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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. *ISAIAH. XXI. 11, 12.*

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ERRATA.

- Vol. IV. page 405, note §. The difference between the post-diluvian period of Demetrius, and that of the Alexandrine Codex of the LXX., as stated in the general table, it will be observed, arises from the nativity of Abraham being there referred to the 130th year of Terah's age, as required by the context, rather than to the 70th, with Demetrius and the ancients.
- — 407, line 6 from bottom : *for Hamardt, read Hamartol.*
- — 417. In the table. The words "Samaritan and Greek," should be over the last two columns on the right.
- — 435, line 8 from bottom : *for Stranchius, read Strauchius.*

THE
MORNING WATCH.

SEPTEMBER 1831.

THERE REMAINETH A REST TO THE PEOPLE OF GOD.

HOLY brethren, partakers of the heavenly calling, who have been once enlightened, who have tasted the heavenly gift, who are made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come; let us ascend in thought together; let us lift up our souls in contemplation of that glorious inheritance prepared for the children of God, to the very border of which the church has now arrived, about to exchange her weary pilgrimage for an eternal sabbath of joy. As Moses from the top of Pisgah beheld the goodly land, so let us cheer our hearts by a survey of that better that heavenly country which Canaan typified; the substance hoped for by the elders, and in the faith of which that cloud of witnesses lived and died. Let us, with them, be looking for that city whose builder and maker is God; believing that Christ is gone to prepare a place in his Father's house, where are many mansions, and that he will come again to receive us; expecting to behold that glory which Christ will manifest to all those who are given him by the Father—a glory which eye hath not seen, nor ear heard, nor the heart of man conceived, but which is prepared for them that love God, and which he hath revealed unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. Thus exercised, thus taught, we shall be ready for any event: and whether it be determined in Providence that we shall die, like Moses, in the land of our pilgrimage; or whether, like Joshua and his host crossing the Jordan, we are alive and remain unto the coming of the Lord, to pass by translation through that gulf which divides between earth and heaven, between time and eternity; our hearts will be solemnized and prepared to enter on the rest that remaineth for the people of God, the seventh millennial day, which begins the sabbatism of the universe. Then shall the new creation stand forth complete, and man renewed be the true image of his Creator; and He

that sits upon the throne having spoken the word, "Behold, I make all things new," God shall for ever rest with complacency upon all his works which HE hath created and made; when every heart shall feel, and every tongue shall confess, that all the "works of HIS hands are very good," that "for HIS pleasure they are and were created."

Oh how intensely does the renewed soul long and thirst for this, its proper element; this, the fulness of time for displaying the fulness of creation, as the perfect instrument to accomplish the purpose and exhibit the glory of God! when the new creation shall be headed up in the renewed image of God; and in "the general assembly and church of the first-born" the highest form of being shall be shewn completed in Christ and his members—they one with Christ as he is one with the Father, exhibiting the brightness of his glory, and the express image of his person. Then the morning shall dawn of an eternal sabbatism for the sons of God: in the midst of them Jehovah shall for ever dwell, dispensing the effluence of his own inexhaustible fulness of joy—HE delighting in his children, and they in HIM—"pleasures for evermore" from the hand of the Father of love.

With a joy like this, man's being began; when Adam, the image of God, held unabashed communion with his Creator, and saw in every object of creation the perfect impress of God; reading in each some lesson; seeing in every one some index directing him to the Source of all good, in whom his best affections centred; teaching him to "love the Lord his God with all his heart, and with all his soul, and with all his might." And this primeval joy we delight to contemplate, and instinctively crave, not only when the soul is vexed with the storms of a fallen world, and driven by its miseries to desire a place of refuge "where the wicked cease from troubling, and where the weary shall be at rest;" but we feel it also in the most prosperous circumstances, and in the purest and noblest exercises of the soul; proving that a destiny of higher dignity than the present is the proper end and appointment of man. "O thou Sun and Life of souls, shed abroad thy light and vital heat—the belief of the truth of unseen things, and the love of their superlative goodness—in the minds and hearts of men; that they may not frame to themselves an imaginary happiness in the enjoyments of this perishing life, but with all zeal and vigour in their affections and actions seek after the real blessedness of the world to come, as becomes an object so glorious and eternal."

The "Rest" we treat of has to be considered in its nature, and in its time; in both of which respects the Sabbath was its type: not, however, the Jewish Sabbath, as now corrupted, and encumbered with modern superstitions; not even the Mosaic Sabbath, a bondage and a restraint, analogous to the whole of

the Law, "added because of transgression;" but the original Creation Sabbath, ordained before the fall of man, and probably retained by the Patriarchs in its festal character till the giving of the Law. To the Creation Sabbath we have inadvertently attached that character of bondage and restraint which was superinduced by the Mosaic Law; and have preposterously associated the rest from slavery in Egypt with God's rest from the work of creation, and with the "rest that remaineth for the people of God." It is true, that, when God renewed the ordinance of the Sabbath at Sinai, he derived a fresh motive for its observance from having delivered the children of Israel from Egypt; saying (Deut. v. 15), "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day:" but this did not destroy its original character, derived from creation, and retained in Exod. xx. 11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This, the original ordinance, derived from an universal motive, is binding upon every creature; and to despise it, is to rebel against the Creator: but the fresh motive, derived from deliverance out of Egypt, can only influence the people who were so delivered; can only be local and national; cannot be *universal*. The Mosaic Sabbath, as distinguished from the Creation Sabbath, must follow the other Mosaic laws: and as we found, in our last examination, that these laws were local and temporary, and their observance rendered impossible to the Jewish people now, banished from the land of Canaan, and without temple and priesthood and sacrifices; so we might dismiss this part of our argument by a reference to our last Number (p. 255). But the subject is of such importance, and is liable to such mistake, that we have thought it right to discuss it separately; and shall endeavour to shew, that the Creation Sabbath was festal and joyous in its design, typifying the rest and joy of the kingdom of heaven: that the Mosaic Sabbath was a part of the Law, "added because of transgression, till the Seed should come" (Gal. iii. 19): and that the Christian Sabbath is a solemn feast-day, "a delight," "holy, and honourable," the antepast of heaven, the first-fruits of "the REST that remaineth for the people of God."

The Sabbath of Creation was the conclusion of God's work, but it was the *beginning* of man's. Man's life began by devoting the first of his days to the best work—to the service of God. Man, the image of God and the head of creation, began his time by separating its first portion, at the command of God, to hold communion with him, and by leading the worship of creation to

HIM for whose pleasure all things are and were created. We mistake in the outset, when we regard the Sabbath as the *end* of a period, for it is in fact the *beginning*—the contrast of the finished work, no part of it—the earnest of new joy. The work of creation finished on the sixth day; but the seventh day was Adam's first day, the first of his life, and the first day of the week in his reckoning and for all succeeding time. The *rest*, too, which the Sabbath was ordained to commemorate, was God's *rest*, not man's; and must be understood and observed with reference to God's *work*, not man's. The creation work of God was no servile toil, no weary exhaustion of creature power; neither was sabbath rest the opposite of labour, nor the recruiting of wasted strength the proper end of its institution: these ideas were introduced by the sin and folly of man, and formed no part of the original appointment. Every work of God is a fresh display of himself: the completion of a work is the commencement of a manifestation in the finished work. The first Sabbath was God's creation-day: his work exhibited completed, and all manifesting the true end of their being in the work of praising and glorifying their bountiful Creator. The first Lord's-day was God's redemption-day: Christ, having finished his work in flesh, then exhibited its completion in the new form of being, resurrection flesh; and began resurrection life in man, resurrection work in the church. And the first Millennial day shall be God's glorification-day; when, resurrection work being finished in Christ and his members, their glorification work shall begin and never end.

