in eternal revolution to Him who is the centre of all being, the incomprehensible Supreme! For, in the nature of things, *the centre of all is the highest of all*; even as our sun is called *the highest* in our solar system: and astronomers have ascertained that the vast spherical vault of the starry heavens is now, and ever hath been, revolving around a centre; to which, therefore, in propriety of language, and if we would attach any meaning to the words, the Scripture name of "*the high and holy place*" (Isai. lvii. 16), or "*the Highests*" (Luke ii. 14, &c.) must be referred.

"Then is the end (or consummation) when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power. . . . For He hath put all things under his feet. But when he saith, All things are put under, it is manifest that He is excepted which did put all things under him. And when all things shall be subdued unto him, then also shall the Son"—the Lord God manifest in outward visible rule and absolute dominion over the fish, the reptiles, the birds, the mammalia, and whatever else the heavens and the earth contain: then also shall the Son of Man, the Head of all the circling glory of God's eternal praise the visible temple of Him 'who inhabiteth the praises of Israel' (Psal. xxii. 3), THE WORD OF THE INVISIBLE GOD—"be sub-

ject unto Him that put all things under him; that God," the **Triune, Central, and Supreme, the Incomprehensible, Omnipotent, Self-originated, Almighty, and Unchangeable One,** "may be all in all." (1 Cor. xv. 24, 27, 28.)

Oh, great and magnificent joys, prepared for those who love God! joys which the eye cannot see, which the ear may not hear, which, O my heart, attempt thou not to conceive! but, while my soul doth magnify the Lord, let *my SPIRIT* rejoice in God my Saviour; and in the Holy Ghost, who searcheth all things, yea, even the deep things of God, in his Spirit who dwelleth in us, we will not be afraid to contemplate this mighty mystery of love. Behold, then, the Church of God, the purchased bride of the Lamb slain, then in very fact the fulness of Him that filleth all in all; manifesting **HIM** athwart creation's span, re-echoing His praise throughout the mighty scope of the universe of God. "Rejoice, therefore, ye heavens, together with **HIM**, and let all the sons of God strengthen **HIM**; for he hath avenged the blood of his sons; he hath avenged and recompensed justice to his enemies, and he hath recompensed them that hate him; and the Lord hath cleansed the land of his people*."—"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God." And "now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all generations of the age of ages!" (Eph. iii. 14—21); and evermore "unto the King eternal, immortal, invisible, the only wise God . . . who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see . . . be honour and glory for ever and ever! Amen." (1 Tim. i. 17; vi. 15, 16.)

There remain to be considered the destiny of those who neglect so great salvation; and also the question, whether any Jews, or Gentiles, shall ever be exalted to the celestial Melchisedec rank of coheirship with Christ, at any period subsequent to his glorious epiphany. But these I reserve until a future opportunity.—Reader, farewell!

C.

* Deut. xxx. 43, *Sept.*—namely, as quoted in Heb. i. 6. See the margin.

COMMENTARY ON THE EPISTLES TO THE SEVEN CHURCHES
IN THE APOCALYPSE.

(Continued from p. 273.)

PART II.—*Interpretation.*

HAVING established, on grounds which rest neither on the success of any particular interpretation nor on the existence of any interpretation at all, that the seven epistles of the Apocalypse (excepting the promise concerning the age to come, variously introduced into each, and *sent* to each *angel*, yet *addressed* to *the churches*) do cover the whole Gentile dispensation, and no more, we assuredly believe that their fulfilment must somewhere be found within the history, past, present, and to come, of this dispensation. Let us now reverently, yet confidently, prepare to find it; for God will undoubtedly reveal it to them who truly expect and faithfully seek its revelation.

The most useful, although not perhaps the most accurate, course will be to state at the outset those conclusions which our subsequent investigations will be seen to warrant, regarding the allocation of the seven epistles. They are as follow:

1. The Ephesian church carries us down to the commencement of the great persecution by Nero, in A. D. 64.

2. That of Smyrna represents the church purified by trial at the hands of Rome, till the accession of Constantine, in 324.

3. The church at Pergamos sets forth the interval between the elevation of Constantine and the rise of the little horn, at the commencement of the 1260 years.

4. The church at Thyatira expresses the testimony of the church against the Papacy during the 1260 years.

5. That of Sardis indicates the state of the church from the end of the 1260 years, until the preparation for the coming of the Lord.

6. The Philadelphian church expresses the period of that preparation, until the Lord come to the air, and be met by his saints changed and risen.

7. The Laodicean church (the only one yet entirely future) is our sad monitor concerning the history of the church on earth during that period of great tribulation which shall intervene between the coming of the Lord to the air and the establishment of his throne and rest in Zion.

That these seven periods should be found exactly separated from one another in succession, is not to be anticipated; inasmuch as they represent, among other things, the effects produced by such changes in doctrine and practice as cannot occur instantaneously. Most, if not all, of them will be found to merge insensibly into, or overlap, one another; and many features

may be common to the whole, or a number of them. Yet they most accurately express those seven periods, which stand especially distinguished by seven peculiar characters not to be mistaken.

It may be well to commence our illustration by contemplating the correspondence discoverable between the names and historical circumstances of the seven real churches, and the features of the seven periods. All the seven churches are supposed to have been founded by Paul, in or before A. D. 54, during the reign of Claudius; and they all lay, according to the order in which they are addressed, within an amphitheatre in that province of Asia Minor called Asia. Of that province, Ephesus, standing on the shores of the Archipelago, was the proconsular capital. Its bishop in 65-67 was Timothy; whose instructions from Paul, in the two Epistles, not a little attest the truth of the picture given in the Revelation. The word *Ephesus*, expressing either *complacent desire*, or an *appeal from one to another*, denotes, under either acceptation, the favour of God, then first shewn to the Gentiles; out of whom He then proposed to take a people for his name, during the apostasy of the Jews (Acts x. 34; xi. 1, 18; xiii. 46). At the same time Ephesus was distinguished, above all the other six cities, by its idolatries, magic, luxury, and lasciviousness; especially by the temple of Diana, ranked by profane authors as one of the seven wonders of the world, and noticed with no little particularity, among the other phenomena of the place, in the sixth chapter of the Acts. So that, while the name which this city had acquired in the overruling providence of God aptly signifies the commencement of the preached Gospel among the Gentiles, its historical circumstances shew forth the height of those strong-holds, and the depth of that darkness, which the Holy Ghost had then first assailed to overthrow, and penetrated to enlighten. Ephesus long continued to be distinguished as a metropolis of the faith, and a seat of ecclesiastical councils. And its subsequent fate well accords with the terms of the warning held out to it: in 1678, 1699, 1740, and down to the present day, it has been observed that this city cannot produce one Christian family. (*Ricaut, Chishull, Pococke, Arundel*). Yet the church has been removed, not destroyed: for, according to the words, "I will remove thy candlestick out of its place" (Rev. ii. 5), it was found to subsist in 1699 at a neighbouring village, called Kirkingecui.

The word *Smyrna*, means *myrrh, spices, or incense*, which throughout all Scripture are used by the Holy Ghost to represent the faithful testimony and prayers of the saints. The burning of incense was, in Old-Testament times, but a type of the dedication of the saints to the glory of God (Gen. viii. 21; Num. xv. 3; Exod. xxx. 8; xxxvii. 29; Num. xvi. 47; Psalm cxli. 2; Mal. i. 11).

And when we read, in the New Testament, that the saints are unto God a sweet-smelling savour of life (2 Cor. ii. 15; Eph. v. 2; Rev. v. 8; viii. 3, 4), we can have little doubt that the characters of the Gentile adopted church of God, in this its second period—so tried, and so purified through trial; so rich, though poor; so highly honoured to shew forth the power of Christ in upholding his tempted members (James i. 2; 2 Cor. xii. 9; 1 Pet. iv. 13; 2 Cor. i. 5), and therefore so well-pleasing unto the Head of the church—are fitly expressed by the name of this city. This city, which alone was a colony from Ephesus, and which thus illustrates not only the sequence in time but the progress in character discoverable in the Gentile dispensation, stood about forty-five miles north of Ephesus. It had for its first bishop Polycarp, who in 166 became a martyr; remarkable, not only for his stedfast holiness, but for a grace by no means common in that age of martyrs, the grace of *not courting* martyrdom. It was also distinguished for the celebration of the Olympic games: and when we remember how the Spirit has employed these and other such exhibitions to illustrate that wrestling with principalities and powers, that running of a race, that striving for a crown, that fighting the fight of faith, that filling up of Christ's sufferings, which ought to stamp the militancy of us the panoplied fore-front-men in the battle of the Lord—of us, who by faith on earth delight and inform the spirits, strengthen and crown the efforts of all the heavenly hosts obedient to the man Jesus and his brethren—the celebration of these games at Smyrna is no un instructive fact. (Eph. vi. 11; 1 Cor. ix. 24, &c.; Gal. ii. 22; Phil. ii. 16; Heb. xii. 1; James i. 12; Rev. ii. 10; 1 Tim. vi. 12; 2 Tim. ii. 15; 2 Cor. i. 5; Col. i. 24; Rom. viii. 22). It is also worthy of remark that this city was peculiarly filled with Jews, that very "synagogue of Satan," by whose acrimonious urgency and foul duplicities against the cross of Christ Satan stirred up the Roman power to persecute the saints among the Gentiles, as he had already stirred it up to crucify the Lord. The present state, too, of Smyrna is remarkable: with one exception (that of Philadelphia), it now contains the greatest number who bear the name of Christ; and that, after the apparent destruction of its church, under the atrocities of Tamerlane, in 1402. At present it possesses two bishops, a Greek and an Armenian; and a somewhat zealous Christian population.

Pergamos expresses *secure exaltation*, on a rock or otherwise. On this account, all high places of safety were anciently called *pergama*. The city, sixty-four miles north of Smyrna, was the capital of Mysia; the great resort of the priests of Esculapius; and, above all, the residence of the once-famous Attalian dynasty. The meaning of the Esculapian priesthood may perhaps

afterwards appear ; but the name of secure loftiness, and royal habitation, deserve present attention. It was the first city in the circuit, although not the last, in which kings abode ; and so it well represents the safety and dignity with which the faithfulness of the protomartyr church in persecution was rewarded, when the faith of Christ became that of the greatest monarch and empire in the world.

By the word *Thyatira* may be understood the *sacrifice* (or sweet savour) of *contrition* or *toil* ; which well applies to the history of the Reformation church—that is, to the church during the 1260 years—and would have applied much better, had she not “suffered” Jezebel, the self-called prophetess. The city stood forty-eight miles east of Pergamos.

The import of the word *Sardis* does not so directly appear ; yet we ought not on that account to conclude that it has no edifying application, but to wait till God see meet to instruct us further. Its supposable meanings are various. According to the most probable, it either stands related to, or is the name of, a brilliant gem ; and the full acquaintance which we expect to make in the sequel with the characters of the Bible and other society church, may perhaps lead us to understand this name as setting forth its rotten yet renowned condition, its reputation of life, and splendour of show, as a bright jewel on the breast-plate of our High Priest. Sardis, about twenty miles south-east of Thyatira, was also a metropolis—the metropolis of Lydia—noted for its high prosperity, voluptuousness, and debauchery ; and in particular for its having been the residence of Croesus, that Lydian king whose wealth has for ages been proverbial. How this fact bears on our interpretation, it is for them to see whom God has delivered from the spirit of blindness ; from the honours, the snares, the strength, and the wisdom of man, which now so quench the Spirit of God in our sorely sunken church. And it is not un instructive to take along with us the current remark of profane historians, that in the time of *Cyrus* (who represents our Lord as the deliverer of his people from the mystical Babylon, Isai. xlv. 28 ; xlv. 1, &c. ; Psa. cxxxviii.) Sardis was the wealthiest city of Asia, next to *Babylon*.

Philadelphia expresses *brotherly love*, whether between those who had or between those who had not been previously brethren. Accordingly, it represents that era, so often spoken of throughout the epistles, when they that look for the Lord shall, in the midst of the strife and selfishness of the last days, be knit together, by their common faith and hope, in the bonds of his mystical body, in the unity of the Holy Ghost ; and, especially, when those Jews who shall be darkly yet honestly awaiting *Messiah*, the King and Salvation of Israel, shall have sympathy and fellowship with such Gentiles as shall have not turned unto fables, but kept God’s word, and expected the Lord to execute

in truth his yet-pending word of prophecy. This city, which stood about twenty-seven miles south-east of Sardis, had, shortly before the date of these epistles, been deserted by many of its inhabitants: the greater part, however, although much impoverished, continued to reside in it. According to Gibbon, it was preserved almost untouched during the hour of temptation (Rev. iii. 10) which came upon all the other Asiatic churches in the fourteenth and fifteenth centuries. It yet remains, a city erect amid ruins. It contained at least 1000 Christians some time ago: it now contains many more than any of the other six cities. And, what is very remarkable, it now bears the name Allah Shehr, *The city of God*. Now its antitype is the church in that period which succeeds the great earthquake of the French Revolution (Rev. xi. 13); which is characterized by the earnest yet patient expectation of the Lord; which receives the answer of its faith in being caught up to meet him; which is thus kept from the hour of temptation; and which so becomes, not Laodicea chastised in love, but the victorious ministerer of the great tribulation (Rev. ii. 24, 26; iii. 10; Luke xxi. 36; Heb. xi. 5).

Laodicea means the *righteousness of the people*—or, in other words, designates a people sufficient in themselves; which think they have attained; and, like God's Jewish church of old, at the very moment when he was about to give them over to Babylon, gladly hear and blindly say "The temple of the Lord are we" (Jer. ii. 35; vii. 4). How this character befits the era thus indicated does not yet appear, for the era is future; but how it accords with the rest of the words of the Spirit concerning that era, will abundantly appear; and these words shall come to pass. The city itself, said to have been named from Laodice, the wife of Antiochus II., stood on a volcanic hill, about forty-two miles south of Ephesus; was surrounded by a volcanic territory; was repeatedly overthrown by earthquakes; and was repeatedly rebuilt, at the charges either of its very opulent inhabitants, or of the Roman emperors. It now lies, however, completely desolate, the funereal monument of its former splendour: not a Christian, or even a Turk, will fix his abode there; so that wolves and jackals are almost its sole inhabitants. In all these features we see fearfully indicated the last and dying stage of the Gentile church, before the gathering of the Jews shall give it life from the dead (Rom. xi. 15): we see the imminency, the terrors, the earthquake convulsions of the great tribulation; the ungodly league with the world; the blind plea of a fancied innocence (Jer. ii. 35); the self-complacent and God-denying refusal to repent, save in those who shall become zealous; and the ultimate ejection of rich yet poor professors (Rev. xvi. 18), as intolerable in the sight of Jacob's mighty God, then to be revealed as the Searcher of hearts (Rev. ii. 23).

Another very important preliminary consideration is, that *no one* of these seven periods or conditions of the church tallies with the *Papacy*. The seven epistles do, indeed, contain more than one portrait of it; but this circumstance only adds to the consideration a weight additional to that which it would have had without the existence of any such notice: *for while the Papacy is mentioned, IT IS NOT MENTIONED AS A CHURCH.* We find its traces in the epistle to Ephesus; and there we might well expect to find them, seeing that Antichrist was in the world in the days of John. Under Pergamos we have it again noticed, and that in a form much more matured, and to an extent much more alarming: for sorely does God plead with his church then being, on account of her having blindly cherished in her bosom, up to manhood, the man of sin; the foulest spawn, because the right church-like and most worshipful device, of that head liar and old serpent the devil. And we should accordingly expect that the picture of the matured Papacy would be immediately succeeded by a picture of the Papacy matured. So it is; but, instead of finding the Papacy matured into a church, however sinful, we find the church of Thyatira, acknowledged of God, proceeding side by side with it, called upon to testify against it at every instant, and by the least sufferance of Jezebel much grieving the Holy Ghost. In short, under this fourth church we have the Papacy no longer as the latent disease, an intrinsic evil; but as the revelation of iniquity, the great extrinsic enemy, with whom the church shall at her peril cease the strife, or ever hold parley, far less fellowship. And so the very first glance at these wonderful epistles arms us with a triumphant answer to the question, so often put by Papists, and by Protestants so rarely answered, regarding the connection of the Reformed with the Apostolic church. The chronological successions are complete without the Papacy. It is not included: it is expressly excluded; and its exclusion does not affect the continuity in the least. Let no man, then, as he honours the decision of God, call the Papacy a church.

The next thing to be observed is, that, of the seven churches, two only receive commendation almost unmixed with reproof, though not without warning; and two only reproof almost unmixed with commendation, though not without promise. The whole seven represent each a peculiar condition of a church militant, a sweet savour to God by the victory of faith. Each, therefore, represents a peculiar character of victory; and, consequently, each species of victory sets forth by contrast the peculiar features of its corresponding assault—namely, by temptations to coldness, terror, idolatry, unsteadfastness, worldly vanity, unbelief, independency. Whence we discover in the seven Gentile periods at once the history of the wiles or ragings of

Satan, and the history of God's power and wisdom against him. Now, the fact that in the church militant the flesh is ever lusting against the Spirit, proves, that, although it would no longer be a church did there arise from it no sweet savour of faithful victory at all, yet all its sweetness must have more or less alloy. Accordingly, in the churches of Ephesus, Pergamos, and Thyatira, which meet with qualified approbation, the two ingredients are both evident, although in various proportions: and there must be some weighty reason for the almost total disappearance of one or other in the other four churches. Now Smyrna and Philadelphia express, with peculiar fidelity, the distinctive characteristic of being at one and the same time dead in Christ according to the flesh, and alive in him according to the Spirit. Smyrna received more largely than any the favour of suffering for the name of her Head; and Philadelphia is represented as more filled than any with the hope of His and her personal glory on earth. The true attitude of the church militant is, that of despising the shame for the joy of her Lord set before her; of contrasting her bondage of corruption patiently taken, with her glorious liberty earnestly longed for. Whence it is plain that Smyrna and Philadelphia are commended together, almost without blame, as both peculiarly exhibiting, in different aspects, models of the meek hope of the poor widow amid all the assaults of her adversary: the one church taking evil joyfully for her crown's sake, yea, rather for that of its Bestower; the other reaching forth to her crown out of the midst of the evil: the one patient through hope, the other hopeful through patience: the one rewarded in Pergamos for her patience; the other to be exalted through good hope at the coming of the Lord. On the other hand, rebuke stands the foreground in the pictures of Sardis and Laodicea; legible in the title of Christ, in the terms of his address, nay, in the very phraseology of the yet ministered promise. These two churches hold their places in the ecclesiastical chronology only because of the few undefiled in the one, and the chastened ones in the other. And while they both stand, in common and respectively, opposed to the two former, each differs from the other as the two former did: neither contrasts the shame of Christ with his glory; but, while the one manages to separate what God has here joined, the name and the shame—which latter it cannot bear, and does not feel—the other imagines shame and warfare to be past, yet has not and seeks not the glory.

Of the seven churches, four only are *expressly* told that the Lord cometh; each in a peculiar way, and with peculiar injunctions: these are, Ephesus (ii. 5), Pergamos (ii. 16), Sardis (iii. 3), and Philadelphia (iii. 11). Smyrna and Thyatira have no *direct* promise or threatening on the subject; and Laodicea, being told that he standeth and knocketh, *not that he cometh*, ex-

presses a period *subsequent* to his coming from heaven. Now there must be a reason for this selection. That it is not the mere expression of approbation or rebuke, is clear ; because Philadelphia is an approved church, Sardis a rebuked one, Ephesus and Pergamos both ; and because the coming is matter of especial promise to Philadelphia, of especial threat to Sardis. To investigate the reason minutely at present, were a forestalling of our interpretation : but we deem it needful here to state, that these four announcements, while they are made to four successions of the Gentile church, are *not included* in the four corresponding promises to the church concerning the age *to come*. *They respect this age*, and are to be explained by referring to Mark xiii. 35, where the Lord, enjoining us to watch, points out expressly four times of the night at which the coming of the Master might be peculiarly looked for—namely, the even, the midnight, the cock-crowing, and the morning ; watches of the night, no doubt, but watches selected for a particular end. By this we must be understood, not as insinuating the least uncertainty regarding the set time of the Lord, but as endeavouring to shew what events in the Gentile dispensation have, in the predeterminate counsel of God, been made to regulate the time of his coming, which, whenever it occurs, must be a coming *in vengeance*. Now these four periods of the night tally *exactly* with the above four parts of the Gentile dispensation ; during which dispensation the Lord, the Light of the world, is absent, and which is therefore called the night (2 Pet. i. 19, *et varia*). And at each period (Ephesus, Pergamos, Sardis, and Philadelphia) we can discern the reason why the Lord did not then come, although, but for that reason, he would have come. We shall merely state the matter.—1. The *even* occurs during the church of Ephesus. It consisted in the destruction of Jerusalem. And the reason why the Lord did not then come in vengeance upon his apostate people was, that he had purposed first to take out of the Gentiles a people for his name.—2. The *midnight* occurred during the church of Pergamos. It was the rise of the little horn, the prime device of the prince of darkness ; for well may the setting up of Satan's throne of mockery be called midnight, in reference to the future kingdom of the Sun of righteousness. And the reason why the Lord did not then come in vengeance upon the church which had nourished the man of sin' was, that he had purposed to permit his revelation in his time (2 Thess. ii. 6).—3. The *cock-crowing* occurs during the church of Sardis. It refers to the first note of day, beginning the preparation for the sun-rising of the Lord. And the reason why Christ has not come in vengeance on a church which has so stricken hands with Antichrist, and vaunted the external beauty of her own rottenness, is, that it has been his gracious purpose to prepare a people for

his coming, that *all* might not be taken at unawares, that the world might not perish *unwarned*.—4. The *morning* occurs during the Philadelphian church. It is his coming to avenge his elect, after having long forborne. And the reason why he shall *then come* is, that his purpose shall then be accomplished towards the Gentiles. Having come to the wedding, he shall afterwards knock at Laodicea before the marriage supper.

The last preliminary remark is, that while in the *first three* epistles the invocation of “the churches” to the promise *precedes* the promise, it *succeeds* the promise in the *last four*. The reason of this (for there must be a reason) appears to be, that the first three churches precede, while the last four succeed, the revelation of Satan’s Melchizedec priest and king, the man of sin. The Holy Ghost searching all things, and knowing how the existence of such a thing as the Papacy would stagger the faith and confound the prospects of the saints, has seen meet to make a break, in regard to the former three, between the church and its reward, in order to warn it beforehand, and assure it that, notwithstanding, its reward was safe. On the other hand, the instruction of the Spirit to the latter four, points to a continuance of their testimony against Antichrist “to the end” (ii. 26); and, by allowing the keeping of God’s statutes to come in contact with the reward, the Spirit teaches us that the principles on which Thyatira began are those in which Philadelphia and the faithful of Laodicea shall be found of the Lord. Nor is this view a little confirmed by the circumstance that Thyatira is the first church which is commended for *preserving, or maintaining*, the works of God. The Greek word *τηρω*, to maintain, observe, or defend, thus occurs in no addresses but those to Thyatira, Sardis, and Philadelphia, and is evidently employed with direct reference to the seductions and lies of Satan in the Papacy. Pergamos is said to *hold fast*, or with dominion, the name of Christ (*κρατω*); but that is not to preserve it against betrayal, which is the office of the faithful in the three succeeding churches: and Laodicea has no such office assigned to her, because her period is that in which the word of Christ’s patience shall have come to pass, in the destruction of the seducer himself, the man of sin. This word *τηρω*, then, is the signal for a new species of warfare, not to end till the Lord come and conquer. And thus, by two striking tests—viz., the four promises, and the injunction to keep or preserve—we have the rise of the Papacy fixed at the commencement of Thyatira.

Having premised these general observations, we now proceed to consider in detail the epistle to the church at Ephesus; and, in the first place, the title assumed by Christ in addressing it.

FIDUS.

(To be continued.)

MESSIAH'S REIGN ON THE EARTH.

THE strange notions which men in general entertain respecting the kingdom of the Messiah must be traced to a neglect of the sacred Scriptures ; for I do not find in them one passage to support the common opinion of the spiritual reign, but every where do I find the future manifestation of Christ as King declared in language which none can gainsay or resist, without doing the most awful violence to the sacred text.

In treating on the kingdom of our Lord, I shall begin with that memorable declaration of David which he uttered at the close of his eventful reign. The passage to which I refer is contained in 2 Sam. xxiii. 3, 4 : " He that ruleth over men must be just"—or, as some read the Hebrew, ' He that ruleth in manhood is the Just One, ruling in the fear of God ; and as the light of morning shall rise the sun, a morning unclouded, shining with splendour, with showers like grass from the earth.' Such is the character of Him whom David by the Spirit declared should hereafter sit upon his throne ; and such the description of his reign. The peace and glory of David's reign were frequently interrupted by internal commotions, and by family afflictions ; but he here speaks of a reign which should be *unclouded*—without any thing ever to interrupt its peace and joy—a glorious reign, *shining with splendour*. Solomon's reign answered in some measure to this, and as a type it served to shew forth the power and glory and unchangeableness of that kingdom which the Son of David will ere long establish on the redeemed earth.

Let us, then, inquire, First, of whom David here speaks ; " He that ruleth over men is the Just One."

This expression can leave no doubt upon our minds that the Person here referred to is the Lord Jesus Christ ; for he is the only person in the Scriptures that bears this title ; and there is no one besides him, either in heaven or in earth, to whom it can possibly apply. St. Peter in the iiiid of the Acts applies it to Christ : speaking of the crucifixion of the Son of God, he says, " but ye denied *the Holy One and the Just*." In like manner does Stephen speak in the viiith chapter : " Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of *the coming of the Just One*, of whom ye have been now the betrayers and the murderers." St. Paul also, in the xxiiid chapter, speaking of his conversion, says, that whilst he was in Damascus, Ananias came to him, and said, " The God of our fathers hath chosen thee, that thou shouldest know his will, *and see that Just One*, and shouldest hear the

voice of his mouth." Here, as in the foregoing passages, the emphatic expression, *that Just One*, is proved to be none other than the Lord Jesus Christ, whom Paul beheld with his eyes and heard speak on his way to Damascus. We could adduce many other passages in proof of this, and shew in a variety of ways that none but Jesus is entitled to the appellation of the Just One. But, taking this for granted on all hands, we shall proceed to describe his kingly office, and to shew from the holy Scriptures that this same Jesus shall yet sit upon the throne of his father David, and reign in Mount Zion, and before his ancients gloriously.

1. *The Lord Jesus Christ was anointed unto the threefold office of Prophet, Priest, and King.* Into the two first he has entered fully, but unto the last he has not yet attained. It would be most absurd to deny that he shall appear, and be manifested as King, as truly and as literally as he fulfilled his prophetic and priestly offices. As Prophet, he appeared on the earth and taught the people, and their hearts rejoiced at the gracious words which proceeded out of his mouth: as the great High Priest of our profession, he literally offered up a spotless sacrifice unto God, well-pleasing and acceptable in his sight; and finally, in the character of Priest he passed into the heavens, even into the most holy place, where he ever liveth to make intercession for us: and when he has fulfilled his mediatorial work he shall as truly assume his *kingly* character, and take unto himself his great power and reign. Although he is anointed to his kingly office, he has not yet entered upon it; nor will he, till the death of him of whom Saul was the type, even Antichrist, the man of sin, who shall fall in the battle of Armageddon. If Jesus was fully entered on his kingly office he would be seated on *his throne*; but as yet *he has none*: as it is written in the cxth Psalm, "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Now, Jesus sits upon the throne of his Father, but hereafter he shall sit upon his *own* throne. Our Lord himself fixes the time of his accession to the throne of his kingdom to *his second coming*: "When the Son of man shall come in his glory, and all his holy angels with him, THEN shall he sit upon the throne of his glory." And that our Lord is not now seated on this throne is most evident from another passage, which reads thus: "To him that overcometh will I grant to sit with me in *my throne*; even as I also overcame, and *am* set down with my Father on *his throne*." It is most evident, then, that Christ at present acts the part of a *Mediator*; that he is now *interceding* for us, as the High Priest of our profession; and that he is not yet entered on his kingly office, nor seated on his throne.

2. *The Scriptures declare, in the plainest language, and in the most unequivocal terms, that the Lord Jesus Christ, who now appears in the presence of God for us, shall descend from heaven and reign on this redeemed earth as King.* In proceeding to lay before you, my readers, some of the passages of Scripture bearing on this point, let me entreat of you to lay aside for a moment all pre-conceived opinions, and to *hear what the Lord saith*: and settle it first in your hearts, that all that the Lord hath spoken shall be accomplished; not one word shall fail thereof. Without this, the Bible is an empty book. Take away the letter of the Bible—in other words, say that every sentence shall not receive a literal and exact fulfilment—and you divest it at once of its spirit, its power, and its life; you destroy the hopes of the Christian, and become the abettors of infidelity! Oh, let us contend for it, and let us bind it to our hearts as a most precious truth never to be forgotten, that the whole Bible shall be most literally and substantially fulfilled, and that not one jot or tittle of it shall fail.

The first passage to which we shall direct our attention is contained in the ixth chapter of Isaiah: “For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father (or the Father of the everlasting age), The Prince of Peace. Of the increase of his government and peace there shall be no end, *upon the throne of David, and upon his kingdom*, to order it and establish it from henceforth, even for ever.” Now this is a most comprehensive prophecy: it begins at the birth of our Lord, and carries us on to the period of his second advent. We know how literally the first part of this prophecy has been fulfilled, for it is an historical fact that the Virgin Mary did conceive and bear a Son: and all that we now contend for is, that the remaining part of this prophecy shall be fulfilled in the same way as the former; that Jesus shall be manifested as the Father of the everlasting age, the Prince of peace; and that he shall sit upon the throne of his father David—of David after the flesh. Some say that they believe the former because it is *accomplished*: we believe the latter because it is *promised*. This is faith, the other is not faith. Some say, that Christ now sits upon the throne of David: but “heaven is *my* throne,” saith the Lord, and how then was David’s throne in heaven? Others suppose that the indwelling of the Holy Ghost is meant by these expressions: but when, I would ask again, was David’s throne erected in the believer’s heart? Oh! we do not so interpret other passages of Scripture. Nor does the Holy Spirit so interpret this. God, speaking by the Prophet Amos, says, “In that

day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." See also Micah iv. 6—13, Luke i. 33, and the other parallel passages.—If we turn to the xxi st of Ezekiel, we shall find that the different changes in the governments of the world are but as so many preparatory steps which ultimately lead to the reign of the Just One: "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until *He* come whose right it is, and I will give it him." Although, therefore, the Son of David has not yet taken possession of the land, according to the everlasting covenant made with the seed of Abraham (Gen. xv. 18, with Gal. iii. 16), the promise of the Almighty Father still standeth good. Accordingly, in the Apocalypse (which is a shewing forth of the coming of the Just One), when the period of his manifestation is arrived, "great voices are heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."—If we turn to the Prophet Daniel, we shall find it declared that the fourth monarchy, which is the Roman, and which we now behold in its last and degenerate state, shall be succeeded only by the reign of Christ. In the iid chap. 44th ver. it is thus written: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The same truths are repeated in the viith chap. vers. 13, 14: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." It is worthy of observation, that in all these passages the Redeemer's reign is spoken of as *commencing* with the destruction of the Roman empire. In the 21st verse it is said, "The same horn made war with the saints, and prevailed against them; *until* the Ancient of days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom." This deserves particular attention. And I would remark here, that both in the Old and New Testament the reign of our Lord is ever spoken of as *subsequent* to

the destruction of Antichrist, and *not prior* to that period. Thus, in the xxxist of Isaiah, where the destruction of the Assyrian is spoken of, it immediately follows, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." In the xxivth it is declared, that "in the day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are on the earth," that "*then* the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." And in the following chapter the prophet speaks of the resurrection of the dead, and the advent of our Lord, as a *consequence* of the destruction of Moab, and makes it the precursor of millennial blessedness; and then follows the song of praise which "shall be sung in *that* day in the land of Judah" (xxv. 1—7).

There are many other passages of Scripture which speak to the same effect, but I shall refer at present but to one more as illustrative of this great truth. In the sixth of Revel. we have a most sublime description of the coming of the Just One: the battle of Armageddon ensues; the beast and the false prophet are taken; the infidel party, who are gathered together to make war with the Lamb, die, not the common death of all men, but they go down alive into hell, like the company of Dathan and Abiram; and the remnant are slain with the sword of Him who sitteth on the horse, and all the fowls were filled with their flesh. On this, Satan is cast out; and then follows the millennial reign: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." This is the commencement of the Redeemer's reign, "whose kingdom shall have no end." Then shall it be said, in the language of the xlvii th Psalm, "The Lord Most High is terrible; he is a great King over all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth on the throne of his holiness." Most manifest it is, from these passages alone, that he that shall rule over men is the Just One; and that when he has completed his mediatorial office, and not before, he shall come forth from the most holy place, and pass from the priestly into the kingly office. He, having received the kingdom (as we are taught in the parable of the nobleman who went into a far country), shall return to set it up. (Dan. vii. 9, 10, 13, 14). Then he shall be King, yea, King of kings and Lord of lords. Then shall be understood the nature of that testimony which he bore before

Pontius Pilate, when he said, "Art thou a king then?" and Jesus replied, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." This is the truth unto which Jesus bore testimony; and it is remarkable, that for this testimony he was put to death: for such was his *accusation* affixed to his cross, written in Hebrew, and Greek, and Latin; "*This is Jesus, the King of the Jews.*" What marvel, then, if those who now stand up for the truth should in like manner suffer persecution? The wonder would be if it were not so, for "the disciple is not above his Master, nor the servant above his Lord." But it is a consoling thought, that every one that is of the truth will attend to this (John xix. 37). And what if it be now especially brought forward, in these days of religious profession, as a test of discipleship? True it is that every sincere disciple of Jesus will "love his appearing" (2 Tim. iv. 8); will watch for his coming (Luke xii. 37; 1 Thess. i. 10); and will pray for it (Rev. xxii. 20). He will long to see the King in his beauty, to see him sit upon the throne of his glory, when this devil-possessed world shall be rescued from the enemy, and Christ shall bruise him under his feet; and therefore he prays God to quicken his coming: "That it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory: through Jesus Christ our Lord."

Let us notice, in the second place, the *blessedness* of Christ's reign on earth. This is declared in 2 Sam. xxiii. 4, to which we have already referred: "And *as* the light of morning, a morning unclouded, shining with splendour, with showers like grass from the earth." The language here employed to convey an idea of the blessedness of that day is very striking and beautiful. It is not sufficient to liken it to the "morning," nor unto "a morning without clouds," but to a *morning* "*shining with splendour.*" The presence of the Redeemer will disperse every thing which opposeth the happiness, peace, and joy of his people. The clouds of ignorance, of sin, and sorrow, which now hang over them, will flee away, and their present trials shall be turned into the fulness of eternal and ineffable joy.

The language here used to illustrate the blessedness of the Redeemer's kingdom *will apply to the judgment he will execute at his coming.* He will then discern between the righteous and the wicked; will separate the chaff from the wheat, the goats from the sheep. Now they are mixed together; and much uneasiness and many a cloudy day arise to the church on account

of it: but *then* these clouds will have passed away; the wicked will be driven from the presence of the Lamb with an everlasting destruction; and the righteous shall shine forth as the sun in the kingdom of their Father.

The figures employed in the passage under consideration will serve to illustrate *the happiness and exalted felicity of the righteous on that day*. The servants of the Redeemer are now often under a cloud: they are tried in various ways—by the loss of friends, by the hard speeches and persecutions of the ungodly. But then they shall no longer be oppressed or afflicted: it will be an *unclouded* day to them, a day *shining with splendour*. They will then “receive their adoption, even the redemption of their body,” which shall be “made like unto Christ’s glorious body;” and “there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away.” The whole company of heaven shall now meet around the throne of God and the Lamb. “They shall hunger no more, neither thirst any more; neither shall the sun light on them, or any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” Yes, the morning of the Redeemer’s advent will be unto them “a morning without clouds,” a morning “shining with brightness.” The dew of that morning will be “as grass upon the earth,” even “as the dew of herbs; and the earth shall cast out her dead.” The Prophet Isaiah, foreseeing this, says (xxv. 7, 8), “And he will destroy in this mountain *the face of the covering cast over all people, and the veil that is spread over all nations*. He will *swallow up death in victory*; and *the Lord God will wipe away tears from off all faces*; and *the rebuke of his people shall be taken away from off all the earth*: for the Lord hath spoken it.”

The day of the Lord’s coming will be also “a morning shining with splendour” in regard to “Israel after the flesh:” for at the second coming of the Lord “he will set his hand a second time to recover the remnant of his people which shall be left,” &c. (Isai. xi. 11—16). The same thing is declared by the Prophet Jeremiah, xxiii. 5—8: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper, and shall execute judgment and justice in the earth. *In his days Judah shall be saved, and Israel shall dwell safely,*” &c.

The advent of our Lord will be “a morning shining with splendour,” in respect to Jerusalem at that time. Now she is “become a proverb, and a by-word among all nations;” but then she shall be called “Beautiful for situation: the joy of

the whole earth is mount Zion, on the sides of the north the city of the great King: God is well known in her palaces as a sure refuge," &c. (Ps. xlvi.); "And the name of the city from that day shall be, *The Lord is there*" (Ezek. xlvi. 35). Then it shall be said of Zion, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising.... Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I am the Lord thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall *no more* be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation; and thy gates Praise..... The Lord shall be thine everlasting light, and *the days of thy mourning shall be ended*. Thy people shall be *all righteous*: they shall inherit the land *for ever*, the branch of my planting, the work of my hands, that I may be glorified." (Isai. lx.)

The figures used by David to illustrate the blessedness of the Redeemer's reign, may be applied to himself as the *Just One*: "For he shall govern the people in righteousness; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth" (Isai. xi. 3, 4). "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field: and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isai. xxxii. 16, 17). Now shall the people "beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isai. ii. 4). This blessed state of things is ever spoken of in the Scriptures as the effect of the righteous government administered by the *Just One*: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers, and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the

Lord is our Lawgiver, the Lord is our King; he will save us" (Isai. xxxiii. 20—22). In the lxxii d Psalm (which can apply to none other than the Lord Jesus Christ) there is an expression very similar to that used by David in 2 Sam. xxiii. :—" *He shall come down like rain upon the mown grass; as showers that water the earth.*" The subject is continued to the end :—" In HIS days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts: yea, all kings shall fall down before him, all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. . . . His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed." In one word, his reign will be "as the morning, a morning unclouded, shining with splendour, with showers like grass upon the earth."

These expressions will also apply to the universal knowledge and holiness which will then pervade the whole earth. The Sun of Righteousness, rising upon Zion, shall diffuse his beams to the farthest verge of the green earth. Then "they shall no more say, Know the Lord; for all shall know him, from the least unto the greatest; and the earth shall be full of the knowledge of the Lord as the waters cover the sea:" the whole "earth shall be filled with his glory, and all the heathen shall praise him."

At this time, also, the creation itself shall lift up its head, and rejoice in sharing the blessings of redemption. Now it is labouring under the Fall, being cursed for man's sake; but when the Lord comes it "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. viii. 19—22). "Then shall the earth yield her increase" (Ps. lxxvii. 6); so that "the ploughman shall overtake the reaper, and the treader of grapes him that draweth forth; and the mountains shall drop new wine, and all the hills shall melt" (Amos ix. 13). Then, also, "shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isai. xi. 6—9).

Thus have I endeavoured to give a brief outline, from the Holy Scriptures, of the blessed state of the world under the reign of Messiah. Those words of David seem so forcibly to apply to what has been advanced, that I cannot avoid repeating them: "He ruling in manhood is the Just One, ruling in the fear of God; and as in the morning, a morning unclouded, shining with splendour, with showers like grass from the earth."

There are some important inferences to be drawn from this subject. 1. We may learn from hence, *that this blessed state of things will not be brought about till our Lord comes. Till then, things shall wax worse and worse; iniquity shall abound; and the earth shall be filled with violence, even as in the days of Noah.*—2. *That Christ will not sit upon the throne of his glory till he comes to reign; and that then he will fulfil all that was spoken of him in his kingly character.*—3. *That this should be the great object of our desires.* Such was the state of David's mind, 2 Sam. xxiii. 3—5: "These were the *last words of David*" (ver. 1). The last words of men generally respect that which is nearest their hearts: so it was with David; "This," he says, "is all my salvation, and all my desire" (ver. 5). The last words of Peter were spoken in reference to the same subject: "Knowing that I must shortly put off this my tabernacle, I will endeavour that ye may be able after my decease to have always these things in remembrance: for we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty" (2 Peter i. 14—16). It is manifest, then, both from the Old and New Testament saints, that, instead of our Lord's reign upon the earth having little or no place in our affections—as is the case with the professing church at the present moment—it should fill our hearts and influence us continually. The language of our hearts should ever be, "Come, Lord Jesus; come quickly!" and if this is *not* the language of our hearts, we have reason to doubt whether we belong to Christ or no: for if we love him we shall love his appearing; and we do well to remember, that to none but such will the crown of glory be granted in that day (2 Tim. iv. 8). Let us "not be the last, then, to bring the King back again;" and when he comes, we "shall sit down with him on his throne, even as he overcame and sat down on the throne of his Father."

JOHN HOOPER.

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(By the Rev. E. IRVING—Continued from page 319.)

INTERPRETATION VII.

The Prophecies of Christ's Birth-place.

Micah v. 2, referred to in Matt. ii. 6 and John vii. 42.

OUR object is, by a series of interpretations, to cast light upon that most perfect of all methods of discourse, the prophetic method, of which God hath made so much use for expressing his mind to the children of men; thereby to do what we can to redeem that chief portion of Scripture from the neglect which it hath been suffered to pass into in these our days. And to the end we may have for our guide the finger of God himself, we have chosen those portions of the Old-Testament Prophecy to which the New Testament furnisheth a key; being very desirous to take away all ground for the charge, so recklessly thrown out against us, that we follow our own fancy and ingenuity in the interpretation of the Prophets, and are not guided by the word of God and the spirit of a sound mind. What can be more cautious and self-denied, than to approach the sacred mysteries with the lamp of Revelation itself, and open that door which God himself hath unlocked, and enter that chamber to which he himself hath invited our research? If any thing can win the church back to these neglected cisterns of living waters, it is the putting of ourselves under the guidance and authority of God the Holy Spirit, and asking her to follow where he has led the way. We might, indeed, take higher ground; seeing that the Spirit, which guideth into all truth, and sheweth things to come, is in as full promise to us as to the Evangelists and Apostles (John xvi. 13); and, so far from being appropriated by them to themselves, is continually assigned to the whole church (1 Cor. ii. ; 1 John ii. 20, 27); seeing that "to shew unto his servants the things which must speedily come to pass," is given by the risen Lord as the very reason for revealing the Apocalypse; and the word of prophecy, more confirmed by the spectacle of Christ's glory on the mount of transfiguration, is declared by Peter (2 Pet. i. 19) to be, not darkness and uncertainty, confusion and peril, but "a light in a dark place, to which we do well that we take heed." But for the present we rather choose to set bounds to our liberty, and, for the sake of those who are weak in the faith, to pursue the unobjectionable method of looking into the Old Testament from the points of sight which God hath given in the New, and of interpreting what we behold by means of the keys which the Holy Ghost hath given.

In pursuance of this method, and with these humble and charitable ends in view, we have, in the six preceding articles, interpreted that most important series of prophecies between the sixth and the thirteenth chapters of Isaiah, which treat of the nativity, the name, and the action of Emmanuel, together with the effects thence resulting to Jew and to Gentile, and to the estate of the whole habitable world. This subject took the precedency of every other, because it is the first which is distinctly and explicitly referred to in the Scriptures of the New Testament (Matt. i. 23). And now, following the same principle of arrangement, we have next introduced to our consideration the prophecy which relates to the birth-place of our Lord, as the same is referred to in the story of the nativity. "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel" (Matt. ii. 4—6). That this application of the prophecy of Micah to the birth-place of Messiah was rightly made by the chief priests and scribes to king Herod, is manifest, not only from the prophecy itself—which can be applied to Him only "whose goings forth have been from of old, from everlasting" (Mic. v. 2); and from the fact that there he was actually born (Luke ii. 4)—but likewise from the current belief of the Jewish people, as the same is expressed by them in their reasonings concerning the Christ: "Others said, This is the Christ; but some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John vii. 41, 42). Like most of the other prophecies which speak of the glory of Christ, this, concerning the place of his birth, was deeply engraven on the memory of the people: as was also that concerning the line of his descent, that he should be the Son of David (Matt. xxii. 42). In this respect, the Jews, so much and so deservedly reprov'd in our pulpits for their neglect of their own Prophets, might teach a lesson to the greater part both of our ministers and our people, who are far more ignorant of the time and circumstances of His second than they were of His first coming.

Taking it, therefore, as a certain truth, that the words written in the second verse of the fifth chapter of Micah, "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting," were written to indicate beforehand

the place of Messiah's birth, we will now use this as our clue for traversing *the labyrinths* (if such they will have them to be, but I prefer to say the *highway*) of that prophecy, which we thus assuredly know doth refer to Messiah. Being possessed of this key to the Person there spoken of, we must next endeavour to separate the strain in which it occurs from the other parts of the Book; to find out the beginning and the ending of that piece of which the text referring to Messiah is a part. For that the whole of Micah is not one strain, there is both evidence in the composition of the book itself, and from the title or inscription in the first verse, setting forth that it came to him in the reigns of three successive kings, Jotham, Ahaz, and Hezekiah. While I thus undertake to separate the book of Micah into its several strains of prophecy, I am fully aware that of him, as of all the Prophets, it may be affirmed that there is a unity, not only of style and manner, but also of subject, which causes that one book is not the repetition of another, but the presentation of the common truth under another aspect. The prophets were the preachers of ancient times, sent forth to bring men back from their wanderings into the ways of God; to warn them of calamities which were near at hand, and to instruct them by what means they might avoid them. Each prophet, therefore, takes the colour of the times in which he lived, of the degree and form of the wickedness which he was sent to reprove, and of the judgments which he came to avert from the people by their timely repentance. This is not the place to give a scheme of the several niches in the temple of truth which these messengers of Heaven occupy, and to characterize their several embassies to the world: but of Micah the prophet, with whom we have now to do, it is necessary that we should observe one or two things, as preliminary to this duty which now falls to our hand.

The days of Jotham, Ahaz, and Hezekiah, during which he wrestled against the wickedness of Samaria and Jerusalem, were days of great tribulation and disaster to both the kingdoms of Israel and Judah, whereof these were the capital cities. To the former they brought utter overthrow and captivity at the hand of the king of Assyria, as is recorded in the xvii th chapter of the Second Book of Kings; and to the latter they brought a most fearful influx of idolatry from Damascus, and a terrible invasion from Assyria, recorded in the xxviii th and xxxiid chapters of the Second Book of Chronicles. To restrain the fast flowing tide of iniquity, and to prevent the direful calamities which it ever bears along with it, Hosea and Amos and Isaiah had uttered some part of their prophecies; who all began to prophesy before the days of Micah, and were also contemporary with him. The progress which iniquity had made during the in-

terval, the greater dereliction of their duties both by priests and princes, the deeper darkness of the prophets, and the greater deceitfulness of all classes of the people, is, I think, to be clearly discerned in the descriptions of the second and seventh chapters of Micah. I question whether, in all the Scriptures, and in all language, there be such a description of a dissolving and dissolute society as is contained in the latter of these two places (vii. 1—7); or of cruel and tyrannical and sinful rulers, as is to be found in the former (ii. 1—8). He lived to see his words accomplished to the full upon Israel, whose utter ruin took place in the reign of Jotham, whom Hezekiah succeeded; and in the reign of this latter king he lived to see Judah sorely chastised by the Assyrians, and Jerusalem wonderfully delivered. Now, as it is almost a constant rule of prophecy that the far-off judgment or deliverance was seen through one near at hand, which resembled it, and was in truth typical of it, so as that the one could be expressed in terms of the other; we shall, if I err not, find these historical notices serviceable in laying down the several parts of Micah's prophecy.

It is clear to me, that the language of the fifth chapter, where our key-text lies, carries a reference to the siege which Jerusalem endured and the deliverance which she received in the days of Hezekiah. "He hath laid siege against thee" (ver. 1); "when the Assyrian shall come into our land" (ver. 5); "they shall smite the judge of Israel" (ver. 1); "now shall he be great unto the ends of the earth;" "they shall waste Assyria with the sword:" these, and other expressions, speak to my ear, familiar with the prophetic method, of an event in which Jerusalem is besieged by the daughter of troops, and her king insulted by the Assyrian; but afterwards both delivered and amply revenged;—an event which happened to Hezekiah alone, of those three kings in whose days Micah prophesied, or indeed of all the kings who came after. It is equally clear to me, that the strain included in the two preceding chapters is written in times of a captivity, of a twofold captivity—of Israel and of Judah—whereof the former are cast out far away, and the latter abide a persecuted remnant; until the time when the mountain of the Lord's house is exalted upon the top of the mountains, and the first dominion returns unto the daughter of Zion, who travails in great pain at Babylon, and is at length delivered of her great and everlasting Ruler. There is so very clear a connection between this strain and that which follows in the fifth chapter, that the one cannot be interpreted without a continual reference to the other; and, indeed, the diligent study of them hath convinced me that they are one and the same, given at the same time, upon the eve of the siege of Jerusalem and its

deliverance by the miraculous overthrow of Sennacherib's host. Besides this, there are only, as I judge, two other strains of prophecy in the book of Micah: the one introductory, contained in the first two chapters; the other conclusive, contained in the last two. The former of these opens with a glorious prophecy of the coming of the Lord, when he shall tread upon the high places of the earth, and all nature shall shrink at his presence abashed, because of its sinfulness. It concludes with the exhibition of him as **THE BREAKER**, the Stone of Israel; which smites the confederacy of all nations, and grinds them to powder, in order to remove the oppressor of his people, and establish them kings over all the earth. The last vision of the book, contained in the sixth and seventh chapters, reveals more fully than the others the great glory of Israel, as the mistress of the nations; and the willing homage which the nations of the earth shall come under to her, in whom God hath manifested all his power and glory. This might haply be spoken after Judah was established in peace, when the king of Babylon, hearing of her wonderful deliverance, sent to congratulate Hezekiah on his recovery (Isai. xxxix.); which is a wonderful type of the time yet about to be, when the kings of all the earth shall come bowing to Jerusalem (Isai. lx. 14), and shall send gifts thither, because of her holy temple, the dwelling-place of the great King (Psa. lxxviii. 29). Such, then, is our arrangement of Micah's prophecy: one strain, occupying the first two chapters, with which the prophet's mouth was opened to speak of the coming of the Lord to redeem Israel out of all her iniquity; a second, contained in the three following chapters, to bring on, and comfort them under, the captivity brought to pass by Shalmaneser, to shew beforehand, and to improve, the deliverance of Jerusalem, and Hezekiah its king; a third, contained in the sixth and seventh chapters, upon the occasion of the peace and celebrity which for a while came to them in consequence of that event. It is to the second of these that our attention is now particularly drawn, illustrated as it is by all the others.

In consequence of the intimate connexion between the third, fourth, and fifth chapters of our prophet, we must therefore take up our interpretation from the beginning of the third chapter, and conclude it with the ending of the fifth chapter;—a passage which exhibits in a remarkable manner that concise, rapid, and abrupt style for which Micah is remarkable amongst the Prophets; and which renders him much more difficult of interpretation than Isaiah, with whom we have been heretofore conversant. The more need have we to pray, and the more earnestly do we pray, for the guidance of the Holy Ghost.

According to the scheme of our Prophet laid down above, it appears to me a thing beyond doubt, that the third, fourth, and

fifth chapters constitute one grand strain of prophecy concerning the destiny of Zion, the mountain of the Lord's holiness, and Jerusalem, the city of his habitation; given to justify Himself for that demolition and desecration to which he was about to give them over for a while, and to shew forth the eternal glory and universal supremacy on earth, which abideth them when that evil time of trouble should be ended. The purpose and method of the prophecy will open themselves the more as we proceed in its interpretation; but, to understand the necessity for this and similar strains, it must be borne in mind, that in the days of David, when Zion was taken from the Jebusites and became known by the name of the City of David, God chose it in the most solemn manner, and with the most holy and mighty words did consecrate it, as the seat of his throne and the place of the soles of his feet for ever. It is not in one Psalm, nor yet in ten, but I should judge in thirty or forty, that the fixed purpose and ratified decree of God is written, that he would for ever and ever make his name and his glory to rest upon Zion. Christ, God's King, who is to break the nations, is "set upon the holy hill of Zion" (Psalm ii.); and from Zion Jehovah sendeth "the rod of Christ's great power" (Psalm cx.) And when all the earth besides is judged, "Mount Zion rejoiceth, and the daughters of Judah are glad; because it is the city of our God, and he will establish it for ever" (Psalm xlviii.) "The hill of God is as the hill of Bashan; an high hill, as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever" (Psalm lxviii. 15, 16). But, amongst a hundred other testimonies of God's eternal purpose to consecrate Zion as the foundation of his temple and his own dwelling-place, perhaps the most famous is the whole of the cxxxiid Psalm, which thus concludes: "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine Anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish" (vers. 13—18). Now, in the face of a thousand declarations to this effect, which were sung in the ears of his people every day, God is about to cast down the glory of this city and mountain, which since the days of David and Solomon—that is, for three hundred years—had been built up. For more than two thousand years he had resolved to cast them into the most terrible furnace of affliction which any city had ever known. Around that mountain he was about to bring the tumults of a thousand wars, and to deluge the

country around with oceans of blood. Every nation which in succession should rise to the supremacy, with all their confederated bands, were destined to tread on Zion, and shout their revelry within the sacred walls of Jerusalem: and to the eye of man, no place was to be shewn so hated of God, so lost and vexed, as this Zion, upon which such splendid prophecies had gone before. If God doth not shew cause for all this, and if he doth not shew the consistency of all with the word which he had spoken of Mount Zion's eternal and abiding glory, then his promise hath failed; his purpose hath changed within himself, or is overthrown by the machinations of men. To the end, therefore, of justifying himself in that which he was to do, and preventing any one from supposing that his purpose concerning Zion and Jerusalem had undergone either modification or change, he giveth all his pains to foreshew, by the mouth of that band of prophets which he raised up half a century before the siege of the city by Sennacherib, and a whole century before the sack of it by Nebuchadnezzar, that this giving up was only for a season, in order to manifest his holiness in the sight of all the nations; and that he would restore her again with everlasting mercies. The strain of prophecy which we are now called upon to open is one of this sort; explaining the causes, and limiting the continuance, and defining the last end of Zion's troubles, and the eternal destination of power and glory which thereafter is reserved for her, according to the promises which went before upon her. While, therefore, it is very important in this respect, that it opens the whole purpose of God with respect to Zion and Jerusalem for ever, it is still more so, at all times, and especially in days like these, when strong nations and noble cities are breaking up under the hand of the Lord, because it exhibits the great principles of national and civic prosperity, the standing causes of national and civic downfall. God grant me his grace rightly to open this great subject, and faithfully to apply it to the case of our own nation and the nations with which we are surrounded! It is too large for one interpretation, and may be aptly divided into three parts; the two former including the third and fourth chapters, and treating of the downfall and restoration of the mountain and city; the last including the fifth chapter, and treating of the Person by whom it was to be accomplished.

I. The prophecy addresseth itself to the "heads of Jacob and the princes of the house of Israel," in whom the nation is looked upon by God as represented; for whose faithfulness it is blessed, for whose unfaithfulness it is punished. If any one doubt concerning this principle of the Divine government, whether over cities or nations, let him read the history of the children of Israel, as it is recorded in the Books of Samuel, the Kings, and

the Chronicles, which are nothing but a continual exemplification of it. From the numbering of the people by David, down to their final overthrow by the treachery of Zedekiah, every judgment which befel, every deliverance which blessed, Jerusalem, came in consequence of the behaviour of her kings and her princes, her priests and her prophets. And this history of the Jews is not an exception to the general rule of God's government of nations, but the exemplification of it: it is a leaf taken out of the great book of Providence, for the purpose of instructing all kings and peoples in the standing laws of the Divine Providence. At the same time, we are not to conclude that God doth not also see the wickedness of the people, and visit for it. "He is of purer eyes than to behold iniquity" in any place or person; and as the greatness of no one's power can protect him, so the meanness of no one's condition can exempt him, from the judgments which come for iniquity. While the sins of the rulers of a land are punished by national disasters—such as famine and war, invasion and insurrection, dishonour and defeat—the sins of meaner persons are punished in their several places, by adversity, by disaster, by affliction, by disease, and other minor administrations of the providence of God. God hath placed every one in a sphere of his own, for the right administration of which He holdeth him to be responsible: and when he fails to occupy it for the glory of God and for the ends of goodness, God, by the visitation of his providence, doth first chastise; and, if chastisement avail not, doth afterwards sorely afflict; and, when his long-suffering is worn out, doth root that steward out of his place, and set up another in his room: and if a succession of stewards over a city, as Jerusalem or Babylon, do go astray from him, he taketh vengeance upon the place itself, and maketh it to be the abode of misery and the house of desolation. To this sad pass Jerusalem was fast drawing nigh, through the iniquity of the functionaries whom God had planted in her to watch over religion and righteousness; and he is about to bring her through the fire; but first he will set out her sin before her eyes, and give her space to repent of her iniquity. "And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment? who hate the good and love the evil; who pluck off their skin from off them, and their flesh from off their bones: who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron" (Mic. iii. 1, 2, 3).

First, the Lord by the mouth of his prophet declares unto all kings, princes, and magistrates, what their office and calling is: "Is it not for you to know judgment?" Their high function is to search into and understand, and cause to be observed by their people, all the ordinances of righteousness, and to judge

every one who dareth to transgress them. Even nature teacheth this to be the office of a king, and heathens themselves have in all ages both beautifully expressed and well practised it. Witness, for example, the instructions of Artaxerxes to Ezra the priest, whom he sent to restore the city and temple of Jerusalem, after the period of its first desolation: "And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment" (Ezra vii. 25, 26). And because the poor and the needy, the widows and the fatherless, always lie most open to oppression, God is especially careful to charge kings and magistrates with their protection and defence and deliverance. Of this the lxxxiiid Psalm is a fine example, wherein the godlike name and godlike office of kings is described, and their utter ruin foretold in consequence of their neglect of their sacred trust. The Psalm is altogether so fine a portrait of a good and faithful, of a wise and righteous king, that we deem it meet to transcribe it entire, as the best exposition of these words before us:—

"God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations."

When God constituted the royal office in the person of king David, he was at great pains out of David's own mouth to define the ends and measures of that supreme stewardship. And in the bosom of all such instructions to his vicegerents, he delivereth the certain destruction which abideth those who will use the dignity for any lower or more partial end; and likewise forewarneth the world, that here also the wickedness of man would withstand the goodness of God; until he himself should send his own Son in the form of man, and out of him beget, by regeneration of the Holy Ghost, a royal race of "sons of God," into whose hands the government of all nations and of all worlds might safely be entrusted. And there ever follows a glowing description of the blessedness which in these days of refreshing shall fill the whole world, when the chosen One of

God, and his generation of spiritual children, shall occupy the thrones of the earth. Take the lxxii d Psalm as a noble example of this; of which I will be permitted to quote a few verses: "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (vers. 1—8). Oh that kings were wise! oh that they understood this! then would they live in prosperity, and be a blessing to their people. Woe is me! what misery, while I write, is a neighbour city proving from the faithlessness of her king! how is the very office and dignity, the honour and stability, of kings, shaken by that first-born son of the Papacy! Woe to all kings who cleave to that mother of abominations! In like manner shall they be shuffled from their thrones. But God and his church gaineth nothing the while: all the power passeth over into the hands of Infidelity, the beast from the bottomless pit, who makes war against the witnesses and slayeth them. This beast hath, I learn, set up one of his kings, rejecting the words "By the grace of God" from his escutcheon: and he shall go on till he hath completed the ten. And then shall he levy war against the Lamb, and those that are with him, and be overthrown in his mad career. And if we are to escape, it is by returning to our faithfulness to our God and his Christ. The more need have the few ministers in the land who know any thing, or care any thing, concerning these things, to do their duty stedfastly.

The guilt of these "heads of Jacob and princes of the house of Israel," for which "Zion was to be ploughed as a field, and Jerusalem to become heaps, and the mountain of the Lord's house as the high places of the forest," consisteth, first, in that "hatred of the good and love of the evil," which never fails to breed in the heart which hath cast off the fear of God and the regard of man. This is the great temptation of princes and magistrates, that, having power over men committed to them, they are apt to look upon themselves as more than men, and to cast off the sympathies of humanity, and put on the attributes of the brutal and ferocious creatures: and hence it is that those prophets who have set forth the succession of governments which were to be upon the earth from their times and for ever, do always image it by a two-fold succession—first, of beasts, until Christ take the

nations ; and of men thereafter—to signify that kings are liable to degenerate into brutes, or into devils ; nor can be prevented, save by the continual worship and fear of the living God. For a king ought not to regard the person of any man ; and is by his very office placed above the fear of man ; and there is none for him to fear but God only. The king who should live in the fear of any man, or body of men, is not fit for the function of a king ; but is the king of that faction which overcomes him. If he cast away the fear of God, he must become either a tyrant or a slave. And there is no deliverance. Other men have the check of one another, but he hath not. It is well for him when he hath a constitution to check him ; but nothing availeth to do so effectually, save the remembrance that he is the vicegerent of God, holding his place till His Son and his Son's sons are all made perfect through sufferings, who shall then come and require of kings an account of their stewardships. By forgetting God and their responsibility to him they forget good ; and they come to hate it, and to hate good men, and to surround themselves with evil-doers, and to set vile men high in place ; and then the wicked walk on every side. And they love evil men ; they love their vices, of which they should be ashamed, and the panders to their vices, whom they should utterly destroy. And the example descends from the throne to the inferior princes, and nobles and magistrates and people of the land ; and the court becomes the nestling place of corruption and wickedness ; and virtuous people estrange themselves, and are not to be seen, and all things go to wreck and ruin. Behold how Solomon himself was led astray by the temptations which surround a throne : he wanted not wisdom, nor piety, nor the knowledge of God, and yet he fell before sensuality and idolatry, and oppressed the people, and proved how fearful are the trials of a king. Behold also David, how he fell before the passions of the man and the power of the king to gratify them. Men are hardly men when standing before a king : their hearts are shorn of their fortitude, and their words lose the information and instruction of truth. Ah me ! I desire not that station. Yet is there grace for this also : witness Nathan among the prophets, and Daniel among the counsellors. It is better for me to think of the king's temptations in my closet, and pray for him there.

With the forgetfulness and confusion of good and evil comes oppression of the people, which is nothing but power directed by an evil heart. Now a king must have power. A king without power is nothing but a puppet ; and when such a puppet is set up, then will follow contempt and anarchy, not only about the throne, but in all inferior trusts whatsoever, of magistrate, of father, of master, of friend ; and society will become a great system of independence, pride, jealousy, suspicion, and selfishness. Did not Holland

exhibit this ; and is not America re-producing it ? Power, then, must be invested in the head of the state, in order that it may be invested in the several members of it ; in order that the principle of trust and responsibility may have a name and a place, a reverence and an authority, in the community. When, therefore, the king's heart is corrupted by wrong education, by dissipated habits, or by evil counsellors, that power must take the form of favouritism, injustice, oppression, or unrighteousness. And hence it is that all wise kingdoms have deemed the right education of the heir-apparent to the throne as the principal thing, and provided for it with all their wisdom. I think it was the scandal of this kingdom to have prevented our late monarch from that exercise of his manly functions in state-affairs which might have realized and substantiated his excellent education, and prevented him from those ruinous courses which eclipsed the maturity of his years, and hung over him to the end.

These princes of Judah had carried their cruelty to a terrible extent : " they plucked off their skin from off the people," by their exactions in the way of tribute. It is a strong figure, which yet I have heard the common people apply to men of a severe, rigorous, and exorbitant character. In the strong and powerful speech of my native place I remember a lawyer who, for his severity in exacting debts, was called *Skin-him-alive*. But this is nothing equal to our prophet, who exaggerates the figure to the uttermost ; representing those rulers to whom he spoke as not only plucking off the skin, but also the flesh of his people ; and not only so, but as eating their flesh, and flaying off their skin, and breaking their bones and chopping them in pieces as for the pot, and as flesh within the caldron. This is fearful language, but rest assured it is no exaggeration of the truth. There is no language so exact as that of the prophets. God doth not miss his aim with words any more than with acts. And let us assure ourselves that things had indeed come to this fearful pass in Jerusalem before it was given up. The parallel passage of prophecy in the xxixth chapter of Isaiah describes a state of like abandonment : " That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought " (ver. 21). And behold, in the viith chapter of our prophet, the condition into which the good man was reduced : " The good man is perished out of the earth ; and there is none upright among men : they all lie in wait for blood ; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward : and the great man he uttereth his mischievous desire : so they wrap it up " (vers. 2, 3). Oh, it is not so strange or uncommon a thing that " God's people " should be so

sorely entreated by the princes and rulers of the earth ? It is the very condition which Christ gave us warning of ; and, blessed be God, if I may judge from the spirit which is now testifying itself, even in my native land, against the most godly and faithful of his people, we are not far from proving this other evidence of our calling and election of God. It was the state of things in Jerusalem when the very " Image of God " appeared in our world to work the works of God. And who slew him ? and who slew his followers ? The religious world of those times, the strictest sect of the Pharisees. It hath been the experience of " God's people " in all ages, to prove the literal fulfilment of the words before us. They have been burned alive ; they have been disembowelled alive ; their flesh has been consumed before their face ; their bones have been tortured ; and every thing which cruelty could invent hath been practised upon God's people, by God's vicegerents, by the kings and the princes whom he hath armed for the punishment of evil doers and for the reward of such as do well. Jeremiah's whole experience confirmeth this truth : the tradition is that Isaiah in those days was sawn asunder : how Amos was entreated he himself relates, and many believe that he also came to a violent end ; and the same also of the prophet before us. While, however, I think the passage hath its literal fulfilment in the persecution of the people of God, whom kings are set to protect, I believe that it doth likewise depict the general cruelty and oppression of the governors towards the governed : that it is God's plea for casting them off and bringing them into the prison of Babylon, to which time of retribution he referreth in the next verse.

Ver. 4 : " Then shall they cry unto the Lord, but he will not hear them : he will even hide his face from them at that time, as they have behaved themselves ill in their doings. "— The connexion of this verse with the preceding is somewhat difficult to be discerned ; no mention having been made of any visitation upon the princes and the rulers, it seems very abrupt to represent them in the condition of crying to the Lord in the day of their calamity. One unacquainted with Micah's abrupt style would be inclined to refer this to the same subject as the two verses preceding, and to understand it as spoken of the Lord's own people ; and signifying, that for their backslidings and short-comings he had given them up to their enemies, and would not be entreated of them. Had it occurred in the more copious and consecutive style of Isaiah I would have been inclined so to connect it ; but our Prophet is more concise and abrupt, and requires a still closer study ; which having given to it, this seems to me to be the connexion and sequence of the passage : — Being about to utter the burden of these wicked princes and

governors of Judea, he breaks forth at once upon them in the most violent and direct style: "Is it not for you to know judgment?" you, who so cruelly devour my people as if they were bread, shall you not experience judgment? He supposes them already in the midst of it, seized and overwhelmed with the vengeance due to their deeds. He is like a man heartily laying it on them; he is a busy executioner of God's direful retribution; and ever as he fetches blow upon blow, he says, Are you not the fit and proper subjects of it, ye cruel men, who plucked off the skin and flesh of my people, and brake their bones? And ever as they cry aloud for mercy in the midst of their anguish, he saith, "You may cry unto the Lord, but he will not hear you:" the wrath is come upon you to the uttermost. The word "Then," with which this verse is introduced, carries our minds to the judgment inflicted, or rather inflicting. "Is it not for you to know judgment?" yea, for your cruelties know it, and prove the evil of your doings. *Then*, when they experience the Lord's heavy hand, they shall cry to him for mercy, but he will not give ear; "he will laugh at their calamity, and mock when their fear cometh." This gives somewhat of a new force to the last clause of the first verse, and a different turn than that which we have noticed above. Each, or both, may be intended. It would be hard to decide, where there are so few materials for deciding, and therefore we have allowed both to stand as they arose to our thoughts; but, upon the whole, we incline to prefer that which we have now suggested.

And for the substance of this threatening, it contains the notice of a crisis in the history of God's dealings with the wicked: when the cup of their iniquity is full, and the time to drink it is come, they must drink it, whether they will or will not. There is a day of visitation and a day of wrath, a day of grace and a day of judgment. Our Lord calls his own day the day of "Jerusalem's visitation," and the Apostle Peter calls his time the day of the "visitation of the Gentiles" (2 Pet. ii. 12); and the Prophet Isaiah calls the period of Messiah's hiding with the Father, "the day of salvation" (xlix. 8). But Jerusalem's day for vengeance came; and the day at length arrives when Christendom must receive the cup of the fierceness of the wrath of God; and finally the day will arrive when God will summon all the nations round about, and judge them at Jerusalem (Joel iii. 12). And here our Prophet warns these rulers and heads of the people, that a time of direful retribution would come, in the which they should cry unto the Lord, but he will not hear; he will even hide his face that he may not be found of them; because of their evil courses, from which they would not be diverted by all his admonitions and threatenings. There was a time at which the door of the ark was shut, and there is a time when the door of mercy

is barred upon a guilty world. The five foolish virgins found no entrance to the bride-chamber : they knocked, but it was not opened to them. Esau found no room for repentance, though he sought it earnestly, and with tears. There is a time at which God says to every wicked city, and to every wicked man, as he said to Ephraim, " He is joined to his idols, let him alone !"—Men please themselves with procrastination, under the false notion that they can at any time return to the paths of righteousness. But they greatly err : wickedness works on towards a consummation and a crisis, when judgment sets in with a fearful revenge. How literally it was fulfilled upon these princes in the days of Nebuchadnezzar, is declared in these words of Jeremiah (lii. 10, 11) : " And the king of Babylon slew the sons of Zedekiah before his eyes : he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah ; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death." (See also Jer. xxxix.) How truly it was fulfilled upon the whole nation of the Jews, in the days of their destruction by Titus, all history doth testify ; and there is no doubt that it is a universal principle in the Divine government. How strikingly we have seen it exemplified within these few days ! The king of France, who, with his princes, hath so long persecuted the people of God ; who exiled and destroyed so many both of the Jansenists and Huguenots, and hath ever been the foremost to execute the barbarous decrees of the Pope of Rome, uttered alike against God and man, earning to himself the title of the Eldest-born Son of the Papacy ; behold to what he is now reduced ! How promptly, how awfully it fell upon him ! He meditated evil against his people, and God brought the evil upon his own head. He may now present himself every hour of the day at confession, but it availeth not ; the prayers of all the church avail not to reinstate him : his day of grace is past. He must be held up, like our Stuarts, to the world, the example of God's judgments upon kings. It is but the beginning of the retribution, which will circulate round Christendom, and will not rest till vengeance hath come upon it to the uttermost. I question whether we shall escape, among whom the poor are ground down with exactions. If they would lighten the burdens of the poor, and deliver them from poverty and beggary ; if they would exercise conscientiously the patronage of offices, and advance into the places of church and state men of righteousness and mercy ; it would still go well with this kingdom : but as to the Papal states of Europe, I believe their day of grace is gone by, and that there abideth them direful judgments, at the hand of God and of the people whom they have misruled. Oh, I could almost wish and pray that God would scatter his church forth from this land, that we might go amongst

the peoples of Christendom, and warn them to flee from the wrath to come; to flee out of Babylon, nigh unto destruction, and save their souls! But God, who knows the future, and orders it in goodness, will provide witnesses for his own honour and glory.

Ver. 5. From the heads of Jacob and princes of the house of Israel, the burden passeth over to the prophets "that make the people to err," and is uttered in these words: "Thus saith the Lord, concerning the prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him: therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them." Of these false prophets we have a notable example in the eighteenth chapter of the Second Book of Chronicles, where they prophesy smooth things before Jehoshaphat king of Judah and Ahab king of Israel. With one accord they prophesied a lie, until that Micaiah the prophet of the Lord came and prophesied the truth, and for his faithfulness was alike maltreated of prince and of prophets. That same passage informs us how these prophets prophesied falsely: not through any hypocritical dissimulation at the time, but through the inspiration of a lying spirit, whom it pleased the Lord, for their iniquity, to send forth amongst them. Of the like conflict between a true and a false prophet we have another example in the twenty-eighth chapter of Jeremiah. And that the false prophets were not mere pretenders, playing a part for gain, but under the power and possession of evil spirits, is moreover declared in the fourth chapter of the First Epistle of John: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 John iv. 1). It was an office expressly preternatural, both in its use and in its abuse; to which God called by putting his word into men, and from which Satan perverted them by turning that word into delusion and falsehood, because of the unfaithfulness of those who possessed it. From one whom he had called to the office of the prophet, God is exceedingly loath to withdraw his gift of discerning future things, and of revealing truth; but, like every other gift possessed by man, it is possessed in trust for God; and, if not used aright, will turn to the very opposite of that for which it was given. The right use of it is to speak God's will, and to cause it to be done amongst those to whom we are sent: "Many shall say, have we not prophesied in thy name? Then shall I profess, I never knew you: depart from me, ye that work iniquity." Holiness is the end of all gifts, graces, and endowments, whether of power beyond others, as in kings and princes; whether of light beyond others, as of pro-

phets and seers. To what extent, to what a fearful extent, this gift of prophecy had been abused in Jerusalem, and in all the land of Israel, is most forcibly declared in various parts of Scripture. In the account given of the causes of Jerusalem's overthrow, one is, that they would not hear the true prophets of the Lord: "And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (2 Chron. xxxvi. 15, 16). And of what kind were the prophets whom they did hear, Jeremiah thus testifieth: "And I have seen folly in the prophets of Samaria: they prophesied in Baal, and caused my people Israel to err. I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah" (Jer. xxiii. 13, 14). And what were the chief of those sins for which God visited Jerusalem is thus declared in the Lamentations of Jeremiah: "For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her: they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments" (Lam. iv. 13, 14). No wonder, therefore, that in this prophetic discourse, delivered by the Lord for warning against those calamities which were pressing forward, the sins of the prophets should be specially referred.

Their sin consisteth in three particulars: First, They made God's people to err, by setting forth as coming from God that which came not from him. When the Lord said, Go, they went not; when he said, Speak this, they spake it not. They feared the frowns of kings; they thought of their own safety; they sought favour of men, and desired their rewards; they loved their lives, and feared death: and one who is thus minded may not be the minister of God's word to the people. It will not be long before he be led astray. He will keep back part of the truth, and that which he declareth he will smooth down discreetly to the ears of men: by degrees he will tamper with the truth itself, and in the end become a holder forth of falsehood. This is the progress of all who, being called of the Spirit to minister the word to the people, do fall away from their stedfastness and become the ministers of error. How many of these are in this land! how many of them are in the church of which I am a minister! how many of my early friends and fellow-students in the schools of the prophets do I already see hardening into error! how

many, alas, wholly fixed there, and zealous for the propagation of it! They make the people to err concerning the greatest points of truth—as, the love of God, the flesh of Christ, the work of the Spirit, the condition of the church, and the coming of the Lord—and those who teach the truth they are seeking with open mouth to devour, and to cast them out from the office of teaching the people, that they may have leave to sink and ruin all. Let them learn from this burden what they are bringing upon themselves and their flocks.

The second characteristic of these prophets is, that “they bite with their teeth, and cry Peace.” Some interpret this of covetousness and carnal comfort, to which the false prophets were too much addicted; but the language “biting with their teeth” conveys more to my ear than eating and drinking, which, besides, are specified in the characteristic that follows, “He that putteth not into their mouths, they even prepare war against him.” “To bite with their teeth, and cry Peace,” hath respect, I think, to the cruelty of their nature, which instigated them to prey upon the reputation of good people, and to follow other malicious practices, while at the same time with their lips they spake of peace. It characterises their hypocrisy and guile, for the end of serving their injustice, violence, and destructiveness: “Their words were smoother than butter; yet they were as drawn swords.” This murderous disposition always proceeds along with the spirit of falsehood; being together the twin offspring of Satan, who was a murderer and a liar from the beginning: for what is a lie but the rejection of the God whose name is Truth? and having rejected God from our love, how shall we not reject his creatures also, and that just in proportion as they are lovely and Godlike? He who practiseth to preach a lie unto the people, shall practise both cruelty and treachery to his friend. This also hath become a characteristic of the prophets, or ministers of the word, in these our days; whose betrayal of trusts, whose neglect of things generous and violation of things honourable, whose double-handedness, one before and one behind the curtain, I have experienced too much and lamented over in silence too long. But because it is never too late to do well, I now admonish those ministers of the word who are in the habit of taking up an evil report against their brethren, and under fair colours of serving God do delight to mar and mangle his goodly creature, that they abstain from such evil courses, and at the least deal honestly, and by the grace of God deal charitably, by all men. I do especially tender this admonition to the ministers of my own church, tempted with the miserable and defamatory writings given forth as religious and for religious instruction, which yet contain neither sound doctrine, nor Christian feeling,

nor liberal knowledge, nor learning, nor any thing, but biting with the teeth under the pretence of promoting the Gospel of peace ; otherwise the name of Scotland, and of the Church of Scotland, will stink in the nostrils of men.

The third characteristic of these prophets, who brought Jerusalem to the dust, is expressed in these words : " And he that putteth not into their mouths, they even prepare war against him." This bespeaks their sensuality, and their covetousness. Their gift, which they had received from the Lord for the common salvation of men, and the influence which it gave them among the princes and the people, they basely bartered for their own bodily indulgence and worldly reputation ; they used it to lay men under contributions of feasts and favours : and those who grieved to see the holy office so profaned, and would not break bread with such parasites and evil-doers, they forthwith set themselves to defame and denounce and destroy. This is prophesying for a piece of bread ; this is selling the gift of God for a morsel of meat. What though in our times these trencher-prophets be not so frequent—yet, alas ! how frequent are they !—still, what better is it, to degrade the honour and dignity of a preacher of the word to the silent or flattering indulgence of a great man's sin, in order to secure a great man's patronage, to obtain livings, to get presentations, to attain preferment, to become the minister in a city congregation ? What else is all this, but to fill our mouth with bread, or to serve some equally selfish or ignoble end ? And so far from finding the Pharisees of this day—I mean the people calling themselves Evangelical—less given to adulation of the great, and self-seeking, I think that amongst them there is added, to the ordinary motives of self-seeking, the continual habit of losing sight of the means for the sake of the end. I speak sober conviction and solemn truth and sad experiences, when I say that their confidence in their sect is such that they compass sea and land to make one proselyte, and seem to regard all means as allowable so that they advance the promoters of their cause. The honour of my office is gone like the fading flower : its glory is darkened like the night, its purity is all tarnished, its brotherhood is departed. One speaketh, and another scorneth ; one asserteth, and another contradicteth. Our ranks are broken ; our trumpets give an uncertain sound ; and how should the people gird themselves for the battle, or rally themselves again and retrieve the battle almost lost ? There is nothing for it now, but, like Micah, and like Elijah, and like Jeremiah, and like in this passage Micah, to denounce those prophets who make the people to err.—Such are the three characteristics of a corrupt ministry of the word,—falsehood, cruelty, and covetousness. Let us

see what their judgment is : it is recorded in the verses following.

Vers. 6, 7: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." It is an eternal ordinance of God's wisdom and justice, that in what kind a man offendeth, in that kind he shall be punished; yea, that the offence itself shall breed the punishment in its core. Of the princes and the rulers who flayed off the skin, ate the flesh, and brake the bones of God's people, it was the judgment that they should find a master more masterful than themselves, who should be to them a lord of the like cruelty: "Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon" (Jer. xxxix. 6, 7). Because they had turned their power into oppression, they reaped the oppression which they had sown; because they turned the reward of holiness into persecution, they reaped the persecution and death which they had sown. "He that leadeth into captivity shall go into captivity; he that slayeth with the sword shall be slain with the sword." With like retribution descendeth judgment upon the prophets also, whose glorious office it is to turn men from darkness to light, and to shine like the stars in the firmament for ever and ever. Which high dignity, of being the lights of the world, having forgotten and despised, the light that is in them becometh darkness: and how great is that darkness! Their most useful and most merciful vocation, of being "the salt of the earth," having betrayed, the salt loseth its savour, and is straightway good for nothing, neither for the field nor the dunghill: "it is henceforth good for nothing, but to be cast out, and to be trodden under the foot of men." "Therefore," saith our abrupt prophet, "night unto you from a vision, and darkness to you from divining;" or, as it is in the prophet Isaiah more fully expressed, with all the minuteness of prophetic truth, with all the glory of prophetic imagery, "Stay yourselves and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I

cannot, for it is sealed : and the book is delivered to him that is not learned, saying, Read this, I pray thee ; and he saith, I am not learned. Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men ; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isai. xxix. 9—14) ;—a passage which our Lord ever kept his eye upon with reverence, and more than once quoted, as also did his Apostles, to point out its accomplishment in their days ; when the wrath, which began in our prophet's time, came upon Jerusalem to the uttermost. Ignorance of those things which men by force of natural sagacity can discern ; blindness to those things about to happen, which ordinary foresight can anticipate ; contradiction of that proverbial wisdom which the common people never think of violating ; in one word, that headlong pursuit of their own ruin, which is called infatuation—this is the judgment which God threatens upon those prophets, or ministers of his word, who have abused the gift of the prophetic Spirit, and the word of prophetic truth, committed to them. What is clear as daylight to others, shall become dark as midnight to them : The sun shall go down over the prophets, and the day shall be dark over them : they shall stumble, and reel, and fall, in broad daylight ; not through drunkenness, but through judicial blindness. To take an example from recent events : perhaps the only persons in Europe, certainly the only persons in France, who could not have foreseen the downfall of the king as sure to proceed from those measures of his, were the priests and counsellors who advised them. The power of common sense and ordinary forecast was taken from them. So in regard to all prophets whom God hath appointed to be the counsellors of the earth, and to give men continual admonition of those things which will secure to them the favour of the overruling God : if they will pervert truth, and be unfaithful to their trust, it shall come to pass that they shall become the most blind and stupid of the people. I have been told by men of observation, that upon the continent this is visible to the eye, in the countenances of the Catholic priesthood, which are remarkable for dulness, sensuality, and the want of intelligence. If this is not a general character of the ministry among us, certainly we look in vain now to find that firm and collected wisdom, that countenance and gait and manner, which betoken a clear view of the road one is travelling ; still less that look rapt into future times, that eye full of vision, that word full of conviction,

which betoken a man guided by the Spirit of God, and able to guide others also. For the truth's sake I must say, that the most striking instances of shuffling, indecision, and inconstancy, of changeableness and irresoluteness, I have found amongst those ministers of the word who court the people, and have the greatest popularity; for this very reason, as I believe, that, being sent to guide the people into the ways of truth, they have yielded to the stream, given up their own mind, and spoken what pleased, until they have forgotten, not only to speak, but even to know, what is true. I believe the force of conscience to be at a lower ebb among popular preachers, and fawning, courtier preachers, than among any other class of the people: and because conscience is the eye of the spirit, these have the most dim and erroneous insight into future things of all men in this kingdom, and speak and preach and write more wide of the mark than any class of the community, not excepting those whose pitiful calling it is to live by serving up their wits for the gratification of the mob. That is to say, the religious magazines of all sorts, but especially those called Evangelical, give a far more erroneous view of the future, than the daily, or even the Sunday, newspapers: and, if you would hear the very contrary of the truth, in respect of things to come, set forth, attend the annual meetings of our religious societies, and listen to their most popular advocates, whose smooth and silken strain would make you suppose that the Saturnian age was come back again, now when the iron reign of Christ is in its progress. I say the Saturnian age, for to suppose that the thing which they feign hath aught in common with the Millennium of the Holy Scriptures, is only possible with those who are, like them, ignorant of prophecy, and, like most of them, glorying to be ignorant, yea, counting it most perilous to seek to understand the prophetic word of God. Why this extraordinary blindness of the self-named Evangelical ministry to the things which are about to come? Why saw they in that law legalizing and honouring the Papacy, the reformation of Ireland? Why see they in their Missionary and Bible Societies the conversion of a world, which is ripe for and on the eve of perdition? Why sing they sweet strains of peace and prosperity, when Europe, and all the world, is rocking to and fro with the convulsions of an earthquake? Why are they of all men the only class unsuspecting, untroubled, unalarmed? The answer is in the words before us, as the fact is the best illustration of these words: "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him: Therefore night shall be unto

you, that ye shall not have a vision ; and it shall be dark unto you, that ye shall not divine ; and the sun shall go down over the prophets, and the day shall be dark over them³⁷ (Mic. iii. 5, 6).

I am too deeply convinced of the truth and importance of what I am about, to think of making any apology for what I write ; and I know too well, by experience, that to state the whole truth out of a loving heart, is the only way to reclaim and recover them who are fast deepening into this quicksand, not to be firm and constant in doing it. It hath so pleased God to make my word profitable to many in the ministry, not because it is mine, but because, with all its imperfections, it contains the substance of his own, that I am bound as well by gratitude, as I am encouraged by his blessing, and pressed by duty, to speak out these searching and trying truths.

To the stone-blindness which the Lord in his righteous retribution doth bring upon all treacherous dealers with his word, is added the confusion which in the end alights upon them : “ Then shall the seers be ashamed, and the diviners confounded : yea, they shall all cover their lips ; for there is no answer of God.” The word *Then*, with which this verse is introduced, refers us to the time, or very day, when the judgment is brought, which confounds all their stratagems of falsehood and inspirations of wickedness. It stands to this hope of the false prophets, as the *Then* of verse fourth stood to the blood-thirsty rulers. There is a time when the words of the true prophet shall be verified, and the words of the false prophet manifested to be false ; and then mockery and contempt is his doom ; but alas ! the die is cast, and wisdom availeth not now : the awful truth flasheth upon our face at length, but to no purpose : now, blessed and merciful word is at an end, fixed and final doom is come. When Jehoshaphat was turned back, and Ahab fell at Ramoth Gilead, Micaiah, who had been punished with bread and water of affliction for his faithfulness, was justified ; and Zedekiah the son of Chenaanah, who smote him, was, with all his sycophant company, put to shame. But what of that ? The kings of Judah and Israel were put to shame, and God's people discomfited before the uncircumcised. So, also, when the priests of Baal dared to bring their religion to the issue against Elijah the prophet of the Lord, they brought upon themselves destruction. But what of that ? Ten tribes, who had been deceived by them and seduced by their falsehoods, were punished with captivity. So, also, when Titus compassed Jerusalem with armies, and the Christians, going forth, sat in the nest of the Lord's turtle-dove all secure, the word of Christ and his Apostles was vindicated against the word of the high priest and the Pharisees ; but what of that ? The city of the Lord was overwhelmed and his temple laid in the dust, the efforts of a valiant nation broken, a million

of lives destroyed. And when Britain shall be ruled by an infidel government, and the wrath of the Lamb shall alight upon her to the uttermost, and church and state shall have sunk beneath the waves, we, who withstood the entering in of the system of liberalism, will be justified against those smother and fairer-faced men who prognosticated the renovation of the state: but what of that? The land, and the honour of our fathers, the glory and the pride of the earth, will be a blood-boltered land, a land of sighs and of sadness. Ah me! ye giddy gamesome men, who make light of our prophetic researches and forebodings, ye have now the gay and the gala day on your side, as had Pashur the priest, and Hananiah and Shemaiah the prophets, who prophesied, against the truth, and against Jeremiah the minister and prophet of truth, that no king of Babylon should ever set foot in Jerusalem; and as they smote Jeremiah, and put him in the stocks, so do you by us, so far as you have the power. But when Nebuchadnezzar came and slew them all, or whom he spared made captives of, except Jeremiah, whom he gave in charge to the captain of the guard, that he might receive no hurt in the sack and plunder of the city, then, indeed, as it is written in our text, were the seers ashamed, and the diviners confounded: and so also may some of you, O ye deceivers of the people, and misleaders of them from the word of God, live to see your own confusion, while the faithful escape. But, alas! this is small and poor comfort to you, O ye people, who by leaning to their unscriptural words have meanwhile been withdrawn from the way of safety, and are involved with them in the common ruin. It is too much to expect, that, if these words be of God, they shall be otherwise entreated by a people in the case we are in, than as idle and evil: but and if they be of God, they will withdraw some from the precipice of the gulf, to take refuge in Him who is near for to come, "a refuge from the tempest, and a hiding-place from the storm."

The expression "They shall all cover their lips" is taken from the ordinance of the law of Moses concerning the leper, who for his leprosy was put away from the congregation of the Lord, and interdicted all converse and communion with the rest of the people: "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him, he shall be defiled: he is unclean: he shall dwell alone, without the camp shall his habitation be" (Lev. xiii. 45, 46). No expression could be so strong, for the confusion, and shame, and fear, and exile, in which these lying prophets should be brought in the day of the revelation of their falsehood. They flee the enraged prince; they flee the infuriated people; they flee God; and from

the habitations of men are they driven : they are a disgrace to their honourable office, a ruin to their country, a trap for the souls of men. Truly " the prophet that teacheth lies, he is the tail." And well might they cover that lip which had been the instrument of fraud between God and man. Oh, how high and solemn is this office of mine ! how these lips of mine should keep knowledge and truth ! for they bear messages between God and man. Do thou, O God, keep the door of my lips, that I offend not with my tongue.—And last of all is stated the reason of this confusion, and shame, and banishment from the presence of men ; " Because there is no answer of God." A prophet's appeal is to the future. The thing is true which he hath spoken if it come to pass. This is the way in which God justifies his own truth ; and all that is truth of God ought to stand or fall by this test. " Let all the nations be gathered together, and let the people be assembled : who among them can declare this, and shew us former things ? let them bring forth their witnesses, that they may be justified : or let them hear, and say, It is truth" (Isai. xliii. 9). They talk, now-a-days, as if the Gospel had changed the character of God's truth, so as that it should be prophetic no longer. Yet Paul could find no other criterion for distinguishing between the true and the false builders in the temple of the Spirit save the appeal to the future day : " Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work, of what sort it is" (1 Cor. iii. 13). Our Lord also, after giving warning of the false prophets which should arise in his church, and referring to their fruits for a present mark, adds, as the ultimate criterion, the judgment to be holden in the day of his appearing ; to which the New Testament carries forward the expectations of the church. This the opposers of the truth give little heed to. They speak of the world as wending on its way to a happy Millennium ; we preach a world ready to be destroyed by the wrath of God and of the Lamb : they preach the church prosperous, the city flourishing ; we preach the church in the last extreme of old age, the city horribly wicked and ready to be judged. What Jeremiah was to Jerusalem, and the Lord to his generation, we are to them, setting forth the concurring judgments which are close at hand ; what Pashur and Hananiah were to Jerusalem, and the Pharisees to their generation, they are to this : and the Lord will speedily decide. Our shame, or their shame, is not far distant. There will be speedily an answer from God, which no one shall be able to gainsay. " He that shall come will come, and will not tarry." Be patient a little longer ; " the Judge standeth at the door."

In contrast with the darkness and deadness in the truth, and

their flatteries of the people, the prophet declareth his strength, and boasteth of his power in the Lord: "But truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Mic. iii. 8). Here is first the true vocation, and secondly the full endowments, of a prophet. His vocation is, to "cry aloud and spare not; to lift up his voice like a trumpet, and shew God's people their transgressions, and the house of Jacob their sins." An unwelcome message, and a perilous calling; from which many, having swerved in the hour of need, were cast off by God, and possessed with spirits of uncleanness and falsehood. It is not to declaim against the heathen, or those who are out of the church—of whom the Apostle says, "What right have I to judge them that are without?"—but to expose the transgressions and sins of those upon whom God's name are called, that prophets are commissioned. And accordingly, in the New Testament, as well as in the Old, the great body of reproof and threatening and prophecy is against the church, to warn her against the peril of apostasy, to point out the cunning artifices with which it steals on, the irretrievable destruction in which it ends. The prophets of the Old Testament do always, in the midst of their threatened judgments, set forth hope strong and certain hope to Mount Zion and Jerusalem. Not so the prophets of the New, who consume the apostate church with everlasting destruction from the presence of the Lord: because we sin against the Holy Ghost, the church's endowment and possession; whereas they sinned only against the Son of Man, which can be forgiven: they were only the wife of bondage, whose adultery could be atoned for by stripes; we are the wife of freedom, whose adultery can be atoned for only by death. Since the day of Pentecost, every man upon whom the name of God is named is liable for the holiness of a regenerate person, and for the use of the gift of the Holy Ghost; and being so engaged unto God, stands obnoxious to the sin against the Holy Ghost, which cannot be forgiven. Apostasy is not confined to the Church of Rome—which is only the great form of it—but is a sin to which every baptized person is liable. What zeal, then, what jealousy, what striving of heart and discernment of spirits ought there to be, in every Christian minister, over the church which stands thus terribly exposed! What promptitude to point out the first symptoms of the evil! what diligence to arrest its progress! what thunderings of God against those who would prepare its way! what expostulations and commiserations towards those who are yielding to its influence! what assurances of the sufficiency of God to protect and defend his people! what assurances of his love! what entreaties to constancy! what remonstrances against sin! what incentives to

holiness ! And these, not to such as are out of the church, but to those within it ; not to one denomination, as the Papacy ; or to one part of Protestants, as the Socinians and Neologians ; nor to one sect in any church, as those who are not of the religious world ; but to all and every one who hath received the name of a son and the gift of the Holy Ghost in baptism : I say *received* it, in as far as God and our own responsibility is concerned. Such is the calling and commission of a Christian Prophet ; such the chief substance of Christian prophecy—to shew unto God's people their transgression and their sin. And now let God be judge how it is fulfilled. Original sin, the common sinfulness of our nature, you find much descanted on—very often to little purpose, and not unfrequently to the bad purpose of abolishing all distinctions in the natural man, and lulling the spiritual man into contentment with a very partial and incomplete sanctification : and this partiality they are now endeavouring to sanctify into a doctrine, by their heresy of unholiness that Christ did not take this sinful flesh of ours and do the work of God in it ; and, therefore, that the will of God cannot be done in it ; that sin is its hopeless, remediless estate. But the actual sins of the church if any one, as I have done, go about to expose—her ignorance, her unbelief, her uncharitableness, her hypocrisy—straightway there ariseth such a din and clamour about your ears, as if you were an Achan in the camp ; a spy, and no true man. If you will direct your shafts against those beyond the bourne of the religious world, it is all well : their horse-racings, their card parties, their Sunday profanations, and the like : but if you touch the hem of Evangelicalism, you touch the apple of their eye. It may not be spoken against : it is the Jerusalem and the temple, to speak against which is blasphemy, to prophesy the downfall and destruction of which is to commit a crime worthy of death. And who are they that shew forth the iniquities and short-comings of this society of sinful men ? There are none. And why are there none ? Because their prophets prophesy falsely, and the people love to have it so. But to this people is my commission. The Lord hath shewn me the error of their ways ; he hath filled my heart with love and faithfulness to them. I pity that they should be left and forsaken ; that they should be without a warning voice ; that they should dwell safely and securely in times of dread and terror, to the peril of which all other people are alive. It is true that their prophets have a dispensation of darkness and night resting upon them, but God hath not left himself, nor them, without a witness : he hath raised up several, and will raise up more, to point out the falseness of their security, and the insufficiency of their hiding-place.

Now, for the fulfilment of this vocation of telling a people their sins and their transgressions, behold what gifts and quali-

fications are necessary: "fulness of power by the Spirit of the Lord, and of judgment and of might." Our blessed Lord, before giving a commission to his Apostles and their successors to go into all the world and preach the Gospel to every creature under heaven, did first assure them, as the ground of their ability and confidence, that "all power was given to him in heaven and on earth;" and "therefore," said he, "go; and, lo, I am with you alway, unto the end of the world" (Matt. xxviii. 18, 19). And before they went forth to execute their commission, he commanded them to remain in Jerusalem until they should receive power from on high (Acts i. 4, 8): which having received on the day of Pentecost, they went forth in the strength thereof, and preached salvation from the wrath to come; in the spirit, not of fear, but "of power, and of love, and of a sound mind." Power in the Holy Spirit, which the Prophet Micah declareth himself to have been possessed of, is that with which every minister of the word under the Holy Ghost ought to be endowed: and in the consciousness of having received that gift he asks for licence to preach the Gospel; and in the fulness of that power he goes forth to preach it. One who, out of a feigned humility, will not assert his commission to be from the Holy Ghost, and his word to be in the power of the Holy Ghost, doth merely declare that he hath no right to stand in that holy office; that he deceived the church when he professed to have received the call of the Holy Ghost; or, if he was then truly in the Spirit of power, that he hath lost it since, and is either become apostate, or for a season come under obscurity and hiding. But as to the notion, now gone abroad, that it is an evil and a blasphemous thing for a minister of the Gospel to speak in the name of the Holy Ghost, it is a false and ruinous notion, subverting the office of the ministry altogether, denying to the Holy Ghost his appointed ordinance, and leaving both ministers and people to the misleading of their own understanding and of worldly prudence. To this meanness, poverty, and degeneracy of the ministerial calling; to this refusal to assert our own standing, as the ambassadors of God, speaking in the Spirit the things of Christ; it is due, more than to all things besides, that this age is wholly given up to human wisdom, man's understanding, expediency, and common sense; and doth decry, as enthusiasm, and presumption, and blasphemy, every attempt to assert for the Holy Ghost a living organ of thought, speech, and action. Foolish and wicked men! ye know not whither you drive;—downright infidelity, absolute atheism, the deity of human reason, the abrogation of any and every Divine right in prince or prophet, father or husband, governor or master; the desecrating of every ordinance into a shell and slough; the bringing in of the reign of common sense, as opposed to the Holy

Ghost. Who are foremost in this God-dethroning career? Those ministers of the Gospel who say, We have no commission, we have no authority to speak in the Holy Ghost: we are but educated men, studious men, essayists, lecturers, preachers, or what you please to call us; but any Divine commission we are not vain enough, any Divine authority we are not blasphemous enough, to claim. This is the worst of all.

This power of the Holy Ghost, in which the prophets of the Old and the ministers of the New Testament are sent forth, is guided by "judgment" and endowed with "might." Judgment is the power of discriminating between the good and the evil; strength is the power to declare and utter it in the face of all opposition, and terror, and death itself: the one respecting the conscience which discerneth truth, the other respecting the evil and gainsaying world in which it is uttered. There is no proceeding a step in the knowledge of God without the former; and without the latter there is no proceeding a step in his obedience. The Spirit of God anointeth the eye-balls of the conscience, and openeth to us the objects of the moral world in those aspects and bearings which they have in God's own sight: we know the evil to be evil, and the good to be good; we know the false to be false, and the true to be true: and without this knowledge how shall we commend the one or rebuke the other? Now I ask, Ought not every Christian minister, ought not every Christian man, to possess this unction from the Holy One, by which he knoweth all things, which is true and is no lie, and with which no lie can in any way intermingle? This is judgment: not the passive observation of the evil and the good, the critical acumen to know the one from the other; but the active abhorrence, the eager avoidance of the evil, the fervent admiration and the earnest pursuit of the good. Judgment, in the sense of the Scriptures, is the detestation of wickedness and the love of goodness. This strong principle of righteousness at all times—not the faculty of finding out the means for some end, but the discernment at once both of the right end and of the right means;—this spirit of a sound mind; this "wisdom from above, which is first pure, and then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy;" this Holy Spirit of Truth, is what in the Scripture is signified by judgment: and not there only, but among men also; for what is a judge, but he into whose hand is committed the high duty of discerning righteousness through all the mists of prejudice and the disguises of self-interest with which it is obscured in the eyes of ordinary men, and the sacred trust of administering justice and equity to all classes and orders of men; whose communion with invisible things, whose introspection with the eye of conscience, whose occupation with the secret

and inward fountains of truth, should be such, as that he is thought, when seated on the tribunal, to have no need of his outward eye, over which, in their symbolical figures of Justice, they are wont to draw a blind? But, besides this faculty of discerning between the good and the evil, there is another needful to the vocation of a prophet, which is, boldness and daring to utter it: "Add to your faith virtue," or manhood. Without this, knowledge and faith degenerate into selfish devoteeship or confused mysticism. Boldness to declare, openness to confess, firmness to destroy and root out evil, is, next to the discernment of it, most necessary to a man and a Christian, and, above all, to a minister of truth and righteousness; who is set for the very end of exposing iniquity by the light of his example and his precept—especially of his precept. Our calling is to shew the power of word before effect, the power of faith before experience. It is an error, and a most deadly one, that a minister should only declare iniquity and righteousness according to his experience of the one and his attainment of the other. He is not the measure; God is the measure: he is not the example; Christ is the example. He is not the community, but one person of it, who should study the whole, and know the righteousness and iniquity of the whole: for why, then, take himself as the measure? He is not the church, but the voice of it, by which all the members confess their sins and crave forgiveness: for why, then, make himself the only member? Mock humility, betrayal of trust, ignorance of our office, is this maxim of regulating our message by our experience, instead of listening to the Spirit of God, and delivering the whole counsel of the word of God. A minister, indeed, by his own personal character may be prevented from enjoying the knowledge of the truth: if he would be delivered from this short-coming, it is not by hiding or shortening, but by declaring what he does know; by being faithful over the least, that he may be made faithful over the greatest.

Such are the qualifications for the prophetic calling, to which all ministers of the Gospel are called; and such are the abuses to which it is liable. I have spoken as a dying and responsible man should speak; as a minister of the church of Christ, and a lover of his country, and a promoter of the commonweal of men; who feels what issues temporal and eternal, not of myself and my family and my flock, but of thousands and of millions of men, depend upon the declaration of the truth in these and in all times. We of this generation have a work for this generation to do: we seek not, we think not of, post-humous fame, of renown amongst men, of long life in the breath of men; we have a better life, and a higher renown, and a more enduring name, after the honours of which we are in pursuit, when we cry upon the ministers of the word to shake themselves

from their sleep; to turn to the word of God, and consider their vocation as it hath been exercised since the days of Enoch; to remember into what as men they are baptized, even the reception of the Holy Ghost; to remember by what as ministers they professed to have been called, even by the call of the Holy Ghost; and to feel for that Holy Ghost; and to open their ear and hear his voice; to open their lips, and testify the things of Christ; to fulfil his office, which is to reprove the world "of sin, of righteousness, and of judgment to come." This office of the Comforter surely we are called upon to discharge; and if we do not faithfully fulfil this office of rebuke and threatening, how shall men flee to the hope set before them in the Gospel? To close all: If I sought for a description of the Christian ministry as I believe it to be in this land, I would take Isaiah the prophet's, in these words: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter" (Isai. lvi. 10, 11).

And next, what such governors and watchmen bring upon a country, let our prophet declare. "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity" (Mic. iii. 9.) The Prophet, having declared himself to be filled with power from the Spirit of God, both to judge and to utter judgments, calls upon the heads of the house of Jacob, and the princes of the house of Israel, who abhorred judgment and perverted equity, to give him ear, and hear their impeachment of the Lord. He again names them by their honourable names, as heads of the house and leaders of the people, who by their example and their precept should have guided the people with wisdom, and purged out from amongst them all the evil doers; being eyes to observe, and horns to destroy the wickedness of the wicked. But, instead of this, they abhorred judgment and perverted all equity; being the seducers of the people into iniquity by their example and their influence, and the oppressors of those who were of too high and upright a mind to follow their base and erroneous courses. And when they sat in judgment, they perverted it; morality was gone out of their government and their religion: their hands were full of blood; and God would not hear their prayers, or accept their offerings. This God will not in any wise endure. He will have mercy before sacrifice, and righteousness he loveth more than the fat of rams. Hear what he saith to them by the mouth of Isaiah; to priests, and prophets, and rulers: "Bring no more vain oblations: incense is an abomination unto me; the new moons and

Sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood. Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isai. i. 13—17.) A religion, a government, without morality, is most odious in the sight of God ; a religion, a government, without morality, professing to be administered in the name of the most holy God and of his Christ, he will not endure. He calls those into whose hands he had entrusted the keeping of his flock, the princes, the prophets, and the priests, and by the mouth of Micah tells them their guilt, and the consequences of it. This is the indictment.

"Ye build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money ; yet will they lean upon the Lord, and say, Is not the Lord among us ? none evil can come upon us." Of the wickedness of the rulers we have already made sufficient discourse : covetousness, gain in some form or another, is the grand offence : for money they would condemn, and for money they would acquit ; for money they would fill the priest's office, and for gain the prophet's. And wherefore this devotedness to money ? Because money purchaseth all things visible, is that for which every thing worldly and sensual can be obtained : wherefore the love of it is pronounced by the Apostle to be the root of all evil ; because such a ruling passion indicates a spirit bowed down to the earth, and bent upon the indulgence of the flesh. Much important matter presseth us, and we cannot go about to point out the perilousness of the times in which we live, on account of this same devotedness to gain ; not in the merchant or trader, whose vocation it is to enrich himself and his country, but in the heads of the state and of the church, whom the industrious classes, or rather the community, have separated and set apart from the pursuit of gain, to the higher duty of intending the interests of the spiritual world, and maintaining justice and religion in the land. The officers of the state and of the church are not paid by hire and reward : we are not hirslings ; we are not paid men : to speak of paying a priesthood or a magistracy, is to desecrate their high callings. We are maintained in our places for the interests of righteousness and religion ; to which being called of God, we devote ourselves of a willing mind ; not for filthy lucre, nor as

lords over God's heritage, but loving the souls of men, and consulting for their interests present and to come. Those political economists who have to do with money, and have no more occupation than to keep the purse, and tell us how it may be laid out for the greatest advantage, are doing as much to bring the dignities of the state under the law of profit and loss, insisting for a paid magistracy and a cheap government and other such things, as we of the ministry have done, by our self-seeking, to bring our holier office under the same base bondage. I have sat in the assembly of the nobles and learned of the land, and heard them applaud the sentiment, that a teacher of youth who depends upon the fees of his pupils is in the best condition for teaching what is true, and sure to teach what is best. Behold, then, here for what judgment came upon Mount Zion and Jerusalem; even for this, that they looked upon all offices in a mercantile point of light, and served them as the means of gaining so much bodily and domestic enjoyment: in one word, that the mercenary spirit had gained the upper hand in the church and in the state. How near to, or how far from, the same evil consummation we are, I leave others to judge, while I go on to shew the calamity which in times of old this spirit brought upon the church and state of God.

Ver. 12: "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest." Zion, as we have said, was the place which God had chosen for his habitation, for the place of the soles of his feet: Jerusalem was the place which he had chosen for the chief city of his people; to which place the tribes of the Lord should go up, and all nations of the earth should gather themselves to worship. Therefore from the beginning he made his temple to be a house of prayer for all nations, appointing by far the most spacious of the courts thereof unto the Gentiles; and the covenant of circumcision was always open to Gentiles, as well as to Jews. It was set up at first, as it shall be at last, a place on the earth where Jehovah shall dwell visibly, and utter his voice—not as a cloud, but as He who in that day shall come in his Father's glory, and in his own, and in the glory of his holy angels, when he shall reign in Mount Zion before his ancients gloriously. The keeping of the city and temple where God's name was placed had been given to the families of David and of Aaron, in the royalty and the priesthood; but God kept in his own hand the power of raising up prophets, to warn both king and priest, and also people, when he saw them leaving his ways. These trustees and functionaries of God for the commonweal had betrayed their trust. Zion and Jerusalem had become the habitation of cruelty and profanity. The prophets labour, and are at a loss, to describe their wickedness.

The name of the Lord which was upon them became polluted. Men thought he was no better than Baal or Ashtaroth; or even worse than they. He finds it necessary to assert his holiness; to prevent his name from being dishonoured; to ease himself of his adversaries; and therefore he arises to punish the people whom he loved, and overwhelm the city and the place which he had chosen for himself. He sacrificeth his affections to establish his holiness; he denieth himself to his own flesh, and he hideth himself from the yearnings of his own bowels, and proceeds to do his "strange act," and to bring to pass his "strange work." And this is the spirit in which God hath always visited man for his transgressions; as a father contending with his froward child, as a brother chastening his brother, as a man afflicting his own flesh; because man was made in his image, and in flesh he had decreed that his image should for ever stand displayed; that in flesh God should be manifested, that into flesh his own Son should come, and of flesh prove all the good and evil. How low soever he brought flesh, so low must his Son descend; its evils sustain, its punishment, its woes, its denunciations. God's every word against flesh is a word against his Son, a word against Himself. Ah me! what a depth this is! a brutish man understandeth it not; but only those whom the Lord doth instruct. Woe is me, that the sins of flesh should have cost my God such suffering! Children, let us never offend him any more, for it grieves Him at his heart to punish us. But punish he will; for, see you, he spared not his own Son. The desolation of Zion and of Jerusalem I love rather to study in the Lamentations of Jeremiah, than in the writings of men. Hear him, and weep for Zion: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. . . . All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O Lord, and consider, for I am become vile. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lam. i. 1, 4, 11, 12). "Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

.... All that pass by clap their hands at thee ; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The Perfection of beauty, The Joy of the whole earth ?" (Lam. ii. 9, 10, 15). " Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. Their visage is blacker than a coal ; they are not known in the streets : their skin cleaveth to their bones ; it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger : for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people" (Lam. iv. 7—10). " Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand : the faces of elders were not honoured. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music" (Lam. v. 10—14). Let this suffice for the proof how truly these words were fulfilled, and in what way, and to what extent. There is no other language but the language of the prophets equal to the description of it. But now we come to a brighter passage in the progress of our prophecy, which, as it forms the second part of our subject, we separate as the matter of another interpretation.



ON THE NUMBER OF THE BEAST.

THE number 666, being that of the name of the Beast, is generally understood to be a number formed of the letters of a word, according to the mode of arithmetical notation in use among the Jews and other nations, and continually had recourse to in the cabalistic researches of the Rabbis.

The harlot who sits on the scarlet-coloured beast has also a title written on her forehead, of which the word *Mystery* stands foremost. It is therefore not unreasonable to infer that there exists some connexion betwixt the word *mystery* and the *number* of the beast, and probably the *mystery* of *iniquity* has some reference to both.

Now, in the xlixth chapter of Genesis it is recorded, that, as Jacob was blessing his sons, when he came to Simeon and Levi he pronounced, if not an actual curse upon them, yet a severe reprehension of their conduct, inasmuch as they had treacherously fallen upon and destroyed a defenceless people, who had previously been put off their guard through deceit, under a pre-

tence of being admitted into religious communion; and Jacob said of these two men $\text{בְּסֵדֶם אֶל־תְּבֹא נַפְשִׁי}$ "O my soul, come not thou into their secret."

The word בְּסֵדֶם , which Buxtorf translates in *arcanum consilium eorum*, "into their secret council," bears a considerable affinity to the word *mystery*; and it is somewhat singular that it also contains the precise number of the beast.

ב	.....	2
ס	.....	60
ך	.....	4
ם	.....	600
		666

It is far from my intention to signify that this is the actual word held out for the trial and exercise of wisdom, but there is in some respects so strong a coincidence here, that probably I may be pardoned if I think that it may be admitted as at least a harmless addition to the many interpretations already attempted of that mysterious number.

P.

July 21, 1830.



FORMS OF EVIL IN THE CHURCH.

HAVING been led to turn my attention to the several forms of evil by which it is declared in Scripture that the church should be infested, especially in the last times, I find them to fall under three great heads or classes. This classification is found in many parts of Scripture, but for the present I only advert to the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ungodliness is a *counsel*, an act of the mind—sin is a *way*, a system of conduct—scornfulness is a *seat*, a fixed purpose and resolute determination to evil. רַשְׁעִים , *ανομοι*, *ungodly*; lawless ones, unbelievers. אֲסִי־אֵפֶס , *αμαρτωλοι*, *sinners*; turning aside, missing the way. לֹא־יִחַד , *λοιμοι*, *scornful*, *scoffers*, who hate and persecute the truth. The ungodly are spoken of in Isai. lvii. 20; Jer. v. 26; Ezek. iii. 18; Psalm cix. 2—6. The sinners in Num. xxxii. 14, 15; Ezek. xviii. 24; Judges xx. 16. The scornful, Isai. xxviii. 14, 22; xxix. 20; Prov. i. 22, 29, 30; ix. 7, 8; xiii. 1; xxi. 24. And these characterise the last days; as Luke xvi. 14; 2 Pet. iii. 3; Jude 18. Reference to the time of their destruction may also be made in the "chaff," Psalm i. 4; Isai. xvii. 13; Dan. ii. 35; Matt. iii. 12; Luke iii. 17. And in ver. 5, reference may be made to the first resurrection, קָמוּ , *αναστησονται*.

T.

THEOLOGICAL DEPARTMENT.

ON THE NAMES OF GOD.

THE pious soul, when meditating on the Divine Nature, soon finds itself in that state of mind which led the philosopher of old, as each time which he had required for his answer expired, to double and double the period he had demanded to resolve the question "What is God?" The natural reason of man is astounded and bewildered in such contemplations, and a Christian turns with avidity to the Scriptures, and eagerly seizes on the information which they furnish, to arrest his wanderings and quiet his fears. How often will he carry back his desires to that primeval state, when Adam heard the voice of the Lord God in the garden and shrunk not back from the interview; when a single moment of the presence of God conveyed, to Adam's un-fallen soul, ideas now inconceivable by man! Our thoughts labour in vain to conceive the bliss of that unrestrained communion which subsisted in Paradise between the Creator and his innocent creatures; and we marvel how they could even for a moment forget the blessed intercourse, and listen to the tempter while he told out his lie; or how they, who must have known God so well, could entertain the expectation of becoming as gods. But it is done; and we, his fallen, degenerate race, have now to strain our thoughts to collect some dribblets of that Divine knowledge which poured in a full tide upon Adam's soul. "Hardly do we judge aright of things on earth, but things in heaven who can know?" Yet, blessed be God, we have a Repairer of the breach, and a Comforter is promised to lead us into all truth. May the Spirit of Truth, who proceedeth from the Father and the Son, be present with us now, while, with no irreverent or presumptuous feeling, but with most unfeigned humility, we enter upon our present inquiry; desiring to know the Name of Jehovah that we may be joyful in him, and fear this glorious and fearful name, THE LORD OUR God (Deut. xxviii. 58; Psa. lxxxiii. 18).

Every thoughtful reader of the Scripture must have remarked the importance which is continually attached to the NAME of the LORD GOD. Not only was its sanctity reverently guarded by one of the Commandments written by the finger of God, "Thou shalt not take the name of the Lord thy God in vain," but wherever it was placed it conferred upon the recipient some of its own sacredness; and wherever it is known there is the fulness of joy, which no man knoweth saving he that receiveth it.

For his Name's sake the Lord chose the people of Israel (1 Sam. xii. 22): to Moses he revealed that Name which shall be his memorial throughout all generations (Exod. iii. 15): of Pharaoh he says, "For this cause have I raised thee up, that my Name may be declared throughout all the earth" (Exod. ix. 16): of the angel that went before the Israelites they are charged, "Provoke him not for my Name is in him" (Exod. xxxiii. 21): Joshua pleads with the Lord, "What wilt thou do unto thy great Name?" (Josh. vii. 9): on the mountain of the Lord he chose a place "to cause his Name to dwell there" (Deut. xii. 11): to the temple strangers "come out of a far country for thy Name's sake" (1 Kings viii. 41): "that all people of the earth may know thy name" (ibid. 43): and a day is coming in which "the Lord shall be King over all the earth: in that day shall there be one Lord, and his Name one" (Zech. xiv. 9). But under these manifestations of the Name of the Lord a progressive manifestation of his character and attributes is included: "God spake unto Moses, and said, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known unto them" (Exod. vi. 3). The import of the name Jehovah is further revealed to Moses in the mount: "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exod. xxxiv. 6). This is the end and purpose of all God's dispensations, to make known his Name, that every creature may rejoice therein: "I will make thy Name to be remembered in all generations; therefore shall the people praise thee for ever and ever" (Psa. xlv. 17): "According to thy Name, O God, so is thy praise unto the ends of the earth" (Psa. xlvi. 10): "They that know thy Name will trust in thee" (Psa. ix. 10): "How excellent is thy Name in all the earth" (Psa. viii. 1, 9): "Let them also that love thy Name be joyful in thee" (Psa. v. 11). And in order to this manifestation of the name of God, the Son came forth from the bosom of the Father; as the creating Word, by whom all things were made (John i. 3, 10; Heb. i. 2); as the Spirit of prophecy, and himself the Sender (Rev. xix. 10; Isa. vi. 8; John xii. 41); as himself the living Witness ("I will declare thy name unto my brethren," Heb. ii. 12; Psa. xxii. 22): and who shall come again, having "on his vesture and on his thigh a name written, King of kings, and Lord of lords" (Rev. xix. 16). Which successive manifestations are contained in the name by which he is called, Isa. ix. 6, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace."

One more observation will bring us to the point in hand, and at the same time demonstrate the importance of this inquiry.

Before the expulsion from Eden, "The Lord God" is the name of the Supreme Being; but after the Fall these two names no more occur thus combined, except in prophetic anticipations of the time of the restitution of all things: the unity of the Divine manifestation is broken by the sin of man. "The Lord" is named, and "God" is named, but we no where find "the Lord God," *in the Hebrew*, except in addresses to God anticipating his *final* manifestation, of which a complete list will be subjoined: This remarkable fact we may be sure has an important meaning; and those who will follow out this inquiry with diligence shall find that instruction no less important and remarkable, though not so obvious, is contained under every one of the many names of God. A reflecting person would expect it to be so: for in Hebrew, the primitive language, names are not arbitrary conventional sounds, given to things from some slight accidental cause; and to be changed as lightly as they were first given; but names in Hebrew express the permanent qualities of that to which they are attached, and pre-suppose an intimate acquaintancé with these qualities in the person who gives the name. When the Lord God brought unto Adam every beast of the field and every fowl of the air, to see what he would call them, the perfection of reason, with which God had endowed this man made in his own image, would enable Adam to perceive at once the peculiar and distinguishing characteristic of each animal; "and whatsoever Adam called every living creature, that was the name thereof." Philologists have been able to perceive the aptness of many of the Hebrew names of animals, as they now subsist; but the inquiry is attended with great difficulty, from the changes which must have taken place in the animal creation by the changes of climate acting upon their bodies, and the ferocity acting upon their dispositions—both of them the direful consequences of the fall of man. The names given to Eve, Cain, Abel, Seth, &c. demonstrate the two points we assume and maintain: first, that the Hebrew names are descriptive of character, and not merely appellatives for distinction; as every one of these names has its meaning declared, and assigned as the reason why it was imposed: secondly, that the Hebrew is the primitive language, as these names retain these their original meanings in that language, and do not convey any such meaning in other languages: And we shall now proceed to shew that the names of God are in like manner significant of qualities in Him, intended to be revealed by these names to us, for our comfort and adoration now, and for the fulness of joy in the ages to come.

No person, unacquainted with the original languages of inspiration, can form an adequate idea of the loss which the holy Scriptures sustain by translation into modern tongues. This loss affects in some degree the whole sacred volume, and should serve as a powerful inducement for learning the sacred lan-

guages, to all those who have the means placed within their reach of acquiring a knowledge of Hebrew or Greek ; but the loss is most peculiarly felt in the Hebrew proper names. The mere perusal of the English Bible will have suggested, to every thoughtful person, how very significant all Scripture names must be in the original, when so many of them retain a large portion of this beauty in our translation. Bethel, Eben-ezer, Immanuel, Solomon, &c. convey to a mere English reader distinction of character and quality, as well as distinctness of name. But in the Hebrew, all names, without exception, originally expressed some quality of the things to which they were given ; and the names of men expressed some peculiarity in the birth, character, or future destination of the individual : and when further called to perform some particular action, a new name was frequently given to the person, binding him over to that specific act ; as the baptized person is, by his Christian name, bound over to the service of Christ. Every student must have noticed this descriptive as well as distinctive character in the names of Isaac, Jacob, his twelve sons, &c. ; and the fact is set in a still clearer light by the many remarkable *changes* of name recorded in Scripture. When Abram and Sarai took a new standing in the purpose of God, a letter was added to their names ; when Jacob had prevailed with the angel of God, he obtained the name of Israel : and Moses, and Joshua, and Gideon, and Jedidiah, all denote peculiar offices to which these individuals were destined. This results from a principle which pervades the whole Hebrew language, in which some meaning is attached to every articulate sound, nothing in it being superfluous ; and it is the source of those numerous instances of paronomasia which even the English reader must have remarked. It is not our present purpose to expatiate at large on this ample field, but we shall confine ourselves to one particular class of names : these, however, are incomparably the most important of all, and they have also suffered more than any of the others by being obscured in modern translations : we mean, The Names of God.