God the Creator retains his right over all things, and claims a portion as his own for a testimony of his right. When the garden of Eden was planted, God reserved from Adam one of its trees; forbidding him to eat of its fruit, and proving that this tree at least was not made for the *use* of man, but for the higher end of shewing the purpose of God. When the Most High divided to the nations their inheritance, he again shewed his sovereignty, by reserving the land of Canaan, "the glory of all lands," purposing therein to plant his people (Deut. xxxii. 8). And when, in process of time, he brought the children of Israel into this land, he claimed for himself the first-fruits of their increase in every kind, and the tenths of its produce, to be set apart for his service. In analogy with all this, the Lord God had at the beginning blessed, and sanctified, and dedicated to his service, the first day of man's life, and every succeeding seventh day till time shall cease and eternity begin*.

* Nec docet natura ut potius die ultimo, quam primo, Deo vacetur; quod si naturæ relinquendum esset, natura ipsa potius dictaret suo lumine, primo die, et non ultimo, esset Deo vacandum: et sic potius dies Dominicus, qui est primus, quam dies Sabbati, qui est ultimus, fuisset præscribendus; nam primitiæ sunt Deo tribuendæ, et a Deo incipiendum est.

The Creation Sabbath was the firstling of Adam's time, the first and best of his days, his prime of vigour, energy, and joy; devoted to the ALL-GOOD ONE, whose perfect image he bore, with all the freshness of new being, and the entire singleness and concentration of a soul undistracted by care, unassailed by sin, unwearied by toil: he rejoiced before the Lord his God with all his heart, and mind, and soul, and strength. And as the Sabbath was set apart, and sanctified, and blessed, not only to commemorate the finished creation, but to typify the Christian and the Millennial Sabbaths, which mark the completion of redemption and new creation (John v. 17; Heb. iv. 4); so must the antitypes answer in character to the type: and we take not the right view of the Christian Sabbath, and "the rest which remaineth for the people of God," when we merely contrast them with the Fall and its consequences; when we content ourselves with excluding sin and sorrow from intrusion, and enter not into the glorious contemplation of our privileges and our joys. The Sabbath of which we treat is not mere peace, but it is joy: it cannot, therefore, resemble any bondage to a ritual, or slavery of duty, or meritorious drudgery; still less can it be considered as idle vacancy, or gloomy self-denial, or Rabbinical penance-work: these notions are the sinful consequences of the Fall, or the ridiculous inventions of man; and their intrusion prevents the mind from entering with commensurate fulness of affection and concentration of faculty on the primary, proper, and ultimate end of the Sabbath, which is, to hold communion with God at his own time and in his own way, to attune body, soul, and spirit for the blissful intercourse with the Father of love, the Source of all good and of all joy. Even under the bondage of the Law, this primary, this proper service of God is retained, and the people are commanded to rejoice before the Lord their God (Deut. xxvi. 11; xxvii. 7): and the true character of our Sabbath is declared by the Prophets, saying "to the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Isai. lvi. 6, 7); and again, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a Delight, The holy of the Lord, Honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord" (Isai. lviii. 13, 14).

The change of dispensation to the Jews, and the new covenant under which they shall be brought on their final restoration to the land promised to the fathers, is continually implied in all those prophecies which speak of times yet future. They had a continual

memorial of the deliverance from Egypt in their feasts and various ordinances of Moses, and many of them were given for this sole end; but a future time is spoken of, when "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 the seed of the house of Israel out of the north country," &c. (Jer. xxiii. 7, 8; xvi. 14, 15; xxiv. 5; xxxii. 37). But the change of the deliverance to be commemorated requires a change in the memorials, one of the chief being the Sabbath-day (Deut. v. 15). And that the change of the Sabbath was made by our Lord, is shewn by his teaching it to be made for man, and not man for the Sabbath; by his styling himself Lord of the Sabbath day (Matt. xii. 8); by his continually disregarding the Mosaic Sabbath (Matt. xii.; Mark ii. 23; Luke vi., &c.); by his resurrection, frequent appearances to his disciples, and the gift of the Holy Ghost, on the first day of the week, hence called the Lord's-day;—events in the Christian church more memorable and important in the spiritual life, than the double portion of manna, which fixed the Jewish Sabbath, was in the history of the Jews (Matt. xxvi. 61; xxvii. 63, comp. John xx. 26: see Matt. xxviii. 9; Luke xxiv. 15, 25, 26; John xx. 14, 19, 20; Acts ii. 1, 42, 46; xx. 6, 7; 1 Cor. v. 4; xvi. 12; Rev. i. 10). "Declared to be the Son of God with power, by the resurrection from the dead" (Rom. i. 4). But the restoration of the Jews is called their resurrection, Ezek. xxxvii. 12; and being not only the type, but the accompaniment, of the resurrection of the saints, and effected by Him who has already become the first-fruits of them that slept (1 Cor. v. 7; xv. 20); all together shall keep the one, the original, the eternal Sabbath, in remembrance of their Creator, their Redeemer, their Restorer, and their everlasting Strength. "This is the day which the Lord hath made; wherein we are invited to rejoice and be glad" (Psa. cxviii. 24): when the Stone which the builders refused shall become the head-stone of the corner; when the house is no longer left desolate, but Israel, at Jerusalem, shall say, "Blessed be he that cometh in the name of the Lord" (Psa. cxviii. 26, Matt. xxiii. 39); when Jah, who is the Strength and the Song of his people, becomes their Salvation also; and the right hand of the Lord is exalted (Exod. xv. 2; Isai. xii. 2; xxvii. 3).

The Sabbath at its first institution had reference to God alone, who hallowed and blessed the day: to Adam it was a delight, and therefore a privilege rather than a duty, or a duty which he needed no command to perform, but desired and enjoyed. Under the Law every thing took the form of a duty, and was enforced by command; its institutions having reference to man as well as to God: and the Sabbath now became a command, affecting our conduct, not only towards God, but towards

son, and daughter, and man-servant, and maid-servant, and cattle, and stranger within the gates, that they may rest also. And in this, its reference to man, the command is enforced by saying, "Remember that thou wast a servant in the land of Egypt" (Deut. v. 15). The Mosaic Sabbath having this two-fold reference—the former an universal character, the latter a local one; the former applicable to all men, the latter only to the bondsmen of Egypt—we, as Christians, and belonging to an universal and not a local dispensation, are bound by the general law, and not by that which is local. In following out this inquiry we shall find, that in as far as the Sabbath is Mosaic, so far it is local, and cannot be kept out of "the land:" that it is not only vain, but degrading and sinful, for Christians to keep the Jewish Sabbath: and that the Jews themselves shall, when restored to their land, keep the Sabbath on the first day of the week, and not on the seventh.

It is obvious at once, that every religious ordinance connected with the Jewish Sabbath is rendered impracticable by the destruction of the temple and priesthood, and the consequent abolition of sacrifices; but it is as clear, though not so obvious, that all the prohibitory commands, and all the minor observances of the Mosaic Sabbath, are rendered impossible by banishment from the land; and the attempt of the Jews to keep them in other countries, is either an ignorant substitution of Rabbinical superstitions for the commands of God, or hypocritical mockery. The Law forbade work of any kind, and kindling of fire and dressing their food, and journeying, except to and from the synagogue: forbade it to them, to their servants, to the stranger within their gates. The time of the Sabbath, again, cannot be fixed in any other country: for the Law required that it should be kept from evening to evening (Lev. xxiii. 32); but in northern and southern latitudes there is no evening for some months in the year; and as the longitude varies, the evening of necessity changes, at the rate of an hour in every fifteen degrees; and the Jews, during the dispersion in different countries, are, in fact, keeping their Sabbath at every variety of time between Friday morning and Sunday evening: and if a Jew should travel eastward round the globe, keeping his Sabbath regularly on the same day, he would find on arriving at Jerusalem that he had thrown back his Sabbath a whole day, and would be keeping it on Friday; and another travelling westward, would, in like manner, throw it forward, and find himself keeping it on Sunday. The Sabbath is cursive, according to change of longitude.

But that which is merely vain and impracticable in a Jew, is degrading and sinful in a Christian; degrading, as a desertion of our high Christian calling, an abandonment of the freedom of the Gospel, and a bondage to the beggarly elements of the

law ; sinful, as a falling away from grace, and an esteeming Christ to have died in vain. For though under the Law it was easy to commemorate both the creation and the deliverance from Egypt on the Sabbath ; there being one day only in the week set apart, and the rejoicing of the creation sabbath being no way incompatible with the rest enjoined by the Law ; the case is altered now. Now, under the Gospel, there is a change of the Sabbath-day, the Lord's-day is the Christian Sabbath ; and one or other of the days must be abandoned ; the first and the seventh day cannot both be kept. For it is not only absurd, but a culpable marring of the whole institution, to keep two days in the week : on creation grounds, it mars the commemoration of God's six days' work, it divides and nullifies the seventh day's rest ; reasons abundantly sufficient to forbid the observance of both days, and to which the least consideration will add numerous others of a typical and practical kind. Had it been possible to allow two sabbaths to be kept, we may reasonably suppose that permission would have been given at the deliverance from Egypt, when it was necessary to commemorate two succeeding days, the Passover on the 14th, the act of deliverance ; and the deliverance itself on the 15th. But to preserve the seventh recurring day, and still commemorate both days, the first and seventh days of that week are hallowed to the Lord (Exod. xii. 16), and the other weeks of the year proceed regularly. One day only in seven can be lawfully kept as a Sabbath : and we now shall endeavour to shew that the Lord's-day is the true, the Creation and Patriarchal Sabbath ; and that the Saturday Sabbath is a Mosaic ordinance, binding only upon those who are under the Law, abolished under the Gospel both to Jew and Gentile, and to be changed even to the Jews before their national conversion, under the Ezekiel dispensation.

A popular argument for the Jewish Sabbath is drawn from the assumption, that, being commanded at Sinai with such awful sanctions, it should be as solemnly repealed, or the change commanded with still greater solemnity. In this assumption there are three mistakes : the Jewish Sabbath was not fixed at Sinai, but before their arrival there, by the double portion of manna (Exod. xvi. 22) ; the thunders of Sinai were not the sanction of the law, but of the LORD, the Giver of the law, and the people covenanted to obey HIS VOICE before a word of the law was uttered (Exod. xix, 8) ; the *change* of the day was really in coming out of Egypt, our Lord's-day not being really a *change*, but only a *restoration* of the original Creation Sabbath.

The Jewish Sabbath was so manifestly fixed by the manna, and not by the giving of the law, that we need not enlarge on this point. But we revert to it in order to observe, that from the surprise expressed by the people, and from the emphatic

words of Moses, it seems probable that it did not occur on the day expected by them; and their going out to gather on the newly fixed Sabbath, confirms this view. For Moses had told them, *Exod. xvi. 5*, On the sixth day it shall be twice as much as they gather daily; but on the sixth day of *ver. 22*, when they did gather twice as much, they appeal to Moses, who declares, "To-morrow is the rest of the holy Sabbath unto the Lord;" and this is the first record of keeping the Sabbath of the Lord. The Sabbath, thus fixed, is considered as a law and a commandment of God, before they came to Sinai; for when they went out to gather (*ver. 27*), "The Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." The day on which the Sabbath was thus given by the Lord, we now have to examine, and shall shew that it was of necessity a change, or anticipation of the Patriarchal Sabbath; a change made at the coming out of Egypt, fixed by the falling of the manna.

In this inquiry, the different times when the day has been reckoned to begin is an important element; for we shall find that a change in the time of beginning the day, will produce a change in the day. In strict propriety of speech, day is the period of light, night the period of darkness; for "God called the light day, and the darkness called he night" (*Gen. i. 5*); and a day is properly the time between sun-rise and sun-set. The day, too, was under the rule of the sun, the night of the moon; for "God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (*Gen. i. 16*). The sun remains unchanged, the perpetual ruler of the day; but the other lights of the firmament, with the moon, the ruler of the night, are made, by their various changes, "for signs and for seasons, and for days and years." The moon in its monthly round, by its four phases, marks the week; the stars in their changing aspects, and the earth in its annual round, mark the seasons and the year: but these changes could not thus mark the periods, did not one standard of comparison remain fixed; this standard is the unchangeable sun, the centre and the governor of the planetary system*. At the creation, the moon, as the lesser light to rule the night, rose with the setting of the sun: it must have been full moon: and the deliverance from Egypt, and the resurrection of Christ, the earnest of our deliverance from the grave, were also both at the full of the moon. Adam, the last work of creation, knew not by his own reckoning that it was the sixth day of creation, but received it by the word of God: the Sab-

* The glory of the sun led to sun-worship among the heathen; for the rebuke of which God has shewn his word in the mouths of men to be able to stay the course of the sun (*Josh. x.*; *Isai. xxxviii.*)

bath was truly Adam's *first* day, being the first day of his life, the first defined period of his existence. Creation is declared to be a *work* of six days, and the seventh to be a day of *rest*; the *whole* six days were therefore work, and the rest began not till the seventh; consequently Adam was not created till the *end* of the sixth day, as any remainder of that day after his creation, would be a time of rest. But Eve was also created on the sixth day; and the deep sleep of Adam, which preceded her creation, typified death and resurrection, by which the church is made meet for her Husband: and if this sleep was at evening, and the creation went on during the sixth night, the type would be beautifully complete and striking; Adam and Eve each awakening to behold the goodliest and the fairest object of creation, and both in gratitude and joy lifting up their souls in adoration and thanksgiving to the Lord their God, on his own day*; joined therein by the whole creation in choral symphony, and all the sons of God shouting for joy. This was the first Sabbath, the Lord's-day, Adam's first day; dedicated to his Creator, his Father, and his God, with all his heart, and soul, and mind, and strength. The morrow's dawn would be Adam's second day; and so for his whole week of common days, the *sixth* of which would be the *seventh* of time, the seventh of his life, the last day of his week; and the second Sabbath of his life would be the *eighth* day, the beginning of a new week; the first day of the week to him, not the seventh.

The next portion of time remarked by Adam would be the month, measured by the moon's period of revolution; and as the moon was full at creation, Adam would reckon from one full moon to another; from his first evening till the time when the moon again reached the same point in the heavens. The beginning of the year we cannot so positively fix, but it has been concluded that it began with the autumnal equinox, in September; all the fruits of the earth being of course in full perfection at creation, and the days and nights of equal length; which commencement from Tisri was retained by the Israelites till the coming out of Egypt.

The beginning of the year, of the month, and of the day, was at the Exode thrown back half the period of each. The year, which began in Tisri, or September, was thrown back to Abib, Nisan, or March; and both reckonings are used by the Jews to the present time,—the original, from Tisri, for all civil affairs; the Mosaic, from Abib, for all ecclesiastical affairs (Exod. xii. 2.) "This month shall be unto you the beginning of months: it shall be the first month of the year to you." (xiii. 4.) The

* "This is a great mystery: but I speak concerning Christ and the church" (Eph. v. 32). "Prepared as a bride adorned for her husband" (Rev. xxi. 2; Ps. viii.; xix.; xcvi. 10; xcvi. 7; Job xxxviii. 7).

month must have begun originally at the full of the moon, though it is not recorded in Scripture; but the new moon is continually spoken of under the Mosaic law as the beginning of the month: as Num. x. 10; xxviii. 11; 1 Chron. xxiii. 31; 2 Chron. ii. 4; Neh. x. 33; Isai. l. 13.