These names are, in the Hebrew, more numerous than the English reader supposes, and are all of them sublimely descriptive. They take up the highest ideas of which the mind of man is capable, exalting them still more by combining them, and then embody and impersonate them in THE TRUE GOD. These various and sublime appellatives are necessarily obscured by any translation, but in almost all the modern versions have been, by a combination of circumstances, lost sight of more than was necessary, and in the English translation have been nearly all merged in the two words of GOD and LORD. In a few instances the translators have preserved the names ЈАН, and ЈЕHOВАН ; and in some other instances endeavoured to retain the sense, as “ Lord of hosts,” “ God Almighty,” and a few more : but these, standing unsupport-

ed, lose their proper dignity; becoming in the first instances mere names, which indicate no attribute; in the second instances mere attributes, indicating no distinct personality: while many of the most instructive of the names have lost even their distinctive character in our translations—a loss which obscures many passages of Scripture, and which every commentator ought to make it an imperative part of his duty to supply. The circumstances which led to the confusion of these names sufficiently account for it in the early translations, but by no means justify its continuance: it began in the Septuagint, which, being designed for heathen idolaters, might, if the names were preserved, have led them to imagine that the Hebrews acknowledged more than one God. The same reason operated in a less degree when the early Latin translations were made: but the blind reverence for antiquity which would now prolong it, after these reasons have ceased, is surely deserving of blame, not of commendation.

The names of God have from the first attracted the attention of such of the Christian Fathers as were acquainted with Hebrew. Jerome enumerates ten; and they have been repeatedly commented on by De Lyra, Paul of Bruges, Amama, Fagius, Buxtorf, and Leusden. In England a prejudice has been raised against these studies by that strange mixture of cabalistic polytheism and spiritualizing alchemy which Hutchinson and his immediate followers introduced; while the piety of Parkhurst and the vigour of Horsley, which rescued Hutchinsonianism from utter contempt, have but strengthened and protracted amongst ourselves the prejudice against Hebrew etymology.

It shall be our endeavour, in treating this difficult subject, first to get the clearest understanding we can of the names of God from the Scriptures alone; to correct and improve our own ideas by all the means within our reach, whether Rabbinical or Christian; and to give the results so concisely that, if we do not inform, we shall not greatly weary.

In the creation, as recorded in the first chapter of Genesis, **GOD**, אֱלֹהִים, is the name of the Divine Being. When man is introduced into the creation his Creator is called **THE LORD GOD**, יְהוָה אֱלֹהִים; and continues to be so designated, except by the woman and serpent, till man was expelled from Paradise. (iii. 23). From this time forth we no more find these two names so combined, till we come to those portions of prophetic Scripture which anticipate the recovery of a better paradise than Adam lost by the Fall; when man shall not merely hear the voice of the Lord God in the garden, as Adam did, but when “the tabernacle of God shall be with men, and he will dwell in the midst of them for ever.” These two names are thus disjoined, as it were, by the sin of man, and reunited in man’s restoration;—a fact which is indirectly illustrated by the signification attached to these names by the Rabbis, who give to

Elohim the attribute of judgment, righteousness, and truth ; but to Jehovah the attribute of mercy, reconciliation, and peace ; making the union of these attributes the distinction of the times of the Messiah, when "mercy and truth shall meet together, when righteousness and peace shall kiss each other." These two names are the most important of all, and of the most frequent occurrence ; Elohim expressing the official character of God, as Maker and Governor of all things ; Jehovah expressing his essential character as the Self-existent One ; the Lord, which is, and which was, and which is to come, The Almighty (Rev. i. 8).

Jehovah, יהוה, was called the Tetragrammaton, or name of four letters : it was also called the Unutterable Name, not from its being impossible to pronounce it, but from its being unlawful to utter it "in vain," or on common occasions ; and the "Israelitish woman's son" was put to death for this offence (Lev. xxiv. 11). The Jews in the time of our Lord superstitiously avoided naming it ; and many suppose that our Lord pronounced it in the garden, when the soldiers went backward and fell to the ground (John xviii. 6). The Cabalists since have carried the superstition still further, supposing a charm to be contained in every letter, and that miracles might be wrought by any one who could rightly pronounce it. To secure this Sacred Name from profanation, the scribes never affixed to its letters their own vowel points, but placed under it commonly the points proper to Adonai, reading this name in its stead : but when these two names, of Adonai and Jehovah, occur in conjunction, as is often the case, Adonai then retains its own points, and the Sacred Name takes the points of Elohim, and Elohim is read in its place, both when it precedes and when it follows Adonai. The confounding together of these three names began with the translation of the LXX., who used the word *Κυριος* almost indiscriminately for the Sacred Name, for Adonai, and for Adoni, all of which are translated alike in Psalm cx. But where the Sacred Name is combined with Adonai, they often retain this last as a proper name, joining it to the former, *Αδωναι Κυριος*, as through the greater part of Ezekiel ; sometimes *Κυριος Κυριος*, as Ezek. iii. 11 ; and sometimes *Κυριε με Κυριε*, as through the whole of that memorable chapter 2 Sam. vii., where they retain the same form of words even in ver. 25, though the second word is there Elohim, and though they have generally rendered these two words *Κυριος ο Θεος* in Gen. iii. and elsewhere. Jerome continued in the Vulgate the confusion begun by the LXX., retaining Adonai in still fewer instances, and only where he thought a proper name indispensable, as Ex. vi. 3. In other cases he translates the Sacred Name Dominus ; and when combined with Adonai, Dominus Deus, as it is now pointed in the Hebrew. Thus it

continued till the sixteenth century, when Galatinus, reading the letters of the Sacred Name with the vowel points of Adonai, invented the new word *Jehovah*; which, though thus barbarous in its origin, is now naturalized, and, being useful for distinction's sake, we think it good to retain it.

The Septuagint and Vulgate have formed the basis of nearly all the modern translations; and those who have consulted the Hebrew have felt a bias towards these venerable versions. Our Bishop's Bible follows the LXX. almost every where; and James, in his instructions to those who prepared our Authorized Version, charged them not to deviate from the Bishop's Bible, unless the Hebrew required it. This accounts for the defect of which we are now complaining; but does not, we think, justify it: and we cannot but regret that our translators, who did so well in most respects, had not taken some effectual method of distinguishing, if not of explaining, these many and important names. But Jah, Jehovah, Adonai, and Adoni, are all translated Lord; El, Eloah, and Elohim, are all translated God; Jehovah Elohim, Jah Elohim, Jehovah Adonai, Adonai Jehovah, Adonai Elohim, are all translated The Lord God; Tzor is sometimes translated Rock, sometimes God; Abir, Adir, and Gibbor, are all translated Mighty, &c. Now we maintain that no two words in the Hebrew are exactly synonymous; and though it may be difficult to find, for every Hebrew word, one perfectly equivalent in another language, yet some one which comes the nearest should be chosen, and that *one* adhered to throughout. We think it would have been better had they retained all the original words as proper names, and explained them in a table: Jehovah-Sabaoth is understood by every one, and so might all the rest be.

“THE NAME of God in Scripture signifies every thing which may be known of God, and all THAT which it pleased God to make known to us concerning Himself, for his own most great glory. THAT, therefore, comprehends all those things which are known or can be known concerning God by nature, and all those things, beyond our natural knowledge of God, which are revealed to us concerning God in his word. God in his essence we know not: we know him by his works and by his name, in which it has pleased him to make known to us his attributes.” *Cocceius*.

The history of the creation in Genesis being recorded by Moses, we may suppose that, when speaking in his own person, he would use those names of God by which he was known amongst the children of Israel when Moses wrote; and that, therefore, we need not, on the one hand, conclude that Jehovah Elohim were necessarily known to our first parents; nor, on the other hand, concede that the name Jehovah was unknown till the angel spake to Moses from the bush (Ex. iii. 15, or vi. 3.) The

name אל *El*, as it is the simplest, so it was probably the most usual name for God in the early times: it occurs very often in the book of Job, the oldest portion of Scripture; and in the history of Abram, Isaac, and Jacob. This name is commonly derived from אל *power*, or אל *will*; but this we cannot allow, for many reasons. First, This name stands often singly and absolutely for God, and must therefore, so standing, include all the attributes of God; but power, or will, would be but one attribute. Secondly, This name is combined with others, as אל שדי *God Almighty*, אל עליון *Most High God*, &c.; which it would be weak tautology to render, "the Almighty Powerful One," or "the Most High Will," and so on. Such etymologies as these suppose the knowledge of like qualities or attributes existing in the mind of Adam previously to the giving of the name, which would make the word have the nature of an adjective rather than of a substantive, and be both unscriptural and unphilosophical—unscriptural, because God in revealing himself to Moses calls himself *Jehovah El Rachom*, &c., "the God Merciful," &c.; and unphilosophical, inasmuch as God as an object of worship must have been the idea first presented to the mind of Adam: for man, created perfect and the image of God, the moment he became a living soul could not but exert the first act of consciousness in the knowledge and worship of his Creator, who breathed into his nostrils the breath of life, and in whose presence he stood. And be it observed, that the planting of Eden and the bringing of the animals to be named by Adam, are all subsequent acts. We therefore consider this most simple of the names of God to be, like the Being it describes, underived, expressing THE OBJECT, or THE SOURCE—that towards which all other beings turn and tend, as from it they came—the Soul, the Support, and the Law of the Universe. If this be so, the verbs אל and אל are easily derived from אל ; for the ל , indicating personality, as the prefix to the future and suffix to the preterite shew; אל , the person embodied in the object, would aptly designate *power*; while אל , the person preceding the object, or realizing in idea a future object, would aptly denote *will*; and the prepositions אל and ל in the same way.

The name אל is combined with עליון in the first notice of the priestly office (Gen. xiv. 18); and as we know that at this time Terah, the father of Abraham, and those who dwelt on the other side of the flood, were idolaters (Josh. xxiv. 2, 14), so it is probable, to distinguish the priest of Jehovah, Melchizedec was called the priest of "the Most High God, the Possessor of heaven and earth." This name gives supremacy to the true God, in contra-

distinction to idols; the next, **אל שדי** *the Almighty God* (Gen. xvii. 1), represents his constant providential care; and the next, **אל עולם** *the Everlasting God* (Gen. xxi. 33), gives him eternity of being. These are the names by which God revealed himself to the Patriarchs: they only knew him as the Supreme, the All-Sufficient, the Everlasting God; and on these names there are some excellent discourses by Dr. Preston of the Temple, whom Baxter owns for a model and master. To the children of Israel he revealed himself successively, as a *jealous God* **אל קנא** (Ex. xx. 5); as *merciful* **רחום**, *gracious* **חנון**, *long-suffering* **ארך אפים**, *abundant in goodness and truth* **רב חסד ואמת** (Ex. xxxiv. 6); *mighty and terrible* **גדול ונורא** (Deut. vii. 21); *of truth* **אמונה** (Deut. xxxii. 3); *the Living God* **אל חי** (Josh. iii. 10); *of knowledge* **רעת**, *great, mighty, and terrible* **הגדול הגבור הנורא** (Neh. ix. 32), &c. This word is sometimes used to denote that object which is most dignified or conspicuous in its kind, as *great mountains* **הררי אל** (Ps. xxxvi. 6), or *goodly cedars* **ארצי אל** (Ps. lxxx. 10): instances which forbid the derivation from "power" or "will."

The next name in order appears to have been **אלוה** *Eloah*, which Hutchinson and his followers have supposed to come from a root signifying adjuration or execration—an idea which seems to us little short of blasphemy, and the admission of such an etymology among sober and pious men has been to us a frequent subject of astonishment and grief. We think it is certainly formed from the verb **היה** *to exist*, added to **אל**, the first **ה** being of course dropped. This name, if thus derived, would add the idea of self-existence and separate existence to all the ideas conveyed by *El*: it would denote the Unoriginated, Self-sustained, All-sustaining Supreme One; the Object of objects, the Existence of existences. This name occurs, like the preceding, most frequently in Job: it is not found in the Pentateuch, except in Deut. xxxii. 15, 17; only four times in the Psalms, and only eight times in the other Scriptures. In all these places it seems to refer to the ancient, hereditary, continual Object of worship, the Rock of our Salvation. "Jeshurun forsook God (Eloah) which made him. . . they sacrificed to devils, not to God (Eloah); to gods whom they knew not, to new gods newly come up" (Deut. xxxii.) "Who is God (Eloah) save the Lord? who is a Rock save our God?" (Ps. xviii. 31). "The God of Jacob" (Ps. cxiv. 7). "Is there a God (Eloah) besides me? Yea, there is no Rock; I know not any" (Isai. xlv. 8).—*El* has been sometimes considered as an abbreviation of *Eloah*; but we think *El* the earliest name. *Eloah* has been also de-

rived from אלהי *juravit*; but this is to *invert* the order; for the knowledge and the name of God must *precede* both the idea and the word for an oath, which signifies calling God to witness. Swearing, too, is not only a complex idea, consequent upon a previous knowledge of God, but seems proper only to creatures under the Fall; either for their assurance to each other, or for God's assurance to them—a condescension on his part to that state of unbelief which sin has superinduced; to their inability fully and implicitly to rest with confidence on any simple asseveration, even though made by God himself.

Elohim, אֱלֹהִים, is the plural of *Eloah*, and the most frequent name for God in Scripture. The plural number, in Hebrew, conveys the idea of the greatest degree of that quality which the word denotes; and applied to God, it denotes universal presence, objectiveness, potentiality, and existence; implying powers, intelligences, and existences of every kind, and consequently regulation, counsel, and judgment. But yet in this plurality there is no loss of unity, or oneness; to mark which it is often joined with verbs and adjectives in the singular: as Gen. i. 1 בָּרָא; Isai. xxxvii. 17 הָיָה; Deut. xxxiii. 27 קָדַם; Mic. vi. 6 מָרוֹם; while the plurality is put beyond doubt by such passages as Deut. iv. 7 קָרְבִים; Deut. v. 23, 26 הָיִים; Gen. xx. 13 הִתְעַשׂ; and the plural forms, "Let us make man" (Gen. i. 26); "If I be Lords" (Mal. i. 5): and both the singular and the plural are put together in Josh. xxiv. 19, "He is an holy God," כִּי אֱלֹהִים קְדוֹשִׁים הוּא, where the pronoun is singular, the adjective plural; or Isai. vi. 8, "Whom shall I send, and who will go for us?"—I, us. And to link *Eloah* with *Elohim* it has a plural noun attached in Job xxxv. 10, "Where is God my Makers—a passage "which well urged had grinded Arius to powder" (*Practice of Piety*). These instances, with many more which might be collected, were understood by the early Jews as revelations of the Trinity, and are so applied in their writings; and though many of the modern Jews endeavour to explain them away, the attempt renders their own learning suspicious; for such anomalies in the language of Divine revelation cannot be allowed to be accidental, nor unmeaning; and, allowing them to be intentional, they can only be explained by the doctrine of the Trinity.

Before leaving these three names we may remark, that *El* seldom stands absolutely for God; having usually some adjective attached, expressing the comparative or relative attributes of God, as Most High, Almighty, Merciful, Gracious, Mighty, &c.; or receiving its explanation from the context in which it stands, as Isai. xlii. 10, 15, 17. *Eloah* and *Elohim*, on the contrary, generally stand absolutely for the true God, as if these

names conveyed the full revelation of all his perfections; as Isai. xlv. 6: "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts; I am the first, and I am the last; and besides me there is no God" (Elohim). Ver. 8: "Is there a God" (Eloah) "besides me? yea, there is no God" (Rock), "I know not any." This comes in confirmation of what we have already observed, that while men retained the simple worship of God, the simple name El would suffice; but when the corruption of mankind and the temptations of Satan introduced idolatry and false worship, it then became necessary to designate the true God—the self-existent, personal, all-originating and all-sustaining Being, in whom we live and move and have our being—by titles exalting him above, and contradicting him from, all those false gods which the wicked folly of man had put in his place. Another word added to El did this at first; as, El Helion (Gen. xiv. 18); El Shaddai (Gen. xvii. 1); El Olam (Gen. xxi. 33); El Rachom (Ex. xxxiv. 6); El Kana (Ex. xxxiv. 4); and many more, which we shall point out and explain in order. And all these ideas were at length gathered up in the name "The Lord the God of Israel," "Jehovah," "The Elohim of Abraham, of Isaac, and of Jacob: "This is his name for ever; and this is his memorial throughout all generations" (Ex. iii. 14).

These names denote God in his generic or official character, as the sovereign Disposer of all things; and we come next to the Personal or Proper Names of the Supreme Being. These are three, *Ehejeh*, *Jah*, and *Jehovah*; translated I AM, THE LORD, and THE LORD. They all have reference to the self-existence of God; the two first being derived from the root *יהי*, *to be*; the last from *יהיה*, *to exist*. We begin with *Ehejeh*, as its origin is given Ex. iii. 14; and the right understanding of it will assist us in the two other names. When Moses was commissioned to deliver Israel from Egypt, recollecting their former rejection of him, when "he supposed his brethren would have understood how that God by his hand would deliver them" (Acts vii. 25), he might naturally ask, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. iii. 11). To this the Lord replies (ver. 12), "Because I AM with thee" (not, as in our text, "certainly I will be"). The Lord had just before said to him, "I have surely seen the affliction of my people, and have heard their cry, and I AM come down to deliver them" (ver. 7). His *presence* was Moses's assurance: Thou shalt bring forth the children of Israel, "because I AM with thee." And when Moses further demanded (ver. 13), "What is His name?" "God said unto Moses, I AM that I AM:" as if he had said, 'My presence, which is your assurance and

warrant, shall also make me known to them : a name may be needful for that which is absent, but that which is present, and cannot be mistaken, needs no other name than its presence.' But Ehejeh, combined as it is here, "I am that I am," expresses continual existence ; for the Hebrew copulatives, all of them occasionally, produce the effect of the *conversive vau*, and change the future to preterite, or preterite to future. אשר in this instance may do so ; and it would then be, "I am that I will be," or, "I will be that I am ;" both equally expressing unchangeable continuance, eternity of being. The God of their fathers becoming now the I Am, the present Deliverer, helps us also to the true understanding of Ex. vi. 3 : "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty ; but by my name Jehovah was I not known to them." It is most probable that the name Jehovah was known from the beginning, and it is expressly said, Gen. iv. 26, "Then began men to call upon the name of Jehovah." It seems also certain that Abraham knew the name Jehovah, from the frequent use of this name in the history of his life, and from his naming the mount of the Lord "Jehovah-Jireh" (Gen. xxii. 14). But though the patriarchs knew the name of God to be Jehovah, they did not know HIM in that character which the name Jehovah denotes : they knew him *not* as present with them in the *accomplishment* of all his promises—as giving them the land of promise, as making them a great nation, as causing all the families of the earth to be blessed in them (Gen. xii. 1, 2, 3). They trusted in him, and could each of them testify, like the dying Jacob, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil," this "God shall be *with you*, and bring you again unto the land of your fathers" (Gen. xlviii. 15, 21). To know him as thus *with them*, was to know him by his name Jehovah, and thus he was not known to the fathers ; but he was thus made known unto the children of Israel, when he declares to Moses (Ex. ii. 8—18), "I am come down . . . I am with thee . . . I have surely visited you . . . The Lord God of the Hebrews hath met with us." "And the people believed ; and when they heard that Jehovah had *visited* the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped" (Exod. iv. 31). And the end of all the judgments upon the Egyptians was to cause them and the children of Israel to know that the Lord was present amongst them of a truth. "The Egyptians shall know that I am the Lord, when I stretch forth mine hand" (vii. 5). "To the end thou mayest know that I, Jehovah, am in the midst of that land" (viii. 22).

The derivation of this name is greatly disputed, and its true pronunciation still more so: both which points we shall treat as briefly as possible. The most simple derivation is regarding it as an hemantic noun, like Jacob and Jeremiah, from the root יהוה to exist: The Being, or The Existence. But Hebrew etymologists think there is more than this contained in the word, some referring it to the verb future in hiphil יהוה , or pihel יהוה , *faciet ut sit*, "he will make to exist:" and this is certainly the sense often deduced from Jehovah in Scripture, as Jer. xxxiii. 2; 1. 34; li. 19, 57: The Doer of all*. Others think that יהוה includes all time; *jod* prefixed characterising future time; *vau* inserted after the first radical marking the present participle, before the last radical the past participle; and final *he* with kametz also marking past time. And in this sense they regard the expression, so often used in the Apocalypse, "The Lord *which is, and which was, and which is to come,*" as a paraphrase expressive of the meaning of the name Jehovah;—a form of expression borrowed in some heathen inscriptions, according to Pausanias: *Zeus ην, Zeus εστι, Zeus εσσεται—ω μεγαλε Zeν.* The Cabalists have observed that God revealed himself in Ex. iii. under the two names יהוה and אנכי that we may know all time to be included in his name: יהוה *sum*, יהוה *fui*, אנכי *ero*.

The true pronunciation of the name יהוה we believe to be now unknown; lost at the Babylonish captivity perhaps; or, if preserved then, lost in the present long captivity and dispersion of Israel. We retain the word Jehovah for distinction sake, but its origin is well known to be no earlier than the 16th century, 1518. The original pronunciation was probably Jahoh, or Javoh. Diodorus says (i. 48), that Moses received his laws from a God named Jao (ΙΑΩ). Eusebius says (Præp. Evan.), that Sanchoniathon derived his information concerning the Jews from a priest of God, the Jeuo (Ιευω). Origen (ii. 45), derives Jeremiah "exaltation of Jao" (Ιαω). Jerome on Psalm viii. says, it might be read Jaho, and that the Hebrews considered it unutterable (αρητηον.) Theodoret (ii. 15), says, "the Samaritans pronounced it Jabe, or Javeh. And from some of these sources came the Jove of the Romans, and the *Zeus* of the Greeks. From a very early period it was considered unlawful for any one to utter this name, and it was only pronounced by the priest on the most solemn occasions. Josephus, on Ex. iii. 15, says, "God made known his proper name to Moses; a name which had not before been revealed to men, and of which it is not lawful for me to speak" (which I may not utter). Philo Ju-

* Clemens Alex. and other of the Fathers used the word γυνοισουργον *existentia effectorem*, to express that attribute of God which is contemplated in this derivation.

dæus, in the life of Moses (iii. 519), writes, "that the golden plate on the forehead of the high priest was engraved with the four letters of the *Name*, which it is lawful to hear or utter only on sacred occasions, and by those persons alone whose ears and tongue are hallowed by wisdom: to no other persons, and on no other occasions, is it lawful." To prevent the unlawful utterance of this name, they affixed to it the vowel points of Adonai, and read it on all occasions as if it were written אֲדֹנָי, putting the simple for the compound scheva under the first letter. This is demonstrated, not only from the concurrent testimony of all who have searched into the history of these names, but most conclusively from the text itself. For, first, when Jehovah either precedes or follows Adonai, the points of Jehovah are changed, and the points of Elohim substituted (as Gen. xv. 2), to prevent the concurrence of the same word twice, as Adonai Adonai. Secondly, the prepositions and conjunctions כִּלְכֹּל, when prefixed to names beginning with ם have usually the hirek point, as Judah, Joshua, &c.: but when these letters are prefixed to Jehovah, the ך is pointed with zere, and וכלב have pathach, as they have regularly before Adonai; as בְּיְהוָה, בְּיְהוָה. Thirdly, the letters בּגדכפת after the name Jehovah take dagesh-lene, which they could not take after ה quiescent: therefore it could not have been read Jehovah, but must have been read Adonai. These indisputable grammatical truths establish the conclusion that the substitution of Adonai for Jehovah is as old as the use of points; while the substitution of *κύριος*, the Greek equivalent for Adonai in the New Testament, gives it the sanction of our Lord and his Apostles; and the use of Adonai written in Greek characters, *αδωναι*, by the Seventy in many places, and *κύριος* in others, carries the practice of this substitution back to the time of the Ptolomies.—But our readers should know, to guard against being misled, that by the carelessness of printers Jehovah has been sometimes inserted where it should have been printed Jao. This is the case in the Plantin edition of Jerome, at the eighth Psalm; but it is right in the Froben and Paris editions, and of course in the manuscript. Those readers who desire more information, which our limits prohibit, will find it very fully in Amama, as also in Buxtorf's, Drusius's, Alting's, and Capellus's treatises, published by Reland. Dr. Hale and Bishop Horsley have also thrown light upon it, and Cocceius has some good remarks.

יָהּ *Jah* has been often considered as an abbreviation of Jehovah; but this cannot be: for there is no instance of such kind of abbreviation in Hebrew; and, moreover, *Jah* is often combined with Jehovah, as Isai. xii. 2, xxvi. 4: "In *Jah*

Jehovah is everlasting strength :” which would be unmeaning repetition if both names had the same signification. Cocceius derives יהוה from יהוה to become ; as Jer. x. 7, “ To thee doth it appertain ;” or Matt. iii. 15, “ Thus it becometh us.” This is a good derivation, and the mappic would supply the rejected ה. But we prefer deriving it from יהוה to be in, the sense of being present : considering Ehejeh as expressing God’s Being in himself, Self-existing, and Self-sustained ; Jehovah as the Cause of all other being, the Source and Doer of all things ; and Jah as the Present Being, bringing with him salvation and joy. For it is to be remarked, that Jah is not often used in Scripture, and always has reference to the personal presence of the Lord, either at the second advent (as Isai. xii. 2 ; xxvi. 4 ; Psa. lxxxix. 8 ; cxviii. 5, 14) ; or in the indwelling Spirit (Psa. lxxviii. 18) ; or in events typical of God’s tabernacled among men (as Ex. xv. 2 ; Isai. xxxviii. 11). The three names may be illustrated from the Gospel of John : “ In the beginning was (ην) the Word,” answering to Ehejeh—“ All things were made (εγενετο) by Him,” “ The Word was made (εγενετο) flesh,” answering to Jehovah—“ He came (ηλθε) unto his own,” answering to Jah. As they are all brought together, ver. 15 : “ He that cometh (ερχομενος) after me is preferred (γεγονεν, is made, or become) before me ; for he was (ην) before me.”—See also John xiv. 10, 18, 21, 22, 28, 29.

Jerome on Isaiah xxvi. says, that “ Jah denotes the *invisible*, Jehovah the *inexpressible* God.” This has perplexed commentators, but we think he meant by it what we are endeavouring to explain : Jah denoting that part of God’s character which is not yet visible, or manifested, but which shall be seen at the second advent of Christ ; when our “ eyes shall see the King in his beauty” (Isai. xxxiii. 17) ; when we shall “ extol Him that rideth upon the heavens by his name Jah, and rejoice in his presence” (Psa. lxxviii. 4) : and Jehovah denoting the now unutterable things which he shall by his coming realize : “ For eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which he hath prepared for them that love him :” they shall receive the “ new name” (Rev. ii. 17 ; iii. 12) : they shall sing, “ Trust ye in Jehovah for ever : for in Jah [who is with us] Jehovah [who hath effected his promises] is everlasting strength [the rock of ages]” (Isai. xxvi. 4). “ Who is like unto thee, mighty Jah ?” (Psa. lxxxix. 8).

We subjoin a few lines from Cocceius (vii. 167) which apply to these three names :—“ Nomen Dei dicitur adorari, quia Deus in hoc nomine adoratur et glorificatur. Ejus nominis veritas in Christo cognita est (Joh. xvii. 26). Imprimis occurrit vocabulum magnum et gloriosum Jehovah, quod significat. 1. Eum qui est, quo notatur æternitas et infinita perfectio sine omni defectu. Ut ita intelligatur ESS E, ut nihil ipsi cogitetur deesse.

Nam, cui quid deest hactenus, quatenus ipsi aliquid deest, NON EST. Non est enim id, quod esse potest: quod, si esset vel haberet, perfectior esset, et magis esset. Atque ita etiam *omnipotentia* in hoc vocabulo continetur. 2. Eum *qui est, quod est*, i. e. simplex et immutabilis. Qui enim simplex non est, non est hoc ipsum, sed est hoc et non hoc, sive aliud. Qui vero mutatur non semper est, quod est. Mox enim est quod antea non fuit, mox non est quod fuit. 3. Eum *qui fit quod est*, i. e. qui virtutes *opere*, decreta et promissiones *facto* manifestat, et neutiquam se, et virtutes ac decentiam suam, vel verbo vel facto abnegat. Qui promissiones implet, atque ita *fit, quod est*."

אֲדֹנָי Adonai is the name read for Jehovah in the Hebrew: it is generally translated Lord, and is the special name of Christ in the Old Testament: as Ps. cx. 5, "Adonai at thy right hand shall strike through kings in the day of his wrath;" and Dan. ix. 17, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for Adonai's sake." So also Isai. vi. 8, 11, "Also I heard the voice of Adonai," &c. . . . "Then said I, Adonai, how long?" "These things said Esaias, when he saw Christ's glory, and spake of him" (John xii. 41). Adonai is derived from a word signifying a *base*, or *support*; and in this sense it begins and ends Ps. xc.: "Adonai, thou hast been our dwelling-place in all generations. . . . And let the beauty of Adonai our Elohim be upon us." And in this name shall worship be given to God continually: "Be merciful unto me, Adonai, for I cry unto thee all the day. . . . All nations whom thou hast made shall come and worship before thee, O Adonai, and shall glorify thy name" (Ps. lxxxvi. 3, 4, 5, 8, 9, 15). This name being the special name of Christ, points to him as the actor in many parts of Scripture: as Ps. ii. 4, "He that sitteth in the heavens shall laugh; Adonai shall have them in derision: then shall he speak unto them in his wrath," &c.; and Ps. lxxviii. 65, "Then Adonai awaked as one out of sleep," &c.; and Ps. lxxix. 12, "Render unto our neighbours their reproach. . . . wherewith they have reproached thee, O Adonai." This name is often combined with Jehovah, both preceding and following it; and in either case Jehovah drops its usual points and takes those of Elohim, when Jehovah is in our version translated God, as through the greater part of Ezekiel, and frequently in Isaiah. One of these passages we notice on another account—viz., Isai. lxi. 1—"The Spirit of Adonai Jehovah is upon me," &c.; referred to Luke iv. 16, "The Spirit of the Lord is upon me," &c. The Prophet says, "the Spirit of Jehovah and of Christ (or Adonai) is upon me" (the prophet): our Lord says, "the Spirit of the Lord (or Jehovah) is upon me" (who am the Christ). The first time when Adonai occurs in Scripture, is also the first time

when "the Word of the Lord came unto Abram in a vision" (Gen. xv.); and all the targums, paraphrases, and commentaries of the Jews, observing this, unanimously make Adonai the name of the Messiah, of which we could give multitudes of instances, had we space for it.

אֲדֹנָי *Adon* is also used in the same sense as the preceding name, though less frequently: and this last is common to earthly rulers and lords, as well as to Christ; whereas Adonai is exclusively given to Him who is Jehovah as well as Lord—who is the Root and the Offspring of David, his Lord as well as his Son.

אֲדֹנָיִם *Adonim*, in the plural, is ascribed to God Mal. i. 6: "If I be a Master" (lit. *Masters*).

הוּא *Hu*, "He," the personal pronoun, seems to be often used as a proper name for God: as Deut. xxxii. 39, "See now that I, even I, am He;" Ps. xlv. 4, "Thou art He, my King, O God;" Ps. cii. 27, "Thou art the same" (He); Isai. xli. 4, "I am He;" Isai. xliii. 10, "That ye may know, and believe, and understand, that I am He.... I am the Lord."

צוּר *Tzor*, "Rock," seems to denote generally the attribute of stability and unchangeableness; yet it has often the appearance of a proper name: as Deut. xxxii. 4, "He is the Rock, his work is perfect;" ver. 18, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee;" ver. 30, "Except their Rock had sold them;" Isai. xlv. 8, "Is there a God besides me? yea, there is no Rock, I know not any;" Isai. xxx. 29, "To come into the mountain of the Lord, to the Mighty One (Rock) of Israel;" Isai. xxvi. 4, "In Jah Jehovah is everlasting strength" (the Rock of ages).

אֲבִיר *Abir*, "the Mighty One," is first used in the blessing of Jacob, Gen. xlix. 24, and to it reference is made wherever this name is afterwards used. The fulness of blessing pronounced by his dying father on the head of Joseph has never yet been accomplished. The "habitation for the Mighty One of Jacob" (Ps. cxxxii. 2, 5), was only discovered by David, and only occupied for a short season on Mount Zion, while the temple on mount Moriah was building; after which the ark was removed from David's tabernacle on Zion into the temple of Solomon: therefore this Psalm has only been partially accomplished, and verse 13, to the end, remain yet to be fulfilled: "The Lord hath chosen Zion: he hath desired it for his habitation. This is *my rest for ever*: here will I dwell, for I have desired it." And Isai. lx. 16 is altogether and in every sense future: "Thou shalt suck the milk of the Gentiles, and shalt suck the breasts of kings; and thou shalt know that I the Lord

am thy Saviour and thy Redeemer, the Mighty One of Jacob. . . . the days of thy mourning shall be ended."

אֲדִיר *Adir*, "the Glorious One," is much like the preceding ; only that this refers to the glory resulting from the might of the former name. So in Ex. xv. 6, "Thy right hand, O Lord, is become glorious (נִאֲדָר) in power ;" and verse 11, "glorious in holiness." And in Ps. viii. 1, 9, which we know from Heb. ii. to be still future : "O Jehovah our Adonai, how excellent (אֲדִיר) is thy name in all the earth : " to be fulfilled when "the glorious Lord" (אֲדִיר יְהוָה) of Isai. xxxiii. 21 becomes our Judge, our Lawgiver, and our King.

These are the principal *single* names of God ; but there are also many *compound* names of great importance. The earliest of these is עֲלִיּוֹן *Helion*, or "Most High," to whom Melchizedec was priest (Gen. xiv. 18), and needs no explanation.

אֵל שֶׁדַּי, *El Shaddai*, "God Almighty," or "God All-sufficient," is the next (Gen. xvii. 1). This is sometimes derived from שָׁדַד, *to destroy*, but we much prefer considering it as compounded of אֵשׁ רַי, *that which suffices*, "The All-satisfying One." And so Abram is offered perfection if he will rely incessantly on "the All-sufficient God."

אֵל עוֹלָם, *El Olam*, "the Everlasting God," occurs Gen. xxi. 33. This name comes from עָלַם, *to conceal*, and properly denotes the 'unsearchable,' the 'inscrutable God.'

These are, we believe, all the compound names of this class revealed before the captivity in Egypt : but after the deliverance from Egypt they become very numerous. In the Second Commandment God is called אֵל קַוָּה, "a jealous God" (Ex. xxxiv. 6).

רַחוּם *Rachom*, "merciful : " חַנוּן *Chanum*, "gracious : " אֶרֶךְ אֲפַיִם *Erech Aphim*, "long suffering : " רַב חַסֵּד וְאֱמֶת *Rab Chased ve Emeth*, "abundant in goodness and truth." It would lengthen this paper too much to dwell upon each of these titles, and we only remark, that the last of them is the union of those two qualities which the sin of the first Adam divided, and which the obedience of the Second Adam reconciled ; in whom "mercy and truth met together, righteousness and peace kissed each other ;" The "sure mercies of David" (Isai. lv. 3 ; Acts xiii. 34) ; "The Holy One" חַסֵּד (Psalm xvi.) who "saw no corruption ;" "The Amen, the faithful and true Witness" (Rev. iii. 14).

אֵל אֱמֶת *El Emeth*, "the true God," occurs 2 Chron. xv. 3. אֵל גִּבּוֹר *El Gibbor* is given to Christ, Isai. ix. 6, and Ps. xlv. 3. אֵל נִקְמָה and נִקְמוֹת "the God of Revenge," occurs Psalm xciv. and Nahum i. and there are many others similar.

Jehovah occurs but once with an epithet attached to it (Isai. xxxiii. 21): *Adir Jehovah*, "the glorious Lord." *Jah*, in like manner, has the epithet "strong" (Psalm lxxxix. 8): *יָהּ יָהּ* *Chasin*: "Who is like thee, Mighty Jah." *El*, *Elohim*, *Jah*, *Jehovah*, *Adonai*, and *Sabaoth*, continually occur in every variety of combination, the peculiar force of which combinations may be easily gathered from the meaning of the several names. *Elohim* is combined with *יָהּ*, singular, Isai. xxxvii. 17; and with *יָהּ יָהּ*, plural, Deut. v. 23, 26; both signifying "the living God;" Plurality in Unity.

Some apology is necessary for the very brief mention we have made of some of the preceding names. We could with pleasure have enlarged, but it would have lengthened this paper too much for one number, and we thought it better not to divide it; but we may, perhaps, take up some of these names again at a future time. For the benefit of those who may wish to pursue the inquiry for themselves, we now subjoin a concordance of all the names, as full as we have been able to make it; but we have found all the Hebrew concordances, even Taylor's, very deficient and faulty in these names. We omit only *Jehovah* and *Elohim*; and as we give *all* the other names, these two are of course thus distinguished by not being given: so that where *Lord* occurs in the English, and is not mentioned in our list, it is *Jehovah* in the original; where *God* occurs in the same manner, it is *Elohim*. We subjoin, however, all the instances where *Jehovah Elohim* occurs *absolutely*, that our readers may judge for themselves of the truth of the reasons we have assigned for the sudden change after Gen. iii., of "the Lord God" for "Lord" alone, or "God" alone. We say *absolutely*, lest the English reader should suppose such expressions as "The Lord God of Israel," &c., to be *Jehovah Elohim*; whereas all these are *Jehovah Elohe*, which should be translated "Jehovah the God of Israel," connecting God with Israel, not with the Name *Jehovah*. Of *Adonai* pointed with *kamets*, which confines it to "God" alone, or rather to God in Christ, we also give a list; and where "Lord" *not in capitals* occurs in the English, and is omitted in the list, it is either *Adoni*, or pointed with *pathach*, in the original. The compound names, as *El-Helion*, *El-Rachom*, &c., are too numerous to be admitted in our present limits. *Abarbanel* observes, that *Jehovah* and *Elohim* are the only names used in prophetic revelations: it is never said, Thus saith *El*, or, Thus saith *Jah*; but, Thus saith *Jehovah*, Thus saith *Elohim*, or, Thus saith *Jehovah Elohim*; but we may add, that *Adonai* is so used also. He further observes, that these two names are scarcely ever in construction with adjectives appellative, and *Jehovah* never, without the intervention of *El*, as, *Jehovah El Rachom* (Ex. xxxiv. 6).

SIMPLE NAMES OF GOD.

1. *Generic.*

אל Deut. xxxii. 4, 12, 18, 21; Isai. xlv. 10, 15, 17; Ezek. xxviii. 1, 9.

אלה Deut. xxxii. 17.

אלוה Deut. xxxii. 15, 17; Job xxxv. 10; Psal. cxiv. 7.

אלוהים Deut. xxxii. 39; Josh. xxiv. 18.

2. *Personal or Proper Names.*

אדודה Exod. iii. 12, 14; John viii 58.

יה Exod. xv. 2; Isai. xxxviii. 11; Psal. lxxxix. 8; cxv. 17, 18.

יהוה Exod. iii. 15; Psal. ii. 2; lxxxiii. 18; cx. 1; Deut. vi. 4.

3. *Names of Attribute or Office.*

הוא Deut. xxxii. 39; Psal. xlv. 5; cii. 27; Isai. xli. 4; xliii. 10.

אדון Psal. xcvi. 5; cxiv. 7; Isai. i. 24; iii. 1.

אדני Psal. ii. 4; xc. 1; cx. 5; Dan. ix. 17; Isai. vi. 1, 8.

אב Deut. xxxii. 6; Psal. lxxxix. 26; Isai. lxiii. 16; lxiv. 7, 8.

צור Deut. xxxii. 4, 18, 30; Psal. lxxxix. 26; Isai. xlv. 8.

אביר Gen. xlix. 24; Psal. cxxxii. 2, 5; Isai. i. 24; lx. 16.

אדיר Exod. xv. 6; Psal. viii. 1; Isai. xxxiii. 21.

נואל Psal. xix. 14; lxxviii. 35; Isai. xlv. 24; xlviii. 17.

COMPOUND NAMES.

יהוה אלוהים Gen. ii. 4, 23.

יה אלוהים Psal. lxviii. 18.

יהוה אדני Psal. cix. 21; lxxviii. 20.

אדני יהוה Psal. lxxvi. 28; Ezek.

יה יהוה Isai. xii. 2; xxvi. 4.

אל אלוהים יהוה Psal. i. 1.

יהוה צבאות 1 Sam. i. 3; Isai. i. 9.

אדני יהוה צבאות Isai. iii. 15.

אל עליון Gen. xiv. 18.

אל שדי Gen. xvii. 1.

אל גבור Isai. ix. 6.

אל אמת 2 Chron. xv. 3.

אל רחם Exod. xxxiv. 6.

אל חנוך Exod. xxii. 27.

אל קנא Exod. xxxiv. 14.

אל נקם Nahum i. 1.

אלוהי קדם Deut. xxxiii. 27.

אלוהי מרום Mic. vi. 6.

אלוהים חי Isai. xxxvii. 17.

אלוהים חיים Deut. v. 23, 26.

אלוהים קדשים Josh. xxiv. 19.

אלוהי אלוהים Psal. cxxxvi. 2.

אדיר יהוה Isai. xxxiii. 21.

חסין יהוה Psal. lxxxix. 8.

אלוהים קרבים Deut. iv. 7.

אלוהי עשי Job xxxv. 10.

אלוהים שפטים Psal. lviii. 11.

התעני אלוהים Gen. xx. 13.

אלוה ELOAH: Deut. xxxii. 15, 17; 2 Chron. xxxii. 15; Neh. ix. 17; Job iii. 4, 23; iv. 9; v. 17; vi. 4, 8, 9; ix. 13; x. 2; xi. 5, 6, 7; xii. 6; xv. 8; xvi. 20, 21; xix. 6, 21, 26; xxi. 9, 19; xxii. 12, 26; xxvii. 3, 8, 10; xxix. 2, 4; xxxi. 2, 6; xxxiii. 12, 26; xxxv. 10; xxxvii. 15, 22; xxxix. 17; xl. 2; Psal. xviii. 31; l. 22: cxiv. 7; cxxxix. 19; Prov. xxx. 5; Isa. xlv. 8; Dan. xi. 37, 39; Hab. iii. 3. ך prefixed: Job xxiv. 12. ך prefixed: Job xii. 4; xxxvi. 2; Dan. xi. 38. ך prefixed: Job iv. 17. ך Hab. i. 11.

יהוה אלהים JEHOVAH ELOHIM: Gen. ii. 4, 5, 7, 8, 9, 15, 16, 18, 19, 21, 22; iii. 1, 8; viii. 9, 13, 14, 20, 22, 23; Exod. ix. 30; 2 Sam. vii. 22, 25; 2 Kings xix. 19; 1 Chron. xvii. 16, 17; xxviii. 20; xxix. 1; 2 Chron. i. 9; vi. 41, 41, 42; xvi. 18; Psal. lxxxiv. 11.

יה JAH: Exod. xv. 2; Psal. lxviii. 4, 18; lxxvii. 11; lxxxix. 8; xciv. 7, 12; cii. 18; cxv. 17; cxviii. 5, 5, 14, 17, 18; cxxii. 4; cxxxv. 4; Isai. xii. 2; xxvi. 4; xxxviii. 11, 11. *Vehement flame—Flame of Jah*: Cant. viii. 6. *Halleluiah*: Psal. civ. 35; cv. 45; cvi. 1, 48; cxl. 1; cxli. 1; cxlii. 1, 9; cxv. 18; cxvi. 19; cxvii. 2; cxviii. 19; cxxxv. 1, 3, 21; cxlvi. 1, 10; cxlvii. 1, 20; cxlviii. 1, 14; cxlix. 1, 9; cl. 1, 6.

אל EL: Gen. xiv. 18, 19, 20, 22; xvi. 13; xvii. 1; xxi. 33; xxxv. 1, 3, 11; xlviii. 3; xlix. 25; Exod. xv. 2; xx. 5; xxxiv. 6, 14; Num. iii. 24; xii. 13; xvi. 22; xxiii. 8, 19, 22, 23; xxiv. 4, 8; Deut. iii. 24; iv. 24, 31—*Jealous*: v. 9; vi. 15—*Mighty*: vii. 21; xxxii. 4, 12, 18, 21; xxxiii. 26; Josh. iii. 10; xxii. 22, 22; xxiv. 19, 19; 1 Sam. ii. 3; 2 Sam. xxii. 32; xxiii. 5; Neh. ix. 31; Job v. 8; viii. 5, 13, 20; ix. 2; xii. 6; xiii. 3, 7, 8; xv. 4, 13, 25; xvi. 11; xviii. 21; xix. 22; xx. 15, 29; xxi. 14, 22; xxii. 2, 13, 17; xxv. 4; xxvii. 2, 9, 11, 13; xxxi. 14, 23, 28; xxxii. 13; xxxiii. 4, 6, 14, 29; xxxiv. 10, 12, 23, 31, 37; xxxv. 2, 13; xxxvi. 5, 22, 26; xxxvii. 5, 10, 14; xxxviii. 41; xl. 9, 19; Psal. v. 4; x. 11, 12; xvi. 1; xvii. 6; xviii. 2; xix. 1; xxii. 1, 1, 10; xxix. 3; xxxi. 5; xlii. 2, 8, 9; xliii. 4; xlv. 20; l. 1; lii. 1, 5; lv. 1; lvii. 2; lxiii. 1; lxviii. 24; lxxiii. 11, 17; lxxiv. 8; lxxvii. 9; lxxviii. 7, 8, 18, 19, 34, 41; lxxxii. 9; lxxxiii. 1; lxxxiv. 1; lxxxv. 2; lxxxvi. 15; lxxxix. 7, 26; xc. 2; xciv. 1; xcv. 3; xcix. 8; cii. 24; civ. 21; cvi. 14, 21; cvii. 11; cxviii. 27; cxxxvi. 26; cxxxix. 17, 23; cxl. 6; cxlvi. 5; cxlix. 6; cl. 1; Isai. viii. 10; ix. 6; x. 21; xii. 2; xiv. 13; xl. 18; xliii. 10, 12; xlv. 10, 15, 17; xlv. 14, 15, 20, 21, 22; xlv. 6, 9; Jer. li. 56; Lam. iii. 41; Ezek. x. 5; xxviii. 2, 2, 9; Dan. xi. 36, 36; Hos. i. 10; xi. 9, 12; Jonah i. 2; Mic. vii. 18; Nahum i. 2; Zech. vii. 2; Mal. i. 9; ii. 10. *Mountains of God*: Psal. xxxvi. 6. *Cedars of God*: Psal. lxxx. 10. *El Elohe*: Gen. xxxiii. 20. *El Bethel*: xxxv. 7.

אלה Gen. xxviii. 3; xliii. 14; Job xxiii. 16; xxxiv. 5; Psal. vii. 11; lxxviii. 35.

אלהים Gen. xxxi. 13; xlv. 3; Deut. vii. 9; x. 17; 2 Sam. xxi. 31, 33, 48; Neh. i. 5; ix. 32; Job viii. 3; Psal. xviii. 30, 32, 47; lxviii. 19, 20; lxxvii. 14; lxxxvi. 8; xxxii. 18; Dan. ix. 4; Isai. v. 16; Exod. vi. 3.

אדני ADONAI: Gen. xviii. 3, 27, 30, 31, 32; xix. 18; xx. 4; Exod. iv. 13, 10; v. 22; xv. 17; xxxiv. 9, 9; Num. xiv. 17; Josh. vii. 8; Judg. vi. 15;

xiii. 8; 1 Kings i. 14; iii. 10, 15; xxii. 6; 2 Kings vii. 6; xix. 23; Ezra i. 3; Neh. i. 11; iv. 14; Job xxviii. 28; Psal. ii. 4; xxii. 31; xxx. 9; xxxv. 17, 22, 23; xxxvii. 13; xxxviii. 10, 16, 23; xxxix. 7; xl. 18; xlv. 24; li. 17; liv. 6; lv. 10; lvi. 10; lix. 12; lxii. 12; lxvi. 18; lxviii. 12, 18, 20, 23, 27, 33; lxxiii. 20; lxxvii. 3, 8; lxxviii. 65; lxxix. 12; lxxxvi. 3, 4, 5, 8, 9, 12, 15; lxxxix. 49, 50; xc. i. 17; ci. 8; cxxx. 2, 3, 6; Isai. iii. 17, 18; iv. 4; vi. 1, 8, 11; vii. 14, 20; viii. 7; ix. 8, 17; x. 12; xi. 11; xxi. 6, 8, 16; xxviii. 3; xxix. 18; xxx. 20; xxxvii. 24; xxxviii. 14, 16; xlix. 14; Ezek. xviii. 25, 29; xxxiii. 17, 20; xxi. 9; Amos v. 16; vii. 7, 8; ix. 1; Mic. i. 2; Zec. ix. 4; Mal. i. 14; Dan. i. 2; ix. 3, 4, 7, 9, 15, 16, 17, 19; Lam. i. 14, 15, 15; ii. 1, 2, 5, 7, 18, 19, 20; iii. 31, 36, 37, 58; Job xxviii. 28.

אֲבִיר ABIR; *Mighty*: Gen. xlix. 24; Isai. i. 24; xlix. 26; lx. 16; x. 13; Psal. cxxxii. 2, 5; 1 Sam. xxi. 7; Job xxxiv. 20.

אֲבִירִים Job xxiv. 22; Psal. l. 13; lxviii. 30; lxxviii. 25; Isai. xxxiv. 7; Jer. l. 11.

אֲדִיר ADIR; *Glorious, Excellent*: Psal. viii. 1, 9; lxxvi. 4; xciii. 4; Isai. xxxiii. 21; Ezek. xvii. 23; Isai. x. 34; Jer. xxx. 21.

גִּבּוֹר GIBBOR; *Mighty, Heroic*: Psal. xxiv. 8; xlv. 3; cxv. 4; Isai. ix. 6; x. 21; Zep. iii. 17 (comp. Gen. x. 8, 9, 9; Judg. vi. 12; xi. 1); Psal. xxxiii. 16; lxxxix. 19; cxii. 2; cxlvii. 4; Isai. iii. 2; xlix. 25; Jer. xlv. 12; Ezek. xxxix. 20.

הוּ HU; *He, Him; The same, o avro*; Heb. i. 12; xiii. 8; Deut. xxxii. 39; 2 Sam. vii. 28; Neh. ix. 7; Psal. xlv. 4; cii. 27; cxxx. 8; Isai. xliii. 10, 13; xlviii. 12; lii. 6; Jer. xiv. 22.

צוּר TZOR; *Rock, Strength, Stability*: Deut. xxxii. 4, 31; 1 Sam. xi. 2; 2 Sam. xxii. 3, 47; Psal. xviii. 2, 46; xix. 14; xxviii. 1; xxxi. 2; lxii. 2, 6; lxxi. 3; lxxviii. 35; lxxxix. 26, 43; xcii. 15; xciv. 22; xcvi. 1; cxliv. 1; Isai. xvii. 10; xxvi. 4; xlv. 8; Hab. i. 12.

שָׁדַדַּי SHADDAI; *All-mighty, All-sufficient*: Gen. xvii. 1; xxviii. 3; xxxv. 11; xliii. 14; xlviii. 3; xlix. 25; Exod. vi. 3; Num. xxiv. 4, 16; Ruth i. 20; Job v. 17; vi. 4, 14; viii. 3, 5; xi. 7; xiii. 3; xv. 25; xxi. 15, 20; xxii. 3, 17, 23, 25, 26; xxiii. 16; xxiv. 1; xxvii. 2, 10, 11; xxix. 5; xxxi. 2, 35; xxxii. 8; xxxiii. 4; xxxiv. 10, 12; xxxv. 13; xxxvii. 23; xl. 2; Psal. lxviii. 14; xci. 1; Isai. xiii. 6; Ezek. i. 24; Joel i. 15.

ED.

ON THE EPIPHANY OF OUR LORD JESUS CHRIST; AND THE
GATHERING OF HIS ELECT.

IN the xxivth chapter of Matthew, and at the third verse, we find the disciples of our Lord inquiring, among other particulars, What should be the sign of his *παρουσία*, or *presence*? and to this question there is no direct answer returned, unless it be in the 30th verse. The information, however, which we receive, in that and the preceding verses, is to the following effect: That immediately after an unparalleled tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be," the sun shall be darkened, the moon shall not give her light, the stars shall fall, the powers of the heavens shall be shaken; and then shall appear the SIGN of the Son of Man in the heaven. We must either admit, then, that the *appearance* of the Son of Man in the firmament, or heaven, is the sign of his *παρουσία*, his *ad-vent*, or *presence*; or else, as I have said, that there is no direct answer given in this chapter, nor (as I think) in any other, to the question of the disciples, as quoted above.

And, again, it seems impossible to affix any definite meaning whatever to these words, "the sign of the Son of Man in heaven," unless we understand *his visible presence there* to be what is referred to by the expression "the sign." For, as in Matt. xii. 39, not *Jonah's sign*, but *Jonah the sign*, is signified by the words "the sign of the Prophet Jonah;" and as in Acts iv. 22 (*το σημεϊον τούτο τῆς ιασεως*) we understand the healing itself as the thing called *το σημεϊον*, the miracle, or sign; and as in Rom. iv. 11, by the words *σημεϊον περιτομῆς*, we understand, not properly A sign of circumcision, but *circumcision the sign*, received by Abraham; so in the text before us we must likewise understand, not properly "the sign of the Son of Man in the heaven," but *the Son of Man in the heaven THE SIGN of his advent*.

Hence I conclude with perfect confidence, that there shall be such an appearance of the Son of Man in *the heaven*, or *the sky* (Gen. i. 8); a proper *επιφανεια* (*apparentia quæ est superne et in summo*). Scapula), an EPIPHANY, of the Son of Man; preceding his *παρουσία*, his advent to the earth, or presence thereon, by a certain period of time, during which all the tribes of the earth shall mourn. As it is written: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming (επι) upon the clouds of heaven, with power and great glory." Or again, as in Rev. i. 7: "Behold, he cometh (*μετα*) with clouds; and every eye shall see him, and they also which pierced him;

and all kindreds of the earth shall wail because of him: Even so, Amen."

The word *επιφανεια*, or *Epiphany*, occurs in the New Testament only six times; in five of which it is translated the "appearing" of our Lord Jesus Christ; while in the last that I shall mention it is rendered, by what authority it is difficult to guess, "brightness." In Titus ii. 13 we read that the grace of God which bringeth salvation teacheth us, that we should live expecting that blessed hope, and the glorious "*epiphany*" of the great God and Saviour of us, Jesus Christ. In 2 Tim. iv. 8 St. Paul writes, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them *that love his epiphany*." For, indeed, it appears that this "*epiphany*" of our Saviour (as distinguished, and separate both in time and place, from his awful "presence" to the destruction of the ungodly), is the proper object of the believer's love, the point of fact on which his hopes and heart are fixed with unmixed desire, with pure love of its approach; with none other sentiment than only love: and hence, indeed, one important reason for our contemplation of that epiphany apart, and by itself.

In 1 Tim. vi. 14, *et seq.* we find that God the Father ("whom none hath seen, nor can see") shall make manifest this *epiphany*; assuming to Himself the honour of so doing, as worthy of his holy name and exalted characters, even unto the grandeur of the eloquence of the text.

From 2 Tim. i. 10 we learn that Jesus Christ shall judge the quick and the dead "at his *epiphany*, and his kingdom:" probably, from Rev. xx., the quick at his epiphany, and the dead *at* (i. e. *during*) his "everlasting reign."

In 2 Tim. i. 10 we read, that "the purpose and grace given us in Christ Jesus before the world began, *is now*" (i. e. since his resurrection) "*made manifest*," or "*hath been seen*, through the *epiphany* of Jesus Christ our Saviour." And in this passage we must understand the Apostle to refer either to the manifestation of God's purpose towards us, in the ascension of the Lord's risen body, the pledge, the earnest, and the *similitude* of his return—(Acts i. 11) namely, when "the cloud received him out of their sight"—or else to that epiphany of our Lord which was vouchsafed unto himself, for our sakes, at his conversion (1 Cor. xv. 8, and iii. 21, 22, with Acts ix. 1—6).

Lastly. In 2 Thess. ii. 8, we read that our Lord will consume that man of sin in, or by, the spirit of his mouth, and destroy him in the epiphany of his advent (*ὁ ανομος ον ὁ Κυριος αναλωσει τῷ πνευματι του τοματος αυτου, και καταργησει τῇ επιφανειᾳ της παρουσιας ανου*): so that, beyond all controversy, the epiphany

of our Lord is to be distinguished from his advent, or presence, at all events as a part (and that the first part of any process of successive events) is to be distinguished from the whole. And as the Lord Jesus interrupted his ascension from "the lowest parts of the earth" (Eph. iv. 9, &c.), being seen of his disciples repeatedly during forty days before he proceeded on his way to the light of the Highests, where St. Stephen afterwards saw him standing at the right hand of God (Acts vii. 55); so there can be no doubt that he purposes to interrupt his descent, or return; remaining for a time in the sky, before he prosecutes his advent to the surface of our planet: and this period (whether it be longer or shorter I cannot tell) is what the Scriptures denominate his "*epiphany*."

Now we know that when he shall appear his appearing and his presence shall be as the lightning, which cometh out of the east and shineth even to the west (Matt. xxiv. 27): in the midst of the blackness of sunless darkness (ver. 20), and when he shall have clothed the heavens with blackness (Isai. l. 2, 3), his rising shall be like the morning-star, dividing a way for the lightning of his thunders, as the lightning-shaft in the splendor of his wrath,—sudden, alone, irresistible, and unexpected. And "*every eye shall see him*" (Rev. i. 7). And the heavens and the earth are described as having "*fled from before him*" (Rev. xx. 11); an expression which reminds me of the word vouchsafed in ancient times to Joshua his type, when Joshua spake to the Lord, in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, *stand thou still* upon Gibeon; and thou, moon, in the valley of Ajalon." For as the sun and the moon *stood still* indeed (not altering their relative position to the earth our planet), although by means of the arrested state of the latter, and not by any new circumstance or condition of their being; so I understand that the sky and the earth shall flee from the presence of the Lord in our firmament; our planet reeling on its axis at his approach, and revolving upon its poles in the twinkling of an eye; the primeval mountains bowing down before him; the great sea worshipping him; the brute earth doing homage to its Maker and Preserver: as it is written in the lxxvth Psalm: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." And, indeed, it is curious to observe, that in such a case (namely, if the earth our planet should revolve upon its axis suddenly, and in a moment), then we must of necessity find both night-time and day-time—that is to say, *both hemispheres* of the globe simultaneously present in the scene of our Lord's epiphany, that fixed point of glory in the sky in which he sits THE ALONE UNMOVED ONE. And, accordingly, in Luke xvii. 31 we find the Lord's appearance spoken of as "*in that day*," while in the

third verse following (ver. 34) it is spoken of as "*in that night*;" for, if England and its celestial canopy are to flee from before him by the earth's sudden revolution on its axis, then the night of this country, and the day of our antipodes, shall both be involved in the vision of the sign of the Son of man appearing in the heaven.

"*As a thief in the night shall the Lord come,*"—suddenly, and unexpected by all those who have reason to fear, or who ought to have watched the signals of his approach; while men are eating and drinking, marrying and giving in marriage, lying quietly in their beds, or preparing their daily food at the mill; unbelieving, and therefore unprepared. But those interpreters have strained the figure beyond its natural bearing, even to the hazardous flattery of their own hope, who have ventured to presume, that, because he enters the house as a thief, he shall therefore spoil the goods of the strong man without his knowledge.

"Every eye shall see him," and "wail because of him. . . . men's hearts failing them for fear, and for looking after those things that are coming on the earth" (Rev. i. 7; Luke xxi. 26). "The earth and all its inhabitants are dissolved; I bear up the pillars of it." And according to the type of Pharaoh, who fought against the cloudy pillar, while it troubled his hosts and took off his chariot-wheels; and according to the type of Balaam, whose eyes God had opened, while he taught Balak to cast a stumbling-block before the children of Israel; and according to the type of Sodom, which would have violated and profaned the angels of God; so shall their end be that have pleasure in unrighteousness: they shall have their hearts hardened, even by God himself; and they shall come in their desperate rage against Him whom they refused to believe in; against Him whom at length they have "*seen,*" and can no longer therefore "*believe in;*" and they shall fight against him: but he shall overcome them, "for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful" (Rev. xvii. 14.)

But the most important event (so accurately timed in the Bible as to leave no doubt that it takes place during the epiphany) is the resurrection of the dead in Christ, and the change both of them and the then living saints, in the act of their *απαρτησις*, or rapture unto the Lord in the air. "For the Lord himself shall descend from heaven (*απ' ουρανον*), with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we. . . . together with them"—we that are alive and remain, together with the risen ones—"shall be caught up in the clouds to the Lord's *απαρτησις*, or *gathering*, in the air." For although we shall *not all* be laid to sleep; although we are part in the grave, and part still of

the number of the quick ; nevertheless WE ALL (both parties) —“ *we all*” shall undergo THE CHANGE, “in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. xv. 51, 52). And in this change, as I am led to conclude from an examination of all the Scriptures—in this change of all the children of God (without exception either of the quick or the dead) consists the mystery of our baptism “in fire,” (εν Πνευματι αγιω και πυρι, Matt. iii. 11 ; Luke iii. 16) ; the “alteration” of 1 Cor. xv. 51, or the “metamorphosis” of Matt. xvii. 2 : for, indeed, on the authority of 1 John iii. 2, and Phil. iii. 21, we may assume the glory of our Lord’s body (John i. 14 ; 2 Pet. i. 16, 17) to be of the same kind as that which we are destined to receive. And this is the “mystery” disclosed by St. Paul in 1 Cor. xv. 51, 57, even the particulars of that “change,” or “metamorphosis,” of us all.

The word *απανησις*, which I have translated by the Scotch term “gathering,” occurs in the New Testament in three more places, besides that in 1 Thes. iii. ; in two of which it distinctly refers to the same event. In Matt. xxv. 1, “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to the *απανησις* of the bridegroom” . . . “and at midnight there was a cry made ; Behold, the Bridegroom cometh ; go ye forth to his *απανησις*.” Five of those virgins, although expecting the Lord, had provided no oil in their lamps ; and, what is indeed the most remarkable feature in the parable, and no doubt the key to its meaning, these become self-convicted of their folly, and, foolish as they are, they acknowledge the superior wisdom of their companions. They are shut out, however, because it is the Lord’s *απανησις*, and the *πανηγυρις πρωτοκων*, “the convocation of the first-born absolutely complete,” of Hebrews xii. 23 ; and the only one spoken of from Genesis to Revelation*. For which reason, in Matt. xxiv. 31 and in Mark xiii. 27 we find again the description of a completed convocation, or gathering of all from one end of heaven to the other, a *πανηγυρις* of the brethren of the Lord, immediately consequent upon, or rather contemporaneous, with his epiphany ; while the mourning tribes still look upon HIM (not yet “present”) but only “COMING ;” and before the judgment of the nations, in the end of the succeeding chapter.

And now, if it should be objected to the above observations, That the sign given of the Son of Man’s approach, according to them, is no sign thereof at all, but the very thing itself, so far as concerns the elect—whose brethren, indeed, were the parties enquiring of the Lord—I reply, in the words of the Lord himself : “In such an hour as ye think not the Son of Man cometh”

* The remaining instance of the use of the word *απανησις* is in Acts xviii. 15.

(Matt. xxiv. 44). And upon the authority of the whole inspired volume I maintain, that unless we watch incessantly, and without remission, the signs of the times in which we live (not boasting of our age, as many do, but "keeping all these things in our heart," as the Lord's mother did, Luke ii. 19); unless we will give ourselves to observe the gradual fulfilment, and ere long the most stupendous and confounding and sudden fulfilment of the *prophecies, still such*; we shall have no sign at all of the Lord's advent: we shall be taken by surprise, as the unwise virgins are, and, self-convicted beforehand of our egregious folly, we shall hear him say, "I never knew you." Yea, although we may have "prophesied in his name, and in his name cast out devils, and in his name done many wonderful works;" and "though we speak with the tongues of angels, and have the gift of prophecy, and understand all mysteries and all knowledge, and have all faith so that we can remove mountains, and bestow all our goods to feed the poor, and give our bodies to be burned, IT IS NOTHING!" so long as we do not love the children of God, and much more "*the Only Begotten Child,*" well enough to look for, to hasten, to watch for, and to love their deliverance in His epiphany. "*Prophesying serveth not for them that believe not, but for them that believe!*" (1 Cor. xiv. 22).

Brothers in the study of unfulfilled prophecy, and in the desire of the apocalypse of the Lord from heaven, "of the times and the seasons ye have no need that I write *unto you*: for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and Safety, then sudden destruction cometh *upon them*, as travail upon a woman with child, *and they shall not escape*. BUT YE, BRETHREN, ARE NOT IN DARKNESS THAT THAT DAY SHOULD OVERTAKE YOU AS A THIEF: ye are all the children of light; and the children of the day; we are not of the night nor of the darkness: therefore let us not sleep, as do others, but let us WATCH, and be sober" (1 Thess. v.—*read to the end of the chapter*).

One of the Pentecostal gifts of the Spirit is said, in 1 Cor. xiv. 22, to be "for a SIGN, not to them that believe, but *to them that believe not*." The evil and adulterous generation of the Apostles' contemporaries they had their sign (Matt. xii. 39), a sign to tell them that it was none other than God's only Son whom they had slain; and I say that a generation more false than they, "in which shall be found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii. 24), shall also have its sign of the advent of its Judge.

Of what avail the sign of the epiphany may be to the world, is not very clearly, or at least not easily, discoverable. It is written, indeed, concerning the day of the punishment of Leviathan and the Dragon, "Or let him take hold of my strength,

that he may make peace with me, and he shall make peace with me" (Isai. xxvii. 5); but it is written again, and that in more positive terms, concerning some period (and I see not what other period it can be but that of the epiphany, when, the Son of Man becoming an object of sight, men, like the devils, may believe and tremble), "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. i. 24—28; xxi. 18; Psa. xviii. 41; Job xxxv. 12; Rev. xxii. 10—12, &c). Then shall the sun be darkened; and "I clothe the heavens with blackness, and I make sackcloth their covering," saith the Lord; and in the midst of that thick darkness shall the Lord shine forth, in the glorious company of his catholic church. In that day, the Lord God of hosts coming forth from his dwelling-place to punish the inhabitants of the earth for their iniquity, shall be seen on high; and the infidel shall know, and the Assyrian shall quake to behold it; and all peoples shall see the grand purpose of God achieved in the gathering of his elect. This shall be the sign of his coming to the affrighted world; a sign to tell them, It is now too late (Psa. xviii.); FOR HE HATH LIMITED *a certain day*, saying, "To-day, if ye will hear his voice" (Heb. iv. 7.)

Hitherto "the Spirit and the Bride say, Come! and let him that heareth say, Come! and let him that is athirst come; and *whosoever will*, let him take of the waters of life freely! For I testify to every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. xxii. 17—19). "He that despised Moses's law died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?" (Heb. x. 28, 29). "He which testifieth these things saith, Surely I come quickly. Amen: Even so; come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen" (Rev. xxii. 20. 21).

T. W. C.

ON THE DIVINE WILL.

MUCH difficulty in apprehending truth, and much opposition to some of its most important principles, arise from regarding the Will of God and the Decrees of God as things identical. The following remarks are designed, by His blessing, to shew, that, while his decrees can never fail to be accomplished, it is absolutely necessary for his honour, and for the practical use of all revelation, to acknowledge that his will is often resisted. The distinction is recognised in the language of John: "And this is the confidence that we have in him, That, if we ask any thing according to his will, he heareth us: and if we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 14, 15).

In the preceding verse the Apostle informs us to whom he addresses this epistle, and for what purpose. He writes, he says, to those that believe on the name of the Son of God; and he writes that they may know that they have eternal life, and that they may believe on the name of the Son of God. That is, his object is not to inculcate new principles on the ignorant, but to extend and to establish in the minds of his disciples the influence of principles already familiar to them. He tells us expressly that they already believed; yet he writes that they may believe. In the former part of this chapter he has been proving, that to receive the testimony of God is to know that we have eternal life; yet he writes that they may know that they have eternal life. Thus far there is an agreement, between the object of this so purely spiritual Epistle of the beloved disciple, and that of more information and argument addressed by Paul to the Hebrew church. He, too, is writing to those who "knew in themselves that they had in heaven a better and an enduring substance;" and he, too, writes that they may "keep the beginning of their confidence firm unto the end." Of the verses immediately before us, the especial subject is prayer, but the doctrine of prayer so stated as to contain in itself a summary of the doctrine concerning legitimate Christian faith, and the one foundation on which it rests. For though prayer and faith be things distinguishable, they are nevertheless inseparable: they remind us, as the heads of Christian doctrine continually do, of the relation subsisting between the Lord and his Father. Faith and prayer are not the same, but they are one as He and the Father are one. Prayer is in faith, and faith in prayer; as He is in the Father, and the Father in him. "Let a man ask," says James, "but unless he ask in faith let him not think to receive any thing of God:" that is, where faith is not, prayer is not. And that is no true faith which is not, even by its continued sub-

sistence, a praying without ceasing. So far, therefore, from its being an abrupt transition which the Apostle makes from faith to prayer, he is in fact still dwelling on his former subject, though under a somewhat different form and aspect. "I write," says he, "that ye may believe: and this is the confidence (this is that confidence implied in such belief), that, if we ask any thing according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him." To take this principle out of that form of expression peculiarly appropriate to prayer, and to clothe it in that form which is applicable to all faith in all its exercises—"faith the substance of things hoped for, and the evidence of things not seen"—we may say, This is the confidence that we have towards him, that he will fulfil all hopes which are in accordance with the dispositions of his own character, and which take their stand on the manifestation of that character in the work of Christ Jesus, the object of our faith.

To any one who will consider these words with some measure of that earnest reflection arising from the knowledge of a personal interest in them, and from a desire to see light cast by them on his own soul's well-being, it will not fail to be manifest that the word of chief importance in the passage is this word, *will*: "things according to his will." How shall we know what things do accord with his will? Is this a revoking of the declaration that unrevealed things belong to God? Is this an encouragement, or rather an obligation, to search into the awful immutability of his predestinating decrees? And were this possible; could we know surely what things God hath fore-ordained to come to pass, to what end were it? Are we to pray for nothing but what we know to be already virtually given? Does God, with all those pleasant voices of invitation to pray and assurances of blessing, grant nothing more than liberty to listen to his unchangable resolves, and then re-echo them as our own wishes? This is manifestly impossible: such knowledge is too high for us; and prayer founded on such knowledge might be a fitting exercise for spirits basking in the beatific vision, but no solace, no strength, no enlightener of the future, for those who have still to struggle, dubiously and anxiously, with the devil and the world, with the flesh and the evil heart of unbelief. Having, therefore, no doubt of proceeding with the entire sympathy of the reader, in our conviction that the will of God cannot here possibly mean God's predetermination to bring about any individual fact or event; let us first call his observance to an important conclusion which this implies; and then proceed to the high inquiry, If the will of God mean not those inaccessible books of fate, what is the *will* of God—the foundation, according to John, of all warrantable confidence towards him?

The conclusion referred to, striking in itself, and also fundamental to all our subsequent inquiry, is simply this: That there is such an idea in the Bible as a Will of God perfectly distinct from the predestinating, or rather originating, resolves of the Divine mind; and that to this Will—not to those resolves—is assigned the dignity and the supreme interest of constituting the ground of man's reposing trust in his Lord, at whose absolute disposal he is. And, truly, we may well question whether a confidence of the future, founded simply on a prophetic knowledge of what is decreed, could be properly called a trust or confidence in God. Surely, in so far as those decrees were of evil to ourselves, or of things by us regarded as evil, it would be no confidence, but a fear: and even in the instance of things indifferent or desirable, the certainty of the decree would be easily separated, in our notion of things, from the character of the Sovereign. Not an illustration merely, but an example, of this very result we have before us, in the philosopher's confidence in the laws of the natural universe. He finds gravitation working by a certain rule here, and he reckons on its working by the same rule countless millions of leagues from hence. He sees a law of affinity executing itself to-day; and to-morrow, in his experiments, he perils his life on the certainty that this law perseveres in its force. He counts himself distinguished from the multitude nothing like so much by acquaintance with past facts and experiences, as by knowledge of permanent laws, and power therefore to *anticipate* future experiences; in one word, by a knowledge and a faith of the decrees of God, and a *substance of things looked for* resting on these decrees. And yet the Christian must be aware that there is no such miserable lying to one's-self, such poor half-conscious cheating of a man's own soul, as the self-congratulation and self-eulogy of the mere material philosopher; who calls this study of the laws of nature a study of God; and would fain persuade himself that his travails in quest of the central force of the physical world are approaches, are even intended as approaches, to the living God. Is he raised above sense the more for them? Does he worship the more? Does he sin the less? Does he dread the more to take in vain the name of the Most High? Is there any one of the results in him of acquainting one's-self with Jehovah? And yet he is studying decrees; and yet he can prophesy, and that certainly and truly; and yet he can tell how it shall be with him, and with his neighbour, and with the world, in pursuance to these fixed laws. Far be it from us to deny the greater elevation, the further reach, and the greater stability founded on that further reach, of those laws manifested in Revelation, and of those decrees (when we once know them) which stand in force in the spiritual and the future world. We cite the philosopher only as a proof that a

study of God's predeterminate purposes may be far from a study of God as the east is from the west ; and that a confidence in God himself is high above a confidence in his decrees, as the heavens are above the earth. Decrees are but of determinate facts : the interpretation, the spiritual meaning of these facts, is a higher knowledge, the knowledge of the *character of God*. That character is evolving itself now, in creation and providence and revelation, and men seek it not, understand it not. What security is there for their seeking or understanding it, in a few leaves, plucked, as it were, from the great book of God's fixed intentions, whether relating to their own interests or to those of the world ; intentions, indeed, of further manifestation and development of himself ; but still liable to be misinterpreted, and proportionally dangerous in the misinterpretation as they are more imposing and more comprehensive ? One man believes the sun shall rise to-morrow, because its rising works as a law of nature, and is held to be decreed : another believes his salvation predetermined, because he thinks he has discovered the forerunning signs according to the law of God's operation. Either of them may be right, or may be wrong ; but, so far as decrees are the ground of their confidence, they are quite alike in entertaining hopes which may be far remote from confidence in God.

In intercourse between man and man, we have frequent instances of the complete separation which may be in the minds of others, between confidence in a man's character—that is, the man himself—and in his intimated purposes. In countless cases it matters little, for our immediate object, what a man is, what he feels, and how he is disposed : let us but know what he intends to do, and we can shape our course and take our advantage accordingly, having no need for the inquiry whether his purposes arise from the benevolence or the vanity, from the ambition or the avarice, of his nature. But we all know that there is in man something wider and deeper than his plans and purposes, something from which they spring ; that is, the heart, the moral character of man. Let us but know that a man is benevolent, and we can predict what circumstances affect him with complacency or with pain, and what will lead to the determination to relieve or to prevent. Now indications of moral character are mainly of two classes. We may learn a man's benevolence, for instance, by the pleasure which he manifests in the happiness of his neighbour. And surely it is no very hard thing to imagine benevolence making itself most conspicuous in a world where no being capable of suffering and enjoyment around it, should be invaded by the minutest sting of evil, or want but a drop to the fulness of its cup of felicity ; for then would benevolence meet with beams of rejoicing sympathy

every eye that spoke inward blessedness; and then would it shew itself, in quiet resting on the unbroken gladness around, to need no other happiness than the knowledge that others are happy. And even so might affection become a visible thing, and intelligibly expressed, even in a world where there should be no coldness, no separation, no jealousy, nothing that wounds affection; all union, perfect and undisturbed utterance of the answering heart of love—every thing in which affection finds its appropriate feast. In such a world, how would it rejoice, how would it repose, how would it expand itself, and lengthen the embrace of its tendrils, in air so calm, in so bright a sunshine! But, then, does not your heart tell you, that in such a world more than half the proofs and utterances of the loving soul would be needless, would be impossible; more than half of all that makes us feel the height and depth, the length and breadth, of affection's energies? In such a world, were there no mother's watching over her sick child, or weeping over the dead. In such a world, no cement of reconciliation were known, binding friends more strongly than unbroken amity. There, no father would embrace his prodigal son. And you see that benevolence, too, could play but half the compass of her music, and make known but half her power, were there no wounded traveller into whose wounds the good Samaritan might pour his balm—in one word, no misery to weep over or to relieve. And what other moral attribute of man is there of which we might not in like manner shew that it is but very partially expressed, and that, therefore, whatever joy there is in the contemplation of its beauty can attain but little growth, when that attribute has not been seen grieved and opposed, as well as gratified? Now, if God would truly make known to us, not his purpose only, but *Himself*; if we are to see what the Great Father's heart is, as well as his hand; will not the object be promoted if there be brought in contact with his attributes that which is against their desire and cannot meet with their complacency, as well as that which quite accords with them? If God be holy, he must be pleased with holiness, and the smile of his pleasure reveals somewhat of the holy God: but should we not learn something more by seeing the same awful eye with that regard which it casts upon *sin*? If God be love, he must beam forth benignant joy when he looks upon blessedness, and stoops to share in union and communion with his children: but may we not feel a wish to know whether that love can survive rejection, how it can compassionate sorrow, whether it sends any earnest looks after the wanderer from its bosom? Nay, even the power of God is but partially exercised, if indeed its evidence can be understood, by the production of things only which he pronounces

good, and the carrying them on unresistingly to the attainment of his own ends. Then does it unveil itself when there is a contending power, making it an experience that there is woe to him that striveth with his Maker.—Now, this apparent opposition to God for the manifestation of his attributes upon that which is contrary to them, is it a mere make-belief, a phantom of enmity; as chess-players set one hand against the other, while in truth defendant and opponent are the same? How plain is it, that, were this so, the end is defeated by the very nature of the means chosen for its attainment? For, whatever be the character of the opposition, if it be truly caused by God, it is as much a proof of his character as that which he may personally do in resistance and rebuke of it.—But here we must apprehend the being encountered with an argument: If God be the Creator, retaining that absolute supremacy which creation implies, is not whatever *is*, his work? And, again, how can we conceive in the immutable God those feelings of disappointment which are manifestations of the weakness of passive and fallible man? To the first question we answer: As long as God creates nothing but what is truly material and physical, so long whatever *is*, is the work of God; and for that, God, and God alone, is accountable. In a universe of mere matter, if there be any disorder, if there be any evil, there can be no blame any where, but on him who designed it and brought it forth. In a universe peopled by nothing higher than the brutes, if there be feeling of pain, if there be turpitude, quarelling, mutual destruction; then also we may say, these evil things exist because of an evil will in him who made them. But God has more mysterious powers; the Creator has higher resources than these. He can produce a being so stupendous, that even after it is created, even those who partake in it, shall doubt or deny the high attributes with which it is endowed; a being participant of his own reason, and will, and moral power; a fit viceroy of the world; worthy, if he discharge his part aright, to have dominion over all the works of God's hands; but if otherwise, fearfully solving the problem, how it is possible for evil to exist to which God may shew his contrariety, which has proceeded from another will than God's will, and is therefore no expression of what his good pleasure is.

Thus, then, it becomes possible that the creation should possess such evidence of the Creator's character as is derived from beholding it not only in direct and unresisted operation, but when reflected from all that is offensive to it, and at enmity with it. There is but one way of consistently denying that such is the truth, and that cuts off at once all that is truly moral in God and in man: it is, to assert that whatever is is according to the good pleasure of God; that nothing existing is really offensive

to him; and, therefore, that in whatever instances he has opposed or counteracted any thing, undone any thing, threatened or inflicted any punishment—all has been but one game of action and re-action, both parts being played by the same invisible hand. And let those who will take this ground, take it firmly, and steadily maintain their position. Let them give up speaking of it as a distinction between either objects or acts, that some are pleasing in the sight of God and others hateful: let them cease to describe the Law as a revelation of that which God would, and of the contrary which he would not; and fairly avow that it is at best an instrument for effecting one set of His purposes who gave it, while by other instruments he effects in other cases purposes of a character directly opposed. It is to be feared that few will avow that in all this length and breadth they hold the principle that nothing can be contrary to the will of God. We say *feared*; for were it once seen in this its naked horror, reason and conscience have yet power enough among men to scare and command away all but a few from adhering to such a cause.—But if we will not avow this, let us take a firm hold of a principle without which we cannot for a moment think as moral beings, or view God as possessed of moral attributes: let us acknowledge that in the world is very much directly contrary to what accords with the dispositions of God; and *that* which hates these things, which manifests itself in opposition to them, and produces and chooses and approves only the very reverse, is the Will or moral character of God, mentioned in Scripture as the only just ground of confidence towards him. Let us think it no very startling thing to be called to admit, that the same Being whose good pleasure it is that man should love his neighbour as himself, sees in murder or in malignity a thing *contrary to his will*. And, this admission once made, let us not consider it as a sufficient objection to any thing stated as truth, that it takes this principle for granted. Doubtless there is a sense in which God is the Doer of all things; a sense so sublime and so important, that we need not wonder if some men, of highest and deepest thought, have pondered it in their minds till it swelled to a size leaving no room for truths on the other side. Whatever is done, even when that is committed which is in extremest contrariety to the will of God, still without God, still but by the power of God, it could not be done. When the murderer conceives malignity in his breast, He in whom he is living and moving and having his being is at that instant sustaining the capacities of affection, so turned to evil. When he plans the means of luring his victim to destruction, of accomplishing his death, of effecting for himself a safe retreat; the understanding he uses is not only a gift once given by God, but at this

moment continues to exist and act only because God continues to actuate it. When he wills the stroke, when he raises his arm, when the weapon of death descends into the heart of his victim; it is not enough to say that God at that moment upholds the bodily life and strength of the murderer; that by him he breathes, by him he moves; that by him his arm is nerved; nay, that by him the dead metal of his dagger is furnished, and continues in being only by a continued act of creative might: the very *will* of the murderer himself is also more than a gift once given by God; by God it is at the moment given, for by the act of God alone could it also continue to subsist. Is any thing, then, in the whole process the murderer's own? for, unless there be, in the whole process God cannot be opposed, for he is himself the sole agent. That is the murderer's own, and his exclusively, in which the moral character, the *evil*, of the act resides. God enables him to think, but it is himself that thinks: God sustains his faculty of will, his electing power; but it is himself that wills, that chooses evil. The question is not, whether all being in all times and places has for its foundation the being and the will of God; whether all power, however operating, be not at every instant a product of the living power of God. Nor is the question, whether, since in every act there is an act of God, he has not foreseen all acts, predetermined their measure and their issue, and the harmonizing of all into a vast scheme of righteous government. The question is about the compass of the scale of created powers, what is their highest note? The question is, whether this all-upholding energy of the All-originator does any where uphold a power not like the others, a passive, undeviating effluence of his own power; but, on the contrary, capable of turning itself against him; of being and doing the very contrary of what God would be or do, or would have done. We affirm, that every revelation God has made has been addressed to such a power, designed for its illumination and right direction; that but for philosophy and vain deceit, men would have seen its existence implied in all that God has commanded or forbidden; and that but for its existence it would be unreasonable to speak of the existence of moral and spiritual evil as any thing less than a proof that God is indifferent to good, and that in his being is no fixed basis of moral character.

But we anticipated another difficulty, closely connected with the former. It may be asked, not unreasonably, not only how any thing in creation can be represented as other than the Creator's work, and therefore according to his will; but also, whether the being affected by the creation in the manner we have described—the feeling the works of other beings to be

evil, to be otherwise than he would—do not imply a passiveness, a disappointment, a susceptibility of emotion, altogether alien to the immutable God, by whom and from whom are all changes, all movements; being himself above all movement, and all change? Now, so true is it that this part of the Divine character is in itself by us incomprehensible, that every thing else in God is in itself to us equally incomprehensible, and *for the same reasons*. Strange is it, perhaps, to speak of moral affections sometimes gratified, sometimes grieved, as existing in the Immoveable, the Creator and Sovereign Disposer of all which these affections can contemplate. But is it a whit less strange, or incongruous with all the strongest associations of our nature's experience, to speak of action, successive, varied, and progressive; action, the most changeful of all changes in an active being, as in Him who cannot change? But are not creation, providence, and redemption, actions? Is not his *action* all that we definitely know of God? But while we cannot admit that an incomprehensibility, rising from seeming inconsistency with that in the Divine Being which is most utterly incomprehensible, is any sufficient refutation of the doctrine we have stated concerning the will of God; it is frankly admitted, or rather earnestly asserted and pressed upon our readers, that this reaching of our subject into pathless infinitude constitutes a grand difficulty in rendering the doctrine matter of fixed and practical belief—so great a difficulty, that we need not fear to say, to move this stumbling-block from the path of his rational offspring towards spiritual well-being, internal harmony, and harmony with himself, was a main end of God's manifesting himself in flesh. This glorious mystery has been degraded, by those who understand the difficulty but not God's victory over it, into his employing some judicious and commodious figures of speech, and, so to speak, figures of action. They tell us, that when God speaks of his love, his justice, he means merely something unrevealable in him which works similar effects with love and with justice in man. The answer is, in one word, we believe in a God-Man. Plato, Socrates, confessed a God: we confess Immanuel, and his Father—such a God as no man sees, understands, knows, saving inasmuch, as he sees, knows, and understands the Man Christ Jesus. It might well beseem, comparatively with us, some Jew under the Mosaic system and its perplexing darkness, to say that he knew God had made the world and all its host; and therefore found it hard to believe that he was in earnest in testifying by his law that all unholiness is against his will, and in uttering by his prophets the voice of his own discontentment and anger and grief over the nation's neglect of his desire and command, so honestly meant, so awfully issued. The Jew might be excused for suspecting that

these were figures of speech, meant to keep up a salutary delusion. But, oh! was Jesus born a weak infant? Were Egypt and Nazareth the witnesses of budding and blossoming human faculties in him? Did he ever weep over embittered Jerusalem? Did he utter the desire of a human heart, when he cried "Father, forgive them?" Did he die of very love; love felt in all the stirrings that it awakens in the breast of a tender-hearted man? But what, then, it may be asked, Was *God* a weakling infant? did God weep human tears, or groan, or give up the ghost? If disposed to give a short answer, in a free uncritical spirit, and in language familiar and constant with the sages of the early church, we would say simply, Yes; for Christ is God. But if we must endeavour to answer the precise according to their precision, we say, The Godhead was not born, laboured not, died not, rose not: humanity did all this, but His humanity who is no less God than man: humanity did all this, but for the express purpose of revealing the God within; even as light cannot make known to us its presence but by the denser, and to us more congenial, air. The humanity of Christ is that which translates the ineffable language of the Most High into man's native tongue. But it is much more; for "he that hath seen Him hath seen the Father;" not as another, but as one with Him. The light of Godhead is reflected from him; but that is also the light of Godhead which is refracted through him.—Now, what was it of Godhead that was shewn in Christ? Was it almighty power? We have only to put you in mind of his own words, "He that believeth...greater works than these shall he do." What was most prominent in the distinction between the Man who was God, and revealed God, and all other men? It was his moral character: it was love to God with all his heart, and to his neighbour as himself, with no peculiar selection, unless we take as such the emphasis with which he applies the law to the case of those that curse and hate and persecute us. Now, if the foremost distinction of his own character was its moral distinction, then either was that same moral character the thing most prominently to be manifested in God, or he failed utterly in his attempt to shew by humanity the God within; and it avails us nothing that he said, "He that hath seen me hath seen the Father." Now, morality in this human form, this human conformity to the law of love, we can feel, we can understand; and we are relieved from the harassment of ambiguous figures of speech, by knowing it to be no figure, but a great fact, that a Man is one with the Father. For, in truth, the shrewd objection, that love, and anger, and all the affections attributed to God in Scripture, are human emotions, implying agitation and passiveness, is a mere confusion of spiritual principles with things that accompany their working in our lower

nature. With love in us there is passive emotion, with indignation there is passive emotion: but the love, the indignation, are not themselves the emotion, but states of that higher nature in which we approach to God. Just as some ingenious men have hoped to solve the mysteries of the material universe by searching for certain substances as being the same with light and heat and gravitation: whereas, were these bodies found, this matter called light would need something to make it shine; the matter called heat, a principle in it to make it warm; and that called gravitation, a principle by which it might gravitate: and all plain men would tell the philosopher it was these principles they meant by the names, and not the new-discovered substances: So in our human emotions these theologians fancy that they have found the essence of our moral principles; which moral principles, as sure as the Bible is true, as sure as God was incarnate, are common to God and man; and, in us, by these emotions only denote their presence, as the substance by its shadow.—Having already referred to the Law as expressing something that God would (that is, according to the will of God, in that sense in which John uses the word), namely, that man should be holy; while nothing is more certain than that the fact is contrary to this will, we have only to beseech those who see that this is true, and see that to deny it is to subvert all foundations of morality in revelation, that they would calmly and candidly ask themselves, Whether this principle may not extend somewhat further than the case of the Law? whether the whole of God's revelation may not be designed to shew a moral character in God—a love, justice, holiness, and truth—as utterly and resolutely at variance with the generally existing state of things in the world of human beings, as much opposed and disappointed and aggrieved by it, as the holiness expressed in the law is with the existing *sinfulness* of man?

Thus, then, we see of what the Apostle speaks when he mentions a will of God, in circumstances when a fixed purpose cannot possibly be meant: it is the disposition of God; it is that so truly and uniformly aggrieved by every thing evil, that we may safely define evil to be all that is against it, and good to be that which alone accords with it. Now this, according to his statement, is the confidence of the Christian. This is truly a confidence in God himself; in what he is, not in what he purposes. And if it be true that the character of God is such as forms for those who know it a ground for their reliance, then the answer of the hope is as certain as the being of God, and in any individual mind the assurance of the hope is according to the firmness of conviction with which it holds a true knowledge of God. That is, "They that know Thy name shall put their trust in thee;" or, in the phrase of the Apostle, They that know "His Will" shall

discover how it harmonizes with their own best interests, and shall know that they have all the petitions which, in accordance with it, they ask of him. Faith, indeed, is not trust; it is believing: but faith is the ground or source of trust. It is because of what I know, with belief, of the past working of a friend's character, that I can confide to his honesty and to his benevolence my fortune or my life. Faith belongs to present truth; trust to future contingencies. But such is the present truth regarding God, that the faith of it, the evidence of things not seen, becomes the substance, the realizing enjoyment, of things hoped for, making them contingencies no longer. Now we know well, the best test of professed *faith* in a man, is a call to exercise *trust* in him. We know, that the merchant who should commend the honesty or solvency of one who sought a loan, would be considered as declining to give the best proof of his sincerity if he refused to commit his own money into his hands. The application of this test to the concerns of the soul is just that doctrine misnamed the assurance of faith. The doctrine referred to does by no means say to a man, The being assured that you shall be sanctified and saved secures its being so: it says, If you profess to know the name of God, see to it that your knowledge leads you to put your trust in him, or you yet know him not. What is plainer, than that if a man say God is holy, and yet say it nothing displeases him that such or such a sin be committed an hour hence, that man deceives himself with words? Now let him put the test. Believing in the holy name of God, can he believe, can he pray, *in faith*, in sure confidence, that God will forfend the perpetration of the dreaded crime? Now to apply this more widely. God has not more plainly declared that sin is contrary to the will of his justice, than that the ruin of sinners is contrary to the will of his love: he has sworn the great oath by His own Name, that in the death of the sinner he hath no pleasure; that he wills that all should come to know the truth and be saved. Every argument that has ever been used against taking these words in their honest meaning, whether shaped according to the doctrine of election or in some less systematic form, is just as reasonable, as reverent, as decent, as if men should say, "The Law can never mean what some foolish people suppose; it can never mean that God would have holiness and would not have sin: the fact is, sin exists, and shall exist, and this proves what the mind of God is." For, may we not take every syllable of this wicked mockery of God's revelation of his own holiness, which would rob us with hollow sophistry of a God that hateth iniquity, and, by applying them as objections to the doctrine of universal good-will towards man and universal reconciliation, present the whole force of the technical argumentation that

would rob us of a God who is love? Does it not just amount to this: "The Gospel cannot mean what some idly suppose, that God would have each sinner saved, and would not have him perish: the fact is, sinners have perished, and shall perish—all but the few who are compelled to come in, according to a purpose of eternal election—and this proves what the mind of God is." But the object of the Christian's faith is a mountain summit fixed high above these earth-born clouds, which draw their being from the marshes of that evil which *is not* of the Father, but of the world; above time and events, and plans and purposes, yea, even the plans and purposes of God (for these, too, are of events in time, and are their seed);—above space, and form, and history, or the ancient prototype of all that fills them—*itself* modified, limited, moulded by the limits of temporal and local things—the Christian reaches, to deposit his own soul's hopes, and the hopes of his race, in the calm region of eternal, moral, spiritual truth, that holy of holies, to which the church and the universe are the sanctuary and the outer court. He proves the sincerity of his belief that God is holy, by believing that it cannot be the will of God that he should be unholy; thus learning to say, This is the will of God, even my sanctification. He proves the sincerity of his belief that God is love, by believing that it cannot be the will of God that he should perish.

But we may well conceive that those of far other spirit than mere polemics, or mere scribes, may say, Truly this were a high attainment, and were much honour done to moral and spiritual truth, and to its infinite being in the Being of God; but how is it to be reached through the tumult and fighting of very opposite appearances? We admit it a high and difficult attainment, most unlike the process by which the worldly man reaches his confidence, intelligent and systematic, of gaining worldly good; and prepares for himself either success, the parent of pride; or regrets, the base-born children of hope uniting with worldly care. A high attainment—for far be it from us to underrate the difficulties, to overcome which God sent a Champion for mankind destroying the works of the devil. We will not speak untruth for God; we will not deny many appearances against him, many misgivings and tremblings, when the hand attempts to grasp the truth that God's will is not to be judged truly by every thing which passes into facts and events. But if the difficulty be great, the remedy is proportionate,—Christ, his birth, his death, his burial, his risen life, his eternal perfection of human goodness. None, believing him to be truly man, and truly the best of men, can doubt that the sinfulness and misery of any are against his will; and He and the Father are one. Let us ask ourselves, if we be sincere in thinking that the highest expressions of de-

votional rapture have fallen short in the utterance of gratitude and admiration for his labours and sufferings. Let us ask, then, what ground for admiration and gratitude, but the belief that the simple sincerity of love prompted him to the dreadful task; love unwilling that sinners should perish, rejoicing in the prospect of their holy welfare. And let us think again, is it credible, is it human, that one capable of living and dying thus for *any of those* whom he saw truly in the mean deformity of their wickedness, could be indifferent to the eternal misery of *any one* of their fellow-sinners? Is it human? Can the same heart be capable of this intensity of love and of this hardenedness of indifference?—But shall not God take vengeance? Yes, he shall take vengeance by the Man whom he hath appointed; but he shall do it out of justice: not out of indifference, not out of malignity, but of justice; which shall be magnified in proportion as the objects on whom descends its red right hand are dear to him: justice that never would have come forth, that would have belied her name and nature by coming forth, save as the avenger of insulted and rejected love.—Still may the heart which has not yet known the character of God to be a rock, while it admits that God may bear it love, and therefore have no pleasure in its death, and that the holy God may desire its holiness, suggest that even this is not enough: for the very existence of misery and sin, in spite of this the will of God, teaches us to suppose some difference between that case in which God's will is resisted and that in which it is yielded to. Now, happily, to this important question a distinct answer can be given: the will of God revealed in Christ as holy love, has been revealed for the express purpose that the faith of it might constitute the very difference thus sought after. The whole word of God is a continued call to trust in him, absolutely to trust—a call to all people to trust at all times—a call, in short, to possess, maintain, and hold fast that very assurance of all real good, present and future, from God, which is too often dreaded or contemned. Now, just as the acts in which a friend proves his character, open up to me a basis in him on which, when he asks me in any instance to confide in him, I rest my confidence of future services and justifications of my trust; so has the work of God in Christ shewn me a rest. But that work was done for this very purpose, that the confidence, not only permitted, but required as a duty, might be encouraged by it: and what an encouragement it is to know, that God, whose commands honestly express his *desires*, has commanded me to believe in the Lord Jesus Christ in order to this very end, that I might further obey him by giving up to him my temporal and eternal all, and knowing it to be safe in his hands! The difficulty, in short, that may remain in a mind believing in God's holiness, as willing its

holiness ; in God's love, as willing its well-being ; and yet not knowing how it shall individually come to their actual enjoyment, is removed by seeing that the very knowledge of them and rest in them is God's way for conveying their enjoyment. And, indeed, much of the perplexity on this subject arises from regarding unbelief as a passive thing, a submitting to the consequences of an unhappy want ; and faith as an active thing, a putting forth of strength to change ourselves, our circumstances, and the relation of God to us. Now the very reverse is truth : unbelief is rebellious activity for the attainment of an object which we cannot leave in the hands of God, our own happiness ; and its punishment is the fruit of its own doing ; the creature of unbelief, not the creature of God : its worm, its *own* worm, dieth not ; its fire is not quenched. Faith is the cessation of independent activity for objects resigned to God ; it is the man who knows he cannot swim in this flood, ceasing the struggle that might drown him, because he knows his passive body will be borne up safely by the waters. The will of God is bearing all things that yield to it towards the joy of their Lord. He who knows this, ceases to strive with it and provide against it, and is borne on unresistingly towards the blessedness to which it presses to carry him.

A. J. SCOTT.

THE OUT-POURING OF THE HOLY SPIRIT.

IT is a remarkable phenomenon in the human mind, to pray fervently, and for a long course of time, for certain things which when granted are either despised or hated. The fables of Æsop have rendered this characteristic familiar to us from our earliest years, and shew the same general law to belong to our species as much under one mode of moral culture as under another. The pamphlet of Mr. J. H. Stewart must be well known to most of our readers, in which he urges the Christian church to pray in especial meetings for the out-pouring of the Holy Ghost, founding his exhortation upon the promise in Joel. Mr. Way replied to this pamphlet, and pointed out from the context that that passage referred to the Jewish people, although an earnest of it in a measure had been given to the Gentiles at Pentecost. In this we think that Mr. Way was more correct : but Mr. Stewart would have taken up an invulnerable position if he had founded his argument upon the fact of the Christian dispensation being at all times one and the same ; and that, consequently, the church had a right, nay, it was her duty, to use those gifts with which God had endowed her at one period, as well as at another : and if she ever found herself without them, she ought to have

continued instant in prayer until they were restored. Mr. Stewart was so strongly impressed with the importance of his view, that he circulated many papers upon the same subject; dropping, however, the reference to Joel, and urging the duty on general principles. A very considerable number of churches and individuals followed his counsel; several Dissenting magazines took up the subject also, although on different grounds, and with different objects: so that it is not to be doubted that the voices and hearts of many thousands ascended to the Throne of Grace, that the presence of the Holy Ghost might be made more manifest in the church of Christ at present in these lands. Although this measure was considered culpable and visionary by many—so much so that Mr. Stewart found great difficulty in obtaining licence for a renewal of his chapel—there is no ground for denying that the promises and gifts which were given to the first Christians are our inheritance also; and, believing that this subject is ill understood amongst Christians at the present day, we deem it serviceable to the church to bring the question under its consideration.

We have often had occasion to shew, that the leading difference between the Popish and the Protestant apostasies—the apostasies of the *latter*, and of the *last* days—consists in this; that the former smothered, obscured, and defaced the truth; while the latter denies it altogether. Hence, too, there was long-suffering, and offer to repentance, held out for the one; while nothing but quick destruction awaits the other. In the present instance, as in all others, the continuance of supernatural powers in the church is rightly maintained by the Church of Rome, as a point of orthodox doctrine, although the liquefaction of Januarius's blood is an abominable falsehood.

Amongst other ways in which the prayer of so large a body of Christians for the out-pouring of the Holy Ghost has been answered, the gift of interpreting prophecy, and of imparting the knowledge of it to others, was formerly mentioned in this journal. This gift is second only to that of Apostleship, and is consequently the highest but one which men in weak and corruptible flesh are capable of receiving. It is on this account, doubtless, that it excites greater scorn and ridicule, not only from the profane world, but from false, or at least carnal, professors, and disputatious controversialists, than the gifts of faith, or hope, or charity, or indeed than any other:—although it is to be granted that there is a difference between gifts and graces; the former meaning external, and the latter internal manifestations of the Spirit; the latter consequently being also unknown to, or at least but imperfectly cognisable by, other men. But we apprehend that that prayer has had a yet more extended answer; and that Mr. Stewart, and those who have followed his advice, have produced an effect for which neither he nor they,

—and we are bound to acknowledge, not we ourselves—were prepared.

In order to understand this matter aright, the attention of the reader must be earnestly given to this extract from a recent publication :

“The following remarks are offered under a deep conviction of the importance of the subject treated in the passage of Holy Writ which forms their basis. It is said of our Lord in the lxxviiith Psalm, ‘Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that God, *ЈАН*, might dwell among them.’ In the inspired narratives of the days of the Lord’s flesh are many anticipations of the bestowal of these gifts, when he should have ascended on high. ‘He spoke of the Spirit that should be given.’ ‘The Spirit was not yet, because that Jesus was not yet glorified.’ In the proclamation of his titles made by his forerunner, none was more conspicuous than *Baptizer with the Holy Ghost*. In the prospect of parting from his brethren, no reason for his departure was found so sufficient, no consolation so powerful, as the procuring from the Father the mission of another Comforter. And when all power was given him in heaven and in earth, the Father glorified Jesus by commencing the days of the Holy Ghost. These days are the Christian dispensation. Men have chosen certain parts of the promises regarding the heavenly gift, and rejected others so interwoven that consistency would have taken all, or rejected all: they have confounded *faith*, the teaching of the Father, and charity, ‘a more excellent way,’ with the gifts of the Holy Ghost: they have invented distinctions of ordinary and extraordinary, saving and miraculous. Finally, in a presumptuous dread of the confidence of faith, they have so spoken of the presence of the Spirit, as though it were an obscure and uncertain thing, that men calling themselves spiritual are habituated to the searing familiarity of thinking that the Holy Ghost *may* be in them, and themselves never awed, never strengthened, never raised above the world, by knowing that the Holy Ghost *is in them of a truth*. Under the belief of the falsity of that reasoning in behalf of Revelation which represents that which alone the Scriptures call the gift of the Holy Ghost, as designed merely once for all to stamp credit on a book: under the belief that the church is Christ’s resident ambassador to the world, always needing a commission as authoritative and plenipotentiary as at first; believing in no divine power but miraculous power; in no gifts but extraordinary gifts; in no presence of the Spirit but a direct, immediate, supernatural manifestation of the living God in the person of Christ’s members, we cannot but regard the church as at present existing as being, at best, a temple without a Shechinah, without Urim and Thummim. These hints are so far from exhausting

the subject, that they merely indicate the first principles of one of its departments. But it may please God by them to excite a direct inquiry to rectify misapprehension; and thus, in some small measure, to contribute to that faith in the Spirit of Christ which honoureth him, and which he would honour by making the church once more to manifest HIM AS HE manifested the FATHER.

“ The Apostle, after directing the Corinthians regarding other matters connected with their worshipping assemblies, commences a new subject at chap. xii. 1 with these words, ‘ Now, concerning spirituals (πνευματικῶν), brethren, I would not have you ignorant.’ He then reminds them, verse 2, of the condition of utter alienation from God out of which they had been brought to the light of the Gospel. The third verse of the chapter shews the connexion between this remembrance and the subject on which he is about to instruct them. ‘ Wherefore,’ says he, (namely, because of the grossness of their former mental habits, and of their ideas regarding Deity), ‘ I give you to understand, that no man, speaking in the Spirit of God, called Jesus anathema; and no man can say that Jesus is the Lord, except in the Holy Spirit.’ These words cannot apply to a man’s speaking in the exercise of his natural understanding. Such a man may say that Jesus is Lord, without intending to speak a truth, without knowing the meaning of his words; he may say so with such knowledge, and with such intention, without its being the Holy Spirit, and not he, that speaketh. But for what purpose is the law thus laid down? The same for which John writes (1 John iv. 1), ‘ Believe not every spirit, but try the spirits;’ giving, as Paul does, a great truth, the acknowledgment of which shall be the test of the Spirit. The truth given by John, as a test, is, *Jesus Christ come in the flesh*, as the *Lordship* of Jesus is that mentioned by Paul. John introduces this rule with the remark, ‘ We know that he abideth in us, by the Spirit which he hath given us.’ It was therefore given, in order that, in a matter so important as the ascertaining that they possessed the earnest of the purchased inheritance, the evidence that God was in them, they might not be deluded by other and hostile spiritual powers. It is not the trial of a man, nor of the disposition of a man, of which either of the Apostles writes; they speak of cases in which it is not doubted that a *spirit* is present, and they direct to means of determining whether that spirit be indeed the *Lord’s*. The rest of that chapter (1 Cor. xii.) being occupied with the doctrine that there are diversities of gifts, but the same Spirit; with the description of these gifts, and the completeness of Christ’s body, as constituted by this unity in this diversity* ; it is closed with

* See v. 10. See also on this great subject Eph. iv. 4—16.”

the exhortation zealously to desire the best gifts; reminding them, at the same time, that something is still better,—charity, the end of the commandment; charity, which eternity shall never leave out of date; while prophecies, while tongues, while knowledge, shall serve their temporary purposes, and, when that which is perfect is come, shall vanish away. As, however, the exhortation to follow the best gifts served but to introduce the higher commendation of charity, so now from the supremacy of charity he returns to the value of those gifts, and the duty of earnestly seeking them. They are now (I Cor. xiv. 1) called *πνευματικά*, *spirituals*, as the twelfth chapter introduced them under the same title. This is important, as shewing that some things are *spirituals*, in a sense in which charity is not a spiritual; and as therefore leading to inquire into the distinguishing characteristics of those gifts, which causes the appropriation of this name to them. In the first verse, he exhorts them to prefer prophecy to other spiritual gifts. This accords with two enumerations contained in chap. xii., vers. 28 and 29, in both of which prophets are mentioned next to apostles; while in the twenty-eighth verse the *apostolic* gift is said to be, emphatically, *πρωτον*, the first, and the *prophetic*, *δευτερον*, the second.

“ In vers. 2 and 3 of chap. xiv. he assigns the reason for the preference of this gift (probably including also that of teaching, see chap. xii. 28) to the gift of tongues. It is, because a man speaking in a tongue does not speak to man, for none understands him, although in the spirit he speaketh mysteries.

“ This is the character of the gift of tongues *taken by itself*. It is not speaking to men. It is not intelligible to men (v. 3); and accordingly, in chap. xii. ver. 10, the interpretation of tongues is mentioned as a gift distinct from that of *kinds* of tongues, and bestowed (*αλλω*) upon a different person. And in this consists the superiority of prophesying: it is speaking to men, to edification, to exhortation, and comfort. Verse 4, ‘ He that speaks with tongues edifieth himself;’ and again, in verse 5, interpretation is mentioned as necessary in order to tongues edifying the church; in a form of expression which shews the perfect distinctness of the two gifts, tongues and interpretations. Verses 6, 7, 8, confirm the evidence of the insufficiency of the former gift in itself to edify, that is, to build up in knowledge; and in ver. 9 he tells them, that they speak to the air in speaking by this gift unintelligible words. The practical principle on which he reasons with them is stated in ver. 12, that in their zeal for spiritual gifts the object ought to be the edifying of the church: the conclusion is, that he who possesses this gift of tongues should pray for the distinct and additional gift of interpretation (ver. 13). The reason follows in ver. 14, in these remarkable words: ‘ If I pray in a tongue, my spirit prayeth,

but my mind (*νοε*) is without the fruit thereof (*ακαρπος*).’ He would therefore desire (ver. 15) to add to prayer and to singing with the Spirit, the other gift of prayer and singing with the mind. In vers. 16 and 17 a new instance is given of the unfruitfulness of the gift of tongues, considered by itself. In ver. 19 he avers his preference of the power of uttering five words (*δια τῶ νοου*) through his own mind (that is, with the intelligence and sympathy of his mind joined to that which was uttered by the foreign spiritual power, and which might have been uttered entirely without his sympathy or intelligence), to the uttering ten thousand words merely by the gift of tongues.

“It is hoped that the following verses, 22—25, will be found intelligible by any one who understands the principles deduced from the former part of the chapter—namely, that, in spiritual gifts, the Spirit is a power distinct from the mind, including in the latter the intelligence and sympathy of him who exercises the gift; that the gift of tongues is an illustration of this principle in a peculiar manner, being, *when considered in itself*, the Spirit’s utterance, through the organs of a man, of a language which he understands not, and which it requires another gift (whether resident in himself or in another person) to convey the sense of to the hearers; and that while the Spirit may thus act through a man, leaving his mind unfruitful (v. 14), the Spirit may also act (*δια του νοου*) ‘through the mind;’ that is, with the intelligence and sympathy of him who possesses the gift.

“The 25th verse represents the church as fulfilling the end of her being, when men, beholding her gifts, are made to worship God, and report that God is in her of a truth. This accords with our Saviour’s declaration to the Samaritan woman, that the temple worship of Jerusalem, as well as of Mount Gerizzim, should cease, when the true worshippers worshipped the Father in spirit and in truth: this is marked as a change, as a crisis, by his expression, ‘the hour cometh, and now is’ (John iv. 23). The hour *having* come, the Apostle addresses the church as the temple of the living God, the temple of the Holy Ghost. In her were men to see God; as our Lord saith (Matt. v. 16), ‘that they may see your good works, and glorify your Father which is in heaven.’ In her was the world to see the authority of Christ, according to the words of his prayer (John xvii. 21—23), ‘That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.’ In her, as the Apostle here shews us, the world was to worship *a present* God;

the gift received for men being that the Lord God should dwell amongst them ; the church being that living temple which Solomon's prefigured, and in which his dedication prayer should have been fulfilled.

" In ver. 26 the Apostle rebukes them for the disorderly exercise of their gifts ; proving, in addition to what has been already stated, that the possession of power divinely communicated by no means implied Divine wisdom in the use of it. From ver. 27 to the end of the chapter he is occupied in laying down rules for an orderly and profitable use of the gifts : first, requiring that tongues should be accompanied with interpretation ; and if no interpreter were present, that the possessor of the gift should keep silence. Verses 29—33 inclusive, relate to the exercise of prophecy, and are chiefly remarkable as containing the principle, that the spirits, the inspiring divine power of the prophets, are subject to the prophets—i. e. do not act upon them by compulsion, or take from them their responsibility as to the manner and occasion of exercising their gifts ;—the remainder of the chapter reminding them that God is not the God of confusion, but of peace, and requires accordingly that all things be done decently and in order.

" It is manifest, that, when God does vouchsafe to his church the restoration of her original endowment, any obstinate error regarding the nature of the gift of the Holy Ghost will be a fatal obstacle to our recognising His appearance. ' He that hath ears to hear, let him hear.' "

Having seen what was the mode in which the Spirit was manifested in the commencement of this dispensation, we are better prepared to examine into the revival of this manifestation which is said to have taken place in the west of Scotland. And the first point to be ascertained is, whether any thing supernatural at all has really taken place ; and, secondly, the character of it.

With regard to the first point, there is some difficulty, at this distance, of obtaining accurate evidence to satisfy ourselves ; and still more difficulty, even if we were satisfied, in communicating the grounds of our decision to the reader, because the validity of the evidence must greatly depend upon the character of the witness ; and further, because we are not justified in publishing the names of the parties from whom much of our information has been derived. A letter, however, has appeared in the London newspapers, copied from a Scotch paper, which we believe to be genuine, and therefore there can be no impropriety in re-printing it here.

" Letter from Mary Campbell, to the Rev. John Campbell, of Row, dated Fernicary, 4th April.

" My dear servant of the Lord Jesus Christ,—In attempting

to state to you the circumstances connected with my being raised up, I feel my need of being dwelt in by the Holy Ghost, yea, mightily dwelt in, in order to enable me to give unto the Lord the glory due to his great name, for so glorious a manifestation of his power and love.

“ On the Saturday previous to my restoration to health, I was very ill, suffering from pain in my chest and breathlessness. On the Sabbath, I was very ill, and lay for several hours in a state of insensibility, but was considerably relieved towards the evening; in answer, I have no doubt, to the prayers of some dear Christian friends, who were with me. About eight o'clock, the Lord began to pour down his Spirit copiously upon us (for they had all by this time assembled in my room for the purpose of prayer). This downpouring continued till about ten o'clock, when I felt so strengthened, by the mighty power of God, as to be able to walk through the room several times. So long as I exercised faith in the almighty power of God, I felt my strength increase; as it is said, ‘ Be it unto thee according to thy faith.’ But I soon began to think of my own weakness, and, losing sight of the power of God, felt returning pain and feebleness. Next day I was worse than I had been for several weeks previous (the agony of Saturday excepted). On Tuesday I was no better. On Wednesday I did not feel quite so languid, but was suffering some pain from breathing and palpitation of my heart. Two individuals, who saw me about four hours before my recovery, said, that I would never be strong; that I was not to expect a *miracle to be wrought upon me*; and that it was quite foolish, in one who was in such a poor state of health, even to speak or to think of going to the heathen. I told them that they would see and hear of miracles very soon. And no sooner were they gone, than I was constrained of the Spirit to go and ask the Father, in the name of Jesus, to stretch forth his hand to heal, and that mighty signs and wonders might again be done in the name of his holy child Jesus. The thing I was enabled to ask in faith, doubting nothing, which was, that next morning I might have some miracle to inform them of. It was not long after until I received dear brother James Macdonald’s letter, giving an account of his sister’s being raised up, and commanding me *to rise and walk*. I had scarcely read the first page, when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my mind until I took it up again, and began to read. As I read, every word came home with power, and when I came to the command to arise, it came home with a power which no words can describe; it was felt to be indeed the voice of Christ; it was such a voice as could not be resisted; a mighty power was instantaneously exerted upon me: I just felt as if I had been lifted from off the earth, and all my diseases taken

from off me at the voice of Christ. I was verily made, in a moment, to *stand upon my feet, leap and walk, sing and rejoice*. 'Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men!'—*Glasgow Chronicle*.

That the writer of this letter was very ill; that her medical attendants, and all her acquaintances, thought her past the possibility of recovery; and that she has recovered suddenly; are indisputable facts, confirmed by many persons. But it is now said that she was only hypochondriac, and had nothing really the matter with her. If this be so, it is not very creditable to the skill or honesty of these persons that they did not make the discovery sooner. As to imposture, there is not the remotest pretext for charging her, or James Macdonald, with any thing of the sort. They have received a blessing, and they thank their God for it, and ascribe the glory to Him: they attempt to found no new doctrines, nor do they set up any new worship. To call her *the female head of the sect*, as the Record Newspaper has done, is as wicked, as well as stupid, a charge as ever was made; inasmuch as there is no sect, and consequently it has no head. So far from the charge of making a sect being true, the Macdonalds regularly attend their accustomed place of worship, although they are often alluded to in such a manner as to be exceedingly painful to them, and to draw the attention of the whole congregation to them; setting thereby a signal example of obedience to the authority of the church. No breath of slander has dared to breathe against them in any matter, save this concerning their God: and the reports of all whom we have met agree in this, whatever their opinions may be upon the miraculous manifestation, that they are persons of remarkable simplicity and devotional piety.

The fact of one of the party speaking in an unknown tongue, and another interpreting, must rest primarily upon the character of the persons who assert that they do so. It is certainly possible that one man may utter some jargon, and be in league with another who shall pretend to give an interpretation of it; but whether this be so, or not, ought to rest upon the characters of the persons, and the end which they purpose to attain. Now in the present case the characters are excellent, and no end whatever is attempted to be attained: so that, if their conduct be the result of a plot, it is a plot with no meaning, and for no assignable end.

Assuming, however, that the manifestations which have been made are supernatural, it by no means necessarily follows that they are made by the power of the Holy Spirit, and not at the instigation of an evil spirit. The power of Satan is represented as uncontrollable but by the Holy Ghost himself; and therefore any man may be possessed by him at any time. It is on ac-

count of this fact, so repeatedly declared in the record of Truth, that directions are given to the church by which she may try the spirits. Two special tests are given, which have been above referred to—namely, the assertion of the Lordship of Jesus over this whole earth; and, that Christ is come in Flesh: to this may be added a third, that Christ is coming again in flesh. The avowal of these doctrines is declared to be the criterion of the persons exhibiting miraculous powers being under the influence of the Spirit of Christ, and not of the spirit of antichrist. These doctrines are all proclaimed by the persons who have exhibited, and by those who have witnessed, and by those who believe in, the miraculous powers in the west of Scotland; and it is notorious that in Scotland, more than in any other part of Christendom, does that spirit of antichrist prevail which denies that Christ has come in the flesh; asserting that the manhood he assumed was not that of the virgin, but a better kind of manhood and also the other spirit of antichrist, which denies that he is coming in flesh; asserting that he is only coming in spirit, which is, in fact, to say that the Man is not coming at all: and the third spirit of antichrist, which denies that Jesus is Lord of all; asserting that temporal power is derived, not from Him, but from the people; and that the temporal ruler ought not to appoint teachers of Christ's religion throughout the land, but to admit the enemies and blasphemers of Christ to be office-bearers over Christ's people.

We know not how, then, to escape from the conclusion that this work is of God: and it is not the least part of its Divine character, that it should have been manifested in the face of Antichrist; and by persons of no intellectual culture, in the very place where pride of intellect and systematic Calvinism has eaten out almost every Christian grace, and substituted a heartless creed or catechism for the essentials of godliness. If such be the case, then will those who are offended at these gifts blaspheme against the Holy Ghost, attributing them to the work of an unclean spirit. This is a very awful consideration; and we therefore earnestly conjure those of our readers who are at a distance from the scene, and who are not satisfied with such evidence as they have hitherto procured, to abstain from coming to any conclusion on the matter; and in the mean time to make themselves thorough masters of the nature and mode in which the Holy Ghost manifested himself in the Apostolic ages; and to keep themselves in a humble frame of mind, ever saying, "Speak, Lord, for thy servant heareth."

It has been the general opinion in modern times, as may be seen by referring to the commentators, that the unknown language which any one was empowered to speak was, nevertheless, known to the speaker, and also to some other persons upon earth;

in short, that the gift of tongues was neither more nor less than a suddenly acquired knowledge of languages. But this appears, from the passage in the Corinthians above-mentioned, to have been evidently not the case. It is, however, an important feature in the present report from Port-Glasgow: for if the assumption of this miraculous gift were the offspring of a diseased imagination, or of imposture, the deception would have taken a form to suit the general opinion concerning the nature of the gift of tongues. An impostor would have made out an interpretation, and an enthusiast also: the first to meet the opinion of others; the second, because his enthusiasm must have had its nourishment from the common stock of notions on the subject. Miracles are not spoken of as attestations of the reality of inspiration, but as indications of the unity of the body, and for the mutual edification and love of the body.

Another unusual circumstance attendant on the prayer-meetings where these extraordinary exhibitions have taken place, consists in the loudness of the voices, at certain times, of those who pray; the parties themselves seeming scarcely aware of the loudness or length of their prayers. It is stated in the Record newspaper, that their prayer-meetings "are kept up to very late hours . . . and sometimes during the whole night:" and again, that "the noises they made, in howling and screaming out together, were so great as to disturb the whole neighbourhood, to attract crowds of people in the street," &c. The substance of this account has been confirmed to us from other sources. No one, of course, will contend that loudness or silence are essentials of prayer, and in themselves characteristic of any thing. The only point in the present case is this, Is silence or loudness most accordant with the prayers of those who in the Sacred Scriptures were unequivocally moved by the Holy Ghost? And to this inquiry we come, because several persons, not unfriendly, who were present, have informed us that they felt annoyed by the loudness; and because our own prepossessions and practice lead us rather to prefer the opposite. Concerning the prayers of our blessed Lord, we read, that "in the days of his flesh he offered up prayers and supplications, with strong crying and tears" (Heb. v. 7). In Matt. xxvii. 26 we read, that on the cross he "cried with a loud voice;" and again, at ver. 50, "he cried again with a loud voice." In Hebrews the expression is very strong, *κραυγης ισχυρας*: and in the two latter, *μελαγη φωνη*. Of Stephen's last prayer it is recorded, in Acts vii. 60, "he kneeled down, and cried with a loud voice," &c. These instances may suffice to shew at least thus much, that loudness in prayer is not contrary to Scripture example; but, as far as there is any testimony on the subject, that testimony is in favour of it.