The day, till the giving of the Law, began with sun-rise, but under the Law began from the evening before, as it is still reckoned by the Jews. This is demonstrable from Numbers xxxiii. 3, compared with Lev. xxiii. 32; for the Passover was ordained on the fourteenth day of the month *at even* (Ex. xii. 6), and the Feast of Unleavened Bread began the same fourteenth day at even, (xii. 18), which feast continued till the one-and-twentieth day, the first day and the seventh day being both a holy convocation to the Lord, and therefore a Sabbath at the beginning and ending of the same week (xii. 16). But the Passover was the night *following* the fourteenth day of the month: for the lamb was slain in the evening of the fourteenth day, eaten during the night; at midnight the destroying angel passed over the doors of the Israelites, who were forbidden to leave their houses till morning; and that morning was the *fifteenth day* of the month, and the morrow after the Passover (Num. xxxiii. 3). Up to this time, therefore, day was reckoned to begin from sun-rise; for this night of the Passover "to be much observed to the Lord" (Exod. xii. 42) was the fourteenth day, as then reckoned, but would become the fifteenth day by the reckoning appointed under the Law, and still in use among the Jews; for it is commanded (Lev. xxiii. 32), "from even unto even shall ye celebrate your Sabbaths."

But the change is further confirmed, and put beyond doubt, by the Feast of Unleavened Bread, which was commanded to be held from the fourteenth day of the month at even, until the one-and-twentieth day at even (Exod. xii. 18); yet the *fifteenth* day is called the feast (Num. xxviii. 17), though the Passover had just been called the *fourteenth* (ver. 16). This is only to be explained by the change of reckoning; a change which the necessity of commemorating two otherwise incompatible things required,—bondage and deliverance, misery and joy, hasty flight and rest. And we shall see also that these two ideas are preserved by throwing back the Sabbath one day under the Law, making it the last day of bondage, the end of a week of toil; and pointing the hopes forward to the coming Sabbath, the first day of deliverance, the eighth day of the Feast of Tabernacles at the end of the Jewish year, the Hosanna-Rabba, the beginning of the Millennial and resurrection joy. The Feast of Unleavened Bread began on the fifteenth (Lev. xxiii. 6; Num. xxviii. 17): it commemorated a transaction subsequent to the Passover, subsequent to their coming out of Egypt; a transac-

tion of the day of freedom, and not of the night of bondage. The morning of the fifteenth was the turning point in the history of Israel, as its antitype, the resurrection of Christ, was the turning point in the history of the church. Christ our Passover is sacrificed for us, our old man buried with him: "therefore let us keep the feast, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 8). "The Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, being bound up in their clothes upon their shoulders. And they baked unleavened cakes of the dough which they brought forth out of Egypt" (Exod. xii. 39). This was their first meal of freedom, as the Passover was the last meal of bondage; and the Passover was the fourteenth day, the last supper of the Israelites in Egypt; the first day of unleavened bread the fifteenth, their first meal of deliverance, and of rest from bondage. The fifteenth of the month, or the first day of the feast, was an holy convocation, or Sabbath, and the first that the children of Israel enjoyed; and we might infer that their Sabbaths would continue on that day of the week, the day after the work of delivering them was finished, the day on which they rested from their labours: but it was not so, for the one-and-twentieth day of the month, the seventh, not the eighth, day of the feast, was the next Sabbath, thus anticipating a day. This seeming incongruity arose from the necessity of the case, to which we have already adverted; the necessity of commemorating both the bondage and the deliverance; and the necessity of keeping but *one* day in seven, that the elder creation ordinance might not be marred; and by the still higher purpose and more constraining necessity of typifying both the death and the resurrection of Christ, the great mystery of godliness, which all the workings of Providence and all the ordinances of God are appointed to foreshew or commemorate. The death of Christ was typified by the Passover; his resurrection and our resurrection life, by the coming out of Egypt and the Feast of Unleavened Bread: these acts were of necessity *without* an interval between them in the type, and *with* an interval between them in the antitype. The act of judgment upon the Egyptians was the act of deliverance for the Israelites, and allowed of no interval of rest, no Sabbath after the period of labour, and before their hasty journey; while the death of Christ required for its demonstration a period of sepulture, a real entombment, a day of rest to intervene between his sacrifice and resurrection: this could not be typified in the *first* Passover, but was typified in the second, and every succeeding Passover; and in so doing the Jewish Sabbath was of necessity thrown back

one day, from the first day of the week to the last of the preceding week. The modern Jews have introduced many changes and superstitions into all their observances, and we only refer to their practices where confirmed, or not contradicted, by the Scriptures; but it is clear that their practice of beginning the Sabbath from the preceding sun-set is the command of the Law (Lev. xxiii. 32); and it is equally clear, from Num. xxiii. 3, that the day was previously reckoned to begin from sun-rise; for the morrow after the Passover is called the fifteenth, although the Passover was kept the preceding evening after sun-set, and that evening was then called the fourteenth, which under the Law would be reckoned the fifteenth. But under the Law the Passover day, which began at sun-set on the thirteenth, was kept as a sabbath of restraint, and the first day of unleavened bread was a sabbath of joy: two sabbaths thus came together; the first of which was the "high day," on which our Lord lay in the grave (John xix. 31); the second was the *δευτεροπρωτον*, or "second sabbath after the first" of Luke vi. 1, Matt. xii. 1. The early Jews adjusted the Passover so as always to fall on the Sabbath day, as the Western Christians do with Easter; and as our Lord ate the Passover the preceding night, and was himself the Passover for us, slain at the same time as the Paschal lamb, this was brought about, either by an accommodation of this kind, postponing the Passover one day, that it might coincide with the Sabbath; or by our Lord's keeping it on the *real* fourteenth day of the moon, while the Jews kept the *observed* fourteenth, which would be a day later. But the Passover being always a Sabbath in after times, and the first Passover of necessity admitting no legal Sabbath—for the fourteenth was the last day of their hard bondage in Egypt, the fifteenth the first day of their hasty flight—observances, which were impossible when the event took place, were enjoined to commemorate that event in every *succeeding* Passover, till the true Paschal Lamb should be slain, and, necessitating the sabbath interval which the first Passover admitted not, re-assert the Patriarchal Sabbath in its liberty and its joy. We need not inquire whether the Sabbath was kept in Egypt, or even whether the Patriarchs observed it: we in any case maintain, that on every possible supposition of its observance the change from sun-rise to sun-set threw it back a day, threw back that Sabbath which was appointed and blessed by God at the creation.

The fact thus established may be supported by many other considerations; as from the Sabbath being called the Lord's gift to Israel, given to distinguish them from every other people, given subsequently to their departure from Egypt, and a part of the Mosaic law. This is strikingly laid out in Ezek. xx. 12, on which Mede has a discourse, where the Lord, pleading with the

people, first declares his dealings with their fathers in Egypt in bringing them forth, saying; "I wrought for my name's sake, that it should not be polluted before the heathen among whom they were.....wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness: and I gave them my statutes, and shewed them my judgments, which if a man do he shall even live in them. **MOREOVER ALSO**, I gave them **MY** Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." More effectually to distinguish the children of Israel from the heathen, it has been often remarked that all the heathen practices were studiously deviated from, under the Mosaic law. To counteract idolatry, the making of images was forbidden: in contrast with the worship of the sun, the Israelites worshipped towards the west (Ezek. viii. 16; Deut. iv. 19): the beginnings of the year; month, and day were changed, as we have already remarked: and as the heathen had dedicated the Sabbath-day to the worship of the sun, the ruler of the heavens, as they deemed, God threw back his Sabbath from Sunday to the preceding day; that his people might in no respect partake with the heathen idolatries. Hesiod, as it has been remarked by Jennings (431); calls the seventh day "the glorious day of the Sun;" and Tertulian calls the Lord's-day "Sunday*, and the leader of the week." Many of the fathers call the Lord's-day, "Queen of days," the title given by the Jews to the Sabbath; which we mention to prove that the name Sunday is not merely of Teutonic or local origin; but wide spread; and that we may conclude nearly to a certainty that this name preserves the memorial of that day of the week which had been regarded as the chief day, a memorial of the primitive Sabbath. But then, when the Lord shall have not only vindicated his dishonoured law by performing his word, which saith, "That which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone: as I live, saith the Lord God, Surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule you;" but when he shall also have

* We know that the Sun was worshipped by the heathen (2 Kings xxiii. 5; Job xxxi. 26, 27; Jer. xliii. 13; Ezek. viii. 16); and they dedicated their chief day of the week to the Sun, calling it Sunday, and *εβδομημερας*, or leader of the week: and hence some of them supposed that the Sun was the God of the Christians, as they kept holy the Lord's-day, the Sunday of the heathen. Alii plane humanius solem Deum Christianorum existimant quod inoluerit ad orientis partem nos facere supplicationem, vel die Solis lætitiã curare. *Tertul. ad Nation. 59.*

To the same effect Justin Martyr says, "On the day called Sunday there is held a congregation;" and further on, "The day called Sunday we do all with one consent make the holy convocation, because on that day Jesus Christ our Saviour rose from the dead." *Apol. 2.*

punished the heathen for their idolatries, and converted them by judgments to his service; then shall the Jews and Israelites re-assembled in their own land, return to the sun-rise commencement of the day (Ezek. xlvi. 14); to the original Sabbath, typified by the eighth day of the Feast of Tabernacles and of Ezek. xliii. 27: and then shall all the nations of the earth go up from year to year to worship the King the Lord of Hosts, and to keep the Feast of Tabernacles (Zech. xiv. 16), and there shall be no more the Canaanite in the house of the Lord (ver. 21).

One point more remains to be discussed: How far is it lawful to keep *both* Sabbaths, the Jewish and the Christian, Saturday and Sunday? We answer, Not at all; that *one only* must be kept; that as it is sinful not to keep one, it is doubly sinful to attempt to keep both; for the attempt does in fact render *both void*, neither of them any longer a Sabbath. Two days in a week, two sevenths of time, commemorates nothing, typifies nothing; distorts and perverts every thing which the Sabbath was ordained to teach. It is like attempting to combine darkness with light, a dead with a living body, bondage with liberty; the one of necessity negatives the other. Our Sabbaths are not a separable portion of our existence, which may be of one character while the rest of our life is of another character; but are the exhibition of our Christian life, the exponents of our daily walk and conversation in the world: our Sabbaths afford a sure criterion of our Christian course. Now as it is certain that the difference between the Law and the Gospel is that between darkness and light (John i. 5), between death and life (Rom. v. 20, vii. 5), between bondage and liberty (Gal. iv. 9, 25); so, unless any one will be absurd enough to say that he can at the same time be passing his time in darkness and in light, at once in death and in life, in bondage and in liberty, he cannot with truth pretend to keep both the Jewish and the Christian Sabbath; or to have six days of bondage in every week, represented by the Jewish Sabbath, and six days of liberty in every week, represented by the Christian Sabbath. But no one is thus absurd; for the error of observing two Sabbaths, which we lament to say is now very prevalent, comes from an inadequate knowledge of the character of the dispensations, and a lowering of the true standard of each; attaching too little restraint to the Mosaic Sabbath, which God made so inviolably sacred that he commanded an Israelite to be stoned to death for merely gathering sticks; and, on the other hand, encumbering the Christian Sabbath with shackles forged under the Law, disgraceful to and inconsistent with the freedom of the Gospel. Those who talk of keeping the Law *willingly*, know not what they say. God has made the Law a bondage; has declared it to be a yoke, and beggarly elements; added because of transgression; a restraint

under which they were shut up unto the faith which should afterwards be revealed : but those who are redeemed from under the Law, who have received the adoption of sons, are no longer under a schoolmaster ; are not children of the bond-woman, but of the free ; and if they stand not fast in the liberty wherewith Christ hath made them free, Christ shall profit them nothing, Christ is become of no effect, they are fallen from grace (Gal. iv. 5).

But it has been argued, that the Apostles and first Christians kept both the first and the seventh day, and that we should do the same ; but this is a great mistake. For the cases are not parallel ; since the Jewish service and ritual then subsisted, and all the first converts had been, *as Jews*, bound to its observance, before they came to the knowledge of Christ ; and as Christians, seeking the conversion of their brethren, were also bound to use all lawful means to win them, and especially not to offend them by open contempt of that Law, which, as long as the temple and priesthood and nation remained in the land, it was the duty of every Jew to obey. That the Apostles did not think themselves bound to keep the Jewish Sabbath, or any part of the Mosaic law, is certain from the whole tenor of their conduct, and from their repeated assertions : they would each one, with St. Paul, be ready to declare, " Though I be free from all, yet have I made myself servant unto all, that I might gain the more : and unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law as under the law, that I might gain them that are under the law ; to them that are without law as without law, that I might gain them that are without law : to the weak became I as weak, that I might gain the weak : I am made all things to all, that I might by all means save some " (1 Cor. ix. 19). These compliances of the Apostles are always to be considered in reference to the actual state of the Jews, then in their own land, and following customs commanded by God to their fathers, and practised by them after the manner of the fathers. But the case is wholly altered now, both with Jews and with Christians : Jews cannot now observe the Mosaic law in any degree, least of all the Sabbath ; and it would be sinful in Christians to give place for a moment to any of the superstitious observances which the Jews have now substituted in place of the commands of God. Not one tittle of the many commandments for rightly keeping the Sabbath according to the Mosaic law can be possibly complied with in a strange land, without temple or priesthood ; and the Christian who yields compliance to such inventions of man as the modern Jews follow, is little better than an idolater.

After the Jewish law was abolished by the death of Christ, and was wholly annulled by the destruction of Jerusalem and by the

dispersion of the Jews, the Christian church declared any following of the Mosaic rites a crime deserving of the severest censure. Even before the destruction of the temple the Apostles had decided that the Gentile converts were not to be troubled with the Law; and that it was tempting God to put upon them a yoke which none of the Jews were able to bear (Acts xv. 9, 10); and that "the Holy Ghost laid upon them no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Here we have no injunction of the Sabbath, no legal ordinance whatever. And for the Jewish converts to Christianity instructions equally clear are furnished by the Apostle Paul, when referring to the same city, at a time just preceding the above. For Peter had come to Antioch and eaten with the Gentiles, disregarding the Mosaic law; but when some Jewish converts were come he "withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation" (Gal. ii. 12). Did Paul reprove Peter for not keeping the Law? Not at all: he reproved him for pretending to keep it when he did not—for doing exactly that which many converted Jews of our own time are doing, professing to keep the Law, when their consciences tell them that they do not and cannot keep it. Paul "withstood Peter to the face, because he was to be blamed;" and these modern Judaizers should be still more strongly withstood, and still more severely blamed: for Peter could then have really kept the Law; and the keeping of it was not forbidden in the same positive manner as shortly after it was, in the writings of the Apostles and in the decrees of the church; but the modern Judaizers are obliged to acknowledge that they cannot keep the Law, and they do not really observe those forms which the Jews now call the Law; that they profess to do that which they never care to do; that their pretence, in short, is a mere mockery*. The Law was abolished in the death of Christ,