It does not appear that the persons in whom the Holy Ghost was manifested in the Apostles' days were able at all times to exert the power which they did at other times ; nor that that power was used for their own sakes, either towards themselves, or in favour of those who were dear to them in the flesh. When the Lord was tempted, by forty days of fasting in a desert place, to work a miracle to satisfy the cravings of hunger, he refused to do so ; but there is no instance of his refusing to work a miracle for the relief of any stranger that applied to him. In Acts ix. 38, when Dorcas died, the brethren who were with her did not themselves undertake, either by prayer or otherwise, the work of raising her, but sent for Peter : and it is very possible that the supremacy of the office of apostle, above all the other offices in the church, consisted mainly in this, that they combined many of, and perhaps all, the gifts which are separate, and kept distinct, in others. St. James does not direct his "brethren" to whom he writes to exert themselves for the recovery of their sick friends, but to "call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick, &c." This limitation seems necessary for the very end for which the Holy Ghost dwells in sinful men ; the principal object of which is, to manifest a present God in his church ; and also to subdivide his operations or gifts amongst the various members of the body of Christ, so as that no one should be independent of the other, or able to say that he had no need of a brother. It is scarcely necessary to observe what a bond of union this would constitute amongst the brethren ; and how much, therefore, we ought to pray, for this reason alone, that the gifts of the Holy Spirit should be made manifest now, as they were at first ; and if they are already manifested in the west of Scotland, to rejoice greatly in the same. This would produce at once a complete and manifest separation between those who are possessed of the Spirit of Christ and those who are not. It will also produce a most bitter persecution, not from infidel and tolerating governments, but from false brethren, aided indeed, and backed by, a scoffing world. This kind of persecution has already begun ; and the union of the openly infidel journals with those which call themselves religious, for this unhallowed and brutal purpose, is a feature in the case not to be overlooked : and, be it observed, they all alike condemned without hearing or examining into the subject.—At the same time it is to be remembered, that as the faith by which miracles may be performed in the name of Jesus may exist without being born of God, which alone constitutes eternal life, our prayer should rather be that God would bestow his gifts upon his church at large, than any particular gift upon ourselves : the prayer should be for the catholic church, as a

whole ; being willing at the same time to receive any that the Lord would see fit to bestow upon us individually, whether for the exhibition of His own power, or for the benefit of his body, our brethren, the church. Let all rest assured, that the gift of the Holy Ghost to the church is ONE thing : that if we believe not in the power by which men may do greater things than Christ, because he goeth to the Father (John xiv. 12), we are not believing in that other Comforter, or Advocate, who was to reside in us always. Is it a strange thing that the Christian church should be the CHRISTIAN CHURCH ? Are there not many pious and excellent men who have striven to restore the church to the model of the Apostolic times ? Now, then, is the time to prove their sincerity. Is it a strange thing that the temple of the Holy Ghost should be the TEMPLE OF THE HOLY GHOST ? That HE who has ascended up on high, and received gifts for men, should give these gifts even to the rebellious also, that God, JAH, should dwell in them ? Let the Scriptures be searched for the account of the body of Christ in its corporeal unity, and diversity of members, and relating to the bestowal of the Holy Ghost ; and not one passage can be found where we are entitled to adopt the human device of separation between ordinary and extraordinary ; and of taking so much, and leaving so much, according to each man's measure of prudence. Not to acknowledge the principle at least, is to reject a grand doctrine of Christianity ; and any one who does not see that these gifts belong to the church in all ages, needs to be taught the first principles of the oracles of God, and must necessarily sin in devising human substitutes for Divine gifts. Give to the Lord glory and strength, and let not THE mark of a Christian church, THE ESSENCE of a Christian church, be denied amongst Christians.

We would not, for all this universe can bestow, say a single syllable to the disparagement of one of Christ's lambs ; but we cannot conclude these remarks without again referring to an observation, which we have transcribed above, namely, "that the possession of power, divinely communicated, by no means implied divine wisdom in the use of it." Much want of discretion, and even folly, may be mingled with the real manifestation of supernatural power ; and it is rather more accordant with the Divine procedure in similar cases that it should be so. If it were not, there would be no room for the malevolence of "hypocritical mockers" to display itself ; the foolish things could not be selected to put to shame the wise ; and the power of God would not be so manifestly exhibited to the eye of faith, as it is now, in the weak things of this world. We do not mean by this to suppose, or to insinuate, that any one of the disparaging stories that have appeared in the (*religious!*) newspapers and magazines

are worthy of the smallest credit; but to assert, that, even if they be all as true as we believe them false, they do not, nevertheless, in the remotest degree touch the credibility of the fact of these persons having had exhibited in them the power of the Holy Ghost.

Among the sneers which have been thrown out upon this subject, one is, that all which is called miraculous is only the result of over-heated imaginations, consequent upon the system of Divine truth which is preached by Mr. Campbell of the Row. We, however, can find no necessary connexion between the display of the gifts of the Holy Ghost and the doctrines of Mr. Campbell: but if there be this connexion; if the persons who have embraced the opinions of Mr. Campbell are honoured by having displayed in them the power of God; then is it a strong evidence in favour of those doctrines, and a strong condemnation of those doctors who have attempted to write him down, and are now threatening him with ecclesiastical censures.

Again: it is said that the sole end for which miracles were worked, both in the Old and New Testament, was to testify that the persons who worked them were sent by God. This assertion, however, shews very little acquaintance with the facts; for, in the first place, it is impossible by this rule to account for many of the miracles performed by Elijah, Elisha, and others; and, in the second place, we have already seen that such end is not once propounded as the object in the three chapters of the Epistle to the Corinthians which have been examined above.

The more we reflect upon the actual state of men's minds upon the subject of religion, the more are we satisfied of the incompetence of mere words and arguments to convince them. No one can have read the works which deny the real humanity of our blessed Lord, without perceiving that the writers had lost the faculty of understanding the obvious meaning of plain words: as, for instance, when it is said by one of the fathers that the Son of God assumed the nature which had sinned, in order that he might destroy sin *in it*, they stoutly deny that the father declares the nature assumed had any sin in it to be destroyed. To argue with such persons is as complete waste of time as to argue with natural born idiots. If, therefore, the period be not actually arrived, it is at least fast approaching, when it will be as necessary for the Holy Ghost to make himself manifest to God's children by visible signs, as it was in the first ages of Christianity. The Bible, in which they have trusted as all sufficient, and placed above the living church, is become useless to men who will maintain that Christ died only as a ransom for a few, although the Book declares he gave himself

for all; or that God loves only a few of mankind, although the Bible declares that God is Love.

In these remarks we have abstained from pronouncing any decisive opinion, and have endeavoured rather to lay before the reader the grounds upon which a judgment should be formed, than to pass a definitive sentence ourselves. There is one point, however, which is very clear, namely, that even if the Holy Ghost were to exert his power in a manner as striking as he did in the days of the Apostles, the majority of the religious world would reject the evidence. It is remarkable, that it is said of love, not of faith, that it "believeth all things:" but where a cold and heartless systematic Calvinism has banished love from the hearts and tongues of its professors, there cannot exist any of that belief. Many letters have been shewn us—and the tone of the communications in the religious journals are in the same strain—all of which evince, that, whatever may be the case with respect to the Christians of Port Glasgow, the writers of these accounts are in the gall of unchristian bitterness and bonds of iniquity. In every view of the question the subject is very awful; and we unfeignedly tremble for the man, let his profession be ever so high, who can treat it with scoffing, levity, or scorn.



THE ANTICHRIST, OR APOSTASY, OF 1830.

THE term Antichrist has come to have a laxity of interpretation which is prejudicial to the correct understanding of that which is revealed concerning it. It occurs only four times in the Sacred Scriptures, and these all in the Epistles of John. In 1 John ii. 18, *et seq.*, we read, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us." Here, then, we learn, that whatever may be intended by the term "antichrist," it is not one single individual that is denoted, for there are "many:" and, moreover, that it signifies an apostasy—that is, something which emanates from those who were for a while of the same party and outward appearance as the Apostle John himself, and not from those who were never at any time brought within the bonds of the Gospel. "Now ye," the Apostle adds, "have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth; but because ye know it, and that no lie

is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son" (1 John ii. 20—22). The denial that God has a Son, and the evidence of such fact and relationship, are the points at issue between the church of Christ and the world. The proof rests mainly on receiving the answer to prayer to the Father in the name of the Son; which shews that these names are not mere empty sounds, but real persons joined in the governance of the world. The Apostle exhorts them to "continue in the Son and in the Father," that they may "not be ashamed before him at his coming" (*εν τη παρουσια αυτου*).

The next passage is 1 John iv. 1—3: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in flesh, is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." The characteristic of antichrist here, is that it denies that the Son of God became flesh of the substance of Mary; asserting that he took some better kind of flesh, incorruptible flesh, immortal flesh, &c.

The third and last passage is 2 John i. 7: "Many deceivers are entered into the world, who confess not that Jesus Christ is coming (*ερχομενον*) in flesh: this is the deceiver and the antichrist." Another form of antichrist is, to deny that the Messiah is coming again in flesh; asserting that he is only coming in spirit. In the Epistles of Jude and Peter, the description of the last apostasy is given with far greater fulness. The first of these Apostles says, "There are certain men crept in unawares (*παρεισδυσαν*, by the side of, in the company of, true Christians), who were before of old ordained to this condemnation (*προγεγραμμενοι παλαι εις τωτο το κριμα*, formerly written about with reference to this judgment), ungodly men, turning the grace of our God into lasciviousness, and denying that God and our Lord Jesus Christ is our only master" (*και τον μονον δεσποτην Θεον, και Κυριον ημων Ιησουν Χριστον αρνουμενοι*), Jude i. 4. The expression, "turning the grace of our God into lasciviousness," can apply only to such as have known, and professed, the grace of God; proving, therefore, that the men described are apostates: and, consequently, these are to be sought for, not amongst the unbaptized, nor amongst such of the baptized as do not profess the doctrine of the grace of God, but amongst those who, professing it, subvert it (*μεταρθετες*.) "By antichrist, alone can rationally be meant a power in the Christian church, which, in the name of Christ, and at once

pretending and usurping his authority, is systematically subversive of the essential and distinguishing characters and purposes of the Christian Church." (*Coleridge.*) Moreover, the examples to which the Apostle refers as parallel instances, are all of persons who had experienced the special favour of God ; and who, having been in a good estate, had come into a worse : such as, the fallen angels ; the chosen people of God, who witnessed the miracles wrought for their deliverance, looked to the brazen serpent for recovery, had faith to walk through the bottom of the Red Sea, yet nevertheless wanted faith to enter into the promised land ; and the people of Sodom, who had a merciful deliverance by Abraham, for Lot's sake, and who rejected notwithstanding the preaching of Lot.

Two proofs are furnished of this apostasy being the last : the one derived from its being that which Enoch declared the Lord would himself come to destroy ; and the other proof, from the members of it being called the mockers of the "last time."

Having, therefore, seen that it is an apostasy against which the Holy Ghost here warns us, and that it is the last apostasy, the only other point to examine is its nature. We have already observed that it subverts, or overthrows, the grace of God : the mode by which it does so is, by denying that God and our Lord Jesus Christ is the only Master. The word *δεσποτης* answers exactly to the Latin term *pater familias*, and to the word "master" in English. Again, they are said to "despise dominion" (*κυριότητα*, ver. 8.), and "to blaspheme dignities." This language serves to remind us of the light in which God looks upon governments, lordships, and dignities, as being held under, and for the service of, and the representatives of, the one only Master and Lord, the Prince of the kings of the earth. The mocking of these apostates at the coming of the only Master and Lord, is a fruit of the same spirit which leads them to despise rulers and dignities, who are appointed by the only Head of all rule. They are also described as blaspheming about things which they do not understand. (And it is not only awful, but painful in the highest degree, to have the recollection forced upon us of those who rail in ignorance at the doctrines of the true humanity of our blessed Lord, at his coming in flesh to sit upon the throne of David, and at the manifestation of the power of the Holy Ghost in his church.) The things which they do understand, they are said to have learned, not by the Spirit of God, but (*φυσικως*) by their natural understanding ; and even these they corrupt "like brute beasts" (*αλογα ζωα*). We are, however, instructed not to pronounce a judgment of blasphemy upon them (*ουκ κρισιν επενεγκειν βλασφημιας*) but to say, as Michael did to Satan, "The Lord rebuke thee."

They concentrate, as in one focus, "the way of Cain ;" "the

error of Balaam ;” and “ the gainsaying of Core.” The “ way of Cain ” marks the murderous malignity of the passions by which this apostasy is actuated. The example of Balaam points to it as composed of persons instructed in the general truth, and purposes of God, who nevertheless hate, and would destroy if they could, those whom they know in their hearts to be right. The instance of Korah is very remarkable. He and his company were Levites ; his confederates were of the tribe of Reuben, the first-born, to whom of right belonged the supremacy : they were in the whole “ two hundred and fifty princes, famous in the congregation, men of renown : and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them ; wherefore then lift ye up yourselves above the congregation of the Lord ? ” This is precisely the language that is made use of against all the ordinances of God’s appointment to which men in the present day are required to submit. They say, they are “ all kings and priests unto God ; ” and hence reject all superiority of an authorized priesthood : they say, that to submit to the authority of a lawfully constituted hierarchy is to “ rebel against God * ; ” an argument analogous to saying that to obey a magistrate is to rebel against the king in whose name he acts. Others among them say that the ordinances are the dead letter, which they, who have the Spirit, live above, and can live without.

In verse 19, the members of this apostasy are described as separatists, and soulish men (*ψυχικοι*), translated in other places *natural men*, in opposition to *having the Spirit*. The contrary to these characters would be found in those who do not separate themselves ; who reverence all authorities, and rulers, and dominions, in church and state ; who rejoice in the expectation of the coming of Him who is the head of all rule ; and who see, in all ordinances of God’s appointment, Christ the Master ; and who loathe, as blasphemy, the idea that the people are the source of power, either in ecclesiastical or civil affairs. These the Apostle exhorts to “ keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ; ” necessarily meaning the manifestation of that mercy which is yet future, and not the apprehension by faith of that which was past. This doctrine, “ once delivered to the saints,” he exhorts them to “ contend earnestly ” for.

The connexion between the characters denounced in this Epistle of Jude, and those against whom the church is warned under the name of “ false teachers,” in 2 Pet. ii., is marked not

* See the Speeches at the Religious Liberty Society, 1830.

only by many similar particulars, but also by the same terms in the original, clearly identifying them as one and the same apostasy. They are distinctly said "to have known the way of righteousness," but to have renounced it, or, at least refused to walk in it; and the ground of their perversion of the doctrine is said to be the liberty of the Gospel, which they made use of to such extent as to justify themselves in what are called, in modern times, Antinomian practices. Here, too, they are said to deny the Lord (*δεσποτης*), or Master, that had bought them (*αγορασαντα*, as slaves are bought in a market); and, this apostasy being consummated, "swift destruction" comes upon it. This "swift destruction," which is said in ver. 3 no longer to "linger," and "slumber," corresponds with the "Lord coming with his saints to destroy" in Jude; and points out that the period of its consummation is the period of the Lord's rising up in judgment to destroy it. Here, too, we are referred to the example of the sinning angels, and the judgment on Sodom; but, instead of Cain and Korah, we have the additional and similar example of the Deluge. Here, also, they are said to despise government (*κυριοτητα*), and to "blaspheme dignities;" and again Balaam is brought forward as a parallel character. This period is also the time alluded to in Psal. ii., lxxxii., and many others.

As in Jude the judgment was said to have been written about in ancient times (*παλαι προγεγραμμενοι εις τυτο το κριμα*), so here the judgment is said to have been from ancient times prepared (*οις το κριμα εκπαλαι ουκ αργει*). In both Epistles the apostates are said *δοξας βλασφημειν*: and they are compared to *αλογα ζωα, φυσικα*, natural, or soulish, beasts. In both Epistles they are said to "speak great swelling words" (*υπερογκα*); which does not, however, prevent their obsequiousness and fawning servility to any whose good-will they wish to court; and which also induces many to believe them in the liberty of the Gospel, although they are all the while the slaves of corruption and of worldly pollutions.

Thus far the subject is sufficiently clear; and there seems to be good reason to believe that these passages both describe one and the same apostasy; and that apostasy the last, and that which is to be destroyed by the coming of the Lord. But a difficulty arises, from the vices described being far greater than those which we perceive practised by any persons in these days who confess the doctrine of the grace of God. In order to arrive at a just conclusion upon this point, we must observe, that the *principle* of lawlessness and insubordination to the master-ship of Christ is the crime laid to the charge of all alike; while the forms of rebellion which are manifested may vary in each member of the apostasy, and will be dependent on divers collateral circumstances. The community of the tie is the refusal

to acknowledge the sovereignty of Christ now and ever over this earth ; and all who are united within this band ought to be included in the apostasy, however much they may differ from each other in various personal and private particulars. That this is the Divine method of describing classes we know by several instances. The whole Jewish nation is called "Sodom" by Isaiah, chap. i., although it is not therefore to be inferred that every individual of the people deserved to be so stigmatized. The apostasy of "the latter times" is marked by the characteristic feature of "forbidding to marry, and commanding to abstain from meats;" but it does not therefore follow that no Papist married or ate meat. The prophetic warnings give certain marks as leading characteristics, without necessarily implying thereby that every individual member was guilty of all the practices laid to the charge of the system. In like manner, the apostasy predicted by Jude and Peter of these our Protestant days, which despises the sovereignty of Christ, laughs at his coming, or denies his humanity, may contain many individuals who are guiltless of the crimes which brought down God's judgment on the cities of the plain.

Again : the manifestations of evil principle vary, by reason of many external and collateral causes, so that the things which are considered criminal in one age are accounted harmless in another. The Puritanical rigidity with which the Lord's-day was observed in the time of Cromwell, and and is still observed by some persons in Scotland, was unknown to the first Christians ; and if any one in the days of the Covenanters had lived in exact imitation of the fathers and martyrs, he would have been counted a profaner of the Sabbath, and little, if at all, better than a heathen man and a publican. It is very common to find the most strict punctiliousness upon some points, co-existing with the most wilful violation of some others. Slander, malevolence, detraction ; convicted, acknowledged, confessed, but unrepentant, and persevered in, personal defamation ; mark the lawless spirit of man as completely as the vices of Sodom, or the murderous rancour of Cain. "The tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell" (James iii. 6).

Having been remonstrated with by friends, and censured by foes, for our application of the characteristics of "the perilous times" which were to arise in "the last days" to the actual state of the Religious World amongst ourselves, we have examined the subject repeatedly, to try the justice of our conclusions. The result is, that in our deliberate conviction the passage in 2 Tim. iii. 1, &c., as set forth and illustrated by Mr. Irving in his volume of sermons ; the parallels which have appeared in this journal

between the Pharisees in the days of our Lord and the professors of Evangelical Religion now; and the above apostasies of Jude and Peter, do pourtray to the life the times in which we live. In so saying, however, we neither allude to, nor point at, individuals; but we speak of the system of false theology which prevails; the false views of ecclesiastical and political duty; the false views of the ordinances of God; the false views of benevolence; false pretence to love; and false manner of performance, under the name of expediency—all which things engender falsehood, duplicity, and insincerity of various kinds, in the men who are implicated in the system. In like manner Protestants speak of the system of Popery, without meaning to deny that there are many children of God in the Popish Church, who are saved, notwithstanding the wickedness of the system of which they are outward members. When we expose the erroneous systems of Popery or of Socinianism, or the perversions of Arminianism or Calvinism, it is not for the purpose of exulting over the victims of error; nor is such a motive assigned when Evangelical writers do the same. It is done, in all cases, with the view of contrasting falsehood with truth only that the latter may appear more clear; or with the intention of delivering those who have been ensnared by false doctrines. There is no justice, therefore, in imputing different motives to us, when pointing out the delusions now prevalent in the religious world; or in accusing us of personal hostility towards individuals, when we neither name nor designate any one. No: our charges are true, and cannot be confuted; and therefore an attempt must be made to write down the individuals who have made them.

In the illustrations which have been given, one point was still wanting to make the similitude perfect; and that was, to find the religious world itself adopting, with reference to those who brought forward these charges against it, the very same language and line of defence which the Pharisees adopted when accused by our Lord of similar delinquencies. On some occasions they resorted to the places where he was wont to teach the people, and “begun to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him” (Luke xi. 53). How, and to what extent, this has been done towards Mr. Irving, they who have read some recent pamphlets and journals can best declare.

While the Pharisees perverted the meaning of our blessed Lord, charged him with blasphemy, and imputed sentiments to him which his righteous soul abhorred; his own countrymen attacked him upon a different ground: these taunted him with his birth, parentage, and education: “When he was come into his own country, he taught them in their synagogues, insomuch

that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? whence then hath this man all these things? And they were offended in him" (Matt. xiii. 54). The persons who have acted in the same manner now, have not been rejected for the same by the religious world, but are its selected leaders. These things have not been done now in a corner, by obscure individuals, or by journals of the lowest kind, but by great doctors in the church. Neither have they been done by these solely in their individual capacity, but in publications which are circulated, lent for perusal, and recommended as sound and nourishing spiritual food, by others of equal celebrity. We have therefore as perfect an index of the mind of that body called the Religious World as it is possible to be furnished with in the nature of the case.

The Record newspaper avows itself the organ of the religious world: large sums of money have been subscribed for its establishment, and its managers seek for support expressly on that ground. It puts forth its pretensions to be received into families, as a more pure vehicle of information than other periodical journals. Its assumed and acknowledged title, therefore, to be the organ of the religious world, is indisputable. Now it is to be remembered, that in the articles which Mr. Irving communicated, to be printed in the Morning Watch, as descriptive of the system and practices of this same religious world, there was not the most distant allusion to any individual; there was not a vestige of personality; and not the bitterest and the most virulent have ever ventured to impute such a charge. The Record newspaper took notice of these articles expressly on the ground of their application to the Religious World *en gros*, and justified two long leading articles, levelled against Mr. Irving, for that especial reason. And what was the nature of its reply? An entirely personal attack upon the birth, parentage, education, and private life, as well as ministerial duties, which are of a private nature towards his congregation, of Mr. Irving. This attack, indeed, was pronounced, by several of the supporters and admirers of that journal, who were no friends to Mr. Irving's sentiments, to be "perfectly infamous:" and had its patrons compelled it to make the smallest apology, retractation, or even palliation, no observations should have been made by us: but since nothing of the kind has appeared, and since its conduct has supplied that which was lacking to the accuracy of the likeness of Mr. Irving's portrait of modern Pharisæism, we deem it indispensable to point out to our readers the quarter in which the picture has been completed. These two articles were so strictly and exclu-

sively personal, that they would not have disgraced the columns of the ordinary worldly political newspapers; and no parallel can be found for them, except among the lowest dregs of the press: yet these were the elaborated sentiments of a religious newspaper!

Such is the "way of Cain" in moral murder; blasting of fame, and destroying reputation, under the pretence of doing God service. Well indeed was it said, "If they have called the Master of the house Beelzebub, what shall they call those of his household?" Such is the way of Balaam, who cursed in his heart the people of God, while with his mouth he was constrained to corroborate the purposes of God which they declared. Such are "the pollutions of the world" in which they indulge, while pretending to have escaped them "through the knowledge of the Lord and Saviour Jesus Christ." So that "it has 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."



THE CHURCH, WITH HER ENDOWMENT OF HOLINESS
AND POWER.

(From No. xiii. of "*Lectures on the Apocalypse*" by the Rev. EDWARD IRVING,
not yet published, but forthcoming.)

MY idea of the church is derived from its name, "The body of Christ;" and of its endowment from the words following, "The fulness of Him that filleth all in all" (Eph. i. 23). It is one as much as the Spirit is one: "There is one body, and one Spirit" (Eph. iv. 4); and as the body without the spirit is not the complete work of God, so neither is the spirit without the body. When Christ went unto the Father, he entered into the promise of the Holy Ghost, and, being seated on the Father's throne, began to act the Father's part, of governing the world. Since that time he hath been known as the spirit, and not as the visible Christ. But a spirit is not that which God appointed this world to be governed by. He made man to be his image and his king, and man is an embodied spirit. And when man became enslaved to Satan, God, keeping in his own hand the sovereignty, which had reverted to himself through the disobedience of his vicegerent, did hold it, not in his character of a pure spirit, but did assume to himself, in the Word, the parts, affections, properties, and attributes of a man, because as a man he was to redeem all, and to govern all. And, now that as a man he hath redeemed all, and is governing all, it were inconsistent with the great idea of the man- and not the spirit-governor, that Christ should now rule from his invisible throne in the spirit without a body. This body is the church, of which he, Christ, is not only the Spirit, but likewise the Head. And the church is united to him, not only by having him inspiring her, but likewise by

being united with Him who is on the throne of God, being his instruments, his members, for demonstrating before the world as much of that power and authority which he hath attained to, as is proper for this present state and condition of the world. This body, the church, the Father giveth to him. It is the Father's gift of an inheritance in the saints unto his Son, Christ. It is the Father's bringing a spiritual seed out of him. It is the Father's forming a wife out of him. It is the Father's producing from him a race of sons of God, in room of those who heretofore mixed themselves with the daughters of men, and forfeited their high estate. It is the Father's deriving from Christ the royal family of kings and priests by whom he is to govern the worlds. And the church, thus constituted to be the body of Christ for ever, through whom unto eternity he may put forth the fulness of Godhead which is in him, hath at present upon the earth the very same function to discharge; being unto Christ for a body wherein to abide, and whereby to act out before the world that office of a gracious Lord and holy Christ to which he hath been exalted by his resurrection from the dead. I say, the self-same office doth the church now, and upon this earth, discharge, which she shall for ever and over all creation discharge; being the members of one Christ, united by one Spirit, and constituting one household, and following one invariable rule and principle of government, though consisting of many persons, divers memberships; and perhaps also to occupy, as they now do, various places in the one creation of God. Just as, to compare great things with small, our king, by his members, the ambassadors, governors, judges, lord-lieutenants, &c., doth exercise one government, with one law and principle, with one will and one mind, over the vast extent of his dominion; so our invisible King, the Lord Jesus Christ, doth at present put forth, by means of his church, that power and authority upon this earth which is proper now to be put forth. This is our idea of the church; and we give it without hesitation as the true one set forth in the Scriptures.

The next question which ariseth is, into what power hath Christ entered; and how much of that power is it his good pleasure to put forth upon this earth during this dispensation of his absence? With respect to the first part of the question, I answer in his own word, "All power is given unto me in heaven and in earth." Seated in God the Father's throne, he holdeth God the Father's sceptre, and exerciseth God the Father's dominion. He is now creation's God, as he was heretofore creation's Surety and Bondsman: he is now creation's sceptre-bearer, as he was heretofore creation's burden-bearer. Formerly he shewed himself the suffering, mortal man: now he shews himself the ruling, life-quickening God. It is this accession of honour and of power, to which as Christ he passed, upon his leaving this world and going to the Father, that forms the ground of his consolation to his church under the present dispensation of his absence. Therefore said he, it was expedient for them that he should go away, for otherwise the Comforter could not come: therefore said he, they should do greater works than he had done, because he went unto the Father. And, in short, the key to the whole of that consolatory discourse contained in the xivth, xvth, xvith, xviith chapters of John, is this, that by being absent from the church in

the world, and present with the Father, he should enter into the glory and the power which must ever abide with, and ever proceed from, the secret of the Father's dwelling-place ; which to possess and to occupy, he must enter there, where creature never before did enter, and never shall enter again, and where he entered because he was Creator as well as creature. And this high reward of his faithfulness, and demonstration of his Divinity, and re-possession of the glory which he had with the Father before the world was, having received unto himself, he would, to the extent this present world can bear, make manifest by means of those whom the Father had given him out of the world to be one with him, as he is one with the Father. With this comfort he comforteth his church over his absence, and assureth them that he would send unto them the promise of the Father, even power from the Holy Ghost, when the Holy Ghost should have come upon them (Luke xxiv. 49; Acts i. 4, 8). That the church was to be made sharers in some way of that accession of power and glory into which he was exalted, is the consolation with which he comforteth them, and for the which he desireth them to wait in Jerusalem until they should receive power from on high. And as to the other part of this inquiry, to wit, How much of this his new dignity and power it is proper for him to render, through the church, visible unto the world; we are willing to be guided by the fact that it was communicated on the day of Pentecost, and by the testimonies as to what this was contained in the Holy Scriptures. That gift of the Holy Ghost, which was then given, is the same unto which we are all baptized (Acts ii. 38, 39), and with the hope of which he comforteth his church over his absence; which, therefore, is our comfort, and ought to be our possession. The question is, then, What was the gift of the Holy Ghost at that time communicated to the church? for this is what we are commanded to hold fast till he come.

Was it the gift of perfect holiness in flesh? I answer, No: this we have in consequence of his life, and death, and resurrection; or, rather his life and death; for as to this, his resurrection did but seal what his life and death had purchased. That which was by his life and death accomplished is, the putting away of sin and death from mortal and corruptible flesh. "Behold the Lamb of God, which taketh away the sin of the world." "He put away sin by the sacrifice of himself." So far, therefore, as perfect holiness is concerned, we have it in virtue of a work completed at the resurrection, not in virtue of the "promise of the Father," which he received after his resurrection. In order to become members of his body, we must believe upon his work of putting away sin from all flesh by his life and death: by which faith we enter into a holy subsistence in the holy flesh of Christ offered for us on the cross; and are no more in the flesh, but in the Spirit; and live no more after the flesh, but after the Spirit. This regeneration, this renewal after the image of God in righteousness and true holiness, this dismissal (or, as our version lamely translates it, remission) of sins, we are baptized into, and every baptized person is answerable for the same. But this is distinct from the gift of the Holy Ghost, into the promise of which we are

also baptized; and not to be confused therewith, without confusing the work which Christ by the Spirit did in flesh with that promise of the Holy Ghost into which he entered when he went out of the world unto the Father. There is a work which Christ did in the world; and there is, distinct from this, a glory and a power and a work, which it was put upon him to enjoy and to execute when he went out of the world. We obtain the former by eating his flesh and blood, through faith, and thereby become members of his holy flesh, to do in flesh the work of holiness which he also did. The other we are thereby qualified to become sharers in, by being made members of his body; and in it we share by receiving the gift of the Holy Ghost, shed down upon the church on the day of Pentecost, to enable the church to put forth of that fulness which is in her Head, so far forth as it is convenient and proper that the same should be put forth in this mortal state, before this sinful world. Perfect holiness is the inward law and condition of the church, by which her union with her perfectly holy Head is preserved. Power in the Holy Ghost is her outward action, as the body of Christ, in the sight of the world; unto the manifestation of Christ's name by the church, as he had manifested the Father's name; unto the proclamation of Christ's power, grace, and goodness unto the world, as he had proclaimed the Father's. Christ, by his union with the Father, did, in the days of his flesh, proclaim the Father's glorious name and superabounding grace; with which the Father being satisfied, doth, for the time thence following, identify the name of Christ with his own, and constitute a church in the world, which, by her union with Christ, shall be able to testify to the name and glory of Christ, who testifieth to the name and glory of the Father. Christ having been, and being, the Father's true and faithful witness, doth become the person witnessed of, and the church are his witnesses; whom to witness, is to witness unto him who witnesseth unto the Father. But in our witness we are able to go further than Christ went, for this reason: that in the days of his flesh the mortality of flesh, and sin in flesh, and the principalities and powers of darkness, therein holding their throne and revelry, were not yet conquered, condemned, and openly made a shew of; the prison-house of the grave was not yet opened, nor its captivity was not yet led captive. The Captain of our salvation entered into a field wherein the legion of our enemies lay encamped in battle order; we enter into a field all strewn with the wrecks and spoils of their defeat. We are baptized into flesh redeemed, into a world disempowered, whose prince is judged and cast out. We come not to fight a battle, which is already fought, but to ride over the necks of a prostrate foe. They idly speak who say that he had not so many enemies as we, that he had not flesh to contend with. Oh, what an error! It is there we have the advantage of him, and enter into the fruits of his victory. He wrestled with sin in the flesh, and condemned it utterly, dispossessed it, and cast it out: we enter into the fruits of his warfare, of his toil and sweat and blood. O ye thoughtless and ignorant men (for ignorance is your only apology), why will you go about to take away from Christ the glory and the greatness of his work! I am

ashamed of you : I grieve that such things should be spoken in the bosom of my mother's family. They cannot long be spoken without calling down judgment upon the house. Either the truth must be confessed, and the house saved, or it must be cast out, and the house destroyed. But, to return.

What portion of the power now possessed by Christ is proper to be put forth upon the earth during this season of Satan's presence therein, is still in question before us ; though I hope, from what hath been said, it is no longer in question how that measure and portion of it shall be put forth. The body is the organ by which the spirit within a man doth manifest itself to the world ; and the body of Christ, which is the church, is the organ by which He, acting from the invisible seat of the Father by the invisible Spirit, must manifest himself unto the world. There is no other medium of communication between Christ abiding with the Father, and the world, but the church in the flesh : and herein the church in the body hath a manifest importance, and I would say pre-eminence of usefulness, over the church disembodied, in that she is the organ of communication between the invisible Christ and the visible world. This being fixed and settled, we now come to the nice inquiry,—How much of that power, which Christ hath received, is it befitting to him and the Father to put forth by the church in this the day of his absence ? And, first, it may be asked, Why not the whole ? The answer is, That if the whole were put forth, the devil would be cast out, and all wicked men with him, and sin, and death, and all obstruction, and contradiction, and darkness, and dishonour, into the lake that burneth, there to consume for ever and ever ; and there would be nothing to be done at his coming again. There is an economy in the putting forth of that power which resideth in the Father's throne ; an economy which answereth to the times and the seasons, which the Father hath put in his own power. Therefore it is, that in the writings of the Apostles the gift of the Holy Ghost is spoken of only as a first-fruits of that which is yet to be received ; and the full harvest is made to consist in the redemption of the body : as it is written, Rom. viii. 23 : “ And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” This passage instructeth me, that the gift of the Spirit by the church, now possessed, is the first-fruits of that complete power of the Spirit which she shall possess when the body shall be redeemed from the corruption of the grave ; and the context further instructeth me, that the whole creation is groaning, and travailling, and crying unto God, for a redemption which she shall receive at the same time from the bondage of corruption : “ The whole creation groaneth and travaileth in pain together until now ; and not only they,” &c. “ The earnest expectation of the creation waiteth for the manifestation of the sons of God.” The Apostle Paul evidently saw the redemption of the bodies of the saints, and their manifestation as the sons of God, and with them the redemption of the whole creation from its present bondage, to be that complete harvest of the Spirit whereof the church doth now possess only the first-fruits—that is, the first ripe grains which could be formed into a

sheaf, and presented in the temple as a wave-offering unto the Lord. Most strikingly confirmatory of this is what he declareth concerning the same gift of the Spirit, in his Epistle to the Ephesians, i. 13, 14: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." And likewise in the ch. iv. of the same Epistle he saith, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." And the self-same language holdeth he twice over in his Second Epistle to the Corinthians (i. 22): "Who hath also sealed us, and given the earnest of the Spirit in our hearts:" (v. 5) "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." In all these passages the gift of the Spirit which the church had received, and was possessed of, is set forth as an earnest or pledge of what she is to receive and possess against that day called, The day of redemption, and, The redemption of the inheritance. The inheritance is the earth and the inferior creation; not yet redeemed from the bondage of corruption, but to be redeemed, according to St. Paul, in the day of the manifestation of the sons of God; in the day of the redemption of the body; in the day of the resurrection of the saints; in the day of the casting out of the devil and his works; in the day of the destruction of death, and the victory over the grave. The "earnest" (by which it is also named) is, like the first-fruits, only a part of that which is yet to be earned; and also, like them, of the same kind, but not in the same measure; a partial, not a complete thing—yea, but a small part of the whole, and yet sufficient surety that the whole shall, in the fulness of the times, be likewise ours. Wherefore, also, it is called the seal, being that mark which God affixeth upon his people, and by which he determineth that they are his.

Now if any one has been accustomed to interpret these passages of the regenerating and sanctifying work of the Holy Ghost, he must, with all speed, disabuse himself of that error, which compromises a great point of personal holiness. For if the thing spoken of in these passages be regeneration and sanctification, then is that work of the Spirit only a partial and incomplete work, and we cannot look for any thing beyond a first-fruits of holiness, an earnest of holiness; which is to sanctify the imperfections and short-comings of a believer, and to fix him in very partial holiness, and to take away from him both the hope and the desire of being holy as God is holy, and perfect as our Father in heaven is perfect. No: we are baptized into perfect holiness, into the positive and absolute dismissal of all sin, into the burial of the flesh with its corruptions and lusts, the quickening of the spirit into all holiness. "The law of the Spirit of life doth make us free from the law of death:" and every short-coming from this perfect righteousness is a stain upon our white raiment, which must be instantly confessed and grieved over, and washed white in the blood of the Lamb: it cannot be tolerated, it cannot be indulged, it cannot be sanctioned from Scripture; it ought not to exist within the church; it is an offence to God, a disgrace to the body of Christ, and cannot be justified by any

means. Those passages of Scripture, therefore, which speak of a gift of the Spirit which is only first-fruits of something greater and better, cannot, must not, be referred to regeneration and sanctification, but to that power of government and authority entered into by Christ when he passed out of the world unto the Father; whereof it is expedient and economical that a part only should be possessed and exhibited by the church during this our mortal estate. It is, moreover, manifest that these passages have nothing to do with the cleansing of the conscience from dead works, which proceeds from the blood of Christ (Heb. xiii.); and the answer of a good conscience, which proceeds from baptism (1 Peter): not only because these are complete works, and not first-fruits and earnest, but also because the work spoken of is connected with the redemption of the inheritance, with the deliverance of the creation, with which the work in the conscience hath nothing to do. The work of soul-cleansing, which regeneration is, is wholly spiritual, and not part or parcel of the work of redeeming the body and the inheritance, which is wholly natural or physical. The creation natural or physical was finished when the body of man was created out of the dust of the earth: the creation spiritual began when God breathed into his nostrils the breath of life, and he became a living soul. In the redemption, or regeneration, the thing is reversed. First the soul within is cleansed, whereby Christ proveth himself to have been the Creator of the invisible spirit, Him who breathed it into man; and the spirit of man, thus redeemed and regenerated by its Creator, is left alone in the midst of an unredeemed and unregenerated world, to shew its separateness therefrom, and superiority thereto, by triumphing over all creation's evil propensities, and enforcing all creation, with the body which commands it, to do homage unto Christ its King and Lord. And to make it the more manifest that this period between the regeneration and the redemption of the body is the period for testifying the supremacy of spirit over nature, of soul over body and bodily dependencies, not only is the body, and the world its servant, left under the law of corruption and death, and yet made obedient unto the law of holiness and life; but also the person of Christ, by whose power alone this supremacy of the regenerate soul is maintained, is taken out of the world, and the communication between him and our souls is carried on, not through sense, but through faith, not by vision, but by the invisible Spirit. So that, ever since the departure of Christ out of the world unto the Father, it hath been a season and a time for making apparent, and putting beyond doubt, the truth, that Christ was the Father of the living soul; that he is the Redeemer of it; and that, through faith and union with him, living souls can and will govern the corporeal world. In one word, during the absence of Christ there have been regenerate souls and an unregenerate world, and these regenerate souls have performed the will of God in despite of unregenerate bodies and an unregenerate world. This, now, is the mystery of the regeneration of the soul, which, as we have said, is not part and parcel of the body and world to be regenerate, but is the opposite thereof; and therefore I conclude, with a certainty which they only who understand doctrine can feel, that

those passages, in which the gift of the Holy Ghost is set forth as an earnest of the redemption of the world, cannot have any reference whatever to the regeneration of the soul, or cleansing of the conscience, or renewal of the spirit, which we are baptized into.

These thoughts may be judged more deep than pertinent to the subject in hand. They are indeed very deep, and I devoutly praise God for having been able to express what I have long brooded in my mind: but they are likewise very pertinent, and yield a complete solution of the question in hand. For, seeing that the thing which is now proceeding, according to the economy of the Divine purpose, is the manifestation of a renewed spirit's power to do God's will, despite of a rebel flesh and world; and to testify the power which Christ, by means of the reasonable soul, shall yet exercise over the world, to quicken the dust of corrupted bodies, to renew the decayed face of the earth, and to cast forth of the world's verge the recreant spirits of darkness, with their retinue of wicked men; and seeing that, while we have the completeness of the former, we have only the first-fruits of the latter; we ought now to find in the renewed spirits of men a power and faculty to exhibit in the body and upon the body, in the world and upon the world, such actings of Christ as shall not only foreshew, but really be, a first-fruits and earnest of that perfect and complete acting in which he is to go forth when he comes to redeem the body and to redeem the inheritance.—If, now, you ask me to come to closer quarters, and tell you distinctly what these actings be, I accept the challenge most willingly, and proceed to shew you them, first, in promise from the mouth of the Lord; and, secondly, in existence in the church.

I. This power is contained in promise in many parts of Scripture: as in Isaiah viii. 18, where Christ declareth of himself, and his children by regeneration, that they are for signs and for wonders; and in the prophecy of Joel, which hath reference to that fulness of which we have received, and do enjoy, only the first-fruits; and twice by the Lord—in these words, “If your faith were as a grain of mustard-seed, ye would say unto this mountain, Remove, and be cast into the depths of the sea, and it would be done unto you;” and again in that strong asseveration, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father” (John xiv. 12). But it is most fully developed in the last verses of the Gospel by Mark, from which I prefer to set forth the endowment in promise. The last six verses of that chapter contain the substance of the church's commission, given to her in the persons of the eleven Apostles, commanding them to go and preach the Gospel of the kingdom to every creature under heaven, with the assurance that “whosoever believed it, and was baptized, should be saved; whosoever believed it not, should be damned.” Then addeth he these words, “And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover” (Mark xvi. 17, 18.) These words

being spoken, it is said that "he was received up into heaven, and sat at the right hand of God; and that they went forth and preached every where, the Lord confirming the word with signs following." Now, then, it is to these signs that I would direct your attention, as containing the particulars of that gift of power which was superadded to the work of complete regeneration sealed up to the believer in baptism. They consist of five particulars:—First, the casting out of devils. This is a first-fruits of that casting out of Satan and his angels into the bottomless pit, to be reserved in chains of darkness unto the judgment of the great day, which shall be accomplished at the redemption of the body and the inheritance. And because Satan is the author and continuer of the bondage from which Christ came to redeem, whose works Christ was manifested to destroy, the church, in order to possess and shew forth unto the world what Christ will yet do by that devil whose thrall the world is, hath given to her power in the Spirit to cast out devils from the bodies of men; and thus doth she rebuke the world of judgment, because the prince of this world is judged; and she shews that the kingdom of God is come nigh unto men, when their children are able to cast the devils out. Christ's supremacy in the spiritual world, the completeness of his redemption, is continually declared by this power in the church to cast out devils; and a testimony is continually kept up for the truth, against the continual lie of Satan and the world, that he is its prince, and that all its kingdoms are his. No, says the church; Christ is the King, and in his name I cast Satan and his tribes out of the bodies of men.

The second of those particulars embodied in the gift of the Holy Ghost is, that they should "speak with new tongues;" which had been prophesied of by Isaiah, xxviii. 11, and was given on the day of Pentecost. Now this is the demonstration that Christ is the Lord of human spirits, as the former is the demonstration of his being Lord over evil spirits. For to use my tongue is the prerogative of my soul; no other human person but myself can use it; if, therefore, it be used in such a manner as I cannot—for example, to speak a tongue which I do not understand, and in that tongue to utter reasonable speech—then is it true that another holdeth the mastery over me. Who that other is, must be determined by the thing which is spoken: for devils, we know, did use the tongues of men to utter things which they themselves knew not, and could not know; confessing Jesus to be the Christ, and the Holy One of God. And, therefore, in order to determine and try the spirit which spoke, certain tests were given, of which these two are the chief—to wit, whether their words bore testimony of the true flesh and to the real lordship of Christ. This being ascertained, then the spirit which possessed the man, and used his tongue, is known to be the Spirit of God; which is distributed through the body by Christ, the Head of the body; who therefore is proved to be Lord of human reason, Inhabiter of the souls of men, not by a figure, but in very truth, when forth from the souls of men he speaketh the glorious things of God in words which they understand not, and of which they

must receive the interpretation at another time, or from another person, certainly by another act of the Spirit of Christ. The presence of Christ in the souls of his people; his power to actuate their will, and to use their tongue, and by it to express the forms of reasonable truth, while they themselves are all passive in his hands, as the trumpet in the hand of the priest; doth clearly demonstrate him to be the Lord of the souls of men, and able to use their tongues, as hereafter he will do, in giving forth his word unto all the regions of creation. It is a first-fruits of that power which shall be hereafter, inasmuch as, though it be uttered to all the nations of the earth, it is not by them obeyed; whereas, in the time to come, in the eternal age, through them, even through the members of his church, he shall speak to all regions of the world, and it shall be done. The former proveth him to be the Lord of evil spirits, to cast them out of men; this proveth him to be the Lord of human spirits, to fill them with the wisdom and the power of God; and these two together do leave mankind without excuse; for what doth man want, but a Redeemer who is able to cast the devil out and to bring God into him again? There are many other things connected with the gift of tongues, into which we cannot enter in this place; but that which we have stated is, we believe, the substance of it considered as a sign.

Now the third particular brings us at once out of the spiritual into the material world: "They shall take up serpents." It was said of the serpent, "I will put enmity between thee and the woman;" and between serpents and mankind there is a deadly enmity, insomuch that the poison of serpents will not only almost instantaneously destroy life, but reduce the body to corruption: and therefore in this place it is put forth as the representative of that enmity which is come between man and the lower creatures, which were made to reverence, to serve, and not to destroy him. Now to this curse of rebelliousness the creatures were made subject not willingly: it is not their nature by creation, but it is the cruel sign of their stern bondage to the enemy of man. By receiving power from the Holy Ghost, therefore, to take up serpents, it is signified that Christ hath redeemed the lower creatures also from their bondage; and restored man to that supremacy over the animals, and the animals to that innocent obedience of man, with, and for which, man and they were created. The church, therefore, by possessing this power to take up serpents, gives a manifest sign unto the world that a time is surely to come when "the wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox: and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Isai. xi. 6—9). The church, by possessing this power, hath in her hand the earnest and first-fruits of that power "over the sheep and oxen and beasts, over the fowl of the air, and fish of the sea, and whatsoever passeth through the paths of the sea," which Christ hath purchased for himself, and possesseth in full right as Lord of all; which, however, it setteth not

the economy of the Father's times that he should take upon him at present, but of which he giveth to the church an earnest, and by her giveth to the world a sign, that he will in the fulness of the time take unto himself.

But beside the animal creation, which was originally subject unto man, and is now subject unto him again in the person of Christ Jesus, there is the inanimate or elemental creation also, which hath escaped from its subserviency, and become enslaved unto evil. The poisons which the earth produceth, the noxious vapours exhaled from the waters, and the deadly infections which the air scattereth abroad, the storms and tempests which devastate the face of the world—these, and all other violences, are the signs of that bondage into which sin hath brought all things, and out of which Christ by his righteousness hath redeemed all things. And when the fulness of the time is come for him to appear again, he shall come as the Liberator of all nature from her thralldom. If, now, Christ have in hand power to redeem all nature out of the bonds of evil, and the church have in the Holy Ghost a first-fruits thereof, she must possess the power of miracles, to arrest the evil course of things, and to turn them into that righteous course which they shall observe for ever; power she ought to possess over the laws of the world, such as was possessed by our Lord when he stilled the raging winds and calmed the tempestuous deep. And forasmuch as poisons are the most pregnant evidences of the evil condition of nature, Christ, by giving to him that believeth power over the same to suspend their evil effects, doth thereby give unto his church the best first-fruits of that power which he now possesseth, and she shall hereafter possess,—the power to press out from every plant, and from every element of nature, the various principles of death and destructiveness. For which reason it is, that in the Scriptures all nature is represented as rejoicing in the prospect of the Lord's coming; as for example: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Psal. xcvi.

By the last two particulars are established the supremacy of man's body over all nature, and the ministry of all nature to its health and well-being, as parts of the redemption which Christ hath wrought out for those that believe; and by the two former, the supremacy of man's soul over the devils, and its subjection to God through the Holy Spirit, are likewise shewn to be of that redemption purchased by Christ; but there still remaineth one part of creation—to wit, man's body—over which, by these signs, the redemption of Christ should be shewn to extend; and this we have as the last particular: "They shall lay hands on the sick, and they shall recover." Sickness is sin apparent in the body, the presentiment of death, the forerunner of corruption. Disease of every kind is mortality begun. Now, as Christ came to destroy death, and will yet redeem the body from the bondage of corruption, if the church is to have a first-fruits or earnest of this power, it must be by receiving power over diseases, which are the first-fruits

and earnest of death ; and this being given to her, completes the circle of her power. For in creation there is no more than these five parts : the pure spirit, the embodied soul of man, the body of man, the animal creation, and the inanimate world : of all which sin hath taken possession, and over all which Christ hath obtained superiority, to re-constitute them in that way which shall for ever demonstrate the being and attributes of God. This superiority, this ownership, he now inheriteth in sole right and possession ; but, evermore willing to shew forth his dutifulness to his Father, not less on heaven's throne than in the garden of Gethsemane and on the cross, he doth wait upon the Father's will to determine the time when the day of complete redemption shall at length arrive ; and the Father, in order to gratify the Son, and make known his surpassing goodness and the riches of his glory, doth beget unto him, out of sinful flesh, a body, the church, unto whom he may communicate his fulness, and by whom he may express it unto all creation ; ruling and governing, by these his kings and priests, those innumerable worlds which he hath purchased with his blood (for the heavenly things, as well as the earthly things, were purified by his blood) : and meanwhile, until the day of the refreshing, until the restitution of all things cometh, he doth, by means of this church, which the Father hath given to him for a body, and which he hath informed with his own Spirit, communicate a first-fruits and earnest of that power which he is hereafter by their means to express in its fulness, and to hold for ever. And this he doth to the end that devils, and devil-possessed men, may know the certainty of that doom which abideth them, and that the latter may cast in their lot with the righteous and be saved ; while to the bodies of men, and to all inferior creation, he doth make sure that redemption from the grave and from the curse which they shall surely obtain. This first-fruits of power, to cast the devils into hell, to raise the bodies of the dead, and to hold the superiority of all inferior creation, being possessed by the believing church, doth continually demonstrate and signify unto the world who, and of what kind, their Redeemer is ; who, and of what kind, is that man, Jesus of Nazareth, whom God hath constituted both Christ and Lord. This first-fruits and earnest of the inheritance of power and prerogative, which under him we are yet to hold, is likewise the church's argument to men of their certain destruction, if they come not forth from the world ; of their superlative dignity and honour, if they do come forth from it into the bosom of the church. It is a sign of that which we preach Christ to be,—Lord of all. It is a sign of that which we preach him as about to do,—to cast out devils, to raise the dead, and to liberate the creature. It is a sign of what we, the church, are, in real uninterrupted union with him, holding a real power under him,—the arm of his strength, the temple of his presence, the tongue of his Spirit, the manifoldness of his wisdom, the kings and the priests of Christ for God.

This, now, is an exhibition of the length and breadth of that gift of the Holy Ghost which the church hath, in earnest of that fulness of Him that filleth all in all ; which is her prerogative ; for which in the fulness of time she waits ; holding it now in faith, then to have it in

possession. Our evidence-writers have never comprehended the depths of this subject: their books are mere rag-rolls, fragments, and tatters of the substantial doctrine: no Christian writings, but metaphysical or antiquarian researches. These miracles they make to stand merely in their power: and so, say they, they demonstrate God to be with the worker of them; and if so, then are they signs that he is sent by God, and ought with prostration of mind to be listened to. Now, be this granted, and what to do hath it with Christ? It were an argument for an heathen as good as for a Christian. It is merely an argument that the God of nature is with this man; there is no recognition of Christ as the doer of the work; there is no recognition of the work itself being part and parcel of Christ's redemption. Indeed, the substance or nature of the work is never once considered by these evidence-writers. But, besides the leanness and emptiness of their speculation, I deny both the premises and the conclusion. First, the premises, that a mere miracle demonstrates God to be the worker. Miracles have been done by the power of Satan and Beelzebub; and more are promised to be done; and no man can tell what power beyond man's science the spirits of darkness possess. It is not the powerfulness, but the moral character of the miracle, that proves it to be Divine. Is it in the way of evil or of good? in the way of redemption or of bondage? is it in furtherance or hindrance of Satan's kingdom? The miracle appeals to the moral part of man; to the conscience, and not to his power.—Next, I deny their conclusion. Men may do miracles in the name of Christ, and yet be wicked men: as our Lord himself declares, that many shall say in that day, Have we not in thy name cast out devils, and done many wonderful works? of whom he shall profess that he never knew them. A man may possess the powers of the world to come, and yet fall away into evil courses (Heb. vi.) Wherefore I say, that the circumstance of a man's doing miracles, or having done miracles, doth not seal up every word he speaketh as truth, even though these miracles be done in the name of Christ, and by the power of God. The word he speaks appealeth to the conscience of man; and God did never intend that man in hearing his word should be less than man, a being responsible, and conscious of moral truth.—But my present occupation is not to reprove the modern evidence-writers; whom I would not have noticed in this place, had it not been to shew the true origin of that most erroneous opinion of these latter times, and of this Protestant section of the church, that these gifts of the Holy Ghost were intended only for a season, until the canon of Scripture was completed, and the Book had found a place and an authority amongst men. The whole of this idea is a tissue of error and contradiction, which it is not my present business to expose. Yet from this account, meagre and false as it is, of the "signs and wonders, and diverse miracles, and gifts of the Holy Ghost," hath sprung the diabolical hatred with which the Christian *scavans*—for I cannot call them divines—are filled upon the very mention of the existence of these gifts in the church. They are like men demented, given over, and toppling to their downfall. The way in which the idea has been scouted and hooted at, by what are called divines (but if they would

retain the name much longer, they must make it good by other means than scandalous abuse and mocking raillery), is to me the fearfullest sign of the Protestant church, and especially of the Evangelical sect in the bosom of it. But, to return from this digression.

II. Having set out the largeness and the particularity of the gift or power which the church hath given to her, in earnest of her full inheritance, and that she may serve for a witness of that which she preacheth concerning the present lordship and future action of Christ; we now come to take a view of the same thing, not as it lies in promise, but as it is in real existence and was in active exertion in the church. And to the intent that we may here, as always, have under our feet the firm continent of the word of God, and not sail widely in the waste of fanciful speculations or scholastic inventions, we betake ourselves to the xii th chap. of the First Epistle to the Corinthians, to see there the form and function of the Christian church, in that state in which Jesus did constitute it, and in which he requireth us to hold it fast till he come. The Apostle, speaking of the state of the church at Corinth, and taking in hand to order it aright, and so to leave upon the record of Scripture the scheme of a rightly constituted church; and having already discoursed of the true foundation of Christ and him crucified, and of holy discipline, and of separateness from idolatry and fornication, and of the right administration of the Lord's Supper; doth in this chapter take up the subject of spiritual gifts, or gifts of the Spirit, in contradistinction from charity, which is the more excellent way, and the bond of perfectness, that spirit of complete holiness into which we are baptized. And concerning these he first asserteth three things in general, to point out the several parts which the several persons in the Godhead had therein. And, first, he asserteth that the diversities of gifts which were dispersed throughout the members of the church, like the diversity of members in the body, did not prove that there were many spirits, but that there was one Spirit, the one life of the whole, and dividing unto every one according as he will; that no one member possessed the whole power of the Spirit, but only a part thereof, and craved as much the help and ministry of every other part as they in their turn did crave of it; Christ alone having the seven eyes, which are the seven spirits of God. And therefore it is observed by the Apostle, secondly, that there are diversities of ministries, but the same Lord; that is to say, in other words, various persons into whose hands the administration of these gifts was committed, and who were responsible for the use of them in behalf of the whole body and of the world without; according as it is written in the xii th chapter of the Romans: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—The third observation in general is, that as the substance of all the gifts is the one Spirit, and the administrator of them all the one Lord; so the in-worker of the gifts in all the persons is the one and the same God,

whose Godhead the Son is filled with in his human nature to serve out to men, while the Holy Ghost carrieth on and supplieth the service. So that verily these gifts, ministries, and operations are God working by means of men what his good pleasure is; even as the Apostle declareth in the First Epistle to the Corinthians, ch. xiv. vers. 24, 25: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."—These three observations the Apostle makes, to prevent the diversity of the gifts and the ministrics and the operations from leading to schism, instead of preserving unity, as their intention is; his object being the same as is expressed more fully in the ivth chapter of the Ephesians, from the 3d to the 17th verse, where the unity standeth in these particulars, "one body, one Spirit, one hope of your calling, one hope, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all,"—a sevenfold and perfect unity. These three observations are of great price, as teaching us that the church, under Christ its head, and with the Spirit for its inspiration, is the one great instrument of God in which and by which to carry on all his operations; a temple for the Eternal God to dwell in; a sufficient body for expressing all his mind, and doing all his will. This is a very great, and almost an inexpressible idea; but it is the only adequate idea of the church, considered, not in relation to Christ, but considered in relation to the incomprehensible God. In relation to Christ, it is as the body to the Head; but in relation to God, it is as the whole body under its Head to the Will. And herein lies the necessity that the Head of this body should himself be adequate to the comprehension of God, filling his bosom; otherwise there were no understanding how a finite thing could keep up communication and sympathy, proportion and measure, with what is infinite. The whole mystery of redemption is God's obtaining for himself such a complete organ of expression and of action, in the finiteness of which the attributes of his own infinite being might be truly and fully expressed. To procure for Godhead such a fit organ, the Son and the Holy Ghost do, without departing or separating from the Godhead, which is impossible, take connexion with the creature, and from a portion thereof do constitute that most seemly and adequate Shechinah of the Eternal God. This portion of the creation is the election; and the Shechinah, or glorious habitation thus constructed, is the church; and the Head of it, or holder of it up, is Christ; and the Life of it, or the holder of it together, is the Holy Ghost. And the materials thus headed up and holden together for a dwelling-place, and, so to speak, embodiment of God, are all of the fallen creation; of the creation after it hath proved that in itself is neither strength nor aptitude; of the creation dissolved and dead; to prove that it needed both a Super-creation Head and Life, Holder-up and Holder-together. Ah me! what a contemplation it is!—But we must again betake ourselves to the details.

This being the true idea of the church, God-ward considered, it must needs be that from the beginning of its being it should put forth the

germ of its own perfection; like all the inferior works of God, that this, his chief work, should reveal its constant law, and begin to be in growth. Now the church began to be from the time that Christ was glorified and became the quickening Spirit. As the human race began to be from the time Adam was endowed with the power of generation and received command to multiply; so the church began to be from the time that the Second Adam was perfected, and, by receiving from the Father the Holy Ghost, had power by regeneration to beget sons of God—that is, from the day of Pentecost—and therefore from this time it should begin to shew forth the information and inworking of God within it. How it did so, let us now shew out, by pursuing this xiith chapter of the First Epistle to the Corinthians; and so discover what that is which we are commanded to hold fast till he come.

The gifts which the Apostle now proceeds to enumerate as possessed by the church, are in general called “the manifestation of the Spirit”—that is, the way which the Spirit takes to manifest or shew himself; to make himself evident to others, to any one who may chance to enter the assembly, and hear and see the things which are said and done. This answers to our first idea, that the church is to Christ, while he acteth in the Spirit, what the body is to the soul—an instrument by which it reveals both its presence and its manifold dispositions and energies: “That by the church may be made known to the powers in the heavenly places the manifold wisdom of God.” And these manifestations of the Spirit, saith he, “are given to every one to profit withal,” or for profitable use; not to be hid in a napkin, or buried in the earth, but to be turned to account and used for the common behoof: as it is written by Peter concerning the same subject; “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified, through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.” (1 Pet. iv. 10, 11). Now to execute and fulfil this purpose the constant presence of charity is necessary; otherwise the precious talent rusts and corrodes its own possessor. In order that these gifts may be graces, the work of the regeneration is absolutely necessary—holiness and charity—to bring us into the same devotedness to God and man in which Christ was, and to keep us ever so. For want of this it is that many possessing these gifts fall into schism, and some into total apostasy. They are not the best thing, but they are something, and that no mean thing, if to exhibit God and Christ and the Spirit to the world, and to edify the church, be no mean thing.

Then comes the enumeration of these gifts waited upon by divers ministers; whereof the first two stand in word; the one the “word of wisdom,” the other the “word of knowledge;” whereof the former refers to mysteries of doctrine which needed exposition; the latter to events, whether past, present, or to come. I gather from the 2d verse of the xiiith chapter, “Though I have the gift of prophecy, and understand all mysteries and all knowledge,” that the word of wisdom hath regard to mysteries; and from the 8th verse, that the word of know-

ledge hath respect to events of this imperfect state and temporary dispensation, which shall be done away. The two occur in combination Rom. xi. 33, where the Apostle, carrying his thoughts to the consummation of God's purpose, bursts out into ecstasy over the wisdom of the method and the knowledge of the end: "Oh the depths both of the wisdom and knowledge of God!" The word of knowledge is, when applied to the past, *learning*; when applied to the present, *knowledge*; when applied to the future, *foreknowledge*: and it lays out the particulars of which wisdom discovers the divine unity, the wonderful arrangement, the relations of part to part, and their application to the well-being of the soul, and to the moral duties of life. The one tells the tale, the other adds the moral. The Church of Scotland hath made both these standing ordinances to this day; she hath held these fast; requiring that in every flock there be one at least with the word of wisdom, endowed of the Spirit, whose name is the bishop, or pastor, or minister, and his office to apply the truth wisely to the conscience of the people and the exigencies of life; another with the word of knowledge, whose name is the doctor, or teacher, and his business to lay out the history and grounds of truth and error, and to handle them doctrinally, but not to apply them. Of these the latter is considered as the lower degree. I think this distinction is substantially correct, and that the division of office and of gift is a fine relict of the primitive churches: would that the rest had been as carefully preserved! I have often admired the steadiness with which the Scottish people have ever insisted that these gifts of the preacher and the teacher should stand in "word," as they are given in the passage before us, and not in written and studied compositions; insisting that it is of the essence of the minister's office that he should receive both the matter and the word from the Holy Ghost. Therefore the Apostle says, that he taught wisdom not "in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." For, according to the text, there is in the church a gift "to speak wisdom," and another gift "to speak knowledge;" and of the nine gifts, only these two have the character of "word:" and we may therefore well believe that this is of their essence; that "the word" is a part of the gift, and that those who hold for a verbal inspiration of the matter of Scripture are correct. These two gifts are, however, not the only ones which stood in utterance by the mouth, which belongeth also to "prophecy." But there is this difference, as I judge; that the prophet had not the word given to him, but only the matter, with the high gift of embodying it in the form known by the name prophecy, which we shall hereafter consider; whereas the other two had the matter brought to them in the form of word, and were only the mouth to give it utterance. By these Christ shewed forth his wisdom to unlock all mysteries, and his knowledge of all events; and his capacity of embodying them by the word of others, from whom he was separated personally by being altogether out of the world: shewing to us the power of the Spirit to bring THE WORD from the Father, and utter it in the world by means of men; and teaching how, in the age to come, he will use men for the conveyancers of his word—or, rather, the Spirit for the conveyancer, and men

for the utterers of it, in whatever region of the world their appointed station may be. No doubt it was this gift which furnished and fitted the Evangelists and the Apostles for their work of inditing the Scriptures; the former having the word of knowledge, to recall and narrate events; the latter the word of wisdom, to decide questions which had arisen in the church, and give full counsels for all cases that should arise.

Next to these is faith: "To another faith, by the same Spirit." This is not saving faith, or the "one faith," without which a man cannot be saved; which is not a particular gift conferred upon one and not upon another member of the body, but the common possession of them all; and is of that complete, and not partial, gift into which we are baptized, and by which we eat the flesh and drink the blood of the Lord in the Eucharist. Of what kind this faith is, we have described to us in the xiiith chapter, by direct contrast with that charity which is not partial, but common; which is not accidental, but essential to a Christian. When I say accidental, I would not have it to be understood as if I regarded the possession of these spiritual gifts as matter of indifference to the church whether she have them or not; for I believe them to be her talents to trade upon, her setting-up and outfit in the present world, for probation of her faithfulness and adjudication of her future reward. The parable of the Talents has these gifts, as I judge, in view. It is not natural gifts, but spiritual gifts of the kingdom, which are there treated of. When therefore it so happens, as at this time amongst us Protestants, that the church not only doth not desire to possess, but doth utterly abjure their being responsible for, these gifts, she doth worse than the man with the one talent, and shall receive her reward, if she repent not, and give not heed to the witness which is now raised in her ears concerning her endowments. The faith here spoken of, and which I call accidental and peculiar, not spiritual and catholic, because one Christian may have it, and another may not have it, is the same spoken of in chap. xiii. 2: "And though I have all faith, so that I could remove mountains." And this, again, carries us, as by a direct quotation, to our Lord's declaration to his disciples, twice repeated—once upon the occasion of his healing the devil-possessed child (Matt. xvii. 20), the other of his cursing the barren fig-tree (Matt. xxi. 21)—"If ye have faith like a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." This is what divines call the faith of miracles, as distinguished from saving faith. And yet it is not the gift of miracles, which may be divided from it, and is divided from it in the text, and given to another. What then is it? I think it is that which hath the same relation to the actions of the Spirit, that word hath to his thoughts: it is the strong confidence in Christ's power, in the presence of which power it is done, and without which it cannot be done. But, while this gift of faith is the substratum upon which the various actings of power that follow do rest, it hath doubtless something in itself distinctive enough to form a gift, without any addition of healing, or miracles, or tongues; which appears to be, the power of relying upon the

word which hath been spoken out of the gift of wisdom and of knowledge. To utter a word is not to believe : when a man hath been the tongue of the Spirit, he hath done his part ; it is the part of another to fasten hold upon it, and to keep it laid up in his faith, and to be established upon it, and to be the stay of the church in adversities. As the man with the word of wisdom rises up in perplexities, and gives forth the resolution of God ; so the man with faith rises up in adversities, and recalls the memory and re-awakens the faith of things uttered by God. These men of faith are the forlorn hope of the army, who never lose heart, but believe all things possible to God. Such men I know, who cannot utter a syllable without a stammering lip, but have tenfold the faith of others, who can speak like the oracles of God. This gift of faith I look upon as being in the church what indomitable resolution and never-failing confidence is in the natural character of some men : it sticks at nothing which God hath said, but believes its very jots and tittles ; it fears nothing which God in his providence sends, but ever says to the children of Israel, Go forward. By having such an organ of the Spirit in the body, Christ shews that his church hath capacity of believing all that he can say, and therefore is a fit instrument for executing all that he can desire. The order of God's providence is, first, word ; then, faith in him who hears it ; then, execution by the means of them who have believed. And while it stands lingering in the stage of faith, the Lord bringeth the most faith-trying occurrences, so that it should seem to some utterly impossible to accomplish the thing ; and he ever saith, " Except ye believe, ye cannot be established : " faith bears the fiery proof, and in due time receives the reward of accomplishment. To this intrepidity of faith, God calleth some with a special calling.

The next is " the gifts of healing, by the same Spirit. " Of this we have already spoken, when viewing this subject under the aspect of promise. It is the fifth of the signs of the Redeemer and the complete redemption : " Ye shall lay your hands on the sick, and they shall recover. " And certain persons in the church were entrusted with the dispensation thereof unto the whole body, and unto those that were without : for these gifts were not to be hoarded up within the church, but to be traded with ; they were for the confirmation of that word to every creature under heaven, to whom the word was preached, not by an appeal to a miracle—which is, in respect of truth, no more discernment than the appeal to arms is in respect of justice—but by a demonstration in the act of that thing which they preached in word. The word preached is, that Christ hath redeemed men from the power of death ; and in sign thereof we do in his name heal all manner of diseases, and upon occasion raise the dead (as is recorded both of Peter and Paul) ; and the conclusion is, that the name of Christ is indeed able to effect those things preached. The sign is part and parcel of the thing preached, and by being so confirms it. It is not an appeal to blind power, but it is an appeal to Jesus to confirm the truth preached, by giving a sign of his possessing this power which we assign to him, and a first-fruits of that action which we preach him about to perform. It is not by the transmission of this

through eighteen centuries of tradition, that the unlearned world are to be convinced—a process by which, I will venture to say, that none but a few antiquaries were ever convinced;—but it is by the abiding of them in, and the putting of them forth by, the church, wherever and so long as she is established, until Christ come, that the world is to be taught that Jesus of Nazareth is the world's gracious Healer, and wise Teacher, and merciful Redeemer, and righteous Governor. It is not by putting a Book into every man's hand, of the genuineness and authenticity of which it takes no mean store of learning to be convinced, but it is by a continuous church holding forth the word of the Gospel of life to the nations, and attesting the truth of what they declare concerning Jesus, by calling his name over all distressed nature, and giving it redemption and joy. This is what the church was intended to be, God's witnesses of Christ to every nation and every generation, until he should send Him to accomplish all which had been preached for a witness. But now, lo! the Bible Society is our church, and the Bible is our God!—These gifts of healing bespeak Christ's mercy unto and his power over all flesh. How oft is it said in the Gospels, "And he healed them all!" And Peter and Paul had a still more indiscriminate ministry; for to them were brought handkerchiefs from the sick, that they might touch them; and the infirm were laid by the way that the shadow of the Apostle might overshadow some of them. That dispensation of a redeeming providence which Judea had for three years and a half in the person of the Lord, the whole world was intended to have in the church; and would have had, but for our unfaithfulness to our Master, our self-sufficiency in ourselves, and our unmercifulness to the world. Forgetting for what end we were elected, even to shew forth the power of Him who hath called us, we grew vain of our election, and rioted in the pride of it, and became hard-hearted; and did such things and held such opinions, under the covert of that name Election, as many are now doing who deny the universal love of God, and the real work of Christ to condemn sin in the flesh. We are acting over again the shameful history of the children of Israel, and are preparing for a more terrible tragedy than theirs.

Next comes "the working of miracles." The passage in Hebrews (ii. 4.) which gives a brief enumeration of these works, divides them thus: "Signs, and wonders, and divers miracles, and gifts (distributions) of the Holy Ghost." Of these four, the third is that now under consideration. The first, "signs," we have treated of in the foregoing exposition of the last verses of Mark, "These signs shall follow them that believe." A sign is properly a token in which the thing signified can be recognised; and in those four particulars we shewed is to be recognised the whole salvation of soul, body, and inheritance, which we preach. The "wonders" are almost constantly coupled with the signs, and in one place distinguished from them: (Acts ii. 19) "And I will shew wonders in heaven above, and signs in the earth beneath." And sometimes "miracles," or powers, are added to both; as in recounting the proof of Christ's mission in the same chapter, and Paul's justifying his own mission, 2 Cor. xii. 12. It is hard to distinguish these things, and I know not whether it can be done. Our translators

have not done it, and perhaps they are right. If, however, I were to venture a distinction, it would be, that the wonder is something extraordinary exhibited to the sight—as the turning of the sun into darkness, and the moon into blood; the rending of the veil of the temple, and of the rocks, and the bringing on of darkness;”—and the miracle, or power, is the doing of something mighty beyond all comparison; as the calming of the storm, or the laying of the deep, or the multiplying of loaves, or the changing of water into wine: although both of these are called signs in the original, as is also the healing of the lame man by Peter and John; but throughout all that discourse in the xith chapter of Matthew, for reproof of the cities where his mighty works had been chiefly done, the word used is “powers, or miracles.” Wonders I take to be remarkable occurrences which yet contradict no law of nature, as Elisha’s bringing fire from heaven; but miracles are a strong resistance, suspension, and turning back of nature’s fixed powers. Yet all of these, both the wonders and miracles, being interpreted aright, are signs of that kingdom of heaven which we preach as about to be revealed under the government of our Lord and Saviour Jesus Christ.—Besides these three, there is a fourth classification in this passage of the Hebrews, which is entitled “gifts (or distributions) of the Holy Ghost.” And the like addition do we find the Apostle Paul making, when enumerating the works of God in and by him. The passage is in Rom. xv. 19, and somewhat obscured in our translation: literally it is, “In power of signs and wonders, in power of the Spirit of God;” another form of power. Accordingly we find that those same Apostles who were required to wait for the day of Pentecost, in order to receive “power from on high,” had at that time, and during their ministry possessed, power to heal the sick, to cast out devils, and to trample upon all the power of the enemy: “Heal the sick, cleanse the lepers, raise the dead, cast out devils.” This they possessed, and yet did they not possess that power or gift of the Holy Ghost which they received on Pentecost. They then did such works as He did, but they were after Pentecost to do greater works than these, through the gift of the Holy Ghost, which he was to receive by going to the Father and to shed down upon them. To this new power, the gift of the Holy Ghost, the Apostle’s fourth distribution in the iid of the Hebrews, and second in the xvth of the Romans, hath reference. Our inquiry at present, however, is into the gift of miracles, which was a manifestation of the Spirit given to a certain order in the church. This order was instituted in the body on purpose to set forth Christ’s mighty power to withstand, to turn again, and to direct for the ends of grace and goodness, those potent springs of nature, those powers of the heavens and the earth, which Satan hath succeeded in distorting from their true and right intention to an evil use: where famine is, to make plenty; where blindness is, to give sight; and lameness strength, and death life: that men might know that cause and effect is only an appointment or permission of God while it pleases him; and that the laws of the material world are not necessary, but under the controul and in the hands of our merciful Redeemer. If the church had been still possessed of this memorial and foreshewing of that great

volution in nature which is to be effected at the coming of the Lord, there would not have been this universal feeling and outcry, "All things have continued as they were since the beginning:" this bondage of the will of man to the fatality of cause and effect, and all those speculations, which have so strengthened scepticism, concerning the possibility or impossibility of attesting a miracle, would have been prevented; and the present entire unbelief of a miracle being ever again, would, as ashamed, hide its face, instead of exposing itself in all public places. This power of miracles must either be speedily revived in the church, or there will be a universal dominion of the mechanical philosophy; and faith will be fairly expelled, to give place to the law of cause and effect acting and ruling in the world of mind, as it doth in the world of sense. What now is preaching become, but the skill of a man to apply causes which may produce a certain known effect upon a congregation?—so much of argument, so much of eloquence, so much of pathos, so much of doctrine, so much of morality; and all to bring the audience into a certain frame of mind, and so dismiss them well wrought upon by the preacher and well pleased with themselves. The effectual check to all this would be, to dispute with the enemy in his fortress, to try conclusions with the law of cause and effect in astronomy, natural philosophy, chemistry, or any branch of natural science, where it holds itself supreme: to stop the sun, like Joshua; to make him travel back, like Isaiah; to walk upon the water, like our Lord; or to handle the viper, like the Apostle Paul. The very existence of a will the cause of itself, is begun not only to be doubted, but to be denied. It also is looked upon as a substance, under the common bondage of cause and effect; and God himself is looked upon merely as a Great First Cause. I know nothing able to dethrone this monster from the throne of God, which it hath usurped, but the re-awakening of the church to her long-forgotten privilege of working miracles. The miracle workers in the church are Christ's hand, to shew the strength that is in him: the healers of diseases are his almoners, to shew what pity and compassion are in him; the faith-administrators are his lion-heart, to shew how mighty and fearless he is; and the utterers of wisdom and knowledge are his mind, to shew how rich and capacious it is. They do all contain, and exhibit and minister to the world, some portion of that fulness which is in him, and which he alone is capable of holding in one subsistence; which, when it enters into others, must prove the occupation and the honour and the ornament of many persons.

We now pass into another region, distinguished both from the more excellent way of charity and from spiritual gifts, in these words of the xivth chapter, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." And throughout the whole of that chapter he dwells upon this gift of prophecy, which is now before us, with a special delight, as the edification of the church: "But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort" (ver. 3); and nothing seems he to have had so much at heart as that all should prophesy: "I would that ye all spake with tongues, but rather that ye prophesied;" and again, "But if all prophesy, and

there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth" (vers. 24, 25). What is this gift, of which the Apostle maketh such high account? It is evidently very different from what is commonly understood by prophesying, as the mere foretelling of future events, because it is "unto men for edification and exhortation and comfort." But if that vulgar idea of prognostication be meant to represent the true character of a prophet of the Old Testament, nothing is so insufficient. Is the office of Moses or Elias, of Isaiah or Jeremiah, described by saying that they foretold future events? I trow not. Their office standeth in this, that they were God's mouth to men, fitted and furnished for uttering his own mind in adequate expressions, and for standing in the breach between the church and the world, between the world and its destruction. Ah me! what a mischief hath been done by these wild schismatics, who, in their sectarian zeal to repress the free inquiries of the church into the Prophets, have dared to propagate it among their weak adherents, that these books of the prophets are only for the curious speculators into the future! Night unto you, O ye misleaders of the people! If ye return not at the watchman's voice, the night and thick darkness abide you: any little twilight you now grope in, will soon pass into the deepest, darkest midnight. O my misguided brethren! I tell you, the Prophets are the utterers of the word of God for the weal of man. None of their writings is of any private interpretation, to single men, or generations of men, or particular ages; but to the church catholic and universal; for they spake not after the will of men, but as they were moved by the Holy Ghost. They are very profitable for doctrine, for reproof, for correction, and for instruction in righteousness. They are most profitable for holiness, both personal, ecclesiastical, and national. They reveal God in all his fulness and variety of being. They speak in human ears the strains of heaven. Oh! how very sublime, how very pathetic, how very moral, how very Divine they are! It is the richest tissue of discourse that was ever woven. The poet, the orator, the merchant, the statesman, the divine, every form of spiritual workman, will find the instruments, and the measures, and the rules, and the chief performances of his art, therein. How many-sided are the Prophets! How they stretch athwart the middle space between heaven and earth, lying all abroad in the most varied beauty! I am grieved, sore pained at my heart, that the affections of men should have departed away from such a feast of fat things. I cannot understand it. It did not use to be so. In my boyish days, when the fire-sides of the Scottish peasantry were my favourite haunts, and converse with the grey-headed elders of the church my delight, their prayers were almost exclusively drawn from the Psalms and the Prophets. Have I not heard them use those blessed passages with a savour and unction which indicated both intelligence and full feeling! Is the mind of man departed into the sear and yellow leaf? Is there to be no second spring? Are we ever to feed on the garbage of the magazines and the religious newspapers? God forbid! That rich and copious vein of rendering God's messages in forms of thought and language

worthy of him, and powerful over the hearts and souls of men, which prophecy is in the hands of the Old-Testament prophets, the Apostle wisheth all the church to study to possess; and being attained, he counts it of an unspeakable price in the ecclesiastical economy; inso-much, he saith, that if they were all thus to speak as from the heart of God to the heart of man, and there come into the assembly one that believeth not, or one unlearned, he says he cannot fail to be convinced and judged of them all. What a heart-searching, truth-telling thing must this prophecy, then, have been? Such a thing must prophesying have been—clear, true, warm, and tender; fresh from the heart; redolent with the affections of God to sinful men; piercing and penetrating, yet not appalling, but cleansing and comforting, to the conscience. And this is what our preaching is intended to stand for? Wretched substitute! It seems to me that this gift of prophesying, which the church are by the Apostle called upon to covet above all other gifts of the Spirit, is the same gift which was ministered by the Old-Testament prophets,—the faculty of shewing to all men their true estate in the sight of God, and their nearness to his judgments, and the way of escape; the faculty of doing for persons what they did for kingdoms and cities; foretelling being a part, but only a part of it; yet that to give warning of which the spirit of the prophet is stirred up to put forth all the powers and energies of the persuasive Spirit of God, that the evil may be avoided and the good attained. Such prophecies had gone before upon Timothy, and by them he is exhorted by the Apostle to war a good warfare; and the gift is said to be given unto him by prophecy, as well as by the laying on of the hands of the presbytery (1 Tim. i. 18; iv. 14). Joining this with the declaration quoted above, that prophecy was fitted to convince and judge any stranger who by accident might come in, and to lay open the secrets of his heart, so that he should be forced to fall down and worship, as perceiving that God's eye was in them, and that things were known to them which no one but God and his own conscience could know, what can I say of this gift of the Spirit less than that it was God telling, by his chosen servant, his own knowledge of the secrets of a man's heart, that he might confess his sin and find forgiveness of it? One trembles to think that such a power should be given to men of looking into men: but if this power be with God, and he have given it to Christ, who possesseth those seven eyes which are the seven spirits of God sent forth into all the earth; and if the church be Christ's functionary, through which to express a manifestation of every attribute which he possesseth; then is it to be expected that there should also be found in the church an order of men to use Christ's eyes with Christ's heart, and speak forth to the discovered and detected sinner such strains as these: "Oh Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37); "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. ix. 1); "As I live, saith the Lord, I have no pleasure in the death of the wicked, but

rather that he should turn and live : Turn ye, turn ye ; why will yedie, O house of Israel !” This, I think, is the true idea of the gift of prophecy,—that it was Christ speaking forth his love and his earnestness and his knowledge, to deliver each man from the roots of bitterness that are within him, and to warn him of the certain consequences which will ensue upon the evil course he is now following. The word of wisdom hath reference to truth, and the word of knowledge to faith, but prophecy hath reference to persons. It is for building up and comforting the church, for converting sinners from the error of their ways, and warning the world of the evil to come. And that such a power is in the Spirit, is as sure as that it is in Christ ; and that he hath promised it to his church is not only proved from its place in this enumeration, but is also clear from the éxpress promise that the Spirit will shew us things to come ; from the example of the prophecies which went before on Timothy, and of the prophet who bound himself with Paul’s girdle, and prophesied that the like would they do at Jerusalem to him who owned it. Our Lord shewed many examples of the like personal prophesyings, over Peter, and Judas, and the two sons of Zebedee ; and I have no doubt the primitive church was all-rife with this gift of foreshewing to persons the future destinies which hung over them, and grounding thereon the same variety of all-inclusive discourse which the old prophets used towards cities and nations.

“ To another, discerning of spirits.” What this gift, or talent, committed to the keeping of the church, is, we learn from the First Epistle of John, where he directeth the church how to put it to use : “ Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world” (1 John iv. 1.) From this we learn that the spirits which were to be tried or proved spake by the mouths of false prophets, and prompted them to utter things untrue and unholy. An example of this kind we have in the xxii d chapter of the First Book of Kings, where, all the prophets of Ahab having prophesied that he should go up to Ramoth-gilead, Micah, the prophet of the Lord, explaineth the manner in which they had been deceived and had deceived him, in a passage which openeth much insight into the spiritual world ; teaching how God useth the ministry of evil spirits in order to pervert from the way of truth those who have loved darkness rather than light ; “ sending them strong delusion, that they should believe a lie ;” and how these spirits take possession of wicked prophets who have not served the Spirit of Truth faithfully, and possess them with a word of falsehood ; and how many of these prophets of lies may at once be under the influence of one of those unclean spirits. When the Lord, in the vii th and xxiv th chapters of Matthew, and Peter, in the ii d chapter of his Second Epistle, warn the church of false prophets that should arise, they do not mean merely erroneous and deceiving men, but men possessed with a lying spirit. Indeed, I believe that in all cases the word Prophet, in the Scriptures, signifies a man under evil agency speaking in the power of another spirit than his own. A true prophet speaketh in the power of the Holy Spirit, and a lying prophet speaketh in the power of an unclean spirit. That this is

the true meaning of the name Prophet in the New Testament, as in the Old, is further manifest from the language of the Apostle : " The spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32). Now in the passage of John's First Epistle, under consideration, the church is required to try those spirits with which the prophets spake, whether they were of God or not : and there must, therefore, have been a gift given to the church for this end, and persons to whom it was given to exercise it. The prophets tried men, but these men tried the prophets. The word "*discernment*" derives some illustration from the xivth chapter, where it is written, in the 29th verse, " Let two or three prophets speak, and let the others *discern* : and if to another sitting by there be a revelation, let the first be silent : for ye can all prophesy one by one, that all may learn and all be comforted ; and the spirits of the prophets are in subjection to the prophets ; for not of tumult is he the God, but of peace, as in all the churches of the saints." This passage shews us that the discerning of spirits was a faculty widely diffused in the church, and required to be in continual exercise ; and that the prophets, in the things which they uttered, were carefully and affectionately watched by the church, and guarded from falling under the suggestions of the wicked spirits : and if, while one of them was speaking, there should have been any revelation to this effect, he was commanded to stop till he heard it, lest by any means he might mislead the brethren into error. It is very beautiful to observe, how no gift had a completeness in itself, but wanted the neighbourhood and help of another. The prophet needed the guardianship of the discerner of spirits, and the discerner of spirits the instruction of the prophet : the one brought the precious metal from the heavenly treasury, the other assayed it, lest it should have contracted any defilement or intermixture in the transmission. The Apostle John further giveth, in the same passage, as a test of spirits, whether they confessed that " Jesus Christ is come in flesh" or not ; and he repeats the same in his Second Epistle : Paul also, in the very chapter we are examining, gives us another test, whether they would say that " Jesus is the Lord." These two doctrines, of his flesh and of his lordship, are the two keys of prophecy, and the two tests of Divine truth, which no evil spirit will bear. It is very ominous, that these are the two very points for which we are now persecuted by many, who deny Christ to have had flesh with the law of flesh ; and deny that his lordship is of this earth —alleging, that, when Satan shall have served himself of it, it is to be destroyed. I have no doubt whatever that these are doctrines of devils, and that they bespeak a revival of Antichrist in the bosom of the church. This capacity of discerning the spirits which speak in the prophets seems to have been very widely, and in a degree universally, spread abroad in the church. For the same John, when writing concerning these antichrists, speaketh thus to the whole church : " But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and

is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John ii. 20, 21, 26, 27). And our Lord, speaking upon the same subject of "false prophets," giveth their "fruits" as a test by which all men should be able to prove them (Matt. vii.) But while all do, no doubt, possess such a measure of discernment as to reject the falsehood and feed upon the truth, those to whom this gift was specially granted had the higher faculty of being able to expose the sophistry, and the hypocrisy, and subtlety of the devil, with which it comes arrayed: and to these persons the church would always be beholden in a time of trial; and, having reliance upon them, they would minister that caution, consideration, and admonition against the evil, which would be effectual to the preservation of the church from heresies and offences which must needs arise. Moreover, I have little doubt that this gift of detecting false spirits in the speech of men was also accompanied with the power of casting them out, in all such cases as were consistent with the moral responsibility of the man possessed. The prophet, I believe, might be taken at unawares, and, himself deceived, become a deceiver of others: in this case, being undeceived by the faithful discerner of spirits, he would make entreaty to be delivered, and, having faith in the presence and power of Christ in that man, he would be delivered without further delay. But in such a case as that referred to by John—of which those of Simon Magus, and Hymeneus, and Philetus, and Hermogenes are examples—where the wickedness of their own minds, their unfaithfulness to the Spirit of God, their time-serving, worldly, and ambitious dispositions of mind, were the occasions of their being delivered up to such possessions, it is clear, that, until they repented and confessed their sin, and sought the unity of the church again, they could and would receive no such deliverance from the hand of the discerner of spirits. This, surely, was a very precious gift to the church: and if, as all Scripture concurrerth to predict, "the last times," which immediately precede the coming of the Lord, shall be full of "false Christs and false prophets, who shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect," we have need to stir up this gift which is in the church. When we were weak and sickly, and gave him little trouble, Satan suffered us to go on declining, and took himself up with other matters; having administered to us the soporific of a lifeless system of orthodox terms, he went his way about other business: but, now that the church is shaking herself from his bonds, and beginning to seek for her long-lost strength, and is putting it forth in word and deed, and lifting up the banner of truth, "Christ come in Flesh and to come in Lordship;" behold, he will send his Philistines upon us—spirits from the deep; and we will need the discernment of spirits to withstand him, nor shall we be without it. The church is still the church; her life is still in her, though sorely weakened; now she is beginning to breathe a purer air, and her faculties are returning; her weakened mind is beginning to understand doctrine, her miserable heart is beginning to conceive hope, and her closed lips to be opened with strong and fervent desires after her ancient strength and glory. Let her enemies beware; let the intruders into the fold make ready to depart; let those who have lorded it over her prepare themselves for a day of recompence, because it is at hand, when

she shall come forth "bright as the sun, clear as the moon, and terrible as an army with banners." Moreover, this discernment of spirits is an excellent gift and kind ministry of Christ unto his church, whereby she is able to hold forth the truth before the world,—that her Head hath judged Beelzebub, the prince of the devils; hath judged the prince of this world, the spirit that now ruleth in the children of disobedience: and not only so, but that He hath given to men the dominion over spirits, who through our wickedness have obtained dominion over us; and that his church shall certainly trample Satan under foot, and judge angels, and triumph over all the powers of the enemy. But this brings us upon the vein which we have already opened when treating of the same endowment, as it was laid out in the promise of the Lord, whereof the first particular is, "Ye shall cast out devils." Referring back to what was there said concerning the importance and the bearing of this sign, we now proceed to the eighth of these forms of the manifested Spirit, which is "divers kinds of tongues."

This also having handled formerly, in the sense of a sign, and shewn the thing which it signified, we shall add here what light is afforded us as to the manner of its use and occupation. It was first imparted on the day of Pentecost, "when the disciples were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 6). Many, indeed almost all, have the notion that the Apostles became all at once learned in, and masters of, foreign languages, so as to be able to express in the various tongues of men the knowledge which they possessed already. This is altogether an erroneous notion, as will appear; and the true one is contained in the words just quoted. They spoke according as the Spirit gave them to utter, not according to their own previous knowledge; and they spoke it in other tongues than that which was native to them. It was one acting of the Spirit to give them the matter and the word: it came to them clothed in word: not in the form of idea first, to be put by their volition and skill of language into the form of word; but at once, without their knowledge of the matter or of the word, it came to them; the Spirit gave them to utter what they did utter: what it was, they themselves might be ignorant of, or not, as it happened. It was one person's gift to speak the language, it was another's to interpret what was spoken: "To another, divers kinds of tongues; to another, the interpretation of tongues....Do all speak with tongues? do all interpret?Wherefore, let him that speaketh in an unknown tongue pray that he may interpret....If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.....Yet in the church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue." These passages, extracted from the xiith and xivth chapters of the First Epistle to the Corinthians, shew that there was no necessary connexion between speaking with a tongue and understanding what was spoken; but, on the contrary, that the person so speaking in general understood not what he said; and if he did, the interpretation was a matter of as special revelation as was the utterance itself; both speaker and interpreter being alike ignorant of the meaning of any word which had been spoken, so as to be able to translate it into their mother tongue,

or to know it grammatically, or in any way whatever to make use of it, until the Spirit moved again—or, rather, until the person possessed of the Spirit in this form put it forth into use. This idea, which is beyond a question the true *one* represented in these two chapters of the First Epistle to the Corinthians, is, I think, implied in the words quoted above from the Acts, where the use of the gift is first described: "They spake with other tongues, just as the Spirit gave to them to emit the voice." The word translated "utterance" is remarkable, signifying simply to 'emit a voice,' to 'sound forth,' and by the ancients was used of prophets, whom they believed to speak by another power than their own. It is only three times used in the New Testament: once over again in this chapter (ver. 14), "But Peter, standing with the eleven, lifted up his voice, and uttered," or sounded forth, "to them;" and the third time, Acts xxvi. 26, when Paul, being charged with being mad by Festus, probably from the violence of his voice or earnestness of his manner, replies, "I am not mad, most noble Festus, but speak forth (give forth) words of truth and soberness." It was the Spirit which gave the disciples to send forth those sounds in which every nation there assembled heard their native tongue, and in it the wonderful works of God. It was Christ using his church as his organ for declaring to all men in that assembly what God had done for him, and for them whose substitute he was. And no doubt this is one reason of the diversity of tongues in the church, because there is a diversity of tongues in the world to which the church is called to preach the Gospel. But this is only an accidental thing; for the whole world was once of one tongue, and might be so again: still, however, even in that case the Spirit would in the same way bring the thought embodied in word, and force it forth in that embodied form. In such a case, however, it would be prophecy, as carrying its own interpretation; and accordingly the Apostle puts speaking with tongues, when coupled with interpretation, upon the same level with prophecy: "For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." I believe the words were sometimes brought to the prophet's mind, as much as to the mind of him who spake with tongues; and that both did yield themselves in faith to the action of the Spirit, and serve him with their tongue. It is also manifest, with respect to him that spake with tongues, that, though he understood not what he said, it was not on that account without edification to him: he tasted the sweetness and had a first-fruits of the profitableness of that truth which the Spirit was passing through his tongue to the understanding of another man. This is very mysterious, but not the less true on that account. "He that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him, howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (1 Cor. xiv. 2—4). This edification, which he derived from it to himself, joined to the wonderfulness of it, led some who possessed it to use it rashly and indiscreetly in the midst of the church, where it could not profit; and to correct the selfishness from which this proceeded, and

the confusion to which it gave rise, the Apostle addresseth himself with great zeal. It hath been a subject of great thought with me to understand these things, which are the occasion of so much scoffing and blasphemy to many of my poor misguided countrymen; and I think God hath rewarded my study, of which I will now enumerate the results under their several heads.

First. This gift of tongues in the church doth shew that the work of Christ in the flesh is for all men, and that he wisheth it to be published to all men; and, that his church may not sleep over her vocation, nor be slack in the performance of it, nor sink down into local residences, good quarters, and comfortable settlements, but preserve her missionary spirit, and be a witness to every generation of every speech of men, she is endowed with these diversities of tongues, and goaded on to go forth to the nations, to seek ears for those words which are ever coming with such sweetness over her heart. It is like an ambassador's commission; it is the Spirit saying to the church, Send me this man forth. Paul spoke more abundantly with tongues than they all did (1 Cor. xiv. 18), and Paul was the greatest missionary of them all. And what an assurance to a man's heart, and confirmation to his faith, to have his mission thus ascertained to him, and sealed by the Holy Ghost! Methinks it would be more effectual than a salary of a thousand pounds by the year from the most notable of our missionary societies. I feel assured that these societies have so shamefully and shockingly come short of the mark in their faith and feeling, and performance also, that, if the world is to receive warning before the great and terrible day of the Lord, it must be by the church seeking again for this long-lost endowment; seeking for her trumpet with its many notes, through which to speak to the nations.

Secondly. This gift of tongues doth put beyond all doubt the unity of Christ and his members, inasmuch as it shews him in his people doing whatever their own soul within them can do. Speech is the means by which an embodied spirit doth manifest its existence; distinguishing man, a living soul, from every other living thing upon the earth. Speech is the manifestation of reason; and by our capacity of uttering, and understanding the words uttered, is proved the commonness, the oneness of that reason, in which many persons have their being. Now when Christ doth occupy the place of my reasonable spirit, and with my tongue doth express whatever I am capable of expressing, he is proved to be in me as truly as I am in myself. If my body is known to be the habitation of my soul by its obeying all the desires of the soul, and expressing them in form of word; then, by the same method of conviction is Christ proved to be in me, when he doth through the organs of my body express his own mind to those whom I can by no means reach by any expression of my own. This same truth, of an indwelling Christ, is proved by any other of the gifts to the experience of him who hath them; but by the gift of tongues it is proved to others besides ourselves, even to all who hear in their own language the testimony of God and of Christ. It is seen that God is in me of a truth, when that power within me doth testify to no other person but to Christ, in his work of humiliation and exaltation, in his flesh and in his lordship. Now, if it be considered what a point of

doctrine the union of Christ with believers is, the importance of the gift of tongues will the more appear. By the truth, that the Spirit of a Man out of the world dwells in many men in the world at one and the same time, and continues this inhabitation from age to age, what less is proved but that this person is also God? For who but God can thus connect that which is not in the world with that which is in the world; who but God can keep up the communication and the intercourse between the Father's throne and the world? But, then, Christ's soul being a limited substance, with which the Godhead continually acts, another question ariseth, How can this limited substance, which is now out of the world, be yet in the world, in the souls of many men, in all ages of the world? This can only be by means of another Being, proceeding from Christ to the bounds of all space and time, and able to unite them into oneness with him. But in order that this may be, he must be of one substance with Christ; and also he must be a person, in order to comprehend a person, and inform many persons with the same spirit. And thus is the Divinity and the Personality of the Comforter made to appear through this great truth of Christ the inhabiter of his people; which, again, is proved by his using their organs in a way in which they themselves are not able to do. Moreover, this power of Christ in the Spirit to speak all the diversities of speech, shews him to be the fountain-head of speech, the Word, by whose endowment man is a word-speaking creature: while by his power to enter into all the forms of reason, and deliver God in such a way as all diversities of reason shall apprehend, he is proved to be The one Reason, of whose fulness we have all received, who lighteth every man that cometh into the world. What doth this inhabitation of my reason by another than myself, at his will, and using it in a way which unequivocally proves that he is another than myself; what doth this prove less than that I am but the tenant of that other's domain, who thus masterfully can occupy his own, and for the while suspend my vicegerency?

Thirdly. But there is something deeper still, than this oneness of reason and lordship of reason resident in Christ, proved by these gifts of tongues—namely, That a person is something more than that community of reason which he doth occupy as the tenant of him whose name is The Logos, or The Reason. For it clearly appeareth, from the xivth chapter of the First of Corinthians, that when the man's reason is wholly without fruit, when he understandeth nothing that is spoken, he doth yet receive great edification in his own spirit—"he edifieth himself" (ver. 4)—and holdeth, independent of reason, a communication with God—"he speaketh unto God" (ver. 2.) Doth not this prove that all forms of the reason within, which speech expresseth outwardly, may be inactive—as if it were dead, "fruitless" and barren—and yet the spirit itself be receiving great edification from God, through means which are wholly independent of intelligence? Indeed, to deny this, is to deny the possibility of direct communication between God and the soul otherwise than by speech or books which address us through the reason; it is to set aside the subject of spiritual gifts altogether: and methinks it takes away that personality from a man, by means of which it is that he informs, awakens, and occupies the gift of reason. The gift of

tongues brings all speculation upon this subject to an end, and presents us with the fact, the experiment which decides the matter, by shewing us the reason void, and the spirit yet filled with edification. Nay, so clearly were the Apostle, and those to whom he wrote, conscious to this thing, that he takes a distinction between praying in the spirit and praying in the understanding, praising in the spirit and praising in the understanding; holding man to be capable of worshipping and serving God then when his understanding is wholly without activity. (See 1 Cor. xiv. 14—17.) Nor could there be any mysticism or self-deception in this; for while my spirit was emptying itself of all its prayer and praise to God, my understanding not comprehending a word, if any should think it were but a farce and profanation, another person, understanding the language, will contradict him, and let him know that it is sound sense and pure religion which I am expressing. And yet the words are not necessary for God's ear; and the Apostle recommends, yea, and strongly urges it, that, when no man able to understand the language was present, or no one who had the gift of interpretation, it were better to keep silence, and enjoy the communion with God through the spirit only: "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (ver. 28.) What a deep subject of meditation were a man thus employed in secret converse with and enjoyment of God, although his reason be utterly dead! He is not able to communicate thereof to another person: for the world he is as one dead; for all that he holds in common with men he is as one dead: he is in the state of a separate spirit, and he is enjoying the same inward delight with God which I suppose the separate spirits to enjoy. And I might ask, Is not this the essence of all spiritual religion, —the enjoyment and communion of the spirit with God in that capacity which death nowise affecteth? And is not the use of reason altogether for the impartation of this to others, for the edification of the church? But conclusion rises upon conclusion. It is a great subject this of the gift of tongues. I wish some one would retrieve it from the ignorance and folly and mockery of those revilers who have lately so insulted this mystery of our faith, and laughed to scorn this endowment of the church, understanding no more by it than a short-hand way of acquiring languages.

Upon the ninth, and last of these gifts, "the interpretation of tongues," little need added, as it is so intimately connected with the former. It did not consist in their knowledge of the strange words, or the structure of the foreign languages. It was nothing akin to translation; the Spirit did not become a schoolmaster at all; but brought to the man's soul with the certainty of truth, that this which he was giving him to utter was the interpretation of the thing which the other had just spoken. This conviction might be brought to the spirit of the speaker himself, and then he was his own interpreter; but it was more frequent to bestow that gift upon another. This provision of an order who should interpret, as well as an order who should speak with tongues, shews that the gift of tongues had a higher origin than from the variety of languages amongst men. If it had

been merely for preaching the truth to people of other languages, an order of interpreters would never have been required at all. If it had only been given for conveying the truth to foreign nations, then why have so many in each church, like the church of Corinth? If it be said, this was to stir them to go forth to those whose tongues they had received; while I allow that this is so far forth good and true, it is by no means the whole truth; for why, then, have an order of interpreters there also? This shews that the gift was good for that church in itself; that it was resident in the churches for home use, as well as for service abroad; and that God saw such use in it, as to provide another ministry for the purpose of making it available to the uses for which it was given. If the circumstance of the language being foreign would have prompted them to go forth to the heathen, the interpretation being at hand would prompt them to remain with the church; and both being standing orders in the church, we conclude that this gift of speaking with another tongue, and the other gift of interpreting what was spoken, are, being taken together, a constant accomplishment of the church, necessary to her completeness wherever she is, and to be continued with her even though the whole world had been converted to the faith and the office of the missionary were done away with for ever. Let us consider this two-fold ordinance as one, and see what it yieldeth. If there should be in our church an order of men, of whom the Spirit so manifestly took possession as to make them utter the mysteries of godliness in an unknown tongue, and another order of men to whom the Spirit divided the power of interpreting the same, the first impression that would be made by it is, that verily God was in us of a truth, as truly as he was in the Shechinah of the holy place; and the next, that he was speaking forth oracles for our obedience. The unknown tongue, as it began its strange sounds, would be equal to a voice from the glory, "Thus saith the Lord of hosts," or "This is my Son, Hear ye him;" and every ear would say, "O that I knew the voice;" and when the man with the gift of interpretation gave it out in the vernacular tongue, we would be filled with an awe, that it was no other than God who had spoken it. Methinks it is altogether equal to the speaking with the trumpet from the thick darkness of the Mount, or with a voice as thunder from the opened vault of heaven. The using of man's organs is, indeed, a mark of a new dispensation, foretold as to come to pass after Christ ascended up on high, when he would receive gifts and bestow them upon men, that the Lord God might dwell, might have an habitation, in them. Formerly the sounds were syllabled we know not how, because God had not yet prepared for himself a tent of flesh; which he accomplished to do first in Jesus of Nazareth, and is now perfecting in his church, who are his temple, in whom he abideth as in the holy place, and from whom he speaketh forth his oracles in strange tongues. The strange tongue takes away all source of ambiguity, proving that the man himself hath nothing to do with it, and leaves the work and the authority of the word wholly in the hand of God. And therefore tongues are called a sign to the unbeliever, 1 Cor. xiv. 22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." Just as the voice given at Bethabara over the baptized Christ was

spoken as a ground of faith to the unbelieving Jew, and the voice given before his passion was a confirmation to the faith of the inquiring Greek, and of all who heard it: so these voices, spoken forth from the breasts of men, by a power not human, but divine, are intended to convince the unbelievers that God really dwelleth in the church; hath chosen the church for his habitation; and that, if they would find him, they must seek him there, for no where else is he to be found. The Prophet Isaiah, to whom it was given to forewarn men of this particular gift of tongues, doth so speak of it as a fresh evidence which God would give to men for a ground of believing, and which, alas! they would also reject. I take the quotation as the Apostle hath sanctioned it, the Holy Spirit's version of his own words: "With men of other tongues, and other lips, will I speak unto this people: and yet for all that will they not hear me, saith the Lord" (1 Cor. xiv. 21). I cannot but look upon this gift of tongues as sealing up the sum of God's dealings with men for their obedience of faith. It is the very power of God, which to blaspheme is to blaspheme the Holy Ghost. And witness what power it had on the day of Pentecost, when three thousand were added to the church. This is the "greater thing" which was to be done by him that believeth. No one could say that Jesus was the Christ, that God was in him, but by the Spirit leading him into the truth of what he spoke, or convincing him of the Divine nature of the works which he did. God did not manifest himself in Christ in this unequivocal way; for Christ's life was not a witness to himself, but to the Father. Christ came to do the Father's will in our condition, that we in the like case might be assured of power and ability through him to do the same. He was the prototype of a perfect and holy man under the conditions of the Fall, that we, under those conditions, might know there was power and will in God that we should all be perfect and holy. This being accomplished, and Christ ascended up on high, God sets on foot another work, which is to testify that honour to which man had become advanced in the person of the Son of Man, and in all other persons who by faith should be united to him. As God had shewn how far man had fallen in Adam, by the state of the world under sin and suffering and death; so, by the church would he shew how far man had risen in Christ, that all men believing in him might be brought to that exceeding exaltation. Therefore in the church he shews not man's identity with the fallen Adam, but man's identity with the risen Adam. In the incarnation, Christ's identity with the fallen man was shewn, yet without sin: in the church, Christ's identity with God is shewn, the power and glory of God in him are exhibited, that all men might believe in his name. This gift of tongues is the crowning act of all. None of the old prophets had it, Christ had it not; it belongs to the dispensation of the Holy Ghost proceeding from the risen Christ: it is the proclamation that man is enthroned in heaven, that man is the dwelling-place of God, that all creation, if they would know God, must give ear to man's tongue, and know the compass of reason. It is not we that speak, but Christ that speaketh. It is not in us as men that God speaks; but in us as members of Christ, as the church and body of Christ, that God speaks. The honour is not to us, but to Christ; not to the Godhead of Christ,

which is ever the same, but to the manhood of Christ, which hath been raised from the state of death to the state of being God's temple, God's most holy place, God's shechinah, God's oracle, for ever and ever. "And yet for all that will they not hear me, saith the Lord." It is most true, O God: they will not hear even this, because total ignorance has benighted them: nor are they capable of apprehending truth; the vanity of their minds hath carried them away: "they are drunken, but not with wine; they stagger, but not with strong drink: for thou hast poured out upon them the spirit of deep sleep, and hast closed their eyes; their prophets and the rulers the seers hath he covered." Then, O Lord, if thou hast given them up, and they may not be convinced; let this strengthen thy children, and against the rest let it turn for a testimony—a testimony to thy truth, a testimony to their falsehood and hypocrisy. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the children of the daughter of my people!"

Having thus opened at large the endowment of the church, the body of Christ, and shewn of what it is the first-fruits and the earnest, it may be expected that I should enter into controversy with those who say they have been withdrawn, and are not to be restored again; that they were only intended to abide for a season, until the evidence of the Christian religion should have been securely established, and the canon of Scripture completed. But, before I can think this worth the while, I must first see where they get the grounds of their hypothesis, that they were intended only to continue for that brief season; in the mean time I pronounce it to be of their own invention, and not at all of the word of God. I have shewn the great purpose and end of this endowment of spiritual gifts; that purpose and end is not temporary, but perpetual, till Christ's coming again; when that which is perfect shall come, and that which is in part shall be done away. If they ask for an explanation of the fact that these powers have ceased in the church, I answer, that they have decayed just as faith and holiness have decayed; but that they have ceased is not a matter so clear. Till the time of the Reformation, this opinion was never mooted in the church; and to this day the Roman Catholics, and every other portion of the church but ourselves, maintain the very contrary. Moreover, it is only of later days that any one hath dared to assert that the gifts of prophecy and healing are no longer to be looked for. Read the lives of the Reformers, of the Puritans, of the Covenanters, written by sound and zealous Protestants; read the histories of the church written more than fifty years ago—our Petrie, for example—and shew me whether these writers hold it blasphemy to say that a man may be, and hath been, gifted with both these gifts, especially that of prophecy. Who has not heard of the prophecies of Huss, and of Wishart? Amongst the Protestants of the elder day, who had in them a good measure of faith, even beyond what their creed expressed, I find no such hard scepticism and mocking scorn as hath been sounded abroad within these months past, to the shame of those who have uttered it, if they be capable of the sense of shame. But if I am called upon to declare why Protestants have not enjoyed the manifestation of these gifts, I not only refer to the general tenour of their creed upon the

subject, which hath leant to the side of their being ceased ; but, which is of much more importance than a written creed, I refer to the spirit of their doctrine and their preaching and their practice. And I would say, that this gift hath ceased to be visible in the church, because of her great ignorance concerning that work of Christ at his second coming, of which it is the continual sign ; because of her most culpable ignorance of Christ's crowned glory, of which it is the continual demonstration ; because of her indifference to the world without, for preaching to which the gift of the Holy Ghost is the continual furnishing and outfit of the church. Since the Reformation, little else has been preached besides the baptismal and eucharistical gift, the work of Christ's death unto the justification and sanctification of the believer. The dignity and office of the church, as the fulness of the Lord of all, hath not been fully preached, or firmly held, and is now almost altogether lost sight of. Church government, bickerings about the proper form of polity, and the standing of the civil magistrate to the church and in the church, have been almost the only things concerning the church which have come into question among Protestants ; and there hath been no holding of her up to the heathen as the holy place of God, but on the contrary, the presentation of a Book in the stead thereof. Not but the Reformation was the beginning of a great and a good work ; but that, so far from having made progress towards completion, it has gone a great way backward, and in our hands is a poor shred of what it was in the hands of Luther, and Hooker, and the like. But things are taking a turn. Let the church know that things are taking a mighty turn. There is a shining forth of truth in these subjects beyond former days. The power and glory of a risen Lord, as well as the holiness of a Lord in flesh, is beginning to be understood and discoursed of ; and the enemy would spread a curtain of thin sophistry between the church and the bright dawn : he might as well bide the morning by drawing before our eyes the spider's cobweb, or the frost-work of the night, which the rising sun quickly dissipates—and so, I trust, may these poor men, who write their unsober and uncharitable revilings in their several parcels of periodical abuse, be themselves, like the frost-work of the morning, absorbed into the glorious light which the rising morn is shedding around them. But be this as it may, now that the inward work of apprehending the glory of Christ is begun, and proceeding apace, we may surely expect that the outward means of convincing the world that it is no cunningly contrived fable, will be afforded to the church ; and that she will have her full dignity restored to her of testifying not only to a holy Lord in flesh crucified for all men, but of a risen Lord in power and glory, crowned for his church, and in his church putting forth unto the world a first-fruits of that power and government over all creation which in her he shall ever exercise over all creation. —These gifts have ceased, I would say, just as the verdure and leaves and flowers and fruits, of the spring and summer and autumn, cease in winter, because, by the chill and wintry blasts which have blown over the church, her power to put forth her glorious beauty hath been prevented. But because the winter is without a green leaf or beautiful flower, do men thereof argue that there shall be flowers and fruits no more ? Trusting to the word of God, who hath created every thing to

produce and bring forth its kind, man puts out his hand in winter, and makes preparations for the coming year : so, if the church be still in existence, and that no one denies ; and if it be the law and end of her being to embody a first-fruits and earnest of the power which Christ is to put forth in the redemption of all nature ; then, what though she hath been brought so low, her life is still in her, and that life will, under a more genial day, put forth its native powers. Will God be baffled in his own most perfect work, in that work which he hath wrought for the honour of his Son ? I trow not. The church is in the condition of a man faint, and sick, and apparently dead, who putteth forth neither manly voice nor vigorous action, and is even incapable of thought, and almost beyond feeling : but let that man revive again (and we know the church never dies), and he will both hear and see and feel and act the man. So, if the church reviveth, she must act as the church ; which is not in the way of holiness merely, but in the way of power, for the manifestation of the completeness of Christ's work in flesh, and the first-fruits of the same work in glory. The church is like a man who has been fed upon slaws without fruits and husks without kernels, refuse which the swine should eat ; and she is grown lean and weak and helpless ; and, moreover, she has grown degraded in her ideas—she has forgotten the nobility of her birth and the grandeur of her destination : but what then ? give her proper meat, give her nourishing drink, feed her with marrow and with fatness, and she will put forth her might again, and rejoice in her high places. The question is, whether that be the endowment of the church which we have laid down above ? If so, then rest assured that when she revives again she will embody the law according to which she was made, and shew forth the beauty and put forth the power with which she was endowed in the day of her birth. If there be a revival, she will put forth contemporaneously and all together more knowledge, more love, more power, more holiness, more complete testimony to the power of Him whose members she is, of that Spirit which abideth in her, of that God which worketh all the gifts in all the members. They called Methodism and Evangelicalism a revival : I always have maintained, that, though better than downright Pelagianism, they were far behind the Reformation ; which itself was only the beginning of a glorious work, strangled in its cradle. But now I see a revival worthy of the name—a revival of doctrine, of discipline, of holiness. Christians are beginning to speak their native language of faith and truth, and to endure their prerogative of being partakers of the Lord's sufferings. And if this revival proceed, it cannot but shew itself in all those essential functions for which the church was constituted ; of which one is, to enjoy and hold forth a first-fruits of that power which Christ is to act out in the day of his appearing. I feel it of the greatest importance that those who are seeking to deter men from these great truths should be resisted, and that their mouths should be stopped : I feel it of still more importance that those who are inquiring and searching into these things should proceed with faith and prayer, under the guidance of God's holy word.

And therefore with all patience, as one who is working for a master the work that his master hath set him to do, have I endeavoured to exhibit

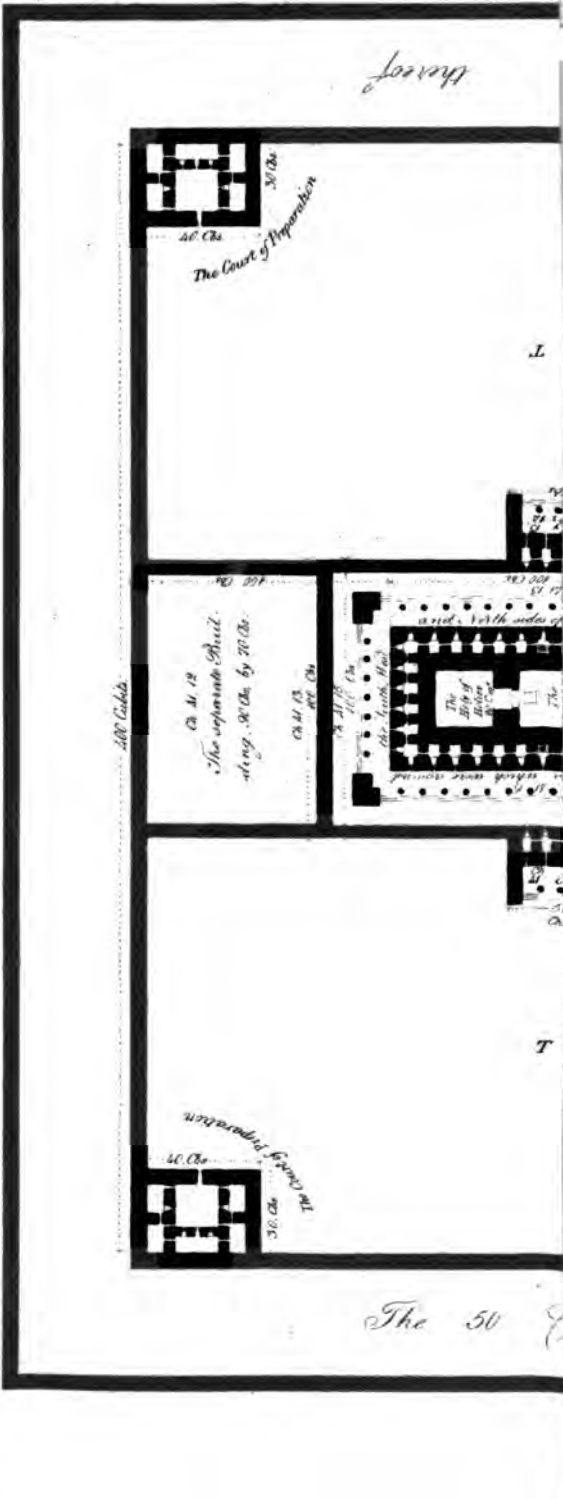
at large the church's endowment of her great Head, consisting of two parts: the first, the inheritance of his complete work wrought in the flesh; the second, the first-fruits of the work which he is to work when he comes again. The former consisteth in perfect holiness, through the renewal of the soul; which is strengthened to subdue the innate propensities of the flesh to evil, to crucify the world, and to overcome the evil one. This we have served out to us in the two sacraments of Baptism and the Lord's Supper; in the one of which we receive cleanness of conscience, and in the other participation of Christ's sanctified flesh and purchased inheritance. But none of these go further than to possess us of what he purchased in the flesh: "This is my body, given for you; this is my blood, shed for the remission of sins:" his body, given for the life of the world; his blood, shed for the putting away of all sin. The church hath perfect holiness ministered to her in these two ordinances: Christ doth thereby dispense that gift of the Spirit which was dispensed to him by the Father in the days of his flesh, and by the faithful use of which he "sanctified himself." And we, having in these most comfortable ordinances that blessed fellowship of holiness, should sanctify ourselves, that we may be holy as he is holy. This is the work of the Spirit uniting us unto Christ; taking out of us our unholiness and grafting us into Christ. There is a power in the Spirit to wash the Ethiopian white. It is not in man, but it is in God, to do so; and the element with which to do it he hath in the blood of Christ, which cleanseth away all sins. Every man baptized into the church is answerable for a life of spotless, stainless holiness. What though no man hath yielded it? So much the more is the sinfulness of our nature proved, and the divinity of Christ shewn, who did present mortal flesh sinless: and let him be glorified, and every man be a liar. But the truth of God standeth not the less sure. "Let God be true, and every man a liar." Out of this claim which God hath, and this power which we receive after baptism, for a perfect holiness, come our confessions in the church, which are confessions not only of the natural guilt and strength of sin, but of the deeper and deeper guilt which it hath contracted in our eyes by warring against the Spirit of God, and striking at the life of Christ in the soul of the believer. Not only a creation-defiling, but a Redeemer-slaying thing is sin; not only aiming at the work of God, but at the person of God manifest in flesh. This standard of perfection is what we measure ourselves by, and not each man's notion of what he can attain to. Man, though fallen into a state of weakness, is still kept responsible for the law of perfect holiness, as at the beginning: and he is brought to depend upon God the Redeemer, the incarnate God, the God proceeding forth into flesh to uphold it; and so believing in a God creating, a God incarnate, and a God proceeding forth upon flesh, in order to attain unto holiness, we attain thereunto, and are stable therein; and so are brought into the great truth of God, that no holiness can be otherwise effected save by the faith of God in Trinity acting according to their offices. The sin which occurreth in the church is through want of faith in the Godhead thus manifested; and that sin continually occurring, through the defect of our faith, is the occasion for a continual High Priest over the house of God, whose work of intercession may continually go on. Of this

there is no doubt, that every member of Christ is bound and obliged to perfect holiness, and hath the means of fulfilling it : and however far he comes short thereof, he must take the guilt to himself, and not look upon it as an ordinance or appointment of God, as a necessary imperfection in the work of Christ, and a native impotency in the Holy Ghost. Now this is the more excellent way of charity, or love, which the Apostle commendeth above all spiritual gifts : it is the knowledge of Christ, and the being known of him ; the doing the will of the Father : for the want of which he shall not admit into the kingdom many who in that day shall come with their spiritual gifts in their hand, saying, " Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works ? " This we never for a moment gainsay or undervalue, while we insist that, besides this, there is yet another thing resident in the church ; another work which she has to do besides the work of holiness in the flesh. We hold the highest doctrine here, both as to the importance of this personal holiness, without which no one shall see the Lord ; and of its measure, even perfectness, whereof love is the bond. Let no one say, then, that we undervalue the sacramental ministration of a cleansed soul and a holy body, when we insist from the premises laid down above, that there is another office to which the church is called besides this, and another endowment with which she is gifted by her Lord and Husband ; the dowry, not of holiness only, but also of power. And for this she waited until he himself should, from the throne of God, shed it down abundantly upon his church. Into both of these is the church baptized, as Peter said : " Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." The remission, or putting away, of sin, is that *into* which we are baptized, as a thing done for the world by Christ's sacrifice of himself : the gift of the Holy Ghost is that which to faith follows thereon—though, to convince Peter of God's equal goodness to the Gentiles, it was poured out upon Cornelius and his company before their baptism. The Samaritan church had the gift of baptism without the gift of the Holy Ghost, which they received by the hands of the Apostles ; and thereby we perceive that the church may exist without the gift. But whether it is right in the sight of God that she should so exist, let any one judge, after perusing the things written above. We have shut ourselves out by unbelief from the enjoyment of one great part of our dowry ; whereby not only are we straitened, but the glory of our Lord and Husband is obscured, the world is deprived of its witness and testimony, and the gracious ends of God, so far as we can, defeated ; and guilt is upon our head, as baptized men, for not using that which we are baptized into, for the possession and for the use of which we are responsible. It is now three years since I drew the attention of the church to this subject, and more than two since I published my views of it in the second of my Homilies upon Baptism. Circumstances have occurred since to fix the attention of the church upon it ; and, lest men may be beguiled the one way or the other, we have felt it to be our duty to lay down the doctrine, according as we find it in the Holy Scriptures.