* We were present, last Spring, at a discussion on keeping the Law, with upwards of twenty inquiring and converted Jews; who began with maintaining the necessity of a Jew, after conversion, still keeping the Law. In the course of discussion they all allowed that they had eaten ham and hares dressed on the Jewish Sabbath; and for thus breaking the Law in so aggravated a manner they pleaded Christian liberty, and said they kept the Law from choice, and not of constraint. They were then required to name *any one* Mosaic law which the Jews could now keep, to distinguish them from other Christians. The Fifth Commandment was first named, but immediately withdrawn; for all Christians are required to honour father and mother. The precept against mixing woollen and linen in their garments was also abandoned, when it was shewn that it was broken by the woollen garments being sewn or lined with linen, and that the

and taken out of the way (1 Cor. ii. 13; Col. ii. 14); and by the bringing in of the new covenant he hath made the first old. This the Apostles knew; and continually expected that "time of desolation" predicted by the Lord, when "one stone of the temple should not be left upon another," knowing "that which decayeth and waxeth old" to be "ready to vanish away" (Heb. viii. 13). With the last destruction of Jerusalem the Mosaic law did vanish away; and thenceforward the Apostles and succeeding rulers of the church have uniformly declared it to be a sinful dereliction of our Christian standing, an abandonment of our Christian liberty, to come under the old law; in short, to be falling from grace. Barnabas is very frequent and very strong in warning his fellow-countrymen against still cleaving to the Mosaic law; saying, "I beseech you, as one of your own brethren, loving you all beyond my own life, that you look well to yourselves; and be not like to those who add sin to sin, and say that *their* covenant" (the Mosaic) "is *ours* also: nay, but it is *ours only*; for they have for ever lost that which Moses received" (Wake, 304). Lastly, he saith unto them; "'Your new moons and your Sabbaths, I cannot bear them.' Consider what He means by this: The Sabbaths which ye now keep are not acceptable to me, but those which I have made when resting from all things: I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with joy; in which Jesus rose from the dead, and, having manifested himself to his disciples, ascended into heaven" (Wake, 327). "Furthermore, it has been made manifest how both the city and the temple and the people of Israel should be given up: . . . and it has come to pass as the Lord hath spoken" (Wake, 329). Ignatius is equally strong and clear; saying, "If we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. Wherefore, if they who were brought up in these ancient laws came, nevertheless, to the newness of hope—no longer observing Sabbaths, but keeping the Lord's-day, in which also our life is sprung up by him, &c. &c.—it is absurd to name Jesus Christ and to Judaize" (Wake, 233, 256). The other fathers testify to the same effect: as Justin Martyr (cont. Tryph.); "keeping the Sabbath is not binding." Tertullian (cont. Jud. iv. 6); "the observance of the Sabbath was temporary." Athanasius (de Sabb. et Circ.); "after

whole garment, as being manufactured by Gentiles, was unclean by the Law, and could not lawfully be worn, because it could not be purified. It was then gravely and seriously urged, that if a Jew were walking in the fields, and saw a bird sitting on its nest, he could keep that precept of the Law which forbade them to take both the eggs and the dam! This was the only portion of the Law which they were able to maintain they could keep. Thus absurd and ridiculous is the pretence of now being able to obey those precepts exclusively Mosaic.

the resurrection of Christ the old Sabbath ceased to be in force." And so of all the others : as Irenæus (iv. 19, 30, 31), Origen (Hom. 10, in Gen.; Hom. 7, in Ex.; Hom. 23, in Num. xxviii.), Basil (in Isa.), Greg. Naz. (Orat. 19), Greg. Nys. (Orat. 1 de Resur. 186, de Pasch. 867), Ambrose, Jerome, and Augustine, *passim*. Indeed, so universal was the practice of keeping holy the Lord's-day among the primitive Christians, that it was made use of as evidence against them. They were asked, "Have you kept the Lord's-day?" to which they were wont to answer, "I cannot intermit it, because I am a Christian, and the law of Christ prompts me to the keeping of it" (Act. Mart. ap. Baron. anno 303). But the very circumstance of its general observance prevented discussion; and very little is written, either for or against it, in the first three centuries, because it was not then made a question. Eusebius, in his Oration to Constantine, appeals to it as a proof of Christ being far superior to the Gentile gods and heroes; saying, "Which amongst them hath prescribed to all the inhabitants of the earth one day in every week to be set apart as the Lord's festival?" And Athanasius (Homil. de Semente) says, "The ancients" (the Jews) "had the Sabbath in great esteem; but the Lord translated the Sabbath-day to the Lord's-day; and we, of ourselves" (or by our own authority) "have not despised the Sabbath" (*οὐκ ἡμεῖς ἐσμὲν οἱ ἀφ' ἑαυτῶν τοῦ Σαββάτου καταφρονησαντες*). Augustine also declares, that, the Lord's-day having been consecrated by the resurrection of Christ, the Sabbath and Lord's-day have one and the same Lord: "Dominicus dies, velut octavus, æternus qui Christi resurrectione sacratus est. Per Christum factus est dies Dominicus: et Sabbati et Dominici unus est Dominus" (Civit. Dei xxii. 30). The Council of Laodicea, A. D. 320, declares, that "Christians ought not to Judaize by resting on the Sabbath; but that they should work on that day. . . . but if any be found to Judaize, let them be anathema from Christ." Sabbatians are counted heretics in the Second General Council of Constantinople, A. D. 383; and Judaizing condemned in the Third General Council of Ephesus, A. D. 431; and the doctrine condemned, with their other errors, in the Cerinthians, Ebionites, Hysistarii, Petrobussiani, and other heretics; and by Luther in Carlostadt, Sternbergh, and the Anabaptists.

Lastly, the Church of England has sufficiently warned us against the error. Cranmer, in his Catechism, 1548, says, "The Jews were commanded to keep the Sabbath-day, and they observed it every seventh day, called Saturday; but we Christian men, in the New Testament, are not bound to keep such commandments of Moses' law: and therefore we now keep no more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday." By the statutes of Edward VI., anno 5, 6, it is

enacted, "That all days hereafter mentioned shall be kept holy days, and no other; that is, all Sundays of the year, the days of the Circumcision of the Lord, Epiphany," &c. And the Homilies of Elizabeth declare, "Rev. i. 10, I was in the Spirit on the Lord's-day; since which time God's people have in all ages, without gainsaying, used to come together upon the Sunday, to celebrate and honour the Lord's blessed name, and carefully to keep that day in holy rest and quietness, both man, woman, child; and servant:" and they also teach, that "We must be careful to keep, not the seventh day which the Jews kept, but the Lord's-day, the day of the Lord's resurrection, the day after the seventh, the first day of the week." By Canon XIII., anno 1603, "All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's-day, commonly called Sunday, and other holy days," &c. (amongst which, the Saturday of every week is none). And the Seventh Article assumes it as a settled point, no longer controverted, that the Law was annulled by the Gospel, saying, "Although the law given from God by Moses, as touching ceremonies and rites do not bind Christian men," &c., "no Christian man is free from the Commandments which are called moral." Which assuming the point to be already decided, is the reason why so few of the members of our Church have professedly handled it: and we have now been led to discuss it in consequence of a revival of this long-exploded error among some Jewish converts, and a large party of devoted followers; and trust that we have been able to set the doctrine in its true light;—that we have made good some new positions, from which the high and paramount claims of the Lord's-day become more conspicuous, and on which the Christian may rest with greater assurance, and take a more confident stand against Jew, Turk, Infidel, or Heretic, in maintaining that the Lord's-day is the true, the only, the Patriarchal, the Creation Sabbath; the commemoration of the REST OF GOD at creation, the earnest of the REST that remaineth for the PEOPLE OF GOD.