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80 Cubits



according to the description of the Prophet EZEKIEL

Scale of " 300 Cubits

Scale of " 50 Reeds

Scale of " 100 English Feet

REVIEWS AND MISCELLANIES.

ON THE TEMPLE OF EZEKIEL.

SIR,—There are some few subjects of important nature in the Old Testament of a character so peculiarly professional, that the full and exact understanding of them is, with the generality of Christians, a matter of considerable difficulty. Such, for instance, were the admixture of the oils and the frankincense, the proportions of which were enjoined of God to Moses (Ex. xxx.); the construction of the vast body of carpentry in the ark and in the tabernacle (Gen. vi. and Ex. xxv. xxvi. xxvii.); the brass castings of the latter, and of the temple (1 Kings vii. &c.); and the temple itself (1 Kings vii. &c). To the elucidation of these it hath been the custom of pious professors, in the earlier ages of the church, to devote themselves: and on several of the above subjects entire works* have been written, for the sake and information of those among the brethren whose time and occupations would not permit them to inquire for themselves concerning such abstruse matters: of which most catholic practice there hath been a conspicuous example within these few months. With the same intentions, and in the hope of stirring up other and abler men to labour in the same vineyard, I have it in contemplation to publish a work on the Temple of Jerusalem, according to the description of the Prophet Ezekiel (Ezek. xl.—xlviii.): and that those who are desirous of comprehending, not a limited portion only of the plainer parts, but all of the revelations which God hath given for our instruction (2 Tim. iv. 16, 17), may judge whether that work shall be worthy of their patronage, I have engraved, and herewith submit to them, the ground plan of the temple: to the exact and diligent study and comparison of which I do most anxiously invite all men, while with the same care and exactitude I proceed to discover the agreement which it has with the text, and to explain its general arrangement. During the progress of which mutual inquiry, for our mutual edification, may the hand of the Lord be upon us, even as it was upon this fervent but humble Prophet (chap. xl. 1, 2); making us to discern and set our hearts upon the things in this vision contained respecting the fortunes of the house of Israel (ver. 4); that if in our days it shall please their long-absent Lord (Hos. iii. 4) to bring again the captivity of Jacob, and pour out upon

* Many of which are preserved in the *Critici Sacri*, and in the collections of Ikenius, Crenius, Braunius, Scacchus de *Sacris unctionibus*, &c.

the house of Israel his Holy Spirit (Ezek. xxxix. 25 and 29), and receive them again into covenant with himself (Ezek. xvi. 60—3), we may not be found in ignorance of or in opposition to the purposes which he will at that day set his hand to establish upon his ancient people: of which the erection of this very temple is one of the chiefest and most assured. (Ezek. xliii. 7, &c.)

There is a preliminary question, respecting the scale in which the measurements of the building are taken, which it is necessary should be first investigated and settled. In all the passages which have reference to the *plan* of the temple (to which, in this dissertation, I desire to confine myself)—namely, in the xli th, xli st, and xliid chapters, the five verses descriptive of the altar in the xliid chapter (13—17 inclus.), and the four concluding verses of the xlvi th chapter—the scale of *cubits* is invariably used, excepting in the 5th, 6th, 7th, and 8th verses of the xli th chapter, where the heights and widths of several objects chancing to be of the exact dimension of the *reed* upon which the scale of six cubits was divided, that measure is expressed instead of the usual one of cubits. But that the general usage of the prophet is departed from in these instances simply from the casualty I have mentioned, is apparent from the 12th verse, in which the chambers, before described as one *reed* broad and long (ver. 17), are again measured *six cubits* square. This being understood, the only other measurement which appears to be taken in reeds remains to be examined. This is, the general extent of the wall which surrounds the sanctuary; thus given in our Bibles (xlii. 16): “He measured the east side with the measuring reed, *five hundred reeds*, with the measuring-reed round about.” This passage, as it at present stands in our translation, would, were it correct, absolutely settle the scale here used, *reeds*, and not cubits: but the literal rendering of the Hebrew text will by no means permit the reeds to be taken as the scale: it runs thus: חִמֵּשׁ אַמּוֹת קִנִּיָּם, “He measured the east side with the measuring-reed, *five cubits of reeds*, with the measuring-reed round about.” The Masorites, perceiving that no meaning could be attached to this form of expression, attempted to correct it, by substituting, in the margin of their copies (כַּמּוֹת) *hundreds*, in the place of (אַמּוֹת) *cubits*; from which substitution, and not from the original (which is as I have given it above), our translation of the verse is taken. If now, instead of using the above unwarrantable licence, these laborious commentators had observed that the external boundary of the house is again measured xlv. 2, and the *numeral* supplied, which, by the omission of the *scale*, they have here obtained, and merely *inserted* it in its appropriate place, the whole passage would have become clear; and many, who have now been misled into making the

sanctuary nearly six times its actual size, would have fallen readily upon the correct admeasurement. The verse thus rectified would follow the Hebrew text exactly, enlarged only by the introduction of a figure evidently necessary, which also is procured from a second description of the same object; and this would be its form: "He measured the east side with the measuring-reed, five 'hundred' cubits of reeds (i. e. cubits of the sanctuary, reed xl. 5) with [or rather (כקנה) *on*] the measuring-reed round about." These two apparently diverse dimensions being thus reconciled with the general scale used throughout that description of the ground-plan contained within the limits before defined, it appears that the measure of cubits is that which is to be employed in giving form and figure thereto. In accordance with the table of measures, &c. attached to the Bible, I have, in the comparative scales at the foot of the plan, made the sacred or sanctuary cubit equal to 1 ft. 9·888 in. of our feet; and the reed, which consisted of six of these cubits, 10 ft. 11·328 in. in length.

The survey of the angel is begun with the breadth and height of the external wall of the sanctuary, and closed with its length "on the four sides thereof" (xlii. 15). "When he had *made an end* of measuring the *inner-house*, he brought me forth *toward* the gate whose prospect is toward the east" (xl. 5). "And behold, a wall on the *outside of the house* round about" (xlii. 20). "He measured it by the four sides five" hundred "cubits of reeds long, and five" hundred "cubits of reeds" broad. There are no entrances of any kind described in this boundary; neither are there any ascending causeways provided for the worshippers to approach the summit of the "very high mountain" (xl. 2), the extreme and "holy" limit of which (xliii. 12) is by this wall encircled around: these provisions being perhaps omitted in the account, to be supplied by the reader from the evident necessity of the case (xlvi. 9, &c.) in any the most convenient form. I have therefore planned them of such a width as would permit the entry of a multitude without disorder, and allow the eye to take in all the proportions of the gate which the passenger was approaching, when arrived within an appropriate distance.

This wall completed, "*then* came he unto the gate which looketh towards the east, and went up the stairs thereof," through the porch, "and measured the threshold of the gate one reed broad, and the other," or opposite, "threshold of the gate one reed broad" (xl. 6): the "length of the gate" between the thresholds is subsequently found thirteen cubits" (ver. 11): so that between the extreme eastern and western lines of the two thresholds there would be twenty-five cubits. This is the breadth of the gate, contemplated, as it is throughout these chapters, apart from the two porches which enclose it on either

side: which separation of the combined structure of the gate into its three component parts is especially to be noted, as many of the succeeding measurements depend thereon. The length of this eastern gate is not given in the course of its own description; but in that of the north gate, "the posts thereof and the porches thereof" are said to be "after the measure of the first (east) gate" (ver. 21): and as the "length" of the north, and indeed of *all* the other gates, is stated to be "fifty cubits" (vers. 21, 25, &c.), it follows that *that* is also the length of the eastern gate: which, in conjunction with all the external and internal gates, will therefore consist of a double square, "the length thereof fifty cubits, and the breadth thereof twenty-five cubits" (xl. 21—29, 33—36). From this area is to be deducted, for that of the gateway, twenty-five cubits in length (vers. 7 and 11), "and the breadth of the entry of the gate ten cubits," (ver. 11) in the place of the thresholds, but twelve cubits in breadth between them (ver. 12); which will leave twenty-five cubits by twenty cubits on either side of the gateway for the introduction of the "three little chambers, three on this side and three on that side, of one measure" (ver. 10)—viz. "one reed" (ver. 7), or "six cubits," square, "Between these little chambers were five cubits" (ver. 7). Now if, in the area above allotted for the three chambers, they and the five cubits which were between them be placed from east to west in one row, their united dimensions (twenty-eight cubits) would exceed the twenty-five cubits which are to contain them; and if placed in the opposite direction, they would much rather exceed the space, which is there but twenty cubits. I have therefore arranged them as in the plan, in, I believe, the only manner in which they will combine, so as to have "the five cubits between them" as a vestibule. No widths appearing in the text for the walls of any part of the gate, I have made those on the north and south five cubits thick, to correspond with "the thickness of the wall which was for the side-chambers" (xli. 9) of the Temple, and the others, both external and internal, of such widths as were most convenient. The doors and windows all come centrally in each chamber: the latter I have made very narrow, and to enlarge inwardly, in compliance with the marginal translation of the same word given 1 Kings vi. 41, "He made windows *broad within* and *narrow without*." The former are planned one and a half cubits wide, the size now usual in apartments not exceeding eleven feet square (rather more than six cubits square). The foregoing investigation of the Prophet's description does, I believe, when applied in its results to the plan, cause it to fulfil the conditions of the text in every respect exactly, as may more readily be seen by a comparison of the two. I have occupied myself thus largely, and been thus minute in the description of

this gate, because, the five others (with a slight exception in the interior north and south gates) in all their proportions resembling it, there will be now no occasion to enter severally upon the details of them (xl. 20—22, and 24—26, and 28—31, and 32—34, and 35—38).

To the porches of this eastern gate we now direct our attention, premising, that the remarks which it will be necessary to make upon them will be equally applicable to the two porches of the north and of the south gates, and to the porch of the three inner gates. First: of the outer porch it is written (xl. 9), "Then measured he the porch of the gate eight cubits, and the posts thereof two cubits." As the number of the "posts," which enclosed the portico of "eight cubits," is not defined, I have made them equal to those which most appropriately fill a space rather more than the length of the porch. This description applies to the external porches of the north and south external gates, and to those of the three internal gates. "And in the porch of the (north) gate were two tables on this side, and two tables on that side; and at the side without were two tables, and on the other side were two tables: four tables on this side, and four tables on that side, eight tables, a cubit and an half long, and a cubit and an half broad, whereupon they slew the sacrifices" (xl. 39—43). "And within were hooks an hand broad, fastened round about" (ver. 43). "The porch of the gate within," or on the inner front, "he measured one reed" (xl. 8); and as the "posts" "had one measure on this side and on that side" (ver. 10)—viz. two cubits—so (the length of the porches being similar) I have made them equal in number. Into this porch, through the north and south walls thereof, I have made entrances, that those whose office pertains to the fifteen chambers on either hand of the gate may, with the more ease pass from one to the other, without intermixing with the people who occupy and throng the outer court. These entries excepted, this porch is the model of the inner porches of the two other gates in every respect (vers. 21—24).

For the ascent to the north and south gates of the outer court, it is said, "There were seven steps to go up thereto" (xl. 22, 26); but of the east gate it is merely intimated that there were steps to it ("He went up the stairs thereof," ver. 6), and their number is omitted. But as it is to the same level of the outer court that all the gates conduct, it may hardly be doubted, that, seeing the *mode* of ascent is similar in all, the *number* of the steps is also similar: and I have therefore so planned them. Of the three inner gates, however, it is expressly said "that the going up thereto had eight steps" (xl. 31—37). Between the two north and the two south gates "he measured from gate to gate a hundred cubits" (xl. 23—27);

but "from the face of the *gate* at the entrance" (the east gate) "to the face of the *porch* of the inner" (eastern) "gate were fifty cubits" (ver. 15) only; a diminution of the distance which occasions the outer court, in its north and south bays, to be wider than it is between the two eastern gates. This may appear singular, from the great uniformity which reigns in almost all the other portions of the structure: but it is to be observed, that any departure from regularity is not of so much consequence *here*, as the introduction of the thirty chambers on either hand of the same gate necessarily interferes with it. And that the deviation is not accidental, nor without purpose, is apparent, because the dimension of a hundred cubits, which in the case of the northern and southern gates just stretches between them, is in this instance made to include all the width of the outer, and nearly all of the inner gate: "Then he measured the breadth, from the *fore-front* of the lower gate unto the *fore-front* of the inner court from without (marg.), a *hundred cubits* eastward and northward (xl. 19).

Such is the general aspect of the entrance gates of the two courts, with their adjoining porches, and the ascents thereto; and such are the distances which they respectively have to each other. Those whose prospect is towards the east must of necessity be planned opposite to the temple, which all the measurements relating to it combine to place in the exact centre, between the north and south boundaries of all the courts; and therefore they must also be central between the same points. The reason why, in respect of the four other gates, I have deviated from the position usually assigned to them, in the centre of the inner court, will appear when I come to speak concerning the chambers which are on either side of the three inner gates.

In order to complete the notice of all the arrangements of the outer court, we now turn to consider the four courts of preparation, which occupy its angles. "Then" (i. e. after informing the prophet of the uses of some of the inner chambers) "he brought me forth into the outer court, and, caused me to pass by the four corners of the court, and, behold, in every corner of the court there was a court. . . . these four corners were of one measure," "forty cubits long and thirty broad" (xlvi. 21, 22). In these verses is included no direction as to the position of the length of these angular courts, whether it should be from east to west, or otherwise; I have therefore arranged them in that manner, from perceiving, first, that if the opposite plan were adopted, the outer "posts" of the thirty chambers, which project thirty-one cubits from the inner line of the wall, would not combine happily with the detached angle of the courts of preparation, which from the same line would extend but thirty cubits: secondly, because, were they placed lengthwise, from

north to south, less space would remain for the range of fifteen chambers between them and the eastern gate: and, thirdly, because, by making the length of forty cubits to flow from east to west, and that of the thirty cubits from north to south, more dignity and consequence is given on the plan to the north and south gates of the outer court. I have divided "the row of building which was round about them four (courts), with boiling places therein" (xlvi. 23), into five chambers in each court; conceiving that, as to "the ministers of the house" (ver. 24) the office of boiling, &c. in these chambers appertains, it was probable that to them the expression in chap. xlv. 5, "And the five-and-twenty thousand in length by ten thousand in breadth shall the Levites, the *ministers of the house*, have for themselves, for a possession for *twenty chambers*," had reference; as though the Levites' land were in their hands as a vast pasture wherein to nourish and prepare the sacrifices in daily use in these four courts of their ministry.

Of "the thirty chambers which were upon the upper pavement" I have already slightly spoken, and now come to consider more particularly. First, of the two pavements. "The pavement by the side of the gates over against the length of the gates was the lower pavement" (xl. 18). Now the length of the gates is beyond a question from north to south; and, saith the prophet, the pavement which was "over against," or in a direction correspondent to this length, was lower than that which could not be brought under this definition. I think his meaning is, not only that the space from gate to gate was lower, but that all the correspondent space in the same line, thence to the wall of the court on either hand, was also lower than that which is contained in the two spaces enclosed between the angular courts and the east gate, and which did, as it were, lay back from the line of pavement "over against the length of the gates." This recessed portion of the court, therefore, I conclude it is which the prophet intends to designate as the "upper pavement," not expressly, but in contradistinction to the "lower pavement;" and here I have consequently introduced "the thirty chambers which were upon the pavement" (xl. 17), fifteen on either hand of the gate, the spaces being equal. Their size not appearing from the text, I have made them equal to the chambers of the gates—viz., six cubits square—and have made them to communicate with each other and with the chambers of the angular courts. Now, that there were "posts" before these thirty chambers is to be learnt from chap. xl. 14, "He made also posts of threescore cubits, even unto the *post of the court round about the gate*" (east): which I understand to mean, that a line stretched along the fifty cubits of the inner porch of the gate, and returned five cubits on either side (to make up

the "threescore cubits"), would at its two points just reach the "posts" which were before the thirty chambers. And from this also I gather another argument to prove the space before defined as the place of these thirty chambers, to be the right one, inasmuch as the measure of "threescore cubits," reaching to these posts, is not repeated either at the north or south external gates; whereas it must needs be repeated, did the chambers or their "posts" extend at all in that direction.

Now as to the chambers which I have planned on each side of the three inner gates, they are fixed in that position in chap. xlii. 3: "Over against the twenty cubits which were for the inner court" (or "separate place," xli. 12), "was gallery against gallery in three stories," and "the length thereof was fifty cubits" (ver. 7): this is the north-western range. "For the length of the chambers that were in the outer court was fifty cubits: and, lo! *before* the temple" (whereas the above "inner court" was on *the side* of the temple, and "twenty cubits" wide only,) "were a hundred cubits" (ver. 8): this is the north-eastern range. "And the chambers toward the east were like the appearance of the chambers which were toward the north, as long as they and as broad as they: and all their goings out were both according to their fashions and according to their doors" (ver. 10, 11): these are the two eastern ranges. "And according to the doors of the chambers that were toward the south, was a door in the head of the way toward the east" (ver. 12): this is the south-eastern range, as is proved by the mention of this "door toward the east," which *could not* have place in the south-western range; the description of which is, by their similarity of purpose and place, with their corresponding north-western range: "Then said he unto me, the north chambers and the south chambers which are before the *separate place*," &c. (ver. 13). The length of fifty cubits being expressly appropriated to the first four of the above ranges of chambers (vers. 7, 8, 11), I have made the others similar to them; and upon the same grounds have placed "before (*all*) the chambers a walk of ten cubits breadth inward, a way of one cubit" (in height, ver. 4); and thereon have introduced "pillars;" (ver. 6) gaining the "walk" thus enclosed by three steps, the requisite number for a height of "one cubit." This number of steps is also planned before the thirty chambers of the "upper pavement," from the similarity of their description to the above. "The thickness of the wall of the court" serving to contain the "eastern chambers" (chap. xlii. 10), I have made it so to do in all the other ranges. Its width I obtain thus: The lower gate 25 cubits; from thence to the porch of the inner gate 50; that porch 10; and its gate 25, measure together 110 cubits; i. e. from the "forefront" of the lower gate to the *inner* face of

the inner court wall; and from the same eastern point to the *outer* face of the court wall are 100 cubits (xl. 19): the difference of these two dimensions, 10 cubits, is therefore evidently the "thickness of the wall" in which "were the chambers." Their windows I have planned to overlook the inner courts (xl. 44), and their doors to open externally (xlii. 4, 9), in accordance with these texts. The two most westerly ranges of chambers appearing to be for the uses of the priests (xlii. 13, 14), and the north-eastern range, with that on the right of the east gate, for the occupation of the singers (xl. 44), I have presumed that the two remaining ranges are for the Levites; and, giving them the same size with those around the temple—viz. four cubits by five (xli. 4, 9, 11), all being for ecclesiastical purposes—have made seven in each set of chambers, or thirty-six in all, exclusive of the staircases. This number I have arranged, not from any information in the text itself, but in consequence of the character of their occupants, who are evidently the Priests, Levites, and Singers appointed by David, (1 Chron. xxiv. xxv.), in courses of twelve each, to wait day and night upon the service of the temple. On account of which commonness of service it is, and also for the use of the stairs, that I have laid all their apartments together by a suite of doors. Now it is to be observed, that were the centre of the inner court made that of the northern and southern gates, they would occupy of it the central fifty cubits, leaving on either side but twenty-five for the introduction of the lateral chambers of those gates which are fifty cubits in length: I have therefore withdrawn them so far to the west as to make the central line of the outer court and the court of suburbs to become their centre also; by which means the integrity of these chambers is preserved: and this has been my reason for deviating from the common practice in this particular.

I have now traced the plan, in its correspondence with the text, through the court of the suburbs, the outer court, and all the buildings thereof—viz. the exterior and interior gates, the forty-two chambers which adjoin the latter, the thirty chambers of the upper pavement, and the angular courts of preparation. There are now to be noticed but the inner court, and the temple, and the solitary building which was behind it: and to these I now proceed.

Of the first of them it is written, "He measured the court one hundred cubits long, and one hundred cubits broad, four-square, and the altar which was before the house" (xl. 47). The description of the latter is given (chap. xliii. 13—17 inclus.) so simply and minutely that it calls for no observation. I have placed it in the centre of the court, "with his stairs looking toward the east" (ver. 17). Of entrances into this court there

are none, save the gateways on the east, north, and south; the two latter of which are for the use of the priests, and the former exclusively for the approach of the prince (xliv. 3, &c.)

Next, concerning the temple, we have this general information: "He measured the house, one hundred cubits long" (xli. 13); to make up which length I collect from different verses the following list, beginning on the plan from the eastern end of the temple.

References.	Description.	Cubits.
Chap. xl. 48.	"The breadth of the gateway"	3
48-9.	"The post of the porch"	5
49.	"The breadth of the porch"	11
xli. 5.	The wall of the house	6
2.	"The holy place in the length thereof"	40
3.	The post of the "inner door," 2 cubits; and "the breadth" thereof, 7 cubits	9
4.	"The most holy place"	20
5.	The wall of the house	6

Total, 100

Thus do the general and individual dimensions of the temple mutually check each other, and in consonance therewith I have planned it. The width of the house is, throughout, "twenty cubits" (xli. 1, 2, 4, &c.) The only furniture by Ezekiel seen in the sanctuary, is a small table two cubits square (xli. 22): the candlesticks, the table of shew-bread, and other articles heretofore constructed and attended with so much splendour, are all absent; the "glory of the Lord," now filling not the "holy of holies" merely, but the entire house (xliii. 5), superseding perhaps the necessity of those things which once had place therein to typify some of his manifold and glorious offices. By the "posts of the porch were pillars" (xl. 49), the diameter of which not appearing in the text, I have made it equal to that of those pillars which in Solomon's temple occupied the same site. Into this porch was an ascent by "steps" (xl. 49). Now it is written, that "the height of the house round about, to the top of the foundations, was a full reed of six great cubits" (xli. 8); of which the "seven steps" of the outer and "the eight" of the inner gates will get up five cubits; and therefore, to complete the remaining one to the level of the floor, I have in this porch introduced three steps. "And round about the house were side-chambers, four cubits in breadth (xli. 5), and five cubits in length" (ver. 9, with 11), enclosed by a wall, the thickness whereof was five cubits (ver. 9). "And round about the house, on every side, was the wideness of twenty cubits between the chambers (ver. 10)—i. e. between these chambers and those of the priests. "Now, the building that was before the (this) separate place, at the end toward the west, was seventy cubits broad; and the wall of the building was five cubits thick round

about, and the length thereof ninety cubits" (ver. 12). To this building are assigned no openings or entrances of any kind, its purpose being perhaps merely to fill up a space, which, if left unoccupied, might withdraw worshippers from the regular route from one gate to the other, *between* the eastern gates. But the chambers round the temple have "one door (of entrance) toward the north, and another door toward the south" (xli. 11), which I have put in the seventh chamber from either end of the temple; in which chamber I have also made the common staircase to the upper stories, and the place of access to all the thirty chambers, the doors of which communicate throughout.

Thus have I brought to an end the short notice of the several portions of the plan which it was necessary to make for the elucidation and justification thereof; to which it will be perceived that the mere comparison and arrangement of the different texts which have reference to the same subject, has, in many instances, sufficed, so full of the most exact information is the description of the prophet. I have been careful to mention where, in the minor parts of the edifice, I have introduced any thing not in express terms commanded; in the generality of which interpolations, if not in all of them, I believe it will be found that the nature of the plan indispensably required them. But that, should any incorrectness in these comparatively unimportant details be found, it does not extend to the general arrangements of the plan, will, I think, be evident to whosoever will compare it with the following concluding admeasurements.

I. FROM NORTH TO SOUTH.		
References.	Description.	Cubits.
Chap. xl. 47	The inner court	100
29 and 36	----- north and south gates	50
23 and 27	From each of these gates to its opposite outer gates, 100	200
21 and 25	The outer north and south gates	50
Total		400

II. FROM EAST TO WEST.		
References.	Description.	Cubits.
Chap. xl. 7 and 11	The outer east gate	25
15	Thence to the porch of the inner gate	50
9 com. 33-4	The porch thereof	10
33	The inner gate	25
47	The inner court, minus the projection of the temple therein	96
xli. 13	The temple	100
18	The separate place and building, 100 cubits, minus the outer wall, 6 cubits	94
Total		400

Now as it is apparent from the text that the outermost court is a square of five hundred cubits (xlii. 20), separated by a

suburb of fifty cubits on every side from the outer court (xlv. 2), it will be equally evident that the latter will become a square of four hundred cubits, for the introduction of the various buildings of the temple : and, as is demonstrated by the above comparative calculation, they are on the plan all comprised therein.

Many other considerations might, in a more elaborate examination of this "vision," be adduced, confirmatory of the correctness of the accompanying ground-plan of the temple of Jerusalem, which, for the sake of brevity, are here omitted. There will, however, I feel bold to conclude, appear evidences thereof sufficient to entitle me to the patronage and support of all Christian men ; while, in the work above announced, I proceed, first, to elucidate for their edification this hitherto obscure passage of Holy Scripture ; and, secondly, to present unto all the churches one other record concerning the things which are to come ; when, the "fulness of the Gentiles" having come in, it shall please the "God of the families of Israel" to "set his hand again the *second time* to recover the remnant of his people that shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isai. xi. 11) ; and "bring them again to their own land, and plant them," never more "to be plucked up" (Jer. xxiv. 6) or "thrown down again for ever ;" and to "make them an *eternal excellency*, a joy of many generations" (Isai. lx. 15) ; and over that much-abused land to utter the depth of His awful voice, saying, "Thus saith the Lord, I am returned to Jerusalem with mercies, and *my house shall be built in her*, saith the Lord of hosts" (Zech. i. 16), "and they shall call thee, The CITY of the LORD, The Zion of the Holy One of Israel" (Is. lx. 14). Upon these high and holy purposes I rest, as upon sure and most profitable ground, while soliciting all the brethren out of their abundance to aid me in presenting, in this my intended publication unto all the churches, one other palpable notice of the things that are hastening to their fulfilment upon this changeful earth. And may God, without whose blessing no increase, whether of the fruits of the ground or of the words of men, doth come, speed and commend my words of application to you all, and give me favour in your sight ; even as of yore, when the first temple was to be built, he sped the words of King David in the ears of the princes and the people of his kingdom, causing them willingly to contribute to the service of the house of God.

The form of the work will be a quarto, containing seven plates—three maps, a plan, two elevations, and a bird's-eye view—engraved by Sidney Hall, Porter, and John Le Keux ; and such

a proportion of letter-press as shall be found necessary to explain the architectural portion of the text, and to elucidate the various questions which more immediately connect themselves therewith, respecting the restoration of the Jews, their King, their feasts, their sacrifices &c. The price of the book to be a guinea. The time of its publication I find it necessary, more especially on account of the expense of the engravings, which are all by the first hands in their several departments, to make dependent on the success and rapidity with which I can collect subscribers' names, to further which collection I have opened books at Mr. Nisbet's, Berners Street, Oxford Street; Messrs. Hatchard's, Piccadilly; and Messrs. Seeley's, Fleet Street; and when the number of subscriptions shall have amounted to two hundred I shall feel justified, and do hereby pledge myself, to proceed to press with what quickness I shall find attainable: at which time I shall be careful to acquaint those who may give me their aid in furtherance of this publication, so necessary for the information of the existing and the consolation of the coming church, at what time they may expect their copies.

I am, sir, your obedient servant,

JOHN SANDERS.

August 1830.



VAUGHAN ON THE PAPAL APOSTASY.

The Nature and Duration of the Papal Apostasy: a Discourse delivered at Hanover Chapel, Peckham, before the Monthly Association of Congregational Ministers and Churches, and published at their request. Robert Vaughan.

LIKE most other writers among the Dissenters, Mr. Vaughan, besides his professed, has certain *covert* objects of attack. It is not singular, in Mr. Vaughan's case, that the latter are to the former in the proportion of two to one. With the professed subject of his reasoning we have no quarrel. May God speed all his labours to the exposure and overthrow of all Popish doctrines and principles! But we have selected his discourse for the subject of our review, first, on account of his unfair attack upon the Church of England; and, secondly, for his equally unfair treatment of the students of prophecy. These are the peculiar features of his book, though there is not a word about them in the title-page.

There is scarcely a single book published by the Dissenters that does not contain some attack upon the Church of England. Whether they intend it or not (and in many cases we believe there is no preconceived intention), there it is. To Dissenting minds the future is brightened with the prospect of

the downfall of our venerable ecclesiastical institutions. In their view, the Church of England presses like an incubus upon the rising liberties of the natural, and the kindling hopes of the spiritual man: and, victims of a false theory, we have no doubt that many of them pray most devoutly, night and morning, that the time may speedily come when the whole establishment shall be, like the temple of Jerusalem, "thrown down, and not one stone left upon another."

Do we blame the Dissenters that this favourite subject should find a place in all their treatises? We do not, if they are honest; but we would draw their attention to the *fact*—especially those who are neither ministers nor authors—as shewing that between the principles of Dissent and those of the Established Church there can be no communion and no compromise. "I am a Dissenter from principle, yet I should be sorry to see the Church of England subverted," is frequently in the mouths of such as are not ministers or authors. But we can assure every one who thus delivers himself, that his love gets the better of his logic. He is *not* a Dissenter from principle who can make such a declaration: and if, beginning with such an affirmation, he will proceed to argue in favour of Dissent with any supporter of the Established Church, he will soon find himself brought, in the prosecution of his argument, to the inevitable conclusion, from his own principles, that the whole Establishment ought to be blown to atoms. And we say this with the more confidence, because we have tried the plan ourselves, and observed it more than once. The last time occurred just before entering upon the present observations; when, arguing with a Dissenting friend, a man of sincere piety and full of Christian love—one of whose most frequent expressions, relative to the subject of Church and Dissent, is, that "he wishes no harm to the Church; that he would not turn a straw to hurt the church, or induce any of his friends to leave it"—a quarter of an hour's argument brought our worthy friend to the following very inconsistent declaration, most energetically pronounced, "The Church of England is an apostate prostitute, and eldest daughter of the whore of Babylon."

To go through the whole of the discourse before us is not our purpose. Time and space forbid. But it shall be our endeavour to put the inquiring reader in possession of certain principles of sound truth, by which he may answer for himself every syllable of objection that the author's pages contain.

Our general remarks, in reply to Mr. Vaughan, will be comprized under three heads: first, that of *episcopacy* and church-government; secondly, that of the right of *private judgment*, and what it involves; thirdly, that of the interpretation of the

twelve hundred and sixty days of the Revelation. We will then, if we have time, comment upon a few of Mr. Vaughan's erroneous observations, not already noticed under those heads.

At page 28 Mr. Vaughan thus speaks: 'But while we look in vain to the New Testament, or to the earliest ecclesiastical writers, for the proofs of hierarchial power to be perpetuated in the church; while, indeed, the proofs that do occur are of an opposite class; it is nevertheless unquestionable, that before the close of the second century a nominal precedence, which was occasionally conceded to some one presbyter by his brother presbyters, began to acquire an official and a permanent character. It is, moreover, true, that as the necessary appointment of a chairman in the smaller meetings of presbyters served thus to create the new order of ecclesiastics, afterwards known exclusively by the name of bishops; so the appointment of a moderator in the synods or councils, which began to be convened in certain districts about the same period, produced the first of those dignitaries who are subsequently honoured under the name of metropolitans, primates, or archbishops. Nothing was now wanting to give existence to the entire platform which was ere long completed, but the introduction of the patriarchal power, to extend itself in its turn over that of the archbishops; and that among these exalted personages, vying as they did with the authorities nearest to the purple, there should be some one possessing the means and the inclination to attempt a division of the world's government with its chief ruler.'

In these remarks two distinct questions are involved; one between our Independent Dissenters and the Church of England, the other between the Churches of England and Rome. We have only time to notice the first of these, the question of Episcopacy. Metropolitans, patriarchs, and popes, are three steps of the ladder that it is only waste of time to descant upon, with a writer like Mr. Vaughan, who stumbles at those three lower steps, of bishop, presbyter, and deacon. We will abandon the former to the tender mercy of our author, making only this one observation, That while we assert the inexpediency of making the government of the church to consist in one supreme head, we believe that the Roman church will not be judged for having a pope, but for giving way to that pope's usurpations.

How many worthy and intelligent, but uninformed, Dissenters will be satisfied with Mr. Vaughan's bare assertion in this matter, and inquire no further! No Papist ever more thoroughly gave up his mind to the *ipse dixit* of his priest, than the middling and lower classes of Dissenters, engaged in business and having little time to read, do to their ministers. But such writers as Mr. Vaughan, who ought, from the opportunities they have

had of acquainting themselves with the subject, to know better, have no excuse, and are much to be condemned. They are the men who "cause division," and are to be marked (Rom. xvi. 17). But *by what* does Mr. Vaughan know that 'the earliest ecclesiastical writers are to be searched in vain' for what he is contending against? Of course, by examining them. He will not, therefore, dispute the genuineness of such writings, since he appeals to them himself. Let us proceed, then, to open the "earliest ecclesiastical writers," who shall decide the question.

He will, we suppose, admit that Ignatius, the contemporary of St. John, was an "early ecclesiastical writer:" Ignatius, who only survived him four years, at which time he suffered martyrdom; after having been forty years bishop of Antioch, presiding over many presbyters and deacons. We cannot, therefore, suppose him unacquainted either with the state of the church in the first age after the Apostles, or with the doctrines and practice of the Apostles themselves. In his Epistles, which were written a little before his martyrdom, there is scarcely any duty more plainly inculcated than that of submission to the officers of the church, superior and inferior, naming bishops, presbyters, and deacons. In the beginning of his Epistle to the Magnesians, he speaks of Damas, their bishop, of Bassus and Apollonius their presbyters, and of Sotion their deacon. The last of these he praises, because he was subject to the bishop and presbyters. In one of his Epistles (to the Trallians) he says, "Let nothing by any means be done without the bishop, even as ye now practise. Subject yourselves to the presbyters; and let the deacons study to please all men, for they are not deacons of meats and drinks, but ministers of God's church." Further on he says, "He that does any thing without the bishop, the presbyters, and deacons, his conscience is defiled." In his Epistle to the Ephesians, he speaks of "bishops sealed to the end of the world;" and then he goes on to praise them, and particularly the presbyters, for their unanimous and ready compliance in all things with their bishop.

Irenæus, the disciple of Polycarp, and contemporary of Ignatius, was first a presbyter, and afterwards the bishop of Lyons. He gives the succession of bishops of Rome from Linus, who was ordained by the Apostles Peter and Paul, in the course of his defence of some truths of doctrine from the attack of some heretics. At the same time lived Hegesippus in a different part of the world, who travelled through a great part of the world on purpose to learn all he could of those who remembered the Apostles and had information to give, and he affirms that he had conversed with many bishops, and received the same doctrine (concerning church government) from all. One of these, whom he mentions by name, was Primus, bishop of Corinth;

another was Anicetus, whom he found bishop of Rome on his arrival there.

Contemporary with these was Clemens of Alexandria, in whose writings this passage occurs: "There are other precepts without number, which concern men in particular capacities: some which relate to presbyters, others which belong to bishops, others respecting deacons, and others which concern widows," &c. &c. Clemens was the most learned man of those times.

Clement of Rome, mentioned by the Apostles as having his name in the book of life, also testifies to Episcopacy. Tertullian says, "that no presbyter or deacon may even baptize against the bishop's consent.

"If," says Potter, "we may judge of the rest" (alluding to the seven Asiatic churches) "by the church of Smyrna—and there is no reason why we should not, since the angel of this city is not described under a different character from the rest—we shall no longer doubt whether they were governed by bishops (as superior to presbyters) in the first age of Christianity; it being certain that Polycarp, who is allowed by all to have conversed with the Apostles, was bishop of Smyrna. He is so called by Polycrates, in his epistle to Victor, who was thirty-eight years old when Polycarp suffered martyrdom, and therefore is a witness without exception: and the same title is given him by the church of Smyrna, in their epistle concerning his martyrdom, which is still extant. Ignatius, his contemporary, who wrote an Epistle to Polycarp, and another to the church of Smyrna, not only calls him bishop of Smyrna, but exhorts all the church of Smyrna, presbyters and deacons as well as laymen, to be obedient to him. Lastly, we are assured by Irenæus, who was Polycarp's disciple, that he was ordained bishop of Smyrna by the Apostles."

Now if Mr. Vaughan had said that these early ecclesiastical writers were either false men themselves, or that falsifiers had interpolated their writings, though wrong, and easily proved so, he might, for all we could shew to the contrary, be still apparently honest; but when Ignatius, and Polycarp, and Papias, and others whom we have not mentioned of the Apostles' times, and all the ecclesiastical writers that ever wrote from thence to Constantine (for Tertullian, though often quoted against himself and all the rest, is quite consistent in his testimony to episcopacy), bear ample witness to the episcopal government of the church, the man who can come forward, and in one sweeping sentence declare that we shall 'look in vain to the earliest ecclesiastical writers for any proofs of hierarchical power to be perpetuated in the church, while the proofs that do occur are of an opposite class,' can hardly substantiate his claim to literary honesty, at least in this respect. Can Mr. Vaughan find us a single man

in the first three centuries, or any but the heretic *Ærius* afterwards, till the time of the Reformation, who rejects episcopal government? That is the question. And that disappointed men in the fourth century, like *Ærius* (or other disappointed men in the nineteenth), should be found to oppose this and other truth, no wonder: the wonder is, that no one, during the first three hundred years, should be found to raise his voice against what Mr. Vaughan calls a corruption.

But as our purpose is merely to give brief notes in reply to Mr. Vaughan, we must not go on quoting authors, nor attempt to argue out the question fully: we will therefore proceed to make the three following propositions.

1st. The Christian religion was commenced in an imparity or hierarchy of church governors. And if our Lord thought fit to found his church on an imparity at the beginning, what reason should we have that he did not intend so to 'perpetuate' it? That imparity consisted in, first, Himself; secondly, the twelve Apostles; thirdly, the seventy. The twelve were certainly above the seventy, and the seventy were as certainly set apart from the rest of the disciples.

2dly. After our Lord had ascended, and when the twelve Apostles became the chief rulers of the church upon earth, they ordained presbyters, or regular ministers, under themselves, and deacons under them. No one can dispute this point. No one can deny that the Apostles exercised jurisdiction alike over presbyters and deacons. It is admitted by all the opponents of episcopacy and hierarchies; only they say, that it was temporary, existing only within the time, and ending at the death of the Apostles. But we have abundant evidence to the contrary; for,

3dly, The Apostles *lived to see their episcopal successors* planted in the several regions of the world. We say episcopal successors; for though their successors were not apostles, as we now limit the meaning of that word to the twelve, yet were they bishops, or overseers. The office of apostle consisted of two parts evidently: one peculiar to the twelve, as eye-witnesses and chosen originators and inspired writers (for the twelve are distinguished from the rest of the Apostles in 1 Cor. xv. 5, 7; Rom. xvi. 7; 2 Cor. viii. 23; and St. Paul calls Epaphroditus an apostle); the other not peculiar, but comprehending all those functions of government which the church required, and requires now as much as in the apostolic times. Whatever rule and jurisdiction St. Paul and the rest exercised, which was called for by the ordinary need of the Christian church, and which is as necessary now as it was then, to such rule did the Apostles appoint successors to themselves. We have (thank God) the names of some of them in Scripture, who must at once be acknowledged as *not* having the peculiar office of the twelve, and *as having* a

superiority to the regular ministers of the churches and their deacons. "What reason can any man pretend," says Bishop Hall, "that this institution should be any other than Apostolical? Had it been otherwise, the Apostles lived to have countermanded it. St. Paul saw James at Jerusalem, because he was made bishop of the place by the Apostles—(we see in the Acts how James in consequence presided at those apostolical meetings which took place at Jerusalem). St. Jerome, the only writer who is wont with any colour to be alleged against the right of episcopacy (and he is only arguing against the Divine right), yet himself confesses that the bishops of Alexandria began from St. Mark the Evangelist, who died six years before St. Peter and St. Paul, thirty-five years before St. James the Apostle, and forty-five years before Simon Cleopas, who succeeded James in the government of Jerusalem. In the very times of the Apostles, Ignatius was bishop of Antioch, indeed of Syria; Polycarp was ordained bishop of Smyrna by St. John; Timothy was bishop of Ephesus, and Titus of Crete; Papias, St. John's auditor, was soon after made bishop of Hierapolis; Quadratus, a disciple of the Apostles', bishop of Athens, after Publius, who was martyred; Clement was made bishop of Rome by St. Peter. Can we therefore say that these men were made bishops without the knowledge and consent of the Apostles then living? Why, the first bishop of Jerusalem was an Apostle, and the first bishops of Smyrna, of Ephesus, of Crete, and of Rome, were appointed by the Apostles; and to two of them, Timothy and Titus, are two books of inspired writing from St. Paul extant in our Bibles. It cannot be said that these bishops were mere presbyters, or ministers over single congregations; for in Ephesus, in St. Paul's time, there were many such (Acts xiii. 17—28); and the bishop over all these is addressed as their angel in the Revelation. In Crete there were one hundred cities, and in 'every city' Titus is directed to ordain elders."

Mr. Vaughan may reply to these historical facts, that they chiefly stand upon the authority of mere church historians. True: but upon the authority of all the historians that ever wrote before the Reformation. If, while we are to credit Mr. Vaughan as the historian of the times of Wickliffe; and Hume and Gibbon the infidels, as historians of England and Rome; if we take all our knowledge of Rome, and Greece, and the world, upon the credit of historians, is God's church alone to have no historians worthy of credit, some of whom gave up their lives for the testimony of Christ? And Mr. V. must remember, that what we find in ancient church authors relative to Episcopacy was written when the authors had no opposite system to uphold, and no established system to attack, as in Mr. Vaughan's case. He may be as honest a man as Ignatius and Polycarp;

who died for the truth ; but surely they were as honest as he. He has at least more temptations to pervert his judgment than they had ; and they were not, like him, committed to a party who are professedly opposed to episcopacy. Polycarp's, Ignatius's, Clement's, and Irenæus's allusions to church government, bishops, priests, and deacons, are chiefly accidental, occurring in the course of enforcing practical duties and doctrines of higher moment.

There is a popular objection to the three orders of bishop, priest, and deacon, taken by the Dissenters, from the circumstance of bishops and deacons being, in the first chapter of the Epistle to the Philippians, mentioned without presbyters ; from there being rules of ordination laid down for only those two orders ; and also because some writers, as Clemens of Alexandria, sometimes, in the course of their works, allude to bishops and deacons as if they were the only two degrees of church officers. But it will be found, that the same authors who sometimes comprehend all the officers under those two, bishops and deacons, also in other places mention distinctly the three orders, as Clemens himself, in his *Pedagogus*, quoted just now. Hooker, Potter, and Bishop Hall, &c. have given solutions of this apparent difficulty, as necessarily arising out of the various conditions in which the church existed in that early time ; one of those conditions being, that congregations were often so small in their commencement that there needed but a presbyter and one or two deacons to fulfil the ministry, and yet had such a prospect of increase, and the region about was so wide and populous, that that presbyter needed to be a bishop, in order that, as the church extended itself, he might have power to ordain others, which a presbyter could not do.

But, as the most evident solution, and the one least open to cavil, it appears to us, that while the title of bishop was, when the churches had increased to need it, at last restricted to our present idea of a bishop—namely, a ruler over elders—it was in the early ministrations and epistles of the Apostles used promiscuously with elders : for instance, Acts xx. 17, compared with xx. 28, where the word overseers is in the Greek bishops. That this should be the case is natural enough ; for the substance of an office is always prior to its name : the name is always chosen *in consequence* of the substance having come into existence. But the question is, whether, during their life-time, the Apostles did not, upon the increase of the church, appoint, in each of the cities and regions where Christians abounded, one chief ruling elder, to whom was restricted, for distinction's sake, the name of *episcopos*, or bishop ; and give to him the power of ordination, of laying on of hands, oversight over the elders and deacons, &c. This, as has been asserted, can be shewn, first, from the Acts of the Apostles and the Epistles to Timothy and Titus ; secondly, from

the solemn declaration of those holy martyrs who lived in the Apostles' times, and some of whom by Apostolic hands were made bishops—as, for instance Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, &c.;—thirdly, from the united testimony of all the writings that have come down to us of those times, and of every historian. If the appointment of bishops to rule over elders and deacons were an usurpation not known in the first century, as Mr. Vaughan intimates, it is most extraordinary that all of a sudden the universal church should submit to this usurpation, and that no one disappointed elder, till Ærius in the fourth century, should have resisted it, either in Africa, Asia, or Europe. That this should have been the case is inconceivable; but, seeing what our poor envious human nature is, it is *very conceivable* that, in these last days, when perilous times are come, and men are lovers of their own selves and proud, *there should be hundreds of pamphleteering elders to take the side of Mr. Vaughan.*

From what has been said, it will appear that it is not necessary to the defence of episcopacy that bishops and presbyters, as mentioned in the New Testament, should designate two different orders. That there should be successors to the ordinary office of the apostles, as well as to that of elders and deacons, is what we wish to prove; and the Apostles could not fully appoint their successors but in the prospect of their own removal. Till then, bishop and presbyter might be exchangeable terms, used only for their equal appropriateness to rulers in the church. The Apostles sometimes call themselves apostles, sometimes bishops, sometimes elders; and they also give the names of apostle, bishop, elder, to others; as Epaphroditus, &c. They did every thing they could to settle the question of episcopacy, by appointing Timothy, Titus, Ignatius, Polycarp, Clemens, &c. with their own hands, into an office of overseeing other ministers and deacons in those larger churches that required it in their life-time. After the Apostles' time, we have the testimony of the historians down to the Reformation.

The evidence in favour of episcopacy is so universal, and so strong, that no sound thinker, one would imagine, would hesitate to prefer it to a theory of church government which was never put in practice until 1500 years after Christ.

Many think that episcopacy is one of the peculiar works of the Papacy; but not only is it not described among those only marks by which we know from Scripture what the Papacy is, but it could not possibly be a mark of that: for, among the many heresies and apostasies and divisions of the Christian church, the Papacy is that particular one which had Rome for its centre, and which is described as *contra-distinguished* from all the rest; whereas episcopacy has been the universal practice of

all churches, those which never were united under Rome and those which Rome renounced. Beside the Roman church, there was the Greek church; the Armenian Christians in Asia; the Jacobite Christians in Mesopotamia; the Nestorians; the Indians, founded by St. Thomas; the Waldenses and Albigenes; the Moravians—all these are governed by episcopacy, as well as the Church of England. All factions also in the church, such as the Donatists, the Novatians, the Arians, acknowledged episcopacy.

We had intended, upon the testimony of that pious and learned prelate, Bishop Hall, to have shewn that the Reformers on the continent, at the time of the Reformation, would have had their churches governed episcopally if they could. That their's was a new theory, the Reformers there acknowledged; and Calvin, whose name gave celebrity to the scheme, excuses himself by declaring, that not he, but Farrel and Veret, were the originators. The divines of Germany, who drew up the Confession of Augsburg, thus write: "And now here again we desire to testify to the world, that we will willingly conserve the ecclesiastical government, if only the bishops will cease to exercise cruelty upon our churches. This our will shall excuse us before God, and before all the world unto all posterity, that it may not be justly imputed to us that the authority of bishops is impaired among us." To the same purpose Camerarius, in his Life of Melancthon, affirms concerning those two great lights of Germany, Luther and Melancthon, "that Philip Melancthon, not only by the consent but by the advice of Luther, persuaded the Protestants of that time, that, if bishops would grant the free use of the true doctrine, their ordinary power and administration over their several dioceses should be restored to them." And Melancthon himself writes; "You do not believe how much I am hated, both by the Naricians and I know not who else, for restoring to the bishops their jurisdiction." Again, in his history of the Augustan Confession; "This" (says he) "troubles certain immoderate men, that jurisdiction is re-delivered to the bishops, and their ecclesiastical polity restored." There is one observation of Calvin's, which must in particular be very edifying to Mr. Vaughan, and with that we will dismiss the subject of episcopacy. Calvin did not want to abolish bishops and bishoprics: he only wished them to rule, as ours in England do, according to the Scriptures and the will of Christ. "If," says he, in his treatise on the necessity of reforming the church, "they would bring us such an hierarchy wherein the bishops shall so rule as that they refuse not to submit themselves to Christ, that they depend on him as their only Head," &c. &c. (all which our bishops in England not only do not *refuse* to do, but solemnly swear to do), "then surely, if there shall be any

that shall not submit themselves to that hierarchy, reverently, and with the greatest obedience that may be, *I confess there is no anathema of which they are not worthy!!*"

We now come to the subject of Private Judgment, and the duty of every Christian man in this respect; and we select the following sentence from our author as our text:—

P. 10: 'We may notice, in the first place, the distinctness with which the New Testament writers recognise the right of private judgment, and enjoin its exercise. By the right of private judgment we mean the liberty with which every man is endowed to form his own conclusions as to what the Scriptures teach with respect to the great questions of truth and duty. To prevent mistake, however, on this subject, it cannot be too distinctly remarked, that the liberty of forming our own opinions, as to what the sacred word inculcates on such points, is inseparable from an obligation to the diligent and the devout use of all the means which may conduce to render those opinions correct.'

Now here is an admission which we request our readers to note: that this duty of exercising private judgment, in entertaining our own opinions, is "inseparable from" (and therefore of course perfectly compatible with) "an obligation to the diligent and devout use of all the means which may conduce to render those opinions correct."

That is to say, that the right of private judgment is to be exercised only within that sphere which the duties and obligations that God has imposed upon the Christian mark out for it. Without going into the abstract question of what are the rights of man; whatever rights, real or fancied, man, as man, can claim, it is certain that at his baptism into Jesus Christ all natural rights of every description are wholly renounced. The old man, with all his claims, must henceforth be put to death; and the rights and duties of the new man alone must have any charm for us, or any influence over us. From such time, therefore, we renounce all right to exercise the caprices of our individual tastes and inclinations, and calling *that* using the right of private judgment; all arbitrary and selfish dispositions to be independent of our brother Christian, and calling *that* using the right of private judgment; and all those disobedient, ambitious, and rebellious tempers, which prevent us from acknowledging "subjection to one another in the fear of the Lord," and calling *that* using our right of private judgment.

Now we charge Mr. Vaughan with leaving altogether out of his consideration, as one of those means which God has given us to be used conjointly with the right use of our private judgment, *the authority of the church*. The authority of the church forms no part of Mr. Vaughan's creed: but, on the contrary,

instead of attempting to reconcile that authority with the right of individual judgment, the tendency of all his arguments is to upset all church authority whatever. Among "all the means which *may* conduce to render our private opinions correct," our blessed Lord seemed to be of opinion, when he sent forth the order of ordained ministers to teach and have rule over the brethren, that *SUCH AN ORDER might* conduce to the correction of individual judgment. But Mr. Vaughan carefully keeps their claim to authority out of view, except where he condemns it as a corruption of Popery; and the means whereby alone he would qualify the exercise of the right in question would seem to be, "attention to reading, meditation, and prayer," as if they were the only, or the chief, means prescribed by Holy Writ. But this enumeration, be it observed, occurs in the Epistle of St. Paul to Timothy, who was himself a bishop in the church; and invested with the authority of the church. In the exhortations of our Lord and his inspired Apostles *to the brethren*, there are such words as these: "If he will not hear the church; let him be to thee as a heathen man and a publican:" "Obey them which have the rule over you, for they watch for your souls as they that must give account:" "Submit to every ordinance," &c. &c.

To get rid of the visible church, its powers and claims—to keep it out of *the visible*—is the great tendency of all the Dissenters' writings, and the great *end*, we fear, of some of them. "All the designs," says Mr. Rogers*, "which have been formed against Christianity since its first institution, have endeavoured its subversion as a visible society. And that the present enemies of the Gospel among us pursue the same maxims, appears from the applause and triumph with which they receive all notions which tend to dissolve the external polity of the church, and withdraw men's respect from those offices and administrations without which it cannot subsist. They are contented that the duties which flow from our *internal* relation to Christ, and belong to us as members of his invisible church, should be pressed and recommended, provided the submission we owe to those *whom he has appointed to rule over us* be left out of the catalogue, and all those laws, duties, and offices which incorporate us and unite us as a *visible society*, be exposed as priestcraft and imposture. Because they see plainly that these principles will so effectually assist them in subverting the church as a visible society, that not even a single congregation can be formed upon them; and they are very well satisfied, that,

* In his treatise on the Visible and Invisible Church; a book we strongly recommend to all Dissenters who are open to inquiry, and wish for conscientious unity with the church of their country.

if they can once dissolve those ties which unite us together as a *visible* church, our *invisible* church will give them no trouble, but expire of itself."

It cannot be too frequently remembered, that the church of Christ is not only a sect believing a certain number of doctrines and spiritual truths, but a society visibly incorporated, openly professing those doctrines, and subjected to authority and rule, teachers and ordinances. Our Lord not only required that his truth should be believed, but that the *believers should be joined together in an outward and visible brotherhood*, over which he himself appointed an order of *outward and visible governors*. Whoever, therefore, upon plea of the right of private judgment, or any other right, propounds doctrines which are inconsistent with the exercise of that authority which Christ has given to the appointed rulers and teachers of his church, making all attempt on their part to enforce their own interpretations, or to put down their opponents as an invasion of that right, is just misusing one part of the truth for the purpose of abusing all the rest. If Mr. Vaughan wishes to serve the church of Christ, it must not be by taking one class of duties and setting it up against another and a different class, but by doing his best to reconcile with one another all the duties enjoined. Let him, for instance, reconcile the authority of the church with the right of private judgment, and we will thank him for his services; but we suspect that in doing this he will be obliged to put off his Dissenting gown, and henceforth condescend to teach in those ranks of Christian ministers whose authority he is now both attempting to rival and to undermine.

Not that, whatever might formerly have been the case, our present Dissenters differ from the Church only in matters of rule and discipline. Schism invariably leads to heresy; and they now deny many of the doctrines of their mother, as well as refuse her discipline—(see our author's condemnation of the offices of our Church on baptism, on confirmation, and the forgiveness of sins; his objections to the alliance of church and state, &c., pp. 83, 26, 33, &c.) But we are of opinion that the right apprehension of church authority would lead to such a respect for that of the Church of England, that no person would set himself up as her opponent until he had done that which in nine cases out of ten would annihilate his oppugnancy—viz. had studied the scriptural authorities, and the noble defences of all her doctrines, which those holy divines in her communion have put forth in her justification; whose writings have, next to the Scriptures, the greatest claim upon the respect and attention of the Dissenters, *even as their present living and ruling successors have upon their obedience*, whatever Mr. Vaughan may teach to the contrary.

The authority which we ascribe to the rulers of the church being no more than is derived to them from the commission of Christ, must be consistent with the liberty which he has left to the rest of his subjects. For in whatever instances he has given another power to preside over us, to direct or command us, in those, it must be owned, he has not left us free; and, consequently, whatever liberty they take from us, while they act within the limits of their commission, can be no part of that liberty which Christ has left us. Now those limits would seem to be,

1st, That no person can lawfully exercise his authority in obliging us to believe any doctrine which Christ has not obliged us to believe.

2dly, That no person can lawfully exercise his authority in obliging us to perform any action which Christ has forbidden.

3dly, That no person can lawfully exercise his authority in imposing on us any indifferent action *which Christ has not empowered him to impose.*

These are the limits within which the authority of the Church of England is upheld, and they are limits which she imposes upon herself. With regard to the first two: Every precaution that is possible, in the laying down of her creeds and articles, has been taken to make her in perfect agreement with Scripture, both in the doctrines she inculcates and in the heresies she condemns; the very words of Scripture being used in every case that was possible. And, for fear that ignorance, or the spirit of insubordination, should reject her authority upon the plea, or even the suspicion, that she wished to propose any thing for belief that was anti-scriptural, one of her Articles (the twentieth) states expressly that nothing contrary to the Holy Scriptures is intended or required. See also the sixth Article.

What possible excuse, then, can be imagined for the part the Dissenters are taking? She *intends* to enjoin nothing but what Scripture enjoins, and forbids nothing but what Scripture forbids; and if in any instance any one can shew that her commands are anti-scriptural, she tells him that *in such instance* she is not to be obeyed. What should we think of any member of the civil government, or any child under family law, who should do as our Dissenting brethren do to the Church under which God has placed them? Surely her authority is entitled to as much consideration as that of the civil or the parental. What should we think, for instance, of the Englishman who, instead of upholding the authority and laws of his country, in all cases where they did not contradict the word of God; and contenting himself with forbearing, paying the enjoined penalty, and bearing his testimony to the error, in every particular instance where he might *think* an unscriptural order was promulgated; should

withdraw his allegiance *in toto* from King, Lords, and Commons, and, with as many as he could persuade, choose new officers, and set up a little civil government of his own? How would a Dissenter answer one of the subjects of the kingdom who should so act; who should defend his defection from the state by declaring that there were so many corruptions that it could not be a lawful state; and his selection of new officers, by propounding the present favourite doctrine, that the people have the right of choosing their own rulers? In faith, we cannot tell how he would answer him; for those who have been unfaithful to the church, will, when the time and opportunity comes, see no good reason, we fear, for being faithful to the state. There is a wide difference between being passive to the obedience of any particular command of our lawful ruler deemed to be wrong, and throwing off our allegiance to his authority. While states and churches are fallible, there may be cases where the subjects both of the one and the other may hesitate actively to obey, and where a tender conscience, inducing to omit what, according to its light, it judges to be erroneous, causes the casting out of its subject: such a state and church is Babylon, the beast and the false prophet working together, and it is better to be cast out than to remain: but in such a land as ours, where neither the state that protects him, nor the church which baptizes him, wishes to entrap a man's conscience, nor would cast him out because his conscience is tender, it is the blackest ingratitude, and nothing less, which would lead him to take up arms against either the one or the other. But "divisions must come," and those that "separate themselves" these must needs be, for so the Lord hath written it of these last sad days.

As to the third of these limits, "That no person rightly uses his authority who imposes upon us any indifferent action which Christ has not *empowered him to impose*," it equally condemns the Dissenter with the other two. The church, which has no authority to impose what Christ has forbidden, and which, in enjoining what he has commanded, acts rather as the assertor of *his* laws than the propounder of her own, comes then into her appointed and prepared sphere, as to the visible things around us, when, of all the things which are in themselves indifferent, and which, there being no command of lawful authority, may be either observed or unobserved, done or undone, she selects those which she thinks to be conducive to the decency and order of her society as a visible body of united men, and enjoins them. And against this authority to rebel is neither more nor less than to deny that boasted right of private judgment to our rulers which we claim for ourselves: for they, as responsible rulers, are bound to enact whatever, as conscientious men, they believe to be necessary for the good order and

right worship of the flock over which they are appointed. If the things be in themselves indifferent, that is, neither commanded nor forbidden—such as all order, mode, form, and time of worship, &c. &c.—they are the very things which cannot infringe upon our conscience to obey: and, while it is open for us to obey, it is not open for the ruler to leave such unenjoined, seeing that he knows the church ought, as far as possible, to “walk by the same rule, and mind the same thing.” If the ruler thinks the things he would enjoin to be those that are necessary, “that all things may be done decently and in order,” he is *bound*, unless he give way to the private judgment of another instead of exercising his own, which is his right surely as much as the other’s, to command them. “If the superior thinks the action he commands is good and necessary, and the inferior that it is not; if the opinion of the one be contrary to the opinion of the other, and neither can convince the other; shall the superior act against his conscience, and omit the duty of his station, because the inferior does not agree with his opinion? By whose conviction is he to be governed, his own or his inferior’s? If by his own, he must proceed to command the action, and upon refusal of obedience to inflict the penalty, as his duty appears to require him; (for laws without sanctions of some kind are nugatory). If by his inferior’s, here is the conscience of one man subjected and overruled by the sentiments of another, with this additional absurdity, that this power is given to the inferior over the superior.” He who has a commission to teach and govern, is to receive his directions how to execute this commission from him who is to be taught and governed by it! The result, in short, will be this, that there will be no commission or superiority at all, but every one will be equal and independent; and, consequently, the society will be dissolved, and the parts of it have no more connexion with one another.

We cannot, therefore, suppose that a wise Master would leave such a degree of liberty, or exemption of the inferiors from the authority of the superiors, as would in its consequences destroy the very being of that society which he intended should subsist till his coming again. Whereas, admit but this obligation on the subject, to submit in all things indifferent, and to bear the penalties of his refusal when he cannot in *conscience* perform the action required, rather than renounce authority altogether, and peace and order are provided for, and yet no violence is offered to the conscience of any. The ruler is not obliged to do any thing contrary to his private judgment, nor the subject any thing contrary to his, and both may be entitled to the approbation of the Master.

Popery has never been so unanswerably baffled as by the clergy of our Church. We have, in the constitution of the

Church of England, shewn the Papists a church which can find at once the ground of its own authority—which every scriptural church, they are forward enough to shew from Holy Writ, should have—and which, on the other hand, can conserve the right of private judgment, and throw open the word of God to the laity. But the line of argument which the Dissenters take, on the contrary, give great advantages to the Papists: For we cannot give Popery a greater advantage, than by reckoning any of the primitive truths of Christianity among the corruptions of that church: for, such truths being capable of clear and incontestible proofs, it is easy for the missionaries of that religion, by shewing how much it is injured in the condemnation of these truths, to persuade men that it is equally injured in every other respect, and that all the doctrines objected to will, upon examination, be found as well supported as these. The great object of the Papist is to shew that the Reformation cannot be defended but upon such principles as Mr. Vaughan and the Dissenting writers uphold—principles destructive of all church authority, and ecclesiastical polity: and then, since it may be proved, to any reasonable man, that an external order and polity were instituted in the church by Christ and his Apostles, and that without them it could not subsist, the conclusion must appear unavoidable to him,—that the Reformation cannot be defended but upon such principles as contradict an institution of Christ and his Apostles, and are in their consequences subversive of the Christian religion; and what his next inference must be, need not be suggested. Whoever looks into the books of the Romish Church, on this controversy, will see that the sole aim and drift of those books are to expose the Reformation as formed upon the following positions as its principles: “That no Christian has authority to be ruler over another in matters of religion; that, so far as any human authority is concerned, every one has a right to interpret Scripture as he pleases, to believe what he pleases, and to worship God in the way he pleases.” And upon this supposition they proceed to shew, that “no heresy can be convicted, no order, no ministry, no discipline, no form or appearance of a visible society, be preserved in the church, upon the principles of the Reformation.” We will take our leave of this subject by assuring Mr. Vaughan, that, if ever his book find its way to the Court of Rome, he stands a good chance of having the thanks of that august body formally and unanimously voted to him.

We now come to say a few words upon the 1260 days, which subject is discussed by our author at page 65 of his discourse. And we begin by transcribing a note, to which we cordially assent.

‘The following particulars are, I conceive, decisive with re-

‘ spect to the number 1260 as referring to *years*. 1. The seventy
‘ weeks of Daniel evidently meant *weeks of years*; and the *ten*
‘ *days*’ persecution, foretold by John in the address to the church
‘ of Smyrna, would not seem to possess any meaning, except as
‘ referring to the *ten years* of Christian suffering under Dioclesian.
‘ This mode of expression, therefore, was not unusual with Daniel
‘ or St. John. 2. The language of the Scriptures (in Num. xiv.
‘ 33, 34, and in Ezek. iv. 4, 5, 6) supplies further examples of
‘ this mode of computation. 3. The 1260 days were to commence
‘ *after*, and probably not long after, the appearance of the ten
‘ kingdoms, which was in the fourth and fifth centuries; and they
‘ were moreover to be the measurement of events which, in their
‘ origin and duration, were to be contemporary with the eleventh
‘ horn of the beast. Those events, however, began many centuries
‘ since, and are yet passing; the interval accordingly which is
‘ meant by 1260, cannot be so many literal days, and must be so
‘ many prophetic years. 4. It is to be remembered, that the pre-
‘ dictions of Daniel and St. John describe a power which is to ob-
‘ tain a complete sovereignty within the Roman empire—to make
‘ war upon the earth—to change times and laws—to secure an
‘ ascendancy over all kindreds, tongues, and nations—to ensnare
‘ the rulers and the inhabitants of the earth into the practice of
‘ idolatry—and to become drunk with the blood of the martyrs of
‘ Jesus. It is preposterous to ask, whether all this could be done
‘ in three years and a half. Three *days* and a half are also allot-
‘ ted the adversaries of the two witnesses to rejoice over them as
‘ fallen and slaughtered in the street, and during this interval the
‘ people of the earth are described as rejoicing over them, and
‘ making merry, and as sending congratulations to each other.
‘ But can it be meant that all this is done in the space of eighty-
‘ four hours? See *Faber on the Prophecies relative to the Great*
‘ *Period of 1260 Years*. I. pp. 1—15.’

Now it appears to us, that if Mr. Irving and others had not taken up this subject, and forced it upon the attention of the church against their will, Mr. Vaughan and his ministerial brethren would have been as indifferent to this subject of the 1260 days, as to all other prophecy. But now, when shamed out of their contempt for prophecy, the same repugnance which induced them to discountenance the defenders of the study leads them to pervert their arguments. Mr. Vaughan rejects that interpretation of the 1260 days which makes them to commence with the acts of Justinian, in 532-3; but he keeps out of sight altogether the reasons for commencing them at that point, and confutes reasons which nobody gives.

There are four distinct grounds upon which the argument for so fixing them is established, taken from different parts of Scripture—at least Mr. Irving confines himself chiefly to these

four, but Mr. Cuninghame and others have, we believe, shewn several additional ones.

1. In the viith of Daniel, where the saints are said to be given into the hands of the little horn for time, times, and half a time. If, instead of theorizing, Mr. Vaughan and others would just take the Inspired Word of God, which in very words names the event from which the 1260 days are to be reckoned, there would be an end to the dispute. They plainly commence—not from the time when the Pope became a temporal king, or a universal bishop, but—from the time that *the saints are given into the hands of the little horn*. This was done by Justinian in 533, when, in a code of laws which have been more or less canon law to all Europe ever since, he begins his articles by one committing to the Pope the power of the empire, to use against whomsoever he deemed right. See “*Babylon and Infidelity foredoomed,*” where these four grounds are reasoned out.

2. The second reason for commencing from 533 is to be found in the xiiith chapter of Revelations, 14th and 15th verses, where Satan is represented as casting out a flood of waters upon the woman, who is in the act of fleeing into the wilderness, and at which time also *the earth helped the woman*. Now it has been clearly demonstrated, by Mede and many learned commentators, and disputed by none, that the *earth* means, in all the Book of Revelation, that part which we now call the Roman empire. Floods of waters are, also, by an angel (Rev. xvii. 15) declared to be “*peoples and multitudes and nations.*” If, then, we substitute these explanations of the symbols for the symbols themselves, we shall understand the text to mean, That when Satan would have devoured the church, and for that purpose let loose the Gothic nations, who came down upon the empire in such overwhelming power and numbers as threatened to subvert the empire itself (which Gothic nations, having previously adopted the Arian heresy, came upon the true church as the most cruel persecutors), then the empire rose up, headed by Justinian, and conquered these barbarians, and those whom they did not kill forced into peaceable settlement under him. (See Gibbon). Justinian sent over his general, Belisarius, in the year 533, who brought the war to a conclusion in the course of that year. The dates are taken from Echard and Gibbon, the historians. So that Justinian, in one year, by one act of his Pandects and his army, gave the church over to the wilderness of Popery, and delivered her from extermination by the barbarian infidels. In the wilderness it was that the children of Israel became idolaters: and Jude and Paul hold up the Israelites’ experience as typical of the Christian, constantly (Heb. iii. &c. &c. &c.)

3. The third reason is in Rev. xiii. 5, 6; in which the

1260 days is declared to commence from the time when a *mouth speaking great things and blasphemy*, and also *power to continue*, is given him. Now the question is, When was power thus given to speak and to tyrannize? Why, the celibacy of the clergy, the intercession of the Virgin Mary, the religious use and veneration of holy crosses, the setting of decrees of councils on a level with the Holy Scriptures, the founding of the supremacy of the holy see—these, and other capital constitutions of the Papacy, are all within a year of 533, and then embodied in the standing law of the empire. In this year, also, he is publicly addressed by the title, Your Beatitude, The head of all the holy priests, The head of all the holy churches. *What is Christ more than this?*

“To shew that the Pope afterwards attained more complete supremacy *in the East*, is of no importance, because, not the East, but the ten horns of the West, have to do with the prophecy: or to shew that he did not receive temporal jurisdiction till afterwards, is nothing, because the date is not from the time when he struck down the three horns, but from the time that power was given him over the saints of the Most High. And if these acts of Justinian, incorporated into the code of the empire, by which the empire continued to be governed, do not give him that power, what since or before I know not could give him that power.” (*Irving*, 84). There was no other public code of civil or canon law for the empire, till the *Code Napoleon*, which occurred after the 1260 years, and is therefore a remarkable fact. The authority to begin the 1260 from 533, “does not,” says Mr. Irving, “rest upon one edict, but upon a great number, all passed in that year or the next; or, I should rather say, it rests upon a complete system of policy and code of imperial authority issued to the empire, and written in the laws of the empire, whereby the *Papacy was established the imperial religion, as heretofore by Constantine Christianity had been established*; not merely granting the power, but severally constituting the chief features in the character of the Papacy; so that its very image is delineated and fixed in the beginning of Justinian’s code, then given, as if to signify that it was the rubric of that most famous work.” (Vol. i. 83).

4. The fourth proof, is the earthquake of the French Revolution occurring at the end of the 1260 years (1792), as declared in the eleventh chapter of the Revelation: from studying which chapter, Jurieu foretold that revolution a hundred years before it happened; Fleming also, and Dr. Owen, did the same. To fulfil the terms of the prophecy, the 1260 years must not only begin “by some great event in the history of Christendom (not the petty encroachment of a bishop of Rome, or his ambitious pretences, but some great and conspicuous action of

power, whereby he obtained a right and inheritance over all churches; and it must be ascertained, not by impotent acts of councils, or doubtful edicts of petty princes, but by enactments issued from the fountain-head of power, and enrolled amongst the constitutions of Empire); but it must also end with some great and remarkable revolution, fitted to make a great shock upon all Christendom."

The two years of 532 and 1792 were those years, and most wonderfully has the prophecy been fulfilled. We envy not the man who, after the clear evidence that has been given of this prophecy, can, like Mr. Vaughan, attempt to darken it all by such trifling as occurs from page 68 to the end of page 72 of his treatise. If Christian men would read more of the history of Christ's church, even though it caused them to read less of the popular evanescent publications of the day, they would not be at the mercy of such writers as Mr. Vaughan.

At page 70 our author proposes an hypothesis of his own, which he amusingly acknowledges, at p. 72, is but a specimen of the ease with which a foolish hypothesis may be made when there is an end to serve. (And the *end* is pretty apparent in some writers—in his case—namely, "to darken counsel by words without knowledge.") But what an hypothesis is his! King Theodoric was no more Emperor of the Roman Empire than King Roderick. And his acknowledging that the lawfulness of an ecclesiastical council stood in its being convened by the Bishop of Rome, as the head of the clerical body, was no wonderful thing for him to acknowledge, nor wicked either.

We shall close our remarks by a brief reference to a few little points in Mr. Vaughan's discourse not hitherto noticed.

At p. 14 he comments upon those words of our Lord, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do," thus; 'But let be remembered, that this is said of the accredited teachers of the Jewish church, and not of those who are raised to the same office under the present dispensation.' True; but the particular precept is based upon an obvious and general truth, which is, that the accredited teachers of a church, the lawfully appointed members of a church, should have their authority acknowledged and their precepts obeyed. Our Lord and his Apostles surely enforced this upon the Christian church with as much plainness as the authority of the Jewish teachers is here asserted. But we will ask Mr. Vaughan a question: He has told us of whom Christ spoke (*viz.* 'the accredited teachers of the Jewish church'); will he tell us to whom he spoke? We think he spoke to the disciples, and to the people whom he at that time wished also to believe in Him. He did not seem to see

that it was necessary to dissent from the Jewish church to be a sharer in the benefits which his own offered. He would have taken the whole Jewish church into his own church, if they would, and shewn the compatibility of all God's dispensations with one another. Surely there never was a time when the principles of separation and dissent might have been so plausibly preached as then, nor preached by one who had in himself so inherent a right to disturb the line of legitimacy. But, corrupt as the Jewish church was, our Lord conformed, and made his disciples do so too; until, having crucified him, God, by signs and wonders from heaven, publicly changed the dispensation and broke up their temple and city. "*They shall cast you out of the synagogues,*" says our Lord, in enumerating the afflictions which his disciples would have to endure: so far was he from wishing them to separate of their own accord.

Our author, indeed, hints that all our Lord meant, in prescribing submission to the authority of the scribes and Pharisees, was to 'mark well their *readings* of the law' (p. 15): that they were to be obeyed in what they read out of the law of Moses, but not in what they taught. But this will not suffice. Moses only could be obeyed by obedience to Moses. Besides, and over and above the Book, God had given them an order of teachers; and "Obey them that have the rule over you" is in all times as binding a command as "Search the Scriptures." Obedience to the written word is not brought into question. The Jews to whom our Lord spoke knew very well that Moses was to be obeyed. The only question was concerning those that then sat in Moses' seat, and did so wickedly. The people referred to in the sixteenth chapter of Numbers, we dare say, thought that their rebellion against those "who took too much upon them," was a very different thing from rebelling against the two tables and the words that Moses had by inspiration written (Exod. xxiv: 4). They never meant to rebel against them; but the over-exerted authority which they thought Moses transgressed in.

At p. 27 the author quotes those oft-perverted words, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but so it shall not be among you: for whosoever will be great among you shall be your minister; and whosoever among you will be chiefest, shall be servant of all." This, says he, "is fatal to the scheme of prelacy." But why? The text does not shew that there shall not be *great* and *greatest* among his disciples; but, admitting that there will be such, asserts the dispositions of mind which are to characterize such degrees in the church—namely, humility, and the devotion of all their authority to the service of all.

In the note at page 26, again more plainly at 33, and most directly of all at 83, Mr. Vaughan condemns the claim of any church to pronounce absolution to the penitent. If there is one thing in Scripture more plainly stated than another, it is that the true church should have this office. In the eighteenth chapter of Matthew this power of binding and loosing is distinctly given to the church: see 17th and 18th verses. And the duration of the gift is not restricted to the time of the Apostles, nor to the time of miracles, but to all the time in the course of which there should be brethren to trespass and offend. Beside, if the 18th verse is to be restricted to the Apostles, so must the 19th and 20th ("where two or three are gathered together," &c.), which are spoken of the same body and the same time.

'The scheme' (says Mr. Vaughan, p. 26) 'which makes a participation in religious benefits depend upon obtaining the sacramental benediction of a certain priesthood, tends necessarily to render both faith and morals of little importance, when compared with the one virtue of ecclesiastical obedience.' The scheme thus described is, as far as we understand Mr. Vaughan, just the one scheme of God's dealings with men from the beginning. His plan is to make man the mediator of man, the channel of conveying to man all his blessings. This is a quarrel, therefore, which Mr. Vaughan has with his Divine Master, and not with us.

At p. 32 he gives us his opinion on the right of the people to choose their own ministers. The great end of the appointment of all rulers and governments in the church is, obviously, among other things, to unite all together into one body, and give the infinite separate parts the unity and the will of a whole. The body, therefore, should certainly do nothing without the head, nor the head without the body. And in proportion as the institutions of Christ, in the due subordination of all the members in all their capacities, are carried out in their purity, the effect will be to give one will to the whole. This was the case in the primitive times; and this unity could be manifested then in the most literal and least artificial manner, because the Head and the members, the whole body of the church, could so frequently meet all in one place, and at first all in one room. But that which the increase of the church, and the increase of false and contentious brethren in the church, prevents being done so literally now, can still be done in substance and spirit, by means of the heads and rulers acting with the countenance and approbation of all the rest. And never was, upon the whole, a more beautiful specimen of this exhibited to the world, than in the unity which has existed in the church and state of England. The existence of the Dissenters amongst us forms no objection to this statement: for the word of God informed us, that, do

what we would, there would be those contentious ones, who would "separate themselves." Dissent will always, under some pretext or another, exist: no excellence of church institutions will prevent *that*, if the word of God be true. In the Church of England, as to the particular application of the principle, every man, before he is ordained over any congregation, must have his proposals read in the hearing of the people; and if they have any just cause of rejection against him, he must not be ordained. As to the principle itself, the consent of the whole people is manifest: for the church, as the Church of England, will endure only so long as the people of England love it and choose it. Mr. Vaughan and the Dissenters call it a *Parliamentary* church; and in its being so lies the proof of our assertion. For what is the Parliament? Is it not that organ of the Constitution by which the people exercise their office in the government? Is it not the voice of the people which makes the Parliament? We think that it still is so, notwithstanding the cant about rotten boroughs.

'To pass within the pale of the Church of England, or to obtain the humblest advantages connected with either of our national seminaries, we are required to testify our approval of a scheme of doctrine, of polity, and worship, which a secular parliament has been allowed to impose on the Christian church.' (p. 82). Of course this must be the case. No constitution of society can admit dissenters from that society to be parts of itself. But what nonsense?—first to call yourself a dissenter, and boast of your dissent upon principle, and then complain because you cannot also enjoy what you renounce! Beside, we would ask, is there any admission to the Highbury or Homerton establishments, but upon professed conformity with the rules and principles that obtain there?

What does Mr. Vaughan mean by his allusion to a secular Parliament? The Parliament is an assembly of baptized men, whom a baptized nation fix upon to be their representatives. What they resolve upon, they so resolve in the name of the people. What applies to taxation equally applies to all that Parliament resolves upon. The people of England are said to *tax themselves*, because no taxes can be imposed without their consent: to say, therefore, that the Church of England is a parliamentary church, is only to say that it is the free choice of the people of England. We know that our Dissenting brethren repudiate the doctrine that such a body as our national representatives should have any thing to do with church affairs; because, calling *themselves*, and such a party as they will please to select, "the church," they, with the most complacent bigotry, choose to call all the other baptized people of the country, "the world:" and, having determined that so it shall be, they are ever lending

a hand to help that body to get rid of all church obligations—such as the Test and Corporation Acts, Popish disabilities, the duty of taking the sacrament, &c. &c. But the question is, whether their uncharitable and self-imposed distinction between themselves and the rest of their baptized countrymen is a true one? That must be settled first; and we will not allow their exclusive spirit to assume that, and argue upon it. The party they will name may or may not be the better and more consistent members of the church, but we will not allow them to put all the rest out of covenant with God; and array with the characteristics of that world which must be hated, those more erring, but not less baptized and covenant-distinguished, brethren, whom they should love.

‘Whence those formularies which speak of baptism as regeneration, of confirmation as bestowing the Holy Ghost, and of the priest as delegated to remit the sins of the dying?’ We answer, From the holy Scriptures, Mr. Vaughan. No formularies of our Church speak of baptism as regeneration so plainly as the Scriptures do. And if your Dissenting churches renounce those three articles, you unchurch yourselves; you thereby confess that your church has not those powers which, it is evident from Scripture, God gave to the *true* church, wherever that church may be.

We conclude our review of Mr. Vaughan with one final quotation.

‘Were the things imposed pure as holy writ, this manner of imposing them would still be a ground of complaint and of protest’ (p. 82).

We know it. But this is speaking out. The manner of imposing is this: That the lawful rulers of this nation of baptized men and women have called upon their brethren to agree in one of the most excellent, Scriptural, and beautiful constitutions of a Christian church which ever existed; and the tide of insubordination to human authority runs so high, that, notwithstanding the Scripture says “Submit to every ordinance of man, for the Lord’s sake,” the truth of the thing imposed—nay, the truth of God himself—shall meet with no acceptance, because our lawful rulers impose it; because those who are bound by their christian oaths to command their people in the way of God’s commandments presume to execute their duty.

We now take our leave of Mr. Vaughan. We have endeavoured to express ourselves without any exercise of a contemptuous or captious spirit; and if we have, through self-deception, in any instance so erred, we ask his pardon. But we have been thus strenuous in opposing Dissent, because we know the evil of it. We know that the principles which the Dissenters are ever

advocating, are such, that, when fully carried out, no church, as a visible subordinated society, could exist. They are principles upon which every thing may be attacked and pulled down, but upon which nothing can be built up. They are principles inconsistent with any authority in the church, any order and Christian obligation in the state; and, finally, they are principles by which Satan has succeeded in detaching a great body, to work for his ends in the ranks of the Democrat, the Unitarian, and the Infidel, who in other respects appear like children of God.



FABER'S SACRED CALENDAR OF PROPHECY.

To the Editor of the Morning Watch.

SIR,—In commencing the following remarks on a passage in the Rev. G. S. Faber's recently-published work, entitled "The Sacred Calendar of Prophecy," it is scarcely necessary to observe, that that learned writer has therein avowed himself an opponent of the doctrine of Christ's personal advent previous to, and personal reign on earth during, the Millennium. Nevertheless, he admits that *an* advent of Christ is predicted to occur at that precise epoch; and accordingly arranges, in *pre-millennial* synchronism, many express prophecies of that event. 'This manifestation of Christ,' says Mr. Faber, 'to destroy the apostate Roman Empire' (which it is universally admitted must be accomplished before the commencement of the Millennium), 'on the principle of synchronization already laid down, is clearly the same as the coming of the Lord with fire to plead with all flesh, celebrated by Isaiah (chap. lxi. 15—18); as the judicial interference of the Lord out of Zion, mentioned by Joel (chap. iii. 16); as the going forth of the Lord to fight against his congregated enemies, mentioned by Zechariah (chap. xiv. 3, 4); as the standing up of Michael on behalf of Judah, at the time of the destruction of the wilful Roman king, mentioned by Daniel (chap. xii. 1); as the coming of the Son of man in the clouds of heaven, to overthrow the Roman beast and his little horn, also mentioned by Daniel (chap. vii. 11—14); as the parallel coming of the Son of man, in the clouds of heaven, at the epoch of the restoration of Judah, and of the completion of the times of the Gentiles, announced by Christ (Luke xxi. 24—27); and as the brightness of the coming of the Lord to destroy the man of sin, foretold by St. Paul (2 Thess. ii. 8).'
—*Sacred Calendar of Prophecy*, vol. iii. p. 421.

From the foregoing citation it will at once be perceived, that the only question between Mr. Faber and his opponents respects

the nature of the advent; and this Mr. F. concludes to be not literal, but figurative.

Though it is not my intention to enter into this part of Mr. Faber's argument, I cannot refrain from expressing surprise that he should have been able to bring himself to such a conclusion upon all the passages which he has thus synchronized; some of which, particularly that in Luke xxi., appear so clearly to refer to a visible corporeal manifestation of the Son of man; as not, without violence, to admit any other interpretation.

But as this part of Mr. Faber's argument has been already ably replied to by Mr. Cuninghame, in his "Critical Examination," &c., I shall not attempt to trench upon ground so well occupied, but address my remaining observations to a criticism by which Mr. Faber endeavours to sustain his fore-cited opinion, and which, though passed by Mr. Cuninghame, without special animadversion, appears to me of high importance, and great relevancy to the present discussion.

Among the passages included by Mr. Faber, in his synchronism, already quoted, is, as may be seen, St. Paul's prophecy concerning the man of sin, contained in the second chapter of his Second Epistle to the Thessalonians, wherein he predicts that Antichrist shall be consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his coming. This coming, Mr. Faber, in conformity with his general system, of course pronounces to be figurative: and, moreover, he assumes that its *presumed identity* with the confessedly *literal* advent of our Lord to judge the quick and the dead, constitutes the sole basis of the Millennarian scheme: and further supposes, that by refuting this identification, he has demolished its only fundament. But herein, as Mr. Cuninghame has remarked, he is certainly in error; for, even should he succeed in adducing valid reasons for rejecting this evidence, we have abundance of other to offer: meanwhile we cannot recognise as available the grounds upon which he proposes to reject it. But, that I may have the full benefit of Mr. Faber's argument, and not risk its misrepresentation, I beg to state it in his own words.

'Doubtless the conclusion' (that the predicted advent of Christ to judge the Roman empire is identical with his confessedly literal second advent to judge the quick and the dead) 'will be most logically valid, when once the alleged fact of identity shall have been established. But precisely here it is that the argument halts. The fact of *identity* is gratuitously assumed, not evidentially demonstrated. But though no demonstration of this vital point has been attempted, so far as I know, either by Mr. Mede or by any of his modern followers, yet, that the question may be argued with perfect fairness, I shall myself first adduce, and then consider, the

' sole apparent evidence which, after long thought on the subject, I have been able to discover.

' First, the sole apparent evidence to the alleged fact of identity, I state in manner following.

' St. Paul, in his First Epistle, foretells and describes an advent of Christ from heaven (1 Thess. ii. 13—18), which, as all must allow, is indisputably his literal second advent to judge the quick and the dead. Now to this already mentioned advent he *avowedly* refers in his Second Epistle to the Thessalonians; and there he connects it with the destruction of the man of sin, who is confessedly the same as the little horn of Daniel, and as the false wonder-working prophet of the Apocalypse. But the man of sin, or the little horn, or the false prophet, is destroyed at the advent which occurs at the close of the latter three times and a half, and immediately before the commencement of the Millennium; and he is likewise destroyed at the advent to which St. Paul refers, as already mentioned in his First Epistle to the Thessalonians, and which assuredly is the literal second advent of the Lord:

' Therefore, since the man of sin is alike destroyed at *each* of these predicted advents, the advents themselves must be *identical*. Whence of plain necessity it will follow, that the literal second advent of Christ will take place after the close of the latter three times and a half, and immediately before the commencement of the Millennium.'

' Secondly. As I have now,' continues Mr. Faber, ' very fairly given the sole apparent evidence to the alleged fact of identity, which I have been able to discover, I shall next proceed to consider its sufficiency. Now, in the general context of neither of the Epistles to the Thessalonians is there any thing which can warrant the opinion that St. Paul, in his Second Epistle, is referring to the advent which he had mentioned in the First Epistle; and thence, that the advent which destroys the man of sin is identical with the literal second advent of Christ. The Thessalonians, it appears, subsequent to their reception of St. Paul's First Epistle, were led to imagine that the day of Christ, whatever precise day may be meant by the expression, was at hand. But to this notion they could not have been conducted by any thing which is said in the First Epistle; for, so far as I can find, not a hint of such a nature does the First Epistle contain. What, then, it will be asked, could have induced them to take up such an opinion? I answer, some *forged* letter, which they had received, as purporting to come from St. Paul, but which St. Paul, in his Second and genuine Epistle, takes occasion to disavow. This spurious letter, written, like the First and genuine Epistle, not in the Apostle's own chirography, but in that of an apparent

' amanuensis, had excited their alarm ; for it led them to imagine that the advent of Christ to destroy the man of sin, or little horn, so graphically described by Daniel, was close at hand. To prevent any such impositions in future, therefore, while he assures them that that advent was still remotely distant, and that the man of sin was not as yet even revealed, he tells them, at the close of his Second and genuine Epistle, that the token by which they might always distinguish his own proper letters was his appended salutation, written with his own hand, and not in the chirography of the amanuensis whom he might happen to employ. Hence I contend we have no sufficient evidence that St. Paul, in his Second Epistle, refers to the literal second advent of Christ, which he had announced in his First Epistle ; and, consequently, I contend that the *vital* fact of *identity* remains, as Mr. Mede left it, altogether unsubstantiated.'— *Sacred Calendar of Prophecy*, vol. iii. pp. 434—437.

Thus far Mr. Faber : and on this his examination of his self-furnished evidence for the Millennarian creed, I beg to submit the following observations. First, I feel compelled to dissent from the learned author in his preliminary proposition ; that it was *subsequent* to their reception of St. Paul's First Epistle that the Thessalonians were led to imagine that the day of Christ was at hand. On the contrary, it appears to me indubitable, from the Epistle itself, that not *subsequent* only, but also prior to, its reception, the Thessalonians had entertained this expectation. Although there be "nothing in that Epistle which could have induced them to take up such a notion," there is yet something which implies that, at least in some degree, they had already taken it up. From the Apostle's exhortation in the ivth chapter, it does not appear that the Thessalonians were ignorant of the doctrine of the resurrection ; but assuming their belief in this important fact, he does, by unfolding the order and relation of that event, endeavour to remove from their minds that undue and unbefitting sorrow which error and misconception had engendered.

The Apostle's language is so precise, that while it declares the truth, it reveals the error which it is intended to counteract : which error we thence perceive to have consisted in the expectation that a certain privileged pre-eminence, or priority, would be the exclusive portion of the faithful who should be living in the day of Christ's glorious appearing : and, believing this, they sorrowed with undue and misplaced regret over those whom death had deprived of this their erroneously expected boon. There is no ground for supposing that they needed to be informed of the ultimate triumph of all believers over death and the grave ; but probably they were ignorant "that them also

who sleep in Jesus God will bring with him." And therefore St. Paul, in the passage before us, does as it were tell them : Herein you are altogether wrong, whereas you expect precedence to appertain to the living who shall be Christ's at his coming : " this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or go before) them which are asleep ; for the *dead* in Christ shall rise *first* ; then we which are alive shall be caught up with them to meet the Lord in the air, so ever to be with the Lord." Now if the Thessalonians did, on the fore-mentioned account, lament for their departed saints, it necessarily must be inferred that as to themselves they expected to live till the day of Christ ; or, rather, must have expected that the day of Christ was near at hand. This must, at least, have been within the limits of their expectation : for why would they have sorrowed that *previous* to that event their brethren had fallen asleep, unless they *until* that period expected to survive ? And when we consider the constant and reiterated exhortations of the Apostles to " wait for the Son from heaven," to look for the appearing of the Saviour, and to haste unto the coming of the day of God ; and all this in a manner that favoured far less the idea of remoteness than of *proximity* ; the probability is greatly increased that the Thessalonians, as well as other Apostolic churches, were looking earnestly for the coming of the Lord. Now, if the foregoing inferences be fairly, and to me they appear *inevitably*, deduced, it thence follows, " of plain necessity," that previously to their reception of St. Paul's First Epistle the Thessalonians must have imagined the coming of Christ, which he therein announces, to have been at hand ; and which is confessedly his literal second advent to judge the quick and the dead.

But though we assume, with Mr. Faber, that it was not till *subsequent* to their reception of St. Paul's First Epistle ; whence is it ascertained that it was by a forged letter that the Thessalonians were induced to entertain this expectation ? The Apostle's forewarning in the 2d chapter of his Second Epistle appears not specially applicable to a letter, but is given in general terms : " Now we beseech you, brethren, &c. neither by spirit, nor by word, nor by letter." But, admitting that a forged letter had been sent, can it be plausibly concluded that it conveyed the precise information which Mr. Faber supposes it to have contained ? For, had the forged letter conveyed the information supposed by Mr. Faber, that which is furnished by St. Paul in his Second Epistle would in a great part have been anticipated.

The Apostle, in his Second Epistle, tells the Thessalonians that the advent which they were expecting should not come until there had first been a falling away, and the man of sin had been revealed ; and further, that the destruction of this apostasy

should by the advent be effected : " Him the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." We are therefore necessitated to conclude, that at this time the Thessalonians were either unaware, or unmindful, that Antichrist's revelation was to precede the advent of Christ ; as also that the day of Christ was the predestined period of his overthrow.

Hence I infer, that as the Thessalonians were, until the reception of St. Paul's Second Epistle, uninformed or oblivious that Christ's coming was to be postponed until Antichrist had been revealed ; the coming by them expected as near at hand could have been none other than his literal second advent to judge the quick and the dead.

Hitherto I have maintained this discussion chiefly with reference to Mr. Faber's conjectures as to the nature of the advent expected as near at hand by the Thessalonians ; but assuming, what is self-evident, that the advent referred to by St. Paul is identical with that expected by the Thessalonians, the subject is equally susceptible of elucidation, by inquiring what is the advent which St. Paul in his Second Epistle is writing about ? Let us consider his own words : " Now we beseech you, brethren, &c. by (or, as the original is more correctly rendered by Macknight, *concerning*) the coming of our Lord, and by our gathering together unto him." Manifestly, St. Paul is here about to write concerning that coming of our Lord whereat his saints are to be gathered together around him : and what is this but his literal second advent to judge the quick and the dead ?

The Apostle proceeds : " That ye be not soon shaken in mind, or troubled, as that the day of Christ is at hand." Mr. Faber himself admits that it was " the day of Christ," whatever precise day may be meant by the expression, which the Thessalonians expected was at hand. Now the precise day intended by this expression appears, from the uniform testimony of Scripture, to be the day of Christ's glorious appearing. By this expression that event is clearly pointed at in 1 Cor. i. 8, Phil. i. 6, as also in numerous other passages ; and in the 5th chapter of his First Epistle St. Paul makes undoubted reference to the literal advent, which he had announced in the previous chapter, by the parallel expression " day of the Lord : " and in the chapter immediately preceding that wherein the text now under consideration occurs, he had thus spoken of the period of our Lord's personal re-appearance : " In that day, when he shall come to be glorified in his saints, and admired in all them that believe." Whence is it not plainly to be inferred, that it is the same event which immediately after he announces by the analogous phraseology " day of Christ ? "

Another argument, which may be fairly employed in this dis-

ussion, is derived from the language whereby the Apostle declares that this coming shall destroy the man of sin, "Him the Lord shall consume with the spirit of his mouth; and destroy with the brightness of his coming:" *τη επιφανεια της παρουσιας*. Both which words, as Mr. Cuninghame has in "Summary Argument," &c. fully shewn, when separately appropriated to express a future coming of Christ, do invariably intend this literal second advent: and therefore, to use Mr. C.'s words, "If neither of them, when used singly, can denote a spiritual advent, much less can they when conjoined; and if each of them, when employed separately, indubitably means a corporeal and personal manifestation and presence, much more must they when united."

In concluding these, I fear too extended, remarks, I shall now endeavour to re-assemble the various propositions by which I have sought to substantiate the indenticality which Mr. Faber professes himself unable to discover; every one of which appears to me convincing, but taken together irrefragable.

First, I have endeavoured to prove, in opposition to Mr. Faber, that previously to their reception of St. Paul's First Epistle the Thessalonians believed in the nearness of the advent which the Apostle therein announces; and thence have inferred, in the absence of all contrary evidence, that it was the same advent which we are informed by the Second Epistle they subsequently imagined to be at hand.

Secondly, I have endeavoured to shew the improbability that the Thessalonians had received a forged letter, of such contents as Mr. Faber supposes, since it is apparent that when St. Paul wrote his Second Epistle they were not aware that the coming of Christ which they expected was to be preceded by Antichrist's revelation: whence I have inferred, that this their expectation of Christ's coming having been thus dissociated from the notion that it would be reserved for Antichrist's overthrow, must have had for its object our Lord's personal return, when he shall come to be glorified in his saints, and admired in all them that believe.

Finally, I have endeavoured to shew that the terms in which St. Paul speaks of the coming expected by the Thessalonians, are precisely those which, when appropriated to predict a manifestation of Christ, do universally signify his literal second advent to judge the quick and the dead. Thus negatively and positively have I endeavoured to shew the invalidity of Mr. Faber's positions, and the strength of those of his opponents. If Mr. Faber still say there is no *demonstration*, I would humbly beg to suggest to him, that mathematical demonstration may not be that which the subject is capable of: a degree of probability is all we should expect; and the degree attained in the present case carries to my mind the fulness of moral certainty.

It is needless to notice the obvious conclusiveness which the admission of the foregoing arguments at once furnishes to the Millennium scheme. Mr. Faber admits the validity of the conclusion so soon as the vital fact of identity shall have been demonstrated. This demonstration having now attempted, I shall leave others to determine how far I have succeeded. I remain, sir, your most obedient servant,

J. B. S.

ON THE NUMBERS IN DANIEL.

To the Editor of the Morning Watch.

SIR,—The pleasing style in which Mr. Maitland has written his pamphlet has seduced some of his readers into a consent with his statements, which ought not to be given. Although your remarks on the doubts which he has thrown out respecting the prophetic numbers are conclusive, yet upon so important a point every corroboration is valuable; and I therefore send you a few observations, upon evidence drawn from very different sources.

Future events were revealed to Daniel in two visions; one vision of an image composed of four different metals, and the other a vision of four different beasts. Each metal and beast is subsequently revealed to represent, not an individual, but a dynasty. The history of the last of these dynasties is expanded, under the emblems of ten horns; representing, again, not ten individuals, but ten kingdoms or systems, which were to prevail under the dynasty represented by the fourth metal and fourth beast. A place and a time are annexed to these visions: of the first I will say nothing, because it is not the subject in hand; of the second, we should be led to suppose, *a priori*, and without any reference to interpretation, that the time must bear some analogy to the duration, not of individuals, but of dynasties, or systems. The time is expressed in unusual language; such as "evenings mornings," "forty-two months," "twelve hundred and sixty days," "three years and a half." The question is, do all these terms signify 1260 revolutions of the earth on its own axis before the sun, or 1260 revolutions of the earth round the sun? Now, three years and a half bear, indeed, some analogy to the life of an individual, but none whatever to the duration of a dynasty; but when extended to the larger revolution of years—of annual, instead of diurnal—they do bear an analogy to the life of a dynasty; the whole vision, with its time, is congruous; and whatever difficulties and niceties of solution there may be, there is none of so formidable and heterogeneous a nature as this would be.

Moreover, with this expansion of the expression, an interpretation of the whole vision has been made out, by various authors, which all those who have paid most attention to the subject admit to be satisfactory ; whilst, if the new mode of limiting the expression to its smallest possible denomination be admitted, there is no interpretation at all pretended to be given ; and every part of the vision which relates to the subdivision of the fourth empire, or dynasty, must still be future : for be it remembered, that Mr. Maitland does not propose an alternative, but attempts to destroy one system, not only without offering a better, but without offering any one at all. This position is perfectly novel, and directly at variance with every writer who has hitherto examined the subject. It also requires us to believe, that, whilst all the dynasties and systems which affected the church of Christ from the days of Nebuchadnezzar to the birth of our Lord, during a space of 600 years, were prophesied of, the church has been left for 1800 years without one glimmer of prophetic light to guide her, notwithstanding she is admitted to have been assailed with the most deadly foes that have attacked her since the Exodus ; and the destruction of Jerusalem, the destruction of the Jewish polity, the rise and declension of Popery and Mahometanism, are considered to be events so insignificant and powerless upon the fortunes and destinies of Christianity, as to have been altogether unworthy of notice.

I subjoin an extract from *M. Court de Gebelin's Monde Primitif*, wherein he refers to a work of M. de Cheseaux, who has shewn that the numbers of Daniel contain a true cycle, and the only true cycle known. It was sent to the Christian Observer for 1811, p. 404, by Mr. Cuninghame ; but this extract is transcribed from the original.

“ La découverte de ces cycles parfaits dont nous parlons ici, est consignée dans les Remarques Historiques, Chronologiques, et Astronomiques sur quelques endroits du Livre de Daniel, qui sont à la tête des Memoirs Posthumes de M. de Cheseaux, imprimés à Lausanne en 1754. Cet auteur, plein de genie et de savoir, démontre que les nombres prophétiques de Daniel, 2300, et 1260, ainsi que leur différence 1040, étoient autant de cycles parfaits ; cycles qui font harmoniser tout à la fois l'année solaire, le mois lunaire, et le jour ; qui jusques ici avoient été cherchés en vain, et qu'on avait fini enfin par regarder comme chimériques ou impossibles ; de la même nature, en un mot, que la philosophale et le mouvement perpétuel : il ajoute que ce sont les deux seuls nombres ronds qui fussent cycliques, et qui le fussent de manière que leur différence fût elle-même un cycle parfait et l'unique. Il observe en particulier sur le cycle de 1040, qu'il est le plus exacte qu'on connoisse, et même qu'on puisse trouver, à moins que d'aller au delà d'un espace de tems

trois ou quatre fois plus long, que celui qui s'est ecouté depuis les plus anciennes observations jusqu'à nous : il ajoute qu'il est d'autant plus etonnant que personne ne s'en soit apperçu, qu'il suffisoit pour cela de comparer le livre de la nature avec celui de la révélation."

The author proceeds to say, that the manuscript containing these discoveries was submitted to the celebrated astronomers Cassini and Mairan, who could not disprove their truth ; although the last adds, with admirable ingenuousness, that he could not comprehend how and for what reason they were so truly contained in Holy Scripture.

As a subject analogous to the object of this letter, it may be interesting to some of your readers to inform them, that a learned and elaborate paper has been read before the Royal Society of Literature by Mr. J. Cullimore, in which he has proved that the true computation of time is contained in the original Hebrew, and gives a very satisfactory account of the origin of all the corruptions in the version of the Seventy, Josephus, the Samaritan, and amongst the modern Jews. The argument is partly derived from astronomical calculations, and partly from historical facts ; and is of such a nature that it cannot be done justice to by an abridgment.

It cannot have escaped the notice of the most superficial reader of the Scriptures, that the chronology in which the fates of the Jewish people is written does not emanate from, or terminate in, any fixed event—such as the creation, deluge, birth of Messiah, &c.—but is composed of a series of seven, with their multiples. This chronology, if adapted to, and corrected by, a comparison with the periods of the Jewish feasts, would furnish a perfect interpretation of the dates of Scripture. I hope that some of your readers will turn their attention and studies to this point. I am, sir, your most obedient servant,

H. D.

August 2, 1830.

LETTER FROM A HEBREW FRIEND.

SIR,—A descendant of Abraham begs to be allowed to make a few remarks, through the medium of your periodical, which is so admirably calculated to enlighten the eyes of those who have the extinction of the Jews so much at heart. To support our cause, which you so warmly advocate, I need advance nothing beyond the plain words of the Jewish Scripture ; and by that standard alone we must be judged. The all-spiritualizing Christians—perplexed, I presume, at certain unfulfilled prophecies, the study of which they think not worth their while—construct a certain theorem, upon the assumed fact, that, the Jews being so demoralized, so degraded, and so guilty a nation, cannot possi-

bly lay claim to such glorious promises as are held out by the Prophets ; though they cannot deny but that with them Israel, Jews, and people of God, were synonymous names. It was of them that Moses, with his last breath, exclaimed, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord!" It was to them alone that it pleased the Lord to send the various prophets, each with tidings of consolation and favour ; such as : "I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins : " "Israel shall be saved by the Lord with an everlasting salvation" (Isai. xliii. 25 ; xlv. 17). "Israel is holiness unto the Lord, and the first-fruits of his increase : all that devour him shall offend ; evil shall come upon them : " "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place ; and I will cause them to dwell in safety : " "In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought, and there shall be none ; and the sins of Judah, and they shall not be found ; for I will pardon them whom I reserve" (Jer. ii. 3 ; xxxii. 37 ; i. 20). "Thus saith the Lord, Although I have cast them far off among the heathen, yet will I be to them as a little sanctuary in the countries where they shall come." "I will even gather you from the people, and assemble you out of the countries where you have been scattered ; and I will give you the land of Israel : " "And the nations shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. xi. 16, 17 ; xxxvii. 28). "In that day will I raise up the tabernacle of David, that is fallen, and close up the breaches thereof ; and I will raise up his ruins, and I will build it as in the days of old ; that they may possess the remnant of Edom, and of all the nations which are called by my name" (Amos ix. 11, 12). "At that time will I bring you again, even in the time that I gather you ; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. iii. 20). "In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you : " "The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah" (Zech. viii. 23 ; xii. 7).

Now I ask, wherefore do our opponents deem us so utterly unworthy, as that we should not have accomplished in us the above quoted and many more unequivocal promises? Are not our calumniators quite as eager as our nation to pursue gain, though less excusable, in persons who are already endowed with

privileges, incomes, and titles? Oh, would they take example of us, whom they calumniate, they would understand better what belongs to humanity, and what is comprehended in filial, parental, and matrimonial duties: then, immoral libertinism, debauchery, adultery, murder, and other abominable crimes, would not so frequently be heard of. As regards the state of degradation we are in, it surely proves no more our culpability, than did the bondage of our fathers in Egypt. We, like them, may justly answer our oppressors, "Behold, thy servants are beaten; but it is the fault of thy own people." On the other hand, were our degradation caused, as we often are given to believe, by a certain crime, which must have been committed between the 30th and 70th year of the Christian era (a crime far more grievous than all those of which our fathers had ever been guilty); then what reason can be ascribed for the sufferings of our brethren, who have never yet returned from the captivity they were sent into so many centuries before the said era, and who must plead an alibi to the crime imputed to them? Again: if our fathers through ignorance have done wrong, as appears from the prayer of the Sufferer; "Father, forgive them, for they know not what they do;" how can his blood be upon us, who must be considered both ignorant and innocent? Not thus has God decreed: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. xxiv. 16). Neither can we be accounted guilty for preferring the law of Moses to the Gospel, seeing that the contents of the latter—that convenient, that profitable faith—was never once even, unequivocally, mentioned throughout the Old Testament. As well might you endeavour to convince us that there was no God, as that we stand condemned for disbelieving that which he never charged us to believe. It is the Law with which the Book begins and ends. Of Abraham it is said; "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken concerning him." God accordingly adopted his children as his people, solely on this condition: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people" (Exod. xix. 5). Their legislator, after his frequent warnings to them of the consequence of the people's neglecting the covenant, settles all doubts, if there were any: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of the Law" (Deut. xxix. 29). The promise to the seed of David was, like-

wise, because he, David, kept the Law : "Howbeit, I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes" (1 Kings xi. 34).

Thus we find that every prophet, from the first to the last, was especially charged to remind them of the Law : the last words of the last prophet were, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mal. iv. 4). We, therefore, as I have already said, cannot possibly be considered guilty, even though we were in error, by keeping closely to that law.

But if it be asked, If Israel be as innocent as is represented, is it consonant with the previous ordinations of God in the government of the world, to leave such an interval without the fulfilment of prophecy? I answer: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numb. xxiii. 19). "For I am the Lord; I change not: therefore ye sons of Jacob are not consumed" (Mal. iii. 6). God's purposes cannot change; but that his promises were conditional, and sometimes delayed, if those to whom they were made rendered themselves undeserving, appears in many instances. Among the many, may be cited what took place with our ancestors who went out of Egypt. The land of Canaan, promised to Abraham (Gen. xv. 16), was again promised to his descendants, even after they worshipped the calf (Ex. xxxiii. 1); yet, for their frequent rebellions, was the fulfilment of this promise finally delayed to another generation (Num. xiv. 23). Nay, it even appears that it would have been withdrawn, or at least delayed for many generations, but for the intercession of Moses (Ex. xxxii. 10). In like manner, therefore, may the fulfilment of the promises respecting the restoration of Israel be delayed. We admit that our repentance has not been such as to hasten our delivery, having to expiate our own sins as well as those of our fathers since they became a nation. The Babylonian captivity was, according to 2 Chron. xxxvi. 21, alone to make good the Sabbatical years, as foretold by Moses, Lev. xxvi. 34; but the destruction by the Romans was at a period when their sins were at an end (Ezek. xxxv. 5); at which time they began to make reconciliation for all their iniquities, to bring in everlasting righteousness.

In conclusion: As we see the fulfilment of the promises, Lev. xxvi. 44, "And yet, for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor

them to destroy them utterly, and to break my covenant with them," we are bound to rely on the prophecy which assures us of our final redemption: "When he will avenge the blood of his servants, and will render vengeance to his adversaries, and will forgive his land and his people" (Deut. xxxii. 43).

NEWMAN.

TO CORRESPONDENTS.

We have received from a Friend a long letter addressed to him by Dr. PYE SMITH, in which this gentleman complains that we have represented him "as a man *either* fascinated by the learning and ability of the German Neologists, or wickedly attempting, by art and disguise, to give currency to their principles." These two charges are extremely dissimilar; the former implying error in judgment; the latter criminality of design. We are not aware of any expressions in our Review on which the imputation of our making the latter charge against Dr. Smith could be grounded; we saw nothing in his discourse implying criminality of design, and no motives whatever were assigned. But it is very possible that one who first enters an infected atmosphere as a physician, may himself become infected; and the very term "fascinated," which the Doctor uses, denotes an influence of which the subject is unconscious. This we do think to be the case with Dr. Pye Smith: he has read so many of the writings of the Neologists, that his works abound with their terms and phraseology; and, what is still more to be lamented, and which our Review endeavoured to demonstrate, he has imbibed some of their principles of interpretation—the same perversions of the letter, and denial of the plain grammatical meaning of the Holy Scriptures. All this may very well consist with having written many books sincerely intended to refute some of the errors of Neologism; and if any of our remarks should induce Dr. Smith to break the fascination, to draw a stronger line of demarcation, and shew a bolder front of defiance against the enemy, we shall greatly rejoice. In the mean time, we beg to assure him that we neither felt, nor meant to express, any personal hostility against himself, but thought the principles of interpretation he maintains deserving of the severest reprehension.

We have also received a letter from Mr. J. A. HALDANE, not denying or retracting, but endeavouring to *justify!!!* his misquotation of Mr. Irving's words, as pointed out by JUSTUS in our last number. Such communications we beg to decline inserting.

Papers, "On the Grounds of separating from a Church," "On the Good and Evil of Religious Societies;" "On the Temple of Ezekiel;" "On the Marriage Supper;" and several shorter ones, have been received: also replies from "CLERICUS," and from "WARSAW," and various extracts from old Divines: all of which we shall carefully examine, and decide upon as far as practicable for our next Number. Many other letters have also been received, by which we are obliged, and shall endeavour to profit.

In answer to HESPERIUS, we state, that the Jewish *civil* year commences with the new moon nearest to the Autumnal Equinox; and that the present year began on the 29th September 1829, A. M. 5590.

Applications have been made to print in a cheap form, as tracts, some of the papers which have appeared in this Journal. Our kind friends are not perhaps aware that considerable loss is generally incurred by such small publications; but if these gentlemen would engage to take such a number of the tracts as would cover part of the loss, we should have pleasure in complying with their request.

We have received a letter from the *Editor of the Christian Herald*, a monthly publication on Prophecy, printed in Dublin. We should rejoice at the esta-

blishment of such a work in every city of the empire; shall be glad to cooperate with every such labourer, and heartily bid him God speed.

THE HOLY BIBLE, WITH THE PRINCIPAL NAMES IN ENGLISH.—Our attention has been called to a work, now publishing in monthly parts, professing to give, to an unlearned reader of the Scriptures, information which is much needed, concerning the different Hebrew names, especially those which designate the Supreme Being, and we have been requested to give our opinion respecting it. The work follows, in general, the authorized English version, only substituting those names which it proposes to illustrate in the text, and giving a few short notes explanatory of these substitutions, and a preface stating the general principles by which the author has been guided. Had this work been ably executed, it would have been of great utility; but it is quite the reverse, and can bring nothing but discredit on all the parties concerned. The author follows most of Hutchinson's vagaries, which led astray Julius Bates, Romaine, Parkhurst, and many abler men; and makes other blunders of his own, which even an English reader may in most instances detect, and in all instances understand when pointed out by another. The great majority of Hebrew scholars adopt that pronunciation of Hebrew names which the vowel points define; but the followers of Hutchinson take the consonants alone, and pronounce the words according to their own fancy; rejecting the vowel points under a supposition that they are additions made to the text so recently as in the sixth or seventh century of the Christian era. This supposition, of the recent origin of the points, has been often refuted: but were it not so, and did we believe that they had been added to the text by persons hostile to Christianity, the simple mode of recovering the pronunciation would be by observing how Hebrew names were spelt in the Greek of the New Testament, and from thence deducing general principles applicable to the pronunciation of the whole Hebrew language. This the rejectors of the points do not do, while they most inconsistently do have recourse to this method for defining, or rather for perverting, the etymology of those very words whose spelling they refuse to fix in the same way. For example: Eli and Elohim, the followers of Hutchinson spell Ali and Aleim; and this writer in his preface refers to Mark xv. 34, in explanation of the name which he spells Alehi. Now in Mark it is Eloi (Ελωι), and in the parallel passage in Matthew Eli (Ηλι), which is certainly decisive against Alehi or Ali, being the way in which אֱלִי is at present pointed

in the xxii d Psalm: and is quite a different word from Elohi, which this writer most preposterously supposes to be a distinct name, whereas it is only Elohim dropping ו and taking zere from being in construction with a following noun. But the most absurd mistake into which this person falls, at least the worst that we have met with, and one of the most absurd that has ever fallen in our way in any book of the kind, is the derivation which he coins for Israel. He says, in the last page of the preface, "The name Israel has been printed (throughout his book) as it is spelt, to wit, *Iskral*, because it means an *Ish* in *Al*; or, in the New Testament language, a *man* in *CHRIST*." This is either disgraceful ignorance, or daring, reckless tampering with the word of God: for the etymology of this name is not left to conjecture, but is fixed by the word of God, at the very time when Jacob receives the name of Israel: "Thou hast power as a prince שרית, with God

אֱלִי. The man who could fall into such a complication of blunders as this, by first being ignorant of, or rejecting, an etymology fixed by Scripture; next, by shewing such marvellous ignorance as to throw away the radical א in אֱלִי, and the radical ו in Israel, is not deserving of any further notice. But we shall be heartily glad to hear of the discontinuance of a work which, in such hands, can only lead to further evil, and no balance whatever of good.

THE
MORNING WATCH.

DECEMBER 1830.

THE PERILS OF THE CHURCH, AND THE JUDGMENT OF
THE NATIONS.

IF a man will attend to the connection which subsists between the progress of events around him in their bearings upon that sphere of action wherein his duties lie, and the development in himself of those powers which qualify him to fill the station in which the providence of God has placed him, he will find this to be true in his own individual experience, which as a general maxim every one admits,—That where there is a work to be done, God has ready at hand a proper agent. We mean not to take this to ourselves in a boastful or vain-glorious way: we desire not to overrate our own importance; not to assume that we have fully, and in the best manner, availed ourselves of the opportunities which God has given; our faults and deficiencies we know to be many: but, while we fully acknowledge this, we think it right to state the remarkable fact, that, at the very time when we were engaged in tracing from the prophetic Scriptures the character of the last Antichrist, his actings were beginning in a neighbouring country; and while God was speaking to us by his word, He was at the same time uttering his voice to all Christendom in a language which every one may read, telling them that “Babylon is fallen, is fallen;” that the last earthquake is now beginning; that the match is kindled to that mine which has been long prepared beneath the seat of the “mother of abominations,” whose explosion shall be echoed back by Alleluiahs from all the hosts of God. “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.... And again they said, Alleluiah; and her smoke rose up for ever and ever” (Rev. xviii. 20; xix. 3).

But not only is the destruction of the Papal apostasy now begun, but also that of all the enemies and oppressors of the

church ; for now is come the time of which the Lord proclaims, " Woe to the multitude of many people, which make a noise like the noise of the seas ; and to the rushing of nations, that make a rushing like the rushing of mighty waters ! The nations shall rush like the rushing of many waters : but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a thistle-down before the whirlwind. And, behold, at eventide trouble ; and before the *morning* he is not. This is the portion of them that spoil us, and the lot of them that rob us " (Isa. xvii. 12).

Previous to the occurrences of the last three months we had meditated over and arranged the substance of what we are now writing ; and, seasonable as it may at present appear, the coincidence arises from the course of events having fallen in with our purpose, and not from our having changed our purpose for the events. And we have further to state, that the interpretations contained in this paper have been held by us for many years, and frequently communicated and examined in friendly intercourse ; that we have not found occasion to change or modify them in consequence of recent occurrences : and we are firmly convinced that all the portents and meteor signs which shoot across our hemisphere will but fix our eyes the more intently on our pole-star, " the sure word of prophecy, the light which shineth in a dark place ; " and the convulsions of the world, " the sea and the waves roaring, and men's hearts failing them for fear, " will only make us cling the more closely to the " hope which we have, as an anchor of the soul both sure and stedfast, and which entereth into that within the veil, whither the Forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedek " (Heb. vi. 19).

One unaccustomed to the study of the prophetic Scriptures can hardly understand the degree of certainty respecting the future which is from thence derived ; and is apt to suppose that the confidence which the students of prophecy sometimes express, results from a hasty temperament, or an over-excited imagination—that rashness or fancy has led our conclusions, rather than sober-minded deliberate judgment. But we request those who are tempted to form such an opinion of us, not to be themselves precipitate, and to examine the grounds of our confidence with calm deliberation. We can assure them that it requires a very great exercise of forbearance and patience on our parts to reply to the frivolous objections which are sometimes brought forward. The force of an argument can only be felt by understanding the force of its terms and the nature of the subject to which it is applied. A geometrician does not expect one unacquainted with figures to have that certainty which he himself feels respecting a demonstration in Euclid.

The astronomer bears with the incredulity of ignorance concerning the sizes and distances of the planets, points on which his acquired knowledge has given him perfect certainty. The rustic cannot comprehend a reciprocal action between two bodies, direct as the masses, and inverse as the squares of the distances; and, ignorant of the means by which the heavenly motions are so accurately calculated, supposes such knowledge to be supernatural—wicked in many cases, presumptuous in all. The more violent of the opponents of prophecy are scarcely better informed in this department of knowledge, than were the opponents of Galileo in astronomy; and we would entreat them to bear in mind that instructive portion of history, and to follow out the successive steps by which we have attained such firm conviction of the truth of many interpretations of prophecy, the announcement of which conviction seems to our opponents reprehensibly presumptuous. Many of the interpretations of prophecy are closely interwoven with, and all of them greatly confirm and illustrate, the leading doctrines of our faith; and the process by which they are deduced is, *mutatis mutandis*, precisely the same as that resorted to for doctrine. Our opponents themselves illustrate and explain the different offices of Christ in the soul's salvation, by the history of the Patriarchs, of the Jewish nation and its deliverances, by the sacrifices and different ordinances of the Jewish ritual, and by the feasts and solemn days: we not only claim our right to do the same, but also extend the illustration to the whole body of Christ, the church—the collective members, as well as individuals.

It is strange, it is passing strange, that an apology should be necessary for this; since that which is applicable to the individual must be applicable a thousand-fold to the community, and since the usage of Scripture and the first and simplest application would attach to the church. Scripture addresses men as communities; most of its promises and denunciations are to bodies of men, whether churches or nations; and it seems the simpler course to apply them now to similar bodies of men; and the conduct of our opponents, in limiting the application to individual experiences alone, would seem the less natural process, and the rather to need an apology. "Ah, sinful nation, a people laden with iniquity!" is the burden of Isaiah: this is commonly applied to sinful *individuals*; and this application we do not object to, but insist upon applying it also to a sinful *church*. So also of his exhortations; as, "Hear the word of the Lord, ye rulers.....give ear unto the law of our God, ye people" (Isai. i. 10): and we cannot but apply to a church such passages as, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold

oppression....Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel" (Isai. v. 7, 24).

But this expansion of the application of these burdens and exhortations of Isaiah to churches as well as to individuals carries with it a consequence, which we shall follow out in this paper, as far as our limits will allow. For, as the slightest attention will convince any one that the burdens of Isaiah stretch down to *an end*, if this end be not that of an individual, but of a church, and this church our Gentile church, then they stretch to the end of this dispensation, and the introduction of the millennial. And this the natural understanding of the language would lead to: for the time is "the last days" (ii. 2); and it is not merely the establishment of the church, but its *universality*—"all nations shall flow into it;"—not merely the tendency of pacific principles, but their *prevalency*, and the annihilation of all other principles: "neither shall they learn war any more" (ver. 4); "And the LORD *alone* shall be exalted in that day" (ver. 19). Seeing, then, that some of these burdens may (we might even say, must) be so expanded as to cover the *whole time* of this dispensation, and include "*all nations*" within their scope, we shall examine that complete series of burdens from Isaiah xiii. to xxxv.; and doubt not of being able to shew that they contain ample instruction for the guidance of the church through her perils, and sufficient warning to the nations of their doom, if haply some may repent, and be saved from perdition.

Every word of God gives origin to an eternal progression. The first word spoken of man, "Let them have dominion" (Gen. i. 26), gave origin to that purpose of God commemorated in the eighth Psalm, and to take effect when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever" (Rev. xi. 15), and "we shall reign on the earth" (v. 10); and the first command to man, "Thou shalt not eat of" the forbidden fruit, "for in the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17), gave origin, by way of threat, to the endless death, "the worm that dieth not, and the fire that is not quenched." In like manner, every prophecy, taking its rise from the actual circumstances of the people to whom it is addressed, and primarily given for their direction under impending calamities, has yet a further largeness, which these circumstances do not come up to; has an extent which passes beyond those times, and reveals a purpose of God which shall stand for ever. But, as the actual state of things around him were laid hold on by the Prophet, and made the ground-work of his addresses to the people, we must bear in

mind these circumstances, if we would understand the prophetic strain. And as we shall find that all these strains actually reach to the end of the present dispensation, so we shall find reason to conclude that the peoples and nations, to whom the prophecy becomes applicable at the end of the time included in it, shall be brought into similar circumstances with those peoples and nations whom the prophet saw around him, and whose condition gave occasion to the prophecy—types, in short, of our own contemporaries, and the prophecies applicable to us.

The time, when this portion of prophecy was delivered, lies between the last years of Ahaz, whose death is recorded Isaiah xiv. 28 (B. C. 730), and the fourteenth of Hezekiah (B. C. 713). At the beginning of this period the people sought help from Assyria against their enemies; but found in the king of Babylon, not an ally, but an oppressor: they therefore, at the end of this period, seek to Egypt for help against Assyria;—their dependence on Babylon being the clue to a right understanding of the first five chapters, xiii. to xvii., and their trust in Egypt being the clue to the following chapters, from xviii. to xxxv.; a large portion, but one which is best understood by being contemplated as a whole, and to the understanding of which a knowledge of the leading points may suffice.

The house of David had been threatened with destruction by Rezin king of Syria, and Pekah king of Israel. Isaiah is sent to encourage Judah and their king, saying, "Take heed, and be quiet; fear not" (vii. 4); but, instead of relying upon the Lord for deliverance, Ahaz and his people trusted to expedients of their own devising—made a confederacy with the Assyrian—and are told that destruction should come upon them by means of that very power in whom they placed their confidence (x. 5). But, this Assyrian being but the rod in the hand of the Lord, and lifting "up itself as if it were no wood" (ver. 15); when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, he declares that he will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks; and will bring forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots (xi. 1), who stands as an ensign to the people, to which the Gentiles shall seek; and his rest shall be glorious; and the earth becomes full of the knowledge of the Lord as the waters cover the sea; and the outcasts of Israel and the dispersed of Judah are gathered from the four corners of the earth, and Jah-Jehovah becomes their strength and their song: they "sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee" (xi. 9; xii. 2, 6).

Their confidence in Assyria is thus shewn to be futile and

vain, and the person and acts of their true Deliverer are clearly, though briefly, revealed in the six preceding chapters: and on these circumstances the burdens on Babylon (xiii. xiv.), on Moab (xv. xvi.), and on Damascus (xvii.) are based; an existing state of things, with suitable instructions, typical of a future state of things, and containing instructions suitable thereto. But as the predicted events rolled on, and the threatened oppression of the Assyrian began to be felt by the Jews, again they refused to seek the Lord, but applied to the Egyptians for deliverance from the yoke of the king of Assyria, and are reproached with it by Rabshakeh (xxxvi. 5): "Now, on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: so is Pharaoh king of Egypt to all that trust in him." And the issues of this their trust are declared xx. 5: "They shall be ashamed of Ethiopia their expectation, and of Egypt their glory: and the inhabitant of this country shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria." And these last burdens, which make the trust in Egypt the ground of their reproof, differ in character from the preceding series, having not so much a typical as a symbolical and enigmatical form: as, "Ho to the land shadowing with wings" (xviii.); "The burden of the desert of the sea" (xxi.); "The burden of the valley of vision" (xxii.); "Woe to Ariel" (xxix.); "Woe to thee that spoilest." (xxxiii.) And this symbolical character, so obvious in these instances, we shall endeavour to shew attaches without exception to the whole series from xviii. to xxxv.

A very little attention to any of the burdens in Isaiah will convince, that, though they may begin from a state of things actually existing, that they may be intelligible and instructive, yet that they do all pass far beyond the present scene, and lead the mind of a believer forward to the restitution of all things, and the full manifestation of the glory of God in the new heavens and the new earth which commence the millennial state. In the burden of Babylon (xiii. 13), the Lord says, "I will shake the heavens, and the earth shall remove out of her place;" but we know (from Heb. xii. 26, Joel iii. 16, Haggai ii. 6) that this is still future, and that there shall be but one more shaking: "But now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that may be shaken. . . that those things which cannot be shaken may remain. Wherefore, we, receiving a kingdom which cannot be moved," &c. And this dissolving of the old gives place for the new; as 2 Peter iii. 13, "Nevertheless we, according to his promise,

look for new heavens and a new earth, wherein dwelleth righteousness;" and Rev. xxi., "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Contemporary also with the new heaven and earth is the manifestation of the lake of fire: "Babylon shall be as when God overthrew Sodom and Gomorrah" (xiii. 19); "It shall not be quenched day nor night; the smoke thereof shall go up for ever" (xxxiv. 10); "And her smoke rose up for ever and ever" (Rev. xix. 3). Israel's final restoration also takes place at the same time: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land;" "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve;" "The Lord hath broken the staff of the wicked;" "The whole earth is at rest and is quiet" (xiv. 1, 3, 5, 7). And so in all the other burdens, especially chap. xxvi., where the song sung in the land of Judah takes its rise from the destruction of the oppressing city in the preceding chapter, and they "trust in the Lord for ever; for in Jah-Jehovah is everlasting strength." For these three things will be always found either expressed or implied in the prophecies, as brought in at the same time: 1. The new heavens; 2. The lake of fire, by the destruction of Babylon; 3. The final establishment of Jerusalem, and the restoration of all Israel to their inheritance.

One objection may be made to the interpretation we contend for, by saying that the full purport of the prophecies has already been fulfilled on old Babylon; grounding the assertion on the loose way in which commentators have referred to the actual state of Babylon—exaggerating, on the one hand, the devastation which has fallen upon it; and explaining away, on the other hand, the literal import of the tremendous denunciations of the word of God. We therefore think it well to shew, in the first place, the present state of Babylon and its environs, extracted from the best accounts of those who have visited Mesopotamia, that we may shew what an admirable type it furnishes of the wrath of God against an oppressor of his people, and yet how far it falls short of the judgment denounced against *the oppressor*, the Antichrist.

When Cyrus attacked Babylon, he cut three hundred and sixty channels, to drain off the waters of the river (Herodot. lib. i. p. 189; Diod. Sic. xvii. 220). The river had been kept in its course by embankments of great height and solidity. On the capture of Babylon by Cyrus, B. C. 536, and the subsequent transference of the seat of empire to Susa, these and other great works were suffered to fall to decay. The Euphrates, overflowing its banks at the summer solstice, quickly completed

the work of devastation which Cyrus began, and reduced the whole district adjoining the river, particularly its western bank, into one vast morass. Mr. Rich says, "The Euphrates rises at an earlier period than the Tigris; in the middle of winter it increases a little, but falls again soon after; in March it again rises, and in the latter end of April is at its full, continuing so till the latter end of June." The ruins of Babylon are then undated, so as to render many parts of them inaccessible, by converting the valleys among them into morasses. This neglect of draining, producing disease, would itself depopulate the district; but it was accelerated by the building of Seleucia, about forty miles higher up, and about nine miles from Bagdad. But Seleucia is now, like Babylon, a mere mound; and both of them not only have supplied building materials for the cities of Ctesiphon, Bagdad, and Bassora, and many smaller towns, but are still resorted to as inexhaustible quarries of bricks far superior in quality to any manufactured by the present inhabitants of those regions. Babylon, according to Diodorus and Berosus, was originally three hundred and sixty furlongs in circumference; but when Nebuchadnezzar had conquered Jerusalem, in beautifying Babylon he enlarged its extent to four hundred and eighty furlongs, that it might equal Nineveh in size; and these larger dimensions are those given by Herodotus, who also states the walls to have been two hundred cubits high and fifty cubits thick;—enormous dimensions, but not incredible; for Mr. Rich, speaking of the largest mass which he examined, says, "some of the walls appeared to have been sixty feet thick." Of the wall which surrounded the city not a trace has yet been satisfactorily ascertained: nor were geographers agreed on the site of Babylon, till Major Rennel deduced certain positions, from Herodotus and the older travellers, which subsequent observations, particularly those of Mr. Rich, have confirmed. From hence we are now sure of the position of the temple of Belus, and of a palace on the western bank, about seven miles distant; and between these the "daughter of the Chaldeans, the lady of kingdoms," sat, "saying in her heart, I am, and none else besides me; I shall not sit as a widow" (Isai. xlvii. 5—8). And now where is she? Shapeless mounds of earth, mountains of brick, are all that remain of that mighty city, of which the king of kings spake in the pride of his heart and said, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.) *Sic transit gloria mundi!*

These remains lie near the town of Hella, forty-eight miles south of Bagdad, lat. 32 deg. 28 min. Those on the eastern bank of

the Euphrates are the most considerable, beginning about two miles north of Hella, and extending to about six miles: and amongst them three masses of ruin are the most conspicuous.

The first of these masses Mr. Rich calls the Mounds of Amran, from a son of Ali, whose tomb stands thereon. It is a shapeless ruin, whose regular layers of brickwork shew it to have been an enormous building; but no vestiges are discoverable from whence the form of the building or its purpose can be ascertained. This mound is about eleven hundred yards in diameter, and fifty or sixty feet above the level of the plain; and at its north-west angle lies another heap, forming nearly a square of seven hundred yards; in digging into which a lion of colossal dimensions was found, of rude workmanship, in a coarse kind of grey granite.

The second considerable mass is called the Kasr, or Palace: "so surprisingly fresh in its appearance," says Mr. Rich, "that it was only after a minute inspection that I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers (which face the cardinal points), eight feet in thickness; in some places ornamented with niches, and in others strengthened by pilasters and buttresses; built of fine burnt brick, still perfectly clean and sharp, laid in lime of such tenacity that those whose business it is have given up working on account of the extreme difficulty of extracting them whole. One part of the wall has been split into three parts, and overturned, as if by an earthquake."

The third and most considerable of these masses is that first described by Pietro Della Valle, in 1616, and afterwards by Niebuhr, Otter, and Beauchamp. This mountain of bricks is about a mile to the north of the Kasr, full five miles from Hella, and nine hundred and fifty yards from the banks of the river; and is supposed by Major Rennel and Mr. Rich to be the remains of the temple of Belus: the natives call it Mukallibe, or Mujelibé, meaning *overturned*, or *topside-turvy*. Della Valle calls it "a heap of ruined buildings like a huge mountain." M. Beauchamp says, "it could never have been supposed to be the work of human hands, had it not been proved to be so by the layers of bricks, in regular order, burned in the fire, cemented with bitumen, and intermixed with osiers." Some of the walls appeared to have been sixty feet thick. Mr. Rich describes it as of an oblong shape, irregular in its height; the south-east or highest angle being 141 feet. Its sides face the cardinal points: that towards the north being 200 yards; towards the south, 219; east, 182; west, 136.

The western bank of the Euphrates is a swampy desert, and there are no ruins of consequence in the immediate vicinity of the river. But, according to Mr. Rich, by far the most

stupendous and surprising mass of all the remains of Babylon is situated in this desert, about six miles south-west of Hella. It is called by the Arabs *Birs Nemroud*; by the Jews, *Nebuchadnezzar's prison*. It is a mound of an oblong figure, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but at the western it rises in a conical figure to the elevation of 198 feet; and on its summit is a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fine burnt bricks of which it is built have inscriptions on them; and so admirable is the cement, which appears to be lime mortar, that, though the layers are so close together that it is difficult to discern what substance is between them, it is nearly impossible to extract one of the bricks whole. The other parts of the summit of this hill are occupied by immense fragments of brick-work, of no determinate figure, tumbled together and converted into *solid vitrified masses*, as if they had undergone the action of the fiercest fire, or been blown up with gunpowder; the layers of the bricks perfectly discernible: "a curious fact," says Mr. Rich, "and one for which I am utterly incapable of accounting." Kinneir gives a somewhat different account, but we regard the above as the most accurate.

Such is the present state of Babylon, which we have been thus particular in citing, in order to shew how complete a type it affords of the day of the Lord, which cometh, "cruel both with wrath and fierce anger, to lay the land desolate: when he shall destroy the sinners thereof out of it" (Isai. xiii. 9): while it falls infinitely short of that enduring and unapproachable destruction which the prophet denounces upon Babylon, Bozrah, and Idumea, in the day of the Lord's vengeance, and the year of recompences for the controversy of Zion; when "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever" (Isai. xxxiv. 8);—when "the kings of the earth shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment. . . . and her smoke rose up for ever and ever" (Rev. xviii. 9; xix. 3): "for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh" (Isai. lxvi. 24);—when "the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempests,

and hailstones. For through the voice of the Lord shall the Assyrian be beaten down. . . . For Tophet is ordained of old ; yea, for the king it is prepared. . . . the breath of the Lord, like a stream of brimstone, doth kindle it" (Isai. xxx. 30).

The type has undergone temporal, physical desolation ; and it stands, during the present dispensation, a memorial and warning of that eternal, moral, and penal desolation, which awaits the antitype in the coming dispensation. What that antitype is we have now to inquire ; and to point out the distinction between Edom (or Idumea), Babylon, and the Assyrian, all of which are mentioned in these chapters.

Esau received the name of Edom, or *red* (Gen. xxv. 30), from the red pottage for which he sold his birthright : and from him the district inhabited by his descendants was called Idumea, or the land of Edom. It lay south of Canaan, stretching to the Red Sea, or Sea of Edom. The Jewish commentators are unanimous in making Esau typical of Rome, the blood-stained persecutor of God's people ; making Idumea typical of Christendom*. The Christian who consults the Apocalypse cannot doubt of the truth of this application ; first, from the red and scarlet colour of the dragon, the beast, and the woman who sat upon it ; next, from the vesture dipped in blood, which is worn by "The Word of God" on their destruction (Rev. xix. 13) ; which we know, from Isai. lxiii., is the "blood of the wine-press," when he "cometh from Edom, with dyed garments from Bozrah." But Edom typifies Rome in its whole duration, persecuting the church from the beginning of the Christian dispensation to its close ; like the Red Sea, which barred the way of Israel to Canaan, and the king of Edom, who refused them a passage when about to take possession of their inheritance (Numb. xx. 14—21). "And the house of Esau shall be for stubble ; and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau" (Obad. 18) : as the beast and all his adherents are cast into the lake of fire (Rev. xix. 20), the Tophet of Isai. xxx. 30, xxxiv. 8.

Babylon typifies Rome in its dominant character, as ruling over the kings of the earth, and thus overbearing the church : power being its first object, and persecution coming in as the means for attaining or maintaining the ascendancy sought. There is, perhaps, no one point of interpretation in which the church has been so uniformly agreed as in regarding Rome to be the antitype of Babylon. The features of resemblance are so very marked, that nothing but the strongest prejudice and

* "Bosra et Edom, sive Duma et Idumeam, Judeorum magistri Romam intelligi volunt, et omnia de ipsa dici quæ sequenti capitulo continentur."—*Jerome in Isai. xxxiv.*

refuge ; and for a covert from storm and from rain (Isai. ii. 21 ; iv. 6). When the oppressors of the earth say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand ; that they may be able to say, We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power, and hast reigned (Rev. vi. 16 ; xi. 17).

The important place which Babylon holds in the prophecies of the latter time has led us to speak of it at this length. The two other burdens of this first division—namely, Moab and Damascus—we may briefly notice. Moab, we think, in this burden symbolizes Israel, which had confederated with Syria against the house of David when these prophecies were delivered, as we stated at the outset. We think that Moab is chosen as a type, or rather symbol, of Israel, to avoid the ambiguity of using the same word Israel sometimes in a good and sometimes in a bad sense. But Israel, the opponent of the royal house of David, and seeking the destruction of Jerusalem and its temple, having two places of idol worship—the calves in Bethel, and in Dan—may be represented by the two chief enemies of the true church, the two chief usurpers of Christ's royal prerogatives, the two apostasies of the East and of the West, the Greek and the Roman churches. This view will account for all the peculiarities in the several burdens of Moab. And we might again subdivide the Greek church into the Moscow and Constantinopolitan patriarchates, taking Ammon as the type of the northern, Moab of the southern subdivision : and this would furnish a complete explanation of those passages in which Edom, or Rome, with Moab and Ammon, are visited in the last days, as Isai. xi. 14, Dan. xi. 41 ; while it will account for a promise of restoration to Moab and Ammon, in Jer. xlviii. 47, xlix. 6 ; and of Edom being every where threatened with utter destruction, as having been the merciless persecutor of the church of God. "Edom shall be a desolation.....no man shall abide there, neither shall a son of man dwell in it." (Jer. xlix. 17 ; Obad. 8, 9, 18).

On this supposition, the burden on Moab will be a judgment falling specially on the Greek church. That in Isai. xv. is mingled with tenderness, "My heart shall cry out for Moab" (ver. 5) : while that in xvi. is an invitation to worship the Lord, to hide his outcasts, and a promise of the establishment of the throne of David (ver. 5). We are also expressly told that the prophecy is not concerning the time of the prophet, or the Moab which was then (ver. 13) : "This is the word that the Lord hath spoken concerning Moab of that time (*IN* *of then*). But now.....within three years," &c. The burden of Damascus in xvii. must ne-

cessarily point, in its unaccomplished judgments, to Turkey : and as it includes Ephraim (ver. 3), and as the glory of Jacob is made thin (ver. 4), and as an apostasy is spoken of (ver. 10)—“Thou hast forgotten the God of thy salvation, and hast not been mindful of the God of thy strength”—therefore we think that the other half of traitorous Israel, or the Roman church, is pointed at under these expressions. And it is remarkable that the language of ver. 6, “Yet gleaning grapes,” &c. is taken up in xxiv. 13, when the whole Roman earth is broken up, as it shall be in the last earthquake, now just beginning : while, in the same chapter (ver. 17), “Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth” (the same Roman earth), which in Jer. xlviii. 43 is applied to Moab. Which xxivth of Isaiah is upon the earth and the world (ver. 4) ; is the breaking up of the city of confusion, or Babel (ver. 10) ; is the time of glorifying the Lord in the isles of the sea (ver. 15) ; when the Lord shall punish the kings of the earth upon the earth (ver. 21), and when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously (ver. 23). “And, behold, at evening-tide trouble, and before the morning he (*i. e.* the oppressor) is not : this is the portion of them that spoil us, and the lot of them that rob us” (xvii. 14). “What shall one then answer the messengers of the nation ? That the Lord hath founded Zion, and the poor of his people shall trust in it” (xiv. 32). “How hath the oppressor ceased ! the golden city ceased !” (xiv. 4.) “In that day shall this song be sung in the land of Judah, We have a strong city : salvation will God appoint for walls and bulwarks” (xxvi. 1).

The sum of what we mean to suggest on these burdens of Babylon, Moab, and Damascus, is this : That they refer to an actual state of things at the time when they were delivered ; and, from establishments and dangers then existing, warn the church of establishments bringing danger to her in the time of the end, and shew the ending of those dangers and that time—Babylon representing Rome in its dominant character ; Edom representing its unbrotherly, persecuting character ; while Moab and Ammon represent a character something similar, but rather inhospitable than persecuting ; and therefore not so severely doomed.

We shall now examine the second series of burdens (xviii. to xxxv.), which are wholly different in their character, representing states of mind, or principles, rather than establishments.

The first of these, Isai. xviii., Horsley contends is an exhortation, not a woe, and should be translated, “Ho to the land,” &c. We agree with him in so thinking, and shall make large use of his notes on this chapter, and add a few remarks which events since his time enable us to apply. “Ho, land shadowing with wings,” extending wide its protection, Lowth translates

“winged cymbal,” and applies it to Egypt; Jerome understands by it numerous fleets, “*id autem dicitur ob multitudinem nautum, quæ, velis expansis, ex illa egrediuntur;*” but we think the protecting wings of the eagle is the natural allusion; as Ex. xix. 4; Deut. xxxii. 11.—“Beyond the rivers of Cush.” By Cush is generally meant Ethiopia, but here it seems to have a wider meaning. It is clearly the land of that people spoken of Zeph. iii. 10, “From beyond the rivers of Ethiopia my suppliants, the daughter of my dispersed, shall bring mine offering.” And these suppliants, the daughters of the dispersed, are clearly the same with “the daughters of Tyre,” Psalm xlv. 12; and clearly the same with the “Gentiles,” Isai. lxvi. 19, who bring an offering to the Lord out of *all nations*, and are therefore a maritime nation; even the kings of Tarshish (Psalm lxxii. 10); “the isles, the ships of Tarshish, who bring the sons of Jacob from far, their silver and their gold with them, unto the name of the Lord God, and to the Holy One of Israel” (Isai. lx. 9): as it is written in ver. 7 of this chapter, “In that time shall the present be brought to the place of the name of the Lord of hosts, the Mount Zion.” But this Tyre, this Tarshish, this land shadowing with wings, evidently was a true church at first; but, falling away and sinning, is severely punished, and humbled to that degree as to be perhaps destroyed as a kingdom; yet a remnant is preserved, who become holiness to the Lord. Of the king of Tyrus it is written, Ezek. xxviii. 12: “Thou sealest up the sum, full of wisdom, and perfect in beauty....Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God....Thou wast perfect in thy ways from the day that thou wast created, *till iniquity was found in thee*....Therefore I will cast thee, as profane, out of the mountain of God....I will cast thee to the ground....Thou hast defiled thy sanctuaries by the multitude of thine iniquities....therefore I will bring forth a fire from the midst of thee; it shall devour thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.” This is fearful; but the denunciations in Ezek. xxvi. are still more fearful, where, having pronounced the literal desolation on the literal Tyre by the hand of Nebuchadrezzar, from ver. 1 to ver. 14, “Thou shalt be built no more; for I, the Lord, have spoken it, saith the Lord God;” the prophet passes to the antitype, the future Tyre, and denounces judgments upon it couched in language similar to that used against Babylon in Rev. xviii. This has led some to conclude that Tyrus and Babylon are the same: a rash conclusion; for we can only justly infer that Tyrus, having fallen into sins like those of Babylon, is visited with the same punishment on those sins,

But since there is not a shadow of hope held out for the least remnant of Babylon, "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord" (Isai. xiv. 22); and since there is a remnant called the daughter of Tyre (Psalm xlv. 12), "And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (Isai. xxiii. 18); the sins of Tyre will not be to the same extent, either in enormity or in universality, with those of Babylon, that her pride will be humbled in order to make her the fit instrument for bringing back the people of Israel to the land of their fathers: "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." This we think is the humiliation and glory destined to be laid upon England. As far as we have partaken of the sins of the Papacy, so far must we suffer her plagues; as far as we sigh and cry for the abominations done in the land, so far shall we find deliverance: this is the test, and the only test that will avail; for "the lofty looks of man shall be humbled, and the Lord alone exalted in that day." As a nation we have ceased to protest against Babylon; therefore, *as a nation* we shall be humbled: but those who, as churches or as individuals, stand out against the beast and false prophet, shall be spared, whether as churches or as individuals.

The "rivers of Cush," we believe to be "the rivers" mentioned vers. 2 and 7, as having "spoiled the land;" and we think it not only denotes "the waters of the river strong and many, even the king of Assyria, and all his glory" (Isaiah viii. 7), but all the other spoilers of the land to the present time; "the nations that make a rushing like the rushing of mighty waters" (xvii. 12, xxviii. 2); the four monarchies of Daniel, in short, and the Saracens and Turks which fall within the same limits. Taking these as the rivers of Cush, they will represent all of the world known to the ancients; and כוש seems to have signified that region to the south beyond which nothing was known, as צפון did the region to the north; and it is remarkable that England has planted her colonies on almost every point to the south and west, beyond those regions known to the ancients—New Holland, Hindostan, the Cape of Good Hope, Gibraltar, &c.

The office of this nation is "sending ambassadors by sea, even in vessels of bulrushes upon the waters." This translation, "vessels of bulrushes," is certainly wrong: the word is כלי, from כלה to perfect, and signifies a casket, or highly wrought ornament, or jewels; never, we believe, ships, or vessels of that descrip-

tion. In Isaiah lxi. 10, it is used for the jewels of a bride; and in xxxix. 2, for Hezekiah's armour or treasures: the Septuagint translates it *επιστολας βιβλωνας*, *bulrush or papyrus epistles*; and treasures, or jewels, of papyrus, or paper, we think the literal translation. And what are paper jewels but books? and what is the greatest treasure, but the Bible? With this these swift or light messengers are "sent to a nation scattered and peeled, but a people terrible from their beginning hitherto," even the Jewish people, "a nation meted out and trodden down." And the time during which they have this commission to execute is marked in the following verse: it terminates when the inhabitants of the world shall hear the blowing of the trumpet, and when the dwellers upon the earth shall see the lifting up of the ensign,—the two signs of the re-assembling of the scattered people of Israel (Isaiah xi. 10, 12, v. 26, xxvii. 13, xxxi. 9, xlix. 22; Rev. xi. 15). It is also during the heat of harvest (ver. 4); consequently before the vintage: and before even the harvest, and while the grapes are sour (ver. 5), the vine is pruned, and the useless straggling branches cast to the fowls of the air, and to the beasts of the earth (ver. 6). The Lord is now resting and looking on in his dwelling-place; it is now "the accepted time, and day of salvation:" but it will not long be so; for it is written, Zeph. iii. 8—10: "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering;"—the very time of jubilee, mentioned in the last verse of the chapter, we are considering: And the very lesson to us as a nation is, "Wait ye upon the Lord."

The "burden of Egypt," Isaiah xix., cannot be applied to the literal Egypt; for not only have commentators found it impossible to find any portions of the history of Egypt which will agree with this chapter in any thing like tolerable accuracy, but the Lord "sending a Saviour, and a great one, to deliver them" (ver. 20), and his "making Israel the third with Egypt and Assyria, even a blessing in the midst of the land," forbid *in toto* its literal application to the literal land of Egypt. The literal has its immediate burden in chap. xx. The literal Egypt becomes a base kingdom, Ezek. xxix. 15; "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations:" and the last end of the literal Egypt

is given, Joel iii. 19; "Egypt shall be a desolation, and Edom shall be a desolate wilderness:" passages which force us to apply the blessings upon Egypt and Assyria, in xix. 24, to classes of people symbolised under those names. The language of this burden greatly resembles that in Ezekiel on Tyrus, which we have already noticed xxvi. xxvii. xxviii., and on Egypt, xxix. xxx. xxxi. xxxii.; and they all are best understood by comparing them with Rev. xviii., where similar language is employed in announcing the doom of Babylon. The apostasy is therein described by figures taken from merchandise and trading by sea, &c. circumstances not at all agreeing with the situation of Old Babylon, but perfectly representing the wide spread of the Papal superstitions, and the mercenary trafficking practices of its agents. The great city, or its "street," is also called spiritually Sodom and Egypt (Rev. xi. 8); and we are therefore warranted in seeking for the meaning of Egypt in Babylon, or Rome itself. The Scriptural character of Egypt is that of learning or science: "Moses was learned in all the learning of the Egyptians:" it was also grossly idolatrous, and was the cruel oppressor of the Israelites, refusing to let them go that they might serve the Lord. That learning and science should not have humanized them, is the marvel, both in the Egyptians and their antitypes of Rome; and we shall see in this burden of Isaiah, that learning and science, without the direction of God, will no more teach political wisdom to a people, than they taught religion to the Egyptians, or morality to Rome. This chapter has been interpreted as if the woes it contains were occasioned by an *invasion* of Egypt, but there is no ground for such a supposition in the text. The Lord mingles a perverse spirit in the midst thereof (ver. 14); and this is the sole cause of the confusion which ensues: Now "the street" of the great city named Egypt (Rev. xi. 8), has been generally applied to France, which has for some time assumed to itself the character of being the most learned and scientific of the nations of Christendom; claiming the same place in modern times which Egypt held in ancient times; and this at no time so much as during the Revolution and the reign of Bonaparte. Taking, therefore, France as the representative of science unsanctified, without the fear of God, let us see whether the application will not fully explain this hitherto inexplicable chapter. For the last century science has taken the place of religion in France: in their practice God has been dethroned from the government of the world, and the various arts and sciences have been made the idols, by a proper cultivation of which they have supposed the world may be civilized; and a golden age, which they must have winked hard and belied their consciences to have talked of so confidently, was their paradise. The practical exposure of such a folly took place in

France at the Revolution. That country was in a very advanced state of civilization, and the sciences universally not merely appreciated but idolized. There the experiment was made of a people left to choose their own religion, their own governors, and their own laws. There, aristocracies and monopolies of all kinds were abolished, and talent was left to find its own level. And there talent did obtain the ascendancy, and the most eminent men in all the different sciences held the highest offices in the state; and no plan was rejected, however wild and romantic, if it had the air of philosophy and science. Thirty millions of enlightened people were doing their utmost to devise plans for their own happiness; and these plans were fairly tried. But there was one deficiency in all their plans,—**GOD WAS NOT THERE.** They studiously avoided all reference to Him; and therefore he held them up as an example to the world of the consequences of casting away the fear of the Lord, and making Reason their goddess, as the French literally did.

We have no foreign invasion in this burden, nor the personal coming of Christ; but “the Lord rideth upon a swift cloud,” the invisible operation of his providence; or mingling a perverse spirit in the midst thereof, as at verse 14: “And the idols of Egypt” (all their boasted reason and sciences) “shall be removed at his presence; and the heart of Egypt” (all their false confidence) “shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom” (all literally fulfilled in France itself first, and afterwards in their “fraternization” with other countries). “And they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards” (to all the resources of science, to all the powers of the natural man, and to the devil-possessed man). And what is the result? “The Egyptians will I give over” (shut up) “into the hand of a cruel lord” (literally, *lords of cruelty*, rulers whose only distinction is cruelty, as Danton, Robespierre, and the rest); “and a fierce king shall rule over them, saith the Lord, the Lord of hosts.” This is the consummation of all their plans for excluding God and lawful authority from the state, and has its parallel in the First Consul and Emperor of the French. The succeeding verses describe the decline of trade, manufactures, and commerce, notwithstanding all the endeavours of this Pharaoh and his princes to promote it. “Surely the princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?” (a son-in-law of Austria.) “Where are they: where are thy wise men? and let them tell thee now, and let them know what the Lord of

hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay thereof." The enlightened men of science have only increased the evils: for "the Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do." The "branch" denotes home produce, the "rush" commerce; both of which languished, as continually proclaimed by the cry of Pharaoh for "ships, colonies, and commerce."

A change now comes: we hear of these idols no more; but they "fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it." And not only so, but the people of God become their terror: "And the land of Judah shall be a terror unto Egypt" (ver. 17). This we think refers to England, as, in the corresponding time (Dan. xi. 28—30) we so apply "the holy covenant," and also "the people that do know their God, and are strong and do exploits" (ver. 32). And here we stop, as not being so confident in the interpretation of the remainder of the chapter, merely suggesting, that "the language of Canaan" (ver. 18) is not the sacred language, but the language of the Canaanites whom Israel drove out: they therefore speak the language of the heathen while they "swear to the Lord of hosts." And this may have its fulfilment in those five contracting powers who called themselves the Holy Alliance, whose object was to restore Europe to its old Canaanitish state, and whose chief exploit was calling upon France to put down the people of Spain: "The city of destruction shall be called to one" of the five cities, as it would read literally. However this be, a saviour and deliverer is promised to Egypt; "and they shall return even to the Lord, and he shall be entreated of them and shall heal them" (ver. 22). By which we understand, that a time is coming when it shall be shewn that the evil lies in man, the fallen agent, not in learning or science, which he abuses: and at the same time will be shewn that grandeur, or state, symbolised by Assyria, is not necessarily an evil, as leading to pride and oppression; that both may be sanctified, and, being leagued with religion, and dedicated to the glory of God, become a blessing, instead of, as heretofore, a curse. "And the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people," who dedicate their learning and their science to promote the knowledge of me; "and Assyria the work of my hands," who acknowledge all power as derived from me and to be exercised for my glory; "and Israel

mine inheritance," chosen by my free grace, and now put in possession of the promised blessings.

Egypt is here in connection with Babylon or Assyria, as being the two snares of Israel, in many parts of prophecy; as Ezek. xviii., under the parable of two great eagles; the issue of which is given ver. 22, in the Lord God planting his chosen one in the mountain of the height of Israel: "And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish." The judgments also upon Pharaoh are given in nearly the same terms as those upon the king of Babylon; as Ezek. xxxi. xxxii. in which the sun, moon, and stars are darkened (xxxii. 7); and where Ashur, Elam, Meshech, Tubal, and Edom, all of whom are called "the terror of the mighty in the land of the living," with Egypt, are brought down to the pit: "And I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit" (Ezek. xxxi. 16): and this is also the time when the Lord God shall "set glory in the land of the living" (Ezek. xxvi. 20).

Chap. xx. is the judgment on the literal Egypt; as the sign to that generation of the truth of the preceding prophecy for the last days (Deut. xiii. 2).

The next three chapters are very obscure, and we can only give on them a few detached hints. Chap. xxi.: "The desert of the sea," or western desert, is clearly a burden upon Babylon, and certainly also at the time of her destruction. The language is taken up by Jeremiah li.: "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof: her cities are a desolation, a dry land, and a wilderness," &c.: "the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord" (vers. 42, 44, 45): and verse 33, "The daughter of Babylon is like a threshing floor: it is time to thresh her: yet a little while and the time of her harvest shall come." All of which jointly furnish language to Rev. xiv. 8—15, xviii. 2—4. "The treacherous dealer and the spoiler" of Isai. xxi. 2 point first to Isai. xxxi. 1, then to Rev. xiii. 10. The expression, "He cried as a lion," Isai. xxi. 8, directs to Jer. xlix. 19, l. 44; Rev. x. 3.

"The burden of Dumah," or *silence* (xxi. 11), points to the present time, during which God calls upon his people to be "still, and wait upon him;" as Psa. lxvii. 1: "Truly my soul is silent before God: from him cometh my salvation;" or lxxv.: "Praise is silent for thee, O God, in Zion." And the introduction of Seir refers to the song of Moses, Deut. xxxiii. 2:

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Paran, and he came with ten thousands of saints;" which he shall do again when he breaks the silence here contained. The sense is well given in the Chaldee paraphrase: "He cried to me out of the heavens; O prophet, give forth a prophecy to them. The prophet spake: There is a reward for the just (*i. e.* in the "morning" which cometh), and there is vengeance for the wicked (*i. e.* the "night"): if ye can be turned, turn ye; while ye may, return."

"The burden upon Arabia" (xxi. 13), we do not understand in any other sense than as literally fulfilled at the time.

"The burden of the valley of vision" (xxii.), we do not yet understand, though we perceive some approaches towards its fulfilment, which a short time may clear up.

"The burden of Tyre" (xxiii.) refers, we think, to England, as we have said; but we hope soon to have a paper on this subject, and therefore pass it over for the present. We hasten on, to spend the more time over the chapters which remain; and would gladly divide our paper here, but that events rush on with such headlong speed that we cannot be sure of three months' tranquillity, and feel the necessity of taking the immediate warning which the remaining chapters afford.

We now come to the turning point, not only in the prophecy, but in the destiny of the world,—the time when God lays to his hand for the second time; rids the earth of its desolators; and out of this confusion brings forth the new creation, beaming with more than primeval beauty, and never to know a second fall. "For, behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down" (perverteth the face thereof), "and scattereth abroad the inhabitants thereof" (xxiv. 1). "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.....Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (21, 23). "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth; for the Lord hath spoken it" (xxv. 8).—The time of the accomplishment of this twenty-fourth chapter is that of the second earthquake of the book of Revelations (vi. 17; xi. 19; xvi. 18); thus written in Isaiah xxiv. 18, 19: "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the *transgression* thereof shall be heavy upon it; and it shall fall and not rise again."

Transgression is the cause of this visitation, as is more fully declared ver. 5: "The earth also is defiled under the inhabitants thereof; *because* they have transgressed the laws, changed the ordinance, broken the *everlasting* covenant." And this "everlasting covenant" not being yet ratified with the Jews, but waiting till their final gathering out of all lands (Ezek. xxxvii. 26; Jer. xxxi. 31), is given in spirit to the Christian church (Heb. viii. 6—13); ratified by the blood of Christ (Heb. xiii. 20): and therefore its transgression is an apostasy from the Christian faith; for the everlasting covenant with the Jews shall never be broken: "The heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them *for evermore*" (Ezek. xxxvii. 28).

There are many notes of connection between this chapter and the last earthquake of the Apocalypse. As: the extent of the judgment, including, like xviii., not only the earth (the Roman empire) but the whole world. Ver. 4: "The earth mourneth.... the world languisheth:" which extent is also found in the sixth vial (Rev. xvi. 14), where "the kings of the earth and of the whole world are gathered: which gathering ties it, again, to Isai. xxiv. 22: "They shall be gathered together as prisoners are gathered in the pit."—Another note is found in ver. 10: "The city of confusion is broken down." Babel means confusion; and in the last earthquake, Rev. xvi. 19, "the great city is divided into three parts." But the word in Isaiah is *Toku*, used also in the judgment on Idumea (xxxiv. 11), "He shall stretch out upon it the line of *confusion*, and the stones of *emptiness*:" which are the same two words translated "*without form* and *void*" in Gen. i. 2; and marking the commencement of a nobler work than creation now about to be manifested,—not the creature standing out from God, but gathered into, or rather indwelt by, God; not the heavens and this earth, where Satan and sin have found an entrance, but the new heavens and the new earth, where evil shall never get footing.—Another note is the vintage (xxiv. 13); being the concluding act of judgment on the Papacy; after which the beast and false prophet, and their adherents, are cast into the lake of fire (Rev. xiv. 20; xix. 15, 20). But we are distinctly taught by this verse in Isaiah, that, though all the grapes which are gathered into the wine-press are trampled in one indiscriminate destruction, yet that there are gleaning grapes left upon the vine, and a few berries upon the olive-tree, as we also found in xvii. 6; and some who glorify the Lord in the fires (xxiv. 15); and who in that day look to their Maker, and have respect to the Holy One of Israel (xvii. 7). They are very few, it is true, who do escape; but, however few, they demonstrate a principle for which we have often contended—namely, that in every judgment of God he has some of his own people whom he pre-

serves as witnesses through the judgment: like Shadrach and his companions in the furnace; or like John and the women at the foot of the cross. And it establishes another point for which we have contended—namely, that as these few grapes, and berries, and ears, do outlive the utmost rage of the last Antichrist, and as he does commit such havock upon the servants of God as to have it broadly stated (Rev. xiv. 15) that he should cause that as many as would not worship the image of the beast should be killed—to the universality of which persecution this remnant is so slender as not to be mentioned as an exception—it establishes the fact that the number who do resist him is considerable, and gives us hope of the final salvation of a portion of the church whom we dare not call unbelievers, but whom we must call the foolish virgins of the parable, and for whom we are not able to find in Scripture any other hope than testifying to the death for their Lord; or like these gleaning grapes, enduring a time of trial worse than martyrdom, and only escaping like two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof (xvii. 6), few men left (xxiv. 6). When this earthquake begins, the wicked of the earth “shall call to the mountains to fall and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come” (Rev. vi. 16); and all the saints of God shall worship, saying, “We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth” (Rev. xi. 17). And then “the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (Isai. xxiv. 23). For it is the time when Zion and the new Jerusalem are founded: the heavenly or new Jerusalem upon the ruins of Idumea, Babylon, or Rome, and the abode of Christ and his risen saints; the earthly, upon Mount Zion, where the glory of the Lord shall dwell in the midst of the children of Israel for ever (Ezek. xliii. 7)—the ancients, before whom he reigns gloriously. For now both Zion and the people of Israel become glorious in the eyes of all nations: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” (Isai. lx. 1): “The Lord thy God, he hath glorified thee” (lv. 5): “Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God” (lxii. 3). And the people shall then sing even a higher note of praise than that over the fall of Babylon (xiv. 4); for this song

includes the destruction of the destroyer of Babylon, and also the resurrection of the saints, and the blessedness of the whole earth. In xiii. 4 "a tumultuous noise of the kingdoms of nations" from a far country destroy Babylon; and in xxv. 5 "the noise of strangers" is brought down. In xiii. 11 "the terrible are brought low;" and in xxv. 3, 5, 10, not only are the terrible ones swept away, but "Moab also is trodden down," which had been intimated in xxiv. 17, compared with Jer. xlviii. 43. The first resurrection, too, is contained in xxv. 8. And this song is sung in the first person, as if the prophet represented the whole church, who all have an interest in this strain, and may all take up its language: "O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.... And in this mountain shall the Lord of hosts make unto all people a feast of fat things.... and he will destroy the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." And while the risen saints are singing this song in the heavenly Jerusalem, the restored people of Israel are singing the song in ch. xxvi.: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

This last resembles the song of Moses (Exod. xv. 2), which has been the chorus of many subsequent songs of deliverance, as Psa. xviii. 2, xxviii. 7, cxviii. 14, Isai. xii. 2. But the preceding song is that of Moses and the Lamb (Rev. xv. 3); victory not only over their enemies, but over the grave, when "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God: and God shall wipe away all tears from their eyes" (Rev. xxi. 4, Isai. xxv. 8); and to bind the two events inseparably together, the resurrection is again brought in at the close of the second song (xxvi. 19, 21); and the removal of the living saints by translation immediately before the time when the Lord cometh out of his place to punish the inhabitants of the earth (ver. 20).

In that day, also, when these songs are sung by the children of the resurrection and by the children of Israel, the Lord shall punish "Leviathan, the piercing serpent; even Leviathan, that

crooked serpent; and he shall slay* the dragon that is in the sea" (Isai. xxvii. 1). This carries us to Rev. xx. 1, 2, where an angel laid hold on "the dragon, that old serpent, which is the devil, and Satan, and bound him for a thousand years." And as in Revelations the millennial blessedness immediately ensues, so here, xxvii. 6, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." And the strain contained in these four chapters, which may be called the Prophecy of the Day of the Lord, ends with two events which seem continuous, and to be going on during the whole of the day:—1st, "And it shall come to pass in that day, that the Lord shall beat off" (as fruit is beaten from a tree, or grain beaten from the husk) "from the channel of the river" (the Euphrates) "to the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel." This seems like chastisement on the literal Edom, going on at the same time that the mystical Edom, or Rome, is being destroyed. 2dly, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." This also seems to be continuous, beginning with the sounding of the seventh trumpet, which is the signal for the downfall of Babylon—and whose downfall is the beginning of the deliverance of captive Israel—and being prolonged to gather the outcasts from Assyria, and Egypt, and the ends of the earth (xi. 12).

The remaining eight chapters, xxviii. to xxxv., form one of the most instructive portions of prophetic Scripture. To different passages in it we have been continually referring; and our object now is not minute interpretation, but such a general view of its scope as may enable our readers to interpret and apply it for themselves. These are burdens upon distinct classes of people; several of them co-existing in the church; all of them exerting an influence over the church, external or internal; and all of them indisputably connected with the time of the end, and the coming of the Lord in judgment. The "drunkards of Ephraim" (chap. xxviii.) we believe to have reference to the same class spoken of in xvii. 3, and symbolised by the name of Moab, chaps. xv. xvi., and typified by the Ephraim of chap. vii. 2. As these last conspired with Syria against the royal dignity of the house of David, so the Ephraim of xxviii. 3 are represented as intoxicated with a crown

* The word does not mean *killing*, but we have no English word answering to the Hebrew: it is used Psalm xliv. 22, "For thy sake are we *killed* all the day long"—(see Rom. viii. 36; also Isai. xxvii. 7).

of pride, which the Lord of hosts confounds, and becomes himself "for a crown of glory and for a diadem of beauty unto the residue of his people" (ver. 5). That they are not the literal Ephraim, but some denomination of men in these our times, is manifest—1st, from their ruling in Jerusalem, which Ephraim did not; 2dly, from their being scorners and mockers, the "scoffers" of Jude and Peter; 3dly, from their destruction coming by a tempest of hail, &c.; 4thly, from its being effected by the Lord rising in wrath as in Mount Perazim, and as in the valley of Gibeon, to do his "strange work;" 5thly, that it is brought upon "the whole earth" (ver. 22). The intoxication and scorn seems to be imputed to the leaders of this people, whose character answers in many points to those of Psalm lxxiii., and in many to the scoffers of the last times. Self-sufficiency is the root of bitterness, whence all the other evils spring. "God resisteth the proud, but giveth grace to the humble;" but these having "a crown of pride" (Isai. xxviii. 1, 3, 5), "being compassed about with pride" (Psalm lxxii. 6, 11), make lies their refuge, instead of the Lord, the crown of glory; and say, "How doth God know, and is there knowledge in the Most High?" Of these delusions they receive the punishment on the coming of Him whom they have despised (vers. 2, 5, 21). They are the same characters, and have the same end assigned them, in Psalm i. 1, ii. 3; Isaiah xxix. 20; Luke xvi. 14; 2 Pet. iii. 3; Jude 18. God hath spoken to them "line upon line, and precept upon precept," in vain. "Yea, with stammering lips and another tongue will he speak to this people; to whom he said, "This is the comfort, comforting the weary" (Gen. iv. 29; Isaiah xxxii. 18, lxvi. 1); "and this is the rest" (Jer. l. 34; Isaiah li. 4); "yet they would not hear." But there is a people in the same time to whom "he shall teach knowledge, and make to understand doctrine" (ver. 9); but they are "weaned from the milk, and drawn from the breasts." They are not mere babes, fed with milk, but require the strong meat of men; and if they cannot get this food from their teachers, they seek it from the word of God. These are the characters to whom this chapter is addressed; and they are warned to submit, lest these judgments overtake them unrepentant; and pointed even to the ploughman as an example, who in his low calling recognises the teaching and superintendance of God, acknowledging that "this also cometh forth from the Lord of hosts, wonderful in counsel, and excellent in working" (ver. 29); while those who vaunt of their superior intellect scornfully say, "We have made a covenant with death, and with hell are we at agreement" (ver. 15). "In the last days, perilous times shall come; for men shall be lovers of their own selves," &c. (2 Tim. iii. 1.)

The next woe is to "Ariel, the city where David dwelt" (chap.

xxix.); representing the church acknowledging the headship of a king, as Ephraim represented those who combine with unbelievers against the David's house. Those who constitute Ariel, are in a condition little better than Ephraim. They add year to year, and kill sacrifices; but the result is distress, heaviness, and sorrow, and themselves become like Ariel, the altar of sacrifice, and not the lion of God (Ezek. xliii. 15). "To what purpose is the multitude of your sacrifices unto me? saith the Lord" (Isalah i. 11). "Stay yourselves and wonder....For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Now, no well-informed person can deny that this is precisely the way in which the prophetic portions of Scripture are put aside by the church in these our days; and let them beware of the consequences; for it is written (ver. 17), "Therefore, behold, I will proceed (add) to do a marvellous work among this people; even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid:" and, losing this Divine wisdom, which is the glorious prerogative of man, they shall be given over to a miserable, short-sighted cunning, which esteems crafty concealment to be wisdom: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay" (your refusing the office God has assigned you, of understanding his will from his book, and taking an office he has not appointed you, of being wiser than God): "for shall the work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?" Therefore, in "a very little while Lebanon shall be turned into a fruitful field" (the Jews shall be received into favour again), "and the fruitful field into a forest" (the Gentile church brought low). "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one" (xiii. 11, xxv. 5) "is brought to nought, and the scorner" (xxvii. 14, 22) "is consumed, and all that watch for iniquity" (Micah ii. 1) "are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate" (Amos.

v. 10), "and turn aside the just for a thing of nought." Such are the fearfully instructive marks of these church professors, this city where David dwelt; agreeing in some respects with the drunkards of Ephraim of the preceding chapter, and coming into judgment at the time when the scorner is consumed. But whereas Ephraim is only warned (ver. 22), "Now, therefore, be ye not mockers, lest your bands be made strong;" Ariel concludes with a clear promise of recovery (ver. 24), "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

The character which is common to the two classes symbolised by *Israel* and *Judah*, is shewn in the next chapter (xxx.), and it reflects a strong light of illustration upon the interpretation of chap. xix. which we have given: for these are "rebellious children, that take counsel, but not of the Lord; and cover with a covering, but not of his Spirit, that they may add sin to sin:" and the whole chapter is a rebuke of intellectualism, of trusting in themselves, and despising the counsel of the Lord, and refusing to hear his word.

Nor is this character a temporary one, of short duration; for it is said, "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever, That this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get ye out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Such is the sin of intellectualism; and its punishment pervades the whole chapter; and its contrast is shewn in the blessedness of all those that hearken unto his word and wait for him (ver. 19): "He will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." And when (at ver. 28) "there shall be a bridle in the jaws of the people, causing them to err; ye" (those that wait on the Lord) "shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel." And then we have another magnificent description of the Lord rising in judgment, like that in xxviii. 21, "And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (see xxviii. 2; Rev. xvi. 21): "for through the voice of the Lord shall the Assyrian be

beaten down, that smote with a rod" (xiv. 6, 29): "and in every place where the grounded staff [rod of foundation] shall pass, which the Lord shall lay upon him" (the Assyrian), "it shall be with tabrets and harps" (ver. 29); "and in battles of shaking [earthquake] will he fight against them. For Tophet is ordained of old: yea for the king" (the Assyrian) "it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." This is the lake of fire into which the beast and false prophet (the Assyrian) are cast (Rev. xix. 20): over it the foundation rod is laid; and upon it the holy city, the new Jerusalem, shall come down from God out of heaven, whose foundations shall be laid both with tabrets and harps, and in battles of shaking; and then shall be sung the new song of Moses and the Lamb (Rev. xiv. 3, xv. 3), "a song as in the night, when a holy solemnity is kept, in the mountain of the Lord, the Rock of Israel."

Chap. xxxi. is evidently a repetition in substance of the preceding chapter, with some addition, to inform us that the character of mind symbolised by Egypt and Assyria, which seem incompatible, do actually co-exist among the same people, are in active operation at the same time, and receive the same punishment, by the same hand, and in the same place. For the three preceding chapters are gathered into this: the Egyptians and Assyrians by name, and Ephraim of chap. xxviii., with Ariel of chap. xxix. in ver. 6, the children of Israel who have *made deep* revolt, "*seek deep* to hide their counsel" (xxix. 15). And in one day shall all those forms of idolatry or false confidence be confounded. For the self-idolaters of Egypt, "in that day every man of them shall cast away his idols of silver and the idols of his gold, which their own hands have made a sin" (xxx. 7, xxx. 1). And the Assyrian idolatry shall fall with the sword, not of a mighty man, שׂוֹן Ish, and not of a mean man, אָדָם Adam; but by him who is God as well as man, "The Word of God." "And his princes shall be afraid of the ensign,"—"the Root of Jesse, an ensign of the people" (xi. 10),—"saith the Lord whose fire is in Zion, and his furnace in Jerusalem" (xxx. 9). Here is the place of Tophet again. And when "all flesh shall come to worship before me, saith the Lord . . . they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (lxvi. 24).

These judgments conclude the present Gentile dispensation; and then shall the new song be sung, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord,

and glorify thy name? for thou only art holy : for all nations shall come and worship before thee : for thy judgments are made manifest." And now begins the reign of the Prince of peace (Isai. ix. 6), whose actings and their consequences form the subject of Ps. xlv. and xlvi., and whose reign is the subject of Ps. lxxii. In chap. xxxii. the characteristics of the reign of righteousness are given in single words, serving like an index to point our attention to numerous portions of Scripture, where these words receive explanation from the contexts ; as, "the hiding place," "the covert," "the rivers," "the rock," &c. All these we recommend to the minute attention of our readers, especially the promise of "speaking plainly" (ver. 4), in place of the "stammering lips" of xxviii. 11. And then the Lord promises, "the land of my people," which we have so long seen a wilderness, "shall be a fruitful field" (vers. 13, 15); "and my people shall dwell in a peaceable habitation" (ver. 18), "when it shall *hail* coming down on the forest" (Rev. xvi. 21).

Chap. xxxiii. is the destruction of the mystic Babylon, the Papacy as an establishment ; and precedes the final winding up of all in the destruction of, the Assyrian in the mountains of Israel and, the land of Idumea, or Edom. The time of this chapter is that of Rev. xiii. 10, xiv. 12, xvi. 19, xvii., xviii. 6. It is the time for which the faithful are waiting (ver. 2), the morning of the first resurrection, now about to dawn. It is the rising of the Lord of hosts to shake terribly the earth ; the prostration of every thing proud, that the Lord alone may be exalted, for he dwelleth on high (ver. 5): "Now will I rise, saith the Lord ; now will I be exalted ; now will I lift up myself" (ver. 10). And now the sinners in Zion begin to tremble ; for they see preparations making for that day of wrath which they have so long put away from them ; "the devouring fire, the everlasting burnings," they have so long despised (ver. 14) ; "the wrath of the Lamb" (Rev. vi. 17). And even the saints have their joy mingled with, and heightened by, a sense of God's righteous judgments: "Thine eyes shall see the King in his beauty" (ver. 17) ; "Thine heart shall meditate terror" (ver. 18). But Zion becomes the city of their solemnities, and Jerusalem they see a quiet habitation ; and there the glorious Lord becomes their Judge, their Lawgiver, and their King. "The inhabitant shall not say, I am sick, and the people have their iniquity forgiven."

Chap. xxxiv. is the winding up of the sin and apostasy of this rebellious world, given in words to make the ears of every one that heareth to tingle. For now the Lord takes to himself his great power and reigns. Now he proclaims aloud, "Come near, ye nations, to hear ; and hearken, ye people : let the earth hear, and all that is therein ; the world, and all things

that come forth of it"—this work shall not be done in a corner ; the universe shall hear of it, whether it will or no—"For the indignation of the Lord is upon *all nations*, and his fury upon all their armies : he hath utterly destroyed them, he hath delivered them to the slaughter." The largeness, the universality of this, forbids its application to any of the partial destructions which have yet taken place in the world's history. The Deluge is its only parallel for extent : and its intensity and perpetuity are as tremendously appalling as its extent ; "for the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch ; it shall not be quenched night nor day : the smoke thereof shall go up for ever ;" and in these respects the destruction of Sodom and Gomorrah afford the only parallel. But these two parallels are taken up in all the passages relating to the judgment-day and the resurrection, particularly 2 Pet. ii. iii. and Jude, to which we refer our readers ; and all which passages draw with them some one or other of the great contemporaneous events of the shaking of the heavens, the first resurrection, the restoration of the Jews, the restitution of the paradisaical blessedness to the earth, and the second coming of Christ to effect all these things. And if, on examining these Scriptures, any one shall still assert, on the one hand, that the judgments in this chapter were fulfilled either in old Babylon or elsewhere ; or, on the other hand, that the blessings are figurative, not to be fulfilled at all, or not to be fulfilled on this earth, or not at the second advent, and *commencing*, not concluding, this world's blessedness ; we can only leave such daring trifling with, and disbelief of, the word of God, to the correction of Him that spake it—such folly is beyond the reach of argument ; the reason of man has no hold upon it.

But we hope better things of our readers, and therefore call upon them to rejoice with us for the coming kingdom of peace and joy. For into this Idumea, Bozrah, or wine-press of the wrath of God (lxiii. 1 ; Rev. xiv. 19, xix. 15), all the followers of the beast are gathered, and therein suffer the vengeance of eternal fire. And the earth, thus rid of its oppressors and tormentors, and Satan also being bound, the whole creation breaks forth in one song of joyful praise—the new song, which ushers in the reign of the King of kings and Lord of lords *. For "the dragons and the wild beasts and satyrs of the desert" are now congregated to their own place : for "my mouth (saith the Lord) it hath commanded, and his Spirit it hath gathered them" (xxxiv.

* See also Psalms xciii. to c. where the same song of triumph over the adversaries of the Lord brings in the reign of joy to the saints and of blessedness to the earth.

16). Therefore (xxxv.) "the wilderness and the solitary place shall be glad for them" (being now rid of them); "and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing....They shall see the glory of the Lord, and the excellency of our God." "Behold, your God will come with vengeance" (upon the adversary), but "with recompence" to his people (xl. 10; Rev. xxii. 12). "The habitation of dragons" shall become "the way of holiness.....The unclean shall not pass over it....the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."



COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

(Continued from p. 518.)

EPHESUS.

"THESE things saith he that *possesseth with dominion* (κρατων) the seven stars in his right hand; who walketh *about* (περιπατων) in the midst of the seven golden candlesticks" (Rev. ii. 1).

That Christ is the person here speaking, appears from the 11th, 16th, 12th, 13th, and 20th verses of the first chapter, where we are informed that John saw the Alpha and Omega, one like unto the Son of Man, having in his hand seven stars, and placed in the midst of seven golden candlesticks: symbols declared to mean the ministers and their churches; the former being the stars which he possesses with dominion in his right hand, the latter the candlesticks among which he walks about. The *right* hand is here used, to express safe-keeping, power, and dignity. The ministers would be as truly kept in the left; but in the left they would not be kept as *peculiar* subjects of the care, invested with the authority, filled with the might, and exalted to the dignity, of their Lord and Brother. The "right hand of the Lord" planteth, protecteth, upholdeth, and saveth, Psalm lxxx. 15; lx. 5; lxiii. 8; xvii. 7; xviii. 35; xx. 6: Cant. ii. 6; Isai. xli. 10. The Son of Man is "the man of God's right hand" (Psalm lxxx. 7). The "right hand" of Christ is the hand that shall hold the sceptre, and "teach him terrible things" (Ps. xlv. 4; Exod. xv. 6). The "right hand" of the Father is the supreme dignity (Psalm cx. 1; Eph. i. 20; Heb. i. 3). And in the right hand alone could Christ be said to possess his ministers "with dominion." The expression is one full of meaning.

The verb $\epsilon\chi\omega$ would sufficiently inform us that the ordained ministry are in the keeping of Christ, as his property: and accordingly, in Rev. iii. 1 that doctrine is set forth by saying no more than that Christ "hath the seven stars" ($\epsilon\chi\omega$), with no allusion either to the method or the place of his possession. But, as the right hand implies a possession with dominion, so both combined force upon our attention something much more than the mere relation of proprietor and property between Christ and his ordained ministers. The "seven stars," it must be remembered, represent not merely the *complete constitution*, but the *complete succession* of that ministry: and therefore the text declares to us, in the most emphatic manner, the protecting care, the sustaining strength, the divine authority, and the unparalleled honour, not only exhibited and imparted at the first, but continued through faith undiminished in all places and times, by Christ to his ministers, until he come again. These things he vouchsafes to make essential features of the glorious portrait of himself, as the speaker from heaven. These he gives at the outset, as the fundamentals of his visible church. These constitute the ordination of the men, whom Christ not only feeds as his sheep, but commissions by peculiar authority, and enables by peculiar gifts, to feed his sheep, and to rule his household; his acknowledged vicegerents in the government of souls, as kings are in the government of the earth; the vessels in whose speech he wills that we should hear himself; who are set to declare his love, and wisdom, and judgment, with all authority; and into whose glorious function no self-authorized one of the people rightfully may, or therefore profitably can, intrude. In like manner, the seven golden candlesticks represent not only the complete constitution, but the complete succession of the church, until the Lord come; a church precious as gold in his sight; proof, as gold, against the fire by which the day shall be revealed; the living light of the world: yet emitting no light of herself, but fashioned of God to contain and to hold out unto the dark world the True Light thereof, which, shining on all men, reproveth their deeds, and which, imparted by faith, makes them who were aforesaid darkness "light in the Lord" (1 Cor. iii. 13; 1 Pet. i. 7; Zech. iv. 2—11; Matt. v. 14, 15; Rev. xi. 4; John i. 4—9; iii. 20, 21; viii. 12; Eph. v. 8—13). And the "walking about" of Christ among them, gives us to know that the Son of Man, whom God hath made strong for himself (Psalm lxxx. 7), and invested with all power in heaven and on earth, and named with a pre-eminent name, does never leave his supreme function unexercised, his unbounded privilege, as the well-beloved before the Father, unemployed. He remembers that for men he hath received the gifts, and for the church been made Head over all things; and that without her he is not full; and that through

the edification of his Spirit, in the work of the ministry on one body, he is yet to find in his spotless bride his own perfect stature (Psa. lxxviii. 18; Eph. i. 22; iii. 10; iv. 12, 13; v. 24—27; Col. i. 18, 24). And therefore he walketh about among the candlesticks, watching their burning, fostering their light, communicating unto and among them all; he shining in them, and they in him and one another. And he is himself, through whatever variety or detail of means, the sole and constant provider, guard and bond of the saints: with them always, to the end of the world; amidst every two or three gathered in his name; giving diversities of gifts through one and the self-same Spirit, his purchase for the church; and maintaining the fellowship and sympathy of the churches in one faith, one Lord, one baptism, one God and Father of all, one patience, one hope. Such is the import of the title assumed by our Lord in addressing the Ephesian church. The selection of such a title points to a particular situation of the church; for each of these epistles is harmonious in all its parts; and what that situation is, will better appear from considering the phraseology in which, for the same purpose of indication, the Holy Ghost has seen meet to couch, in addressing this one church, the promise of reward made in common to all:

“To him that overcometh will I give to eat of (or *from*, *ex*) the tree of life, which is in the midst of the paradise of God.” (Rev. ii. 7.)

That this gift is matter of pure reward, is clear from its being promised conditionally on victory. The victor must be the saint of God, for to none else does God promise a reward of blessing. And it is almost equally evident, that the victory which is to infer this reward is the victory of faith, the victorious completion of a contest against the enemies of God. The saint is called a soldier chosen of God in Christ, to fight the fight of faith; a man striving in all temperance for the mastery, seeking a crown incorruptible; a wrestler against principalities; a runner for a prize; an overcomer of evil with good. (2 Tim. ii. 4; 1 Tim. vi. 12; 1 Cor. ix. 24; Eph. vi. 11; Phil. ii. 16; Rom. xii. 21.) In this conflict or struggle, faith gives the victory to the saint. “Whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John v. 4.) We overcome as martyrs, “by the blood of the Lamb” (Rev. xii. 11.) In tribulations we are more than conquerors, through him that loved us. (Rom. viii. 37.) It is through Christ that God giveth us the victory over death, the last enemy. (1 Cor. xv. 34, 57.) And the reason why we are by faith made thus victorious in our contest against all enemies, is, that Christ our Head, in the Spirit, has by faith in his Father already gotten the victory in the same contest.

He, God manifest in the flesh, was in the days of his flesh "the man that made the Lord his trust." (Ps. xl. 4.) "The King trusted in the Lord that he would deliver him." (Ps. xxi. 7; xxii. 8; Heb. ii. 13.) He was heard in his supplication of faith, because of his godly fear (Heb. v. 7.) Having in the day of his humiliation overcome the world (John xvi. 33), he overcame the grave in resurrection (Rev. iii. 21); and so by his own Spirit delivered himself, the head of the body, from Satan's last grasp, no more to return to corruption. And it is just because he, as having overcome, sat down with the Father on his throne, that we are now enabled by the Conqueror to overcome, and on the future throne of the Conqueror to reign, when he shall have finished his victory in us by overcoming the grave. Such, and so entitled, are the persons to whom the promise is made. What, then, is the promise? In the first place, it is a promise to be fulfilled *in paradise*. But it is also to be fulfilled *at the resurrection*; for if we must overcome as Christ has overcome, and be that harvest of which he is the first-fruits (Rev. iii. 21; 1 Cor. xv. 23), we shall not have overcome—at any rate we shall not receive the reward of victory—until our resurrection; till which time our bodies, elements as essential to our personal glory as our souls, lie under the bondage of corruption. And we need only add, that as whatever is contained in the seven promises is thereby placed in the age to come, according to the constitution of the epistles, the age to come commences with the resurrection; whence it is plain, that *paradise*, in which the reward shall be received, must be found existing during the age to come, within which that reward shall be received. But at the time of the resurrection and the commencement of the age to come, the separate state shall have come to an end. Therefore, how full soever the separate state may be of the vision of future *paradise*, *it cannot be paradise*. Indeed, the very etymology of the word, from פֶּרֶדֶס, (Eccl. ii. 5; Neh. ii. 8; Cant. iv. 13), meaning an *enclosed preserve, grove, or garden of pleasure*, while it accords perfectly with the Scriptures which describe the characters of the resurrection state on earth, is wholly at variance with all Scriptural ideas concerning the condition of faithful souls in hades; which are always represented, in the Bible and the standards, as free indeed from sin and sorrow, but in a state not of fruition, but of earnest expectation; and which, being spirits, do not demand that material habitation which is indispensable to saints risen in the body. And the only two other occasions in the New Testament on which the word is employed, really confirm this opinion. The promise of our Lord to the thief (Luke xxiii. 43) cannot be rightly translated in our version. That the entire man could on that day be in the state or place of eternal blessedness and reward with the entire Christ is impossible, because Christ did not enter it till he rose from the

grave on the third day; and the man cannot do it till the resurrection, seeing that the body is indispensable to that blessedness. Neither can paradise there mean the separate state of the believing soul: for although that state did occur both to Christ and to the thief on the day of their crucifixion, their souls alone entered into that state; their bodies went into the grave; and a promise concerning the whole man, body and soul united, could not be fulfilled by an event to the soul, which of itself did not constitute the man. But even supposing that it could, nothing is more evident than that what Christ then promised was *the future reward of faith, at his coming in his kingdom*—in short, the answer to the believing prayer of the thief. Now Christ did not *come* on the day of his crucifixion; still less did he come in his kingdom *then*—although some may imagine that he came at Pentecost;—and the earnest expectation of a separate soul in glory, waiting for that same redemption of the body for which we in the flesh do wait (Rom. viii. 23), can hardly be regarded as the reward of faith, which we know is to be given at the day of Christ's appearing (2 Tim. iv. 8; 1 Pet. v. 4). Therefore, a promise of being with Christ in the separate state not only had no pertinence to the request made, but, although it contained a promise of safe keeping, did not contain the great promise of reward. Paradise, therefore, as used by our Lord, *cannot* mean complete blessedness on the day of his crucifixion, for it did not occur on that day; neither can it mean the separate state, which did then commence, because such a promise would have applied only to the soul, and, at any rate, had no relation to the rest of the discourse at the time; but it means the complete blessedness of the saints at resurrection: and the promise should run simply thus: "Verily, I *to-day* say unto thee, Thou shalt be with me in paradise." This just imported, that, in answer to faith, in discerning Christ as the future King of glory, though hanging on the cross, and in praying to be remembered at his coming and kingdom, the thief should be with him at his coming and kingdom; should inherit the resurrection of the just. And the emphasis of the words *to-day*, evidently lies in this, that while the thief believed Christ in the day of his humiliation to be nevertheless a King, Christ recognised that faith, in shewing how royal and divine a promise he could make *even in that, the day* of his weakness, sorrow, and reproach (2 Cor. xiii. 4; Isai. liii. 3; Psal. xxii. 6). Nor is the only other passage in which the word Paradise occurs less favourable, when truly apprehended, to this meaning. The Apostle Paul, speaking of the remarkable occasion on which he had been snatched (not caught *up*) even unto the third heaven (*αρπαγέντα τον τοιούτον εως τρίτου ουρανου*), identifies that event with his having been snatched (not caught *up*) into paradise

(ἡραγῆ εἰς τὸν παραδεισον) 2 Cor. xii. 2—4. The third heaven, therefore, is paradise, or $\text{D}^{\text{r}}\text{r}^{\text{r}}$. Now, it can be the *third* heaven in only one or both of two respects,—that of place, or that of time. For the former there is no warrant in Scripture, or any where, save in those speculations of heathen philosophers regarding celestial spheres, which, like other heathen notions, many of us have in childhood insensibly imbibed, as if only exaggerated truths. But for the latter there is a warrant in Scripture. The Apostle Peter expressly states, that the counsel of God embraces *three* heavens and earths: the one, destroyed by water, yet not annihilated; the other, of the same substance, even now reserved unto fire; and the *third*, yet to come, imperishable, because undefiled. There is the scene of the New Jerusalem, which shall come down out of heaven from God; when we “shall be clothed upon with our house which is from heaven;” when we shall receive our inheritance, there at present reserved; and when Christ, the Nobleman who has now received his inheritance, shall have returned with it from a far country, even heaven. These are the new heavens and earth which John saw, when in vision he saw Christ come, new named as the Lord God Almighty, to reign (2 Pet. iii. ; Rev. xxi. 1—10; 2 Cor. v. 2; 1 Pet. i. 4; Luke xix. 12). At what time and on what occasion Paul had the vision of which he speaks—whether on the road to Damascus, or in going to Jerusalem with Barnabas, or at some other time (Acts ix. 3; Gal. ii. 1)—is a totally separate, though not at all an unimportant, question: we have at present to do with nothing but the question *what* he saw. Now, as long as we learn from the Bible of no third heaven but one, we can refer his vision to that alone. Therefore, he then saw, not the mere separate state of the soul, but our great reserved inheritance—that heaven which shall, at its revelation with the Lord on earth, constitute the new heaven and earth; our life, our sonship, our strength, our kingly and priestly glory—all yet hidden, till “Christ, who is our life, shall appear” (Col. iii. 3; Rom. viii. 19; Gen. xxxii. 28; Ps. xxix. 11; lxxxiv. 7; Jer. xiii. 13; xxii. 4; Ps. cxxxii. 16; Luke xxii. 29; Rev. i. 6; iii. 21; v. 10; xx. 6). And if so, then paradise also means the inheritance of all things (Rev. xxi. 7).

Having thus ascertained when and where the tree of life is to be partaken of by those that overcome, we shall at once confirm and apply our conclusion, by attending to what God has spoken concerning the tree of life, thus placed in the midst of the future paradise. We behold it in only one other situation, namely, in the garden of Eden. There it stood, to tell Adam at once the end and the impotency of man. In him, with Eve his spouse, occupying the garden of the Lord, we have, on God's own authority, a type of the Lamb and his bride at that time

when the Lamb shall have visibly assumed on earth the function of the Lord God Omnipotent in the now-hidden glory of his Father; when his bride, taken out of him in the grave, shall have been edified of the Holy Ghost to his and her full stature; and when coming again from heaven—as constituted the quickening Spirit, the Second Adam, by resurrection—he shall, with his then glorious church, occupy on earth the New Jerusalem (Gen. ii. 18—24; 1 Cor. xv. 43, 45, 47; Eph. v. 22, 32; 1 Cor. vi. 16: Rev. xxi. 2, 9; xix. 6, 7, 16; v. 13; xvii. 14; xxi. 22: Matt. xvi. 27; Rom. vii. 1; Eph. iv. 4—16). But Adam and Eve were no more than types; having no title to the tree at all, but only a conditional life, suspended on an obedience originally fallible, now failed. This not knowing, they through disobedience daringly essayed that life which, being reserved for God manifest in the flesh, and for man in Christ (not in himself), all creature power was inadequate to bestow, all creature dignity blasphemous to claim. Such a thing might not be, as that these creatures should at once forestall the time and usurp the prerogative of the Incarnate Word; who, being God in our fallen flesh, perfectly knew good and evil, and perfectly preferred the good (Gen. iii. 22); who, becoming man, took not our nature as it once was, ignorant of either, but as it shewed both in us; who, making it his, was in it begotten holy, by no personal descent, and by his Spirit ever wrought in it to the full all intelligent preference of good; and in whom we are heirs, because children, not in Adam's simplicity of ignorance, but in Christ's simplicity of grace and wisdom. Therefore the Lord banished them the garden, lest they, then knowing good and evil, should eat, and live for ever an independent life (Gen. iii. 22). Still they were not eternally forbidden: the possession was only withheld till the fulness of that time when He, who had right, should take installation for himself the Head, and for the church his body, then to be heirs indeed of life, because heirs in Christ. And so we see, that when God vouchsafes through John the vision of the time at which Christ (who has now by resurrection, as our first-fruits, attained for the church her life, yet hidden in the holiest) shall be revealed from heaven as heir of all things, the tree of life re-appears, possessed and conferred by him, who for his church now guards it with the sword of his mouth from any access but his own, or theirs who are his and acknowledge it to be his.

Now, although the tree of life thus primarily represents what Christ has attained, yet when *our* possession of it in him is intended, we are warranted to regard Christ *himself* as *unto us* the tree of life. He calls himself "the resurrection and the life," in a passage where the context shews his meaning to be, that union to him, as the only man deserving and possessed of

resurrection and life, is the only mode by which we can have them (John xi. 25). He is also called in Scripture by various names connected with the figure of a tree, inasmuch as the watering of a tree, or a vine, with the dews of heaven, sets forth his perfect unction with the Spirit of the Father and the Son, as the mystical Christ, the Father's Servant. He is "the Branch" (as well as the Son of man) which God hath "made strong for himself" (Ps. lxxx. 15, 17). He was in the days of his flesh that tender shoot (צֶמַח) out of the roots of Jesse, on which the Spirit of the Lord rested (Isa. xi. 1, xlii. 1); the "root out of the dry ground" (Isai. liii. 2). He will yet come as the strong shoot, or stem (פֶּטֶל), the beautiful and glorious Branch, the righteous Branch of David, to build the temple of the Lord, and reign a King (Zech. iii. 8, vi. 12; Isai. iv. 2; Jer. xxiii. 5; xxxiii. 1; John xv. 1). Under the title of Wisdom, he himself is declared to be a "tree of life to them that lay hold on him" (Prov. iii. 18). The days of God's people in the new heavens and earth shall be as the "days of a tree" (Isai. lxxv. 17, 22). "The righteous shall flourish as a branch" (Prov. xi. 28). And therefore, when we read of the tree of life in the New Jerusalem, with twelve manner of fruits, and leaves for the healing of the nations (Rev. xxii. 2), we may well revert to the first Psalm, wherein the characteristics of Him who shall come as the King of Glory (Ps. xv., xxiv.) are applied to One (even Christ) who "shall be like a tree planted by the rivers of water," with seasonable fruits, unfading leaf, and unabated prosperity (Ps. i.); who shall himself flourish like the palm-tree, and in whom those that are planted shall, after like sort, flourish and be fruitful for ever (Ps. xcii. 12).

Finally: To "eat off" or from "the tree of life" is an expression not without its meaning. Now, indeed, we eat the bread of life, even Christ Jesus. Our present participation, however, is only by faith, and through the Holy Ghost taking of the things of Christ and shewing them unto us. But when we shall be like Christ, seeing him as he is; seeing no longer "through a glass, darkly, but face to face;" visibly sitting with him on his throne; our communion with him will be of an inexpressibly higher and more intimate character. We shall then for ourselves eat of the tree of life, in the complete exercise of that most holy and glorious and royal liberty and union after the attainment of which the Holy Ghost, uniting us by faith, does now in us only continually groan.

Such being the title and the promise of the Speaker, we can be at no loss to see their mutual correspondence, and their common and peculiar relation to the apostolic period of the Gentile dispensation. That was the time at which the church was, in respect of the Gentiles, in its infancy;—a new foundation, laid

in great weakness, poverty, and contempt, aye, and dissension also; unremittingly traduced by the Jewish rulers, unsparingly raged against by the Gentile kings (Acts iv. 25); at once rejected by the professing servants, and apparently about to be overwhelmed by the open enemies of the living God;—a melancholy essay by the children of the bridechamber, just after the Bridegroom had been taken from them, just after they had lost the light; nay, all but a forlorn hope against the strong-holds of this wide world's god. To that era, therefore, does our Bishop in the Holiest point, when his Spirit announces our reward by giving the most definite and realizing picture of being in personal communion with the Lord—with the Lord in glory—with the Lord for ever—with the Lord on this earth, a place now seared and sordid under the blight of a foul destroyer. To that era does he also point when he selects as his titles, on the one hand, that which shall best declare the power of Him who for the church is made “head over all things,” and who, being for us, is greater than all they that are against us; on the other, that which shall best confirm our faith in a Guardian no less watchful than powerful, a Director no less constant than wise. Accordingly, what he proceeds to say to Ephesus will be found to possess an equally peculiar application to the apostolic era:—

“I know thy works, both thy toil (*κοπον*) and thy patience; and that thou canst not bear evil ones (*βασαναι κακους*), and hast tried them which profess (*φασκουτας*, not *λεγοντας*, as ver. 9) that they are apostles, and are not, and hast found them liars; and hast continued to bear (*εβασασας*), and hast patience; and for my name's sake hast toiled, and hast not fainted. Nevertheless, I have against thee that thou hast left thine initial love. Remember, therefore, from whence thou hast fallen out, and repent, and do the first works; but if not, I come unto thee quickly, and will remove thy candlestick out of its place unless thou repent. But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate” (Rev. ii. 2).

The words, “I know thy works,” express no more than the fact of Christ's omniscience, and continual office as the Searcher of his people's hearts and witness of their deeds. Neither commendation nor blame is intended; for the expression is applied in common to churches much commended (ii. 9, iii. 8), much rebuked (iii. 1, 15), and comparatively little praised or blamed (ii. 2, 13). Yet in another view this expression is peculiarly instructive: for in itself, and especially when coupled with that which follows, “I have against thee,” it tells us how strictly, nay, almost how exclusively, God reckons with the angels of the churches for all that he sees throughout the diocese of each. The people are entitled to hold that their pastors will feed them. When fed, they are a crown indeed; but when starved, they,

indeed, are judged; yet how feller a woe to those who starve them, giving no food, or poison!—After the above general statement come the particulars praised or blamed. These wonderfully correspond with the subjects of Paul's addresses to Timothy, the first bishop of Ephesus; and not less so with the general occupations of the apostolic church, so well set forth by Paul, when he enumerates his labours, his stripes, his imprisonments, his journeys, his perils and betrayals, his weariness, his watchings, his hunger and thirst, his cold and nakedness, and, more than these, his care of all the churches (2 Cor. xi. 23). We have first its toil; the original Greek of which expresses great difficulty and fatigue; and is employed in no one of the other epistles, because in no subsequent period was there such a demand for the outward as well as inward wrestlings of faith, or such an act of aggression performed against the dominion of darkness. In less than half a century, a few men, unknown, or known only to be obnoxious, without reputation, or learning, or diplomatic skill, or recommendation, or money; but remembering that they were not their own, and putting their lives into the hands of Him whose they were; did, through faith, and in the might of the Lord going out from them by fasting and prayer, carry, not the name only, but the love and wisdom and power of God throughout the world then known. What wrought that work was toil indeed, in the Christian sense of the word. Not so the greater part of the toil that now is; toil of the flesh; toil full of reputation and of failure at once—Satan's sad device to make the servants of mammon imagine themselves front-rank men in the service of God (a fair likeness, but as far from the thing itself as the worst); a toil which, with thousands of men and money, books and speeches, has little extended even the name of Christ, but very much the inconsistency of Christians; a toil which, aiming at the conversion of the world, to be worthy of the Lord, not at his true coming and kingdom, has fondly pretended to irrigate the whole with the water of life, from fountain-heads which become daily more dry, more foul themselves, more in need of that regeneration which they propose to impart from out their own fancied fullness. This toil may the Lord supplant by a few *expecting* prayers!—But the call for apostolic labour was also a call for "patience;" not making haste, but expectation of the Lord's time; trust in his faithfulness; meekness towards opposers; calmness under suffering; toil for the Lord, not toil for success; and a crying out in faith, not in impatience. For God is the "God of patience" (Rom. xv. 5); and we "have need of patience, in order that, having been doing the will of God, we may obtain the promise" (Heb. x. 36). Such a quality is assigned to no other but the faithful churches of Thyatira and Philadelphia; and the apparent reason for its confine-

ment to these three is, that they are the three which endure the three great forms successively assumed during the Gentile dispensation by that Antichrist whose overthrow the "word of Christ's patience" (Rev. iii. 10, xiii. 10, xiv. 12, 2 Thess. iii. 5) chiefly regards. These three are, The opposition of the Jews, and, through them, of the Romans, to Messiah and his servants; the dominion of the Papacy; and the rage of the last Antichrist—all represented by Jude under the *way* of Cain, the *error* of Balaam, and the *gainsaying* of Core (Jude 11). The first was first experienced by the church of Ephesus; the second was opposed by that of Thyatira, and is abolished in God's judgment on the Papacy; the last will yet be witnessed by that of Philadelphia, and abolished at the coming of the Lord by the great tribulation.

The intolerance of "evil ones," a phrase no where else used, informs us, first, of their *individuality*; secondly, of their prevalence; and, thirdly, of the rigid yet approved discipline which dealt with them. Now, at no period of the Gentile dispensation do we find such individual wickedness, heresy, and extravagance, as almost immediately after the ascension of our great High Priest and the descent of his Holy Spirit; as if permitted just to shew us what a vile, dead, sordid, perverse thing man is, with the best of opportunities and amid the mightiest of events. Cain slaying his own brother in cancerous envy, and in very strife for the favour of God, and thus committing one of the worst of crimes long before he could have acquired any *habit* of evil, long before he had evil communication to seduce him, puts to silence the men who idly ascribe sin to habit and example alone. And the various extravagances, diabolical strifes, and foul profanations, of the infant Gentile church, although sprung fresh from the presence of the Lord Jesus, and matured by inspired men—matters with which the Epistles of the New Testament teem (as in 1 Cor. xi. 18, 21; Phil. iii. 18; 2 Cor. xi. 4; Gal. i. 7)—ought to teach us that regenerate flesh is still but flesh till the resurrection; that all grace inheres in the Holy Ghost, who dwells in us, not in us who are in-dwelt; and that on his removal the most established saint were as vile as before he first believed. Yet the wickedness thus strictly marked out did not then, however abounding, spread a general infection, so as to stamp the church with its perverse characters, or relax the holy and charitable severities of internal discipline. The church was still healthy, and she vigorously purged the dross. The evil ones could not be borne; and, though loved in that charity which bears the burdens of others, they were not loved in that charity which fearfully or faithlessly affects to see that there is no burden to be borne. Therefore they were exposed to the rebuke, that they might rise from their fall through the prayers, of the church.

And while Thyatira, so highly commended, is rebuked for the bare sufferance of Jezebel's seductions (Rev. ii. 20), the commendation of Ephesus demonstrates how well-pleasing to God is a strenuous, honest, watchful, and catholic discipline. In what way this perfectly consists with fervent charity, appears from the fact that this very church is commended for having borne, as associated with labour and patience: so that the harmony of Christian government is seen to Christ, not in the relinquishment of whatsoever may prove offensive to the wayward wills or opinions of men, but in the combination of the utmost patience under God and towards man, with the most uncompromising rebuke of the devil's work in all persons and at all times, trusting to be blessed of the Lord in such an imitation of his holy mind.

The trial and conviction of those falsely professing themselves apostles, must be a peculiar feature of the apostolic church. In point of fact, the majority of the deceivers, then so prevalent, pretended that the signs of apostles were wrought in them; and in point of principle, it is plain, that, as all hypocrites and impostors must be imitators of the truth, they could not in any age but the apostolic attain their ends by the profession of apostleship. And while the word *λεγοντας*, as applied, under the churches of Smyrna and Philadelphia, to the rejected Jews, indicates merely that they were not fulfilling the character which truly belonged to them; the word *φασκουοντας* implies an unauthorized assumption of character. Unmoved, however, by the speedy corruption and division of a yet infant church, the angel of Ephesus was by these only taught a better lesson of patience, so as neither to relinquish the cause nor to stumble in haste at the method of God. Had he been filled with mere ardour, he would have ceased his toil, thus baffled; but being filled with that patience which, along with energetic efforts, trusts God to care for his own cause, he went on to toil. He toiled not for himself, not for success, not for his own ends, not after his own device; but for the sake of his Master's name, being a vessel fashioned for the Master's use and glory; not his own in end, as not his own in power; and well knowing this, that, deal men as they might with his testimony, still, his labour, being in the Lord, could not be labour in vain. Therefore he fainted not, for he sought the will of the Lord.

What follows consists of three parts: the statement of a falling away; the threat regarding it; and the favourable exception: from all which we see the care taken to shew that the fall and punishment of Ephesus did not arise from any participation with the Nicolaitanes, whom we shall in due time discover to be the type of Antichrist, and so to include the Papacy. The dismissal or desertion of the angel's first or initial love (or his

love the first), is another certain token of the apostolic church. For it must be remembered—and it is a solemn lesson to the ministry—that the praise and blame ascribed to the angel result from the deeds of his church and of himself, not as an individual merely, but as its head under Christ, who lays both its sins and its graces to his account: and therefore, although it be possible for a man to forsake individually his first love equally at any era of the church, the whole church, which this angel represents, could not, except at the beginning of its career, be said with propriety to have forsaken its first love. By the love of this church is not to be understood directly the love of Christ to it, but its internal love, as fulfilling the love bestowed by the Father on the Son, and by the Son on it. The discipline of the church had withstood those which were unruly; but the love of the church had been embittered by him who had first of all sought to dissolve its government and defile its truth. The angel is accordingly enjoined to remember that fulfilment of Christ's love from which he had fallen out, as if out of the limits of blessing and the line of duty. He is exhorted to turn his heart to a recognition of love, bearing, believing, hoping, and patient (1 Cor. xiii. 7); and to do the first works,—to return to that line of conduct, in respect of love, on which he had set out, under the first commission of the Lord, to take for him a people out of the nations. That this defect of love was not antichristian, but merely unchristian, seems studiously indicated by the commendatory exception above mentioned. What the Nicolaitanes were, what the distinction between their *deeds* in Ephesus and their *doctrine* in Pergamos, and what the *inclusive* relation of that doctrine to the doctrine of Balaam, will be more properly discussed at one view in treating of the church at Pergamos: it is sufficient to remember that the Nicolaitanes were hated by Ephesus. Its angel did not, however, do the first works. In Rome particularly, the chief theatre of Gentile faith, and the seat of its great oppressor, all men forsook the great Apostle of the Gentiles: for this and similar sins came the judgment of God, through Nero and his successors (2 Tim. iv. 16); and the candlestick was removed out of its place. The candle means the truth, or light of the world, maintained by the church; the candlestick, therefore, is the church—nay, it is declared to be so by the Spirit, Rev. i. 20. Its “place” is evidently its position in reference to the ministry of Christ, in the midst of the seven candlesticks; a place of prosperous security and lustre: therefore, its removal out of its place is to be understood as its separation from the preserving providence of Christ. That it was thereafter really so separated, the calamities of Smyrna prove. And although persecution may frequently be, not the punishment of sin, but the honourable elicitation of testimony; and

although a most honourable testimony was by persecution elicited from Smyrna, when purified by trial; yet in this case the persecutions of backslidden Ephesus in Smyrna, being the fulfilment of a threat, must be regarded as in a primary sense the consequences of sin.

Such, then, appears to be, in addition to the literal import; the typical interpretation of the epistle to the angel of Ephesus. May the Lord give us profit thereby, to know how the faithful and fearless alone are never taken in a snare!

SMYRNA.

“These things saith the First and the Last, who became dead, and lived” (*ἐζησε, i. e. is having become alive*).

We find, that when John, on witnessing the glory of our Great Bishop, the most overwhelming of all objects, fell before his feet as dead, Christ bade him not fear, and said, “I am the First and the Last, and the Living One; and I became dead, and, behold, I am living unto ages of ages. Amen. And I have the keys of hades and of death” (Rev. i. 17). In this passage, the connection of which is studiously interrupted by the interjection of a solemn *amen*, the eternal finality, the resistless might, and the resurrection life of Christ, as the head of the body, are evidently set forth as the paramount and unfailing confidence of his members under all trial, astonishment, and prostration. How they are so, a very short examination will shew. John the Baptist declared of our Lord, “He that is coming behind me has become before me, because he was my first” (or *head, or principal, πρῶτος μου ἦν*: Acts xiii. 50; xvii 4; xxviii. 7, 17; John i. 15, 30). Paul declares that Christ, the head of the body the church, being eternally the chief, or beginning (*ἀρχή*), became “the first-begotten out of the dead (*πρωτοτοκος εκ των νεκρων*), in order that he might become in all things the *firsting one himself*, because it seemed well-pleasing that him all the completion should inhabit” (Col. i. 18). “In the beginning was the Word” (John i. 1). The Word made flesh, and thereafter raised to be God’s Melchizedec, is “without beginning of days or end of life” (Heb. vii. 3; 1 John ii. 13). And he declares to John that he is the Alpha and the Omega, the Beginning and the End, the First and the Last, the Lord; the *Being*, the *Been*, and the *To Come*, the *Omnipotent* (Rev. i. 8, xxi. 6, xxii. 13). These passages inform us, that Christ, the fount of all creation, is beforehand with all reconditeness of principle, existence, counsel, and operation in the world; so that every thing in time is posterior in date to his eternal generation, and, in however remote antiquity, must be found to have emanated from Him, who is in essence the wisdom and in act the knowledge of God, shewing the Truth and the Life, the Amen. They inform us, in like manner,

that, separate as things may seem, wide as they may spread, far as they may stretch onwards, they all stand in, and must ultimately converge to, Christ, the primordial One alike of the future and of the past; filled from eternity with the evolution of all things, and to be filled with all things in eternity to come; without beginning of days or end of life. He is the source and the seer-out of all word and scripture, the impulse and object of all act, the antecedent and survivor of all transition, the Present One who ever is through all succession, the mighty and masterful One in and over all. Such a one, then, was Smyrna's Helper in all her trials; none of which she needed to fear, seeing that none were beyond the limits of His disposal, who had known all woe and trial, at once by the *omniscience* of Godhead and by the *experience* of manhood, and who had himself loved *her* even unto the death. Moreover, he had died that his saints might die in him, and so obtain eternal life by dying in the covenant Prince of life. That life; that deliverance from a legal curse, by him voluntarily undertaken, and in death consummated; that victory through crucified weakness over the dominance of the devil; he obtained at resurrection—God, the upright man of God. Being delivered for our offences, he was raised for our justification; so that, Christ being risen, his members are thereby no longer in their sins (1 Cor. xv. 17). Had he not died, his life would not have been ours; had he not risen (which thing could not be), our defeat would have been his, for he undertook our conflict. His reviviscence out of death is the turning point of our deliverance from the bondage of corruption. In it we have done with all law; not by having escaped it, but by having suffered it; and not by having suffered it merely, but by having been quickened out of its death, with Christ, through grace, according to the Spirit which raised him, the high priest of God's oath. Yet we are not so quickened without previous suffering. Being quickened in faith, we suffer in faith also. We suffer not in the flesh, as they of the world under the curse; but we suffer in the spirit, filling up that which is behind in the sufferings of Christ, and in all our tribulations entering into the fellowship of his, being made conformed unto his death. For while we know Christ by knowing the power of his resurrection, we can know the latter only by knowing the communion of his sufferings, in our conformity unto his death under the form of a servant (Phil. iii. 10). God is the God not of the dead, but of the living (Matt. xxii. 32). It is upon God as the raiser-up of Jesus our Shepherd, that we rest our faith and hope (Rom. iv. 24, Heb. xiii. 20, 1 Pet. i. 21). But we do so as having been baptized into his death, and so buried with him; that, having become sown into (*συνεψύχασαι*, Luke viii. 7) the likeness of his death, in the crucifixion of our old man and the cancellation (*κατάργησις*): of the body of sin, we may

by faith enjoy newness of life beyond sin and death in the likeness of his resurrection, and in the faith of that glorious liberty to which, as our forerunner, he has now attained (Rom. vi. 4). We have been put to death unto the law in the body of Christ, that we may be and bear fruit unto him who is the resurrection (Rom. vii. 4). It is through the deadness of the body that we obtain the resurrection life of the Spirit, as God's sons, in God's resurrection Son and High Priest (Rom. viii. 10, 14; Acts xiii. 32; Heb. v. 5). "The transcendent magnitude of God's power unto us believers, according to that inworking of the dominance of his might which he inwrought in Christ when he raised him out of the dead" (Eph. i. 19), comes into exhibition on those only who, by putting off in baptismal burial with Christ the body of the sins of the flesh, partake of his deathly circumcision (Col. ii. 11). And because we have become dead, and our life is hidden with Christ in God, therefore we are enjoined to deaden our members, and not suffer them to remain alive unto sin, as if not dead (Col. iii. 1, 3, 5, 7). For how shall they who have become dead to sin be any longer alive in it, seeing that in Christ they are alive unto God? (Rom. vi. 3, 10; xiv. 8.) When Christ died, then all his members died; and he died that they, as living ones, might live, not unto themselves, but unto Him who died and rose again for them, and from whose resurrection the hope unto which we are begotten again draws all its life (2 Cor. v. 15; 1 Pet. i. 3). Here, then, we learn that the resuscitation of Christ as the Head does at one and the same time necessarily require and infallibly sustain the fellowship of his saintly body in his sufferings unto death. And in addressing a church brought into deep waters for his name's sake, and shaken loose from all the fallacies of fleshly comfort, to stand on the naked truth and good covenant of God, in no way could Christ more comfort her than by reminding her how all things, think she of them what she might, were positively hers in Him who fore-bearth and outliveth all transition; and that all her sorrows were but the tokens of her resurrection in Him, who for the joy set before Him endured the cross; who now in heaven presents to her faith his flesh as God's great specimen of triumph out of death; and who, in that he suffered (or in respect of his suffering) when he was tempted, is right able to succour those that are tempted in the oppressed flesh and blood which he took and experienced to the full (Heb. ii. 18; Mark ii. 19; John v. 7; Matt. vii. 2; Rom. ii. 1; viii. 3, orig.) Comforted by one so mightily and graciously entitled, well might she take up the speech of the Apostle, "We have this treasure in vessels of sea-shell, that the transcendence of the power may be of God, and not from out of us. In every thing tribulated, but not oppressed; uncertain of our way, but not utterly at a loss concerning it; persecuted, but not

abandoned; prostrated, but not perished; at all times bearing about in the body the deadening (or mortification) of the Lord Jesus, in order that the life also of Jesus may be manifested in our body" (2 Cor. iv. 7). Well might she fear in nothing what she was about to suffer, when in death with Christ she had the promise, yea, the seal, of his crown (Rev. ii. 10).

"I know thy works; both thy tribulation, and thy poverty, (but thou art rich), and the blasphemy (or injurious speech) of those who, being not Jews, but a synagogue of Satan, say (*ἄγω*) that they are. Fear thou in nothing the things which thou art about to suffer: behold, the devil is about to cast certain of you into prison, in order that ye may be tried (or tempted); and ye shall have a tribulation of ten days. Become thou faithful unto death, and I will give thee the crown of life" (Rev. ii. 9, 10).—As formerly observed, "thy works" expresses neither praise nor blame, but condition merely. That condition, however, was threefold,—tribulation, poverty, and injurious speech. Of these, the first is too abundantly verified by history, both ecclesiastical and profane, to require exposition here; for from the time of Nero to that of Constantine the history of the church is, with little intermission, a mere history of massacre, such as no other period of the Gentile church has *hitherto* paralleled—as if Satan, wholly disappointed at once in his artifices and in his violence against the Head, and somewhat also in his artifices among the apostolic members, had been permitted to satiate his accumulated rage against their successors in the testimony of Jesus. The second feature is best to be understood by its contrast: "poverty—but thou art rich." This is a commended church, whose angel, its responsible head and representative, does not, as the angel of Laodicea, gratulate his own wealth (Rev. iii. 17), but is rich in good works (1 Tim. vi. 18), and has sought of Christ gold that he might be rich (Rev. iii. 18), and has treasure in Christ in heaven (1 Cor. i. 5; 2 Cor. iv. 7, ix. 11; Rev. v. 12; Col. ii. 3; Matt. vi. 20). Whence his poverty must be that of "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him" (James ii. 5). His temporal poverty, the natural consequence of his tribulation, is that effect of tribulation with which his riches towards God are most appropriately contrasted. "We must through many tribulations enter into the kingdom of God" (Acts xiv. 22); but in all these we are only filling up in Christ's stead the things which yet lack of his tribulations—that is, the tribulations of the members, which, when all added to those of the Head, will complete those of the mystical body (Col. i. 24); that we may conquer exceedingly through him that hath loved us (Rom. viii. 37), and may "glory in tribulations, knowing that tribulation effecteth patience (or endurance), and patience proof (by trial,

James i. 3), and proof hope (1 Pet. i. 7, James i. 12, 1 Cor. xi. 19), and hope shameth not by disappointment." (Rom. v. 3). "Blessed the man who endureth (or hath patience under) trial; because, having become approved, he shall receive the crown of life which the Lord hath promised to them that love him" (James i. 12). Therefore, while in the words "tribulation and poverty" we find the issue of backslidings, we no less clearly discover in the words "but thou art rich" that sanctification of the church under trouble which the consequent condition of Pergamos declares not to have gone without its reward. It is worthy of remark, that the promise, "Be thou faithful unto death, and I will give thee the crown of life," forms no part of the address to "the churches" with which this, like all the other epistles, concludes, and which embraces the whole promise for the *age to come*, but is addressed to Smyrna in particular. That the words do convey a promise of resurrection unto eternal life at the Lord's coming and kingdom cannot be questioned: for as the counterparts of real death, there are but one real life, the life now hid, but in the Father's good time to be manifest in Christ; and one crown, that which the righteous Judge shall give at that day to them who love his appearing (Col. iii. 3; 2 Tim. iv. 8; 1 Pet. v. 4). But although this be true of every saint and of the church at large, the above expressions, standing as they do, not in the promise to the *churches*, and referring as they do to the church of Smyrna—that is, neither to particular saints nor to the catholic church in all ages, but to the Gentile church in a particular temporary condition—ought rather to be understood as importing a promised deliverance of the church from her condition of persecution at the time. This deliverance was effected in the accession of Constantine, when the church obtained a glorious repose and supreme authority in the chief empire of the world, and the new city named by his name who rode on a white horse conquering and to conquer.

The third and last feature in the condition of Smyrna, is the injurious speaking against her, or rather her representative angel. The "synagogue of Satan" must be real Jews: First, because the passage says, not that they *profess* (φασκω), but that they *say* (λεγω) that they are Jews, and are not; which means, not that they are pretending to a character which does not belong to them, but that, while they admit their character, they are not maintaining it. For a Jew indeed would have become a Christian indeed, at the appearance and preaching of Messiah. And the denial that they are, is a denial, not that they are what they say they are, but that they are by their conduct confirming in the least their own statement regarding themselves. Secondly, because the word *synagogue* is entirely Jewish, and the emphasis is intended to be laid, not on the fact that Satan has a

synagogue, so much as on the fact that the synagogue has gone over to Satan. Thirdly, because the unbelieving Jews, especially their rulers, are expressly said to be of their father the devil (John viii. 44), expelling God's people from the synagogues (John xvi. 2). Fourthly, because the synagogue cannot mean the Gentiles at large, professing to be of the spiritual Israel, for they are making no such profession. Fifthly, because the Gentiles who make such a profession at the time are the persecuted church of Smyrna herself, so that they cannot be their own persecutors. And, Sixthly, because, if the expression point out any particular Gentile body, that body must be the Papacy. Its "seat" is his throne; its "doctrine" his depths; its "counsel" his mystery; its "deeds" his inworking, as contrasted with God's; its "authority" his, in like contrast (2 Thess. ii. 4, 9; Rev. ii. 13, 24): and therefore it might seem to be his synagogue. But one consideration is enough to dismiss this idea for ever: namely, that the Papacy is never to be converted, while the synagogue of Satan is to be so (Ps. cxxxvii. 8; Rev. xvii. 1; xviii. 2; iii. 9). If, then, the synagogue of Satan must be real Jews, there is no difficulty in seeing that the period at which the Jews became the synagogue of Satan was that at which they rejected and crucified the Lord of glory. Satan means *the enemy*; and they became his synagogue in resisting the Holy Ghost and the Lord's Christ.—We have next, then, to inquire into their *blasphemy*. The literal meaning of *βλασφημία* is, injurious speaking, or calumny, against whomsoever directed: injurious speaking against God, is blasphemy in a pre-eminent sense; and it may be committed either directly—as when the Jews reviled our Lord, accused him, swore falsely against him, and ascribed his deeds to diabolic agency—or mediately, by abusing, accusing, and traducing the saints of the Most High God; even as Paul persecuted Christ in persecuting his people (Acts xxvi. 14). Now all these three things the Jews did: They spake evil of and did evil to their own Messiah, God manifest in the flesh; and, for the sake of his confusion and slaughter, not only committed and encouraged the most heinous crimes, but, with unparalleled baseness, truckled to, and flattered, and defended, for the time, that Roman authority which they most cordially hated. In all that they afterwards thought and did against the people of Christ, they offended his little ones, and therefore Him (Matt. xviii. 6, 10). And how much they thought and spoke and did against them is, alas! too notorious (John xvi. 2; Acts vi. 9; vii. 54; xvii. 5, 13; xviii. 6; xx. 19; xxvi. 10). They forbade to speak to the Gentiles (1 Thess. ii. 16). It is not said that they did more than blaspheme the church of Smyrna, because there they had no direct power to do more: but in every city they stirred up sedition, encouraged resistance, aggravated violence,

lay in wait, spake untruth, proceeded with slanders, followed with imprecations. Throughout the Roman empire they urged the extermination of every Christian, as a sworn and subtle enemy of a power which they detested, an idolatry which they depised; while, at the same time, throughout the other empires of the world, especially in the East, they warned all against the Christians, as Roman subjects, or rather Roman emissaries: and they afterwards consented to receive honours at the hands of the apostate Julian, as being the most decided enemies of the Father in the Son. Although smarting under foreign tyranny, maddened by false Messiahs, and at first occupied with vain yet vivid expectation, then scattered as rebels over the universe, they were never permitted of Satan to lose the ardour or slacken the operation of their infatuated zeal against the members of Him who had himself passed from their malice into the heavens; and Polycarp, the bishop of this very church in Smyrna, became, in 166, a sacrifice to their fury. At the same time it is worthy of observation, that, while the ten days of persecution are held out as then future, the blasphemy of the Jews is stated as then present. Whence it appears, that each blasphemy was the seed-bed, as it were, of all the devil's wrath in Pagan Rome against the saints.

While carefully certifying this church of the full extent to which she should have to suffer for the truth, Christ bids her remember, that amid all there would assuredly be nothing more laid on her than she would be made able to bear; and he then proceeds with the short detail of her sufferings. In regard to this imprisonment of the saints, six things are chiefly to be observed: First, It was an imprisonment not of the whole church, but of a part only: from which we probably learn that there would be intermissions of persecution during the period of Smyrna; because in no persecution of a church so widely spread could it be supposed that every individual without exception would suffer under it. Secondly, Mere incarceration is not intended: we know that it is by no means a very formidable element of persecution. The whole context points to death at last, as an additional element. History furnishes us with too many more. And although incarceration by man might mean nothing more, incarceration by Satan must have a wider signification. Thirdly, It is an immediate incarceration; in other words, no process appears to intervene: whence we may gather, that the persecutions of the saints at that period were carried through without any of that shew of trial which characterized the proceedings of the Jewish synagogue against Christ and his first disciples (Luke xxi. 12); and were mere open exertions of tyrannical power. Fourthly, It was the devil that cast the saints into prison. A thousand natural causes apparently brought the event about;

and of these, none, as we shall see, more directly than the uncompromising and unamalgamating character of the Christian faith. The Jews incited the Romans: they furnished the wrath; and the Romans, thus stirred up, furnished the power. But the wrath and power were both those of the devil. For the Jews were then his children and synagogue; and Rome, thus filled with the children of disobedience, was destined to be his throne (Rev. ii. 9, 13). The god of this world was the true persecutor of those who at his hands filled up, according to their generation, the sufferings of his Destroyer; and the plea of God's hated Image was the true plea of his violence: let no man treat it, then, as a mere fruit of circumstances. Fifthly, The imprisonment was by the devil; not as *σατανος*, the enemy, but as *διαβολος*, the accuser. The Jews were the synagogue of the enemy; but it was through the accuser in them and others accusing the saints, that persecution arose at the hands of Rome. Sixthly, The devil imprisoned the saints that they might be "tried." Trial derives its character from the object proposed by it. God trieth us, that, having been proved, we may receive the crown: but the devil trieth us that he may fill us with his own enmity, and have us with him in his own torment. He had endeavoured to cool the love, he then strove to terrify the souls, of the saints: and, before having recourse to his mightiest device in the delusions of Antichrist, he laboured as he might to efface from the earth by panic the name of the living God.

This imprisonment by the devil, however, is not left without explanation in the context. Its chief, if not its sole, exhibition is plainly to be identified with the tribulation of ten days which this church was honoured to endure. That "ten" really means the number ten, is more than probable. The case would have been very different had seven (indicating completion), or some other obviously typical number, been used. There is no assignable reason against a literal interpretation; therefore we must admit it. But what the "days" mean is a different question. The word *day* has various senses in Scripture. The original Hebrew word is understood to express a revolution, interval, or period; which general meaning has been adopted into the Greek. (Gen. i. 5; Deut. ix. 1; Gen. ii. 17; Heb. iii. 11; 2 Cor. vi. 2; I Cor. iv. 3). The usual meaning of the word is the lapse of twenty-four hours; it also means the lapse of the enlightened portion of the twenty-four. From this its reference to the sun, the light of the world, it is frequently employed by the Spirit to denote the presence of the true Light of the world in the world; of whom there are just two days, one past and one to come; both characterized by his dwelling among us, both objects of desire to his now widowed church. (Luke xvii. 22; Matt. ix. 15; John iii. 29; Luke xvii. 24; John viii. 56, ix. 4;

Acts xvii. 31; 1 Cor. iii. 13; Phil. i. 6; 1 Thess. v. 5; Heb. x. 26; 2 Pet. iii. 12). A day is often employed to represent particularly the revolution of a year. (Ezek. iv. 6; Numb. xiv. 34; Dan. viii. 14, xii. 11, 12; Rev. xi. 2, xii. 6, xiii. 5, ix. 5, 15; Ezek. xxxix. 12; Luke iv. 25). Nay, there is some reason to think that it may sometimes mean especially a thousand years of interval (Hos. v. 15; vi. 1, 2; comp. with 2 Pet. iii. 8). That the word as here employed cannot have either the third, fourth, or sixth meaning is obvious. As little can it have the second; for a tribulation of only ten literal days affecting the whole church, is contrary to all probability, and unnoticed in history. The only doubt lies between the first and the fifth meanings. The fifth peculiarly occurs in the prophetic parts of Scripture: and it so happens that there were about ten years of continual persecution under Dioclesian, in the end of the third century. But it appears difficult to avoid the conclusion, either that the church of Smyrna was not adequately marked out, as so suffering a church, by only ten years of persecution, or that other periods of persecution, necessary to constitute her persecuted character, are not stated. In point of fact, the period distinctly marked out from every other as the æra of persecution, extended from Nero to Constantine: and if any portion of that persecution is to be supposed as by its intensity suited to represent the whole, the persecutions under Dioclesian are not better fitted, and in truth by no means so well, as several others, to fulfil that representative character. Therefore, as no expressions can be more common than such as 'the day of grace, the day of wrath, the day of darkness,' &c., expressing indefinite periods; we are warranted in holding these ten days to be ten periods of tribulation, standing prominently out as ten divisions of that persecution at the hands of Paganism which marks out, nay, constitutes, the church of Smyrna. These were: 1st, the persecution by Nero, beginning in 65 (2 Tim. iv. 16); 2d, Domitian, beginning in 93; 3d, Trajan; 4th, Antoninus; 5th, Marcus Aurelius; 6th, Severus, in 202; 7th, Maximin; 8th, Decius; 9th, Valerian; and 10th, Dioclesian. Of these, many were at the secret instigation of the Jews, who could then do no more than instigate. Tacitus (Ann. xv. 44) says, that Nero condemned the Christians, not so much for burning the city, as because they were the enemies of mankind. Suetonius (xv.) characterizes them as a people addicted to a new and mischievous superstition; the mischief of which, however, chiefly consisted, according to Pliny and Ælius Lampridius, in causing the dereliction of the heathen temples, for which cause Severus was not allowed by the oracles to enrol Christianity as one of the religions of Rome.

“He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not derive injury from the second death—*αδικηθη εκ.*” (Rev. ii. 12.)—This promise, concerning the age to come, possesses an equal adaptation with the title of Christ to the situation of the church. The “second death” is a term very seldom employed in Scripture; but its definition is sufficiently clear: twice over is it explicitly declared to mean the lake of fire (Rev. xx. 14; xxi. 8). They who inherit it are declared to be all the liars—that is, all the children of the devil, the original liar—in other words, all those who shall not have known, and been made free by, the truth: of which class, fearful ones, unfaithful ones, accursed ones, murderers, fornicators, sorcerers, and idolators, are all only specimens (Rev. xxi. 8). And of these children of untruth, the first who obtain their portion in it, are the beast and the false prophet (Rev. ii. 23; xix. 20). On the other hand, whether there may or may not be others, the only persons who are expressly declared beyond the power of the second death, are they who “have part in the first resurrection” (Rev. xx. 6). Therefore, the promise to him that overcometh by being faithful unto death, truly is that of the first resurrection into the age to come (John v. 29); the first attainment of life by the human race; that act wherein, of those who died in Adam by attempting to attain life without Christ, they who believe in the Resurrection and the Life are in glory delivered from a second death, righteously due to them who reject the attainment of life by Christ, after having originally striven to do without him. “He who eateth my flesh and drinketh my blood hath eternal life; and I will raise him up in (or to) the last day” (John vi. 54). Thus saith the Lord Jesus, and thus exhorts his suffering members: “Fear not from them that kill the body, but cannot kill the soul—having nothing worse *that they can do*—but fear rather Him who, after having killed, hath authority to cast both soul and body into gehennah; yea, I say unto you, Fear him.” (Matt. x. 28; Luke xii. 4.) “He that shall have lost his life for my sake, shall find it.” (Matt. x. 39.) “Life or death, all are ours.” (1 Cor. iii. 22.) “For we are ever given up unto death for Jesus, that the life also of Jesus may be made manifest in our mortal flesh, at his appearing. (2 Cor. iv. 11; 2 Tim. iv. 8.)

FIDUS.

(To be continued.)

INTERPRETATION OF ALL THE OLD-TESTAMENT PROPHECIES QUOTED IN THE NEW.

(By the Rev. E. IRVING—Continued from page 532.)

INTERPRETATION VII.

Messiah's Birth-place.—No. II.

Micah v. 2, referred to in Matt. ii. 6 and John vii. 42.

IN the former interpretation we omitted to notice one circumstance in the text, so important as to be better separated from the rest, and to be made the connecting link between the first and second divisions of our subject. The wickedness of the princes and priests and prophets, described in the conclusion of the third chapter, is summed up with this fearful aggravation of the whole, "Yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us:" speaking as if they had possessed an inalienable right in God's favour, an indefeasible claim upon his bounty, and a hereditary exemption from his judgments. It is thus that man's self-complacency deceives itself with God's unmerited goodness. When he is pleased, for his own glory, and out of his own good pleasure, to make choice of some person, or nation, in and through whom, as the example, to make known the universal and eternal forms of his goodness and grace; straightway that nation, be it Jewish or British, takes to itself the credit of the distinction, and diverts into the channel of its own pride and confidence, all the favours which it hath experienced. To prevent this evil, is one of the great efforts of the doctrine of election, which, while it ascribes the distinction, whatever it be, to the free choice of God, and takes away all supercilious claim of merit from the person or object distinguished, doth by that very means preserve the Divine acting from being interpreted as belonging to any peculiar circumstances, and keepeth it an unfettered expression of the Divine Mind, which any one of His creatures may calculate upon as well as any other. The Jews, like all other persons or nations, following the bent of the unrenewed man, took the credit of their infinite distinction all to themselves; instead of holding it up to all nations as the forthshewing of the character of that God who created and preserveth the world, that they might worship Him only, and his commandments observe. They were set up for the example of those universal and unchangeable principles which regulate the mind of God towards his sinful creatures: and the church is now a fuller example of the same. But as the church now, with unblushing forehead, dareth to say, "God loves the elect only," and loudly pronounceth as heresy the true form of the truth, "that his love to the church is the example of that love which he essentially is towards every creature, irrespective of

the creature altogether ;” so were the Jews wont to affirm, “ Us he loves, and us only ; and to us he must be for ever favourable, according to his own covenant made with Abraham and the fathers. When the overflowing scourge shall pass over it shall not come near us. Is not the Lord among us ? None evil can come upon us. We are Abraham’s seed, and were never in bondage to any man. We have one Father, even God,” &c. &c.

This condition of security being attained, and distinctly pronounced, by any people, all responsibility is at an end, all morality, and all religion ; and nothing is left but to undeceive them by the fearful catastrophe of fact—and the sufferings of twice ten hundred years have not availed, to disabuse the Jewish people of the deep-seated error, that they have a right prescriptive, and a sort of fee-simple, in the favour of God. I perceive the same obstinate prepossession, silently working itself upon the churches established in these lands ; which, let them do what they like, go on doing it, as if they could do no wrong ; and, having done the deed, point to it, as if God must needs sanction it. ‘ Is not the Lord among us ? What is an individual’s judgment of truth, compared with the judgment of the church ? ’ And even the Scriptures may not speak from the same place and station as the Confession of Faith. Woe to the churchman who gives in for an hour to such a spirit, though supported by all that is learned, dignified, and respectable in the land ! “ Let God be true, and every man be a liar.” As the poor prophets, Micah, Isaiah, Jeremiah, and others, stood for God’s eternal holiness and unchangeable morality amidst the wrath of kings and prophets and priests, and the tumults of the people, so must single men in these times take the doings of both church and state tightly to task by the word of God, their wickedness by his love, their cruelty by his mercy, their errors by his doctrines of truth. Yea, and no allegiance to a king, submission to a church, or engagement to an office, can alienate or supersede the primary and unalterable obligation of the creature to the Creator, of the redeemed creature to the redeeming Creator. God’s exaltation of a nation and a church doth not diminish his right to their service of his single will, nor in aught change the bearing towards them of the eternal obligations of his law of holiness. The more complete knowledge into which by their experience of these things they have been let, the taste and feeling of their goodness which they have proved, ought to bind them the more closely around their hearts ; and make the church and nation an example of much fruit-bearing, as they are the example of much Divine husbandry, but when, instead of this they become more wreckless of all distinctions between good and evil, more indifferent to all consequences of obedience and disobedience, the time is come to disabuse them, and

to teach the world better, and to assert His own essential holiness. Words cannot express the deep conviction which I have upon my mind, that my dear mother church, for which I am willing at any time to die, is upon the eve of consummating direful acts, under the daring presumption that God is with her in all things. This is the reason why the Evangelical party therein rush headlong into questions of which they confess themselves ignorant, and give forth the full cry of heresy before they have even looked into the terms of the question. It is because they have long said, "Is not the Lord among us?" One thinks so of another, and he reflects the thought to another; and the rays all concentrate in the one focus of the infallibility of the Evangelical body: and so with hideous haste they work one another up into a phrensy of zeal, and, but for God's prevalent grace, will do things to make men's ears to tingle, and to draw down God's anger against his own beloved Zion: for, love it as he may for the fathers' sake, he loveth his own holiness still more; and when need is, he will lay its honour in the dust. It is his strange work, indeed, to judge his own house, but he will not flinch from doing it. "Zion shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Interpretation doth not permit the elucidation and enforcement of things: that must be left to another office: it belongs to the preacher of righteousness, whose bow interpretation filleth with the arrows of truth: his it is to bend the bow, and set the arrow on the string, and send it home to the vitals of error and corruption. O Lord, raise up archers strong; for more frequent and more numerous than the heads of the hydra are the promoters of error arising in the church.

II. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah iv. 1, 2).—In opening the splendid prophecy of Mount Zion and Jerusalem's future glory, the first thing is to ascertain what is meant by the expression "in the last days;" which occurs not only in the Old Testament, but also in the New—(Dan. ix. 14; Isai. ii. 2; Jer. xlvii. 47; 2 Tim. iii. 1; James v. 2; Heb. i. 2). In all these instances, except the last, it relates to things not yet arrived; and in the last it is not "in the last days," but "in these last days;" which takes it out from being an exception, and make it another and a common form of speech for

markable geographical changes upon the face of the earth, and especially of the Holy Land; as in the darkening of the sun and of the moon and of the stars, and the falling of the towers, and the reeling of the earth. For it is not conceivable that out of a mere metaphor, or figure of speech, the Holy Ghost would construct two of the most remarkable symbols in the Apocalypse, chap. vi. 14, xvi. 20. A symbol always rests upon a fact, past or to come, in history or in prophecy; never upon a metaphor or figure. As in the coming up of the children of Israel out of Egypt there were given, in the drying up of the sea, and the driving back of Jordan, and in the standing still of the sun and moon, and in the falling down of hailstones from heaven upon the enemies of the Lord and his people, types of all those greater obeisances of nature which are to be hereafter; so also in the mountains and the hills: of which it is said, Psalm cxiv. "The mountains skipped like rams, and the little hills like lambs." Though, therefore, I have been accustomed to give to this passage of Micah, and the corresponding passage of Isaiah, a metaphorical interpretation—as significant of the supreme dignity which shall be given to Mount Zion, and the temple of the Lord thereon builded, in the age to come, and the willing homage which all mountains and high places of the earth will yield to that where the Lord's glory abideth—I am far from slighting the more literal interpretation which hath been given to it by Ben-Ezra and others, that Mount Zion shall receive a super-eminence of elevation far above the mountains around, to hold up to the sight of the nations the holy temple of the Lord. But still I incline to think, that the glory of Zion, in the eye of the Prophet, standeth rather in this, that it shall acquire such a celebrity in those days, as shall bring low the most noted of the mountains of the earth; and draw the eyes of all men upon it, being the centre of the worship of the whole world, as is set forth in all the Prophets, and most gloriously in the lxth chapter of Isaiah, where all nations, and not only so, but all the natural productions of the earth, come together to beautify her and to admire her beauty. Nothing can equal the glory of that description; and as we have already expressed her desolation in the language of the Prophets, we may be permitted by the same means, the only adequate means, to express the exceeding greatness of her glory: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto

the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee, shall perish : yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in his time." (Isai. lx.)

The next thing, after the ennobling of the place above all places of the earth, is the flowing of the people unto it : " And people shall flow into it"—that is, the people of the Lord, the Jewish people, in contradistinction to the nations, or Gentiles, who are spoken of next. To Zion, thus exalted, shall the gathering of the people be, because there He, whose name is The Branch shall build the temple of the Lord ; He, whose name is Shiloh shall abide there ; and therefore the city shall be called " Jehovah Shammah, The Lord is there " (Ezek. xlviii. 35). The word denoting " the gathering of the people " is taken from the flow and confluence of rivers, and is, in many places of Scripture, applied to denote the same glorious confux of the children of Israel into Mount Zion from all the regions of the world where they are found scattered abroad. Take as instances, Isai. lx. 5, Jer. li. 44. With respect to the quarters from which they shall flow, we have these mentioned in the xlixth chapter of Isaiah, where this mystery is largely set forth : " Behold, these shall come from far ; and, lo, these from the north and from the west ; and these from the land of Sinim " (ver. 12). And by the Prophet Hosea

the same thing is thus set forth: "They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord" (Hosea xi. 10, 11). And the same lxth chapter of Isaiah, which hath such heavenly beauty, doth express the haste, the numbers, the love and desire, with which they return, thus: "Who are these that fly as a cloud, and as doves to their windows?" In such numbers do they flow in unto her, that Zion herself is confounded, and exclaims, "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me" (Isaiah xlix. 18-23).—While I write these things, I am lost in admiration of the language which God hath found out for expressing them: how very astonishing must the things themselves be! O Judah, be glad; O daughter of Zion, rejoice: thou shalt yet be comforted with everlasting consolation; thou shalt be made the joy and the glory of the whole earth. All ye her children rejoice in her: though ye have lain among the pots, ye shall yet be as the wings of a dove covered with silver, and her feathers with yellow gold. And there are men among us, and those not a few, who hold their heads high, as judicious and prudent interpreters of these things, who cannot see in the Scriptures any ground for believing that Israel shall be restored! Surely their eyes are holden, that they should not see it. I hope God hath not sent them strong delusion, that they should believe a lie. They may indeed think it of small importance how they believe, as to

what they look upon as a mere historical fact, and not a spiritual or saving truth. But they greatly err: the truths connected with the restoration of Israel are the truths which bring the spiritual and invisible actings of God into contact and collision with the things of this visible world, and bear up the doctrine of a providence in human affairs, of a prophecy foreshewing that providence, of a real personal coming of the Lord, the resurrection of his saints, and the redemption of the earth and of his kingdom thereon for ever: into which saving hope they cannot enter, because they will not understand and receive the faith of the future history of the Jewish people, with which these latter facts are all implicated and involved, in the language of which they are written, and with the belief of which they stand or fall. Just as the benefits of Christ's incarnation and death are written in the language of the Levitical economy, so are the benefits of his coming and kingdom written in the language of the gathering together of the Jews, and the glory of Jerusalem. And, moreover, the man whose understanding of God's word is so vitiated, as that he cannot see in these superabundant promises, the fact of a national restoration to Israel at all, is not in a case to understand any part of Scripture, and will interpret it according to his own prejudices and fancies, or those of the generation he lives in and the men he esteems. Truly, O ye Scribes and Pharisees, and Doctors and Elders of this day, ye have made void the Prophets by your vain traditions: and, O ye people, if ye would be saved from their woe, search the Scriptures for yourselves, and believe them according as you read them. Be honest with God's word; for God is honest, whose word it is.