And, in conclusion, let us gather in our thoughts, and raise them to a contemplation of that primeval dignity wherewith our nature was invested when God said, "Let us make man in our image, in our likeness; and let them have dominion;" and of that primeval glory wherewith our place of habitation was invested by the Lord God, when HE planted a garden in Eden, and there put the man whom he had formed: that, rising above our present fallen state, above this fallen world, we may from that vantage ground ascend still higher, to a contemplation of the far greater dignity and far surpassing glory reserved for both in the new creation about to be revealed; when, to all the exuberant love displayed in creation, and all the stupendous power and unwearied care of providence, shall be added the superabounding

graces and glories of redeeming love, not only to, but in the church—they not merely the subjects but the administrators of the love of God; the angels of the world to come, fulfilling the will and the providence of God in every region of creation; they then seated with Christ in his throne, as he is now seated with the Father on his throne (Rev. iii. 21; Heb. ii. 5). Let us shake off those degrading ideas, concerning the dignity of man and his future destiny, which the Fall has superinduced; let us rise above selfish considerations; let us pass by mere safety and impunity and recovery, to mount higher than misery and sin, and beyond those regions of knowledge and thought which are occupied in providing means of escape from suffering and of attaining any sublapsarian good. Think then for a moment, what a noble being Adam was—the last, the most perfect creature of God: think what the **IMAGE OF GOD** was; what this description necessarily means, what man at creation could not but have been: every attribute of **GOD** was seen in his **IMAGE**, with that difference and limitation only which a bodily form implies—the noble tabernacle wherein the Father purposed to exhibit the brightness of his glory and the express image of his person. (Heb. i. 3); the form of being in which dwelleth all the fulness of the Godhead bodily (Col. ii. 9) for ever and ever. Adam was; to his capacity, perfect in knowledge, holiness, and happiness; vested with dominion over all the visible creation; God's vicegerent on the earth. His endowments were capable of continual refreshment and increase by intercourse with the Lord his God, turning the limitation and change, which are the necessary conditions of a creature, into an increase of blessedness perpetually derived from God, who alone is infinite, alone unchangeable. This intercourse was most intimate and most familiar*: more intimate than that of Moses the servant, who talked with the Lord face to face; more familiar than that of Abraham, who was called the friend of God; as direct as when, after his sin, the

* Man lived in Paradise, having his enjoyment in God, who was his familiar friend: "Vivebat homo in Paradiso, fruens Deo, de proximo amicus." *Tertul. de Patientia* v. So long as he persevered in obedience to his Creator, he rested in the most delightful repose of Divine contemplation: he could feel no spiritual hunger, and of all passion arising from the flesh he was ignorant: "Quamdiu in conditoris sui obedientia perstitit, in suavissimo contemplationis Divinae lecto requievit: nullam in animo poterat sentire esuriam, et omnem quæ ex carne nascitur ignorabat passionem." (*Greg. Mag. in 7 penit. Psal. 3*). "All God's creatures were as living books, to preach to man the majesty and bounty of the Creator. The law of the Fourth Commandment, requiring cessation from toilsome labour, for man, for beast, for man-servant and maid-servant, and for the stranger within the gates, could not be in force or of any use in the state of innocency. In Paradise there were no servants or bondsmen, no creatures needing a weekly Sabbath, or day of rest from toilsome labour; neither was there any necessity of having a set day for spiritual contemplation."

offender was cited to judgment, and when he heard the voice of the Lord God walking in the garden and hid himself in the trees: knowing no sin, he feared not, but enjoyed the blissful communion of an innocent and perfect being with the Creator, from whom every thing came, to whom the consecration of all the faculties and powers is their proper end and element of being, and in whose presence is the fulness of joy to every undepraved intelligence, every unfallen being.

If such was the glory of man and of the creation in a state of nature, standing out from God and liable to change and sin and fall; how much greater is the glory awaiting the whole in the world to come, when God shall be all in all! Then shall that which all the Prophets have testified be accomplished; and the day which Abraham rejoiced to see be come; and Christ shall see of the travail of his soul, and be satisfied; and those whom the Father has given to him, be with him where he is, that they may behold the glory which the Father has given to the Son whom he loved before the foundation of the world. They shall "come to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." "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 a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, shall stand before the throne and before the Lamb, clothed with white robes, and having palms in their hands; crying with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.....Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." "These are they which came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 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." "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created."

COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

(Continued from vol. iii. p. 291.)

SARDIS.

“THESE things saith he that hath the seven spirits of God, and the seven stars” (Rev. iii. 1).—We have already seen that the seven spirits of God represent the Holy Ghost, not merely as the Third Person of Godhead, but also in that assumed relation to the Father and the Son which corresponds to the assumed relation of the Son to the Father; in short, as the Spirit, which, having by the Father’s gift dwelt in and sustained the Christ in the days of his flesh, under his voluntary condition of continual dependence, was, at the resurrection of the Christ, received by him from the Father, and so shed down, for the work of bringing many sons unto glory—of shewing the things of Christ to all men—of pleading with all men that they yield themselves unto God, and confess to his King—of working the faith and love and hope, the holiness and power, the God-glorifying trust and God-revealing character of Christ, in all his members (2 Thess. i. 11)—of mortifying our members to all that is on the earth, as Christ’s were when Satan baited him with the whole earth—of keeping us, as body, dead to sin, and, as spirit, alive to God, until the revelation of Christ, the way, the truth, and the life (Col. iii. 5; Matt. iv. 8; Rom. viii. 10). This evidently appears from Rev. i. 4, and iv. 5, where the Holy Ghost, although demonstrated to be God by sending a message which comes from God, is also demonstrated to be the communicated Spirit of Christ, the God-man, by having a place, not on the throne, but before it, as the supreme agent of mutual communication between God and man in the Mediator. Nor is it less manifest from Rev. v. 6, where these seven spirits of God are, at one and the same time, declared to be the eyes of the Lamb, and to be commissioned into all the earth. For the eye is the light of the body—the body of Christ—filling the whole body with light, as the witness of the light: and the Lamb is Christ as man; and the commission is one included under the Father’s gift of all power to the Son, who was made flesh at his incarnation, and perfected at his resurrection, by his completion as the immortal and unchangeable God-man, glorified with Godhead glory, declared the Son of God, begotten that day on which he was raised from the dead as the fountain of a Holy-Ghost and indestructible life; and so made most blessed for ever in giving what he had received in the attainment of that joy of risen beneficence, for which he endured the cross; for which the Father did not spare him; for the desire of which the Father chiefly loved him.

As the connection between Christ and the seven stars is also included in his title when addressing the Ephesian church, it may be very serviceable to observe the points of difference between the titles of our Lord when addressing Ephesus and Sardis, for we shall thence be helped to know those differences between the situations of the two churches which called for the difference between the two titles. In the former, Christ associated the candlesticks with the stars; in the latter, the spirits. In the former, therefore, he testifies the connection between the ministry and the churches among whom they minister; in the latter, the connection between that ministry and the distributed Spirit in whose power they minister. While in the former Christ expresses his powerful holding of the stars in his right hand, and his walking about among the candlesticks, he merely represents himself in the latter as he that hath (not $\delta \kappa\rho\alpha\tau\omega\nu$, but $\delta \epsilon\chi\omega\nu$) the spirits and the stars. In the former he exhibits his active direction, his sure support of his ministers—not their support by the churches (as our Nicolaitans, or people-power men, would have it in all things of church and state), but their support *by him* for the churches; their support, not as the sources, but as the channels of light. And he therein also exhibits, not the watchfulness and fellowship of men, but the watchfulness and fellowship of himself *and with* the churches. But in the latter he does no more than state the fact, that both the Spirit and the ministry are his. In the former, then, we learn the strength, the superintendence, and the fellowship of Christ, in their exercise towards the church: in the latter, his resurrection prerogative and office, as the dispenser of the Holy Ghost and the head of priesthood, by having been made Head over all things for the church, which is his body (Col. i. 24; Eph. i. 22). Now, it has been already shewn that the title assumed by our Lord in addressing each church has always a character similar to that of the address itself, and arising out of the situation in which he sees the church to be. Without anticipating, then, any details, a single glance at this epistle must make it evident that Sardis is the subject of severe rebuke, while Ephesus is the subject of commendation. And therefore we conclude, that as Ephesus acknowledges the truths expressed in our Lord's title to it, Sardis does not acknowledge the truths expressed in his title to it: in short, that the title here sets forth, not by similitude, but by contrast, the character of Sardis. In like manner, it is plain that Sardis is a church of great profession; for it has a name to live and is dead. And therefore, as a church truly alive would acknowledge the truths contained in her Lord's title, we are not to expect in Sardis any open denial of these truths, but just their professed avowal, coupled with their practical denial. Now the two truths in