We have next, in this grand picture of the future glory of Zion and Jerusalem, the part which the other nations take therein: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah iv. 2).—These words are put into the mouth of the nations, in order to set forth their feelings and their actings towards Jerusalem, thus exalted above them all. They are moved with no envy; they are stirred up to no strife or contention. Strife and contention there will, indeed, be, when first she begins to rear her head on high; as is set forth in the xxxviiith and xxxixth chapters of Ezekiel, and briefly described in these words of Isaiah: "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake..... No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt con-

denn" (Isai. liv. 15, 17). The particulars of that fierce and fiery conflict, when the nations are breaking themselves to powder upon that Stone which the Lord hath laid in Zion, are given by the Prophet Zechariah, chaps. xiii. and xiv. But the eye of our Prophet, in the passage before us, is carried clear over that whirlpool in the stream of time which engulfs all that fight against Zion and Zion's King, to the long long ages of glory which remain upon the other side the gulf, and spread out their broad sunshine over the nations of the earth. After these days of Zion's trials and troubles and labours and battles are past, the nations of the earth, instructed by the judgments of the Lord, and perceiving that whoever toucheth Zion toucheth the apple of the Lord's eye, and being converted unto God by the manifestation of his glory, do encourage one another to do her honour, as they had heretofore confederated to destroy her: and they say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob;"—of free will, not of constraint: not through the oppression of Zion's arms, or the dread of her terrible prowess; not in chains of captivity, and bowing at the conqueror's chariot wheels, as heretofore the nations of the world flocked to imperial Rome; nor yet by superstitious spell, and through the blindness of ignorance and the delusion of Satan, as thereafter they flocked to Papal Rome; but in hearty willingness and with glad consent do the nations, hand in hand, go up to that place where is the house of the Lord of all the earth. Glorious times of harmony and concord, of knowledge and religion, of light and liberty! For behold on what account the nations propose to themselves this pilgrimage of peace—unlike the warlike crusades of chivalry which once were undertaken, and those battles of shaking which were once fought over the holy sepulchre—"He will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." They go to be instructed in the ways of the Lord, that they may walk in his paths; in the paths of Him whose house and dwelling-place is in Mount Zion.

Now, what Person is here signified—whether the person of the Father or the Son; whether God in his eternal glory, or God manifest in flesh; whether God the Father, or Christ—is no question to him who understandeth Christian theology, whereof the first principle, as it is also of pure theism, is this, That God, as God, can neither have parts and passions, nor occupy place, nor be manifest to sight; and that whenever these things are predicated of God as in the Old Testament they are ever of Jehovah, not God the Father incomprehensible, but God the Son in human nature, with all its attributes subsisting, is signified. But as we are not now using the instruments of the theologian, but of the interpreter, we will refer

to a parallel passage of Scripture, wherein the Person of whom these things are predicated is the God-man, the Christ, in contradistinction to the pure and unmanifested Godhead. It is in the cxth Psalm, where it is said of David's Lord, whom Jehovah seateth on his right hand, "Jehovah shall send the rod of thy great strength out of Zion : *RULE THOU* in the midst of thine enemies....The Lord at thy right hand (that is, Adonai at Jehovah's right hand) shall strike through kings in the day of his wrath." See also Psalm ii., where Jehovah places Christ his King upon the hill of Zion, and He (Christ) rules among the nations. See also Psalm xlv.; where, after conquering the earth, he rules it in peace: and Psalm lxxiii.; where it is the reign of the King's Son: and Psalm lxviii.; where it is Jah, he "who ascended up on high," that receives gifts, because of his holy temple in Jerusalem. All these shew to us, that, though God the invisible Father shall be the end of the rule, Christ shall be the ruler: the former, He in whose laws and ways the nations are taught; the latter, the Teacher of them: the one, the Worshipped, in whom the one Godhead in three Persons is worshipped; the other, the Head and Leader of the worship, as Son of Man, glorified with the glory of God.

This, then, is the end for which the nations flock to Jerusalem, in order to learn there from Christ, and his accredited appointed prophets and priests, those ways of righteousness in which they ought to walk; those ordinances of justice and government, those observances of religion, which they ought to keep. The earth shall acknowledge one law and one Lawgiver, and shall constitute one peaceable sheepfold under one Shepherd. "For," it is added, "the law shall go forth of Zion, and the word of the Lord from Jerusalem." What this "law" is I know not, if it be not that law which heretofore was given for the government of the nation of kings and priests; but which they kept not, and for not keeping which they lost their inheritance. In that day of the restitution of all things, I believe that the law, moral, judicial, and political, which the Lord heretofore gave for the prosperity of men and nations, shall bless men and nations with that blessedness which it, and it only, is able to yield. It is a law of righteousness, given by God as the righteous condition of men in flesh, of men congregated together as families and nations, looking to Zion and Jerusalem as their head-city and temple. And therefore I believe, that wherever men exist in flesh, and in families and in nations, that law, moral, judicial, and political, so far as there is a need for it, will exist. I say, so far as there is a need for it; because both men and nations, and the earth itself, will have undergone many changes for the better, and will not need some of those statutes which applied to their former estate: but, as it is the same flesh,

and the same earth, and the same Jerusalem, so, I believe, will it be recognised to be the same law accommodated to the new form of things, but in its principle unchanged. When I look at the last chapters of the Prophet Ezekiel, and observe also a Levitical and sacrificial worship introduced; and when I hear the Old Testament conclude with a solemn charge upon the people in that day to "remember the law of Moses my servant," and with a solemn promise to "send Elijah the prophet to turn the hearts of the children to the fathers," and "reconstitute all things;" I cannot bring myself to acquiesce in the conclusions, which are so readily received by most, that the former state of things is at an end for ever; but am brought into the state of cautiously pondering these things, and weighing them well, and believing that there are more things in the Old and New Testament than are dreamt of in our popular theology. What I have not attained to I will not give forth: what I have attained to I will not hide. My conviction, then, is, that our dispensation, since Christ, is altogether an interjected and intercalated period; during which the members of the church that is to be glorified are in succession forming, until the body shall be completed: and, this done, this period proper to the sons of God is ended, and the ways of God in governing men in flesh, which for this object were suspended, resume their wonted course. When the Spirit hath united all Christ's members to the Head; when the number of the elect rulers is completed, and the spouse made out of his spiritual substance; then the sons of God are manifested in and under the Head, to take the rule over the world in flesh, which is now governed as it was at the first, and brings out the perfection of holiness. My idea is, that not the Old-Testament but the New-Testament dispensation hath an end: and then the other resumes its course, under Christ and his bride, which is his church. So much it is necessary to say to make our way clear: and into this I mean not to enter further at present, but proceed to complete the picture here given of these blessed times. Leaving the exposition of the idea, we return to the interpretation of the word, which is the measure of every idea.

The expression, "the law shall go forth of Zion," gives me to understand that the earth shall be of one law and of one way and of one mind, bringing forth the fruits of righteousness unto the praise and the glory of God; in which ages, the thing which Christ once did, shall be done in a thousand and ten thousand ways—namely, Flesh mortal and corruptible shall keep the law of God. He was put under the law to prove this very thing, that flesh and blood could keep the law: we Christians do not continue that demonstration, for we begin our course by being baptized into the death of flesh at once; and our condition is to be, not in the flesh but in the Spirit. When shall the work which

Christ did in flesh under the law be propagated, as Adam's evil work in flesh hath been propagated into many? It shall be in those days, when men in flesh and blood, under his redemption and government and law, shall yield a perfect righteousness unto God : and then shall the thing be proved which these blunderers deny, that there can be a fallen nature without sin, a mortal and corruptible flesh without transgression. Both they and their terms and their arguments will be falsified in the age to come, when the nations shall join together, and come up to learn the law of the Lawgiver ; who has laid it aside for a season, to shew himself the grace of God ; and shall then take it in hand, and make it his sceptre to shew himself the righteousness of God.

The other expression, "And the word of the Lord from Jerusalem," teacheth me that there will be a living oracle as well as a written law ; that there will be a Solomon sitting there in person, or by those who are one with him, to resolve the hard questions and the new cases which arise in the administration of the world. From Jerusalem, the city of the Great King, shall the word of Jehovah go forth to the utmost bounds of the habitable earth, and it shall be listened to as the word of God. Jehovah shall give the word, and great shall be the company of those who publish it. "It shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth ; and the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel." Here is all upon the earth obedient to Jezreel ; and Jezreel with the obedient earth hear the heavens, and they speak unto God. Jezreel is the Jewish people ; the heavens are Christ with the spiritual church, the heavenly Jerusalem, who by being spiritual are heavenly ; and that body, wearing the image of the heavenly, heareth the invisible God, and is heard of him. This is the eternal order, an invisible Godhead in the person of the Father, a visible Head in the person of the Son, a spiritual body in the person of the Holy Ghost, ruling over a world in flesh, which yield under their rule the peaceable fruits of righteousness. Then the Heavens do rule.

"And he shall judge among many people, and rebuke strong nations afar off." The government shall be upon his shoulders, and none else shall be judge but he : he shall repress by his wisdom and power the wrath and rebel humours of the nations, and tame them down unto the love of peace. He shall find the earth a raging and tumultuous sea, and he shall still the tumults of the people and make a great calm. He shall "rebuke the company of spearmen, the multitude of the bulls with the calves of the people, till every one submit himself with pieces of silver, and he shall scatter the people that delight in war." This pacification of the world shall not, without great strife, be brought to pass. The iron rod will have to be brought forth by the Prince

of Peace, and many be the nations and princes whom he shall have to break in pieces like a potter's vessel. He shall have to gird his sword upon his thigh, and ride prosperously, for peace and meekness and righteousness; and his right hand shall teach him terrible things. But all those sharp arrows shall he scatter abroad, because they are the King's enemies, and into their heart shall he send them; and the people shall fall under him, because they will madly fight against Him whom God hath anointed, and cast Him out whom God bringeth in and calleth the angels to worship. "Come, behold the works of the Lord; what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Psa. xli. 8—10).

And thus shall he conquer a peace, an eternal and abiding peace, which is the next feature of the scene: "And they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah iv. 3, 4). The nations shall at length yield themselves unto their King and Lord, when he hath delivered them out of the hands of their own violence; and those faculties which were employed upon ambition and warfare they shall employ in the arts of peace, returning to the culture and keeping of the ground as at the first, and blessing every lower creature with man's needful care and husbandry. Every thing is made so as to need our attendance in order to put forth its greatest fruitfulness: all nature looketh wistfully up to man, and asks him to take care of it. He is unto it as a god, and his ministry is as the providence of God; and being thus by him waited on, it yieldeth unto his various senses the means of their proper gratification,—music to his ear, beauty to his eye, incense to his nostrils, pleasure to his touch and taste, and to his body various nourishment. Lower nature hath no end but to bless man, and through him blessed to reach the ear of her Creator. His is the only tongue in nature to utter thought, his is the only soul in nature to think. He is nature's high priest, and through him she maketh her approach unto her Creator. Sweet, very sweet, to me it is to read of man turning his sword into the plough-share, and his spear into the pruning-hook; because I know there is no more sweat, or weary drudgery, but innocent and healthy care of that various world which feeds him. I see him returning to Eden's pleasant bowers, and occupying himself with Eden's welcome cares. I see his soul the while

communing with kindred souls, dwelling in its own clear vision of light, and rejoicing in the blessedness of its own integrity. I see his soul ever conscious of serving God, and blessed with his rewards. The world is full of peace, the earth is covered with righteousness. The society of men is the society of the blessed: they ever commune with one another of righteousness, and their worship is one continued act of thanksgiving. I have neither words nor thoughts for such delightful themes. I am a man of unclean lips, and I dwell among a people of unclean lips; and how should I be able to speak of such things? But the images introduced into the text are enough. First, they break up their weapons of war, as being assured that war is no more to arise: Second, they address themselves to the culture of the fruitful earth: Third, the nations never again rise up against one another: Fourth, they trouble themselves no more with the study of war. And how can all this be, but by the casting of Satan out of them, by the eradication of those deceitful and murderous dispositions which sin hath introduced into our frame? And if this can be done in the lower creatures—in the lion, and the leopard, and the wolf, as is promised—shall it not much more be done in man, who, being thus delivered from the instigation of sin, shall put away the thoughts of sin, and no more pursue its calling? For war, though necessary now, is surely one of the most grievous calamities of the world. And this happy deliverance of nature from the curse and power of sin, shall bring forth scenes of the most delicious contentment, such as poets have never dreamed of nor preachers represented.

“They shall sit every man under his own vine and under his fig-tree, and none shall make them afraid: for the mouth of the Lord hath spoken it. For all people walk every one in the name of his god, but we will walk in the name of the Lord our God for ever and ever.” This is the secret of that happy and blessed society, that God is one, and his name one, over the whole earth; not as it is now, when, each nation worshipping a god of its own, they are worshipping demons who stir them up to furious wars and spoliations: but then, all nations worshipping one and the same God, there is unity of heart and of ways amongst them all. The beauty of this passage is marred by translating both verbs in the future, whereas in the original only the latter is in that tense; and the force of it is, that there shall not be many gods or demons to mislead the nations by their falsehood into the ways of murder, but one God, the Prince of peace, whose worship shall direct them all into the one way of righteousness and mercy and truth;—a beautiful declaration of the supremacy of religion and worship in the production of this world’s well-being; and shewing that till the religion of the earth is one, its peace will be broken

and its blessedness destroyed. And this state of things, it is said, shall last for ever and ever; and to confirm the word it is added, that it shall be so, "for the mouth of the Lord of hosts hath spoken it." There is an intimation in the Apocalypse of the outbreaking of violence, through the delusions of Satan, at the end of the Millennium, into which we enter not at present. The Old-Testament Prophets had no sight of it: they saw only an eternity of the joy and blessedness of the earth, under the supremacy of Mount Zion and Jerusalem, under the government of Messiah and his saints. And thus, having exhibited the complete picture of Zion's glory and Jerusalem's greatness, the strain of our Prophet toucheth other matters, which we now proceed by the grace of God to open in order.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion from henceforth, even for ever" (Micah iv. 6, 7). The time here denoted by "that day" is the happy era described in the preceding verses, when mount Zion is the glory and the gathering-place of the world, which resteth in peace under her benign government; war being ceased, and the implements of war converted into the implements of peace. In that day—not thereafter, but then, contemporary and coincident therewith, or rather, as will appear, preparatory thereto—the Lord promiseth to gather the tribes of Israel, under their two divisions of "her that halted" and "her that is driven out and cast far off." The figure is taken from a flock, of which one part hath halted and fallen back from following their shepherd, and another part hath been driven away and cast out to be preyed upon by the wolves of the desert. The figure hath been already appropriated in the conclusion of the first strain: "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The Breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them" (ii. 12, 13). Their Shepherd King breaks down all obstacles in their way, overthroweth the gates of their captivity, and establishes them in their habitation for ever. In the passage before us, the "dispersed of Judah" (Isai. xi. 12), are promised to be made a remnant; not in respect of fewness, but in respect of their surviving all persecutions, and remaining a people, like Ishmael, in the face of all their enemies; for by this name of "the remnant of

Jacob" are they characterized in their future strength and greatness (v. 7, 8); and "the outcasts of Israel" are promised to be made "a strong nation;" which answers to all the promises that have gone upon Ephraim from the beginning: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17). The exact force of the distinction contained in these words, "the *dispersed* of Judah," and the "*outcasts* of Israel," we believe to lie in this: that in the Old Testament the habitable world is spoken of under two divisions, *the earth*, and the *isles of the Gentiles*—as we would say, the *infield* and the *outfield* of nations—the former being the bounds of the four empires, Babylon, Persia, Greece, and Rome, or what, for this reason, is commonly called the prophetic earth in which Judah wanders dispersed; the latter being the further off regions, little known to the people of Israel, into which Israel were cast forth, to be lost from the knowledge of mankind for a long season. The same is the cause of the double language used for their gathering again: the one, by the standard lifted up for rallying the dispersed; the other, from the trumpet sounded long and loud, to gather them that are beyond the range of vision. When these long-lost tribes shall re-appear, they shall be a strong nation, and both able and willing to do exploits for the Lord of hosts. And these two divisions of Israel, typifying the two parts of the church—the saints living in dispersion in the face of their enemies, and the saints dead, lost to sight in the grave—shall Christ gather together unto the Zion upon the earth, at that time when he shall gather his elect from the four winds of heaven to meet him in the clouds of his glory, and descend with him in the New Jerusalem which cometh down from heaven, to rule over a church in flesh and a church in spirit for ever and ever. "And the Lord shall reign over them in mount Zion from henceforth, even for ever."

The scattered tribes being thus preserved, and restored in strength to Mount Zion, under Jehovah their King for ever, the next thing treated of is the Person to whom the chief or first dominion is to be given, in these words: "And thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Mic. vi. 8). The Jewish commentators of highest esteem, Aben Ezra and Jonathan, both see Messiah as the subject of this verse and most of those which follow. The words of the former are, "From this place even to the end the subject matter of the prophet is Messiah;" of the latter, "And thou, O King Messiah, who art hid on account of the sins of the

church of Zion, to thee is the kingdom about to come, and the first dominion shall come to the kingdom of the church of Jerusalem." The words "tower of the flock" are in the original "tower of Edar," as is to be seen in the margin of our Bible, which prefers to keep the word a proper name. Now, from a very remarkable passage in the book of Genesis (xxxv. 21), we learn that this tower of Edar was in the close vicinity of Bethlehem and of Ephrath, where Rachel had hard labour and was delivered of the last born of the patriarchs, whom she would have called Ben-oni, "son of my sorrow," but whom his father named Ben-jamin, "son of the right hand." The passage casts such a remarkable light upon the prophecy before us, that I will transcribe it: "And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. And Israel journeyed and spread his tent beyond the tower of Edar." Now the only other place in all the Scriptures where the tower of Edar is mentioned is the passage before us; and it comes attended with the very same circumstances, the hard labour and child-birth of the daughter of Zion (iv. 9, 10, v. 3), the birth of Him who is the Son of his Father's right hand (chap. v. 2), and "Bethlehem-Ephratah" is the place of his birth. This gives a reason for suspecting some connexion between that passage of the patriarchal history and the prophecy before us; being similar to several other allusions which we have already noticed in our former interpretations, and especially to that one, which we have pointed out in the xlixth chapter of Isaiah, where Christ's labour for his church is written out in terms of Jacob's labour for his wife Rachel; and the very name Israel is given to him, as in another place (Ps. xxiv.) is the name Jacob. And so here, we think, the travail of the church to bring forth the "Ruler in Israel," the "Man of God's right hand" (Ps. lxxx.), is written in terms of Rachel's travail in bringing forth her last-born son, who to his mother is Benoni, a son of sorrow, but to his father is Benjamin, the son of the right hand. At the least, these allusions to Rachel's death in child-birth are not to be slightly passed over by a careful interpreter: how much they will serve our purpose may better appear in the sequel.

In the interpretation of the words "O tower of the flock," I am, however, inclined to differ from the Jewish interpreters, and to understand it, not of Messiah himself, but of mount Zion, which is in many places of Scripture called "the strong-hold," as in 2 Sam. v. 7, Isai. x. 32; and in a passage of Zechariah, altogether parallel with this before us, it is said to the daughter of Zion, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope" (Zech. ix.

11, 12). Now, in the text the same object is addressed, both by the name "tower of the flock," and "strong-hold of the daughter of Zion;" and both in the Septuagint and Vulgate versions these two epithets are blended together into one; and if the latter be proper to Mount Zion, then so also must the former be. In the sublime opening of the chapter, it had been prophesied that in the latter days Zion should be exalted on high above all the mountains, and shine afar as a tower, unto which the people should flow: and in the preceding verse, the gathering of the people being viewed under the figure of a dispersed flock, Mount Zion is represented as the tower of the flock, to which they assemble themselves from all parts of the earth, and in which they find safety from their persecutors. While thus I prefer to interpret the figure of the strong-hold of Mount Zion, I feel that there are good reasons for the other view taken of it, as referring to Messiah, seeing God is in many parts of Scripture called our "high tower" (Psa. xviii. 2, cxliv. 2); and doubtless it is from Messiah's personal presence therein that Mount Zion hath this glory and strength. But, if I err not, the afflicted one, in the sixth verse, mentioned along with her that halted and her that was cast far off, is Jerusalem, or Mount Zion, who hath always a chief place both in the calamities and the blessings written in the Prophets, and which is generally taken in as a third party, with the dispersed of Judah and the outcasts of Israel. Of this a very beautiful example occurs in Isai. xlix. 14, where she is represented as the mother of the tribes; and this figure the Apostle, in his Epistle to the Galatians, hath transferred to the Jerusalem above, which is the mother of us all. And in the livth chapter of Isaiah, ver. 11, she is addressed in that same style of the afflicted one: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and thy foundations with sapphires." And in our prophet (chap. iii. 12), it is written of her, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Perceiving, therefore, that the fate of Jerusalem is as much an integrant part of the prophetic burdens as that of the twofold dispersion, and that her destiny hath a principal place in this Prophet; and that she stands in the immediate context as a party in the affliction; I prefer to understand the verse before us, and those which follow, of her, and the mother church in her, rather than of Messiah, whose mother she is. That the city and the church should both be represented by the same symbol, and mutually interchanged in the language, is the manner of the Prophets; as is to be seen in the passages of Isaiah referred to above, in the saying of the Apostle Paul, and in the last chapters of the Apocalypse. Thus understanding

the expressions "tower of the flock," and "strong-hold of the daughter of Zion," of Jerusalem, and also of the church, which had there her local habitation, and could have it no where else, we have it prophesied that "to her it shall come, even the first dominion:" that the dominion spiritual and temporal over the tribes of Israel, and of all nations subjected to them, should come to Jerusalem, as it was at the first, when Mount Zion was taken by king David, and the temple built by king Solomon, and the land and the nations round about poured in thither, to express their homage and to behold her beauty and her greatness: "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" (Isai. i. 26, 27). That the first dominion of the daughter of Zion hath reference to the days of David and Solomon, is not only decided by the fact that till that time Zion and the upper city of Jerusalem was in the hands of the Jebusites, and was by David taken, as is particularly recorded in the Second Book of Samuel, chap. v.; but also from the language used in the fourth verse of this chapter, "They shall sit every man under his own vine and under his own fig-tree," which is a quotation from the First Book of Kings, iv. 25, where the happy state of Israel is by these very words described. It is a most important prophecy, inasmuch as it assures us, that a dominion of the like kind, with that which heretofore existed, shall be re-established in Jerusalem—not temporal merely, but also spiritual—that though the time be now that no place hath any preference or pre-eminence over another as a place of worship, the time is to be, when Jerusalem and Mount Zion shall be restored to that pre-eminence which they once enjoyed; when there shall be a temple there, to which the kings of the earth shall come and offer gifts, and whence Christ shall send forth his law and his word unto the ends of the earth. Of which temple, it is the continual prophecy, that Messiah shall be the builder—and Ezekiel contains the details of the structure. In right of his possessing this, at once the palace and the temple of Mount Zion, Messiah shall hold the dominion of all the earth; and the nation that shall not come up and worship him there, shall be cut off.

The same truth is expressed next under the personal figure, "The kingdom shall come to the daughter of Jerusalem," for the reason that under the figure of a woman in sore travail this same place or polity, which had such high destinies written upon her, is about to be represented by the Prophet. Being about to treat the subject both under the figure of place and of person, he introduceth the notice of both from the beginning. It is very wonderful to me, that in all the Pro-

phets, not excepting the Apostle John, or indeed any of the Apostles (who scatter hints and notices of the same throughout their Epistles), should connect the last condition of the church so much with place, as that the very substance of the prophecy is as much involved with place as with person. And so it ought to be ; for man is as much made for occupying space and exercising power over the visible world, as he is for holding spiritual communion with the invisible God : and Christ himself, the Head of the church, is not God only, but the fulness of the Godhead in a body ; and a body he took, in order that through it, he might possess all things, visible as well as invisible. That body implies a place of habitation and a condition of visibility. Its present invisibility is not natural to it, but unnatural ; is not its common and ordinary condition, but extraordinary and miraculous. His body is hidden, and therefore place is hidden also from his church ; but when he shall appear, the place of his abode shall be the high place of the earth ; and not of the earth only, but of the whole world. There shall be the tabernacle of the Most High, and the dwelling-place of all the saints of the Most High. These give sacredness to the place : because it is the "camp of the saints," it is holy ; because it is the "beloved city," it is sacred and impregnable. Mount Zion was chosen by God, not for a day, but for ever, to be this place ; as it is written : "For the Lord hath chosen Zion ; he hath desired it for his habitation. This is my rest for ever : here will I dwell, for I have desired it. I will abundantly bless her provision ; I will satisfy her poor with bread. I will also clothe her priests with salvation ; and her saints shall shout aloud for joy. There will I make the horn of David to bud : I have ordained a lamp for mine Anointed. His enemies will I clothe with shame ; but upon himself shall his crown flourish" (Ps. cxxxii. 13—18). —This chosen place was about to be cast into the furnace of affliction : the armies of every nation were about to gather around Mount Zion, like dark thunder-clouds, and raging beating tempests, for almost three thousand years. The first blow was now preparing by Sennacherib the Assyrian ; and, as the manner of the Lord is, he begins before it happens, and while all eyes are turned towards the event, to shew forth the destinies which hung over the mountain of his holiness, and the horrible storms out of which it should emerge into everlasting glory. It was in the days of Hezekiah, and on the eve of Zion's first siege, that I suppose this prophecy of Zion's many troubles to have been delivered ; it was on the eve of Zion's wonderful deliverance that I suppose this prophecy of Zion's eternal salvation to have been delivered. To lay down beforehand such a body of promises as should defy contradiction ; fairly to commit himself for that Rock of ages, as well as for that

people of eternal generations, was the reason why God, before they passed into the surgy waves of desolation and conquest, raised up Joel, Hosea, Isaiah, Amos, Micah, and others, to tell beforehand to men what his purposes were, that they might take hold upon the hope set before them; or if they would not, that they might be broken against the bosses of his buckler. I cannot doubt, therefore, that this verse hath reference to that Mount Zion which in the 6th verse is denominated "her that I have afflicted," and in the 7th verse by her own proper name of "Mount Zion, where Jehovah reigns," and now "tower of the flock, strong-hold of the daughter of Zion;" and to her is made sure such a dominion, temporal and spiritual, as in the days of David and Solomon she possessed. This interpretation will justify itself the more as we proceed with the verses in their order.

Vers. 9, 10: "Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth," &c.—This presents us with the calamities of Jerusalem and Mount Zion already begun; which are likened here and elsewhere to the pangs of a woman in travail, both because of their exceeding violence, and of their fulness of hope as well as sorrow; and thus ending in joy for the Man-child that is born into the world (John xvi. 21). The Child of whom the virgin daughter of Jerusalem had the promise, was that Seed of the woman, Seed of Abraham, Son of David, Emmanuel, Son of the virgin, whom God had appointed to be Redeemer of, and Ruler over, his people Israel; of whose birth-place, and various sufferings and glory, this prophecy doth treat. These pangs of giving birth to Messiah, these sufferings of Jerusalem, the mother of Christ and of us all, began, as we have said, from the days of Hezekiah, when she was first beleagured; and shall not end until Messiah shall come in his glory and majesty—not as the Benoni, son of his mother's sorrow, in which character he hath already come; but as the Benjamin, son of his Father's right hand, in which he is yet to appear. For it is written in this very prophecy (v. 3): "Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." What time is here signified is determined, both by the event which precedes, and that which follows the mention of it—the one, their being given up till that time; the other, the return of their remnant at that time;—of which events neither the one nor the other is yet in existence; and therefore we surely conclude that the time of sore travail of mother Jerusalem is still in continuance. This same truth is taught us, both

by our Lord, in the passage referred to above (John xvi. 21), and by Paul, in his Epistle to the Romans (viii. 19—22). And the reason of this seeming enigma, that Christ is not yet brought forth, is fully laid out in that book which interprets all Scripture, and to which all Scripture looks for interpretation, the book of the Revelation; where (chap. xii.) the woman, the church, is in travail with that child who is to rule the nations; being all the members of Christ, who go to complete the body of Christ, and shall share with him of his glory. The Christ who shall come in glory is the completeness of the elect in him; who shall be glorified with him, and shall be one in him and with him, as he is one with the Father. These sons of God are not yet completed; this body of Christ is not yet built up; Christ is not yet arrived at the stature of his fulness; we are not yet grown up into the perfect man. The church on earth is still in the pains of child-birth, and shall continue so until the body of Christ be perfected.

Now, because in the days of Hezekiah, Jerusalem, the mother of saints, was first cast into the furnace of affliction, where she still is—the type of that church which Christ was to impregnate with the Holy Ghost, that she might be the partaker of his sufferings, and through sufferings be made perfect—therefore is it proper that the language of child-bearing should now first be applied to her, and not before his day, because till then she was not so afflicted. As in the days of David and Solomon Jerusalem was exhibited, for a season, in glory and majesty, to be the type of that first dominion, which is yet to come to her and abide with her for ever; so from Hezekiah's days until now, she hath been the type of that suffering into which the church is now baptized, and must continue until the days of her glory. But before she is fairly plunged into that sea of calamity, which still overwhelms her, there must first be given a signal type of her deliverance, in the language of which her eternal deliverance may be written: just as, before Christ's church was cast into the fellowship of Christ's sufferings by the baptism of his Spirit, she must first receive, in Christ's sustained strength, in Christ's holy life and death, in Christ's resurrection, and ascension into glory, a type and first-fruits of her own sustenance, sanctification, resurrection, and kingdom. I am perfectly convinced that this is the true idea of the deliverance, which Jerusalem received in Hezekiah's time. It was to the Jews, and to their city, exactly what the resurrection of Christ is to us; and therefore it is that Hezekiah, in his thanksgiving for his life prolonged, uses language identical with that which is used in the Psalms concerning the resurrection of the Lord: and therefore also it is, that, whenever the destruction of the Assyrian is referred to, it always draws on with it, the final deliverance of Jerusalem by

the destruction of all her enemies : therefore, also, the gathering of the restored tribes unto Jerusalem is also expressed in language proper to the resurrection of the dead.

This idea, which we derive from the language of this prophecy, was much confirmed to us when, upon turning to the history of Jerusalem's distress in the days of her siege by the Assyrian, we found the remarkable words which follow put into the mouth of Hezekiah, who, having heard the blasphemous pride, boasting, and threatening of Rabshakeh, the chief commander of the Assyrian's host, rent his clothes, and covered himself with sackcloth, and went into the house of the Lord, and sent his chief officers and priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz, with these words : " This day is a day of trouble, and of rebuke, and of blasphemy ; for the children are come to the birth, and there is not strength to bring forth " (2 Kings xix. 3 ; Isai. xxxvii. 3). These words, so singular, were, I believe, put into Hezekiah's mouth by the Spirit of the Lord, to signify that the time, the long time, of Jerusalem's pains, did then begin. And still more remarkable is it, that, when they conclude, the very same words should be used by the Prophet Isaiah : " Hear the word of the Lord, ye that tremble at his word : Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified : but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed she brought forth ; before her pain came she was delivered of a man child. Who hath heard such a thing ? who hath seen such things ? Shall the earth be made to bring forth in one day ? or shall a nation be born at once ? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth ? saith the Lord : shall I cause to bring forth, and shut the womb ? saith thy God " (chap. lxvi. 5—9). This passage shews us the time of the complete birth ; and, lo ! it is the birth of a nation in one day ; it is the birth of a nation at once from the earth. And yet it is also the restoration of the earthly Jerusalem to her place as the head of the nations, and of the return of her long-lost children to her bosom ; the language of the type and the anti-type being, as in other cases, blended into one. From the time, therefore, of Hezekiah's and Jerusalem's great agony, in the days of Sennacherib, until the time of the restoration of her scattered tribes, is the period of her travail-pangs referred to in the passage before us.—The same conclusion may be derived from Isaiah xxvi. 12—20, and from Hosea xiii. 9—15 ; which we cannot now particularly interpret, but confidently refer to, as fully confirming the conclusions laid down above.

There is still one expression in the passage now under consideration which hath not yet been interpreted: "Is there no king in thee? is thy counsellor perished?" This is an answer to the question, "Why dost thou cry aloud?" as much as to say, 'Look to thy King: is he not with thee? look to thy Counsellor: is he perished?' and it points out to us from what quarter her deliverance was to come, even from her King and her Counsellor. And, accordingly, for the deliverance which she received at that time she was beholden to her king, Hezekiah, and to her counsellor, Isaiah, the prophet of the Lord. Hezekiah the king sent to the son of Amoz, and from him received the word of deliverance, which is recorded in the xxxvii th chapter of that Prophet, verses 30 to 35. Her deliverance at that time, therefore, was consummated between her King and her counsellor: to them she had recourse in the day of her calamity, and through them she received deliverance. The city looked to her king, and her king listened to the prophet of the Lord; and in thus doing they were saved. Now the Lord, by putting these questions, "Is there no king in thee? is thy counsellor perished?" seems to intimate, that, if the people would be faithful to their king, and if the king would listen to the prophet of the Lord, Jerusalem should never want consolation and deliverance in the midst of all her calamities. And so it was, that, when she was come almost to the last gasp, the Lord sent, by the mouth of his servant Jeremiah, promises and assurances unto the king of Jerusalem and all his people, that, if they would but hear his word, he would even then assure them of eternal safety: "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city on the sabbath-day, but hallow the sabbath-day, to do no work therein: then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain for ever" (Jer. xvii. 24, 25). Now the king and the prophet were but vicegerents of that royal and prophetic dignity, which belongs to the God of truth, and which was to abide in one Man for ever, Emmanuel, whose name is Counsellor, the Mighty God; to whom, therefore, as her stay in distress and redeemer out of it, Jerusalem's hope is directed in the words before us. And if, when her King came, "lowly, riding on an ass, and on a colt, the foal of an ass," she would have received him, he would have redeemed her: but by turning away from her King, and not listening to her Counsellor, she fell into that abyss of oppression in which she hath since continued. From Hezekiah's time until Messiah's she was holden up with hope; and when her head sunk beneath the stream it was ever lifted up again;

until she would not believe that her King was in the midst of her, until she herself put to death her Counsellor : then she sank beneath the waters, and all the billows of the Lord passed over her : and now she must wait until her King come to her, and rebuild her temple, and restore her walls that are fallen down ; then, when she shall say " Blessed is he that cometh in the name of the Lord," her King shall return to her again, and the days of her trouble shall be ended.

The figure of a woman in travail is proper to Jerusalem, considered as the virgin daughter of Zion big with the hope and promise of the virgin's child, Emmanuel ; and her sufferings at the hand of the nations, until she receive deliverance from her Redeemer, who is of the seed of Abraham according to the flesh, are properly represented by the pangs of a travailing woman. But Jerusalem considered as a city, as a polity, as the metropolis of a people, requires another figure to represent the desolation that was to come upon her. This is contained in the words which follow : " For now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon : there shalt thou be delivered ; there the Lord shall redeem thee from the hand of thine enemies " (Mic. iv. 10). This contains, First, the casting out of the people from their beloved city, from their strong-hold, from the presence of their God, who dwelt in their holy temple : Secondly, it sets forth their abiding in the naked and open field, " without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim : " Thirdly, it contains their captivity in Babylon, and their residence under that captivity till the day of their deliverance, and their redemption from the hand of their enemies. The simple enumeration of these things shews us, that the captivity in Babylon here referred to, and the deliverance thence, are different from their seventy years' captivity by Nebuchadnezzar, and deliverance by the hand of Cyrus. For Zion was not then delivered, nor redeemed from the hand of her enemies : she was only cast anew into the furnace of tyranny and oppression, until the days of the Lord and his Apostles ; when, of a truth, the daughter of Zion was cast forth from her tower and strong-hold, by the Romans, and prevented from even looking upon the beloved spot ; and ever since hath been permitted to visit it only like a forlorn and dejected widow, bereaved of her house, her inheritance, and her children. And from that time she hath dwelt in the field, like a flock whose shepherd is smitten and his sheep scattered from the fold. Yet are they in Babylon ; within the bounds of that region of the earth which in the New Testament hath received the name of Babylon, being the same region over which the city of Rome held

dominion. And here in captivity shall the daughter of Zion, the tribes of Benjamin and Judah, abide, until the Redeemer shall come, with his sanctified ones, to break down the gates of the oppressor, and let his people go free.—At the same time, while the matter of the prophecy in the text obliges us to interpret the passage of that remote and ultimate deliverance, we are fully convinced that the seventy years' captivity in the city of Babylon, and the deliverance by the hand of Cyrus of a portion, though but small, of the people thence, was a grand type of the deliverance of all the dispersed remnant of Benjamin and Judah from the dominions of that fourth empire, that ten-horned power, which now holds the earth, as the fourth in succession from Nebuchadnezzar the lion with eagles' wings. We believe, moreover, that this prophecy, and others at and before this time given concerning Babylon, were intended to warn king Hezekiah from that fatal step which he took, of entertaining the ambassadors of that city who came to congratulate him upon his recovery from sickness. His behaviour to them, which we would say was only king-like, such as Solomon's reception of the Queen of Sheba, and yet was so much resented by the Lord (Isai. xxxix.), derived its guilt from this, that it was a neglect, and so far forth a contempt, of those prophetic warnings which he had received concerning Babylon. He had been taught that there was another enemy besides the Assyrian to be guarded against: that enemy he had opened his confidence to; he had received him into his bosom, and shewed him all the strength of his kingdom. This offended the Lord, and by the mouth of Isaiah the Lord delivered his children into captivity: "Thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon."

Some, unacquainted with the manner of prophecy, may think that the interpretation which we have given of the captivity in and deliverance out of Babylon, mentioned in the text, is to be doubted, because it takes Babylon in another sense than was common, or indeed at all used, in the days of the prophet. But so it is, as we have seen, with the Assyrian also; and so it is with Babylon itself throughout all the prophets. As the Assyrian is the name for the first and the last and all the intermediate devastators of Israel, so Babylon is the name for the first and the last and all the captivities of Jerusalem and her children, as distinguished from Samaria and the ten tribes, of whom she pretended to be the mother, and they vainly listened to her pretensions. The captivity in Babylon, I say, is in the Prophets always made to cover all the interval from the time of Jerusalem's overthrow till the time of her perpetual restoration. Nebuchadnezzar only partially overthrew her, and Cyrus only

partially restored her, for a warning and a witness of that more terrible destruction which would come upon her when she should have rejected her King and her Prophet, and of that complete restoration when she shall have received her King and her Prophet. Many instances could I give of this, but two shall suffice: the first, Jeremiah's prophecy of the seventy years' captivity; the second, Isaiah's prophecy of Cyrus and his deliverance. Of these two prophecies, the former is as follows: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place. For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive" (Jer. xxix. 10—14). Here, though the seventy years' limitation had been expressly given, this could not prevent the Spirit of the Lord, in the mouth of his prophet, from including the final restoration from all nations and from all places. So likewise the prophecy of the downfall of Babylon before Cyrus and his Medes (Isaiah xiii. 6—13) is written in language which cannot be interpreted of any action that hath yet been, or that shall be, until the time of Zion's travail be accomplished: and so of all other places where Babylon is written of: so that our interpretation is according to the spirit of the word of prophecy. The Prophet now proceeds to an action of Zion's enemies after her deliverance, which we reserve for the subject of our next interpretation.



JEWISH COMMENT ON GENESIS XV. 9.

To the Editor of the Morning Watch.

SIR,—The Talmudists say that Abraham was tried with ten temptations, one of which contains a prediction applicable to the present state of the world. You will find it nearly as follows in the Jewish Morning Service for the New Year, vol. i. p. 226. Speaking of these temptations, it is said, "The seventh was when he (God) made a covenant with him, and shewed him the four potent monarchies, who, each in their day, were to bear rule over them, but were afterwards to be totally lost." It is a comment on Gen. xv. 9.

<p>“ And he said unto him, Take to me “ a heifer of three years old..... “ and a goat of three years old..... “ and a ram of three years old “ and a bull “ and a pigeon</p>	<p>עֵגְלָה כְּשָׁלְשָׁתַּיִם וְעֵז כְּשָׁלְשָׁתַּיִם וְאֵיל כְּשָׁלְשָׁתַּיִם וְתֹר וְתוֹל</p>	<p><i>Edom, which, like a heifer, tramples upon all.</i> <i>Grecia, compared to a goat by Dan. viii. 20.</i> <i>Media and Persia, ditto.</i> <i>Ishmael.</i> <i>Israel, compared to a pigeon in Cant. ii. 14.</i></p>
<p>“ And hé took unto him all these; “ and he divided them “ but the bird he divided not..... “ and the eagle came down “ and Abram drove him away “ and when the sun was going down ...</p>	<p>וַיִּבְרַח אֹתָם וְאֵת דְּדַעְפֹּר לֹא כָּתַר וְהָדָר הֵינֵנִי וַיִּשֶׁב אֹתָם אַבְרָם וַיְהִי הַשָּׁמֶשׁ לְבוֹא</p>	<p><i>to enfeeble them, that they may be destroyed ultimately ;</i> <i>as the pigeon alone is to continue.</i> <i>David the Prince, who would have destroyed them immediately.</i> <i>knowing the decree for their continuance until sunset—namely, to the end of the day or period appointed, according to the prediction,</i> <i>“ And it shall come to pass, at the time of evening there shall be light.” (Zech. xiv. 7.)</i></p>

The above is nearly as it stands in the Jewish Ritual ; but as there are some variations from the Authorized Version, it is right that they should be explained.

תֹּר is translated here a *bull*, instead of a *turtle-dove*, as it is in the English Bibles. This word, however, in the plural, in Chaldee, occurs at Ezra vi. 9 and other places, and is translated *bullocks*. Moreover, it is not only the root of the Greek τρυγών, the Latin *turtur*, and the English *turtle* ; but also of the Greek ταυρος, the Latin *taurus*, the French *taureau*, and the Polish *owrochs*, to this day. עֵיט, in ver. 11, is translated in our version by the word *fowls*, which is certainly too generic ; as, at the least, the original signifies *rapacious fowls*, or *birds of prey*. The Hebrew word is the *Αετός* of the Greek.

It is remarkable, connected with the conjectures of Mr. Forster, that Ishmael is put by the old Talmudists for Mohammedandism, of which the moderns consider the word Islam to be a corruption.

I am, Sir, your obedient servant,

H. D.

Oct. 1, 1830.

THEOLOGICAL DEPARTMENT.

ON THE NAMES OF CHRIST.

THE paper on the Names of God in our last Number, gave us occasion to speak directly of only one of the Names of Christ, אֲדֹנָי, *Adonai*, or Lord. But it has been frequently and conclusively argued, that from the beginning all the manifestations of God which have been made, were by Christ himself. Him "the Lord possessed in the beginning of his way, before his works of old....from everlasting, from the beginning, or ever the earth was" (Prov. viii. 22). And when time began, and God resolved that "the invisible things of him from the creation of the world should be clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. i. 20), this act of manifestation came by the eternal Son, "who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist" (Col. i. 15). But every subsequent manifestation was either made by Christ, or had him for its object: for "the testimony of Jesus is the spirit of prophecy;" and "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; whom he hath appointed heir of all things; by whom also he made the worlds; who, being the brightness of glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 1). Yea, all that can be known of God, is exhibited in Christ, "in whom dwelt all the fulness of the Godhead bodily" (Col. ii. 9, i. 19); who is "the great God and our Saviour, Jesus Christ" (Tit. ii. 10, 13); and who could say of himself, "I and my Father are one," "I am in the Father, and the Father in me," "he that hath seen me, hath seen the Father" (John xiv. 9, 11).—But, though full and ample is the revelation made by Christ to his chosen ones; to whom he saith, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for *all things* that I have heard of my Father I have made known unto you;" yet the influence of the Holy Spirit is necessary to enable man to receive this revelation: that

Comforter who should supply the place of Christ during his absence; whose presence was so necessary to the church, that it was "expedient" even for Christ to leave the world, that the Holy Spirit might come: whom the Father sent in the name of Christ, to teach the church *all things*, to bring *all things* to their remembrance whatsoever Christ had said; and who shall glorify Christ, for he shall take of the things of Christ and shew unto them (John xiv. 26, xv. 15, xvi. 15). And since the Comforter is promised to abide with the church for ever—"even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him" (John xiv. 16)—let us lift up our hearts to our heavenly Father, that for Christ's sake he may send us the Spirit of truth, to guide us into all truth; that we may be prepared to receive, comprehend, and enjoy all the various manifestations of that one purpose of love to man, emanating from our God, whose very being is love (1 John iv. 16), and who has sought the love of all his intelligent children, first, by all the exuberant beneficence of *creating* love—this goodly fabric of the universe, full fraught with objects of delight, and man, fitted with faculties to enjoy the good things so abundantly provided for his mind and body—and then, when man had abused his liberty, had forfeited all title to the favour of God, and drawn the whole creation with him into a state of perdition, whose unwearied, inexhaustible love followed the wandering rebel, and sought his affection by the offer of the still more transcending bounties of *Redeeming* Love: and, when man still held back from the proffered Saviour, giving the last, the transcendent proof of love, by sending the Holy Spirit, in order to regenerate men; to dwell in his church for ever, making his people the temples of God; that, thus prepared by his Spirit in the inner man, and being rooted and grounded in love, we may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God, and so fitted for the high dignity, prepared for all the saints in the ages to come, of making known to the principalities and powers in heavenly places the manifold wisdom of God. (Eph. iii. 10.)

It were a subject of curiosity, rather than profit, to inquire whether the Patriarchs and Prophets recognised Christ in all the instances where we may do so. The proof is easy, that Abraham "rejoiced to see the Gospel day" (John viii. 56); that Moses "chose the reproach of Christ" (Heb. xi. 26); and that Isaiah "saw the glory of Christ" (John xii. 41); which we might extend and apply to all the different manifestations. But it will be more profitable to us to set our foot at once on the firm ground we living at this late period of time may occupy,

when the actual coming of our Lord has set the seal of history on all the prophecies which relate to the first advent; and, from this vantage ground, and with the New Testament interpreting the Old, look forward with steadier gaze than theirs on the bright prospect which unfulfilled prophecy yet holds out,—the glorious second advent of our Lord. The Gospel histories we should look back upon as certainties, and exercise our faith upon its proper objects, giving substance to the things hoped for, bringing evidence of things not seen. “I desire” (says the pious Sir T. Brown) “to exercise my faith in the difficultest point; for to credit ordinary and visible objects, is not faith, but persuasion.....Tis an easy and necessary belief, to credit what our eye and sense hath examined: I believe he was dead, and buried, and rose again; and desire to see him in his glory, rather than to contemplate him in his cenotaph or sepulchre. Nor is this much to believe; as we have reason, we owe this faith unto history: *they only* had the advantage of a bold and noble faith who lived *before his coming*: who upon obscure prophecies and mystical types could raise a belief, and expect apparent impossibilities.” Thus believing, thus loving, “we rejoice with joy unspeakable and full of glory; receiving the end of our faith, even the salvation of souls. Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace unto us: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand of the sufferings of Christ, and of the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into” (1 Pet. i. 10).

In treating of the names of Christ, still more than in the names of God, distinct classification is necessary: for, Christ being Man as well as God, the distinction of the natures is preserved in the names; and having offices to perform to which both natures were equally necessary, a further distinction of name arises from these several offices. And though it be true, as Dionysius says, that the sum of every thing that is to be known or believed of God and of Christ is contained in the names given in Scripture; yet it is also to be remembered, as he says in the beginning of his treatise concerning the Names, that it is not lawful to speak, or think, any thing concerning these higher mysteries beyond those things which are revealed to us in holy Scripture. We shall, First, consider those names of Christ which indicate his Divine nature: Secondly, those which denote his human nature: Thirdly, his personal names:

Fourthly, his names of office, under the three heads of Prophet, Priest, and King : Fifthly, names characterizing his work, rather than his person or condition.

The first of the Divine names is *Jehovah*; incommunicable to any creature (Exod. iii. 13, 15; Isai. xlii. 8): "I am Jehovah: that is my name; and my glory will I not give to another." But this Divine name is given to Christ continually: as Exod. xiv. 2, "Wherefore do ye tempt Jehovah?" Num. xiv. 21, "As truly as I live, all the earth shall be filled with the glory of Jehovah:" 1 Cor. x. 9, "Neither let us tempt Christ." Isai. viii. 13, "Sanctify Jehovah of hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel:" 1 Pet. ii. 8, "Jesus Christ....a stone of stumbling and rock of offence." Isai. vi. 3, Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory:" John xii. 41, "These things spake Esaias, when he saw his (Christ's) glory, and spake of him." Isai. xlv. 22, 23, "Jehovah, a just God and a Saviour....I have sworn by myself, that unto me every knee shall bow, every tongue shall swear:" Rom. xiv. 10, "For we shall all stand before the judgment-seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God: so, then, every one of us shall give account of himself to God." This proves that the judgment-seat of Christ is that of God, who is also Jehovah, as in the preceding references. Such proofs might be multiplied to any extent, but these may suffice. It is, however, very interesting to remark, that both the Chaldee and Jerusalem Paraphrases, in multitudes of instances where Jehovah alone is now found in the Hebrew text, substitute the *Word of the Lord* in its place; and this in many places where it can only be understood personally of THE WORD, the Eternal Son. In Gen. xxviii. 20, for instance, where the text runs, "If God will be with me, &c., then shall the Lord be my God;" the Chaldee paraphrases it, "If the Word Jehovah will be with me, &c., then shall the Word Jehovah be to me for a God." Again: in Exod. ii. 25 it is written, "And God looked upon the children of Israel, and God had respect unto them;" which the Chaldee paraphrases, "And the bondage of the children of Israel was known before Jehovah, and Jehovah spake in his Word to redeem them." So also Deut. i. 30, "The Lord your God, which goeth before you, he shall fight for you;" the Chaldee paraphrases, "His Word shall fight for you." So Deut. iv. 24: "For the Lord thy God is a consuming fire, even a jealous God:" the Chaldee has, "For Jehovah is thy God, his Word is a consuming fire; it

(i. e. his Word) is a jealous God." So Num. xiv. 31; Deut. xxxi. 6; and innumerable passages beside.

The Jerusalem Paraphrase makes the Word "the Creator," in Gen. i. and "the Judge," in Gen. iii. 9; which we quote for its beauty, as well as for the illustration of our point: "And *the Word* Jehovah-Elohim called to him, and said to him, Behold, the world which I have created is known before me; darkness and light are known before me; how, then, canst thou think that the place where thou art is hidden from before me?" And Abraham, Gen. xxi. 33, is said to call upon "the name of the Word." And in Isai. xxviii. 5, "Jehovah the crown of glory" is said to be "the Messiah." And Isai. xlv. 17, and liii. 1, both Paraphrases apply to The Word "the Messiah."

Another incommunicable name of God is *I AM* (Exod. iii. 14); and this Christ takes to himself John viii. 58: "Before Abraham was, I am;" and probably John xviii. 6.

Jah is the name under which the special presence of God with his people is commemorated in Scripture. It denotes the presence of Christ by his Spirit Psalm lxxviii. 18, where the end of Christ's ascension is represented as being, in the bestowal of the gifts of the Spirit, to render his people "the abode (or dwelling-place) of Jah-Elohim." And this is elsewhere spoken of as the presence of Christ himself: as Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world."—And here we would add, to our former remarks on this name, the suggestion of a friend, who observed that the two letters of this word, with the outstanding vowel necessary to give it utterance, and the *mappic* point denoting that a letter is wanting to the completion of the name, well represent the Trinity: *Jed*, as in nouns and the third person future of verbs, being *origination* and *personal efficiency*, the Father; *He*, the aspirate, the Spirit; and these two expressed or uttered by the outstanding vowel, the Son;—outstanding, yet shewn to be an essential part by the *mappic* point in the *He*, which further shews the Son included in the Spirit (John xvi. 13).

Adonai, "Lord," is the Jewish substitute for Jehovah, and is the special and peculiar name for our Lord; as we shewed in the former paper (Morn. Watch, VII. p. 580), on the Names of God. It denotes Christ's Lordship: as Psa. xcvi. 5, "The presence of Jehovah...the Adon of the whole earth;" and cxxxvi. 3, "O give thanks to (the Lord of lords) Adonai Adonim:" (see Rev. xix. 16.) Both the names Adonai and Jehovah are joined together in earnest intercessory prayer; as Josh. vii. 7, and especially Dan. ix.; Jehovah denoting the essential incommunicable nature of God, which we approach through Adonai, whom the Father hath constituted both Lord and Christ (Acts ii. 36). The He-

brew Cabalists call Adonai the key by which entrance is obtained to the presence of Jehovah; and also the treasury in which are laid up all that Jehovah bestows upon the children of men (as Col. ii. 3); that Adonai is the great steward through whom Jehovah dispenses, feeds, edifies all things; and that none can approach Jehovah but through Adonai; that thus alone our prayers are acceptable. "Adonai, open thou my lips, and my mouth shall shew forth thy praise" (Psa. li. 15). "Power belongeth unto God; but unto thee, O Adonai, belongeth mercy" (Ixii. 12). "O Adonai, my shield" (lix. 11).

Elohim "God," is often given to Christ: as, Psa. xlv. 6, "Thy throne, O God (*Elohim*), is for ever and ever:" Heb. i. 8, "Unto the Son he saith, Thy throne, O God, is for ever and ever." So Psa. lxxxvi. 9, "All nations whom thou hast made shall come and worship before thee, O Adonai, and shall glorify thy name: for thou art great, and doest wondrous things: thou art God (*Elohim*) alone;" and Psa. xc. 17, "Let the beauty of Adonai our *Elohim* be upon us;" and Psa. lxxviii. 18, Christ has "ascended up on high in order that the Lord God (*Jah-Elohim*) might dwell among men." (See Eph. iv. 8.)

El, "God," is often used of Christ: as Psa. lxxviii. 19, 20, "Blessed be Adonai, who daily loadeth us with benefits: The God (*El*) of our salvation: Our *El* is the *El* of salvation." "The great God and our Saviour, Jesus Christ" (Titus ii. 13). And Psa. xc. 1, "Adonai, thou hast been our dwelling-place in all generations....from everlasting to everlasting thou art God (*El*)."

Immanuel, "God (*El*) with us," properly comes in here; teaching us, that in the incarnation of the Word the everlasting God truly became one with us, and made our nature one with his (Isai. vii. 14).

El Gibbor, "the mighty God," is another name which links the two natures in Christ; *El* referring to the Divine nature of the child born and the Son given to us (Isai. ix. 6); while *Gibbor* refers to the human nature, in which his power and prevalency are manifested: as Psa. xlv. 2, 3: where the fairest of "the children of men" is also the "Most Mighty" (*Gibbor*), full of glory and majesty. And it always refers to the time when the Lord shall take to himself his great power and reign, and be openly manifested in the sight of the universe as "King of kings, Lord of lords:" as the "Lord strong and mighty (*Gibbor*), the King of glory" (Psa. xxiv. 8). "The mighty God (*El Gibbor*)" Isai. x. 21; "The mighty (*Gibbor*) in the midst of his people" (Zeph. iii. 17); "The great, the mighty God" (Jer. xxxii. 18).

All the other Divine Names we might severally and conclusively apply to Christ, since He is always the person by whom the Godhead is manifested; but as we have often demonstrated

this truth, it may suffice to remind our readers of it here, and merely point to one text for each of the principal names. "Most High" (*Helion*), "Terrible" (*Norah*), and "Great" (*Gadol*), are in Psal. xlvii. 3 all applied to Christ, at his reign on earth (see Rev. iii. 29, vi. 17, xi. 17). "Most High" (*Helion*), and "Almighty" (*Shaddai*), occur Ps. xci. 1; "Great" (*Gadol*), and Exalted (*Ram*), in Psal. xcix. 2. "The Holy One" and "the Lord of Hosts" (*Jehovah Sabaoth*), occur Isai. vi. 3,—(see John xii. 41); Jehovah the Saviour, the Redeemer (*Goel*), the "Mighty One (*Abir*) of Jacob," Isa. lx. 16, xlix. 7, 26; "The First and the Last," "the Alpha and the Omega," Isa. xli. 4, 14, xlviii. 12—(see also Rev. i. 11, 17, xxii. 13.) And, in short, every name but those which are meant to *distinguish the Persons* of the blessed Trinity from each other—every name which may be applied to Godhead in its separateness from every creature—is applied to the Divinity of our Lord.

The names expressing the true humanity of Christ are many. He is frequently called *Adam*, or man, in the Old Testament, as he is called the *Second Adam* in the New (1 Cor. xv. 45, 47.) The first passage we notice is 2 Sam. vii. 9, where the sense is not fully given in our translation: "And is this the manner of *man*, O Lord God?" but which ought to be rendered, "And is this the law (manner, or arrangement) of *the Man*, Adonai Jehovah?" The sources of marvel in this revelation to David, were manifold: A seed was promised him (ver. 12) to proceed out of his bowels, whose kingdom should be established for ever: and, though David's literal seed, the Lord says (ver. 14), "I will be His Father, and he shall be my Son;" and the kingdom is at once the throne of David and his Son: (ver. 16) "Thine house and thy kingdom shall be established for ever *before thee*: thy throne shall be established for ever." Such was the marvel which David's faith received: time coupled with eternity; an earthly linked with an heavenly seed; a Man his son, yet also Adonai Jehovah, the Son of the Most High; at once "the Root and the Offspring of David" (Rev. xxii. 16.) But this he stedfastly did believe, because the Lord had spoken it: "For thou, O Lord of hosts, God of Israel, hast opened the ear of thy servant.....And now, O Adonai Jehovah, thou art very God (He the God, or The same God), and thy word shall be truth; for thou hast promised to thy servant this the good thing."

Adam is the generic name for man, and denotes that our Lord took true humanity. But he is also called *Ish* (*virum*), endowed with manly, illustrious qualities: as 1 Sam. xxvi. 15, "And David said to Abner, Art not thou a man (*Ish*)?" The name is applied to the Lord as "a man of war," Ex. xv. 3; and is translated *husband* in the margin, Hos. ii. 16: and in all these senses well applies to Christ, who is called "The Man (*Ish*) the Branch" Zech. vi. 12.

Our Lord is also called *Gibbor*, not only in connection with El, as Isa. ix. 6, but simply, as Jer. xxxi. 22. He is also called *Enosh*, which signifies *miserable man*, in Psal. viii. 5: "What is man (Enosh), that thou art mindful of him? and the son of man (Adam), that thou visitest him?" (Heb. ix. 6.) This name denotes the suffering, miserable condition into which man was brought by the Fall, and to which our Redeemer condescended, that he might recover us. The sense of the word is given Job xxv. 6, "Man (enosh) that is a worm;" and in Psal. ix. 21, "That the nations may know themselves to be but men." Its radical meaning may be found in 2 Sam. xii. 15, "very sick;" or Psal. lxxix. 20, "full of heaviness." And this our Lord bore 'for us men, and for our salvation.'

He also became *Son of Man* (Adam), as in Psal. viii. 4; and *Son of Enosh*, Dan. vii. 13: all indicating that he was truly man, under every name by which man is named: "Made in all things like unto his brethren;" taking part of the same flesh and blood with the children (Heb. ii. 14, 17); "Flesh" (John i. 14); "The Seed of Abraham" (Heb. ii. 16); "From Israel according to the flesh" (Rom. ix. 5); "The Seed of David" (Acts xiii. 23; 2 Tim. ii. 8; Rom. i. 3); "Made of a woman, made under the law," (Gal. iv. 4); "The likeness of sinful flesh" (Rom. viii. 3.)

There are many other titles or epithets given to Christ, significant of his humiliation, such as "Lowly, or Afflicted (*Gnani*)" (Zech. ix. 9); "A Worm, and no man" (Psal. xxii. 7); a "Rod," or shoot, "of the stem of Jesse, and a Branch, (*Netzer, Nazarene*) out of his roots" (Isai. xi.); which becomes "An Ensign of the people" (ver. 10); and, as in other prophecies The Branch (*Zamach*) the Plant of Renown. (Zech. vi. 12; Jer. xxxiii. 15.)

The Personal Names of our Lord are of very great importance; containing in them the sum-total of theology. This branch of the subject, therefore, we cannot do more than briefly and slightly allude to in a paper like the present, and direct to the quarters in which deep and diligent research may be profitably made. These names of Christ are many; but we naturally begin with *Jesus* as the name most familiar to us; and given to him by the angel at the annunciation (Matt. i. 21). Of the name *Jesus* it is first to be remarked, that it is clearly the Greek writing of *Joshua*, being twice applied to him in the New Testament (Acts vii. 45; Heb. iv. 8); therefore we cannot allow of such a derivation of the name as will not apply to *Joshua* as well as to our Lord. Next we remark, that *Joshua's* name was originally *Oshea*, or rather *Hoshea*, and changed to *Jehoshua*, or *Joshua* (Num. xiii. 16); and further, the meaning of the word is given by the angel in imposing it (Matt. i. 21), "for He shall *save* his people from their sins." *Oshea* or *Hoshea*, *Joshua's* original name, denotes *one saved*, or *made safe*; being the *hiphil* conjugation

with *jod* supplied by *zere*; as in 1 Sam. xv. 26, 33, translated "avenging," but which would be more literally rendered "even to save (or recover) thine hand to thee." The change to Joshua converts the verb into a substantive; denotes the agent, not the recipient only, of salvation; the Saviour, instead of the saved one. Joshua received it when he was constituted the leader of the people of Israel, and so became the chief personal type of the great "Captain of our salvation," the Lord Jesus, who leads his people to their everlasting inheritance, and conquers all their enemies. There is a remarkable passage, Zech. ix. 9, where our Joshua is spoken of as "just, and having salvation" ("saving himself," *marg.*; but it should be, "saved himself,") therefore able to save his people.

The name *Joshua* was not uncommon among the Jews. It was the work of *salvation* which Christ came to perform, which He only could perform, and which the name *Jesus* denoted, that gave to his name its emphasis, and proclaimed him *The Saviour*, "before whom every knee should bow, of things in heaven and things in earth and things under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father." Our Lord, on his birth, was announced by the angels to the shepherds as "a *Saviour*, which is Christ the Lord" (Luke ii. 11); and Simeon expresses the person of the Saviour by the word *Salvation*, saying, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy *Salvation*" (Luke ii. 30). Under the word *salvation* the person and work of Christ are frequently shadowed forth in the Old Testament. Of Him Moses sings, Exod. xv. 2, "My strength and my song is Jah, and *He* hath been to me for *salvation*;" repeated in that triumphant song, Psal. cxviii. 14, 22, when "the Stone which the builders refused shall become the head of the corner;" and also Isai. xii. 2. Of him, too, it is declared, in Isai. xlix. 6, "I will give Thee for a light to the Gentiles, that *Thou* mayest be my *salvation* to the end of the earth." In these instances the personal pronouns embody the work of salvation in a person: and it is still more strikingly done in Isai. lxii. 11, "Say ye to the daughter of Zion, Behold, thy *Salvation* cometh; behold *his* reward is with *him*, and *his* work before *him*:" taken to himself by our Lord, Rev. xxii. 12; "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

But it is in the open manifestation of the purpose of God at the second advent that the name *Jesus* is made known as impersonating the *salvation* of God. In Psal. xxvii. the waiting time of his people (ver. 14); the time of trouble, when the Lord hides them in his pavilion and tabernacle (ver. 5); when the hosts of the wicked stumble and fall, then "the Lord is my light and my *salvation*; whom shall I fear?" So also Psal. xcvi. "O sing

unto the Lord a new song; for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory" (the new song of Rev. xiv. 3, xv. 3): and then shall it be said "The Lord hath made known his *salvation*:" (ver. 2), "All the ends of the earth have seen the *salvation* of our God" (ver. 3); and the whole creation rejoice "before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." Jesus himself assumes this title, when, returning from the destruction of his enemies, he proclaims himself (Isa. lxiii. 1) "speaking in righteousness, mighty to *save*," and "their *Saviour*" (ver. 8). And the exhibition of the *Salvation* of God, thus made in the person of our Lord, is called in Scripture the exhibition of *God*: and truly is so, being made by Him who is "the Brightness of the Father's glory, and the express Image of his person," and who declared of himself, "he that hath seen Me hath seen the Father." It is so written in Psal. l. wherein "the mighty God, even the Lord," having called to the heavens from above, and to the earth, that he may judge his people (ver. 4), declares (ver. 23), that "to him that ordereth his conversation aright he will shew the *Salvation* of God;" literally, "shew in *Salvation* (Jeshua) God (Elohim)." According as it is so magnificently predicted in Job xix. 25, "Yea, I know my Redeemer, the Living One: and hereafter over dust he shall rise up*" (see Job xiv. 12; xxxi. 14): "And after my awaking thus destroyed, even of my flesh I shall behold God; whom I shall behold of me" (such as mine), "and mine eyes shall behold, and not a stranger" (no stranger to me).

Such are a few of the infinite treasures of knowledge shut up in the name *JESUS*, of which one of the Fathers has well said, "Quum nomino Jesum, hominem mihi propono mitem et humilem corde, benignum, misericordem et omni denique honestate et sanctitate conspicuum; eundemque ipsum Deum omnipotentem, qui suo me exemplo sanet et roboret adiutorio. Hæc omnia simul mihi sonant quum insonuerit Jesus. Sumo itaque mihi exempla de homine, et auxilium a potente—semper tibi in sinu sit semper in manu, quo tui omnis in Jesum et sensus dirigantur et actus."

From the name *Jesus* the title *Christ* should never be disjoined. We do always, in fact, imply both when we name either; for *Jesus* is *The Christ*, *The Messiah*, *The Anointed*; and *Christ* is the only *Saviour*, *The Jesus*: according as Tertullian expresses it, "Sive *Jesus tantummodo positum est*, intelligitur et *Christus*, quia *Jesus unctus est*: sive *solummodo Christus*, idem est et *Jesus*; quia *unctus est Jesus*. Quorum nominum alterum est proprium, quod ab angelo impositum est, alterum accidens, quod ab unctione convenit." When *Jesus* was announced to the shep-

* Or contend against, or re-constitute, or establish dust; or, bring living substance from dust (Deut. xi. 6, *margín*).

herds (Luke ii. 11), he is called "a Saviour, Christ the Lord;" and the end of Peter's preaching (Acts ii. 36) was, "that all the house of Israel might know assuredly that God had made that same Jesus, whom they crucified, both Lord and Christ." Anointing was an essential part of the ceremony of inauguration to the three high offices of Prophet, Priest, and King; and by it was signified that unction of the Holy Spirit which was necessary for the right discharge of either of these offices. Now, though Jesus Christ, as the Anointed One, was full of the Holy Ghost from the beginning, "for God giveth not the Spirit by measure unto him" (John iii. 34); yet there appears to have been an unction setting him apart manifestly for his several offices of Prophet, Priest, and King.

His anointing for the Prophetic office took place at his baptism, when John saw the Holy Spirit descend like a dove, and rest upon him. This Peter declares Acts x. 36: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all); that word, I say, ye know; which was published throughout all Judea, and began from Galilee, *after the baptism* which John preached; how God *anointed* Jesus of Nazareth with the Holy Ghost and with power." And our Lord claimed this anointing for himself in the synagogue of Nazareth (Luke iv. 18), when, reading from Isai. lxi., "The Spirit of the Lord is upon me, because he hath *anointed* me to preach the Gospel to the poor," he declares, "This day is this Scripture fulfilled in your ears."

The anointing for the Priestly office took place on the ascension of our Lord; when God raised him from the dead, and set him at his own right hand in the heavenly places (Eph. i. 20); a Priest for ever, after the order of Mechizedec (Heb. vi. 20, vii. 21); having an unchangeable priesthood (ver. 24), consecrated for evermore (ver. 28). And his priestly office could not begin while he lived; for it is written (Heb. viii. 4), "If he were on earth he should not be a priest:" and (ver. 3), "It is of necessity that this man have somewhat also to offer;" even "his own blood," by which he entered in once into the holy place as our High Priest; and "the blood of Christ, who through the Eternal Spirit (his anointing as Priest) offered himself without spot to God, shall purge the conscience from dead works to serve the living God" (Heb. ix. 12, 14).

The anointing for the Kingly office shall take place "when Adonai, having spoken to his enemies in his wrath, shall be set (anointed) upon the holy hill of Zion" (Psal. ii. 6). When he shall "take to himself his great power and reign" (Rev. xi. 17). "Having on his vesture and thigh a name written King of kings and Lord of lords" (Rev. xix. 16).

(To be continued.)

ON SEPARATING FROM A CHURCH.

On the only justifiable Ground of leaving a professedly Christian Church, and constituting a separate one ; with practical deductions from the principle, applicable to the present times.

OUR Lord has declared to us, that a house divided against itself must fall; and the destructive *consequences* of division furnish us with a most constraining reason for embracing that gracious precept, "Love one another, as I have loved you;" in other words, love one another with a perfect love. The history of man, whether we confine our observation to a family, or extend it to kingdoms and empires, contains a succession of proofs of the misery and destruction which follow upon disunion. It is hardly necessary to particularize any example, as so many must suggest themselves to every individual; but, for the sake of illustration, I will mention one well-known instance—that of Greece. As long as the different states preserved only a moderate union among themselves, they were enabled successfully to withstand the giant efforts of their foreign enemies; but when an unquenchable jealousy of each other got the better of their reason, they soon lost sight of the only ground of their common security—viz. union among themselves—and became an easy prey to the common enemy. Thence followed the withering of their moral and political strength, and they have ended in presenting a spectacle of utter degeneracy: or, more properly, their giving way to envy and jealousy of each other was *the proof* of a moral degeneracy, which will ever be found the true cause of political weakness; and, preferring the gratification of selfishness to the common weal, they all fell at last a sacrifice to their own divisions and the consequent weakness. It is not needful to dwell upon this principle of union, for I think it is obvious, and generally acknowledged amongst men, that without it no desirable object can be obtained: and those who do not admit it must be passed by with an entreaty to review the grounds of their opposition; because, as all reasoning must be based upon some admitted foundation, I am obliged to address myself only to such as do admit it. Yet, as I am unwilling that any should remain refusing so reasonable a postulate, I will propose a few questions, which I think cannot fail to suggest answers that will contain an admission of the reasons upon which all that follows is grounded. Suppose a schism in the members of the human body, what would be the consequence—if the hand say to the foot, I have no need of thee; and the foot to the hand, I have no need of thee; and so on throughout? Evident destruction of all. Again: if the soldiers of an army refuse to obey the orders of their officers, and each

chooses a plan of operation for himself, what would ensue to them in the presence of an enemy? Confusion and defeat. For, observe, the evil spirit which prompts men to disobey is sure to be accompanied by other evil dispositions, towards their superiors and each other; and each, ceasing to desire others' preservation, would cease to strive for it. Again: what spectacle more fearful than that of a disunited family! what hatred so deep and fierce as the hatred of discordant brethren! what wars so dreadful and devastating as civil wars! Oh! it needeth but to contemplate with serious attention the fearful train of evils which flow out of dividing and divided parties, to be convinced of the necessity of union.

As my ends in these remarks are practical, I wish not to overleap the bounds of human life: my object is to keep a steady view of it as it is: and therefore I shall meet with no difference of opinion in asserting that no body of men, who have ever been associated together by laws, have been free from evil. The tares have ever been mixed with the wheat, as sad experience has without exception proved; and, therefore, in every community there have always been offenders and offensive acts: these are common characteristics of all human communities, from which even the church of Christ has not been free. But, before coming to the peculiar constitution of the Christian church, let us follow out in thought the natural process of division in a civil society of men. Let us first conceive of a number of men in union, and the professed object in which they all agree the common good. And here we must be careful to limit our conception to humanity as *it is in fact* circumstanced; and one invariable condition is, that of being surrounded by foreign powers jealous of any flourishing state in their neighbourhood; and, therefore, one necessary provision must always be against foreign invasion and oppression: if this be not provided against, it would be absurd and chimerical to suppose that any thing like independence could be secured. And here, again, it must be admitted, that without independence the very conception which we have held above cannot for an instant be entertained; for whenever you imagine a community dependent upon the arbitrary will of a jealous neighbour, that moment you annihilate the conception of a self-subsisting society, and convert it into a member, or what may at any time become a member, of another state; and then its separate existence is lost, and our conception vanishes. From this, then, we are obliged to infer, that as independence is essentially necessary to the conception of any state, in order to its permanence—and without permanence we cannot hold our conception—the first and indispensable care of a state is self-preservation; preservation from outward enemies. As soon as a state loses this power it is virtually annihilated; it becomes

an easy prey to the always subsisting lust of dominion of the nearest tyrant. In every state, the patriot and citizen, whatever difference of opinion may exist between them, must always agree in this one thing—the defence of their country. Although great differences of opinion on minor points arise, their attention must never be diverted from this one common object. But when schisms spring up in the state, this oneness is lost sight of. “A house divided against itself cannot stand:” the community is in the certain road to ruin. Place such a society before the eye of the mind. You see it first as one body, acknowledging and acting upon the common grounds of the preservation of the whole. Differences of opinion spring up out of the evil soil, nourished by the bad passions of the human heart; and then you observe the whole society agitated: leaders, men of more than ordinary boldness, become the spokesmen and active heads of these differing factions. We will imagine one party to be adhering to the existing laws and customs, and the other to be the innovators, and, as they will of course call themselves, the reformers. Doubtless both parties have some reasonable grounds of complaint among their various points of difference. The one party are perfectly certain that many of the principles and practices of the existing government are sound, and cannot be altered for the better; yet cling to the whole with a tenaciousness which can only be justified as it respects parts of that whole. On the other hand, the innovators are perfectly assured of the evils existing; and, tracing many of them to their palpable causes in the present system, are inflexible in insisting upon a reformation. But, then, they are not satisfied with moderation; for, having discovered several undeniable defects, they begin to distrust all the fabric; and seek the destruction of the whole, for reasons only applicable to a part. Each is in certain respects right, and so far is bound in conscience to be firm to its principles; but, unfortunately, each looks only at the golden side of his own opinions, and enlists with all his might in defence of the indiscriminate mass of right and wrong of which his own system is composed. Meeting with mutual opposition, the passions on each side rise up and cloud the common reason; the darkness of prejudice gradually thickens; only passions are at last discoverable upon the field of contention: mutual wrongs cause a complete division, and there is no longer any cordial acting together. Two wills are now seen in the body politic, each organizing its members to its own separate ends. This terminates in not only having no common interest, but contrary interests: each takes up arms to defend itself, and to wrest from the other what it considers the other unjustly to withhold from it; and here we find them at

last neutralizing each other, and the fit and ready victims of the nearest foreign power. This foreign power is, perhaps, first called in by one party, under the plausible name of ally, but, in truth and in fact, is only the suicidal instrument which is first to fall upon the head of the rival, and then reverberate and crush the survivor.

I have here, though briefly and imperfectly indeed, drawn a sketch of the natural process of schism in a civil society, which the reader may authenticate for himself by referring to the histories of those states and communities of men wherein this process has been acted out.

It will not be difficult to strip the above conception of its peculiar characteristics, in order to see that the same remarks are capable of an evident application to the Christian church. In addition to all the prudential and patriotic motives for avoiding schism, which present themselves to a member of a merely political society, others are brought before a member of the Christian church, which, even without the reflected light of the former illustration, ought to be received as sufficient to direct him. In the light of our Lord's declaration, cited at the beginning of this paper, I feel justified in affirming that schisms and divisions lead *inevitably* to the destruction of the body in which they are cherished; and as no person would administer a deadly poison in order to remove a disease in the human body, so must no one, under pretence of healing the defects in a Christian church, adopt this most fatal of all measures.

As Christians, we are commanded to act upon the principle of love, and not of self-gratification. It behoves a Christian to submit to every privation and burden from his brethren, rather than, in order to obtain personal relief, to originate a schism. We are commanded to make the *greatest possible sacrifice* for the sake of the brethren: "For greater love hath no man than this, that a man lay down his life for his friends" (John. xv. 13); and this we are exhorted to do 1 John iii. 16: "Hereby perceive we the love of God, because he laid down his life for us; *and we ought to lay down our lives for the brethren.*" If, then, it be *our duty* to make the greatest possible sacrifice, all inferior sacrifices are included. We must on no account have any fellowship with sin, but faithfully denounce every thing which we see to be evil, and use every means in our power, of rebuke, exhortation, and patient endurance of unkind treatment, for the sake of our erring brethren; yet never leave them, and set up a separate establishment more agreeable to our ease and feelings; but, while the faith of the church of which we are members, as set forth in all its standards, be sound, and there be nothing absolutely antichristian in its constitution, we must remain at

our posts, and be faithful to Christ. As long as men retain their profession of adhering to the church, we must be filled with hope, and act towards them with love, having faith in the ability of God to bless our efforts towards the enlivening and strengthening them in the divine life: "And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved" (2 Cor. xii. 15).

Such being the general principles necessary to the well-being and preservation of all societies of men, and especially of the Christian church, I shall proceed to point out their application, after making one observation with respect to the Reformation, and the *essential* difference between the relation in which the Protestants stood to the Papal Church, and that in which Dissenters stand to the Church of England.

Nothing short of apostasy from the faith can justify men in separating themselves from a church: then, indeed, it becomes a duty, for that body has ceased to be *Christian*, and, if Christians they would remain, no other course is left. This was the case with the Reformers, when they separated from the Roman church, after long and arduous struggles to reform it. In bringing about this emancipation from the thralldom of the Romish church they fulfilled a painful duty; and had this church not been *antichristian*, their separation from it could not be cleared of the guilt of schism. But as these observations are addressed to my Protestant brethren, I must conclude that they admit the fact of the Papal church being *antichristian*, and that the Reformers stand fully acquitted of the crime of having been schismatics. This separation, then, we all justify and rejoice in; but it is the divisions and subdivisions, the cruel rents and schisms which followed among the Protestant churches, and which are still being carried on amongst us, that are to be condemned, as contrary to Christian principles and many plain precepts delivered to us by our Lord and his Apostles.

As the instance of one of the Protestant churches will be sufficient to serve all the ends in view, I shall confine my remarks to the Church of England. It has been ably proved, by the great and venerable Hooker, that the principal charges brought against the Church of England are groundless, and none who separate themselves from her communion can be acquitted of being schismatics. Those who separated themselves did so upon the pretence of her not being enough reformed, and flattered themselves that they could bring about a purer state of things. This is the pretence common to all the schismatics who have so fearfully distracted and divided our fellow-countrymen and fellow-Christians. It is true that this was the bold and necessary language of the noble body of Reformers; but the cases how different! Hardly did they contend to reform the

whole of Christendom ; but when they had entered upon the work, it was found that the great body of professors of Christianity included two distinct parties : the one willing and struggling for greater purity and liberty in Christ, and earnest to be reformed ; the other preferring their thick darkness to the rising light, and rejecting and suppressing, in every possible manner, the desire and endeavour to reform ; and this latter party was headed by the Papal hierarchy. Thus doubtful matters stood, until men, by the diligent study of the Scriptures, and the learning and light of holy men who had studied the Scriptures before them, arrived at the momentous conclusion, that the corrupted system, actuated by and acting with the Papal hierarchy, was the antichristian body prophesied of in the Scriptures*.

* " At this important era " (the Reformation) " the great mystery of iniquity was clearly revealed ; Antichrist was fully laid open and exposed. But how extravagant soever some Protestant interpreters have been, when they gave a loose to their imaginations, yet the soberest of them have universally concurred with the wildest, that this man of sin, this Antichrist, could be no other than the man who fills the Papal chair ; whose usurpation in Christ's kingdom and tyranny over conscience, by intoxicating the kings of the earth with the cup of his enchantments and himself with the blood of the saints, so eminently distinguishes him from all other unjust powers, that the various churches who broke loose from his enchantments agreed in supporting the vindication of their liberty on this common principle, that the Pope, or Church of Rome, was the very Antichrist foretold. On this was the Reformation begun and carried on ; on this was the great separation from the Church of Rome conceived and perfected : for though persecution for opinion would acquit those of schism whom the Church of Rome had driven from her communion, yet, on the principle that she is Antichrist, they had not only a right, but lay under the obligation of a command, to come out of this spiritual Babylon (Rev. xviii. 4). On this principle (the common ground, as we say, of the Reformation) the several Protestant churches, how different soever in their various models, were all erected."—*Bishop Warburton's Discourse on the Rise of Antichrist.*

I can hardly apologize for this long note, and one much longer which I am about to quote from Bishop Newton's Dissertation on the Prophecies, because I regard them so valuable and important to the illustration of the subject before us.—" Justin Martyr, who flourished before the middle of the second century, considers ' the man of sin,' or, as he elsewhere calleth him, ' the man of blasphemy,' as altogether the same with ' the little horn ' in Daniel, and affirms, that ' he who shall speak blasphemous words against the Most High is now at the doors.' Irenæus, who lived in the same century, hath written a whole chapter of the fraud, and pride, and tyrannical reign of Antichrist, as they are described by Daniel, and St. Paul in his Second Epistle to the Thessalonians. Tertullian, who became famous at the latter end of the same century, expounding those words, ' only who now letteth will let until he be taken out of the way,' says, ' Who can this be, but the Roman state, the division of which into ten kingdoms will bring on Antichrist, and then the wicked one shall be revealed ?' And in his Apology he assigns it as ' a particular reason why the Christians prayed for the Roman empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of it.' Origen, the most learned father and ablest writer of the third century, recites this passage at large, as spoken of him who is called Antichrist. To the same purpose he likewise alleges the words of Daniel, as truly divine and prophetic. Daniel and St. Paul, according to him, both prophesied of the same person. Lactantius, who flourished in the beginning of the fourth century

The Reformers then stood upon firm ground, and called upon all faithful servants of Christ to "come out of her," as they valued their salvation; and denounced the Romish church as liable to the heavy impending judgments of God. They denounced her at first as corrupt, and saw it to be clearly their duty to bring about a Reformation; and, finding all their endeavours to reform her ineffectual, were compelled to declare her antichristian; and then nothing remained for them but to leave

describes Antichrist in the same manner, and almost in the same terms as St. Paul; and concludes, 'This is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth.' A shorter and fuller character of the Vicar of Christ could not be drawn even by a Protestant. Cyril of Jerusalem, in the same century, alleges this passage of St. Paul, together with other prophecies concerning Antichrist, and says, that 'This, the predicted Antichrist, will come when the times of the Roman empire shall be fulfilled, and the consummation of the world shall approach. Ten kings of the Romans shall arise together; in different places indeed, but they shall reign at the same time. Among these the eleventh is Antichrist, who by magical and wicked artifices shall seize the Roman power.' Ambrose, archbishop of Milan, in the same century, or Hilary the Deacon, or the author (whoever he was) of the Comment on St. Paul's Epistles which passeth under the name of St. Ambrose, proposes much the same interpretation, and affirms, that 'after the falling or decay of the Roman empire Antichrist shall appear.'—Jerome, Austin, and Chrysostom, flourished in the latter end of the fourth, or the beginning of the fifth century. St. Jerome, in his explanation of this passage, says 'that Antichrist shall sit in the temple of God, either at Jerusalem (as some imagine), or in the church (as we more truly judge), shewing himself that he is Christ and the Son of God: and unless the Roman empire be first desolated, and Antichrist precede, Christ shall not come. "And now ye know what withholdeth that he might be revealed in his time:" that is, ye know very well what is the reason why Antichrist doth not come at present. 'He is not willing to say openly that the Roman empire should be destroyed, which they who command think to be eternal: for if he had said openly and boldly that Antichrist shall not come unless the Roman empire be first destroyed, it might probably have proved the occasion of a persecution against the church.' Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman empire, and upon this occasion he exclaims, 'He who hindered is taken out of the way, and we do now consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth.'—St. Austin, having cited this passage, affirms, that 'no one questions that the Apostle spoke these things concerning Antichrist; and the day of judgment (for this he calleth the day of the Lord) should not come unless Antichrist come first. "And now ye know what withholdeth." Some think this was spoken of the Roman empire; and therefore the Apostle was not willing to write it openly, lest he should incur a præmunire, and be falsely accused of wishing ill to the Roman empire, which was hoped to be eternal.'—St. Chrysostom, in one of his Homilies upon this passage, speaking of what hindered the revelation of Antichrist, asserts, that 'when the Roman empire shall be taken out of the way, then he shall come: and it is very likely: for as long as the dread of this empire shall remain, no one shall quickly be substituted; but when this shall be dissolved, he shall seize on the vacant empire, and shall endeavour to assume the power both of God and men.' And who hath seized on the vacant empire in Rome, and assumed the power both of God and man, let the world judge.—In this manner these ancient and venerable fathers expound this passage; and in all probability they had learned by tradition

her communion, to separate the precious metal from the dross—a process which to carry on in her communion was impossible. Now, those whom I condemn as schismatics take similar language in their mouths, and by means thereof bring about separations from the Church of England; but without having the same reason. Will the most bigoted advocate, or could ever the most bigoted advocate, of separation declare, with an unclouded conscience, that the Church of England was an anti-

from the Apostle, or from the church of the Thessalonians, that what retarded the revelation of Antichrist was the Roman empire; but when the Roman empire should be broken in pieces, and be no longer able to withhold him, then he should appear in the Christian church, and domineer principally in the Church of Rome. Even in the opinion of a bishop of Rome, Gregory the Great, who sat in the chair at the end of the sixth century, whosoever affected the title of Universal Bishop he was Antichrist, or the forerunner of Antichrist. 'I speak it confidently,' says he, 'that whosoever calleth himself universal bishop, or desireth so to be called, in the pride of his heart, he doth forerun Antichrist.' When John, then bishop of Constantinople, first usurped this title, Gregory made answer, 'By this pride of his, what thing else is signified, but that the time of Antichrist is now at hand?' Again he says, upon the same occasion, 'The king of pride (that is, Antichrist) approacheth; and that is wicked to be spoken, an army of priests is prepared.'—When the papal doctrines and the papal authority prevailed over all, it was natural to think and expect that the true notion of Antichrist would be stifled, and that the doctors of the church would endeavour to give another turn and interpretation to this passage. That night of ignorance was so thick and dark, that there was hardly here and there a single star to be seen in the hemisphere. But no sooner was there any glimmering or dawning of a reformation, than the true notion of Antichrist, which had been so long suppressed, broke out again. "As early as the year 1120, a treatise was published concerning Antichrist, wherein the faithful are admonished that 'the great Antichrist was long ago come: in vain was he still expected; he was now, by the permission of God, advanced in years.' And the author, having described the corrupt state of the church at that time, says afterwards, 'This state of man, (not a single man) is Antichrist, the whore of Babylon, the fourth beast of Daniel (to wit, in his last state, as it is said); that man of sin, and son of perdition, who is exalted above every god, so that he sitteth in the temple of God, that is, the church, shewing himself that he is God: who is now come with all kind of seduction and lies in those who perish.' The Waldenses and Albigenses propagated the same opinions in the same century. That the Pope was Antichrist, was indeed the general doctrine of the first Reformers every where. Here in England it was advanced by Wickliffe, and was learnedly established by that great and able champion of the Reformation, Bishop Jewell, in his Apology and Defence, and more largely in his Exposition upon the two Epistles of St. Paul to the Thessalonians. This doctrine contributed not a little to promote the Reformation; and wheresoever the one prevailed the other prevailed also."—*Bishop Newton on the Prophecies*, 8vo. 1826, pp. 462—466.

Again, in p. 624, speaking of the Waldenses and Albigenses, "who were the first heralds, as I may say, of this proclamation, as they first of all in the twelfth century pronounced the Church of Rome to be the Apocalyptic 'Babylon, the mother of harlots and abominations of the earth,' and for this cause not only departed from her communion themselves, but engaged great numbers also to follow their example, and laid the first foundation of the Reformation."

christian church, and that there was no security for the souls of men in her communion? The most that they could say would be, that she was a corrupt church. But, granting this, and supposing myself to be addressing an individual who was on that account zealous for separation, I would say to him, "My Christian brother, you must grant me this admission, that there never has been, and from the Scriptures we are led to believe that there never will be, during the present dispensation, a perfectly pure visible church. We see a hypocrite and deceiver numbered at first even among the twelve Apostles. Moreover, our Lord forewarned his church that wolves would enter into the fold in sheep's clothing; and by sundry parables—such as the tares and the wheat in the same field—he set forth the awful but gracious warning, that when these disparaging appearances presented themselves in the church his faithful disciples might not be cast down, as if an unforeseen thing had come upon them; and we see that the very earliest times of the Christian church afford too many examples. For proof of this, I need only refer to the Acts of Apostles; and to the state of the Corinthian and Galatian churches, as is to be gathered from St. Paul's Epistles to them; or to the seven churches of Asia. Well then, my Christian brother, as you cannot withhold this admission, that every visible church may be expected to have within its pale some unfaithful members, and consequently some corrupt practices; when you discover any defects in the church in which you have been baptized, what is to be done? Are you to forsake that community, and leave it to the risk of multiplying its corruptions, and endeavour to constitute a purer society? No, verily. Let this never be forgotten, that the notion of forming a perfectly pure visible church is chimerical; is unfounded in Scripture; and that the contrary is intimated, 1 Cor. xi. 19: 'For there must be also heresies among you, that they which are approved may be made manifest among you.' Even if no clear directions for action had been laid down, the sad consequences which are sure to ensue are of themselves sufficient to deter a good man from leaving his brethren to their carelessness and corruption, if he has any true love for them. He must know that the pure word of God is alone able to heal them, and prevent them from utterly falling away; and if he himself be enlightened more than they, the only way in which he could effectually shew his love for them would be by imparting that higher knowledge which had been imparted to him, and with earnest exhortations pointing out the corruptions into which they had fallen. But if an individual prefer his own ease before the well-being of his suffering and deluded brethren, then he will separate himself, and thereby manifest that he is possessed of a selfish spirit, and not actuated by Christian principle. The

warfare which a Christian man has to wage, is a super-human work, and is not to be maintained except by the continual support of the Spirit of God. A Christian man's courage should never fail, or faint at difficulties, seeing that God never leaveth nor forsaketh his people: 'Lo, I am with you always, unto the end of the world:' and it is an unchristian feeling which tempts a man to seek his own ease and pleasure instead of the things of Christ (Phil. ii. 1—8). By forsaking the community of the brethren, you are doing what you can to prevent the possibility of their being enlightened. You are supposed to be so much more enlightened than they as to discern the evil state into which they are come, and from which nothing but the truth of God can deliver them; and if you leave them, you take away your light with you, and they are then in a worse case than before, as they will lose a member who was capable of assisting in their reformation. And if each enlightened man, as soon as he becomes so, quits the community on account of various corruptions, *then*, apparently to him, what can ensue but the spiritual death of the men so deserted? And will not their death lie at the charge of those who preferred their own ease to the task of love, which should not have stopped short of death in its endeavours to reform and redeem the brethren? 'Hereby perceive we the love of God, because He laid down his life for us; and we ought to lay down our lives for the brethren.' Look at the situation of Jeremiah and Ezekiel, and the rest of the Prophets, in the midst of a perverse and constantly corrupt and disobedient church: were they commanded to dissent from it? No; but, on the contrary, to remain amongst the rebellious, and lift up their voices aloud; and with the awful charge, that if they refrained it was at the peril of their own souls. And even Elias was reprov'd for his want of charity, in the midst of the idolatrous and prophet-slaying nation."

It may be well here to quote a few of the passages from Scripture which express the intensity of the love expected from Christ's disciples, and the extensiveness of the sphere which it is to fill. John iii. 16, 17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." And this is held up to us as a fact declaratory of the highest and most perfect love, and which in our kind we are called upon to imitate (vide 1 John iii. 16, quoted above). John xv. 12—14: "This is *my commandment*, That ye love one another, *as* I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." John xiii. 34, 35: "A

new commandment I give unto you, That ye love one another : as I have loved you, that ye also love another. By this shall all men know that ye are my disciples, if ye have love one to another." Now nothing is more natural to the fallen, carnal mind of man, than, upon being offended, to separate himself from those offending him, and to seek revenge ; but what saith our Lord to his disciples? Matt. xviii. 21, 22 : " Peter said unto him, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times ; but, until seventy times seven." Mark xi. 26 : " But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." And " be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephes. iv. 32). " Finally, be ye all of one mind, having compassion one of another : love as brethren ; be pitiful, be courteous : not rendering evil for evil, or railing for railing ; but contrariwise, blessing," &c. &c. And I might quote a hundred more to the same effect. Having, then, such ample Divine instruction in the principles of action, I shall now endeavour to apply it to the situations in which many men find themselves placed at the present time, and indeed in all times ; and if I should succeed in assisting to set one mind at rest upon this matter, I shall greatly rejoice, and be thankful for being enabled to relieve the perplexity of a wavering brother.

Let us, first, suppose the case of a layman who is living in the parish of a careless and worldly-minded clergyman, who takes very little interest in the spiritual estate of his flock. Now this individual, whose case I am about to consider, has, in the gracious providence of God, been led to feel his fallen estate by nature, and earnestly to desire an interest with Christ. We will suppose him to have been brought up a member of the Church of England. He attends regularly his parish church, but hears, week after week, cold unspiritual discourses, such as might have been expected from a Pagan moralist. He cannot but observe that they are far different from what a minister of Christ *ought* to deliver. Suppose, moreover, that near at hand is a Dissenting chapel, the minister of which preaches far more scripturally. Is he to leave his parish-church, and to place himself under the ministry of the Dissenting minister? I answer, Most certainly not. It has been shewn above, that dissent itself is a most unjustifiable act ; a great breach of that love which Christ's disciples owe to the brethren. And I must here remark, that I fear greatly, except the spirit of separation be supplanted by the spirit of charity, our beloved church and country will ere long furnish another sad example of the destructiveness of division : for it is clear, to an observing eye, that the great body of

Dissenters in England have come to look upon an established church as an evil thing; and that their efforts are moving in the direction to pull down, and, if possible, to do away with it—which may God forbid! I say not but that there may be many exceptions—and I believe that there are—yet, still, the leaders and influential members of what is so strangely termed “the Dissenting interest,” bear themselves hostilely towards it: and although many may be individually passive, and unconscious of any such intentions, yet, by attaching themselves to that mass which is put in motion, they add to the weight of it simply by their adherence; and, as it is directed by designing heads and active hands, in this way contribute to the destructiveness of the attack. Therefore, even this consideration ought to deter a man from joining a party, when by so doing he is *inevitably led* to injure that which we cannot conceive him desirous of injuring. But this merely in passing to the more immediate reasons.

Supposing myself to be addressing an individual in the above situation, and who had gone through the preceding remarks, I would say, “My dear Christian brother, you bear in mind the reasons we have brought forward against a selfish mode of action. You know that nothing happeneth by chance; and, therefore, the position in which you find yourself you must regard as a dispensation of God to you. And I would, moreover, call to your mind, that God knoweth well the character of your minister, and that a famine of the word of God is often a mode of Divine chastisement: therefore be not discouraged; for “if ye endure chastening, God dealeth with you as sons” (vide Heb. xii. 1—16). Moreover, it is to be presumed, that, if the clergyman be such an one as described above, it is most probable that his flock, and your fellow-parishioners, are in great spiritual darkness: and as Divine truth alone can heal them; what will become of them, if, as a member of the church becomes enlightened, he run away? No, my Christian brother. Your situation is truly a painful one, and to live without sympathy and affectionate intercourse with your fellow-men is a state of great trial; but is not this a state common to all the faithful soldiers of Christ? I need only refer you to the situation in which so many of the prophets and worthies stood, whose lives are recorded in Scripture for our ensample, and of several of whom you have a summary in the eleventh chapter of Hebrews. It is our duty, as Christians, to seek the things of Christ, and not our own. You see the path of action pointed out in the precepts we have cited, and many more which might be brought forward. You must not leave the church, but you must remain among your brethren, and by your Christian life provoke them to be more in earnest for spiritual things. You must pray constantly for your minister and fellow-men, if peradventure it may

please God to honour you as the mean of doing them good. You must not quit their unsympathising society for that which may be more agreeable. Recollect the words of the Lord, 'It is not the whole that have need of a physician, but they that are sick.' Look to the foundations of the church of which you are a member; look to the public documents which that church has put forth, as the doctrine upon which she rests: are they not indeed Christian, and accordant with the Holy Scriptures? If so, then, in meditating a separation from such a church because there are some unworthy men professedly members of it, you are upon the brink of committing a schism of the most unchristian character. Let not selfishness and love of ease seduce you. You ought to bear your distressing situation with Christian fortitude, as the cross which God has been pleased to appoint you; but, oh! for the love which you bear to your perishing and unenlightened brethren, forsake them not, to search in vain after the chimera of a perfectly pure communion. Remain; take every opportunity of instructing those who are more ignorant than yourself; for it is the ignorant and indifferent who stand in need of that light with which God has endowed you. Delight in, and seek after, the intercommunion of the wiser and stronger brethren in Christ; but it is not these who stand in need of you: you must not leave those whom you may be enabled to profit, merely to enjoy the fellowship of those whom you cannot. You will perhaps say, Those amongst whom I live look upon me as over-much religious, and avoid me as methodistical. To which I reply, This is a proof how much they need one to lead them into the path of truth. Let them see that the source of love in you is too deep and fruitful for terms of reproach and manifestations of dislike to eradicate. If we are commanded to 'love our enemies,' and to 'do good to them that hate us,' how much more are we bound to do it to those who have the badge of Christ, who have been baptized into his church? 'Be not overcome of evil, but overcome evil with good.' Have no fellowship with any evil deeds, but always in love reprove and testify against them. You may not yourself, and in your life-time, be able to remove abuses and reform your-fellow-men; but you may prepare the way, by shewing the sinfulness of remaining as they are. And though you may see no fruit spring up from your labours, be comforted with the Divine promises, 'Blessed are ye that sow beside all waters' (Isai. xxxii. 20); 'Ye shall reap in due time, if ye faint not;' and a hundred others, with which you must be familiar.—I here conclude my remarks on this case, by observing that the profitableness of the various appointments in the church—such as public worship, preaching of the word, and administration of the sacraments—depends not

upon the worthiness or unworthiness of those who administer the same, but upon the sincerity and faith of those who wait upon them: "Them who honour God, God will honour." This is plainly expressed in the XXVIth article of our church: "Although in the visible church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them; which be effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless, it appertaineth to the discipline of the church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed."

The next case which I will consider, is that of a young man who feels himself called to take upon him the responsible office of a Christian minister, and yet shrinks back from taking orders in the Church of England, because there are some expressions which startle him in the Articles, Prayer-book, or other documents of the Church, which he is expected to subscribe to, and with which, according to his best judgment at the time, he cannot agree.—As in the former case the principal difficulties sprung from an incorrect notion of the visible church, we shall find that it is equally so in this. I must here recall to mind the principle which I have endeavoured to establish—namely, that nothing can justify dissent from a true church; and it is not necessary to its being a true church that it be absolutely free from imperfections and corruptions. Let no one be alarmed at this avowal, and mistake me as the apologist of existing corruptions and malpractices. I most heartily lament them, and feel it to be the duty of a Christian man ever to be striving for the removal of what is evil, and to rectify every abuse. I feel too awfully impressed with the denunciation of our Lord, "Woe to that man by whom the offence cometh," to dare to open my mouth in justification of error, even if my spirit, from a holier principle of action did not revolt from it; but it is equally necessary to the declaration of the whole truth to affirm, "*for it must needs be that offences come.*" Any theory which left this latter out, must be a fanciful one, and be inapplicable in fact. I mention the same thing so often, at the risk of being very tedious, because I desire to shew the extent of the principle, and not to

veil any thing that follows consequentially from it, either from myself or others. Surely, then, I may calculate upon the assent of the most zealous separatist, that the Church of England excludes no truth that is necessary to salvation; and, considering myself as addressing the hesitating individual whose case is proposed above, I say, "My dear brother, regarding you as agreeing with me in the destructive evil of schism, and that it is on no account to be attempted, I will endeavour to shew you that your objection to taking orders because there are some things with which you cannot fully accord, is not a valid objection. Considering the arguments used above convincing, I feel myself justified in presuming upon the admissions here enumerated. You admit the Church of England to be a true church: and that I say is quite sufficient to justify you in becoming a minister of the same. Moreover, you admit that every visible church is to be expected to have some things imperfect and to be condemned: and because there are such imperfections existing, this is evidently no reason against your becoming one of her ministers, for it is common to all churches. You acknowledge the authority of the Scriptures, and renounce every doctrine as false which contradicts them; and your earnest desire is to be a minister of a church which shapes itself in accordance with the written word of God: if you could find such an one, your heart would be at ease: but such is the Church of England. See Article VI.: 'Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed *as an article of the faith*, or be thought requisite or necessary to salvation.' This is plainly put forth, and is the sentiment pervading all the documents of the church. Here, then, is the ground upon which you, as an individual rational and responsible, and the Church of England, stand agreed; and it is to this agreement you must look, which you may feel assured is sincere on both sides, when you are called upon to attach your signature and solemn subscription. As no true church assumes itself to be infallible, which is the sole prerogative of God; and as all past experience attests that every church has been disfigured by various imperfections and blemishes; so it must be allowed that the Church of England is not perfectly free: otherwise all its public documents and ordinances must stand upon a level with the Scriptures, which I think no man will contend for. And when she calls upon each minister, previous to his entering on the functions of the holy office, to subscribe his assent to her various documents, it is not to any errors or imperfections, but to the truth of God, to that only which is consonant with the holy Scriptures. The only thing which deters you from at once assenting, is, because you

see some things which you look upon as dissonant therewith : but it is with the understanding that there be nothing contrary to Scripture that you are called upon to subscribe. Differences of opinion upon minor points we may naturally expect to meet with, from the finiteness and variety of our individual understandings, and the peculiar circumstances which modify each : but these differences we must tolerate in each other ; earnestly striving for the fulness of truth, and never compromising it, but still not allowing these minor differences to divide us. ' With all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bonds of peace' (Ephes. iv. 2, 3). It is Christ that we are called upon to serve, and not man. No visible church is infallible, or can call upon her members to regard all her detailed documents and ordinances with that solemn sacredness and unreservedness with which we are bound to regard the articles of faith ; and if any members of any visible church, possessing authority, have so signified, they have outstepped the limits of the power entrusted to them. And although the stamp of their misconceptions be still affixed to the threshold of the sacred office of the ministry, and there be not sufficient strength in the existing ecclesiastical body to rectify it ; then you, my brother, must mourn over it as an infirmity of your mother, and bear with it ; but not on that account refuse to enter into the holy and responsible office, where you may be gifted with grace and power to remove the evil."

Let not any attached member of our beloved Church be offended, as if I had been drawing an unjust and unamiable portrait of it in these latter paragraphs. It might by some be incorrectly inferred that the author found many faults in the Articles and Services of the church, but such is not the case. My aim has been to draw an outline of its features such as they do appear to a weak and doubtful brother, and to shew him, that, even if the Church of England be as he represents it to himself, yet still it is his duty as a Christian man not to attempt a separation, but cordially to adhere to it, and by bearing his brethren's burden so fulfil the law of Christ.

Before concluding these remarks with an extract or two from a work lately published by a profound Christian philosopher, I cannot refrain from once more re-stating my principle, and urging it upon the attention of all those who are professedly Dissenters, and who have been brought up in a spirit of alienation from the Established Church. I repeat, then, that except an individual can, after long and painful deliberation, conscientiously declare that the church which he is about to quit is anti-christian, and that the souls of men are in peril by being members of it,

he is committing a grievous sin against the brethren, and his conduct cannot be justified on Christian principles. And as Dissent was in the first instance an unchristian act ; so the continuing dissenting principles is a perpetual act partaking of the criminality of the original deed, though lessened by circumstances. Those who began the separation, and *made themselves* Dissenters, are most to blame ; but those who *find themselves* so are hardly more to be excused for continuing so. There seems to be a complete analogy between this case and that of a nation wherein a party have commenced a civil war upon insufficient grounds : they bring up their children and dependants to continue the strife. But if the parents have done wrong, are the children blindly to follow their course ? When they arrive at manhood, they are, as well as their parents, responsible for every act ; and all reasonable men would decide at once, that what was wrong in the parents is wrong in the children ; and that it becomes the duty of the children, not only to desist from following the destructive course in which they were brought up, but to do all in their power to heal the wounds which had been inflicted by this unnatural war. So in the case before us : although the Dissenters of the present day—or, to speak more exactly, the greater number—have not to answer for the sin of beginning a schism ; yet from the continuation of the same they cannot be justified ; and it remains with them whether the worst evils of schism shall ensue or not. Therefore I would most earnestly entreat all my Dissenting Christian brethren to strive for a re-union with that mother from whom, without *sufficient reason*, their fathers separated, and *they still* remain separate ; and whose weakness and infirmities are to be in great measure attributed to them ; as the life and strength, which should have been devoted to publishing the saving truth of Christ, have been wasted in fruitless contentions, which have sprung out of these separations, and which, if persisted in, *will end* in an universal confusion, in which all must suffer. These remarks are all which I have at present to offer, and which I put forth more as an aid to attain to right ideas of the Christian church, and the duties flowing out of the same, than as at all complete in themselves ; and shall now proceed to give my promised extracts.

“ But for other things, whether ceremonies or conceits, whether matters of discipline or of opinion, their diversity does not at all break the unity of the outward and visible church, as long as they do not subvert the fundamental laws of Christ’s kingdom, nor contradict the terms of admission into his church, nor contravene the essential characters by which it subsists and is distinguished as the Christian catholic church.

“ To these sentiments, borrowed from one of the most philo-

sophical of our learned elder divines, I have only to add an observation, as suggested by them; That as many and fearful mischiefs have ensued from the confusion of the Christian with the National church, so have many and grievous practical errors, and much unchristian intolerance, arisen from *confounding the outward and visible church of Christ with the spiritual and invisible church, known only to the Father of all spirits*. The perfection of the former is to afford every opportunity, and to present no obstacle, to a gradual advancement in the latter. The different degrees of progress, the imperfections, errors, and accidents of false perspective, which lessen, indeed, with your advance (*spiritual advance*), but to a greater or lesser amount are inseparable from all progression: these, the interpolated half-truths of the twilight, through which every soul must pass from darkness to the spiritual sun-rise, belong to the visible church, as objects of hope, patience, and charity, alone*.”

“ — But the Protestant will to little purpose have availed himself of his free access to the Scriptures; will have read, at least, the Epistles of St. Paul with a very unthinking spirit; who does not apply the same maxims to the church of Christ; who has yet to learn that the church militant is ‘ a floor whereon wheat and chaff are mingled together;’ that even grievous evils and errors may exist that do not concern the nature or being of a church; and that may even prevail in the particular church to which we belong, without justifying a separation from the same, and without invalidating its claims on our affection as a true and living part of the church universal. And with regard to such evils we must adopt the advice that Augustine (a man not apt to offend by any excess of charity) gave to the complainers of his day: *Ut misericorditer corripiant quod possunt, quod non possunt patienter ferant, et cum delectatione lugeant, donec aut emendet Deus aut in messe eradicet zizania et paleas ventilet†.*”

* On the Constitution of the Church and State, &c., by S. T. Coleridge, Esq. R.A. R.S.L. 1830. pp. 151, 152.

† Idem, pp. 194, 195.

S.

THE DUTY OF PROPHETS.

THE particular office which those, who are emphatically termed **PROPHETS** in Scripture, sustained, was that of religious statesmen. In many instances they were men of rank and learning, such as statesmen and leaders of nations ought always to, and must generally, be. Moses was versed in all the learning of the most learned nation of his age, and was admitted into the rank

of the royal family. Isaiah was a member of the reigning house of David; and his observations on the march of armies, the fastnesses and strong-holds of the country, and on the line of policy adopted, and to be pursued, proves his mind to have been habitually exercised upon these subjects. Daniel was the chief minister of an empire composed, during his administration, of various discordant materials, which it required consummate wisdom to preserve and regulate. It is needless to particularize others less eminent in station, though not less distinguished as political counsellors: all alike directed the attention of their contemporaries to the public destinies of nations, and derived their knowledge of those destinies from the declared will of God.

Whether by imitation of THE PROPHETS of God, or from what other cause, we will not now stop to inquire, it is certain, that, in every age, every nation, with whose records we are acquainted, has believed that its fate was to be ascertained from supernatural authority. The Greeks divided and subdivided into many *genera* and *species* the different kinds of communications which they supposed were made to them by the Deity. No business of any moment was transacted, war waged, or treaty of peace concluded, but by the consultation and advice of their tutelary divinity. It matters nothing to the present argument whether the responses were the suggestions or revelations of Satan; or whether, as Van Dale has written a learned treatise to maintain, they were the inventions of crafty priests. Cicero justly argues, that it is impossible the Delphian oracle should ever have gained so much repute in the world, or have been enriched with so magnificent presents from nearly all kings and nations, if the truth of its predictions had not been attested by the experience of all ages. One of the kinds of diviners above referred to were called *Εγγαστριμθοι*, *Εγγαστριμαντις*, *Εγγαστριαι*: of which sort were they whom Isaiah warned the people against consulting, in chap. viii. 19, if we may judge by the Septuagint, which translates "*them which have familiar spirits*" by *τις εγγαστριμθος*. That this was some special method of divination we know from the way in which Aristophanes ridicules it.

Μιμησαμενος την Ευρυκλεος μαντειαν, και διανοιαν
Εις αλλοτριας γαστρας ενδον, κωμωδικα πολλα χασθαι.

The damsel possessed with a spirit of divination, in Acts xvi. 16, is said to have *πνευμα πυθωνος*, which was altogether a different kind of spirit from the other; at least it was so in the estimation of the Greeks; whatever validity there may be in their opinion.

The highest order of prophet was the *μαντις*: a term which is not found in the Septuagint, although its derivative, *μαντευομαι*, occurs frequently. "Herein also," says the learned Gale

(Court of the Gentiles), "the devil played the ape, and imitated the divine mode of prophetic, which for the most part was by ecstatic raptures and visions." There was an obvious difference between the seer and the prophet, but in sacred Scripture *προφητης* is used indiscriminately for all kinds, except *ο βλεπων*. Commentators have endeavoured to prove that this word is used in Tit. i. 12 for a poet; but no reason is shewn why the Apostle should not quote a heathen prophet as well as a heathen poet. Neither by sacred or profane writers does *προφητης* necessarily mean one who foretells future events: by both it is more often used for those who declare the Divine will at a time which has been already predicted by others.

Customs and manners of nations change in name and in circumstance, but much less in essentials than those who are ill versed in the records of antiquity imagine. The seclusion in which the Mohammedans confine their women was practised by the Persians centuries before the name of Mohammed was heard of. Plutarch, in his life of Themistocles, informs us that the Persians were jealous, coarse, and morose towards their women, not only wives, but concubines and slaves; that no one ever saw them besides their own family; that when at home they were immured in apartments appropriated to themselves, and that when they took a journey they were carried in coaches closely covered on every side. The lying prophecies of Delos and Dodona have been continued in every age and country in which the Papal superstition has prevailed. Prince Hohenlohe is still resorted to by thousands: and even in our own land of Bibles and sects Moore's Almanack is the guide of many farmers in harvest; while most neighbourhoods have a "cunning woman," like the Witch of Endor, or Pythoness of old, who leads the credulous peasant to the recovery of his lost watch or strayed cattle.

A bolder and more desperate undertaking was to commit a prophecy to writing, which should serve as a beacon through successive generations. Yet these, too, were not wanting. Much of the point of "the Demagogues" is made by Aristophanes to turn on the faith of the Athenians in written prophecies. Mr. Mitchell observes, that "the Athenian taste for oracles and predictions is best learned by a perusal of Herodotus. Those ascribed to the Sybil, Musæus, and other inspired persons of the fabulous and heroic times, seem to have been in great request. A still more particular credit was ascribed to those which bore on them the name of Bacis, a Bœotian, who was supposed to have received the gift of prophecy from the Nymphs, whose temple stood in the olden times on Mount Cithæron. There appear to have been individuals or families at Athens, who, possessing large collections of oracles ascribed to this Bacis, thought themselves masters of a great

treasure, and thus became the prey of more cunning persons, who pretended to decipher these mysteries, which were enveloped in strange and enigmatical characters." The interpretation of prophecies delivered by another was a different gift from that of delivering the prophecy itself: persons so endowed were called *χρησμολογοι, υποφηται, &c.* There is not a single instance of supernatural direction recorded in Holy Scripture which has not its imitation among the Greeks. Do we turn to the sign of the alternate dry and wet fleece? we find, in exact correspondence, *δεχεσθαι οιωνον* among the Greeks, and *arripere omen* with the Latins. Jonathan fixed on the very words which he would interpret into a direction from God to attack his enemies; and the utterer of ominous words was said by the Greeks *βλασφημειν*, or *ευφημειν*, according as the import was favourable or otherwise to the object of the hearer. Samuel turned the rending of his garment by Saul into a sign that the king would lose his kingdom; and Æneas converted the remark of Ascanius about eating the bread which had first served them for tables on which to lay their meat, into the fulfilment of a prediction by Anchises in their favour.

With prophetic chronology the Heathen appear to have dabbled but little. To fix a period for the accomplishment of a specific fact is far more dangerous than to diffuse it over the whole life of a man, or the duration of a dynasty. The Jews alone seem to have given a full rein to their imaginations in the mystical import of numbers: but the famous arithmetical puzzle, in the eighth book of *The Republic*, shews that Plato had some glimmerings at least of the existence of such a guide to the future destinies of man, however clumsy, and even unintelligible, his attempts to apply it may be.

The dissertation of Bishop Horsley on the Sybilline Books is well known to all into whose hands these hints are likely to fall. Fragments of the Jewish Scriptures were probably scattered throughout many of the surrounding nations. The whole argument, on the appearance of a Person who was to be sovereign of the world, between Cæsar and Cicero, whatever else it proves, at least confirms the fact of the existence of prophetic writings, which, in the opinion of the people, described the future fates of the republic. One of the most curious points that debate establishes, is, the opinion of the necessity of prophetic writings containing proofs of their being written by persons actuated by a foreign and uncontrollable power, who set ordinary phraseology and method at defiance. The *Pollio* of Virgil, containing such similarity of expression to Isaiah, could be derived ultimately, though perhaps indirectly, from no other source than the writings of the inspired prophet.

It would not, probably, be difficult to shew, that in whatever

respect the most civilized nations of antiquity differed from the most barbarous, was owing to their nearer approximation to the only fountain of good. Plato, the most distinguished among them, but who did not flourish till after the Hebrew canon was closed, refers continually to the *παλαιοι λογοι*, which were accounts received in his travels from the Egyptian priests through the two Hermæ, and these doubtless from the Old Testament.

Our common post-diluvian progenitor prophesied the fates of his three sons, and their posterity. Dodanim was his great grandson: and Dodona, Herodotus declares, was the most ancient oracle in Greece. All accounts, to whatever origin they refer it, agree in attributing its antiquity to be nearly equal to the Flood. In every country the prophetic spirit is said to have been possessed by their remotest ancestors. The universality of belief in supernatural directions is not more remarkable than the variety of the objects which were supposed to convey them: every beast, bird, and insect; tree, shrub, and flower; expression, gesture, or sneeze; posture of sitting, rising, or walking, had, or might have, a particular prognostic.

Amidst such free scope for delusion and imposture, it will readily be conceived how difficult a task the true PROPHEETS OF JEHOVAH had to perform. Not an assertion could they make, not a miracle could they work, not a warning could they give, but they might be reminded of some similar exploit by the prophets of Jupiter, Apollo, or Baal. Were Elias again to appear in human form upon the earth, he would now in like manner be reminded of Emanuel Swedenborg, Prince Hohenlohe, and Joanna Southcotte. But, notwithstanding the extent of the infatuation which prevailed in Paganism, and the exquisite torture to which minds of much sensitiveness must have been exposed, THE LORD, instead of denouncing the lying oracles, and forbidding his people to credit the possibility of attaining to the knowledge of future events by supernatural means, enters himself into controversy with them, and challenges his own superior claim to adoration upon this very ground. "To whom will ye liken me, and make me equal, and compare me that we may be alike? . . . Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure." (Isai. xlv. 5—10.) "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed *the people for the age to come*? and the things that are coming, and shall come, let them shew them unto thee" (xlv. 7).

In no age of the world was disbelief in revelations from the

Deity, respecting the future events which are to happen on this globe to men, so prevalent as in the present. This disbelief is not confined to the philosophers, who, like similar characters of old (Socrates, for example), simply deride the superstitions of the vulgar, while they are the unconscious prey of other delusions as erroneous, but pervades every class of the community. The Christian church—confining that term to the thousand sects of Protestantism—as much disbelieves in the power of man to foresee the destinies of Turkey, France, and England in the Bible, as it does the supernatural penetration of fortune-telling Gypsies. The evangelical author of “The Natural History of Enthusiasm,” and the unevangelical Edinburgh Review of “Foster’s Mohammedanism unveiled,” are of one mind upon this point. The force, and above all the reiteration, with which prophetic questions have been literally crammed down the throats of the unwilling and resisting religious world, within the last five years, have at length compelled some magazines and journals to affect a qualified assent to that which their language proves them to be utterly ignorant of, and to hate. Take as a sample the following observation of the editor of the Record, only last September:—

“Our readers will find in another column an interesting letter signed ‘O,’ on the subject of prophecy. Let the subject be treated with *competent scriptural knowledge*, with Christian courtesy, and genuine humility of mind, and it is one which, we are persuaded, may be prosecuted with the happiest effects. We again beseech our readers not to be driven from giving it that measure of attention which it is their duty and privilege to bestow upon it, by the *inconsistencies or extravagancies* of some of those who have most publicly devoted themselves to the study. All things may be *abused*, and sometimes the most *valuable things* are the most easily *abused*. Their actual value, however, remains undiminished and unchanged by the peculiarities of those who may misconceive them.”

The writer neither knows what is *competent scriptural knowledge*, nor where the *inconsistencies* and *extravagancies*, of which he affects the acquaintance, exist. His *courtesy* and *humility* have been ever evinced in personal abuse of the greatest interpreter of our day, without the capacity to gainsay one single sentence he has written. The truest *abuse* of a *valuable thing*, is so to dilute it as to make it of no value at all; and it is thus that his maudlin praise of prophecy, like that of the Sermons of the Dissenters reviewed in former numbers of this Journal, do more effectually vitiate the subject than the most resolute and manly opposition.

If we were to select any one as the pre-eminent absurdity amongst all that are broached upon the subject of prophecy in

religious journals, we would fix upon this,—namely, that it is considered by them as an insulated question, concerning certain facts which do not immediately concern us, and which may or may not be true with equal indifference. Both sides of the argument, indeed, are stated with equal turgidness and pomposity in “the Natural History of Enthusiasm;”—a work which contains some good ideas buried beneath a mass of bombastic expression, and which has equally bewildered and delighted the Dissenting reviews. The following passage is selected, because it contains the substance of the error more shortly stated than in any other publication that happens to be at hand. “Not, indeed, as if any fundamental principle of religion remained to be discovered; for the spiritual church has, in every age, possessed the substance of truth, under the promised teaching of the Spirit of truth. But, obviously, there are many subjects, more or less clearly revealed in the Scriptures, upon which egregious errors may be entertained, consistently with genuine, and even exalted, piety:—they do, indeed, belong to the entire faith of a Christian; but *they form no part of its basis: they may be detached or disfigured without great peril to the stability of the structure.* Almost all opinions relating to the unseen world, and to the future providence of God on earth, are of this *extrinsic or subordinate character*: and, as a matter of fact, pious and cautious men have on subjects of this kind held notions so incompatibly dissimilar, that the one or other must have been utterly erroneous.” (p. 121.) The last clause of this sentence we take leave, in the absence of all proof, to doubt: and whoever thinks that the end and purport of all God’s dealings is a part of his dealings which may be detached from them without detriment, or is of a subordinate character, is in perfect ignorance of the matter on which he professes to treat. It was well said, that *respicere finem* is reckoned a sound maxim with respect to every purpose of man, while *negligere finem* is that which is supposed to be most proper with respect to the purposes of God.

“The final triumph,” says the Edinburgh Review, C. 344, “of the Muscovite over the capital of Constantinople has yet to come. It would not be respited a day later, were any form of Christian worship, Greek or Roman, to displace the Imaum from before the altar of St. Sophia.” This is dogmatical enough; but we nevertheless refuse our assent to this dictum; and believe that if a form of true Christian worship were to be the outward exponent, that if true Christianity, not the Greek or Roman apostasies, were the religion of the inhabitants of Turkey, Constantinople would not be conquered at all. Such dogmatism, however, meets with no censure from the lynx-eyed sensitiveness which complains of the alleged dogmatism of Mr. Irving or of the Morning Watch. But, to proceed: “Poland and Warsaw

were not Mohammedan. Consequently, whenever the Russian Cross shall enter through the breach made by Mohammed the Second nearly five hundred years ago, we suspect that the ancient prophecy of Taurus will be more closely connected with the real cause of this great historical revolution, than modern prophecies, steaming from the vaticinatory tripod of Dr. Miller, Mr. Forster, or a yet wilder school." To speak of *the modern prophecies* of Dr. Miller, Mr. Forster, and the yet wilder school, is a direct attempt at imposition upon the ignorance of the reader. Neither one nor the other has done more than venture to give an explanation of the prophecies which are contained in the Bible. These prophecies the Reviewers despise, and attempt to account for the fate of the Ottomans by "a geographical probability." They confound the books of Isaiah and of St. John with a mass of idle traditions, in order to pour contempt upon the whole. Turn where we may, there is not a quarter of our literature which does not teem with unbelief in the efficacy of the Bible to give us the remotest insight into the political events of the times in which we live.

"The children of Issachar were men that had understanding of the times to know what Israel ought to do" (1 Chron. xii. 32). The PROPHETS of Jehovah were generally raised up at times when the church was in a state of vain-glorious boasting; when the priests were incapable of giving sound advice to the kings; and when they were entirely void of understanding respecting God's purposes as a whole. The prophetic denunciations relate more to great principles than details: not, however, without some indications that those who uttered them knew how to carry into effect the measures of which they recommended the adoption. They advised when to march an army, and when to abstain from war; they pronounced anathemas against idolatry, superstition, and tyranny; and they incurred the odium of the clergy who applauded the toleration and liberality of their age. Jehovah has not been less merciful to mankind in these latter days. He has raised up PROPHETS, who have declared that He began to pour out the last vials of His wrath in the French Revolution. Men for a while trembled at the shock of that moral earthquake; but at length—like the inhabitants of the villages at the foot of Vesuvius destroyed by every successive irruption, who commence the rebuilding of their devoted houses ere the lava that overwhelmed them has completely cooled—the politicians and philosophers looked to secondary causes, in order to account for the phenomena that had ceased to scare them. The PROPHETS, again, warned the world that the test of their being correct would be found in the wasting away of the resources of the Turkish empire, as soon as the war occasioned by the French Revolution had

ceased. This event came to pass.—In the mean time the head of the Protestant states, urged on by the Evangelical party, prepared to withdraw its national protest against the Papal abominations, and to declare the members of Antichrist equally worthy of sharing her power with the members of Christ. Again **THE PROPHETS**, from one end of the empire to the other, warned the king, and both houses of the legislature, that nothing but her Protestant standing had been the cause why God had raised England to the pre-eminence among nations which she had so long enjoyed; and that if she lost that palladium she would share the fate of the other states of Europe. Moreover, they declared, that no sooner should the judgment on Mohammedanism have taken place than civil commotions should break out, in which the whole of what was once the Roman empire should be involved. The philosophers smiled, and pointed in derision to the march of mind, and the progress of liberty. The Evangelical clergy sneered at judgments, and referred with self-gratulation to the spread of Bibles, tracts, and preachers.—Once more **THE PROPHETS** cry, and warn men to turn from these lying vanities. “The Lord’s voice crieth unto the city, and wisdom shall see thy name: hear ye the rod, and who hath appointed it.” **THE PROPHETS** argue; they implore; they write; they speak; they preach. If with earnestness, they are said to dogmatize; if with coolness, to abandon their opinions. They are accused of forgetting the elements of Divine truth, and of substituting a carnal Millennium for a life of holiness of spirit. Still they persevere: “being defamed, they entreat: they are made as the filth of the earth, and are the offscouring of all things unto this day.” Still they persevere; and ever, while breath is within them, will they cry, **THE LORD IS AT HAND**. Yet they only fulfilled the lower office of interpreters, or *υποπροφηται*. Jehovah has raised up another body of persons, in whom He has exhibited by supernatural signs that He is in them of a truth; and these have again proclaimed that **THE LORD IS AT HAND**. The Holy Spirit in person bears witness to our spirits, and joins in the same testimony: yet men will not hear. “And it came to pass....that this word came....from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee....against all the nations....It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin....It may be they will present their supplication before the Lord, and will return every one from his evil way: **FOR GREAT IS THE ANGER AND THE FURY THAT THE LORD HATH PRONOUNCED AGAINST THE PEOPLE.**”

ON THE REALITY OF BEARING THE CROSS OF CHRIST.

To be saved, is to be made like unto the Saviour, body and spirit. The beginning of salvation, is to be willing to be like the Saviour. Every man is willing to escape painful punishment; and every man who has heard and understood any thing about hell, is willing to escape the damnation of hell: but *this* willingness, by itself, is no part of salvation: it is the mere instinct of terrified nature, increased sometimes to despairing agony, on a sinner's death-bed, while his heart all the while is in a state of undiminished enmity against God. A willingness to be saved is quite a different thing: it includes a desire not only to escape punishment, but also to please God; not only to avoid the pains of hell, but also to acquire a relish for the enjoyments of heaven; not only to be shielded from the wrath of God, but also to be conformed to the holiness of God.

That learned and zealous Jew, Saul of Tarsus, in his rage and fury against the infant church of Christ, not content with the evil which he had done in Jerusalem, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that he might continue in that city also his murderous persecution of the disciples of the Lord Jesus. The enmity of Saul, as of the other Jews, was roused against the disciples because they testified that Jesus of Nazareth was the Christ, the anointed One of God; the Messiah, of whom Moses in the Law, and the Prophets, did speak. The proof of this rested mainly on the fact of his resurrection from the dead: for no one doubted his death: that was as notorious a fact as any public execution, attended by peculiar circumstances, could be. This was the reason why the resurrection of Christ formed so prominent a theme in the preaching of the Apostles; as it is written, "And with great power gave the Apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33). Against this, therefore, the persecution of the unbeliever, including Saul, was specially directed. To embrace and boldly to avow this doctrine, claiming for it a supremacy of importance, and ascribing to it a supremacy of influence, was to take up the cross. It was to array against a man the enmity and persecution of the world and the devil. It was the proof that he who so acted loved the Lord Jesus better than father or mother, better than sister or brother, better than wife or children, better than houses or lands; and therein it became the true test of discipleship of the Lord Jesus. Saul denied it; and, persecuting those who held it, "he drew nigh unto Damascus. And suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him,

Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks." It remained no longer a matter of doubt with Saul whether Jesus was risen from the dead or not: he heard his voice and felt his power. The Messiahship of Jesus was thus at once proved to his understanding and his heart: to his understanding, as a Jew learned in the Scriptures; to his heart, as a man overwhelmed by the majesty of God. It was then that, trembling and astonished, he said, *Lord, what wilt thou have me to do?* As if he had said, 'Lord, I am satisfied! Too long I have been in error, and in the blindness of my heart I have been taking part with this wicked generation against thee! Now I take thy part; I am ready and willing to do whatever thou commandest. Thou art indeed the Christ, the Holy One of God, risen from the dead. I believe the great truth: I see its importance: I feel its influence. I know that as many as avow it expose themselves to persecution; but, Lord, of what consequence is the persecution of men, compared with the favour of God? I am ready to despise it: I am ready to serve thee, not counting my life dear unto myself: I am ready to take up my cross and follow thee. I make no stipulations; I calculate no consequences: I run all risks. Thy will is law to me, without question or hesitation. *Lord, what wilt thou have me to do?*' "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Saul was not disobedient to the heavenly vision; but immediately, without conferring with flesh and blood, he preached the faith which till then he had persecuted. His perfect knowledge of the controversy, while on the wrong side of the question, qualified him exceedingly for an argumentative and unanswerable support of the truth. "For this cause the Jews caught him in the temple, and went about to kill him. But, having obtained help of God, he continued witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come, that Christ should suffer, and that he should be the first who should rise from the dead, and should shew light unto the people and to the Gentiles." Wherever he went, he preached *Jesus and the resurrection*. In preaching Jesus, he preached all truth: for all that is or can be known of the True One, the only true God, is revealed in Christ Jesus. He is *the Truth*. But there was one branch of truth peculiarly suited to that infant state of the church; or without which all preaching would have been vain, and all faith in any thing, or every thing else, would have been in vain. This was the resurrection. This was the touchstone, the turning point of persecution, and therefore the test of true discipleship.

To this, Saul, who is also called Paul, gave prominence: for this he claimed a supremacy of importance: to this he ascribed a supremacy of influence: not to the disparagement of other truths (all truth is bound together in one, even in Jesus, and cannot be broken), but to the seasonable magnifying of this special link in the chain. It might not always be the link demanding special reiteration. As a truth, in common with every truth, it must everlastingly be important, be essential; but it might cease to be the boundary line of the church's controversy with the world: it might cease to be the watchword for persecution on the one side, and the test of faithfulness on the other. In the progress of the dealings of God with his church, some other link in the golden chain might come to occupy the relative position which *the resurrection* then occupied: with Paul, however, the resurrection formed the key-note. Let it not be objected, 'But surely Paul preached the cross, and that with great earnestness and reiteration.' He did so; and the glorious advent, and the kingdom; and what did he not preach, when he preached Jesus? But it is recorded by the Holy Ghost, that the Apostle "preached Jesus *and the resurrection*:" and we go no further than we have the sure ground of Scripture to stand on, when, contemplating the ministry of the Apostles and the infancy of the church, we claim for the resurrection a superiority of importance;—a superiority, not, I repeat, essential, or insulated (to the disparagement, or even the neglect, of other branches of truth), but a superiority relative, or temporary, as specially suited to the exigencies of the times. Paul's ministry was a ministry of truth—of all truth—specially the resurrection of Jesus crucified, from the dead. In Paul's life, every thing was subservient to his ministry. Having received an answer to his inquiry, *Lord, what wilt thou have me to do?* he was content to do it. For this he travelled; for this he wrought with his hands as a tradesman; for this he counted honours and rank and riches among men, but dross and dung. In persecutions and afflictions, in bonds and imprisonments, in weariness and watchfulness, in fastings often, in perils by land and by sea, and among robbers, and, worse than all, among false brethren, he stood firm. "None of these things," said he, "move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Now these things took place, and they are thus recorded, for our instruction; and not these only, but the whole history of the church of Christ, from those days even until now, supplies us with invaluable instruction; although the records be written by uninspired men, and consequently subject to much mixture of human error.

The struggles and the testimony of the Apostles and their immediate successors proved successful, under the good hand of God, and the religion of Jesus Christ became the established religion of the Roman empire. No one then called in question the resurrection of the Lord Jesus; or if any persons did so, they were too few, or too obscure and remote from public observation, to produce any effect upon the church, or incur any persecution themselves. The resurrection was generally admitted, by both false professors and true believers. No man incurred any danger by avowing his reception of the doctrine; no, nor scarcely any reproach; for it had been found out that multitudes professed their faith in that doctrine, and lived as worldly lives as they had done before. This went far towards reconciling men in general to the doctrine. And at the same time there began to be a fashion in belonging to the new religion, and forsaking the idols of the heathen temples. It is manifest, that in such a state of things the resurrection could not occupy the relative position which it had occupied in the days of Paul. Having ceased to be the watchword for persecution, it also ceased to be the test and touchstone of a true discipleship. But there must be a cross in the church militant, and the members of Christ must bear it. At this time there arose a heresy in the church, which swelled into fearful magnitude, and counted the Emperor himself among its advocates;—a heresy concerning which our ecclesiastical historian says, “it threatened speedily to root out the knowledge of the truth, or to subject the faithful to all the horrors of a pagan persecution.” This was *Arianism*—so called from Arius, a priest in the city of Alexandria. The distinguishing peculiarity of it was the denial of the true and very Godhead of the Lord Jesus. The most prominent and efficient opposer of this blasphemy was the since celebrated Athanasius. He was condemned, however, and banished from his bishoprick by force. The church where he was officiating was attacked by the military, and he narrowly escaped with his life.—Thus another link in the chain of truth was forced out into prominence; and we may say of the ministry of Athanasius, that it was a ministry of truth, of all the truth he knew, specially of the essential Godhead of the Saviour. He preached, not Jesus and the resurrection, but *Jesus and the plurality of Persons in Jehovah*. This became the watchword for persecution, the touchstone and test of genuine discipleship. This was the truth which then influenced the life; which caused the man who held it not only to argue with, but to cease to live like, the man who denied it. When Athanasius said unto the Lord, in his private devotion, *Lord, what wilt thou have me to do?* he received an answer in the circumstances of the times in which he lived: as though the Lord had said to him, ‘Hold fast by this

link of truth which the enemy has attacked ; let it have the affection of your heart, let it have prominence and reiteration from your lips.' The history of Athanasius proclaims that his heart answered, ' Lord, thy will is law to me. I rejoice to do what thou wilt have me to do. Welcome the wrath of man, if I may but serve and please my God ! ' Athanasius preached the special link in the chain ; he opposed the heretics ; he lived for God ; he endured persecution ; counting his bishoprick and all other things but loss, for the excellency of the knowledge of Jesus Christ, the true, eternal God.

The natural man possesses a wonderful capacity for the profession of orthodox doctrine, where such profession falls in with his secular interest, or where he is taught it as a matter of form in a school, without having any influence produced upon his life by it. Under emperors who patronised the ancient orthodoxy, Arianism soon gave way ; false professors, as well as the faithful, soon learned to subscribe the doctrine of the Trinity ; and though individual Arians remained, and still remain, in the church, Arianism never regained authority, or power to persecute. Among the corruptions which began to poison Christendom, a denial of the Trinity found no place. The merit of human works, and slavish submission to the anti-scriptural usurpation and covetous impositions of the Bishop of Rome, occupied the front ground of the Papal system ; and the advocates of these and similar abominations acquired authority and power to persecute. Neither the resurrection of Jesus, nor the doctrine of the Trinity, were called in question. No man incurred any danger from avowing his attachment to those things ; nor even any reproach ; nay, rather an advocacy of them, by any man who was content to mention no other truth, was the way to preferment. They were as essentially important as they had ever been ; but no watchword for persecution rested upon them, and they contained no touchstone of true discipleship. But there must be a cross in the church ; and another link of the golden chain was now pressed forward into prominence.

Justification by the righteousness of Christ imputed, through faith, which is the gift of God : this doctrine, involving the free grace and the eternal election of the Father, struck at the root of the whole Romish fabric. Look into Luther's closet, and hear him saying, *Lord, what wilt thou have me to do ?* He read his answer in the circumstances of the times he lived in. He saw that he might set himself heartily for the defence of the resurrection, or the Trinity, or both, without being called to any test by so doing which would prove whether he loved Jesus better than the world ; but if he set himself for the defence of free justification by imputed righteousness, through faith, he would come in contact with the arm of persecuting power, and might

in all probability lose his life, but certainly his emoluments in the church, and the good-will of many of his kindred. The history of his life proclaims that he thus read the will of the Lord concerning him, and that he gave himself, at all risks, to do the will of the Lord. His ministry was a ministry of truth, of all the truth he knew, but specially of justification by faith and not by works. He preached, not Jesus and the resurrection, not Jesus and the Trinity, but *Jesus and free justification*. This was the watchword, this the touchstone: this roused the arm of opposition and persecution: this exasperated the contentious; this grieved the moderate; this stamped "faithful and true" upon the servant of God. But time forbids that we attempt to sketch the struggles of the Reformation: let us come at once into the Reformed churches, and to our own times.

Here it must again be repeated, that the natural man has a great facility in the profession of orthodoxy, when such profession chimes in with his secular interest. Justification by faith was ruled to be one of the articles of the Reformed churches; and the princes and kings who favoured the Reformation embraced it, and established it in this realm. This deprived it of its horror in the eyes of men; nay, it even became prudent to embrace it. False professors embraced it, and lived as they had done before: this quite reconciled men to it. It was no longer a watchword for persecution, a touchstone of genuine discipleship. True, there remained, and do still remain, too many in the Reformed churches who deny it; but the deniers of it have not authority or power to persecute: no man incurs danger by professing it; no, nor any reproach, unless he is very pertinacious in defining his terms. At this moment, and among ourselves, neither the resurrection, nor the Trinity, nor justification by faith, is attended with any reproach, or charge of fanaticism, or even of imprudence. On the contrary, a well-digested treatise in defence of these things, by a man who lives for secular objects, as other men live, is the direct road to preferment in the church and respectability in the world.

But there must be a cross in the church militant, and the members of Christ must bear it. Where is it now? What is the link of the one, the golden, the unbroken chain of Divine truth, which is stigmatised as fanaticism; against the advocates of which is directed the virulence of personal abuse? When any of us say now in secret, *Lord, what wilt thou have me to do?* how are we to read the Lord's answer in the circumstances of the times around us? Here is wisdom, the very wisdom called for from each of us at this season in the church. The inquiry is not confined to the ministry, though the history of the church has been carried along on the well-known circumstances of her leading champions: no, it applies to all, in their respective

stations. Paul had his faithful friends among the laity, Priscilla, and Aquila, and others : so had Athanasius, as is evident from the attachment to him of the people in Alexandria, though the names of his friends are not recorded ; and so had Luther. In each case, as it was with the pastor so it was also with the faithful of his flock : they were set in life, as he was set in both life and doctrine, for the defence of the persecuted truth. *Lord, what wilt thou have us to do ?* Observe, the inquiry is concerning *doing*, not preaching. When a minister puts the inquiry, he must read the answer to it as including preaching, which is a part of his duty : when laymen put it, the answer does not include preaching, but it includes manner of life, conversation, correspondence, attachment to a party, and various particulars, the *doing* of which constitutes their duty.

What then is the answer ? We thus read the will of God concerning ourselves in this matter :—In the history of the church, we observe that the portion of truth which God caused to be made prominent in each age had a peculiar appropriateness to check the leading error of the church's enemies at the time. In the infancy of the church, after her first struggle against Judaism, her chief and powerful and persecuting enemies were Pagans, whose leading error was idolatry of stocks and stones, the work of men's hands. Against this, God caused the risen Saviour to be proclaimed, the one only medium of the true worship of the one only living and true God. In the days of Athanasius, when Arianism gained the ascendant for a season, the leading error was an attachment to the philosophy, falsely so called, of the ancient Gnostics, refined, and made more deceitful, by Origen and his disciples. Against this, God caused the Trinity to be proclaimed on the sole authority of a revealing God, and above reason, above philosophy. In the days of Luther, the practical mischief by which the church was beset lay in the absolutions, commutations, purgatorian inventions, and all the kindred apparatus by which the bishop of Rome was beguiling men to carry on a sort of bargain with God for salvation. Against this, God caused free justification to be proclaimed by the meritorious obedience of another, imputed by grace from God, and received by faith in man, which faith is the gift of God ;—a doctrine which tears the frame-work of Popery to atoms.

If, therefore, we would discover what portion of truth the Lord would have us to make prominent now, we must examine the aspect which the enemy has put on. What is it ? It is the licentious abuse of private judgment and personal liberty. It is the utter contempt of all subordination in the institutions of society, public and private. It is the making light of both kings and priests ; a sort of legalized rebellion against any thing

like sovereign authority, and an absolutely infidel indifference towards the ordinances of the church. It is an Antichristian denial of Christ, as universal King, exercising his authority in temporal matters through kings, and the delegates of kingly authority, in the state; and, as universal, infallible Bishop, exercising his authority in ecclesiastical matters through the ministers, elders, and deacons of the church. *Lord, what wilt thou have me to do?* Is there a portion of thy truth specially calculated to stem this torrent; a portion against which these levellers will point their decided hostility; a portion which, if made prominent, will prove a watchword for scorn and contempt and ridicule, and all the persecution they can use; and therein become also a test of true discipleship? Yes, Lord, we believe there is and that *that* portion is thy return to this earth as King of kings and Lord of lords; as Priest also, the Head of the worshippers a Priest for ever, after the order of the King of Righteousness! Thy coming to hurl the blasphemers from their throne, who say they rule by the grace of the people, and not by Thy grace; and to turn all the nations into hell which forget God, and which overturn the foundations of the earth, by making the governed the source of the power of the governors. The return of Jesus of Nazareth to this earth is the only occurrence revealed in Scripture which can meet the infidelity of the religious and political world. Come, then, Lord Jesus! Thy faithful followers can do nothing but testify that Thou art coming: this, by Thy grace enabling them, they will continue to testify; but it is Thy appearance alone which can convince men of their madness, and which can save Thy people.



ON THE GIFTS OF THE HOLY GHOST COMMONLY CALLED
SUPERNATURAL.

THOSE gifts of the Holy Ghost which we formerly treated of under the head of the Endowment of the Church*, are by some thought to have been given only for a season, while Christianity was making way in the world: by others they are believed to have been given, like the other gifts and callings of God, without repentance and revocation; and that the church hath them now in as full right as ever, and ought to be exercising them with as great diligence, and for the very same ends, as did the Apostles and primitive Christians. The only way of determining every question of Divine truth is by an appeal to the word of God; and most especially when, like this, it is a question concerning the will and mind of God itself, and his end in the

* See Morning Watch, the present vol. p. 630.

giving of these gifts. No one knoweth the mind of God, but the Spirit of God; and that Spirit testifieth to the things which are written in his word. God alone is competent to explain his own intentions: no man, nor council of men, can help us here. And as this is purely a question, as to God's intention in respect to these miraculous gifts, it can in no other way be settled than by an appeal to his own declaration thereof. Not to contradict any man's opinion therefore, but to discover God's own mind, and give to all men the true grounds for forming an opinion and a belief, is our object in the following inquiry.

I. The first time that these gifts of the Holy Ghost are referred to in the Holy Scriptures, is in the lxxviiith Psalm, where it is thus written concerning them: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." That this passage refers to the ascension of our blessed Lord, and to the "promise of the Holy Ghost," which he then received from the Father, and shed down on the day of Pentecost, is expressly declared by the Apostle Paul, in the ivth chapter of his Epistle to the Ephesians, which contains likewise a full commentary upon it. Having, then, the Holy Ghost both for our author and our commentator, let us endeavour to find out the mind of God. It is the end and purpose of God in the giving of these gifts to Christ, and Christ's end in giving them to us, that we are in quest of: which in the Psalm is given with great distinctness in these words,—“Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.” These words are so important, as containing the bare and naked end of God, that it is of the utmost importance to have them literally translated. Taking the marginal reading of our English Bibles, and dropping the words in Italics which are supplied by the translators, it standeth thus, word for word after the original: “Thou hast received gifts in man; yea, the rebellious even, for an habitation (*shechinah*) of Jah-Elohim.” The latter part of this sentence, which contains the end of these received gifts, is very plain, “For a habitation of the Lord God;” asserting that Christ had received these gifts, in order with them to make a habitation for Jehovah-God. In some way or other, therefore, this is the great end for which the gifts of the Holy Ghost, received by Christ upon his ascension, were given,—to construct for God a place to dwell in. What is the meaning of Christ's obtaining for God, a place to dwell in, is another inquiry, which we shall come to in due time; but that this is the very end and purpose of the gifts, is declared as distinctly as words can express it. If I were to say to my son, Take these, and make for me a dwelling-place; no one would have a doubt what I intended my gift to be applied to: but if we receive the witness of men, the witness of God is greater; and

this witness is, that when Christ ascended up on high, victorious over death and him who had the power of death, leading captivity captive, crowned with the spoils of the grave; in this his resurrection state the Father gave him certain gifts, for the purpose of constructing a habitation for him. The end of the gifts is what we are searching after. Let it be understood that we have found it from God's own word: it is, to prepare God a tabernacle, or house, or habitation.

The former part of the sentence—"Thou hast received gifts in man; yea, the rebellious even"—is not so easy of interpretation. But, fortunately, it concerneth not our inquiry so nearly; which is, not as to the fact of his having received the gifts, but as to the end for which he received them. Yet, though harder to be understood, it is with the Apostle's commentary made comparatively plain, and, being interpreted, helps mainly to the resolution of the question which ariseth out of the former conclusion, And how with these gifts is Christ to build for Jehovah a habitation? The Apostle's commentary, taking the whole of it—that is, the first sixteen verses of the fourth chapter, is to the effect, That the church is one thing, whether viewed as a structure building up, or as a body in a state of growth, in which, and through which, and of which, God the Father is the all in all. In the conclusion of the second chapter, which is the immediate context (for the third chapter is properly marked off in our English Bible as a parenthesis), he had adopted the former figure of a habitation, suggested, I have no doubt, by the passage of the Psalm before us which it was in his mind to quote. And he expresseth himself thus: "Fellow-citizens of the saints, and inmates of God's house.....builded, as a house, upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head of the corner; on whom the whole house-structure, fitly framed together, increaseth into a holy temple in the Lord, in whom even you are built into the house, for a habitation of God in the Spirit." These words are a perfect commentary upon that part of the prophetic oracle before us, which is concerned about the habitation of God, to be constructed by Christ with the gifts of the Holy Ghost which he received from the Father. That habitation is the church beyond all question. And it explains, moreover, what is the meaning of these words, "yea, the rebellious also." The sole object of the Apostle in that second chapter, is to explain how the Gentiles should come to be builded into that house along with the Jews. He calls them "children of wrath," "aliens from the commonwealth of Israel," "without God in the world," and many other names, significant all of enmity towards God, rebellion against his law, and obedience to the prince of this world. He then explains how this thralldom and alienation and enmity were done away in the Cross of

Christ, when he reconciled both Jew and Gentile unto God in one body. This is the "leading captivity captive" of the Psalm, and the breaking of that spell of Satan which leagued men against their Maker. And then he shews that they, "even they," "even the rebellious," constituted a part of this house, or habitation, which he is constructing for God with those gifts which he received when he ascended up on high. The discourse in the second chapter explains likewise that other word of the prophetic oracle, "in the man;" which is, I think, parallel with the word "in his flesh" (ver. 16); wherein he is declared to have abolished the enmity, and to have reconciled these enemies, or rebellious persons, and prepared them for being builded into God's habitation: it is also parallel with the word "in one body," by offering which upon the cross he put away the enmity which prevented men from dwelling with God and God from dwelling in men, and so prepared the way for constructing the "habitation of God by the Spirit."

Apply now these lights to the elucidation of the enigmatical verse of the Psalm, and it clears itself up thus. "Thou hast ascended on high, thou hast captured the captivity, thou hast received gifts, in man:" all these things as a man, or in manhood, or by becoming man, thou hast done in thy body, in thy flesh. If any one think that this is too distinct a notice of the incarnation for so early a prophet, let him correct his judgment by the 11th Psalm; and remember that the Jews had a light upon the subject of the incarnation, derived from their Prophets, which might put us Christians to shame. Then it is added, "even rebels." That is, "he hath received gifts, and even rebels:" not only the stipulated reward, of God's own people, but even the rebellious Gentiles hath he received as his gift in manhood; as it is written, "I will give thee the heathen for thine inheritance." And the Apostle Paul accordingly labours to shew how into that inheritance, "the riches of the glory of his inheritance in the saints" (Ephes. i. 18), "the rebels" even, the Gentiles also, were introduced, and all builded up together into one house for the inhabitation of God. And having done this in the second chapter, he is so enwrapped in the glorious mystery, and so enraptured with the honour bestowed on him of being its unfold, that he occupies the whole of the third chapter with a digression, to disburden his heart of its thanksgivings for the same. Then, returning to his task again, he begins the fourth chapter by reminding them of this their high calling, to be God's temple and habitation; and, the more to prevent all schism, as well between Jew and Gentile as between one another, he enumerates their sevenfold unity,—"one body, one spirit, one hope of their calling, one Lord, one faith, one baptism, one God and Father of all; He who is upon all, and through all, and in all of you." Therefore, taking up the figure of the body, which is better fitted than that of the

house for the reprovng of schism and envy arising out of the diversity of their gifts ("To each of you was [not is] given grace, according to the measure of the gift of Christ," ver. 7), he proceeds, by the very quotation of the Psalm, to shew them that these gifts were all derived from Christ, and distributed according to his pleasure. But upon mentioning the ascension, the Spirit suggests to him another prophetic Psalm, which, being introduced at this point of his argument, will give additional force to the great mystery of the membership of Christ in one body, which he is enforcing; and this, according to his rapid and full-minded way, he introduceth in a parenthesis: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things" (Eph. iv. 9, 10). The Psalm to which he now refers is beyond question the cxxxixth, where Christ giveth glory to God for building up to him his body in the lower parts of the earth—that is, in the grave, where the work is finished by the resurrection of the body, being now begun in the regeneration of the Spirit. The words are these: "My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth: thine eyes did see my substance: yet being unperfect; and in thy book all my members were written which in continuance were fashioned, when as yet there was none of them" (vers. 15, 16). If any one doubt whether it be proper to speak of the members and the head as one Christ, he is referred to the xiith chapter of the First Epistle to the Corinthians, ver. 12; and if he doubt (for there is nothing but doubt arising mainly from ignorance) whether it be proper for the Psalms thus to unite the members and the head in one subject, he is referred to all the Psalms whatsoever which speak of Christ as confessing sin—the xlth and the lxixth, for instance. The Apostle, having thus gathered in the cxxxixth Psalm an additional ground upon which to rest his argument from the body and the members, doth proceed to it in a way which gives new light and confirmation upon that which hath been concluded above concerning the prophecy in the lxixth Psalm: "He received gifts," saith he, "and gave some indeed apostles, and some prophets, and some evangelists, and some pastors and teachers." The gifts, then, are men. This makes all clear in the Psalm, where it is said, "he received gifts in man, *and even rebels.*" How very literal is an apostolical interpreter! He does not find it necessary, like our translators (however excellent, and they are the most excellent), to reject the literal translation, "in the man," and adopt, for the sake of a meaning, "for man:" which, besides being against the structure of the original; sacrifices the truth, that the persons to whom the gifts are given are themselves likewise gifts of God to the man; whereas the Apostle, adhering to the letter, makes

the persons also to be gifts—some of whom are apostles, others prophets, others evangelists, others pastors and teachers, others (to complete the catalogue from 1 Cor. xii. 28) workers of miracles, others teachers, others helps, others governors, others speakers with tongues, and others interpreters of tongues. Then he propoundeth the end of such variety to be for the perfect joining together (so the word is translated 1 Cor. i. 11) of the saints. It is remarkable that the same word is used by the Apostle of the body of Christ, when quoting from the xlith Psalm, in Heb. x. 5, “A body hast thou prepared for me.” I do not think that it means for the perfecting of every saint, but for their perfect articulation into the one body of Christ; for the bringing about of their unity through means of a diversity of gifts, so as that one could not do without another, as is largely set forth in the xiith chapter of the First Epistle to the Corinthians. But the Apostle adds his own explanation; for the latter two clauses of verse 12 are not repetition, but explanation of the preceding, as the change of the preposition sheweth: “unto a work of service (deaconship, mutually helpful to, and serving one another—“he that is a chief be as he that doth serve”)—unto the building up as a house the body of the church; until the whole come into the unity of the faith and the knowledge of the Son of God, unto perfect man, unto the measure of the size of the fulness of the Christ.”

Without going further into the Apostle's commentary upon the passage before us, it is abundantly manifest from the premises that the habitation of God, which Christ was to construct for his Father, out of the gifts which he received when he ascended up on high, is the church, his body, the fulness of the election which the Father had given to him for his inheritance. And it is further evident, that the unity of these many members is bound together by the wise distribution which he makes of the Spirit, given to him of the Father, among the members of the body, in such wise as that one shall be necessary to the help and support of the other, and, all together co-operating, shall make the body to grow, and wax like the body of a child, from its rudiments then forming in the days of the Apostles, until it should attain unto the measure of its appointed fulness—that is, until all the election should be brought in, and the bride of the Lamb, the new Jerusalem, which is the tabernacle or habitation of God for ever, should be completed. If you take the figure of a house, then it is a house composed of living stones (1 Pet. ii. 5), whose union or cement is the Spirit; whence it is called a spiritual house, and an habitation of God in the Spirit: if it is a body, God is the soul of it, upon, in, and through all the members, in-working all things in all the members (1 Cor. xii. 6); *his* body, to express his mind, and word, and action, for ever and ever; and now, in this present age, intended to serve that almighty effect in the sight of this dark and erro-

nous world. Wherefore the Apostle, giving to the Corinthian church orders concerning the behaviour that befitted them when they were gathered together, hath these words declaratory of the doctrine which I am now advancing, that Christ's work with the Spirit is to prepare for God such a living temple, such a speaking, acting body, as shall declare his presence to every beholder: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is IN YOU of a truth" (1 Cor. xiv. 24, 25).

I do not understand how any one can resist such a breadth of doctrine as these passages of Scripture bring to the believing mind; and therefore I have nothing to say in the way of strengthening or confirming what hath been deduced from merely bringing one passage of Scripture to face another. It only remains, therefore, that I say a word or two upon the way in which these gifts of the Holy Ghost, received from the Father on the ascension and shed down upon the church on the day of Pentecost, do work together in Christ's hand the end of making a house for God, a temple where "spiritual sacrifices may be offered up to him, acceptable by Jesus Christ." And this seems to me to consist in two things; the one common to all the persons who compose the unity, the other proper and peculiar to them severally. That which is common to them all, is their life, whereby they become lively stones, and cleave to one another. This in common language would be called the cement, or band, which binds the stones together into one fabric fit for inhabitation. As for the stones, Christ doth not furnish them, but the Father. They are the Father's creation, fallen into disorder and disunion, out with him and out with one another: all ruins and rubbish, dark, and divested of their Creator's presence, warring against his holy mind, and cast out from his heavenly abode. Christ "having, in the man," by doing the will of God in flesh, and offering it a sacrifice upon the accursed tree, done away with the enmity, and brought reconciliation to pass, doth, when he ascendeth into heaven, receive the Holy Spirit from the Father, that with it he may take as many as the Father will give him, and make them so to cohere together in the bands of mutual charity, work together the will of God, and manifest forth his glory, as that He shall need nothing else to make his fulness and perfectness known in the sight of all his creatures. The first thing that Christ doth for these disjointed fragments, is to give them a law of coherence, which he doth by imparting to them that principle of life which is in himself. Then are they in a condition separately to love God, to love one another; and to perfect holiness, without which they could neither see, nor enjoy, nor shew forth God. This is like the cutting and polishing

of the stones in the quarry, and the preparing of the mortar to bind them into one. Then comes the Master-builder's work, to lift up the fabric in its just and fair proportions, to found it surely, and to bind it together with corner-stones, to fashion and to frame it, and to bring forth the work in all the perfection of beauty and majesty. The arches and the columns, the walls and the ceilings, the floors and the domes, must all have their proper places and adjustments, in order to bring out one symmetrical whole: for it is to be a house for expressing the mind of God: And not the house only, but the priesthood also, is to come forth under the hand of the same Divine Architect: therefore that which in one verse of Peter is thus described, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," is a few verses forward described thus,— "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light." The church is to be not only the container of the manifested God, but she is the actor of his works; and the utterer of his wisdom: and to accomplish this, Christ, when he ascended up on high, received the Seven Spirits, the fulness and completeness of the vital, active Godhead. This is his occupation in heaven, to build the spiritual temple of the Lord out of the materials which he hath impregnated with his own life. And the church is this temple: we are it; we on earth are it. The idea and the end of the church is to be such a thing. Christ hath either failed to do his Father's will since his ascension, or the Spirit hath failed, or the materials have succeeded in defeating the Architect; or else the church is this building of God, where God is heard in his manifold wisdom, and seen in his various actings:—his wisdom, in this membership having the word of wisdom; his knowledge, in this membership having the word of knowledge; his truth, in this membership having the gift of faith; his health, in this membership having the gift of healing; his supremacy of spirits, in this membership having the discernment of spirits; his voice, in this membership having the gift of tongues; and his understanding, in this membership having the interpretation of tongues. But I am not the Master-builder, to scan the work or shew the adjustment of its several parts: I do only point to the variety of offices, the diversity of occupations, the mutual subministration, as being necessary in order to make a habitation or house for any one, how much more for God. If to give my spirit a proper habitation for dwelling in, and a fit organ for uttering itself by, this body of mine, so curiously fashioned and exquisitely adjusted, part to part, so various in its organizations, was all necessary; how much more, to make a proper habitation for the Eternal God, and a fit organ

for expressing his various mind and action in the sight of all the creatures which he hath formed. This wonderful office, this most wonderful office, serveth the church, if there be any truth in Scripture: and to fit her for serving this office Christ received the Seven Spirits when he ascended up on high, and bestoweth the various gifts throughout the church by the which that one Spirit is manifested.

II. The next passage in which God delivers his mind upon the subject of the supernatural gifts of the Holy Ghost is in these words of the viiith chapter of Isaiah, ver. 18: "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." That this refers to Christ and his church is expressly declared by the Apostle Paul, in the i^{id} chapter of the Epistle to the Hebrews: so that here again we have the Holy Ghost both for the author and the commentator, and may surely obtain some insight into the mind of God. But because I have heard some, to whom I have proposed this passage as a light, take objection that "signs and wonders" may have no respect at all to miraculous endowments, but merely to the peculiarity and singularity of his disciples in the midst of the unbelieving world, I count it good here to observe, that in no instance doth the expression "signs and wonders" signify in Scripture any thing but supernatural acts and appearances. In proof of which I refer to these passages: Matt. xxiv. 24; Mark xiii. 22; John iv. 48; Acts ii. 22, 43, iv. 30, vi. 8, vii. 36; Rom. xv. 19; 2 Cor. xii. 12; Heb. ii. 4; in all of which the words used here in the Septuagint for "signs and wonders" occur as the ordinary and constant form of words for supernatural demonstrations of the power of God: nor is there a single instance to the contrary in all the Scriptures. Let us, then, with the more confidence examine for what ends of God those powers and gifts commonly called extraordinary are declared in this passage to have been given.

The prophecy is concerning Him whose name is Immanuel, God with us; against whom it is said (vers. 8—13), that the nations shall confederate, and against his land, and against his people, who are exhorted not to look to any human help, nor to form any confederacies in their turn, but to sanctify the Lord of hosts, and to make him their fear and their dread. Then follows, from ver. 14, a glorious promise of Immanuel and Immanuel's doings. And, first, he is proposed as a sanctuary: "He shall be for a sanctuary." And so spake he of himself the very first time he presented himself at Jerusalem, saying, "Destroy this temple, and in three days I will raise it up:" "he spake of the temple of his body." Instead, however, of receiving him as such, it is prophesied that he should be "for a stone of stumbling and for a rock of offence to both the

houses of Israel ; for a gin and for a snare to the inhabitants of Jerusalem : and many among them shall stumble, and fall, and be broken, and be snared, and be taken " (vers. 14, 15). Now, it is remarkable, that in the passage of Peter's First Epistle to which we have already had occasion to refer, this very prophecy is quoted (ii. 8) in a context which treats of Christ and his church as the spiritual house, and the holy priesthood of the house : which coincides so exactly with the context in Isaiah, where he is presented as a "sanctuary," that I have no doubt the one suggested the other ; or rather, to speak more faithfully, that the Holy Ghost in the Apostle explained more fully what he had spoken in the Prophet. Take now this, also, in connection with the lxxviiith Psalm and its commentary, as explained above, and a new strength will be given to the declaration of that Psalm, that when Christ had ascended up on high, and led captivity captive, the office to which the Father promoted him, and for which he furnished him with the Seven Spirits of God, and which he is now fulfilling by the distribution of the same, is the office of building for God a house of habitation, a tabernacle wherein he may abide for ever, even the new Jerusalem, the city of God, which hath the glory of God, and is God's tabernacle, being also the bride of the Lamb, the completeness of the elect, or church of the living God.—When the prophet hath thus proposed Christ as a sanctuary, and declared that he would prove to both the houses of Israel a stone of stumbling, he proceedeth to explain what should be the privileges and prerogatives of those who should receive Immanuel as their teacher, and, being washed and quickened by his word, built up as lively stones into that sanctuary of God. The first of these is, to possess the testimony, or oracle of truth, and the law of holiness, and love among themselves ; which is thus beautifully and forcibly expressed : " Bind up the testimony, seal the law among my disciples." Seeing the houses of Israel will no longer keep the oracles of God and the law of holiness, let the sacred trust pass over from them to my disciples. This, accordingly, did take effect from the time of our Lord's resurrection, and hath continued until now. Japheth is dwelling in the tents of Shem. The glorious advantages of " the adoption, and the glory, and the covenants, the giving of the law, and the service of God, and the promises, and the keeping of the oracles of God," have passed over from the nation of the seed of Abraham and the flesh of Christ, unto the children of Abraham's faith and the disciples of the Spirit of Christ. The testimony is bound up and limited unto ; the law is made honourable, and practised only among the disciples of the Lord upon this earth. But it is immediately added, that only for a time, and not for aye, shall the children of Israel as a nation be so rejected and broken : ver. 17, " And I will wait upon the Lord, that hideth his face

from the house of Jacob, and I will look for him." Immanuel, though sore disappointed, as we learn by the xlixth chapter of Isaiah, that the house of Israel should not then have been gathered, is however contented with his Father's disposal, sits down at his right hand, and waits until he shall lift up again the light of his countenance upon the house of Jacob : for which happy day he looketh earnestly forward, when "he shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, and all Israel shall be saved."

These things, however, are but preliminary to the matter properly in hand, yet absolutely necessary to the understanding of the dignity and the tenor of the prophetic strain ; which, having thus given the great end of Christ as a sanctuary, and the great reward of his disciples, as the priesthood in that sanctuary,—having the oracle (that is, speaking forth the very word of God, which formerly issued from between the cherubim), and having the law (that is, the very mind of God) in their inward parts,—doth proceed to set forth another aspect of the office which Christ and his disciples were designed of God to fulfil : "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." Formerly the figure was, Christ the temple, and his disciples having the oracle and law of the temple (uttering the word and accomplishing the service of God) ; which answers well to the Apostolic doctrine that Christ is both foundation and head of the corner ; and likewise to the Apocalyptic vision of the new Jerusalem, the glorified church, which had no temple, for the Lamb is the temple thereof. Now the figure is of Christ and his children, the children whom the Father hath given him ; according to another prophecy, "When thou shalt make his soul an offering for sin he shall see his seed ;" and according to the declaration of the Evangelist, "To them that believed gave he power to become the sons of God ;" according, also, to the name which he receives in this same strain of prophecy, "Everlasting Father," or "Father of the age to come." The Apostle Paul saw such a preciousness in this relation between Christ and his people, that he seizeth it at once, in the iud chapter of his Epistle to the Hebrews, as a strong-hold of the truth of Christ's unity with us in flesh, and in mortal flesh, saying, "Behold I and the children which God hath given me. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their life-time subject to bondage" (Heb. ii. 13—15). A relationship of such strength and endearment will not be mentioned in our prophet for mere accidental or casual purposes, but for some high and solemn end : and what is this ?

It is expressed in these words, "are for signs and wonders;" which expression, as we have shewn above, in all cases signifies supernatural acts and appearances. As his children therefore, we with him are called to be for signs and wonders—that is, to minister the supernatural manifestation of the power of God; to be the hand of God for action, as we are his house for habitation; to be the body in which dwelleth the Spirit of God in all goodness and righteousness and truth; in which, also, and in all the members of which, God himself worketh all signs and wonders and mighty acts in the sight of men. I say, as an interpreter of God's holy word, that whosoever will limit the office of being for signs and wonders, as if it were not the calling of all the children, doth bereave the holy text of its substance, and might as well maintain that his disciples are, not all, but only some of them, for the maintaining of the testimony and the practising of the law. Not with less, but rather with more observation and circumstance, is our privilege to be for signs and wonders introduced, than our privilege to be for a law and testimony.

This being allowed, two questions arise thereon: the first, What connection hath this office or function of the supernatural agent with the relation of our being children unto Christ? The answer is, That the children ever exhibit the powers and faculties of the father. Now, Christ is our Father, not as the mortal man, but as the risen man; not as flesh and blood, for we are not born again of flesh and blood, but as the quickening Spirit who begetteth us for God. Our new life holdeth of his risen glory. It is a life, indeed, lived on the earth in flesh and blood—and therefore regeneration is reckoned by our Lord amongst the earthly things—but the sustaining principle and the fatherhood of it is from heaven. That Word which quickeneth is not from earth, but from heaven: as it is written, "For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven" (Heb. xii. 25). We are wedded to the risen body of Christ: we are risen with him from the dead, and should seek the things that are above, where our life is hid with Christ in God. Forasmuch, then, as we are the children of the heavenly man, we should exhibit the form and feature and power and acts of the heavenly man, of the Son of God, of him in whom dwelleth the fulness of the Godhead bodily. Now his actings as the risen man are entirely and altogether supernatural, whether you look at them in the inward man of the heart renewed by his power; or in the outward demonstration which he is to make when he shall come again to destroy the course of this present evil world, to raise the dead, to cleanse away sin, and other mighty acts to do, which are not within the laws of nature, but above them all. We, then, as his children, begotten from above into his heavenly image, ought to

put forth, in order to prove our sonship, some features of the supernatural, not only in the way of a holy will triumphant over the law of sin, and a word triumphant over the law of falsehood, but of a mighty power triumphing over the law of sickness, infirmity, and death: in one word, we should put forth a first-fruits of that power which he himself will put forth in the day of his appearing. Therefore it is that in our baptism we have promised to us, not only the cleansing away of sin,—the remission, the dismissal, or divorcement, of it, which being put away, what is there left but holiness?—but we have also the promise of the Holy Ghost, as given by the Prophet Joel, for the purpose of demonstrating that we are children of the risen Christ, members of the glorified and omnipotent Head. Therefore also the apostles and disciples were not permitted to go and preach until they had received that heavenly baptism. Their word must first be instinct with heavenly power, before it can convert men unto God. So also it was with Christ himself: he undertook not his public ministry till he had received the baptism of the Holy Ghost; and to that baptism Peter expressly referreth his miraculous power and doings: “That word (I say) ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts x. 37, 38). Then, also, he began to make disciples: then his word began to be spirit and life. Till that time he was merely the holy man under the law; the type and father, I take it, of what the Jews shall be when he is revealed as their King, and they as his willing people: from that time forth he became the holy man baptized with the Holy Ghost, putting forth the first-fruits of his celestial glory. And we, being baptized with the same Holy Ghost, are required in this life to put forth the same first-fruits of our celestial glory; and our words, like his words—being in truth his in us—should be spirit and life. This, now, is the answer to the question, How are these signs and wonders connected with the relationship of children? The answer is, Because the child is like his Father, and puts forth a first-fruits of his Father’s power.

The second question arising out of this passage is, For what use were he and his children to be gifted with these supernatural powers? This is the chief question which we have taken upon us to examine; and I think we have full satisfaction upon it in the passage and its commentary. It is said, that they were to be “for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion;” and it is immediately added, “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter;

should not a people seek unto their God ? for the living to the dead ?" (Isai. viii. 19.) In these words are contained another use of signs and wonders, to be for the distinguishing of the servants of God from the servants of the evil one. There were some who would have sent the people to those who have familiar spirits, and unto wizards who peep and mutter : God, to deliver the people out of the hands of such necromancy and devil-worship, doth send forth his witnesses, endowed with his own gifts of supernatural power, that the people might seek unto them, and receive the law and the testimony from their mouth. Isaiah's prophecy had in view not only the distant event of Immanuel's coming, but also the near event of Israel's rejection from her inheritance ; and therefore he nameth the forms of idolatry which prevailed in those times, of which the particulars are given in 2 Kings xviii. 16, 17. The form, indeed, was changed in our Lord's time ; but it was not the less opposed to the truth, standing in traditions, severities, and observances, which " made void the law and testimony of God." From these opposers of the truth to distinguish Christ and his disciples, they were endowed with the gift of tongues, to discourse openly with all, and so put to shame the peepings and mutterings of the wizards ; with prophesyings, to bring to naught the divinations of the enchanters ; and with discernment of spirits, to cast the demons out by means of which the people were deceived ; with healing of diseases, to make void the pretensions of their fabulous shrines. Now it is manifest from the text, that these holy witnesses of the law and the testimony of God were thus miraculously gifted and sent forth, as another resource of mercy for preserving the poor, blinded, and deceived people from their own destruction, and delivering them out of the hands of their blind guides. In like contrast with the scribes and Pharisees and doctors of the law, doth Christ set the prophets and apostles whom he was about to endow from on high ; and for the same end, of endeavouring to reclaim the wicked people. After having pronounced manifold woes upon the false teachers and perverters of the people, he thus expresseth the same thing with our prophet : " Wherefore, behold, I send unto you prophets, and wise men, and scribes ; and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city " (Matt. xxiii. 34). In the Gospel by Luke, apostles also are mentioned ; and it is introduced by these words, " Wherefore also said the Wisdom of God." I know not whether this be a name of Christ, or intended as a loose reference to some of the prophets : if the latter, I should think it is to this very passage of Isaiah the reference is made, " signs and wonders " being the endowments of those who filled the prophetic and apostolical offices. Be this as it may, the passage shews, that, though the effort

which Christ made in person had failed, there was another still to be made for reclaiming the Jewish people, by endowing those their children and brethren, with the same powers, and sending them forth over the cities of Israel. And if we now turn to the commentary of the Apostle in the iid of the Hebrews, we shall find this idea confirmed. Having shewn Christ's superiority in all respects to the angels, he requires of the Hebrews to give more earnest heed to his word than even their fathers had done to the word spoken by angels through the mediation of Moses : "How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?" (Heb. ii. 3, 4). In this passage the use of these miraculous endowments is, as in the prophet, made to be for confirmation of the word which they spake ; being God's witness in them, God's manifesting himself to be working in them. Then he connects this with "the world to come," of which Christ is the ordained Lord (vers. 5—10) ; whence, in chap. vi. ver. 5, they are called "the powers of the world to come," being the same with "the earnest of the inheritance" of Eph. i. 13, and "the first-fruits of the Spirit" of Rom. viii. 23. After this, Paul, having shewn the causes of Christ's humiliation, and made the quotation from our prophet, and shewn how Christ works in us what first he completed in himself, he proceeds in the iiid chapter to treat of him as the builder-up of a house unto God ; "which house," saith he, "are ye, if ye hold fast the confidence and the rejoicing of the hope stedfast unto the end."

From the examination of this passage of Isaiah, along with the several comments upon it given by the Holy Ghost in the New Testament, we ascertain two things further with respect to the end of these miraculous endowments. The first, that God would not cast off the Jewish people into their long abasement and misery, until he had given them a ministry confirmed by supernatural witness. To have rejected Messiah was not enough ; they must also reject Messiah's children, set up amongst them "for signs and wonders." God must put his difference upon those who give heed to his Son, and those who give heed to others than he ; upon the one bestowing his own seal of the Holy Ghost, upon the others bringing confusion and darkness and misery. For it is a thing well recorded, and confessed even by the Heathen themselves, that from thenceforward their oracles became dumb, and their deities or demons impotent. Now if God did thus, by raising up and sending forth a body of witnesses, testify to the Jewish people that Jesus was indeed the Christ, before casting them out ; will he not do the same by the Gentiles also,

amongst whom he sendeth his witnesses when the Jews rejected them: "If you refuse to hear us, we turn to the Gentiles." God taught Peter both by word and sign, that he was no respecter of persons, "but in every nation he that feareth him and worketh righteousness is accepted of him." God in his dealings with the Jews was not partial, nor more favourable than he is to any other nation. By them he did reveal his tender mercy and long-suffering unto all. If, then, his principle of treating mankind be one and the same, and he did see it good to furnish his witnesses to the Jews with these signs and wonders, he will see it necessary to do the same by his witnesses to other nations: what should introduce a difference? It was not enough for his mercy and goodness, that Christ's disciples should have the law and the testimony; they must also have signs and wonders, with which to make it apparent that Jesus is the Christ: why should it be necessary that to another nation less should be given? The Prophet Isaiah is shewing what controversy and argument God would maintain with a nation for the testimony of Christ; and he asserts it to be twofold,—the internal testimony of truth and holiness, and the external testimony of signs and wonders. Those who, sending missionaries into foreign lands, will assert less to be necessary now, must find their warrant for it somewhere else than here, where there is a distinct contradiction of it. Not less, but more, seems to be necessary with a Heathen nation: for the Jews had already Moses and the Prophets, and believed them; whereas the Heathen have neither knowledge nor belief of the word of God, but are pre-occupied in general with the false writings of men. The Jew is a parallel case with ours. They had the Scriptures, and believed them; we have the Scriptures, and believe them. But because they had the word, did God say they shall not have the miracle? Quite the contrary: He says, they shall have the miracle also. But ye say, Because we have the word we shall not have the miracle. Where learned you to say so? And, in point of fact, how was it with the Gentiles? Was not the Corinthian church as full of signs as the church of Jerusalem?—But we must forbear from teaching, and keep to our work of learning from the oracles of God.

The second end which we here discover for these gifts being in the church, is, that they might serve as God's own witness to the words which the ministers of his Son declare. And this same end doth Peter assign for Christ's own miracles in the tenth chapter of the Acts, ver. 38, already referred to. Christ himself also appeals both to his words and his works, as being spoken and done by the Father dwelling within him. That indwelling of the Father was by the Holy Ghost, who is therefore called the Spirit of the Father; whom also he promised to his disciples, and sent down on the day of Pentecost. Christ in his own person of the Son

sustaineth the personality of the Son of Man; the person of the Father is in him by the Holy Ghost. So also Christ by regeneration becomes in his own personality the upholder of our persons—we have the Spirit of Christ;—but it is the Holy Ghost which brings us the Spirit of the Father. The human in the saints is of Christ, the super-human is of the Father; both inwrought by the Holy Ghost, acting in the former work as the regenerating Spirit of Christ, in the latter as the baptizing Spirit of the Father: and so Christ and the Father have their meeting place in the soul of the saint, in whom the Holy Ghost testifieth both of the Father and the Son. And thus it is that the New Jerusalem, which is the church glorified, hath for its light the concentration of two Lights, the “Lord God Almighty and the Lamb,” and them also for its temple: they meet and rejoice together in the church. This being understood, we are able to comprehend the nature of the witness which the super-human endowments brought to the word of Christ and his disciples. They were the testimony of God in them, of God in their word, of God in their act: as it is written; “For it is not ye that speak, but the Spirit of your Father which speaketh in you” (Matt. xi. 20). And again: “The Father that dwelleth in me, he doeth the works. . . . believe me for the very works’ sake. . . . Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father.” (John xiv.) And again: “And there are diversities of operations [in-workings, energizings], but it is the same God which worketh all in all” [all the gifts in all the gifted persons] (1 Cor. xii. 6). These passages are the best exposition of that to which our attention is more immediately drawn on this head; “God also bearing them witness [witnessing with, upon; that is, upon their word], both with signs and wonders, and divers miracles, and gifts [powers and distributions] of the Holy Ghost” (Heb. ii. 4); which is parallel with that prayer in the Acts, “Grant unto thy servants, that with all boldness they may speak thy word; by stretching out thine hand to heal, and that mighty signs and wonders may be done by the name of thy holy Child Jesus.” The testimony of God stood in the powers of the Holy Ghost, which they had ability to exert; and these powers were such as to avouch a present God, an indwelling God. This demonstration stood not in the power alone, but in the goodness and mercy of the works. Power super-human alone doth not avouch God, but merely an agent of some kind stronger than man; which might be, and oft was, Beelzebub and his subject demons. Whose power to do miracles hath been manifested from the time of the Egyptian magicians; and it is prophesied shall be most wonderfully manifested in the time immediately preceding the coming of the Lord: “For there shall arise false Christs, and false prophets, and

shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 24). So also is it written in the Apocalypse (xiii. 13, 14). And our Lord, when charged with doing his works by means of Beelzebub, did answer two ways ; neither of which sanction the common notion that Beelzebub could not, that none but God could, perform a miracle : this he never hints at, but takes quite other ground, saying, "A kingdom divided against itself cannot stand," and, "By whom do your children cast them out ?" The first of these answers appeals to the moral character of his works, that they were all against Beelzebub, being works of goodness and mercy and redemption from evil ; that they were manifestly acts against the kingdom of Satan, and, consequently, for the kingdom of God. Now this answer takes for granted a moral sense in man capable of discerning between good and evil, between a work of God and a work of the devil ; to which our Lord appeals the question of his miracles, and not to the degree or amount of power manifested in the work. To the conscience of man, which can discern God's way from the devils's way ; not to the sense of man, which cannot measure the amount of power possessed by the evil spirit, doth he make his appeal. The second answer contains an argument to set them free from their malice : If you think thus evil of me, will you think the same evil of your children, who with me are labouring in the same work ; but if to them you attribute no such league with Beelzebub, why then to me ?

There can be no doubt, then, from this, that it is a very short and limited, yea, and erroneous, view of the evidence of miracles which is now satisfying the churches ; who think that every super-human work is necessarily of God, and doth attest the worker of it to be a man of God, whom we are bound to hear as God himself. If this were true, why is it that, when the churches are so often told to try the spirits, not the working of miracles, but the doctrines taught, are given as the tests ? This wide-spread error, I perceive, will be a great means of laying the church open to those great signs and wonders which the false Christs and false prophets, prophesied to appear in the time of the end, shall work. The witness of God, with the word of Christ, standeth in a certain description of miraculous works, and not in miraculous works in general ; Gospel works, the counterpart of Gospel words ; and therefore proving, that it is one and the same God, who doth the one and speaketh the other. Of what kind these are we learn from the catalogues of them in the New Testament so frequently referred to. These works speak God to be in the person, and in the body of persons, who do them. None but the members of Christ's body can do works of that kind ; none but the redeemed servants of the Redeemer can work these redemption-works ; every one of which is the taking off some curse which sin hath imposed, and

from which only the Redeemer from sin can deliver. Christ pays the price of the redemption; God takes off the bonds, and sets the prisoner free. A work which will testify of God, must be of such a kind as acknowledgeth Christ to be the Redeemer from sin, by actually freeing some person from some of the bondages of sin. It was in this way Christ spoke when he healed, saying, "Thy sins be forgiven thee;" "Go, and sin no more, lest a worse thing befall thee;" "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond?" As the Redeemer from all bonds of Satan, and especially from disease and death, is Christ preached by us; as such is he to be manifested by God in the world to come; of which manifestation God gives, in all these signs and wonders and divers powers and distributions of the Holy Ghost, a token and a part; thereby testifying, that Christ is he unto whom he hath given the fulness and completeness of that glorious work. Unless men, therefore, be left so far to themselves as to say, that God hath ceased to testify to the work which Christ performed in the flesh—of casting Satan out; of redeeming all flesh from death, and disease its precursor; of restoring the animal and vegetable world, and all creation, to their original sinlessness, innocency, and subserviency to mankind;—unless men be disposed to say, that they know God hath ceased to be at any pains or charges, in giving testimony to this work of his Son, they have no ground for believing that the age of miracles is past: and if they say, they know the mind of God to have changed in this matter, we ask them for the source of their knowledge; and till they produce this, we must look upon them as unfaithful witnesses of God and of Christ, fraudulent messengers between them and the world. As to the fact which they allege, that there have not of a long time been any such seals; granting their allegation to be a truth, which I do not believe, the answer to it is, that there hath been no testimony to the great work of Christ's redemption such as to be worthy of being so sealed unto. We do not look for these works to be wrought in China, because there is no testimony there to be confirmed by them; nor in the Protestant church, if so be that testimony hath ceased. Now I frankly avow my belief, that there hath been no preaching of the resurrection and redemption of the flesh, and of the world, in the Protestant churches, within my memory; and a very poor testimony of the redemption of the soul from sin—an Arminian, Pelagian, or particular redemption doctrine, and not a Christian one;—preaching for the honours of a system, of articles, or of confessions, more than for the honour of Christ: certainly no preaching of Christ glorified, possessed of the Seven Spirits of God; of Christ to come and redeem the world from the usurpation of wickedness; of Christ to come and raise all the dead, to glorify his church, and to cast the

wicked into hell. These are the realities of Christ's consummate work, which, being preached, God seals with a first-fruits of the very thing declared; but these have no more, in an open manner, been declared in this island, or, I may say, in Christendom, since the first three centuries, than in regions which the Gospel hath not visited; and so there has been nothing to seal to. The seal to the preaching of this time, is a good living, a good name with the world, a reputation for learning and eloquence. "Verily it hath its reward." But as the liberty of preaching shall awaken, and the full voice of its glory be heard, its true seal will be given, which is from men, casting out of the synagogue, persecution, and death; from God, "the doing among them the works which none other man did." "And all this will they do unto you, because they know not the Father nor" Christ. If they knew the Father, they would know the Father's works, and love the manifestation of them, and desire it: if they knew Christ, they would speak of his glory, and desire his appearing.

EDW. IRVING.

(*To be continued.*)



ON THE EXTRAORDINARY MANIFESTATIONS IN PORT-
GLASGOW.

In our last Number we made some allusion to the extraordinary manifestations which have appeared at Port-Glasgow, and expressed our conviction, that, so far as we had the means of judging, they were in truth a work of the Holy Spirit. Since our last publication we have used all diligence in inquiry; and though we did not feel it a call of duty to take a journey to that distance, in order to examine in person, we have seen eight different individuals who have been eye-witnesses of those manifestations, and who are unanimous in their testimony to the supernatural, holy, and influential energy of what they there witnessed. We subjoin the testimony of one of these; merely adding, that the rest confirm it fully; and that, though we have seen writings of an opposite tendency, they are evidently the productions of persons under strong prejudice: some are mixed up with a bitterness which evinces any thing rather than dispassionate inquiry after truth: and we have not yet personally met with a single individual who, from his own observation, gave an unfavourable testimony.

TO THE EDITOR OF THE MORNING WATCH.

DEAR SIR,—You have requested me to state some particulars of what passed under the observation of my five fellow-travellers and myself during our recent stay at Port-Glasgow. I do not

hesitate to comply; earnestly praying that the mere relation of facts may be made instrumental to the reception and understanding of the scriptural doctrine of the Holy Spirit, both in his power and in his love (for the Spirit is One), without which the manifestations, which we witnessed, of his gifts will be but as an idle tale.

We spent three weeks (some of us upwards of a month), arriving in the latter end of August, in Port-Glasgow and the neighbourhood, and attended regularly while there at the prayer-meetings; which meetings were held every evening, and occasionally (those only attending who were not engaged in business) in the morning. The history of one of these meetings is the history of all: I may probably as well relate what took place at the first which we attended. The mode of proceeding is for each person who takes a part first to read a Psalm in metre, which is sung by the meeting; then a chapter from the Bible; and he then prays. On this occasion, after two other gentlemen, J. M'D. read and prayed. His prayer was most remarkable. The sympathizing with the mind of our Saviour; interceding for a world which tramples on his blood and rejects his mercy, and for the church which grieves the Holy Ghost; the humiliation for sin, and the aspirations after holiness, were totally different from any thing I had ever before heard. He then, in the course of prayer, and while engaged in intercession for others, began speaking in an unknown tongue; and after speaking for some time he sung, or rather chaunted, in the same tongue. He then rose, and we all rose with him; and, in a very loud voice, and with great solemnity, he addressed us in the same tongue for a considerable time: he then, with the same loudness of voice, and manner, addressed us in English, calling on us to prepare for trial, for we had great trials to go through for the testimony of Jesus; to crucify the flesh; to lay aside every weight; to put far from us our fleshly wisdom, power, and strength; and to stay us in our God. After he had concluded, a short pause ensued, when suddenly the woman-servant of the M'D.'s arose and spoke (for a space of, probably, ten minutes) in an unknown tongue, and then in English: the latter was entirely from Scripture, consisting of passages from different parts, and connected together in the most remarkable manner. The meeting concluded with a psalm, a chapter, and prayer from another gentleman. Immediately on conclusion, Mrs. —, one of the ladies who had received the Spirit, but had not received the gift of tongues (she received the gift while we were in the country), arose, went out of the room, and began speaking in a loud voice of the coming judgments: After she had spoken about five minutes, M. M'D. commenced also speaking, and Mrs. — instantly ceased speaking. It is impossible to describe the so-

lemnity and grandeur, both of words and manner, in which she gave testimony to the judgments coming on the earth; but also directed the church to the coming of the Lord as her hope of deliverance. When she had concluded, we left the house.

Although unnecessary to give you a detailed account of succeeding meetings, I will, with your permission, add a few remarks, in the course of which I shall be enabled to mention various occurrences of which we were witnesses.

The prayer-meetings are strictly private meetings, and for prayer. The rules they lay down for themselves do not allow of exposition, but simply the perusal of Scripture.

During our stay, four individuals received the gift of tongues; of these, two, Mrs. — and M. M'D., had repeatedly spoken in the Spirit previously to their receiving the gift of tongues.

The tongues spoken by all the several persons, in number nine, who had received the gift, are perfectly distinct in themselves and from each other. J. M'D. speaks two tongues, both easily discernible from each other. I easily perceived when he was speaking in the one, and when in the other tongue. J. M'D. exercises his gift more frequently than any of the others; and I have heard him speak for twenty minutes together, with all the energy of voice and action of an orator addressing an audience. The language which he then, and indeed generally, uttered, is very full and harmonious, containing many Greek and Latin radicals, and with inflections also much resembling those of the Greek language. I also frequently noticed that he employed the same radical with different inflections; but I do not remember to have noticed his employing two words together, both of which, as to root and inflection, I could pronounce to belong to any language with which I am acquainted. G. M'D.'s tongue is harsher in its syllables, but more grand in general expression. The only time I ever had a serious doubt whether the unknown sounds which I heard on these occasions were parts of a language, was when the M'D.'s servant spoke during the first evening. When she spoke on subsequent occasions, it was invariably in one tongue, which was not only perfectly distinct from the sounds she uttered at the first meeting, but was satisfactorily established, to my conviction, to be a language.

I conceive, that though a real language may possibly, to one unacquainted with it, sound like a jargon, yet a mere jargon, unless put together with skill—in other words, unless actually formed into a language—will sound like a jargon, and nothing else, to any person who is at all acquainted with the formation of languages; or, indeed, will consider that all the sounds of any given language are in the same key; and that a language is either inflected, or, where uninflected, its roots must, in order to fulfil

the purposes of a language, be combined with each other in an infinite variety. Now the voices which we heard (except upon the occasion last alluded to), were, in connection with each other, euphonous; many of them evidently inflected; and they conveyed the impression of being well formed and cadenced languages.

One of the persons thus gifted we employed as our servant while at Port-Glasgow. She is a remarkably quiet, steady, phlegmatic person, entirely devoid of forwardness, or of enthusiasm, and with very little to say for herself in the ordinary way. The language which she spoke was as distinct as the others; and in her case, as in the others (with the exceptions I have before mentioned), it was quite evident to a hearer that the language spoken at one time was identical with that spoken at another time.

The chaunting, or singing, was also very remarkable. J. M'D.'s ordinary voice is by no means good, and in singing particularly is harsh and displeasing; but when thus singing in the Spirit the tones and the voice are perfectly harmonious. On the morning after the day on which Mrs. — (the lady to whom I have before referred) received the gift of tongues, I heard her sing stanzas with the alternate lines rhyming. The time was at first slow, but she became more and more rapid in her utterance, until at last syllable followed syllable as rapidly as was possible, and yet each syllable distinctly enunciated. The rapidity of utterance was such that a person would require considerable time to commit to memory stanzas in English so as to repeat or sing them with equal rapidity.

These persons, while uttering the unknown sounds, as also while speaking in the Spirit in their own language, have every appearance of being under supernatural direction. The manner and voice are (speaking generally) different from what they are at other times, and on ordinary occasions. This difference does not consist merely in the peculiar solemnity and fervour of manner (which they possess), but their whole deportment gives an impression, not to be conveyed in words, that their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, as the declarations of honest, pious, and sober individuals, may with propriety be taken in evidence. They declare that their organs of speech are made use of by the Spirit of God; and that they utter that which is given to them, and not the expressions of their own conceptions, or their own intention. But I had numerous opportunities of observing a variety of facts fully confirmatory of this. Whatever might have been the apparent exertion employed, I repeatedly observed that it had no exhausting effect upon them; that neither loudness of voice nor vehemence

of action discomposed or exhausted them. And we had a remarkable instance of this in M. M'D. who one morning, having in consequence of a severe cold, so entirely lost the use of her voice as to be unable to speak out of a whisper, yet on a sudden commenced, and from 10 A.M. to 2 P.M. continued speaking in a loud voice—sometimes in intercessory prayer in the Spirit, sometimes in denouncing the coming judgments, and occasionally speaking in an unknown tongue—and at the end of that time she relapsed exactly into her former state, neither better nor worse than she had been in the morning, but without the slightest exhaustion from her long-continued efforts.

In addition to what I have already stated, I have only to add my most decided testimony, that, so far as three weeks' constant communication, and the information of those in the neighbourhood, can enable me to judge (and I conceive that the opportunities I enjoyed enabled me to form a correct judgment), the individuals thus gifted are persons living in close communion with God, and in love towards Him, and towards all men; abounding in faith and joy and peace; having an abhorrence of sin, and a thirst for holiness, with an abasement of self, and yet with a hope full of immortality, such as I never witnessed elsewhere, and which I find no where recorded but in the history of the early church: and just as they are fervent in spirit, so are they diligent in the performance of all the relative duties of life. They are totally devoid of any thing like fanaticism or enthusiasm; but, on the contrary, are persons of great simplicity of character, and of sound common sense. They have no fanciful theology of their own: they make no pretensions to deep knowledge: they are the very opposite of sectarians, both in conduct and principle: they do not assume to be teachers: they are not deeply read; but they seek to be taught of God, in the perusal of, and meditation on, his revealed word, and to "live quiet and peaceable lives in all godliness and honesty."

In giving you this statement, in answer to your request, I am only fulfilling the duty of an honest man; for, with my conviction on this matter, I cannot but testify, in all proper places and times, the things which I have heard and seen: and may God bless my testimony to all to whom it may please him that I should be enabled to give it, that He may be glorified, and his truth established!

I remain, dear sir, faithfully yours,

JOHN B. CARDALE.

Bedford Row, London, Nov. 16, 1830.

REMARKS ON THE JUBILEAN PERIOD, IN A LETTER TO A FRIEND; BY WILLIAM CUNINGHAME, ESQ.

IT has lately struck me, that if we could ascertain exactly when the next Year of Jubilee is, it would throw much light upon the probable course of events. I shall now tell you the result of my inquiries. Before consulting any writer on the subject, I arrived at the conclusion in my own mind that our Lord's personal ministry must have begun in a year of jubilee. Mark i. 15 helped me to this conclusion. I then consulted Hales, whose work on chronology I have: I found that he had arrived at the very same conclusion—from another text—namely, Luke iv. 18, which he thinks our Lord chose from its being the very year of jubilee. Now Hales places the first year of our Lord's ministry, not in the year 31, as in the marginal chronology of our authorized Bibles, but three years sooner, in A. D. 28: from which year, computing downwards, I found, to my great surprise and delight, that the year 1792 is a jubilee year, in which you know I place the sounding of the seventh trumpet, and the expiration of the 1260 years. The next year of jubilee will be 1841; and, if I am right in these calculations, I conjecture that before that year Israel will be in possession of their own land, and the advent will have taken place. In the next place, I find that Hales places the first sabbatical year, after the entrance of Israel under Joshua into the promised land, in the year A. C. 1589. I ought to add, that he adopts the chronology of the LXX. and Josephus, rejecting that of our Hebrew Bibles, which there is reason to believe was falsified by the Jews after our Lord's appearance, for the purpose of throwing back the whole chronology of the world, and this in order to prove that Messiah was not come. I next found that from A. C. 1589 to A. D. 1841 are exactly seventy jubilees, or 3430 years.—Now if you refer to my Jewish Essays, p. 180, printed in 1822, you will find a conjecture that the seventy years mentioned in Zech. i. 12 is a mystical number, representing the whole period of the captivities and dispersions of Judah, until the final redemption of the nation. I am inclined to believe that I have now found this mystical number in the seventy jubilees above mentioned. In arriving at this conclusion, we must derive assistance from the manner in which the 400 years mentioned in Gen. xv. 13 is calculated; which comprehends much more than the time of the actual captivity in Egypt, and begins, as is generally admitted, from the birth of Isaac. So, in calculating the seventy jubilees, we must advert to the principle laid down in Levit. xxv. 23, that the children of Israel, in their former possession of the land, had it only as pilgrims and strangers. It is only when they receive it after their final return that it shall be theirs "for an everlasting possession."

ON THE PARABLE OF THE MARRIAGE SUPPER,
Luke xiv. 16.

IT is a fact well known, and should be laid seriously to heart by those who are immediately concerned, that the conscientious followers of Christ are at this day divided into two classes, so opposed to each other in opinion as to occasion surprise that such differences should exist among individuals who profess to be seeking for the same object, with the same Guide to direct them in their progress to its attainment. This extraordinary circumstance is not generally inquired into, with that attention its importance demands: it is rather acknowledged by most, in connection with the ready conclusion that those who think differently from themselves are in error; without duly considering the startling truth, that all who are thus widely varying in opinions are conscientious followers of Christ; *all* desirous of obtaining the glorious promises revealed in that one volume, to which all equally appeal for the truth of their own opinions. These opposing sentiments are certainly much to be lamented, and we should earnestly pray that God may direct the hearts of his people into the right understanding of those things which are written for the edification and comfort of his church.

It must immediately occur, upon looking at this question, that, the Guide being acknowledged infallible, the different opinions alluded to arise from a total mistake, on the one part or the other, respecting the promises of God to the faithful; and, therefore, from an entire misconception both of their nature and of the directions given for their attainment. Hence the error necessarily attaches solely to the individual, either from an ignorance or a wrong understanding of the word of God; from which proceeds the rejection of the true promises it contains, or a carelessness respecting them, equally culpable. Now it will be shewn, as we proceed, that error here is *FATAL*; and not, as many imagine, of no importance, and no obstacle to their finally possessing the full enjoyment of *all* the promises given to the church. For, God having revealed his purpose, man has no excuse for his ignorance; and this subject deserves the serious attention of all, that each may examine for himself, whether he be truly walking with those who have rightly comprehended God's word, and who through faith may confidently expect those blessings which God has reserved, to be in due time given to his people; or whether he be amongst those who, having altogether overlooked the bidding to the marriage supper, deem any excuse sufficient for not attending to the summons, when all things are ready.

In order to form some conclusion on this head, we will refer to the parable of our Lord in Luke xiv. 16; which is pressed upon the consideration of every Christian from closing with one of those awful denunciations against unbelievers, which He never pronounced without ample reason, and which will not be passed over with unconcern by those who value Him who spake them. And may He, who is the only Giver of every good gift, grant to us that faith which is not only the precursor to his blessings, sealing the promises to us by the full assurance that we shall possess them; but without which they are neither ours in expectancy here, nor can be ours in reality hereafter.

The words of our Lord are these: "A certain man made a great supper, and bade many: and sent his servants at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper."

To the right understanding of this parable, we must endeavour to attain a knowledge of the *time* particularly alluded to; which, if the context did not afford, may be readily done by a reference to other parts of Scripture: there will be, then, no difficulty in perceiving the circumstance to which it relates. In such passages as these, it is particularly desirable to avoid delusion and self-deception, in giving them an application which, never having been intended, is not warranted by the word of God: for we are thus thrown upon a sea of imagination and uncertainty, having neglected that only guide which could have kept us within the bounds of truth; and the whole tenor of the passage is lost, either as a voice of warning or a word of rich instruction. Now our Lord had just concluded an injunction to feed the poor with these gracious words, "For thou shalt be recompensed at the resurrection of the just." "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God." Any one will perceive, by looking at the chapter, that these last words could

have no reference to any thing our Saviour had then spoken, excepting the concluding part of his address above quoted; and our Lord does not mention any error, in "the kingdom of God" having been thus placed in conjunction with "the resurrection of the just;" but immediately, laying hold of this great truth, he takes the opportunity of delivering the parable we are now studying, for the edification of those who have ears to hear and understanding to comprehend the wisdom therein contained. It is evident, therefore, that the person who thus addressed our Lord referred to a *future* state when he said "Blessed is he that *shall* eat," &c.; which future condition of the church he called the kingdom of God, with the confidence that those who should eat bread therein would then be in *blessedness*. And in order to prove that it *was so understood*, we need only look to our Saviour's words in this place, and to such other parts of Scripture as clearly illustrate the true intention of the parable; by which we find this generation to be nearly concerned in the denunciation against those who had such various excuses for not attending the summons to the supper. And if any one will assert, that the parable refers solely to the general preaching of the Gospel through the whole of this dispensation, and endeavour therein to trace a connection applicable to that period, they not only do violence to the passage and destroy its intention, but will be totally unable to produce a meaning for various portions of its valuable matter.

The "great supper" here spoken of is an event elsewhere mentioned. In Matt. xxii., as a similitude to the "kingdom of heaven," it is styled "a *marriage*" made for the King's Son; who "sent forth his servants to call *them that were bidden* to the wedding, and they would not come:" and that which in the one parable is termed the "*marriage*," and in the other the "*great supper*," is in the Revelations named the "*marriage supper of the Lamb*." Now this marriage supper is, beyond all controversy, an event still future, being placed in synchronism with the millennial period of blessedness on earth: but by transcribing the passage we shall more clearly perceive the intimate connection it bears with the parable before us—or, rather, the direct reference which the parable has to this grand event, which in God's order of providence is drawing to its accomplishment. Rev. xix. 6: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: *FOR the Lord God Omnipotent REIGNETH*. Let us be glad and rejoice, and give honour to him: *FOR the marriage of the Lamb is COME*, and his wife hath made herself *ready*. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he said unto me, Write, *Blessed*

are they which are called unto the *marriage supper* of the Lamb. And he said unto me, *These are the TRUE sayings of God.*" What a verity is attached to this important passage! It requires no demonstration to prove that the Lamb signifies the Son of God, and that the bride is his church; neither is argument necessary to shew that the kingdoms of this world are not yet become the kingdoms of our Lord and of his Christ: and as it is shewn in Rev. xix. that the *marriage supper* takes place about the period when the enemies of God are slain and the reign of righteousness comes in—that is, at the close of this dispensation—we have an important clue, nay, a positive index, pointing to the time and the generation of men to which the parable alludes. The fact is, it has no reference to the general preaching during the last eighteen centuries, but is an especial admonitory lesson for the particular use of the church in this latter time; for, after the introductory part, "A certain man made a great supper, and bade many," the parable proceeds in language the most definite, "and sent his servants at SUPPER-TIME to say to them that *were bidden*, Come, for all things are *now ready*:" whereby we clearly perceive that the *notice* (not an invitation) is sent to those who were *previously bidden*; and that it is sent at SUPPER-TIME, *when all things are ready*; or, in other words, *immediately* preceding the union of Christ and his church at the resurrection of the just.

This elucidation of the parable having brought the message to our very doors, "Come, for all things are now ready," it is not difficult to find its direct and intended application to the condition of the church in these days; and thence to ascertain to whom it alludes, as those who, having been bidden, are, by avoiding the summons, bringing upon themselves that righteous sentence, that they should not taste of the supper. In the parable, this class, who had been called to the privilege of being guests, seem to have forgotten that they had been bidden to a supper; and when the Lord in kindness sent "at supper-time," to remind them of the previous invitation, saying, "Come, for all things are now ready," they made light of it, paying no more regard to the summons than they had before shewn respect for the King, in remembering that they had been bidden: they treated it with contempt; and each one had his reason for despising both the messenger and the message. And if, on looking around us, we find, on the one hand, faithful servants of Christ delivering their Master's message, "Come, for all things are now ready;" and if we see, on the other hand, a number who had been bidden of the King making light of the message, with one consent finding excuse, and a remnant entreating his servants spitefully for telling them that the Lord is about to sit down with his guests; can we not most surely apply the parable? Can we not perceive who

are described as sitting at supper with the Lamb; and can we not discern those who, by turning away from the tidings with an evil heart of unbelief, are coming under that awful sentence, "They shall not taste of my supper?" Surely the fear of being called uncharitable should not prevent any one, under such considerations, from lifting up a warning voice to those who would excuse themselves from attending to the cry which is now abroad, arousing the church from its lethargy. If they say there is neither charity nor love in thus excluding them from the marriage supper; I say, *they exclude themselves*; and that there is much charity in telling them of the consequences of not attending to the summons; and that the love of God's word, and the love of our brethren's souls, operates above the love of man's opinion, inducing us to point them to the truth, the grave and important truth, contained in the parable we have been considering; in the hope that God may lead them to the reception of the right doctrine concerning those things therein distinctly portrayed. For it is not sufficient to say, 'I cannot believe your report; but, if it happen according to your word, I trust the Lord will bring me in also.' How can they possess that which they treat with indifference? how can they justly hope to obtain that respecting which they have no faith? Is it so small a thing to slight the tidings, make excuse, and spitefully entreat the messengers, that they still can expect a place at the "great supper?" But it is said, 'This is all fancy!' To me it appears a plain truth; and as it stands upon the word of God, it cannot be shaken by the doubting breath of unbelief. There *is* a marriage supper: there *is* a call to be made at supper-time to them who were bidden: there *are* those who deliver the message, "Come, for all things are now ready:" and there *are* those who, being bidden, deem themselves privileged members of society; and yet, from neglecting the last summons, when all things are ready for the Lord to sit down with his guests, they *do not* taste of the supper. "These are the true sayings of God:" "He that hath ears to hear, let him hear."

Having thus, with God's permission, opened out the parable, which is found to be immediately applicable to the present times, both by its own chronological evidence and by its various features being now exhibited in the corresponding state of the church; may the Lord make it useful, and enable many, ere it be too late, to know "the things which must shortly come to pass;" that they may be found amongst the believing ones, at the marriage supper of the Lamb! "For yet a little while, and he that shall come will come, and will not tarry;" and his angels "shall gather together his elect from the four winds," and the wedding shall be furnished with guests; and the decree shall go forth against those who would not attend to the summons: and what will it avail them to say, in *that day*, "Lord, Lord, have

we not prophesied in thy name?" Nay, it shall be unto them according to their faith. Oh! may they, who think they are "rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked;" may they receive his counsel, and buy of Him "gold *tried in the fire,*" "and white raiment," and anoint their eyes with eye-salve, *that they may see!*" For even now he crieth, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. iii. 17—22.)

In the foregoing, the *general* application of the parable has been pointed out, without any attempt to examine its various details; but doubtless these might be readily illustrated, by any who are willing to study the subject for that purpose: and I think I see, amongst those who were bidden, some who deem they shall buy the whole earth (which is Christ's), and they are waiting to see it, being occupied with a portion they have already purchased; and I see others wholly taken up with proving that various working power, which they deem shall turn this wilderness as the garden of the Lord: and I see a further portion engrossed with the *strange unions*, which they deem shall be productive of nought but blessedness; and they all cannot come. But "the poor, and the maimed, and the halt, and the blind," shall be brought in—even the despised ones from "the highways and hedges,"—that the house may be filled; but "none of those that were bidden (and excused themselves at supper-time) shall taste of my supper," saith the Lord.

P. L.

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THE PARABLE OF THE VIRGINS.

WE are requested, by the writer of the article on the Parable of the Virgins (MORNING WATCH, No. VI.), to add the following note to p. 366:—

"Although I think the expression 'true church' may be objectionable, still I know not any other which would express my meaning fully and forcibly. In the visible church, at the coming of Christ, there will exist four classes: first, those looking for his advent, who open to him immediately (Luke xii. 35, 44); secondly, those who, having heard of his advent, reject the message, expecting a reign of the Gospel, a millennium without Christ's personal presence (ver. 47); thirdly, those who are humble believers in Christ as the only Saviour, but, not having heard of his personal advent, are not so expecting him, yet who, having the Bible, ought to have known it (ver. 48); fourthly, mere professors, trusting to their own merits, and not to Christ alone, for salvation (vers. 45, 46)."

S.

REVIEWS AND MISCELLANIES.

ON THE RELIGIOUS AND PROPHETIC ASPECT OF THE
FRENCH REVOLUTION OF 1830.

THE history of Israel, as given in the Book of Judges, shews the judgments of God upon national irreligion descending more immediately after the provocation, than any other part of the Divine record (See Judges iii. 1, 8, 15; iv. 1, 2; vi. 1, 2; xiii. 1). The fate of the nations mentioned in the Bible will not be denied, by any believer in God's word, to have been dependent upon their treatment of his church; nor will the destruction of Jerusalem be thought other than a parallel example. In subsequent times, the ablest servants of God have employed themselves in vindicating His ways to man. "The learned work, concerning *the city of God*," says Gibbon, "was professedly composed by St. Augustine to justify the ways of Providence in the destruction of the Roman greatness." We know from Isocrates, in *Orat. de Pace*, that it was the opinion of even the ancient Heathen that states suffer for crimes, as well as individuals. Not to multiply examples needlessly, we confine ourselves to writers of our own country, and only refer to the times of Mary, Cromwell, James II., and the French Revolution. Despising, therefore, the scoffs of modern small wits, who deride all who will proceed "with the Apocalypse in one hand and a newspaper in the other" to interpret God's dealings with the nations in the times in which we live, we shall examine how far the fates and fortunes of the church of Christ are concerned in the events which are now agitating the whole of the civilized world.

The white and red roses, as badges of political parties, were discontinued as soon as the causes which had given rise to them ceased to exist. The more unmeaning designations of Whig and Tory have survived the feuds out of which they sprung; express nothing accurately; and the origin as well as meaning of the terms are alike unknown and uninteresting to all but the antiquarian. At one period, however, they denoted with tolerable clearness two factions; the one of which maintained that the power of kings was derived from God; the other, that it was derived from the people. Amongst the former were to be found all who follow courts as sycophants, from vanity or from hope of profit: amongst the latter were to be found all who hate power and controul of any kind, and who are ever ready to disturb the public peace, from the hope of gaining some better

subsistence in a general confusion of property. Thus each faction contained within itself a good and a bad subdivision, while it charged upon its antagonist nothing but the bad.

Renewed animation was infused into the names, as well as into the principles, of these parties, by the events which produced and accompanied the French Revolution. The long succession of tyranny and oppression over the people, of vice and profligacy in their private lives, and of contempt of Christ's religion, practised by the king, nobles, and clergy of France, produced no expression of censure from the Tories of England; while the pillage of the church establishment, the overthrow of the monarchy, and open dissemination of atheism, were rebuked by none, and justified by many, of their opponents, the Whigs. The former were wholly absorbed by the one idea of the importance of social order; and the latter by an admiration of liberty more visionary than real: while the truth lay between them, equally unheeded by both.

The same want of discrimination pervaded our statesmen through every successive portion of the struggle. The church, which ought to have better instructed politicians, and to have taught them to view those portentous events with reference to God, and to His principles of justice and holiness, could boast of no better theology than the flimsy system which it had imbibed from Wesley and Whitfield; and which has subsequently ripened into the Evangelicalism of these days;—a system decried by a secularized hierarchy, and thereby rendered hateful to the people; and of too cobweb a fabric to grapple with the mighty spirits which were then called into action. To be a Christian, was to whine and sigh in a conventicle; while to justify God's dealings with nations, to direct the councils of rulers and senators, and to defend the land to which they owed their birth, was in their opinion to be secular, carnally minded, and unspiritualizing. It is not to be wondered at, that the few members of the legislature who made any profession of being the peculiar servants of God should make so poor a stand for His truth, since they came to the field so ill furnished with armour for the conflict. Their religion, though sincere, was profitless to all except themselves: it may have produced some fruits of benevolence; but of sterling, unbending principle, by which the vessel of the state could be steered, it produced none.

When the revolutionary mania broke out in France, the subjects of its influence avowed the determination of overthrowing every throne and every altar in Europe. The newly established republics of America had produced many admirers, who desired similar forms of government to be set up in the old world. Very able atheistical writers exercised a powerful influence

through the press ; societies were formed throughout Great Britain for the avowed purpose of corresponding with the revolutionists in France, in order to effect similar changes in the government at home. The problem for British statesmen to solve was, first, how to repel such a storm as that which had overwhelmed France from gathering and bursting here ; and, secondly, how to dissipate the noxious elements in such a manner as to prevent their again growing quickly to a head. The king of England, his ministers, and the majority of the people, decided upon repelling it by open force ; and entered on a war accordingly. The destinies of this country were at that time swayed by a man of an extraordinary character, and whom God had peculiarly fitted for the part which he had to perform. Men's minds were too much excited to listen to arguments : they wanted nothing but direction. Mr. Pitt was the most powerful declaimer of modern times. Any one who heard him, whether friend or foe, bore testimony to his unrivalled eloquence ; whilst they who have to form their opinion of his talents merely by his published speeches are unable to discover a basis adequate to support so exalted a reputation. To this great statesman may be well applied the description which Thucydides gives of Pericles : *οσον τε γαρ χρονον πρωτη της πολεως εν τη ειρηνη, μετριως εξηγειτο, και ασφαλως διεφυλαξεν αυτην, και εγενετο επ' εκεινου μεγαλη επειδη τε ο πολεμος κατεστη, ο δε φαινεται και εν τω προγνωσθη την δυναμιν. Και επειδη απεθανεν, επι πλεον επι εγνωσθη η προνοια αυτη η ες τον πολεμον.* His measures were opposed by the faction which wished to supplant him, in order that they themselves might use the power he enjoyed ; and likewise by all the republicans, revolutionists, and infidels, who felt that a war was the most effectual obstacle to the furtherance of their schemes.

Amongst the supporters of Mr. Pitt, too, were found all who had been guilty of public peculation and malversation in office, and who apprehended a day of retribution from a spoiled and offended people ; all the parasites of a court, for what that court can bestow ; all the ecclesiastical dignitaries who followed religion as a trade, and feared for the existence of sinecures to which no corresponding duty was attached. The war, from its commencement, and still more towards its close, was conducted upon a very extravagant scale. Many persons became interested in it, from the lucrative contracts which they entered into with the government for supplies of various kinds. The taxes and other burdens upon the people became severe. The clamour of those opposed to the war was loud. The minister purchased the silence of many, by places, pensions, titles, and distinctions of all kinds. The addition of a multitude of commissions in the army and navy increased the means of bribery ; and no one seemed to suppose that a country could be impoverished, or in-

jured, by a course which would be acknowledged to be fatal to the affairs of any private individual.

The proper line for a member of the legislature to have pursued, was to have supported the minister in all things necessary for the carrying on of the war, but to have opposed him vigorously in all extravagance for other objects. The more necessary it was not to be parsimonious for one purpose, the more necessary was it to be economical in all others. Instead of which, those, who opposed the extravagance, opposed also the war; while those who supported the war, justified, and endeavoured to profit by, the extravagance.

The restoration of the house of Bourbon terminated these disputes, only to give rise to another series of subjects for debate. The circumstances of the war were such as to throw the trade of the world exclusively into the hands of the English. When the war ceased, those circumstances ceased also; and trade reverted into its legitimate channels, and became more universally diffused. The effects of several obsolete regulations and laws relating to commerce were made to appear in their true light, and all attempts to fetter it were proved to be detrimental, instead of a means of protection. The most lucrative monopolies, however, were in the hands of those who had profited most by the war: they coupled two facts together, and jumped to the conclusion, which, however illogical, is by no means uncommon, of supposing that one was the cause of the other. An attempt, therefore, to unshackle commerce was looked upon as part and parcel of the old anti-war and revolutionary system, and opposed accordingly. On the other hand, the advocates for unrestricted commerce were equally advocates for unrestricted creeds. Since it was the duty of government to afford equal protection to all trades, they rashly concluded that it was equally its duty to confer equal power on the professors of all religions. This was called the Liberal view of public measures; and the opposite, the Illiberal view. Thus has arisen a new bone of contention between the two great factions which divide the political opinions of the whole British dominions.

The doctrine of free-trade in creeds, is a virtual denial of the existence of positive truth in religion. So long as the Papist adhered to the position, that out of the Romish church was no salvation, he at least testified to the fact that there was such a thing as an exclusive church, in which alone salvation, and consequently truth, were to be found. But the moment he admits that a creed diametrically opposed to his own *may* be true, that instant he throws his own faith into the category of probabilities, and denies it to be *THE* truth—though he may think it more true than any other. So that to pay persons

to preach two creeds diametrically opposed to each other, is, in fact, the same, in all religious respects, as to support no creed at all : and into this predicament France has now come.

On the restoration of the house of Bourbon, in 1815, a code of laws was established, according to which Louis bound himself and his successors to rule. In none of the nations descended from the Gothic tribes did an absolute monarchy, in the strictest sense of the term, ever exist. The law, or rather code of laws, called the constitution, was the paramount authority ; and any attempt to subvert this, by fraud or by violence, was an usurpation, a high crime against the sovereign authority, whether it were made by the individual who exercised the functions of royalty or by any other party. The value of a popular assembly to a king is, that it is the only means by which he can become acquainted with the interests, feelings, and wishes of his subjects. Secluded, by the circumstances of his education in youth, and by the society to which he is doomed in after life, it is utterly impossible that he should be acquainted with the real condition of the people over whom he rules. A popular assembly, therefore, is invaluable to a king who wishes to govern well, because it affords him the means of acquiring that information which he can gain from no other sources ; and it is equally valuable to the people, as giving them the opportunity of ready access to the ear of their sovereign, whenever they have any grievance that demands redress. Instead, however, of kings rejoicing in such institutions, they have invariably considered them in the light of unlawful limitations upon their own irresponsible wills, which they were justified in destroying by every possible means : and all defenders and panegyrists of these popular assemblies have been branded by kings, and by the parasites who surrounded them, as traitors. Thus, in Germany, France, Italy, Spain, and Portugal, the assemblies of the States, the Parliaments, the Senates, the Cortes, and the Juntas, became, by successive encroachments of the respective kings of those countries, mere machinery for registering their edicts ; until the people, writhing under the oppression to which they have been subjected, have made attempts, more or less effectual, to free themselves from the yoke of their tyrants. Similar remarks are applicable to the liberty of the press. The press is the mouth of the public. It is the business of statesmen to listen to it ; to oppose its suggestions when wrong, to adopt them when right ; to use it as a valuable source of information ; but on no account whatever to stifle it.

The constitution given to France in 1815 was necessarily imperfect. A wise and honest king would have endeavoured to render it more efficacious ; to have thrown upon the people themselves as much as possible of the local government of the

provinces—such as the care of the roads, bridges, canals, public buildings, &c. &c., and inferior offices of magistracy, and provincial police. He would have encouraged the freest discussion of public opinions, while private individuals were protected from defamation: and he ought to have emancipated himself from base subserviency to the bishop of Rome, and his agents in all wickedness, the priests. The consequence of his neglecting to make the charter effectual was, that the chamber of deputies refused to cooperate with him in the measures necessary for carrying on the government. Things were arrived at a pass that some change was indispensable, and the king had yet an opportunity of commencing that work which he had so long omitted. Instead of doing this, however, he lost no opportunity of undermining secretly that constitution which he had sworn to preserve; until at length he was given over to commit an act of wickedness, combined with folly, almost without a parallel in history, plainly shewing a judicial blindness from the hand of God.

Much land, which in ancient times had been extorted from the credulity of individuals, and bestowed by them for the support of lazy monks, had been seized upon during the Revolution, and sold for the relief of the exigencies of the state, and therefore called *national*. Whether this were right or wrong is not here the question. The ninth article of the constitution which Louis had bound himself and his successors to observe is as follows: "All property is inviolable, without excepting that which is called *national*, as the law admits of no difference between them." The framers of this article clearly perceived that the priests would endeavour to get back this property for their convents, and obliged the king, on his mounting the throne, to call God to witness that he would not permit them to do so. Nevertheless, Charles X. being a weak and bigoted old man, was persuaded by the priests who surrounded him that there was no salvation for his soul unless this property were given back to them; and when he trembled at the consequences of the acts to which they urged him, they quieted his qualms by reminding him of the higher value of an eternal than of a temporal crown. Accordingly, on the 25th July, 1830, he openly violated the constitution he had sworn to preserve (perjury being a crime which holy church deems very slight where her pecuniary interests are concerned); changed the laws by which the representatives of the people were to be chosen; and ordered his troops to destroy the printing-presses of the journals which were unfavourable to his views. The people rose *en masse* to defend their property and their constitutions; the king ordered his troops to fire upon them; a conflict ensued, in which thousands of lives were lost; the king abandoned his throne in order to preserve his life;—and thus terminated a dynasty re-

markable through a course of many centuries for little except cruelty, selfishness, and vice.

Notwithstanding the continued and successful wars that Napoleon waged, he left the public debt no greater when he abdicated the imperial throne, than when he mounted it under the title of First Consul. During the fifteen years that Louis and Charles reigned they more than quadrupled the national debt, which sum was expended upon their households and favourites. Under the colour of their flag, at least a million and a half of human beings were stolen from the shores of Africa; nearly one third of whom expired under the miseries to which they were exposed in the ships, and the remaining two thirds doomed, with all their posterity, to remediless slavery, without including all the butcheries involved in their capture; in defiance of repeated warnings and remonstrances, both from the government of this country and from private individuals; and in defiance of their own promises and oaths. Their dethronement is a judicial retribution for the merciless disregard of the ceaseless representations on this subject to them, who, after having been saved from exile themselves, became the wilful, remorseless, and deliberately conniving instruments of inhumanity to so many of their fellow-creatures. They did their utmost to re-establish in all its pristine power the supremacy of the Popish apostasy. Nevertheless, they were preserved until they had dealt a deadly blow to the western extremity of the Mohammedan imposture, as well as aided Russia to afflict it on the east: and having fulfilled that destiny, France now comes upon the stage in an entirely new character.

Let it not be supposed that we justify the acts of the people by the prior and superior wickedness of the rulers: we do no such thing: we have only stated facts, in order to furnish the ground-work for the theological interpretation of them. The office of the Christian church was to be the perpetual teacher of king and people. This office the Church of Rome long since has ceased to perform. Acting in violation of Christ's commands herself, and assuming an authority over that temporal power which she was bound to obey, she could not take the mote out of the king's eye, by reason of the beam that was in her own. The duty of the people was to have remonstrated and petitioned their kings through every period of their successive usurpations; and God would have rewarded their dutiful submission to His delegate. But at length God punished the injustice of those wicked rulers by withdrawing all feeling of reverence for them from the minds of the people. The sins of the fathers, through many generations, were visited upon the children. The warning which the fate of Louis XVI. might have afforded, was lost upon Louis XVIII. and Charles X., and that branch of the house of Bourbon has ceased for ever.

The only possible mean of ruling through popular institutions is by appealing to the judgment and intelligence of the people. This not only ensures a consentaneousness of feeling through every part of the political body, but it preserves the people from abandoning the gift and power of choosing rightly, in exchange for some local, private, or partial interest; and it also preserves the aristocracy from degenerating into mere idlers, by compelling them to study and to understand the various objects which influence the public weal, without which they cannot expect to obtain the suffrages of the electors, and gratify their ambition of directing the affairs of the state. When, however, the king attempts to rule without reference to the interests of his subjects, and corrupts for that purpose the legislative body, the people lose all sympathy with those who ought to be their representatives; private interest is the sole dominant feeling in all parties; public principle is annihilated; and the institutions, originally intended for the protection of the poor, become only a more clumsy machinery by which the oppression of the many is carried on for the benefit of the few.

A new era has commenced in France, under the nominal headship of Philip, differing in many essential particulars from any thing which has ever yet appeared in the history of governments. This headship reigns *not* "by the grace of God." Instead of ascending the throne as the successor and descendant of his ancestors, and therefore taking the title of Philip VII., he marks the commencement of a new era, by taking the title of Philip I. Having changed his own title, he abolishes next all the titles of his children, and of the ministers under him, substituting others in their place. He abrogates the national badge and standard of the army, the white flag, and ordains the tricolour for the time to come. Instead of being styled "King of France," as all his predecessors since the Franks established themselves in Gaul, except Napoleon, have been, (for the forced oath of Louis XVI. can hardly be considered an exception,) his title is "King of the French," as that of Napoleon was "Emperor of the French." Instead of the body of the aristocracy and constituted authorities being consulted, the late king was dethroned, and his successor appointed, by an act of the representatives of the people, without the smallest allusion to the house of peers, which was passed over as if no such body existed. Instead of Christianity being the cement of every part of the social fabric, all sects are to receive salaries from the public treasury; whereby religion, as a constituent part of the state, has ceased altogether. In fact, the government is much more nearly that of America than that of any European state, except that the office of president is hereditary. As this point is very important the following detail is given:—"After the chamber adopted the 5th article, which is thus expressed, 'Every individual professes his

religion with equal liberty, and obtains the same protection for his worship,' the president stated that the committee had proposed the suppression of the 6th article. The words of this article are: 'However, the Catholic, Apostolic, and Roman religion is the religion of the state.' The proposition of the committee with regard to this article appears to have been agreed to without much debate, though it is stated, that, when the question was put, about thirty deputies, who composed the whole of the right and part of the centre right, voted against it. Article 7, which created a warm discussion, the committee proposed to express thus: 'The ministers of the Catholic, Apostolic, and Roman religion, *professed by the majority of Frenchmen*, and those of the other Christian sects *only*, receive salaries from the *royal treasury*.' The whole of this article was opposed, but the words in Italics were particularly objected to. It was observed, that there was no necessity for pronouncing solemnly that the Catholic religion is professed by the majority of the people of France. To declare in the charter, a fact—and a fact, too, which is in its nature variable, which might in a certain number of years be altered—was, in the opinion of several of the speakers, extremely absurd. The justice of this opinion was not disputed; but it was contended, that the whole article ought to be retained, on the ground merely of expediency, because there was reason to believe that its rejection would enable the enemies of the new order of things to mislead the ignorant population of some of the departments: the chamber would be represented as intending to suppress religion altogether. M. Keratry stated, that in fact the committee had been influenced by this consideration in making their report. They felt it their duty to expunge the article which declared the Catholic religion the religion of the state; but, having done that, it was considered necessary to retain the next article. He was convinced it ought to be retained, on account of the western departments, where the chamber had many enemies, who would like nothing better than to have the opportunity of representing the deputies as hostile to morality and religion. After several amendments had been proposed and rejected, the discussion terminated by the article being retained with two amendments. The word *only* was left out, and the words *royal treasury* were changed to *public treasury*."

This revolution has been effected with consummate skill, and moderation on the part of the people. An eye-witness writes as follows: "I marked their stupefaction on reading the King's ordinances on Monday last. I saw their alteration to successive feelings of displeasure, indignation, and a determination to resist. I saw that determination carried into effect, not by the coup-de-main of a compact organized body, but spontaneously,

by the whole population of Paris, who, without communication or concert, and comparatively unarmed at every point, attacked the soldiers of government. They effected it not by a sudden and overpowering assault, but by the persevering, unflinching courage of citizens without leaders, save only the youths of the Polytechnic School, exposed for three days to the fire of 12,000 men, the elite of one of the finest armies ever disciplined. I saw them on the first night (Tuesday) burst open the gunsmiths' shops, and retire quietly with their spoil to put it in order for use. I saw them, during and after their first day's conflict, raise the pavement and cut down trees to form breast-works and barricades, and fortify their city in two hours. I saw them modest and unostentatious after their unequalled victory. I saw their vigilance during the night that succeeded their triumph. I saw their submission to leaders when they appeared, and to their representatives when assembled. I saw their sobriety, their honesty, their probity, their humanity, their good sense, their moderation. I see them to-day peaceable citizens, enjoying the bustle of a fête. Ancient and modern history may be searched, but in vain, for events so honourable, so glorious to a nation, as those of Paris during the last five days."

The charter, which the king had sworn to observe in the face of the assembled nation, was the sovereign authority of France, which every functionary was equally bound to preserve. He who swayed the sceptre was subject himself to the law; and every peer, every deputy, every officer under the king, owed allegiance to the crown secondary to allegiance to the charter. If it would have been proper for the king to have resisted by force an encroachment upon his authority emanating from the deputies of the people, it was equally right for the deputies to resist by force the forcible attempt of the king to enslave the people. Higher considerations still should have bound him,—the duty that he owed to God; and the example of religious obligation that he was called upon to shew to his infidel subjects. "The family of Bourbon are fond of appealing to the name of Henry IV. That name will, no doubt, be frequently in the mouths of those justly-banished princes, whose perjured frauds and broken faith form so degrading a contrast to his nice and chivalrous sense of honour. When Henry was advised to make prisoner the Duke of Savoy, who had incurred his displeasure by the artful manoeuvres which he made use of to retain the marquisate of Saluces, but who had come to France relying on the royal word, what was his answer? 'God forbid!' replied the monarch; '*the word of a king of France is inviolable;*' and added, 'I have learned from my earliest infancy, from those who first nourished me, that to *keep my faith* is much more *beneficial* than any thing which *perfidy* can promise.' Ought the name of such a king

to be polluted by the lips of Charles X. ? Henry held the *word* of a king *inviolable* ; but Charles, his degenerate descendant, considered the *oath* of a king a *fiction of state*, dissoluble as royal interest or caprice dictated. But Henry's conscience was not in the keeping of priests and Jesuits, and he could not promise himself paradise in the next world as the reward of perfidy in this ! The immediate and exemplary punishment which followed the ex-king's violation of his oath will be a great moral lesson to those who, invested with power that places them above the reach of penal law, are apt to forget that *there exists a Higher Tribunal than that of man, which sometimes, even in this world, visits exalted guilt with the stroke of retributive justice.*"

The party in this country which is friendly to the legitimate rights of Charles X. is endeavouring, very improperly, to justify the violation of his oath to the charter upon the wording of the 14th clause, which is as follows: "The king is the supreme head of the government ; commands the land and sea forces ; proclaims war ; makes treaties of peace, alliance, and commerce ; appoints to all the offices of public administration, and makes the necessary regulations, and ordinances for the observance of laws, and the safety of the realm." By the latter words it is contended that the king was empowered to use all means to preserve his own rights, at the expense of the rights of his people ; and to employ a power which was vested in him for their preservation, to effect their destruction. Such advocates excite disgust at kingly authority, and at all the principles of monarchical government. Yet these arguments are found in the mouths of the same persons who opposed, and properly opposed, the passing of the Popish Bill by the King of England, on the ground that his oath forbade it. If expediency could justify the violation of one oath, it might equally justify the violation of another : and thus the Church-and-King party, as it is called, exhibits itself to be as devoid of inflexible principle as the other.

It has been already observed, that the constitution established in France in 1814 was incomplete. One law is, indeed, incompatible with the existence of a monarchy, but to which all classes of Frenchmen adhere with wonderful pertinacity. By this law, every father is compelled to divide his property equally amongst all his children. This setting aside of the right of primogeniture is in direct opposition to the policy which God enjoined for the Jews ; which policy, in all its enactments that were not essentially local and peculiar, is the perfect model of a state. This law is destructive of the aristocracy : by which term is meant, not an order possessed of exclusive rights detrimental to others—such as those enjoyed by the ancient noblesse of France—but an order which, possessing hereditary wealth, and illustrious ancestry, must possess that power which wealth always confers : a

body intermediate between the king and the people, and absolutely necessary to the existence of a monarchy in any form, and under any limitations. If a house of peers is to exist—and without it a monarchy cannot exist—hereditary wealth must exist also. A pauper peerage was justly esteemed by Sir W. Temple so great an evil, that he proposed, soon after the Revolution in England, to provide against it by legislative enactment, which would incapacitate any peer from sitting as such who had not a certain income; compelling him in that case to hold his title in abeyance until he obtained the wealth necessary to uphold his dignity.

In the conduct of the Deputies which has been praised, reference only has been made to that part of it which consisted in the conflict. A radical error has been committed, which has led to a worse. Perceiving that by the operation of the law which annuls the right of primogeniture the peerage would sooner or later necessarily become a non-entity, the Deputies acted already as if no such body existed, and, without calling in the aid of that body, and of the clergy, and of the judges, and of the councilors of state, they proceeded at once to dethrone their King, to disinherit his posterity, and to place his crown upon the head of another. In thus acting they shewed an utter contempt of all principle, and a contempt for that very charter, the violation of which by the king, and the submission to which by themselves, could alone justify any part of their proceedings. By the charter, the person of the king was inviolable, and his ministers only responsible. The dethronement, therefore, of the king was contrary to the charter, and unnecessary. Besides this, there neither was, nor could be, the shadow of a pretext for disinheriting the son and grandson of the king. If it be said that the king abdicated, still he abdicated with an express limitation in favour of his grandson: and whether he did or not, the people had no right, could have no right, to take from the heir the possession to which he was born.

The example of a private family furnishes a perfect illustration. Let us suppose that the head of it murders some of his domestics and tenants, and commits various atrocious acts upon others. The rest of the servants are bound to stop him in his career of iniquity, and deliver him over (for he has no substitute to be responsible for him) to suffer the punishment due to his crimes. But the servants have no right to seize upon his estate, withhold it from his son, and confer it upon a kinsman of their former master.

In the case of England, in 1688, the circumstances were very different. The point at issue was not absolute power, but religion; although Mr. Fox has laboured, with no great credit to his candour as an historian, to persuade us of the reverse. To have taken the next heir, therefore, would have been to take

one who possessed the very leprosy for which the father had been excluded : the next heir, however, who was free from that disqualification was taken ; and the principle of legitimacy and right of inheritance, therefore, was preserved as closely as was possible under all the circumstances. Had right principle been attended to in France, it would have been accompanied also, as it always must be, by the soundest policy. Mr. Brougham has said very truly, that the apprehension now for the tranquillity of France arises from too little power being left in the crown. " From the inroads of royal prerogative there is now little to fear, especially if the representation of the people shall be established upon a more extended foundation—the best security both for the liberty of the subject and for the stability of the throne. My anxious hope is that no error may be committed in the other extreme ; that the wisdom and temperance which have hitherto shone so illustriously through all the proceedings of the distinguished leaders may preside over what remains of their great work, and enable them to see the hazard of a too feeble executive power. At a moment when they may be more apt to think of the dangers they have just escaped from arbitrary domination, it well becomes their sagacity and foresight to avoid sowing the seeds of dissension and struggle, and change and convulsion, while they are planting the tree of limited monarchy, under whose shade the rights of all classes may best repose in peace and safety. Above all, let us hope that every thing will be shunned which can perpetuate the authority of an armed force, but that functions of deliberation will for ever be separated from those of action ; that, having a chosen monarch in whom they can confide, providing salutary checks to his power, and founding his throne, as we in England did our sovereign's, upon the sacred principle of resistance to lawless tyranny, they will entrust him with the prerogatives of wielding the national force, and representing the country abroad : prerogatives never safely to be shared with any other branch of the government, however necessary it may be strictly to controul them and jealously to watch their exercise."

We can tell Mr. Brougham a secret of which he little dreams, and that is, that wherever there is sufficient controul over the power of rulers to prevent their oppressing their subjects, there will be too little power for them to carry on the executive government : and, on the other hand, that wherever there is sufficient power vested in rulers to make an effective government, be that power vested in one or more hands, the people will be directly or indirectly oppressed. It is not in the power of human forms or contrivances to give political perfectibility to man ; and he has seen and observed but little of what constitutes real happiness, who thinks that the body of the people

are necessarily happier under one form of government than another. The happiest peasantry in Europe are the inhabitants of the hereditary dominions of the house of Austria; and the next happiest the French. In England, it matters nothing to the agricultural population whether a Tudor, a Stuart, or a Guelf sits on the throne; all of government that they know is the overseer and the neighbouring justice. That there is such a thing as political perfection *in the idea*, is readily granted; but it is most strenuously to be denied that it shall ever exist on earth, until "the PRINCE of the kings of the earth," who is alone worthy to be a ruler, comes to set up His dominion upon the ruins of theirs.

But to return to the Duke of Orleans—If he had assumed the reins of government only *pro re natâ* (and it was absolutely necessary that he should do so, in order to stop the anarchy which was prevailing), and held them for the rightful heir, he might have gradually produced a much more unobjectionable constitution than he will ever be able now to obtain. Should Mr. Brougham's anticipation be realized, and too little power be conceded to him, he could with less suspicion have asked for an increase when he should have had to do so only as the *locum tenens* of another. Now, every demand of the kind will be construed into an attempt to assume despotic sway; and the struggle will go on between the people and him, which has been long carried on, and just terminated so fatally to his cousin. It is not possible for the monarchy to exist long as it is now (August 1830); if it is to remain, various alterations in the constitution must be made. At this moment there is a large body of armed citizens, called the National Guards, which, instead of being the soldiers of the king, and holding their authority from him, elect their own officers, and are under the exclusive command of General La Fayette. Many other particulars might be mentioned; but this alone, and especially in addition to the state of the peerage above described, is sufficient to shew that the country is by no means settled; for it is absolutely impossible for the government of the country to be carried on. Perhaps these are the elements out of which its final destruction is to arise, after it shall have served the purpose for which it may be for a while left in repose.

The most striking act which has as yet occurred, is the effectual blow which has been given to Popery: indeed, "the man of sin" may be said to be for ever ejected from the territory of France. It has been already observed, that the priests were at the bottom of the pernicious advice which had been given to the king. The opinion current in France upon the subject is seen in the following extract from a Paris journal: "We know what fatal influence the Pontifical government exercised upon

the fallen dynasty. It is even believed that the *camarilla* of St. Cloud asked the Pope's advice for the *Eldest Son of the Church*, in order to sanctify the *coup-d'état*, which had been meditated for fifteen years, and which exclusively governed the political ideas of Charles X. Cardinal Albani hastened to give the holy advice which was solicited from Pius VIII., and then it was resolved to raise the mask and to proclaim perjury. If these facts be true, it appears to us difficult, unless there be a modification of the cabinet of the sovereign pontiff, that the new French government can become, like the old government, the sincere ally of the Roman government. Delivered from the emigrants, notwithstanding the impotent efforts which they still make, can we place any confidence in the promises, the protestations, of men subject to the influence of mental reservations?"

Almost one of the last acts of the reign of Charles X. was to go to a mass said to the Virgin Mary, at which the Archbishop of Paris declared "that the king had come to present himself at the footstool of the throne of the Virgin Mary, whose faithful servant it was his glory to be." Within a few weeks has this infatuated idolater himself put his hand to a train which has already blown himself to atoms, and will involve many of his fraternity in one common ruin.

Since Popery had not well recovered the shock it received from the Revolution of 1792, its annihilation now in France has not produced much disturbance. But in Spain, Portugal, and Italy, its struggles will be far more convulsive. Nothing has prevented the people of those states from rising against their respective kings, but the apprehension that "the Eldest Son of the Church" would be ready to pour in his troops for the support of Papal abominations, as he ever has done in former times. That apprehension being now for ever removed, the fate of Popery is sealed. The certain prospect of this event has filled with delight the minds of many well-meaning but ill-judging persons in this country, who think that thereby a more ready access will be made for the spread of vital religion. We confess, that were it not for the Bible we should be of this opinion likewise. It marks, indeed, the extent to which infidel principles have pervaded the church, that the religious world seems quite as much delighted with the proceedings in France as the infidels and radicals, although no mention of God has been made throughout the whole revolution; although nothing but arrogance and vain boasting have burst from the lips of the people; and although contempt for all institutions and power that are derived from God, and deference only for authority created by the mob, is the avowed foundation of all their operations. Judging from outward appearance, we should be led to conclude that halcyon days were indeed approaching: but, taking our views

of the present and of the future from the Word of God, we see little cause to expect permanent good to arise out of a system which discards religious truth as an affair with which temporal sovereigns ought not to intermeddle; and which professes that power is derived from the people, and not from God.

So long as men in authority acknowledge that their power is derived from God, so long does He put His fear into the hearts of subjects, and kings rule in safety. But as soon as they deny that their power is derived from Him, and declare that it is derived from the people, they cease to be the representatives of God upon the earth; they renounce their allegiance to Him who declares that it is He "by whom kings reign and princes administer justice;" and they transfer that allegiance to those to whom they confess it to be due, to the people. Allegiance, therefore, in that case, on the part of the subjects, cannot be due to the king as unto God; they cannot see in their king the vicegerent of God; submission to the king cannot be "as unto the Lord:" the relationship is no longer one of superior and inferior, but of two equals: it is not as parent and child, as master and servant, but as landlord and tenant,—a mutual compact *inter pares*; a mere leasehold concern, to which bonds and covenants and penalties and forfeitures may bind the parties, but from which every idea of religious obligation is necessarily and for ever excluded. God's fear is not in the hearts of the subjects, and they are abandoned to follow their own devices. On the other hand, instead of regarding power as a gift entrusted by God for promoting the well-being of mankind, rulers have employed it for the purpose of selfish gratification, unmindful of the happiness or misery of others. Whenever the advocates of mercy and justice have contended for these principles, and pleaded the cause of the poor, the rulers have considered it as an attack upon their lawful privileges, and branded such advocates as enemies of social order and disturbers of the public tranquillity: thereby tacitly confessing that their rule was conducted by injustice.

Another striking feature of the present proceedings must not be passed over in silence. The persons in authority, peers and others, who swore to be faithful to Charles X. and his heirs, are now called upon to swear fidelity to Philip I. and his heirs. Some, however, have most properly objected to this, that the latter oath is incompatible with the former. Moreover, the mode of swearing is such as to take from the pretended oath all that which is the essential property of an oath, and convert it into a mere affirmation. The difference between an oath, and a simple assertion consists in the former invoking the presence of a third party, and usually of a superior, to guarantee its observance, under pain of his displea-

sure. *Προς Δία, Per Deos, or, So help me God*, have been the requisite expressions to constitute an oath from the earliest records of heathenism down to the present hour. Even during the maddest part of the Revolution, in 1794, when the existence of a God was denied, one swore, in solemn mockery, *Sur mon épée*, and another, *Par mes moustaches*, acknowledging still the fact that a third party was necessary to be invoked. But now the various persons simply say, *I swear*, without calling upon God; without kissing cross, bell, book, or candle; without calling for the attestation of any other person, or thing, but themselves. It would be too much to charge them with the blasphemy of imitating Jehovah, who “swears by Himself, because He can swear by no greater;” but, nevertheless, this is the only instance of a similar act, in the annals of Paganism, Christianity, or Atheism.

But it is time to bring these remarks to a close, which we shall do by briefly indicating the point in prophetic chronology to which we apprehend they refer. Ecclesiastically, we observe that it is the commencement of the period when the kings of the Roman earth give their power and strength to the beast of infidelity (Rev. xvii. 13), who now “hate the Whore, and make her desolate and naked, and eat her flesh, and burn her with fire: for God hath put in their hearts to fulfil his will, and to agree, and to give their kingdom unto the beast,” until the words of God shall be fulfilled. Secularly; it is the commencement of the earthquake of the seventh vial, which never again ceases until every island and mountain shall flee away, and not be found, and the mountain of the Lord be alone established on the top of all other mountains (Rev. xvi. 17—20; Isai. ii. 2). It is the commencement also of the fulfilment of Isai. xxiv. to xxxv. inclusive, when God throws the whole of the earth (that is, the Roman earth, or Christendom) into that moral chaos out of which shall come the new heavens and the new earth. “Behold, the Lord maketh the earth empty, and maketh it waste” (תֹּרֵי וְבוֹיָהּ), the words translated *without form and void* in Gen. i. 2, and *confusion and emptiness* in Isai. xxxiv. 11), “and turneth it upside down.. the land shall be utterly emptied.. the earth shall reel to and fro like a drunkard.. and the transgression thereof shall be heavy upon it.. the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth,” &c. &c. This is the want of real amalgamation, becoming visible, between the iron of despotism and the clay of popular institutions; “partly strong, and partly brittle;” which has ever been the case with the toes, or ten kingdoms of the Roman empire.

We are neither prophets nor sons of prophets—(would to God that we were! according to the pious wish of the Apostle,

1 Cor. xiv. 1—5)—but we confess we have some apprehensions for the children of God. One of the most alarming symptoms is the prodigious display of humanity and toleration, because it is exactly similar to what took place in Pagan Rome at the very moment that the persecutions of the Christians raged the hottest. That love which is tolerant of all forms of falsehood is bitter hate against the truth of God. We have a specimen not far from home. The party which was foremost in Scotland in bringing in the Papists into our Protestant legislature, is also the most violent against the meek and lowly followers of the Lamb, whom it is menacing to drive out from the church, and, as far as in it lies, to reduce them to starvation. Should the presence of God in the distinct Personality of the Holy Ghost go on to be displayed in His people, a persecution as hot as ever was that set on foot by Nero will be fomented by the doctors of Evangelicalism. If this be so, the meaning of the expression “make war with the Lamb” (Rev. xvii. 14) will be very obvious, and will be the final *denouement* of the whole mystery of iniquity.



ON SCRIPTURE CHRONOLOGY.

To the Editor of the Morning Watch.

SIR,—In my last communication to you I referred to a paper—or rather, I should have said, a series of papers—which had been read before the Royal Society of Literature, proving, by astronomical calculations and by historical facts, the authenticity of the computation of time contained in the authorized Hebrew Bibles. The learned author has subsequently forwarded these papers to me, and I have arranged the first five sections for your Journal, with no other alteration than was necessary to bring them within proper limits.

September 1830.

I am, sir, your obedient servant,

H. D.

Criteria for determining in which Version of the Holy Scriptures the original Hebrew Computation of Time is contained; with the Æras of Corruption: by J. CULLIMORE.

Sir Isaac Newton (Chron. p. 94) computed, that at about the middle year of the observations of Hipparchus, anno Nabonas. 602, or B. C. 147, “the equinox must have gone back eleven degrees since the Argonautic expedition; that is,” he observes, “in 1090 years, according to the chronology of the ancient Greeks then in use; and this is after the rate of about 99 years,

or, in the next round number, 100 years, to a degree, as was then stated, by Hipparchus. But it really went back a degree in 72 years, and eleven degrees in 792 years. Count these years backwards from the year of Nabonassar 602, and the reckoning will place the Argonautic expedition about 43 years after the death of Solomon (B. C. 939). The Greeks, therefore, made the Argonautic expedition about 300 years ancients than the truth."

Here it is evident the argument fails only from the want of data; for had the period of 792 years been recorded, in place of being assumed, it is plain, that, as it differs from the period of 1090 years in the proportion of the true and ancient estimate of precession, there would be no hesitation about choosing the right one.

In the excess, of the traditional dates of the creation of man and of the deluge founded on the computation of the Septuagint and followed by most of the ancient fathers and chronographers, over the dates of the same events according to the Hebrew text, are exhibited astronomical characters, which can scarcely be accidental; and which, if otherwise, furnish a criterion for ascertaining which version has preserved the original Scriptural computation, and whether the Seventy interpreters altered the Hebrew numbers.

This excess is exactly in the proportion of the difference between the rate at which the precession of the equinoxes was estimated by the Egyptian, Chaldean, and Greek astronomers, down to the times of Hipparchus, Claudius Ptolemy, and Proclus, one degree in a century; and the true precession of one degree in $71\frac{1}{2}$ years, as will be evident from the following table.

	HEBREW.			GREEK.		
	<i>Yrs.</i>	<i>Yrs.</i>	<i>Precession.</i>	<i>Yrs.</i>	<i>Yrs.</i>	<i>Precession.</i>
			deg. min. sec.			deg. min. sec.
Creation to Deluge, 1656 at $71\frac{1}{2}$ =	23	9	39 . . .	2262 at 100 =	22	37 12
Deluge to viii. Ptol.						
Philadelphus, 2070 at $71\frac{1}{2}$ =	28	57	4 . . .	2962 at 100 =	29	37 12
Creation to same, 3726 at $71\frac{1}{2}$ =	52	6	43 . . .	5224 at 100 =	52	14 42
viii. Ptol. to Christ. era, 277				277		
Creation to same, 4003				5501		

Hence it appears the recession of the equinozical points between the Greek æras of the creation and deluge and the eighth year of Ptol. Phil. (when the Seventy interpreters began their translation), computed according to the astronomical system then prevalent, differs but a few minutes from the quantity of the true precession, reckoned from the Hebrew dates of the same events. Indeed, the differences are so small, compared with the periods, that both results may be pronounced the same.

The Greek dates are therefore precisely the results that would have happened if the Seventy interpreters had possessed records of the observed state of the heavens at the æras in question; and

if they had set about correcting, and raising, the Hebrew numbers according to their astronomical standard of truth. That such causes produced such results, seems more probable than that this singular coincidence should be altogether accidental, not only as to the whole period, but in the intermediate date of the deluge.

It is impossible for us to conceive what treasures of ancient history and learning the Alexandrian library, which the interpreters had at command, so far as it was then collected, contained. But, without dwelling on this; or on the singular coincidence of the astronomical pillars of Seth, mentioned by Josephus, with the pillars of the first Hermes, mentioned by Manetho; or the progress of the antediluvians in science, affirmed by many ancient writers; or the unanimous opinion of the ancients that time began when the vernal equinox was in Taurus, and the summer solstice in Leo (that is, between the years *B. C.* 4665 and 2620); we have no reason to doubt that the observed state of the heavens began to be recorded as early as the time of the deluge, or very soon after it. The Chaldean observations found by Alexander ascended to within about a century of that æra; and the dissemination of nearly the same astronomical principles among all the civilized nations of antiquity, however widely separated, is conclusive for the progress of science before the dispersion. The Chinese annals, which date their first dynasty about the beginning of the twenty-second century before the Christian æra, in harmony with the records of all other primitive kingdoms, inform us that the places of the equinoxes and solstices were ascertained as early as the year *B. C.* 2337; ten years after the Hebrew date of the deluge. It seems, therefore, probable that the Seventy interpreters were in possession of the places of the cardinal points of a date at least as early as the deluge: (and perhaps their own numbers are the strongest evidence of this :) and that, finding the Hebrew numbers deficient as high as that æra, according to the astronomical system prevalent in their time, they altered the preceding, or antediluvian period in the same proportion, and agreeably to the same standard.

This appears the more probable, because the Samaritan chronology, which corresponds with that of the Septuagint in the post-diluvian numbers, with the exception of the interpolated Greek generation of the second Cainan, not only falls short of it in the times preceding the deluge, but is itself exceeded by the Hebrew computation 349 years in that period. This seems to fix the time of the observations whence the calculations were made to about the diluvian æra; and as the Samaritans had no purpose to answer by increasing the previous numbers, they appear rather to have shortened them to the utmost possibility, by omitting all the centenaries, by way of compensating for the additions elsewhere made to the Biblical computation.

It hence appears, that the compilers of the Samaritan Pentateuch, supposing it to have been compiled after the Septuagint, let the supposititious correction of the Seventy elders stand, as respects the diluvian æra, with this difference, that they lowered it 130 years by omitting the interpolated generation of the second Cainan, in conformity with the Hebrew text: an interpolation not sanctioned by Josephus, Theophilus, Julius Africanus, Eusebius, or any other chronographer before the age of Constantine, though all of them adopted the Septuagint computation.

That the Seventy interpreters were likely to avail themselves of the above-mentioned astronomical expedient to raise the antiquity of their sacred records and of their nation, seems highly probable, when we reflect on the rivalry among ancient nations on the subject of antiquity; and that the learned men of all nations were then assembled at the court of that munificent patron of literature, King Ptolemy; and that the celebrated historians and astronomers, Berossus and Manetho (the former of whom presents so extraordinary an agreement with sacred history in his Chaldean annals), were their contemporaries, and probably intimates. Both these writers appropriated the annals of the patriarchal ages exclusively to the records of their respective nations; and while the Seventy elders were employed in interpreting the Genesis of Moses and the rest of the sacred annals, Manetho, the Egyptian priest, was similarly occupied, interpreting the Egyptian history from the Genesis and other books of Hermes; both parties at the instance of the same royal patron.

The prevalence in that age of adapting the annals of nations to astronomical cycles and æras is well known; and this, with the foregoing reasons, appears to account in a simple manner for the corruption of the original sacred numbers and æras. In fact, the present Hebrew numbers, compared with those of the Seventy, seem to bear the same relation to truth, as does the equinoctial precession of 1 deg. in $71\frac{1}{2}$ years, compared with the ancient computation of 1 deg. in a century.

The sense of the learned being at present generally favourable to the protracted scriptural reckoning, the foregoing results would be inadequate to decide this most important of all chronological questions, unless supported by more collateral proofs than commentators have hitherto adduced in favour of the Hebrew numbers. By following up, however, the idea already suggested, we shall be furnished with very ample materials for excluding the corrupted periods, and retaining the original, and as it were parent, reckoning; the whole tending to one and the same result, and proving that all the objections usually brought forward against the sacred Hebrew numbers, whether on historical or physical grounds, in reality operate in their favour, while they recoil in full force against all the protracted computations

In the foregoing remarks the numbers of the Septuagint are supposed to be older than those of the Samaritan version, and the corruptions to have been first introduced by the Seventy in the reign of Ptolemy. On applying the astronomical criterion to the Samaritan date of the deluge, it appears (granting the standard to be valid) that the chronology of that version is of the date of the first introduction of the Law among the idolatrous colonists of Samaria by the apostate priest Manasseh, who married the daughter of the Persian satrap of Samaria, and was expelled Jerusalem by Nehemiah in, or after, the thirty-second year of Artaxerxes Longimanus, B. C. 433 (Neh. xiii. 6, 30; Jos. Ant. xi. 7). This event, and the building of the Samaritan temple on Mount Gerizzim, of which Manasseh was the first high priest, Prideaux refers to the fifteenth of Darius Nothus, B. C. 409; when Daniel's first seven weeks expired, with the last act of Nehemiah's reformation, in the expulsion of Manasseh.

The chronology of the three computations may be thus critically stated. The Greek date of the Creation being that used by Hippolytus, Africanus, Nicephorus, Malala, Syncellus, Theophanes, Eutychius, and the great majority of the followers of the Seventy, who, when they depart from this æra, alleged to be founded on Apostolic tradition, are without a fixed standard. The Samaritan reckoning is continued on the supposition that its æra of the deluge fell short of the Greek by the 130 interpolated years of Caiman's generation; the additions to the post-diluvian generations being otherwise the same in both versions.

HEB. B. C.	SAM. B. C.	GREEK. B. C.		HEB. Years.	SAM. Years.	GREEK. Years.
4003	4416	5501	Creation to Deluge	1656	1307	2262
2347	3109	3239	Thence to call of Abraham: the Samaritan computing Terah's generation at 70 years; the Hebrew and Greek at 130	427	1017	1207
1920	2092	2032	Thence to Exodus	430	430	430
1490	1662	1602	Thence to Temple, an. iv. Solomon. The times of the servitudes, 112 years, being added in the Greek reckoning, as followed by Josephus, to the 479 of 1 Kings vi. 1. The subtraction from Terah's generation in the Samaritan still increases this period 60 years . .	479	651	591
1011	1011	1011	Temple stood	425	425	425
586	586	586	Destruction of Temple, an. xix. Nebuchadnezzar, to flight of Manasseh, and Sam. Version, anno xv. Darii Nothi	177	177	177
409	409	409	Thence to version of Seventy, anno viii. Ptol. Phil.	132	132	132
277	277	277	Thence to the Christian æra . . .	277	277	277
0	0	0	Christian æra from Creation . . .	4003	4416	5501

Julius Africanus, the oldest systematic chronographer among the Christians, omitted the postdiluvian Cainan of the Seventy, but added his 130 years to Josephus's period, 591, between the Exodus and the Temple, in order to preserve the Adamic æra B. C. 5501. The Samaritan version, not containing the postdiluvian Cainan of the Seventy, fixes the æra of the deluge 130 years lower than the Greek, or B. C. 3109, as above; exceeding the Hebrew date, B. C. 2347, by 762 years. This difference of time is exactly in the proportion of the difference between the ancient and true precession of the equinoxes from the diluvian æra to the introduction of the Law among the Samaritans in the fifteenth of Darius Nothus, as will be seen in the following table.

	HEBREW.			SAMARITAN.		
	<i>Yrs.</i>	<i>Yrs.</i>	<i>Precession.</i>	<i>Yrs.</i>	<i>Yrs.</i>	<i>Precession.</i>
			deg. min. sec.			deg. min. sec.
Deluge to xv. Darii						
Nothi,	1938	at 71½	=27 5 46	2700	at 100	=27 0 0
Thence to Christ. æra, 409				409		
Deluge to same,	2347			3109		

The Samaritan date of the deluge is therefore exactly what must have been the result had the compilers of the version for the service of their new temple possessed records of the observed state of the celestial phenomena from that æra, and altered the original numbers according to the estimate of equinoctial precession then in use. The probability of such a corruption will become very apparent, if we reflect that the Samaritan associates of Manasseh were descendants of the colonists brought by king Esarhaddon to Samaria from Babylon, Susa, and other parts of the Assyrian empire, who maintained their several systems of idolatry till the introduction of the Jewish rites by Manasseh (2 Kings xvii. 24, 30; Ezra iv. 2, 9; Jos. Ant. xi. 7). It cannot be doubted but that these colonists brought with them the arts and sciences, as well as the religion, of their respective nations; and we know the Babylonians had recorded observations reaching nearly to the diluvian æra, and were of all ancient nations the most addicted to astronomical studies. Hence the corruption on astronomical principles seems plainly accounted for.

The Samaritans at this time set up a new temple, in opposition to that of Jerusalem, the building of which they had with all their might opposed. They formed a new version of the Law, in opposition to that restored by Ezra a few years before; and that they should set up a new chronological system in opposition to that of the Jews, is surely in perfect keeping with all this, and the unceasing hostility which subsisted between the Jews and Samaritans, from the first establishment of the latter in Palestine, through all subsequent ages.

Thus all circumstances combine with the astronomical difference of the numbers in establishing the corruption of the Samaritan reckoning, and in giving to it the palm of priority. The

motive is also here more conspicuous, and the corrupters, from their knowledge of the sciences, more likely to act on it, than in the case of the Seventy Jewish interpreters; who, however, were not backward in following the example thus set them, and in improving on the system of corruptions there adopted.

It seems clear from the above coincidence, that the Babylonian inhabitants of Samaria made free use of their observations as far back as the diluvian æra; but that, having none of an earlier date, they contracted the antediluvian period, so far as the omission of the centenaries of the generations rendered possible, to compensate in some degree for their postdiluvian additions. Thence, as before observed, the æra of the deluge is the time of observation by which all these corruptions were regulated. The diluvian æra of the Septuagint, in consequence of the 130 years' interpolation of the second Cainan, exceeds that of the Samaritan by just as many years as the Samaritan corruption preceded that of the Seventy. Forty years of this difference is accounted for by the additional error arising from the erroneous precession of one deg. in 100 years, produced in the time between both compilations; because this increasing error would add nearly 30 years to the date of every observation in each succeeding century. The rest of Cainan's generation may be referred to the difference between the Chaldean account of observations used by the Samaritans, and the Egyptian account used by the Seventy; or to the difference in the Chaldean and Egyptian estimate of precession; for the latter was, critically speaking, one deg. in about $101\frac{1}{2}$ years; the Egyptian zodiacal period being 36,500 fixed Sethoic years, or the Sethoic period of 1460 multiplied by the lunar cycle of 25. This exceeding the true precession, of $71\frac{1}{2}$ years to a degree, by 30 years, would occasion that error in every century; while the Chaldean error would be $100 - 71\frac{1}{2} = 28\frac{1}{2}$ years: the zodiacal revolution of the Chaldeans being 36,000 years, or the embolismal periods of 144×25 . Hence the precession, from the Hebrew date of the flood to the eighth of Ptolemy, 1070 years = 28 deg. 57 min. 4 sec., would, at $101\frac{1}{2}$ years to a degree, produce 2938 years; 24 years only short of the Greek period 2962. We may therefore suppose the Seventy inserted 130 years instead of 108, to make Cainan's interpolated generation harmonize in duration with the others from the deluge to Abraham; or the difference may arise from a trifling error in our estimate of equinoctial precession.

Thus it appears, that, the longitude of the stars having increased 27 deg. from the observations made about the time of the introduction of the Law among the Samaritans, v. c. 409, the Babylonian associates of Manasseh increased the true Hebrew period, 1940 years, to 2700, computing 100 years to each

degree; while, the longitude having further increased to 29 deg. when the Seventy began their translation, B. C. 277, they further increased the true Hebrew period, 2070 years, to 2962, computing $101\frac{1}{2}$ years to each degree, according to the Egyptian astronomy; and enlarged the antediluvian period in about the same proportion. Hence both these versions exhibit astronomical characters in critical agreement with their respective dates and histories; which, if not accidental, amount to demonstration that the present Hebrew numbers are the original whence the others were altered, and that the corruptions originated with the first Samaritan version. If one of these coincidences might be accidental, the chances against both being so are great indeed. The systematic principles on which the corruptions proceeded are evident from the fact that the differences of computation in each version will divide by the septenary cycle; an important character in sacred chronology, thus preserved by all the corrupters.

It has been observed, that the Samaritans curtailed the antediluvian reckoning, by way of compensation for raising the æra of the flood; while, on the other hand, the Seventy increased that period in the same proportion with their postdiluvian chronology. This appears also by calculation. First, of the Seventy. The Greek æra of the deluge precedes the 8th of Ptolemy by 2962 years, arising from the 29 degs. of equinoctial precession during the true period of 2070; the difference being 892 years. The interpreters, however, added but 780 to the Hebrew generations, having computed the time of the Exode 112 years too high, by adding the servitudes to the 480 years of 1 Kings vi. 1. Hence they estimated the period elapsed according to the Hebrew at 2182 years, 112 years too much. But if this period was increased by 780 years, then the original antediluvian reckoning would in the same proportion be lengthened 592 years; that is, from 1656 to 2248; differing but 14 years from the 2262 of the Alexandrine codex, 6 years from the 2242 of the Roman, and 8 from the 2256 of Josephus. This result is therefore a wonderfully close approximation to the reckoning of the Seventy. It would almost seem to be alluded to by Clemens, when he states the antediluvian period at 2148 years. Thus we have a numerical test of the corruption, its nature, and æra, altogether independent of the astronomical test before mentioned.

The Samaritan æra of the flood precedes the flight of Manasseh by 2700 years, arising from the 27 degs. of precession during the true period of 1938; the difference being 762. The Samaritans, however, added but 590 years to the Hebrew generations; 650 between the times of Shem and Terah, less 60,

(which they took from the life of Terah, who died when Abraham was 75, aged 205, according to the Hebrew, Septuagint, and Josephus; but 145 only, according to the Samaritan). It follows, that these compilers estimated the time elapsed according to the Hebrew at $2700 - 590 = 2110$ years; being 152 above the truth. But having raised this period 590 years, and their object being to diminish the original antediluvian computation in the proportion that their diluvian æra exceeded the Hebrew, it is evident that the 1656 years of the latter would be lessened by 362; the difference, 1294, being 13 less than the Samaritan period of 1307. This, therefore, is as near an approach to certainty as in the case of the Septuagint; and, the Samaritan antediluvian account altogether depending on the time elapsed between the deluge and the date of the version, it is evident that we have here also a numerical test of the corruption, its nature, and æra, independent of the astronomical criterion. These latter results prove indisputably that the diluvian æra is the point which governs all the chronological corruptions, as before inferred. Conclusive, however, as the foregoing results appear, they ought not to be insisted on unless it can be proved from internal Scriptural evidence that the present Hebrew numbers are the original; and unless every alleged objection, whether on historical or physical grounds, can be answered.

Admitting the postdiluvian periods of the Greek and Samaritan accounts to have been constructed from the observed quantity of equinoctial precession, between the diluvian æra and the date of each corruption, at the rate of 100 years to a degree; and the original antediluvian period to have been prolonged by the Greek, and reduced by the Samaritan corrupters, in the ratio of the postdiluvian increase; then, as we are in possession of the antediluvian periods so produced, as well as of the antediluvian and postdiluvian differences, it follows, that as the excess of the Greek above the original antediluvian period is to the increased antediluvian period, so is the Greek postdiluvian excess to the increased period from the deluge to the date of corruption; and as the deficiency of the Samaritan below the original antediluvian period is to the original antediluvian period, so is the Samaritan postdiluvian excess to the increased period from the deluge to the date of corruption. The æras of corruption thus obtained in the Greek and Samaritan years of the flood reduced to equinoctial precession at the rate of a degree in 100 years; and the precession thus obtained reduced back into true time at a degree in $71\frac{1}{2}$ years; the latter must of necessity furnish the true dates of the respective corruptions in the years of the original Hebrew diluvian æra, and the corresponding years before Christ; as will appear by the annexed table, in which the num-

bers of the Roman Codex of the Septuagint and of Josephus are included.

	Antedi- luvian dif. fr. Heb.	Ante- diluv. pe- riod.	Post- dil. addi- tion.	Yra. from De- luge.	Anc. rate De- cess.	Equin. Pasces. from Deluge.	True rate from cess.	True time from Del.	B. C.	anno.
JOSEPHUS	600	2256	700	2632	100	26 19 12	71½	1862	465	xxi Xerxes.
SAMARITAN	349	1686	500	2790	190	27 50 42	71½	2062	345	xiv Art. Ochil.
LXX ROM.	586	2242	750	2890	100	28 41 4	71½	2061	296	v Ptol. Phi- ladelph.
LXX ALEX.	606	2262	780	2911	100	29 7 0	71½	2061½	265	

Here the date of the Roman Codex of the LXX comes out B. C. 296, the tenth of Ptol. Lagus, according to the Ptolemaic canon; and that of the Alex. Cod. B. C. 265, the twentieth of Ptol. Phil.: the mean, B. C. 281, or 280, being the fourth or fifth of Ptol. Phil., differs three or four years only from the commencement of the labours of the LXX in his eighth year. This is exactness itself. The date of the Samaritan version comes out B. C. 345, the fourteenth of Artax. Ochus, sixty-four years after the flight of Manasseh and the introduction of the Law amongst the Samaritans, according to Prideaux. Manasseh lived till the reign of the last Darius, according to Josephus. But, be this as it may, we know not how soon the version was corrupted, and the date is sufficiently near the building of the Samaritan temple to be true. Josephus makes the erection of this temple coeval with the overthrow of the Persian empire. The era of Josephus's numbers comes out B. C. 465, the twenty-first of Xerxes, and eight years before Ezra's mission. Josephus's numbers are obviously a distinct corruption from those of the Seventy; differing from the original Hebrew by just thirteen centenary additions; and the above would suppose a Greek translation older than either the Seventy, or Samaritan, or Ezra's Hebrew edition. Accordingly, we learn, from the Commentary on the Pentateuch dedicated by Aristobulus the Jewish Peripatetic philosopher to Ptolemy Philometer, and cited by Clemens and Eusebius, that there was an imperfect Greek translation made before the time of Alexander, whence Pythagoras and Plato had their philosophy. The above date falls about midway between the times of these philosophers, and would therefore exclude the former; but the agreement with the age of Plato is infinitely the most important. This era agrees with the times of Herodotus, Xenophon, and Ctesias, who all visited the Persian empire, and whose harmony with sacred history, as well as that of Berosus after them, is truly surprising. Might not Herodotus have taken his account of Sennacherib from this translation? It is certain that the Jews at this time in the Persian empire must have often come in contact with the travelling philosophers and historians of Greece; and the idea of a translation into Greek, in which the sacred numbers were

altered according to the Chaldean astronomical observations and standard of precession, is by no means incongruous. If so, this was the first corruption of the sacred numbers, and set the example to the Samaritan and Seventy. It is no valid objection to this, that it preceded the æra of Ezra's edition of the Law; for it is enough that the principles whereby this first æra of corruption is obtained, demonstrate the Greek to have been the corrupted and the Hebrew the true version of the numbers.

In this last calculation the Samaritan and Greek æras of the deluge come out a little different from the former supposed dates: but in such matters it is only by a number of processes that we can approximate to truth; and the result is here so critically exact in regard to the Seventy, that it seems hard to question the validity of the whole.

It will be seen by the annexed tables*, how, as the astronomical error increased by the lapse of years, the sacred epochs became progressively raised, at the rate of $28\frac{1}{2}$ years to each degree of precession, and 40 years in each successive century;—a ratio that will be found exact in the variations from the original diluvian æra (the root of all the computations), so long as the estimate of precession continued at 100 years to a degree; for several stages of corruption are introduced in the tables in addition to those already mentioned. As these æras of corruption are not adventitious dates, but all come out historically right, so far as their historical elements have been preserved, it will be also seen that the scriptural epochs and periods, resulting from the several æras of corruption, are not adventitious, but uniformly come out critically exact. Thus, the whole calculation depending on the respective patriarchal periods, these are of course fixed and invariable, while the scriptural period from the call of Abraham to the Exode, 430 years, is recognised in all the versions. But the interval thence to the foundation of the temple in the fourth of Solomon comes out 590 years, not only according to the first Jewish corruption used by Josephus, but also according to both computations of the Seventy: while the period during which the first temple stood comes out critically right, according to both the first corruption and the Alexandrine numbers of the Seventy, 424 or 425 years: but according to the Roman numbers of the Seventy 443 years; which is the interval of Eusebius, whose copy added ten years to the times of the kings of Judah in the reign of Ammon, which, added to the sum of the current years of the reigns, 233 (as that chronographer reckoned them), make the 443 years required; and it is evident that Eusebius adopted the numbers of the Roman copy from

* There may be the occasional difference of a year in the dates of these Tables; sometimes unavoidable in chronological calculations; but never more.

CALCULATION OF THE NINE ERAS OF CORRUPTION.

	Years to a Degree, Hermaic.	Years to a Degree, True.	Years of Hermaic Excess.	Years added to P. D. Gen.	Precession from Dehage to Corruption.	Rates of Precession.	Years from Dehage to Corruption.	Diluvian Era, Ante Christ.	Era of Corruption Ante Chr.
I. Hermaic Corruption	$10\frac{1}{4}$	$7\frac{1}{2}$	$29\frac{1}{2}$	$\div 350$	$11^{\circ} 42' 57''$	$\times 10\frac{1}{4}$	$= 1188$	$= 2897$	$= 1509$
True ..	$10\frac{1}{4}$	$7\frac{1}{2}$	$29\frac{1}{2}$	$\div 350$	$11^{\circ} 42' 57''$	$\times 7\frac{1}{2}$	$= 838$	$= 2347$	
II. First Jewish Corruption	Years of Ante-Dilu. Ante-Dil. Period.	Years added to P. D. Gen.	Years from Cor. Diluv. Era to Cor.	Years to a Degree, Hermaic.	Precession from Dehage to Corruption.	Years to a Degree, True.	Years from True Diluv. Era to Cor.	True Diluv. Era, Ante Christism.	Era of Corruption Ante Chr.
600	2256	700	2632	$\div 100$	$26^{\circ} 18' 12''$	$\times 7\frac{1}{2}$	$= 1882$	$= 2347$	$= 465$
III. Original Samaritan Corrup.	1656	590	2799	$\div 100$	$27^{\circ} 58' 52''$	$\times 7\frac{1}{2}$	$= 2002$	$= 2347$	$= 946$
IV. Septuag. Corruption Rom.	2942	750	2869	$\div 100$	$28^{\circ} 41' 4''$	$\times 7\frac{1}{2}$	$= 2051$	$= 2347$	$= 396$
V. Septuag. Corruption Alex.	2362	780	2911	$\div 100$	$29^{\circ} 7' 0''$	$\times 7\frac{1}{2}$	$= 2081\frac{1}{2}$	$= 2347$	$= 265$
VI. Hellenist. Sam. Corruption.	1656	650	3084	$\div 100$	$30^{\circ} 50' 33''$	$\times 7\frac{1}{2}$	$= 2205\frac{1}{2}$	$= 2347$	$= 141$
VII. Traditional Numbers	2262	842	3130	$\div 100$	$31^{\circ} 17' 54''$	$\times 7\frac{1}{2}$	$= 2238$	$= 2347$	$= 169$
VIII. Clementine Numbers	2256	915	3409	$\div 100$	$34^{\circ} 24' 14''$	$\times 7\frac{1}{2}$	$= 2460$	$= 2347$	$= 114$
IX. Modern Jewish Corruption	Years to a Degree True.	Years to a Degree Arablan.	Years of Arablan Deficiency.	Years taken from Dil. Era.	Precession from Dehage to Corruption.	Rates of Precession.	Years from Dehage to Corruption.	Diluvian Era, Ante Christism.	Era of Corruption Ante Dom.
True ..	$7\frac{1}{2}$	66	54	$\div 243$	$44^{\circ} 10' 54''$	$\times 7\frac{1}{2}$	$= 3159$	$= 2347$	$= 813$
Jewish ..	$7\frac{1}{2}$	66	54	$\div 243$	$44^{\circ} 10' 54''$	$\times 66$	$= 2916$	$= 2104$	

A SCALE exhibiting the proportionate Elevation and Depression of the Diluvian Æra, in Reference to each successive Æra of Corruption, from the Year B.C. 1509 to A.D. 813.

Ante Chr.	Corrup.	Ratio of Error.	Hebrew	Hermaic.	Jos. Numb.	Sam. Hebr.	LXX Rom.	LXX Alex.	Sam. Greek	Trad. Numb.	Clem. Numb.	Mod. Jews.	Years before and after True Diluvian Æra.
		Ante Chr.	2947	2697	3077	3145	3166	3177	3925	3939	3998	2104	
3328	VIII	319	..	..	..	..	..	..	..	Deluge	..	..	961
3239	VII	279½	..	..	..	..	..	..	..	Deluge	..	..	898
3225	VI	239½	..	..	..	..	..	..	Deluge	..	..	..	878
3177	V	199½	..	..	..	..	..	Deluge	..	..	..	..	830
3166	IV	159½	..	..	..	..	Deluge	..	..	..	..	..	819
3145	III	119½	..	..	..	Deluge	..	..	..	..	..	..	798
3097	II	79½	..	..	Deluge	..	..	..	..	..	..	..	750
2697	I	42	..	Deluge	..	..	..	..	..	..	..	..	350
2347	0	0	Deluge	11d. 47m. 57s. 838 | 836 1189	Deluge	2002 | 207½ 2709½	2031 | 818½ 2909½	2031 | 830 2911½	2300½ | 878½ 2909½	2288 | 892 3180	2400 | 8601 24401	..	0
2104	I	7½	..	Corrup.	26 deg. 19 min. 12 sec. 1863 | 750 2632	27 deg. 59 min. 42 sec.	28 deg. 41 min. 4 sec.	29 deg. 7 min.	30 deg. 56 min. 33 sec.	31 deg. 17 min. 54 sec.	32 deg. 24 min. 14 sec.	Deluge	243
1509	I	100	..	..	..	..	..	..	..	..	..	..	638
465	II	200	..	..	Corrup.	..	..	..	..	..	..	..	1882
345	III	300	..	..	..	Corrup.	..	..	..	..	..	..	2002
296	IV	400	..	..	..	..	Corrup.	..	..	..	..	..	2051
265	V	500	..	..	..	..	..	..	..	..	..	..	2062
141	VI	600	..	..	..	..	..	..	..	..	..	..	2206
109	VII	700	..	..	..	..	..	..	..	Corrup.	..	..	2238
A.D. 114	VIII	800	..	..	..	..	..	..	..	..	Corrup.	..	2460
813	IX	900	..	..	..	..	..	..	..	..	..	Corrup.	3159
		And. Chr.	2947	1509	465	345	296	265	141	109	A.D. 114	813	
			Hebrew	Herm.	Jos. Numb.	Sam. Hebr.	LXX Rom.	LXX Alex.	Sam. Greek	Trad. Numb.	Clem. Numb.	Mod. Jews.	

This Diagram unintentionally furnishes the idea of a Pyramid, having the true Diluvian Æra for its apex, and each descending stage exhibiting the progress of increasing corruption; till the Modern Jewish Compilers, in severing the baseless errors of the Ancients, also severed the apex or true Diluvian Æra. The idea well illustrates the subject.

The first division of each stage contains the Equinoctial Precession from the Deluge to the æra of Corruption; the second, the True Period between those æras on the left, with the excess of the corrupted Diluvian Æra on the right; the third, the Corrupted Period from the Deluge to the date of Corruption.

the times of the Patriarchs. But the 590 years from the Exode to the temple is not only the sum of the servitudes (111 years added to the 479 complete years of 1 Kings vi. 1, as adopted by the earliest corrupters), but is the period of Josephus himself (who sometimes computes it at 590, at others 591), and therefore precisely what ought to result from the computation of the first Jewish corruption grounded on the patriarchal number afterwards adopted by him. This accurate coincidence of the minor periods of which the diluvian years of the several corruptions are composed, verifies the deductions from the numbers of Josephus, and the Roman and Alexandrine Codices of the LXX. Another coincidence is, that the original Hebrew æras of the creation and deluge, as estimated by the first Jewish corrupters and by the compilers of the Alexandrine numbers—whence both deduced their protracted computations at the interval of 200 years—come out in either case the same to a year; each exceeding the true Hebrew dates by precisely half a century. But this fifty years, added to the sixty of Terah's generation, by which nearly all ancient chronographers raised the birth of Abraham, produce the required period of the servitudes, whereby the true judicial interval of 1 Kings vi. 1 was increased by the Seventy and Josephus.

Another curious fact is, that although Josephus—being resolved to adopt the protracted scriptural reckoning, in order to outdo his antagonists, Apion, &c. in regard to his nation's antiquity—judiciously selected the most ancient elongated computation of the Jews as the least liable to question, he raised that computation still eighty years higher, by adopting the Alexandrine æra of the deluge, *v. c.* 3177, instead of that of the first corruption, *v. c.* 3097: for so much had the astronomical error raised that æra during the two centuries that interposed between these two corruptions; and so much does the Alexandrine addition to the postdiluvian generations, 780 years, exceed the first addition of 700 used by Josephus. But this historian, instead of inserting the eighty years where the Jewish interpreters had placed them, left the original addition as he found it, and added forty-five years to the times of the kings of Judah, and thirty-five to those of the Persian empire; and thereby set the first example of corrupting the times of known history;—an example followed by Theophilus, Clemens, Africanus, and many of the early Christian writers, and by the Jews in more modern ages. Josephus may possibly have had a view, also, to invalidate Daniel's prophecy in reference to the coming of our Lord.

(To be continued.)

ON PROPHETIC INTERPRETATION.

AT a time like the present, when so many, feeling a conviction from the multiplication of signs around, that the church and world, are upon the verge of some mighty change, to be ushered in by none less than the SON OF MAN himself, it is to be lamented that certain positions in prophetic interpretation are too frequently taken for granted; either because others, whose opinion is respected, have adopted the same course; or that such positions may be plausible and convenient, and thus are made certain stepping stones to higher points; the person thus acting not considering that they may be treading upon some of those very ends sought after. What I more particularly allude to at present—in fact, that which drew forth these observations—is, that the “king of fierce countenance” of Dan. viii. is by most imagined to foretel the rise of Mohammed, and the spread of his religion; and also that the 1290 and 1335 days of Dan. xii. mean prophetic years, and have a common commencement with the “time, times, and half” of Dan. vii. and xii. : the validity of all which assumptions I conceive there is good reason to call in question.

It is written, “The words are closed up and sealed till the time of the end;” and again, “The wise shall understand.” Without, therefore, pretending to any superiority of natural attainments, there can be no impropriety in my endeavouring (praying for and expecting the Holy Spirit’s aid) to be amongst the *wise who understand*, imagining, as I do, that the end is approaching. But how is wisdom to be obtained? The Scripture says, “If any man lack wisdom, let him ask of God, who giveth liberally, and upbraideth not, and it shall be given him.” And again it is written, “If thou searchest for her *as for hid treasure*, then shalt thou understand the fear of the Lord, and find the knowledge of the Most High.” True knowledge and wisdom must come from God; but God generally blesses means: “*Blessed is he that readeth.*” And if God has set forth all wisdom in his word, in his word we should seek for it. This has led me to search in the Book of Daniel for the purpose of ascertaining whether the present received interpretations are in all points consistent with the text. But I would rather content myself at present with throwing out a few hints, hoping they may induce others also to examine; for if it be befitting us to read, it surely is befitting us in every case to search after *the truth*.

The gradual increase of light throughout the several visions vouchsafed to Daniel seems truly wonderful, and should lead us carefully to peruse and study them as a whole. Thus, the vision in chap. ii. I conceive points out the fact of *territorial*

possession* ; that in vii., powers, or principles, ruling in and over these territories (for the beasts are set in opposition to the saints) ; whilst viii., more fully set forth in the succeeding chapters, points out striking individual characters to arise in these territories, and whilst these principles bear sway, and whose rise and fall should warn us of the coming kingdom of Christ.

The principal part of the vision in chap. viii. is evidently concerning the king of fierce countenance, but it is also expressly declared to refer to the "last end of the indignation:" "at the time of the end shall be the vision," in which this kings plays so conspicuous a part. Now that chaps. viii., xi., and xii. refer to the same events, is evident—at least if we may judge from the striking marks of coincidence they contain, which, if attentively considered, without further comment might induce any one to doubt respecting the right application of any portion of viii. to Mohammed. But where, let me ask, is Mohammed? Where is the head to crush? Very different is the case with the Papal apostasy: for if any ask me, Where is its head? I answer, In the Pope at Rome; where it ever was from its rise, and will be till its fall. Mohammed rose at Mecca; but if Mecca were destroyed, would it follow as a natural consequence that Mohammedanism would fall too? But destroy the head and spring of Popery, and where would it be? It is now little other than a name cloaking infidelity: it would then, and, since it is foretold in God's unerring word as about to happen, surely will, cease to exist.

In a few words, my view is, that the king of fierce countenance is the infidel king of the last days †. And my principal argument to establish this rests upon the declared fact that the vision refers principally to the time of the end: and the time of the end in viii. I cannot but think means the same period as that in xi.; if so, the latter is only now arriving; and again of xii. till when the vision shall be closed.

Compare, then, the following: after which I would briefly comment upon a few passages as they occur:

Chap. viii. 9	with Chap. xi. 41—43;
10 and 24	..... 33
11	..... 31 and 37
12	..... 38
19	..... 27 and 35, and xii. 9, 10
23, 24	..... 24 and 36, and Rev. xvii. 17
25	..... 37, 43, 45.

At our Lord's first appearing the former part of Dan. viii.

* A stone, in opposition to an image.

† Springing from the Western Roman Empire, of which we have strong negative proof; for we are told in xi. that the kings of the North and South push at him, and that he passes over, subduing Egypt, &c. to the East: he therefore comes from the West.

the TRUTH; bearing in mind what is written 2 Pet. i. 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." And how should we, in a dark and dangerous path, hold a light? Behind, or before us? S.
Aug. 1830.

RELIGIOUS PERIODICALS.

MANY cogent reasons thereunto moving, induce us to direct the attention of our readers to the following leading article of a newspaper called *The Record*, which is the organ of that sect of the Christian world called, and calling itself, *par excellence*, Evangelical.

'In one of those vehement tirades against the "Evangelicals," in which the writers in the *Morning Watch* are unhappily wont to indulge, we observe, in the last number, that our own journal receives a portion of abuse, as the organ of the "religious world." We are neither anxious to disclaim nor appropriate to ourselves the characteristic which is thus bestowed upon the *Record*. Our anxious desire is to be found on the Lord's side, and consequently on the side of his people; while we endeavour at the same time to lift up our voice, in earnest protestation, against all those evils and corruptions which abound in our land, whether they be found among those who are of the world, who love the world, and whom the world acknowledges for its own, or whether they have been introduced by the enemy into the bosom of the true flock of Christ.'

The evils of a system can be shewn by only one of two methods: either by selecting a publication which is as much as possible the authorized expositor of the principles of that system, or by selecting as examples certain individuals who are venerated by the members of the system as their heads and leaders. We think, whether rightly or wrongly we wave for the present, that the Evangelical system of religion contains much evil. We have chosen the public journals, the *Record* and the *World*, and the magazines, as the expositors of that system, because we have been thereby enabled to expose the evil without attacking private individuals, or "smiting the brethren." Whether our observations merit the characteristics of "vehement tirades," and "abuse," is not for us to decide: if they do, we have erred in our manner of doing only that which the *Record* avows to be its intention also—namely, "to lift up our voice in earnest protestation against all those evils and corruptions which abound in our land," and which "have been introduced into the bosom of the true flock of Christ.'

Since, then, we are agreed in principle thus far, the only remaining cause of disagreement must lie in the mode of expression; and this cause we will also remove, by adopting the very words which the *Record* itself applies to the Dissenters, in its number for October 11, as those which we apply to the whole religious or Evangelical world. 'We think the views of a large body of these our brethren are strangely warped from the truth of God, as it regards different important subjects. . . . The tone in which civil liberty is spoken of generally in the present day, we conceive to be quite unscriptural. . . . Does true religion flourish most conspicuously in those congregations where the members belong to what is called the more respectable classes of society, and have considerable weight, influence, and importance in the world? We venture to affirm that it does not. . . . The truth is, that practical atheism is at the bottom of much of the spirit and doings which are at present abroad in the world, and attract so enthusiastic an admiration. Men have thrown from them all respect to the commands and dominion of the Everlasting Father. They will yield no homage to Him, and as little as possible to those whom in his providence he has set over them. . . . Self is the grand idol which every unrenewed man sets up in his heart, instead of the God whom he has forsaken; and those movements which attract admiration so universal, are merely the effects of a refined idolatry. . . . The idea that there is a close connexion between the spread of what is called civil and religious liberty, and the advance and prevalence of pure religion, is unsound, having no foundation in Scripture, or in the past history of mankind.' These remarks are very just; and while the *Record* applies them to Dissenters, we apply them to the whole religious world. The *Record* does not mean that the Dissenters do not form a portion of the religious world; for, if so, then it cuts Christendom into three parts; instead of into two—namely, the World, the Evangelical World; and the Dissenters. We insist that many of those whom the *Record* unceremoniously, schismatically, and with an unauthorized spirit of judgment, cuts off as the World, are as much members of the church, visible and invisible, as that Evangelical body to which the *Record* applies the term alone: and we believe that it would not be difficult, article by article, to shew that a greater semblance of truth is preserved by the Papacy, detestable apostasy though it be, than by the system called Evangelicalism; into which comparison we have not time, however, now to enter.

'In regard to the evils which prevail in the church, ours is a war of reformation; while our friends of the *Morning Watch* disclaim and laugh to scorn the distinction between the church and the world, and denounce war even to extermination against the Evangelical or religious world.'

Since the *Record* holds out the olive-branch by the expression 'our friends of the Morning Watch,' we gladly receive it, and shut our eyes to the dagger which glitters under its leaves. We assure the editors that our object is entirely that of 'reformation of the evils which prevail in the church;' and, as for exterminating the 'Evangelical or religious world,' can truly say that we have not the remotest idea of doing so, or conception of what he means by the term.

'We are not surprised at the antipathy displayed towards ourselves by the partisans of this crusade against Evangelicals. We have always set our face against such attempts to confound light and darkness, to promote schism, and offend the little ones of our Master's flock. Still less are we disposed to take in evil part the abuse which is levelled against the *Record*, in the last, or any preceding number of the *Morning Watch*. Our prayer is, that in all our efforts we may be found to fear God, and have no other fear.'

Since the *Record* has set its face so strenuously against the promotion of schism, it is somewhat remarkable that it should be so anxious to separate into two distinct and irreconcilable parties those who are equally baptized into the visible church of Christ, and consequently equally responsible for the privileges of that state; whom it calls *the church* and *the world*: distinctions purely arbitrary, and of modern invention, founded on no scriptural authority, and constituting the very essence of schism. Schism means cutting into parts, and the censure upon us, for refusing to separate into divisions persons whom the word of God does not so separate, is somewhat inconsistent in those who have always 'set their faces against attempts to promote schism.'

'But while we reckon little of the irritation or invectives that are levelled against us by those whom we consider to be walking contrary to the commandments of Christ, we would at the same time, in all faithfulness and truth, warn our friends of the *Morning Watch* to beware of the headlong career which they are pursuing. Let them bethink themselves how near they approach to the verge, if some of them have not already overleaped the bounds, of that awful line of demarcation which separates the true from the false disciple: *He that loveth not, knoweth not God*. They profess to be ardently bent on the study of prophecy: let them then remember the character and fate of that servant, who, previous to his Lord's coming, began to smite his fellow-servants.'

So strange is the blindness of men to their own qualities, that we thought we had most studiously avoided 'smiting our fellow-servants,' and that by pursuing the course of replying to anonymous articles in journals, rather than to the works of individuals,

we had effectually precluded the possibility of so doing. We thought, also, that the *Record* was a journal peculiarly distinguished by that mark 'which separates the true from the false disciple;' and that more articles of a purely personal nature were to be found in its columns than in those of any other journal, whether calling itself religious or irreligious; with the exception of a few, such as John Bull, Cobbett, the Age, and others of that class. It was by repelling a most malignant article, levelled against Mr. Irving, in which the writer had greatly 'overleaped the bounds of that awful line of demarcation,' that we considered ourselves bound to diminish the extent of that mischief which the *Record* was doing by 'smiting his fellow-servants,' and on which we shall say more presently.

'Above all, we would counsel them to pause in their dangerous course of doctrinal speculation, more especially as it regards the awful mysteries of the Trinity, and also the incarnation of the Word. Let their readers especially be on their guard against a doctrine which teaches the metaphysical subtleties which are brought to support an opinion, than which we know none more painfully revolting—namely, that our adorable Saviour, the Eternal Son of God, when he took on him our nature and became the spotless Lamb of God, "condescended, through the faculties of the human soul, to commune with every impious, ungodly, and blasphemous chamber of the fallen intellect and feeling of men"—(Irving's Discourses, p. 155).'

In the first place, we beg the reader to remark the flagrant dishonesty of grounding an accusation against *us* upon a passage taken from the published works of one of *our Correspondents*. Had we alluded to any of the letters addressed to the Editor of the *Record*, and published by him in his journal, as a ground of censure of him, no one will doubt that we should have received most sage "counsel" from him upon the subject. But we come now to more serious subjects; and we tell the Editors of the *Record* plainly, and in all love, that, unless they are much on their guard, they are on the point of avowing themselves no 'brethren' at all, but rank heretics; in danger of losing their own souls, and of destroying the souls of others. The character of their journal has ever been little, petty, and mean. In politics it has taken a lower range of view than any worldly newspaper. If it has not printed reports of *crim.-con.* cases, it has shewn no backwardness to point out and publish the private tittle-tattle of private persons in their own private houses. It has recommended itself to the notice of families as being purified from the reports of prize-fighting and indecent trials, and therefore as a safe journal for the eyes of children and servants: but the topics it shuns are less pernicious than defamation and heresy; and while the object of every parent and teacher ought to be to inculcate

admiration for the great and noble qualities of men, and leniency towards the little failings which ever surround the mightiest of our species, the tendency of the *Record* is to decry and pull down all who take a more exalted view than themselves; to exaggerate their defects, and to make their errors more prominent than their merits. It is in accordance with this feeling that Mr. Irving has been the object of their unceasing vituperation; and on the present occasion they have pursued a course in which their character for learning is irreconcilable with honesty. They ought to know that the question at issue between Mr. Irving and some very ignorant persons is this, "What is the nature of the creature to which the Second Person in Deity united himself so as to form the person of Christ?" The orthodox answer to this is, "Manhood after its fall." The persons who oppose the orthodox view assert, that the creature was not manhood after its fall, but a creature with no one of the properties of manhood, except shape, about it.

In order to express this matter clearly, and to instruct the theological babes in the church, Mr. Irving wrote a work, in which many sentences occur that, taken by themselves, and torn from their context, may be perverted to convey a sense the very opposite of that which Mr. Irving means. One of these the Editor of the *Record* has selected; so ambiguous as to enable him to escape from a direct charge of falsifying, and yet purposely intended to convey to an ignorant reader a false impression of Mr. Irving's opinion. Whether the sentence which the Editor has quoted above expresses properly or not the fact that our Lord was tempted in all respects like as we are, is the only point which can be fairly brought to issue on the words themselves; but the Editor intends that his readers should believe that Mr. Irving held that our blessed Lord was not a holy and spotless person—yet he reads us a lecture upon smiting the brethren, and proceeds thus:

'And, finally, let us once more admonish our friends of the *Morning Watch*, to "pluck out the beam that is in their own eye," in order that they may see more clearly to pluck out "the mote which is in their brother's eye." Let them also henceforward be more cautious as to the means which they employ to prop up their erroneous opinions. Let them look at the exposure which has recently followed their publication of "seventeen pages" of authorities from the fathers and others in defence of their speculations touching the humanity of our Lord.'

The best excuse for the Editor of the *Record* is, that he is utterly ignorant of, and incompetent to enter into, the question of "the humanity of our Lord." We shall, however, take his "admonition:" we confess that we have not sufficiently attended to the example of the Apostle in dealing with ignorance, in

humouring its follies, and in making allowance for its weaknesses. The theological babes of this generation are really very babes, and we shall therefore resort to pap for them once more: they are carnal, moreover, and cannot bear meat, with which we were willing to feed them. It is therefore our intention to recapitulate our "seventeen pages of authorities from the Fathers and others;" and, by the help of various notes, comments, and translations—separating the nominative cases from the verbs, pointing out the relatives and antecedents, shewing cases in apposition and cases absolute—we trust to be able to put the subject so before the Editor of the *Record*, and similar youths, that they shall be fitted to pass from the lowest class of the theological school into the next, in the course of our next two Numbers. In the mean time, they will do well to make themselves conversant with the Rudiments of the Latin Grammar, and some small treatise, such as is used in seminaries for young ladies, on ecclesiastical history. Having gone through this course of salutary instruction, they will be ashamed of the conceit and attempt at imposture which dictated the following passage:

' Let them recollect how, in their blinded zeal for their own dangerous dogmas, they have put Tertullian to the torture, by uniting sentences not only taken from different and remote parts of the same treatise, but altogether from different works of the same author; and, after all, how they have failed in making that celebrated father support their own theories.'

Now they know full well that this reference to Tertullian is all fudge. They know they never read the writings of that, or of any other, Father: they know they made their assertion respecting our quotations on the authority of Dr. Thomson: and therefore their pretence to give their own opinion is an imposition upon their readers, inasmuch as they pretend to give judgment after an examination into which they know in their own hearts they have never gone. Let them, therefore, acknowledge "how, in their blinded zeal for their own dangerous dogma," of our Lord not taking our nature, but a new nature, then first created, upon him, they have followed a man whose ignorance is such that he thought the Monothelite heresy, which he professed, took its name from *one Monothelus!*—who, after writing a tirade, which the *Record* has never censured, on the subject, concluded his rhapsody by avowing his ignorance of the writings of the Fathers, and whose habitual language shews him, to all who will take the Apostolic rules for their guide, to have no part nor lot in the Gospel of God. Such a guide they have followed, and have exposed themselves accordingly. This same happy guide they further follow, and he has led them deeper into the mire with Hilary:

' Let them remember, that we may close the subject, and not multiply instances, how they have not even hesitated to call

‘ Hilary a witness in support of the mischievous doctrine of the
 ‘ sinfulness of Christ’s humanity, although it is notorious that
 ‘ Hilary was altogether unsound on the subject of our Lord’s
 ‘ humanity; unsound, however, not as the gentlemen of the
 ‘ *Morning Watch* would represent him to have been, as their
 ‘ supporter,—but unsound, inasmuch as he fell into an error,
 ‘ the very antipodes of that with which the *Morning Watch* is
 ‘ chargeable!!! Hilary, so far from supporting the *Morning*
 ‘ *Watch*, actually fell into the error which the writers in the
 ‘ *Morning Watch* profess to combat, and which they charge
 ‘ upon the religious world. Hilary almost explained away the
 ‘ humanity of our Lord, in his zeal against the Arians. In his
 ‘ Treatise on the Trinity, he devotes the tenth book to the purpose
 ‘ of proving, that Christ was incapable of feeling even hunger,
 ‘ thirst, pain, weariness, or the other sinless infirmities of our
 ‘ nature; and in order to make good his theory, he has not
 ‘ feared to deny the authenticity of some parts of the Gospels?
 ‘ Yet Hilary is appealed to by the *Morning Watch*! Truly we
 ‘ think a little more of modesty in pretension, and a little less of
 ‘ that spirit which “despises others,” would improve the Christian
 ‘ graces of our reprovers of the *Morning Watch*.’

Did Hilary say, or not say, the words which we have quoted from him? that is the only question. Now we assert, without the possibility of contradiction, a position which we have already made good, and which we will continue to reiterate, that, until Cole, Thomson, Haldane, the *Record*, and the Dissenting Magazines, denied that the humanity of our Lord was true humanity—that is, humanity having all the properties of our humanity—such nonsense was never broached in the church. We repeat again, that the denial of the true humanity of Christ is a new heresy in the church. Our point has been, and shall be, to shew that all writers, up to these days, held that our Lord took our humanity. It is true, indeed, that it is very difficult to fix these heretics to any thing like a consistent point; for they all differ from each other, and only agree in abusing all who hold the true doctrine. One of them contends that the humanity, prior to its union in the person of Christ, was incorruptible: another of them maintains that no child partakes of the nature of its mother, any more than an oak partakes of the nature of the ground in which it vegetates: a third, in the presbytery that tried Mr. M’Lean, “expressly denied that the nature of which our Lord took part was *in itself*, and before he took it, liable to sin:” another, who signs himself, in *the Times*, “Wm. Newland, minister of the Church of Scotland,” asserts it to be heresy to say that “Christ’s humanity was sinful, or under the power of sin, until regenerated by the Holy Ghost.” Why, in the name of common sense, what was Christ’s humanity “until regenerated by the Holy Spirit,” but the humanity of the

Virgin Mary? and was not the humanity of the Virgin Mary sinful? Is the most foolish of all the follies of Popery about to be adopted by the Church of Scotland, which has ever affected to look down upon the Church of England as more nearly allied to Popery than itself? If the doctrine of Mr. Newland is to be recognised as the doctrine of his church, then is that Church of Scotland in as rank a state of apostasy as the Church of Rome: then is it as requisite to send missionaries to convert Scotch Calvinists, as Geneva Calvinists, or French Papists: and if it be not the doctrine of the Church of Scotland that the humanity of the virgin was immaculate (that being the only form in which Christ's humanity ever existed "until regenerated by the Holy Ghost") then we apply to Mr. Newland the words he uses to Mr. Irving, and say, "whether he can, consistently with his present opinions, continue a member of the Church of Scotland, we leave to his own conscience." Yet no one of these worthies condemns the others: whereby it is proved that they have no love of truth, nor dislike of heresy; inasmuch as they condemn no form of what they themselves must believe to be heresy, but only rail at the orthodox view, which has ever been maintained in this Journal. The little, narrow-minded spirit, which we have before said is the characteristic of the *Record*, has urged the Editor to every means of putting down the fame, the reputation, and the principles of Mr. Irving. The true sympathy of kindred natures has led him to amalgamate with such persons as Thomson and Haldane. Such spirits it is not in the power of mortal man to convince or mend: but we can, and will, expose false attempts to foist upon the world meretricious for genuine learning; and cowardly insinuation of that heresy in others, of which it is really the victim itself. What can the idiots (or knaves) mean by talking of Hilary's "unsoundness?" Is it possible that they do not know that there are two Hilaries? and that to both has the Athanasian Creed been attributed? that creed which says our Lord was "perfect man," not an incorruptible man; "man of the *substance* of his mother," not of a substance that was *in itself*, and before *he* took it, not liable to sin?

'Truly, we think a little more modesty in pretension, and a little less of that spirit' which pronounces a judgment upon what it cannot understand, would lead the Editors of the *Record* to mind their own concerns, and not meddle with high matters which are above them. Their sphere of action is on another level. They may be very good censors of music meetings in cathedrals, and possess lynx-eyed penetration for dancing parsons at country balls; nay, they may occasionally venture to hurl a dart at slavery, and at Protestant soldiers assisting in Popish ceremonies: with such high matters we do no venture to

meddle, and we will never be found poaching on other men's preserves : but let them not dare to trespass upon holier precincts ; let them not presume to sneer at more important truths ; to undermine the reputation of the mightiest champion of God now in Britain ; to preach heresy ; or pretend to a learning which they are conscious they do not possess.

The editors of a newspaper have abundant employment in subjects within their own province ; but, as far as they meddle with theology, it is scarcely possible that they should be otherwise than prejudicial, in these days especially, when all principles are of so little solidity, that we should find no difficulty in proving unsoundness and superficialness in every article of the creed of the Evangelical world. Neither should this " tirade " or " abuse " be of our own inditing. We would prove the utter ignorance of the Religious World, on the question of the inspiration of the Scriptures, from the pen of Mr. Carson, or Mr. Daniel Wilson, Dr. Pye Smith, and the Eclectic Review ; and by the defences for the Apocrypha in all the other Dissenting magazines. We would shew the state of the religious world, in the opinion of Mr. Cecil, by the following extract from his " Remains : " " I see it in what I deem a lamentable state ; but I seem to say, Well, go on talking, and mistaking, and making a noise." We would adorn our pages with the brilliant description of Dr. Chalmers ; " There is a whole host of persons, who do stand forth and signalize themselves as the religionists of the day : but, amid all the *pretence* and profession *by which they are distinguished*, where is the practical exercise, where the strenuous, the sustained effort which cometh forth of *sincere hearts* and doing hands ? They have more the semblance of men who have been lulled to sleep by the sound of a pleasant song, than of men who have been roused into action by a spirit-stirring call. Their religion has acted rather as a sedative than as a stimulant ; it has cajoled them into a state of repose, rather than brought them out into a state of exertion : they are more like men under the power of an opiate, than of men who have awoke from slumber, and, in the act of readiness for service, have their loins girt about and their lamps burning." We could complete the counts of the indictment by reference to opinions on Christ's incarnation, the object of His work, and extent of its effects ; on God's revealed purposes towards the Gentiles, and towards the Jews ; the nature and situation of the kingdom of heaven ; the ground of the believer's acceptance with God, and of peace in his own conscience ; the false expectations to which men's attention is directed ; the annihilation of every tangible idea of a visible church, or of a Christian kingdom ; the extinction of all discipline in every congregation, Established or Dissenting. Add to which their almost total misapprehension of the two

sacraments, holding them to be mere signs, and charging those who maintain the true doctrine with holding baptismal regeneration and the opus operatum !

All these subjects are inconsistent with the columns of a newspaper. They cannot be there treated satisfactorily, and therefore ought not to be treated of at all. The Religious World is in error upon them all ; and will, and must, storm and rage against those who would set them right. But a newspaper must be popular, in order to be supported : it must coincide with " the many," in order to exist ; and the many are always in the wrong. " They live by pleasing, and they please to live ;" which line has been parodied with reference to some, " They live by lying, and they lie to live." The great difficulty that is found in convincing men in these days, arises from the slight views of all subjects that they have, and that they like to have : slight views of sin, and slight views of the atonement ; slight views of Christ, and slight views of holy conformity to him ; slight views of God, and slight views of hell and the eternity of its torments ; slight views of God's love, and slight love to him ; slight views of the power of Satan, and slight views of the necessity of the possession of the Holy Ghost. This slightness a newspaper tends to breed and to perpetuate. It is this slightness which makes it necessary to go into so much minuteness and detail in order to get any point of theology understood : but from the flippancy and brevity with which the essential character of a newspaper requires they should be treated, it appears how such publications may be very prejudicial, but never can be advantageous, to the cause of vital religion. If, therefore, they are made the vehicles of personalities and defamation, exceeding in virulence and pertinacity the scoffing world, they sanctify, as it were, in the eyes of an antinomian generation, that unruly tongue which is set on fire of hell, of which the models of the *Record*, to whom we have before referred, seem the most perfect examples. It is just in proportion as a newspaper is religious, in the sense in which the Religious and Evangelical World interpret that term, that it is hostile to vital godliness : and the more the *Record* meddles with theology, even if it should happen to stumble on the right path, the more harm it must do, or the less it will sell. We do not mean to call in question the disinterestedness of the subscribers, or to insinuate a charge of mercenary motives that we cannot substantiate : but we know that it must *answer*, as the phrase is, in order to go on—that is, it must sell enough copies to cover the necessary expenses of paper and labour. Now, we wish it to go on ; but we only entreat it not to be libellous in order to court the favour of " the sovereign The Many ;" and to be as little religious as possible, if it really wishes to promote the cause of either God or man.

REVIEW OF DUNCAN ON THE HUMANITY OF CHRIST.

Letter to the Rev. Edward Irving, on his Statement on the Lord's Humanity; by the Rev. Joseph Duncan, A.B., Trinity College, Dublin.

THE obtuseness which fills some men's minds upon the subject of the humanity of our Lord Jesus Christ is almost past belief. It is beyond our power to account for it; but so it is. It would seem that their common sense, and ordinary faculties of discerning the plain meaning of plain words, had been taken away from them, in judgment on their gross ignorance of theology; which they were at least bound to know as a science when they undertook to teach it, whether they were influenced by it or not. The Rev. Joseph Duncan, Bachelor of Arts, of Trinity College, Dublin, has published a Letter to the Rev. Edward Irving—originally composed, as he informs us, in the shape of marginal notes on Mr. Irving's pamphlet on that subject,—some passages of which we shall transcribe entire, in order that no quibbler may accuse us of garbling; and then examine the author's knowledge of the subject on which he treats, and his powers of reasoning upon it.

'The union of the human and Divine natures constitute one person: Jesus, the Saviour, the Christ, the Mediator: and subsequent to this union in the womb of the Virgin, one nature was not apart from the other, *nor by the orthodox ever so considered.* "Of him, and through him, and to him, are all things" (Rom. xi. 36). No mention is ever made in the New Testament of the human nature as being apart from the Divine. Not a single testimony from Evangelists, Apostles, or any part of Scripture whatever, can be adduced to establish, or even countenance, such an opinion. As therefore the human nature of the Mediator was not apart from the Mediator in itself, nor ever so considered, it is manifest that whenever you attribute sinful properties and dispositions and inclinations, it is to the Mediator. If you will not lie under the heavy and awful imputation of making the Mediator, the Son of God, a sinner, you must again take up your pen, and demonstrate from the Scriptures of Truth that the human nature of the Mediator, apart from the Mediator, the subject of sinful properties and dispositions and inclinations, is a true proposition; and certainly if you do this, you are free from the charge here preferred against you. This you will not, you cannot do; for you cannot do impossibilities: and to prove that the human nature of the Mediator was apart from the Mediator, is an utter impossibility.'

This passage is Mr. Duncan's comment upon a sentence in Mr. Irving's preface, which is as follows: "Whenever I attri-

bute sinful properties, and dispositions, and inclinations to our Lord's human nature, I am speaking of it as considered apart from Him, in itself; I am defining the qualities of *that nature* which he took upon him, and demonstrating it to be the very same in substance with that which we possess."

We pass over the division of Evangelists from Apostles, as if they were two distinct sets of persons (which, however, is not a slip of the pen, for he does so again at pp. 6 and 7), although it marks a want of precision, which is the most essential quality in a critic, and come to the strange assertion that *no mention is ever made in the New Testament of the human nature as being apart from the Divine; that one nature was not apart from the other, nor by the orthodox ever so considered; and we take leave to inform this assessor of impossibilities, that the truth is directly the opposite of what he here dogmatically and ignorantly asserts, for that the human nature is always mentioned in the New Testament, and considered by the orthodox, as apart from the Divine. The two natures, after their union, constitute the one person, the God-man Christ Jesus, and are therefore for ever indissolubly united; but their separateness before the incarnation, and their necessary and eternal distinctness as Creator and creature, as Infinite and finite, as Unchangeable and mortal, is the great mystery of godliness, God manifest in flesh, every where taught in the Scriptures, and constantly maintained by the orthodox. It is taught wherever our Lord is called Son of God and Son of Man; wherever the Word is said to be made flesh, to have dwelt among us, to be Immanuel; and it is taught by all the Apostles: as Paul, writing of his own kinsmen according to the flesh (Rom. ix. 5), "of whom," he also declares, as "concerning the flesh Christ came, who is over all God blessed for ever;" thus making Christ's consanguinity to the Jews precisely the same as his own: while John makes it the very mark of Antichrist to "confess not that Jesus Christ is come in the flesh" (1 John iv. 3). Mr. Duncan here adopts the heresy of making a confusion of the two natures of Christ; of merging one in the other; whereby he would certainly cease to be either perfect man or perfect God. All the writers who have exposed themselves in this controversy have shewn the same incapacity to comprehend the difference between two natures making one person, and two persons making one person.*

From what follows, however, Mr. Duncan clearly and explicitly denies that Christ took the flesh of Mary, the flesh of the fathers, or the flesh of David, or the flesh of Abraham; and asserts that he took a new flesh, created for the first time within the womb of the Virgin. He quotes these words from Mr. Irving, "The qualities of *that nature* which he took upon him, the very same in substance with that which we possess;" and

then makes the following comment: 'It is certain that the qualities of our nature are corrupt, depraved, and devilish. But you give out that the qualities of Christ's nature are substantially the same as ours; therefore corrupt, depraved, and devilish. Perhaps you will say, O you mistake; I mean, that the qualities of *that nature* which the Lord took upon him are substantially the same as ours.' Now, reader, we beg you to mark the next sentence. 'Why truly there is no difference: for that which he took upon him was of course his own nature, or body, or flesh.'—This, which is so much a matter of course to Mr. Duncan, is plain contradiction of Scripture, which says, that, instead of taking "HIS OWN nature or flesh," he took OUR "nature and flesh:" and Mr. Duncan, putting in the word "body," as synonymous with "nature," and "flesh," gives another proof of that ignorance which we remarked above, whereby he is unable to distinguish between a nature and a person. He proceeds; 'The Scriptures inform us that Christ's conception was immaculate: a "body was prepared for him" (Heb. x. 5); THE CREATION'—mark it, reader, we beseech you—the workmanship of the Holy Ghost (Luke i. 35). And this is that nature, or flesh, which the Lord, the Eternal Word, took upon him.' This heresy he again repeats in p. 16: 'The human nature of the Mediator did not exist before he took and bore it.' So the promise to Eve, that "her Seed," that an offset from her, that her nature, should bruise the serpent's head, is yet unfulfilled, and is never to be fulfilled at all! This heresy we believe to be most rife in the church, and to be prevalent amongst the majority of the Evangelical Clergy in Scotland and Dissenters in England: we trust better things of the Evangelical Clergy in England—at least, Mr. Dodsworth has put forth two sermons containing perfectly sound doctrine on this most vital subject.

So much for the orthodoxy of Mr. Joseph Duncan, which he informs us in his preface, 'Christians of judgment and understanding, having perused, urged me to lengthen them somewhat, and give them to the public.' We recommend the Reverend gentleman to betake himself to the Athanasian Creed, and then to his Aristotle, before he again ventures to expose himself in reasoning on divinity.

But we have not yet done with Mr. Duncan. The insolence of his language must not be overlooked, when *The Record*, and all the other popular journals, not only propagate the false doctrine on this subject, but also praise and justify the violent manner in which the heretics promulgate their abominations. In p. 7 he thus addresses Mr. Irving: 'Retract your erroneous and antisciptural definition of the work of the Mediator. Publicly confess your faith in the testimony borne by the Evan-

'gelists, and Apostles of the Lord, to his great work having been accomplished on the cross upon mount Calvary.'

In p. 8 he affects to sneer at an attempt of Mr. Irving's to explain, to such theological babes as Mr. Duncan, the difference between a nature and a person; which he asserts is so very easy to understand, that it is 'like throwing dust in one's eyes' to endeavour to shew the distinction, for that the doctrines of the Gospel are perfectly understood without any metaphysics whatever. Yet, however easy this may be to the rest of mankind, it is a difficulty which Mr. Duncan has not surmounted; for the whole of p. 8 hangs upon his incompetence to see that very distinction; and he charges Mr. Irving with saying of Christ's *person*, that which he does say of the human *nature* which he assumed before it became part of his *person*—a charge which can only arise from Mr. Duncan's necessity of having the point explained to him, or from wilfully and falsely putting into his adversary's mouth sentiments which he never held.

Mr. Duncan is also a critic of words: upon one passage he writes (p. 16); 'Here the word *it* is repeated not less than seven times—a fault of which the veriest school-boy, or scribbler, would not be guilty.' The usual language of the Reverend gentleman is as follows: 'It is not possible to read this sentiment,' that Christ reconciled the fallen and rebellious creatures through his creature part (which, by the way, is the whole sum and substance of revealed religion) 'without feelings of the deepest horror. How impious, nay, blasphemous, to publish to the church, and to the world, so horrible a libel against the Son of God, our Redeemer, the Lord Jesus Christ' (p. 7). Again (p. 17), on Mr. Irving saying, that, though all sin, devils, death, and corruption lay upon Christ, yet prevailed not to incline his human will once to depart from his Divine will, he calls this a 'most foul, wicked, and blasphemous aspersion on the character of the Lord.'

By p. 20 we perceive that Mr. Duncan denies the passage in the Catechism of the Church of England which says, "I believe in God the Son, who hath redeemed me *and all mankind*;" and that he holds a doctrine contrary to the Church of England, which is, that the work of Christ was only-undertaken for a few. This vile error is closely connected with unsound views on the humanity of Christ: that is, whoever "understands rightly the incarnation of our Lord Jesus Christ"—whoever knows the difference between two natures making one person, and two persons making one person—will clearly perceive the impossibility that that work could have been effectual for less than the whole nature in which it was done. If all discipline had not been banished from the Church, Mr. Duncan ought to be summoned before competent authority, and made to retract his opinions, or

resign his emoluments and honours in that church whose catechism and formularies he disbelieves.

There are really no end to the absurdities that this dogmatizer has contrived to string into thirty-nine pages. In page 26 he asserts that Christ was under the law by imputation, and not because, by the condition of that flesh which he assumed, he was bound by it. In page 28 he denies that Christ was *made* under the law, but asserts that he assumed an office, like a Bachelor of Arts: 'Suppose you had been *made* Doctor of Divinity, no one, I presume, would think of saying you were generated D.D. When it is said David was made a king, we understand that he entered upon his kingly office. Thus Christ in assuming human nature entered upon his mediatorial office, and became under the law, as the substitute for sinners. Your divinity is bad, your metaphysics are bad, your criticisms are bad.' (p. 29.)—Really such a writer and reasoner is not worth the time, paper, and ink, consumed in exposing him. We therefore hasten to his last page, which is as follows: 'Your doctrines have no foundation in Scripture; they are abhorred by your brethren, and in substance were publicly condemned and anathematized in the last General Assembly of your church.' This is positive falsehood. The resolution of the General Assembly did not say one letter that Mr. Irving has not said, with much greater force and clearness, a thousand times. It is true, indeed, that a large party in that sagacious body, as furious and as absurd as Mr. Duncan, heard that some heresy was abroad in the church, though they could not well discover where; and passed a resolution, which they thought hit it, whereas it had not the remotest connection with the point at issue; thereby only exposing the ignorance of those at whose instigation it was framed. Our present business, however, is with Mr. Duncan, who concludes thus: 'Did you humbly abide by the written word, you would be honourable and useful. Unstable, giddy, covetous of precedence and notoriety, you have fallen into a snare, become a troubler of the church's peace, an impugner of Christ's person, and a perverter of his doctrines.' These be the last words of Joseph Duncan; marvellously well pleased with his own performance, at all events: but a more shallow, self-sufficient display of ignorance and pretension has seldom been produced. We dare say, however, it will be hailed, like all the other heretical pamphlets that have appeared on the same side, with rapture, by the theological babes who are fast sealing themselves into an open apostasy of the human nature of Christ. They will not "have this MAN to reign over them," under a Pharisaic pretext of love; and thus, uniting with the infidel against those who hold sound doctrine, will, like Judas and Pilate, equally be found fighting against the Lamb at the time of his appearance.

ON THE GOOD AND EVIL OF RELIGIOUS SOCIETIES.

THE religious societies of the present time constitute its greatest moral phenomenon. The benefit they seem to confer upon mankind is immense; and, if they are compared with any other machinery which has ever been brought to bear upon the happiness of the human race, their power and efficiency appear to justify the realization of the most sanguine anticipations. It is therefore much more easy to sympathize with the feelings of their greatest idolaters, than with those who have either opposed their establishment, or who have neglected to use every lawful means for their support. That error and infirmity are mingled with them, it would be no less impious than absurd to deny. It is necessary, however, to distinguish the evil arising from these sources—which may be prevented, controuled, and suppressed, if any of their members, however few in number, or if any one member, will consistently and perseveringly determine to combat against it until it is eradicated—and another description of evil, which is essential to them, and inherent in them, under the best possible circumstances. It is admitted that the language of their panegyrists has been loathsome to the greatest degree; that the false prophecies, which have been continually delivered, have been calculated to offend all who were better instructed in the true business which the societies had to perform; and that, when it was declared, in more than one public meeting, that they who had opposed the adulteration of God's word *were fighting against God*, no language can be too strong to reprobate such sentiments, and to reprove the injustice and insolence of such assertions. Still be it remembered, these are the follies of the individuals who utter them, and no more implicate the principles of the societies themselves, than the immoralities of an individual clergyman involve the principles of the church of which he is a member.

Although very numerous, they may be all included in one of three classes; the first containing those societies which are formed for the Circulation of Books: at the head of which stands in seniority the Society for promoting Christian Knowledge, followed up by the Bible and Tract Societies. The first-named Society is confined, both for support and to sphere of operation, to the members of the Church of England. But this constitution was not sufficiently narrow and sectarian to please those into whose hands the administration of its affairs had fallen, and, erecting themselves into a party within the church, they schismatically separated themselves from those who were termed Evangelical, and prevented, by every possible means, the accession to the Society of any persons so stigmatized.

“Not only did” these two (the Propagation Society being one) societies “exclude Dissenters in terms from joining their ranks, but, such was the determination (especially in the case of the Religious Knowledge Society) to confine even their own members (so far as was possible) to persons whose views and opinions coincided with those of certain leaders of the society, that several estimable members of the National Church, of unquestionable orthodoxy, loyalty, and piety (and so certified), were actually refused admittance, by the invidious practice of black-balling.” (*Poynder’s “Reasons why I am a Member of the Bible Society,”* p. 11). This schismatic spirit, which had been at work for above half a century, in the midst of an almost total apathy to the spiritual wants of the people and torpid inactivity to every thing but itself, was one main cause of the necessity of the formation of the Bible Society, and is a complete answer to the allegation of Mr. Perceval’s “Reasons why I am not a Member of the Bible Society,” and others, that this latter was unnecessary because of the existence of the former.

Wherever a controversy has arisen between the Clergy of the Church of England and the Papists, the former have invariably urged the bounden duty of every minister to place the Scriptures in the hands of his flock. Yet this duty, so universally acknowledged, nay, contended for as a point of doctrine, was as universally neglected by both bishops and clergy throughout the united empire. Notwithstanding their confession of duty, and notwithstanding the society, which Mr. Perceval declares was all-sufficient, they did nothing. God then raised up, in mercy to the world and in judgment against the Church of England, an association of unauthorized individuals to perform that office which the hireling pastors had neglected; and while this society has proved a blessing to mankind, it has engendered a clearer insight into the omissions of the ecclesiastical authorities, and given a consistency to the enemies of the Established Church which they never attained to before.

The next class of religious societies is the Missionary; such as, the Society for the Propagation of the Gospel in Foreign Parts, the London and the Church Missionary Societies, the Jews’, the Christian Instruction, City Mission, Continental, and Reformation, &c. Causes similar to those which have been stated with respect to the Christian Knowledge and Bible Societies, operated in the Propagation and Church Missionary Societies. Nothing, however, can be more fallacious than the title of this latter: it is in no possible respect a *Church* society: it is under no ecclesiastical authority; any one who pays a guinea may belong to it; it chooses its own governors; and is, in short, as completely a dissenting, or schismatic, or sectarian and unauthorized and unsanctioned, a society, as any one composed of Independents or

Baptists. Its name of *Church* is assumed for the purpose of asserting a filiation which its mother disavows. If it be a Church society, it is one of which its parent is ashamed, which it disclaims, and refuses to maintain. It is, however, in its sphere, like the Bible Society, a witness against the ecclesiastical rulers of the church; and, in bearing that witness, justifies God before the world for suffering her enemies to destroy her; while, at the same time, it contributes to wean the affections of her children from her, and thereby weakens her means of defence.

The Irish Society of London is another most powerful witness against the Churches of England and Ireland. For three hundred years, that the Reformed Church has been in possession of its immense wealth in the sister kingdom, no effort whatever has been made by the clergy to preach the Gospel to the people; while the exaction of their tithes has frequently been levied at the point of the bayonet, and wholly from non-conformist payers. It is almost incredible that men should continue year after year in a country, unable to speak the language of the natives; and out of Ireland no such instance can be found. Nothing can exceed the avidity with which the Irish listen to the Gospel in their native tongue. But the ecclesiastical authorities are not alone to blame; for many individuals set their faces against giving the Scriptures to the people in the Irish language, who, in the Committee of the Bible Society, were daily voting money for the translation of the word of God into every other dialect under heaven; and it was not until after many repeated debates that the measure of printing the Bible in Irish was carried in Earl Street. The Archbishop of Tuam has, indeed, now declared that he will ordain, to the parishes within his province where the Irish is spoken, no candidate who cannot preach to the people in their own tongue: but this is only the act of one individual, which his successor may refuse to follow: and the more praiseworthy it is in him, the more condemnatory it is of the church's neglect during previous centuries.

The three Societies for promoting Religion among the Jews are characteristic of the alteration of feeling which pervades all ranks respecting those unhappy people. The Church of England is not more to blame than any other branch of Christendom for having neglected the Jews, though certainly as much; and we trust that these attempts to retrace our steps may be owned of God as a confession of our sins towards his ancient people in ages past. It is a remarkable fact, for which we are loth to assign the reasons which occur to our minds, that no class of Dissenters has espoused the cause of the Jews, or shewn the smallest interest in their favour. We suspect that the Jews are the same standing reproach to their system of theology with its spiritual millennium, that they are to Mr. Lawrance, who accounts for every other moral

to pay the same; and with whom they associate in these places on a score of equality.

The principal error in doctrine which has been inculcated is, to exalt the dead book of the Bible above the living voice of the preacher. As the Papists set aside the Book altogether by their church, so have the societies set aside the church altogether by their Book. The Book is the correlative and continued corrector, but not the substitute for the ministration of the truth. In addition to this more than Popish idolatry of the paper and types another error is very prevalent, which is, that truth is truth *because* it is in the Book: whereas truth is no where pure but in God himself; and all things emanating from Him are equally true: revelation being true, is *therefore* in the Bible: its being in the Bible is the consequence, not the cause, nor even the reason, of its being true.

The object, tone of the speakers, and union of sects, &c. &c. have all conspired to produce that artificial system which under the name of Evangelicalism presents a large front of outward speciousness and of religious observance in these days. This system has elevated the expedient into the region of the lawful; whereby the latter has been completely subverted, and the expedient has come to be the only thing that is considered worthy of consideration. The chief benefit that has hitherto resulted from the labours of those who have directed the attention of the church to the Popish question, as viewed in the Bible, is, that a decided stand against this system of expediency has been made, and is making more and more every day. The expediency system makes men false whether they will be so or not. Many individuals, in themselves estimable, are rendered faithless and treacherous by the system in which they work. They are astonished at a charge of dishonesty and disingenuousness being brought against them, and are conscious in their own hearts that they do not deserve it; but, nevertheless, having been entangled in the propagation of delusion, or rather in the propagation of partial truth by spurious means, the duplicity of the system pervades the men, and, while singly good, they are collectively evil. Our meaning will be illustrated by a reference to the conduct of the different committees of the Bible Society, with respect to the Apocrypha, Leander Van Ess, M. Bost, Gossner, Haffner, the Turkish Bible, &c. &c., and above all by the last refusal to commence its proceedings with asking for a blessing from God. It was one thing to have omitted it, and another to persevere in the sin of omission now that it is pointed out; and, without pretending to any great gift of prophecy, we venture to predict that the society will be soon broken up, unless the Earl-Street Committee shall yield to its

fear of losing money that which it will not yield to its love for God.

It is scarcely possible to credit the absurdity and sophistry by which the Earl Street Committee has hitherto resisted the demand to commence its proceedings with prayer. When Mr. J. H. Stewart and several other members attended to give notice of a motion for regular discussion on the subject; the chairman of the day, and the committee, refused to let the motion be entered on their books. To give notice of a motion, by any member of any society, is an act of courtesy, for which the other members ought to feel obliged, but which it is by no means incumbent upon him to give. Mr. Stewart should have gone and made his motion notwithstanding, and have forced on the discussion; but he has been intimidated by the opposition shewn *in limine*, and has taken no subsequent step. One reason assigned for the refusal is so pre-eminently absurd that it ought not to be passed over: it is alleged that it is to inflict a measure of great harshness on the Quakers to compel them to pray whether they like it or not. But no one, either Quaker or any other, is compelled to pray by the chairman calling upon any body whom he pleases to pray; while, on the other hand, the Quaker does say that no one shall pray wherever he is present: if he only said that he himself would not pray, no one would have a right to find fault; but it is somewhat too bad for him to set himself as the sole judge of when it is right or wrong for others to pray, and greatly too bad for others to submit to that dictation. The real secret is, that the Committee in Earl Street thinks the money of the Quakers of far more importance for the success of their enterprize than the blessing of God; and they deliberately refuse to ask for the one, lest they should thereby diminish the amount of the other.—It would not be difficult to draw a parallel between all that is going on now, both in the political world, and in the religious world by its societies, and that which was attempted by the erection of the tower of Babel. Political happiness is to be attained by means purposely adapted to keep God's name and will from being ever brought to the minds of the people: religious knowledge is to be conveyed by printing and money, for the promotion of which men may meet; but no united dependence on God is to be acknowledged by any act of the collective body. The city is to be built as a tower of defence and protection against future catastrophe, but God is to have nothing to do with the building. They may, indeed, by such means build a temple on Gerizzim for their calf, but they never will aid in producing the true place of habitation for Jehovah.—It would probably be impossible to find, in the history of the world, a body which has laid more incessant claims to prudence, wisdom, benevolence, discretion,

love, and every other Christian grace, than the Bible Society ; or one in the conduct of whose affairs a greater number of failures of every sort and kind has been shewn. "Pride cometh before a fall." If the direction of God had been invoked, He would have furnished the wisdom that was demanded. When pressed now to turn unto Him in prayer, they tauntingly point to the Edinburgh Bible Society, and ask whether their prayers preserve them from the exhibition of an unchristian spirit. We reply, that we do not defend the spirit of many individuals there, but that to the Edinburgh Society alone we are indebted for an effectual check to the Apocryphal manœuvres of Earl Street, and that we do not doubt that God will direct that body aright which calls upon him to do so.

The mode by which the School Societies subvert the parental and pastoral charges of education, and inculcate disrespect and indifference to, if not contempt for, those ordinances of God, has already been pointed out. The Missionary Societies subvert the ordinance of the priesthood in a still more decided manner. The office of Ordination presupposes the idea that those who are not ordained are not so competent to instruct as those who are : yet if ordained ministers place themselves under the controul of lay committees they change situations with their flocks, and actually become inferior in the very office which involves, as an essential property, the idea of superiority. This controul is by no means merely nominal, or very slight : almost all the really zealous and efficient missionaries have complained of it : some of the best have found it impossible to act under committees ; while the patronage the committees exercise makes them receive the grossest flattery, which those who give it know how to profit by, and which they are nothing loth to receive. It is very right that the word of God should be circulated from pole to pole ; it is very right that His salvation should be proclaimed by missionaries going out into all the world, and telling it to every creature ; it is very right to bring up children in the nurture and admonition of the Lord : nay, it is very wrong not to do all and every one of these things : but by losing sight of the ordinances of God, through which He appointed these objects to be effected, and by inventing new ways of forwarding them, more evil than good to mankind will be the result. No new translation should have been ventured upon by irresponsible and unauthorized individuals ; nor tolerated, but by the express sanction of a church lawfully constituted. Instead of inducing men by money salaries to follow missionary work as a trade, the church should have looked for the power of the Holy Ghost to stir up men to go out without money or scrip : while the education of children ought to have been confined to religion, and conducted under the superintendance of the pastors of the churches of

which the parents were members. Had every church in this land set itself to work, and either acted singly in any one of these measures, or united with others to effect a part of that which was too mighty for itself alone, not only would far greater real work have been performed, but far greater apparent work also, and with less ostentation and vain-glorious boasting.

These several seeds and principles of insubordination to ecclesiastical order and authority are inherent in the very nature of all self-constituted societies, and are fast producing a state of universal religious radicalism. Many excellent Nonconformist ministers see, and complain of, the evil. The High-church party saw that things would end in this manner from the very first; but, instead of acknowledging their own delinquencies, supineness, and dereliction of duty, they contented themselves with railing at those who endeavoured to supply their deficiencies; whereas, had they repented, and returned to their first works, they might have saved all. It is now too late: the time is gone by; and nothing now remains but to watch the working of those throes which constitute one of the strongest signs that all which we see around us is ready to perish, and that the Lord is indeed "turning the earth upside down."

We scarcely know in what terms to allude to a society calling itself "for the Protection of Civil and Religious Liberty." It seems to employ itself in raking together all the petty disputes that ever take place between the Clergy of the Church of England and any Dissenter, no matter who or what he is. Disputes between two Dissenters they take little or no notice of; but wherever they can find the remotest ground for imputing blame to any Clergyman, no stone is left unturned which may aggravate it, and exaggerate it into a subject for inflammatory declamation at their annual meeting. That any body of persons can in sober sadness believe that civil or religious liberty would be in the smallest danger without their labours, is scarcely to be credited: for there is an average quantity of folly and vanity in the world, from whence our conclusions should be deduced; while, on the other hand, considerable ingenuity must be acknowledged to be displayed in making so large a yearly shew out of such very slender and meagre materials.

The most practical, or rather immediate, evil produced by the Religious Societies, was the constant and unremitting false prophecies which were promulgated at the annual meetings. The events which are now taking place in the world will probably shame those who cannot be convinced, from prognosticating any longer the arrival of a Millennium without previous judgments. The ghost of Dr. Bogue would blush, if he were to see up amongst us, at his own book; and Dr. Pye Smith will shortly be left the solitary surviving instance of a delusion at one

time universal among the Dissenters, if not throughout the whole religious world. - But within the last two months men's eyes have become wonderfully opened: the journals which were foremost in ridiculing the "novelties" and "new doctrines" of the prophets, are now themselves recommending a "judicious study" of the prophetic parts of Scripture; and have had the reluctant confession extorted from them, that all wisdom on these subjects was not hid with themselves. It will be curious to observe the altered tone which the next May meetings in the metropolis will assume. We should not, however, be greatly surprised, if the same spirit of dissolution which is breaking into pieces and fragments and shreds the monarchies and other long-established ordinances of political and ecclesiastical Europe, would also be manifested in the disruption of these heterogeneous meetings.

The Religious Societies for a long time produced the effect of destroying all independence of thought and mind in the persons who attached themselves to them. Many, however, have since emancipated themselves. This thralldom was partly produced by their managers contriving to prevent all persons from speaking at their anniversary meetings who should be likely to take any line of thought or expression other than the common-place sentences and sentiments in which committees delight. This destruction of independence operates not only on religious but also on merely charitable subjects; and there is probably more charity performed by deputy in this country than in any other; while in other countries, where this substituting machinery is not at work, there is more real benevolence, and exercise of personal kindness, than in England.

The effect of this mechanical system on religion and morals, is well stated in the following extracts from the Edinburgh Review for June 1829:—

"Were we required to characterize this age of ours by any single epithet, we should be tempted to call it, not an heroic, devotional, philosophical, or moral age; but, above all others, the mechanical age. It is the age of machinery, in every outward and inward sense of that word. Nothing is now done directly, or by hand; all is by rule, and calculated contrivance.....Not the external and physical alone is now managed by machinery, but the internal and spiritual also. Here, too, nothing follows its spontaneous course, nothing is left to be accomplished by old natural methods: every thing has its cunningly devised implement, its pre-established apparatus; it is not done by hand, but by machinery. Thus we have machines for education: Lancastrian machines, Hamiltonian machines; monitors, maps, emblems. Instruction, that mysterious commingling of wisdom with ignorance, is no longer an indefinable tentative process, requiring a study of individual aptitude, and a perpetual variation

of means and methods to attain the same end; but a secure, universal, straight-forward business, to be conducted in the gross, by proper mechanism, with such intellect as comes to hand. Then we have religious machines, of all imaginable varieties....The Bible Society, professing a far higher and heavenly structure, is found on inquiry to be altogether an earthly contrivance, supported by collection of monies, by fomenting of vanities, by puffing, intrigue, and chicanery....and yet in effect a very excellent machine for converting the Heathen. It is the same in all other departments. Has any man, or any society of men, a truth to speak, a piece of spiritual work to do, they can in no wise proceed at once, and with the mere natural organs, but must first call a public meeting, appoint committees, issue prospectuses, eat a public dinner—in a word, construct or borrow machinery wherewith to speak it and do it.....With individuals, in like manner, natural strength avails little: no individual now hopes to accomplish the poorest enterprize single handed and without mechanical aid; he must stake interest with some existing corporation, and till his field with their oxen.....These things, which we state lightly enough here, are yet of deep import, and indicate a mighty change in our whole manner of existence. For the same habit regulates, not our modes of action alone, but our modes of thought and feeling. Men are grown mechanical in head and in heart, as well as in hand. They have lost faith in individual endeavour, and in natural force of any kind. Not for internal perfection, but for external combinations and arrangements, for institutions, constitutions—for mechanism of one sort or other—do they hope and struggle. Their whole efforts, attachments, opinions, turn on mechanism; and are of a mechanical character.....To what extent theological unbelief—we mean, intellectual dissent from the church, in its view of Holy Writ—prevails at this day, would be a highly important, were it not, under any circumstances, an almost impossible inquiry. But the unbelief which is of a still more fundamental character every man may see prevailing—with scarcely any but the faintest contradiction, all around him, even in the pulpit itself. Religion, in most countries, more or less in every country, is no longer what it was, and should be,—a thousand-voiced psalm from the heart of man to his invisible Father, the Fountain of all goodness, beauty, truth, and revealed in every revelation of these; but for the most part, a wise prudential feeling, grounded on mere calculation; a matter, as all others are now, of expediency and utility; whereby some smaller quantum of earthly enjoyment may be exchanged for a far larger quantum of celestial enjoyment. Thus religion too is profit; a working for wages: not reverence, but vulgar hope or fear."

But it is time to bring these remarks to a close. The spirit

of man is still unbound, and we will endeavour to keep ours unfettered, and to exhort others to do the like: for we are convinced that the mechanical systems of theology and of duty, in which men move like horses in a mill, are the source from which many of those evils spring of which we have so much reason to complain.

A. P.



DOCTRINE AND LEARNING OF THE CHIEF ORGANS OF THE
"RELIGIOUS WORLD."

THE foundations of all things are out of course, the confusion of Babel is acting over again. Persons know not by what name to call their friends, or even to designate themselves. Protestants no longer protest, Lutherans have abandoned the principles of Luther, and Calvinism is not the doctrine of Calvin. Nor is this laxity confined to the people, whose want of information might seem an excuse; it affects even the ministry, and leads many to deny, or explain away, the plain meaning of the Articles and Confessions of those churches whose honours and emoluments they still continue to enjoy. Doctrine being thus relaxed, profession is of course still more loose. So far from desiring to mark an accurate distinction by a name of separation, such a badge would be thought uncharitable; and he is thought the best Christian who, to attain some Christian object, can enter into combination with the greatest variety of sects and parties without giving or taking offence; who reverses the Scriptural admonition, and says "Be ye *not* separate." We need not prove this, for it is notorious; and it is in fact avowed by the very title which the mass of professors have taken to themselves, "The Religious World;"—a title as contradictory as the combining of light and darkness, good and evil, Christ and Belial; and the very naming of such absurdity could only be tolerated in an age when all distinctions have been done away with, and when it can no longer be said, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The "political world," and the "fashionable world," are apt designations; but the term "religious world" is a deep satire on the Christianity of our land.

Each world has now its periodical press; and so powerful an engine has this become, that it has not inaptly been termed the Fourth Estate of these realms, and possesses a power little inferior to that of the other three. The several organs for the instruction or entertainment of the Religious World are no less "motley" than the thing itself. But being paid for their instructions, and knowing full well that they must please those

who pay them, they necessarily fall in with the current of their patrons, or, at most,

“Just hint a fault, and hesitate dislike”

of their malpractices; venting all their spleen on those who dare boldly censure whatever they think amiss, be it committed by the world itself, or by the religious world. It is this circumstance which has rendered it expedient for us to occupy a short portion of our readers' time in an exposure of some few of the unfair and ignorant attacks which have been made upon the doctrines we have endeavoured to maintain, and upon ourselves personally: the latter we should have been well content to pass by in silence, and leave to the infallible corrector, Time, but that we have been told our past forbearance has been misconstrued into conscious weakness, or even acknowledgment of defeat. The attacks upon our Journal have been so numerous that it would be impossible to notice them all; and they have been so similar that it would be needless repetition: we therefore select an instance or two from a single assailant in each of the three chief bodies which compose the religious world: and even with these individuals we intend not to enter into controversy, but shall only use them to point out the nature of the mistakes into which our opponents fall, and the vague kind of charges which they bring against us; so as to enable our readers by these samples to judge of the rest, whether Church, Dissenting, or Scotch.

In the short period which has elapsed since the commencement of this Journal we find ourselves placed by our fellow-labourers in a situation which, had we then foreseen, we should have greatly deprecated: perhaps we might even have shrunk from our undertaking had we known it to involve such a consequence. But God, who sees the heart, and had given the honest intention, strengthened us to declare boldly what we believe to be the truth; and at the same time drew forth, from many whom we had not previously regarded as opponents, such monstrous avowals of error, and such incredible displays of ignorance, that we were mercifully prepared to endure with patience any obloquy which they might cast upon us. That our readers may see that we are not stating an imaginary case we transcribe a sentence from one of the most widely circulated of the religious journals:—“No set of men more call forth our pity and regrets, or more frequently excite mingled feelings of grief and indignation in our breasts, than the party which give utterance to their sentiments through the pages of the Morning Watch. Had the talents, industry, and acquirements, which they undoubtedly possess, instead of acting at the bidding of every wild breath of heaven, been under the controul of spiritual wisdom and Christian sobriety, how valuable would their services have been in the cause of truth and righteousness!

How, by their bold, consistent, and uncompromising defence of the truth, might they have been honoured even to suffer persecution for the cross of Christ, instead of having, as the most prominent inscription on their forehead, the designation of Ish-mael, 'His hand shall be against every man, and every man's hand against him!' (*Rec.* Oct. 28). If this were not qualified by what follows, we should hold out to the writer the right hand of fellowship, and request him to instruct us at what "*bidding*" we should act, if not at that "*of Heaven*;" and to tell us in what respect "*even persecution*," which he calls being "*honoured*," differs from having "*every man's hand against*" us. And as he fully grants that we "*undoubtedly possess talents, industry, and acquirements*," which it would not become us to claim for ourselves; while we may, and ought, to claim those qualities which the Searcher of hearts alone knows, and which man must ever take upon trust from his fellow-man, honesty, and the fear of God—Putting these things together, is it not possible that we *may be* suffering persecution for the cross of Christ? And is there not an authority (paramount with us, though sundry idols are by the Religious World set up in His place) who has said, "Woe unto you when all men shall speak well of you....Blessed are ye when all men shall speak evil of you, *falsely*, for my name's sake?" We solemnly assure our censor, that it is our endeavour and prayer that no evil may be spoken of us *except falsely*; and for the rest we take it joyfully, hoping to be found by our Master in the number of those to whom he hath said "Great is your reward in heaven."

But this writer, in the course of the same article, by inattention, or a confusion of intellect which we are quite unable to account for, imputes to us errors which we not only abhor in private, but have repeatedly written and protested against, as he ought to have known and remembered. What he means by "*confounding virtue and vice, and the original principles whence good and evil spring*," is unintelligible to us: he has given us no clue to discover what part of our writings he has so grievously misunderstood; and, standing bare and naked as it does, we deny it, as an assertion, not only unfounded but calumnious.

He next charges us with "*baptismal regeneration!*"—a monstrous accusation, were it made knowingly and intelligently, for it has been our special object to guard against this error whenever we had occasion to treat on baptism. Our belief respecting baptism is precisely that contained in the Articles and formularies of the Church of England; and we scorn "to draw the Article aside any way, but submit to it in the plain and full meaning thereof." A sacrament is "*an outward visible sign of an inward spiritual grace*." The *outward sign* alone can be ad-

ministered by man, Of it *alone* can man take cognisance: the *inward grace* is the gift of God, known to him alone: the ordinance needs the accompanying grace to constitute regeneration. But superficial inquirers think that there are but two opinions, and both of these opinions are equally erroneous. If the ordinance be a mere sign, as this person seems to imagine, it is no sacrament, because the grace is wanting; and if the ordinance necessarily confers the grace, the man who administers the rite is put in the place of God—a blasphemy which this writer imputes to us, but which we reject with abhorrence. Nor is this a single instance of his mistake in this matter; for three several times, at considerable intervals, does he charge with heresy all those who believe baptism to be a sacrament, according as it is defined by the Church of England; calling the true doctrine, Baptismal Regeneration; and thus including every conscientious member of the Church of England in one sweeping censure, which has no foundation but his own ignorance. If he really feels “grief” in his breast, and if his “indignation” be honest, let him take a little more pains to ascertain our real sentiments, and not impute to us errors which we ourselves reprobate more deeply, because more intelligently, than he can possibly do.

Another writer, in a monthly publication of the most extensive circulation, has often assailed us; but we pass his observations addressed expressly to us, as pointless, and scarcely tangible, in order to notice a review which appeared in the number for October (p. 437), and which involves matters of far deeper interest than any which concern ourselves. He is noticing a pamphlet published by the Rev. A. Robertson, called “A Vindication of the Religion of the Land from Misrepresentation, and an Exposure of the absurd Pretensions of the Gairloch Enthusiasts.” Of the pamphlet we say nothing for the present, further than to warn our readers against it, by telling them that such of our friends as have seen it declare it to be one of the most wicked books they have ever seen. The reviewer observes, “We did not anticipate that the enthusiasm of Miss Campbell and her friends would have led them to work miracles, speak tongues unknown to themselves and every body else, and prophesy; yet true it is, and of verity, that they have made the attempt, and that in some instances they boast of success.” This writer evidently supposes that the mere fact of persons having attempted to exercise any of these powers is “astounding beyond any thing that has appeared in modern times,” and that the believing in the possession of such powers proves “to what lengths people will go when they are given over to strong delusions, to believe a lie.” (p. 438.) Now the simple question is, Had the Apostles these powers? The reviewer himself must answer, *Yes*. Had the Seventy these powers? He must answer, *Yes* (Luke x. 1, 21.) Had any *false*

professors these powers? He must answer, **Yes**: for "many will say, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. vii. 22.) And, lastly, had the successors of the Apostles, and of the Seventy, and of the one hundred and twenty disciples at Pentecost, had the universal church, a promise of the continuance of these powers? We answer, **Yes**: we have often maintained it in argument, and call upon the reviewer to disprove it, and not to imagine that his "doubt" will stop the inquiry of his readers, far less set aside "well-attested facts," which we have now, thank God, the means of adducing—which we shall, God willing, adduce in our next Number—to the truth of which we can speak from examination of all the parties, and which we expect to render indisputable by the first medical authorities. In the mean time we may prepare our readers for the kind of reception the facts are likely to meet with, by one more sentence from this reviewer (p. 438): "Though we doubt whether there be any well-attested miracles on record, performed by human agency, save those which stand in the pages of Inspiration, yet we must remind our somewhat ambitious friends, north and south, that, if they expect to gull a thinking public upon mere matters of fact, they must manage their exploits better than in the very loving epistle of good Mr. Macdonald of Port-Glasgow to his consumptive friend Mary Campbell*." Their being "well attested" seems to be the only criterion which this reviewer requires; and when we bring forward cases to which he cannot deny this character, we shall see whether he will frankly admit them, or adduce some other criteria, as an excuse for rejecting them. We do not stop to point out the want of exactness in his expressions, which, if strictly understood, would exclude all miracles which are not recorded, even those of our Lord (see John xxi. 25); those of the Apostles not specified (see Acts v. 15, 16); and would deny that the Apostles or disciples wrought any after the first four years of their preaching, beyond which the record in the Acts

* Mr. Robertson has printed some silly stories of attempts to work miracles which failed. These we neither admit nor deny, for we know nothing about them. It is possible that some persons of weak judgment may have mistaken false confidence for faith, and exposed themselves to ridicule. It is also possible that M. Campbell may become puffed up, and indulge missionary schemes and other unwarrantable presumptions: such means will, we doubt not, be employed by Satan to bring discredit upon the whole. But we assert, knowingly and positively, that the Macdonalds and their friends have hitherto been preserved from all such extravagancies; have protested to their utmost against any tendency towards enthusiasm; and we hope and pray that they may be ever kept in humility and sobriety of mind, neither "resisting," "grieving," nor "quenching" the Holy Spirit of our God.

does not reach, except in the instance of Paul. But we part from this reviewer with the solemn warning, to take care that he be not snared in his own craftiness; that the chief deceiver is not confined to Port-Glasgow, but "walketh every where, seeking whom he may devour;" and that there is no frame of mind into which he is more likely to find ready access, than one which despises others for credulity, and prides itself in its own discernment. That the Macdonalds and their friends are humble, holy, devoted Christians, their very reprehenders are constrained to allow; that many slanders have been propagated respecting them, we are well assured: these they will soon live down: their characters will then appear in their true light; and God will interpose in defence of his own truth, wherever it be held, and decide in his own way the many controversies by which his poor church is now torn and distracted; when "many that are *first* shall be *LAST*, and many that are *last* shall be *FIRST*."

We notice, in the third place, that publication which has the widest, we had almost said the exclusive, circulation among the ministers of the Church of Scotland. It has several times assailed us with all the virulence and personality it could collect, to which we have not yet replied. Reply to it in kind, we neither could if we would, nor would if we could: such weapons as it uses defile the man who touches them, and harm not those who despise them. Nor should we notice it at all, but that we know such confident assertions do produce a great effect upon simple, honest-minded men, who naturally suppose that no one would dare to make them, still less have the hardihood to reiterate them, unless they had good foundation. And when, moreover, the charges rest upon quotations from the Fathers—to which we most confidently attach a meaning confirmatory of the doctrines we maintain, while our opponent as confidently attaches a meaning condemnatory of our doctrines to the *very same* quotations—it becomes absolutely necessary to draw out the meaning of these several passages from the Fathers, both for the sake of such of our readers as do not understand the original languages, and for those who, though they do understand them, have not the books at hand for reference. If in doing this we expose in our antagonist a degree of ignorance which may at first seem incredible, we entreat our readers to examine the matter quietly for themselves, and they will find that we have rather understated than exaggerated the blunders; and to believe us when we assure them, that we do it in no malicious or scornful spirit, but as being sincerely desirous to check the erroneous career of one man, lest he should mislead hundreds, to their certain loss, and some perhaps even to their destruction. Our difficulty in replying to such an opponent few of our readers will have ever been in circumstances to feel: for while all the deep doctrines of the Gospel solemnize

the mind, and attune it only to the deeper and sterner feelings, calling forth indignation, holy zeal, and stern rebuke of an error which intrudes; these manly feelings are disarmed by the persuasion that this our antagonist sins more in ignorance than malice, and we cannot bring ourselves to deal with him as with an obstinate, incorrigible offender. We perceive too, that, though deep doctrines are continually on his lip, he never penetrates beneath the surface; and that to set before him the richest ore, or gems of the purest water, would be like offering treasures of the mine to an African, who prefers his glass-bead to a jewel and his cowries to bullion. We have therefore no choice, in our manner of dealing with this opponent; but must either neglect him altogether—which, for the reasons given above, we think inexpedient—or notice his writings in a light, superficial way; not in our “Theological Department,” and amongst graver matters, but with the Notices to Correspondents and other incidental topics.

This northern Antagonist, who has been most prominently forward among his party, has made another attack upon us in his last month’s vehicle of abuse. We do not mean to impute the absurdities we shall have to notice to the reverend doctors who principally support that publication; yet they are not wholly free from censure, for allowing their names to be at all identified with productions so disreputable. We have reason to believe that these absurdities proceed from an obscure individual, who has thrust himself forward as a volunteer, unacquainted with the position he meant to assail, and without having proved his weapons either for attack or defence. This person seems to be very angry with us, as if we had given him some personal offence; but he labours under mistake in this point, as well as in his theology, for we have never alluded to him personally before, and never mean to do so again. We are in perfect good temper with him, have no anger towards him for any thing he has said of us, and feel nothing but pity for his delusions, except when it gives place for a moment to sterner feelings, by our pity being transferred to the simple souls which are misled by such an Instructor. In the last attack, after the most diligent search, he can find but two mistakes to charge upon us: first, the misprinting an *s* for an *f*; secondly, the insertion of *aut* unnecessarily. To the first mistake we plead guilty; we have misprinted the word. The second charge we deny, and, in direct opposition to his assertion, we assert that the *aut* is necessary to the sense; and we suspect that his supply of books is not only scanty, but that his editions are bad, for the *aut* is inserted in both our editions. He endeavours to fasten two other charges upon us, which sit so lightly that we only smile at them; and even feel amused at the oddity of a diseased imagina-

tion distorting into a crime an affair so purely accidental as the mis-sorting of some slips of paper: but we assure him that this is the whole *mystery* of the disarrangement of the extracts from Tertullian: we did not transcribe them, but sent to the printer the slips of paper on which they were first written. The second of these charges is quoting one line from Hilary, whose orthodoxy our antagonist calls in question: but it is quite notorious that the general orthodoxy of both the Hilaries is beyond a question, and to both of them the Athanasian Creed has been at different times attributed. Besides, in all our quotations we meant to impute nothing more than to the Fathers than what the words quoted justified; but if it will please this gentleman better, we have no objection to say that *even* Hilary is against him. We pointed out in a former Number the blunder of translating *ου ψιλος ανθρωπος* "no common man:" the mistake our corrector has not been able to discover, though he calls the knowledge of the true meaning of the word only a "school-boy attainment" (p. 638). We will tantalize him no longer, but tell him that it means "no mere man;" and lest he should not perceive the difference, even in English, we will illustrate it by a parallel: it is just as if we should say of this gentleman, "he is no common reviewer;" which some might understand, a superior kind of reviewer; when we ought to have said "no mere reviewer," meaning that he might be better in other things. But ignorance of the meaning of this word becomes characteristic, for it proves an ignorance of the controversies of the third and fourth centuries, in which *ψιλος* occurs in every page: and not only so, but the Protestants, particularly Beza and Glassius, retain the Greek word, as more expressive than any Latin term. Such ignorance does the mistake of one word involve.

We cannot attempt to follow this opponent in his irregular and desultory mode of attack. It reminds us of the battle of the Pyramids, when the Moslem, having exhausted their ammunition, hurled their discharged pistols at the Europeans, frantic with rage at not being able to break their ranks. We have stores of ammunition left, and now take up one of these discharged weapons of our adversary, and mean to try whether it will not carry a bullet to reach the heresy itself, and put to flight the herd of its partisans. At p. 628 he quotes a passage from Tertullian, of which we had given the principal part, and writes, "Out of this condemnation of their doctrine....as explicit and unequivocal as mortal language can express, have they picked a few lines," &c. Now it is our certain conviction that Tertullian in this passage does most clearly and strongly *maintain* our doctrine, and, consequently, that this is a "condemnation" of our opponents "as explicit and unequivocal as mortal language can express." We should be content to rest

the issue on this passage alone, and are confident that every competent scholar cannot but decide in our favour. But we think it right, for the sake of those who are not acquainted with Latin, to shew what really is the meaning of Tertullian; and we demand for ourselves the common justice of taking the doctrines we maintain from our own acknowledged statements, and not from the insinuations or perversions of our opponents. The doctrine which we maintain is stated in our First Number, p. 75: "We believe that the Eternal Son of God, in becoming Son of man, took our very nature into union with himself, with all the infirmities brought upon it by the Fall; but upheld it from sinning, and sanctified it wholly, and constrained it (in his person) to do the entire will of God." This is our doctrine; and if any one imputes to us notions not expressed or necessarily implied herein, he wrongs us. The error we mean to oppose is also stated in the same page: it "consists in maintaining that Christ took not our present nature, but took the nature of Adam *before the Fall*; or, in other words, that Christ, to recover *fallen* man, became an *unfallen* man; that to redeem us, he took a nature which is no more *ours* than the nature of angels is ours." Such is our doctrine; and such its opposite, which our opponent maintains. Against us he quotes the passage from Tertullian, which we now print, merely beginning our quotation two lines higher, to complete the sense; and this passage of Tertullian our antagonist calls a "condemnation of our doctrine as explicit and unequivocal as mortal language can express." To this we subjoin a translation, which we have endeavoured to make quite literal; but, *peccatrix* being a feminine noun, we know not of any single word which exactly expresses its meaning.—

"Peccatum enim carni supra ascripsit, et illam fecit legem peccati habitantem in membris suis, et adversantem legi sensus: ob hoc igitur missum Filium in similitudinem carnis peccati, ut peccati carnem simili substantia redimeret; id est carnea, quæ peccatrici carni similis esset quum peccatrix ipsa non esset. Nam et hæc erit Dei virtus, in substantia pari perficere salutem. Non enim magnum, si Spiritus Dei carnem remediaret; sed si caro consimilis peccatrici, dum caro est, sed non peccati. Ita similitudo ad titulum peccati pertinebit non ad substantiæ mendacium. Nam nec addidisset, peccati, si substantiæ similitudinem vellet intelligi, ut negaret veritatem. Tantum enim carnis posuisset, non et peccati. Quum vero tunc sic struxerit, carnis peccati, et substantiam confirmavit; id est, carnem; et similitudinem ad vitium substantiæ retulit, id est, ad peccatum."—"For he (the Apostle) had above ascribed sin to the flesh, and made it the law of sin dwelling in his own members, and warring against the law of the mind: on this account therefore that the Son was sent in the likeness of flesh of sin, that he might redeem flesh of sin

in a similar substance ; that is, a fleshy substance, which might be like to the flesh (which was) an instrument of sin [or a sin-committing thing*], though itself (Christ's flesh) was not an instrument of sin [or a sin-committing thing*]. For this, too, would shew the power of God, to accomplish salvation in a like substance [*pari*, equal]. For it were no great thing if the Spirit of God should recover [remedy] flesh : but (it were great) if the flesh be like to an instrument of sin [or a sin-committing thing*], while it is flesh, but not of sin. Thus the *likeness* will belong to the expression [title] of *sin*, not to a falsifying of the substance. For he would not have added *of sin*, if he had wished the likeness of the substance to be understood, so as to deny its reality [truth]. For (in that case) he would only have put (likeness) of *flesh*, not also (flesh) of *sin*. But since, then, he hath so expressed it, 'flesh of sin,' he hath both established the substance, that is, the flesh ; and hath referred the *likeness* to the *vitiation* of the substance, that is, to *sin*."

And Tertullian a little further on remarks, "Ceterum similitudo in contrariis nulla est:" "There is no *likeness* between *contraries*."

Now we are most positive in asserting that the above, so far from being any "condemnation" of our doctrine, does most unequivocally and fully declare it: That his body was a fleshy substance, like to that which in us is an instrument of sin, though his body never was a sin-committing thing ; for he was that "holy thing" appointed to shew forth the power of God by accomplishing our salvation in a substance in all respects precisely the same as ours ;—the likeness referring, not to the substance of the flesh, as if his body were not a substance, not real flesh, only its likeness ; but referring to the quality of the substance, to its vitiation—its "likeness to the *vice* of the substance, that is, to *sin*," as our opponent himself translates it : there being no *likeness* between contraries.

His own translation we now transcribe :—"For this purpose, therefore, the Son was sent, in the likeness of flesh of sin, that he might redeem the flesh of sin, in a similar, that is, a fleshy substance, which might be like to sinful (*peccatrici*) flesh, while itself was not sinful (*peccatrix*). For this will shew the power of God, to accomplish our salvation in a similar substance. For it would be no great matter were the Spirit of God to remedy flesh ; but if flesh, like to sinful flesh, while it is flesh, but not of sin, should do so. Thus the likeness will belong to the words of sin, and not infer a denial of the substance. For he would not have added *of sin*, if he had intended the likeness of the sub-

* We have no English word answering to *peccatrix*: "sinner," with us, denotes a person; but *peccatrix* refers to the flesh, which does constitute the person of a natural man, not of Christ.

stance to be understood, so as to deny its reality. In that case, he would only have said, the likeness of flesh, and not of flesh of sin. When, therefore, he hath thus expressed it, 'in the likeness of flesh of sin,' he hath both established the substance, that is, the flesh; and hath referred the likeness to the vice of the substance, that is, to sin." These are the very words of our opponent; and, taking even these alone, without reference to the original, it is to us a matter of pure astonishment how any one could be so blinded by prejudice as not to see that they assert a doctrine quite in agreement with ours, and condemnatory of that of our opponent.

But we have a little point of scholarship to settle with our censor, before we come to his argument; and as his supply of books is scanty, the Eton Grammar may not be among them, which we therefore request him to procure with all convenient speed; and at the beginning of that very useful book he will find it written, that "a noun substantive declares its own meaning, and requires not another word to be joined with it to shew its signification;" while "a noun adjective always requires to be joined with a substantive, of which it shews the nature or quality." If our antagonist had known these definitions, he would not have translated *peccatrix*, a substantive, by the word *sinful*, an adjective. Nor is this blunder a slight one; nor are we to be regarded as hypercritical in noticing it; for it is characteristic of the turn of mind in the party, and, being transferred from grammar to reasoning, is in reality the error which pervades all the arguments of our opponents. Our humanity is our *whole* personality: speak of a man, you mean his whole being: like a substantive, it requires not another word to be joined with it to shew its signification. Not so in Christ: his personality is God-Man: speak of manhood in him, and you express but half his being. Manhood in Him is like an adjective, incomplete without the Godhead: *man* alone does not describe His *person*. *He* cannot be spoken of now as man alone: Christ is God and Man inseparably united. But though this is the truth of the fact since the incarnation, it is necessary, in order to understand the great work which the Son of God accomplished by becoming Son of Man, to carry back our thoughts to the state of man before our Lord took flesh: and what this flesh was before he took it, is the point in discussion between us and our opponents. The Apostle says (Rom. viii.), that "God sent his Son in the likeness of sinful flesh." It is on this text that Tertullian reasons in the passage above quoted. Our opponent himself translates the words "He" (the Apostle) "hath referred the likeness to the *vice* of the substance" (a stronger expression than we have ever used); and yet he rebates us, in the strongest terms he can find, for saying "that the eternal Son of God, in becoming Son of man,

took our very nature into union with himself, with all the infirmities brought upon it by the Fall; but withheld it from sinning, and sanctified it wholly, and constrained it, in his person, to do the entire will of God."

All the other passages from Tertullian and the Fathers express the same truth, that the humanity of our Lord was a *nature*, not a person; that this nature was the same as ours, but that he, the God-Man, by the power of the Holy Ghost became in his generation "holy, harmless, undefiled, and separate from sinners;" becoming thereby the perfect pattern and example of the regenerate man;—a condition which we are commanded to strive after, through the power of the Holy Spirit working in us to produce regeneration, as he possessed it without measure by generation.

And now, in parting from our antagonist, we request him again to read over, not only this one passage, but all the others; and if he doubts his own learning, as we think he must, let him apply to some friend who "hath the tongues," and then tell us whether he still has the confidence to say that Tertullian and the Fathers condemn the doctrine we have maintained—that we may know the proper epithet for designating such an antagonist. But if he be, as we would fain hope, a sincere though a prejudiced inquirer, he may rise from a re-consideration of the question convinced of his mistake in appealing so confidently to the Fathers; and, finding all orthodoxy to be against him, may abandon the heresy which he has stepped forward to abet and promulgate. We say "promulgate," because many of his errors seem peculiar to himself; at least we have not met with them elsewhere; and may, if we feel it necessary, take some future opportunity of exposing them. But we have no pleasure in such an office: we have not sought it now, but it has been forced upon us by this forward opponent. We have endeavoured to avoid expressions which might have the appearance of a bitterness which we do not feel: we would wish to deal gently with one who lies so entirely in our power, and of whom we think his best friends must by this time be somewhat ashamed; for Edinburgh has not been often the scene of such an exposure—never, so far as we know, since the time when Huntley Gordon the Jesuit made himself the laughing-stock of every scholar in Europe.

In conclusion, we would call upon all those who enter upon controversy, and especially our opponents, as they love truth, as they would not be false accusers, as they would escape condemnation, to make themselves well acquainted with both sides of the question; with what may be said against, as well as for, their own opinion. Our antagonists in this question have not well understood even their own doctrines, and have wholly misunderstood ours. We took the Athanasian Creed for our basis, and grounded all our arguments on the point of faith therein asserted, that Christ is "God, of the substance of the Father, begotten before the worlds; and MAN, of the sub-

stance of his mother, born in the world; perfect God and perfect man" in one person. Pursuing this argument, we have shewn, that, in order to be both a *merciful* and *faithful* high priest, the Scriptures represent Christ as having been "tempted in all points like as we are, yet without sin;" "made like unto his brethren in all things, sin only excepted;" "touched with a fellow-feeling of our infirmities;" and at the same time "holy, harmless, undefiled, and separate from sinners:" that in HIM "mercy" and truth met together, righteousness and peace kissed each other." We have further shewn, that Christ, being *perfect* God, had in HIM all the attributes of Godhead; and these attributes may all be predicated of the *person* of Christ, though not one of them can be predicated of manhood—not even of Christ's manhood, if considered *per se* and apart from his *person*. And that, being also *perfect* man, Christ had in HIM all the attributes of manhood; every one of which may be predicated of the *person* of Christ, though not one of them can be predicated of his Godhead *per se* and apart from his *person*. And, further, we have shewn, that, though it be blasphemy of the highest kind, either to degrade the Godhead by bringing it into creature limitation, or to deify manhood by giving it the attributes of God; when considering Godhead in its essence, and manhood apart from Christ; yet, when we are treating of these two natures as met in Christ, the Godhead acting through the manhood and manhood deriving its support from Godhead, we not only may, but must, give them both oneness and personal identity in HIM; yet not by confusion of *substance*, but by unity of *person*: his sufferings and merits, though creature attributes, having the infinitude of Deity; and the invisible God being manifested in his person, as he himself declared, saying, "He that hath seen me hath seen the Father." The right apprehension of this constitutes, in fact, the whole mystery of godliness, God manifest in flesh. An apparent contradiction it is—an union of contraries—but so is the whole work of redemption, which reconciles *sinners* with *God*. This glorious mystery, which angels desired to look into, was incomprehensible, till it became realized in the incarnation of the Son of God, when the Eternal Word became flesh, and the heavenly host burst forth in rapturous acclamations, "Glory to God in the highest: on earth peace, goodwill towards men." Theirs was disinterested joy: they sang these Hosannas *for us*: and we, in whose nature the mystery was solved, when the transcendent work of God was achieved for us men and for our salvation; we indolently and listlessly turn aside from the contemplation of this glorious mystery, this key-stone of all sound theology! WE, miserable ingrates, sullenly refuse to be taught, saying, "Where is the profit of such speculations;" or, still worse, rail at and calumniate each other, ignorantly or maliciously imputing to our brethren opinions against which they are continually protesting! As matters stand, we find it necessary to go on with this controversy; but the mode of handling it must depend upon the various forms in which error may shew itself, which we shall endeavour to meet as they severally arise, with all the strength which God may please to give us. And may He overrule this strife of man to His own praise! May He keep us in a charitable, Christian frame of mind; make us instruments in promoting his glory, and ever seek to praise and magnify the holy name of the Lord.

TO CORRESPONDENTS.

THE *Review of Vaughan's Sermon*, in our last Number, has been printed separately, as a tract, at the request of six Country Clergymen, and is now ready for delivery, under the title of "The Church of England defended from the Attacks of Modern Dissenters," &c.

We have received several important Papers and several Replies, which we hope to find room for in our next: but we crave the indulgence of our friends in the free exercise of a discretionary power of delaying the publication of their papers. We beg to assure them, that the delay will never proceed from inattention to, or undervaluing of, their communications, but solely from an honest endeavour to bring forward most promptly those papers which teach the truths most needed, or meet effectually the most crying evils.

The Title, Contents, and Index to Vol. II. will be given with our next Number.

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