question are just Christ's possession of the Spirit, and his possession of the ministry. The great sin, then, of Sardis, lies in the ostensible admission, coupled with the real denial, of these two possessions. A grave matter this is, and it well demands a grave investigation; the more especially as it concerns that condition in which the church at large has lately been, and out of which some have of late received grace to rise. I say it in great sorrow, and with love unfeigned, yet in sober and deliberate conviction, that at the present time the vast majority of the visible church, and the decided majority of those most esteemed and followed in the midst of her, do practically deny the existence, or if not the existence the offices, of the Holy Ghost, as God the Spirit actually pleading with every man, actually manifesting Christ in every saint; that they do practically deny the possession of that Spirit by the risen Christ, and the method by which he obtained the Spirit; that they do practically deny the existence of an ordained embassy or ministry direct from the living God, and do practically deny that it is possessed and exercised by Christ. These things are all, no doubt, in the mouths of many. Nay, there is such a form and similitude of good things, that a skilful reasoner may be often able to confound into silence a simple man of honest soul, who feels the destitution of life, and the blight of a universal cold, uncharitable, world-conciliating, truth-extinguishing leanness; and that one is often tempted to think it most unreasonable to remain dissatisfied, and to stand upon apparent niceties or novelties, in the face of most flattering appearances and most ready replies. But by their fruits ye shall know them. For there is hardly even now, and I fear there will soon not be at all, a point of orthodox doctrine, which, if you wipe off it the varnish of compromising elegance, and rescue it from its meaningless forms of speech, and put into it the life by beholding it in the light of the living God, will not be stumbled at and blasphemed. And I dare not so dishonour the faithfulness and living ordinances of our Saviour, or even the example of his primitive church, as to suppose that the spiritual understanding of his Lordship and Christhood, of his Spirit and ministry, could, if its amount bore the least comparison to its appearance, bring forth such wretched gleanings of godliness as are to be gathered from a church so full of all vanity, flattery, pride, insincerity, uncharitableness, unfaithfulness, division, insubordination, expediency, and conformity to the world, as is the church in these times, at once so awful and so little understood.

I believe that there is hardly such a thing in the church as the knowledge of the Spirit as the Spirit of the Christ of God, or as any thing but some impersonal, mysterious, and almost

fabulous influence from Deity in the abstract, not from God in Christ: an influence continually asked, yet seldom expected, because seldom desired, and therefore as seldom obtained: an influence which seems to be chiefly employed by the church, or rather by the devil, to furnish an excuse for the personal resistance of the Holy Ghost, under cover of a vain unhumbling compliment to the sovereignty of God's grace: an influence, in short, the presence of which will not crucify the flesh; the refusal of which does not at every instant condemn. The living God, the God of Abraham, is not now apprehended; otherwise the life of God would be seen. But in his place, and in the place of his Three Persons, and of any true offices belonging to each, and experimentally known to the saints, we have substituted some divine supremacy of infidel moralists, or as infidel Evangelists: not the true Being from whom men learn what God is, but the ideal essence, who represents what men fancy God should be; and whom, so figured out, they bring to controul and explain those Scriptures from which they should have first learned him. They fashion to themselves a Father, who is no more than a good man converted into an unembodied idea; and whose marvellous love they regard as no more than pleasure in things which please him. Christ they cannot contemplate as man, without forgetting as God; or as God, without forgetting him as man. He is one whose person, though he be the only true revelation of God, the presence of God's being in a man's true body and reasonable soul, they think it impious to meditate: whose mediation they hold to consist in forms of speech, and not in act; and the comfort of whose redeeming brotherhood they will not be so bold as to take. The Holy Ghost is neither an object of their worship, nor recognised as the personal inhabitant of their persons: one who is degraded to be the nominal coadjutor of reason in the study of the Scriptures, which are now worshipped in his place, instead of wielded as his sword; and who is willingly set aside, because he demonstrates, not a set of propositions, but the personal Christ; while the church prefers the propositions, and openly acts on the awful principle that orthodox doctrine has a meaning and value apart from the knowledge of God and the confession of Jesus Christ. His gracious and personal work is denied in Christ, being ascribed either to the omnipotence of the Son, or the constitution of the creature: is denied in the minister, being ascribed to the favours of nature, and honoured, that is, insulted, as an ability or adaptation of the flesh: and is denied in the people, being supplanted by seriousness of views, pious habits, religious principles, gracious aids, self-command, interest, and animation, or due preparation for death. To tell the truth; while the distinction between things natural and things spiritual is a continual topic, neither

in conduct nor even in opinion is it any thing more than a distinction between different kinds of things natural. The idea seems to be, that whenever a man thinks at all of God, and God's deeds and words, he must be a Christian, entitled to all that reputation at the hands of men which stamps him as unlike his Lord, but to none of that confident and holy joy in God which does and must attend a likeness to him. Men have forgotten what are the fruits of the new man: and where these fruits are still borne in mind, they are substituted in the room of the stock which should bear them. There has been got up in the church a similitude of the new man, which quite well assorts with old things being allowed to stay. All things are dealt with as before, only a little less carnally. The matter has become a question of less or more, not of new or old; and the new man just a better old man, not a crucified and risen one. Men have become too civilized to relish, too slavish to receive, too eager for safety and mammon to declare, the holy and true mind of the Spirit. And it is somehow contemplated as possible, by education, and reading, and meditation, and sundry devices, to ripen the natural into the spiritual; while a set of empty changes are rung upon the characters of that Spirit who alone knoweth the things of God.

As I believe that a knowledge of the persons and offices of the adorable Trinity—a knowledge now so rare, nay, now so much despised by men unspiritual in the true sense of the word—does nevertheless lie at the foundation, as likeness to Christ forms the sole end, of all sound doctrine; so I believe that the present ignorance, and, as I much fear, approaching denial, of the Holy Ghost, originates in an ignorance concerning the person of Christ as the Head of the church. For they who reject the truth of his entrance without sin into every condition attendant on our fall, must be ignorant of the truth concerning this unction of the Holy Ghost; and if they are ignorant of the offices and indwelling of the Spirit in the Head, they must be equally ignorant of his true offices and indwelling in the members. The Son of God, being equal with the Father, consented to be sent of the Father into the world, and continued that free consent throughout. He knew that in coming into the world to obey the law and fulfil the mind of God, to exhaust the curse, to shed his blood for the remission of sin, and to rise for the justification of men, he was emptying himself of his glory and power, taking on him the form of a servant, and coming, although without sin, yet really and actually into all the sorrowful, feeble, and tempted conditions into which we had been brought by the fall; so that he should be put to death by the flesh, and crucified through weakness. He knew that his becoming a curse for us, was not to be a thing imposed upon him in an arbitrary way, after he had come in the flesh; but that he was to become a

curse, and to commence his passion, at his very incarnation ; knowing that, as he came to obey, death would be the measure of his obedience. This necessity of death did in no way constrain his Divine liberty of will to die. As God, he had power not to die : but he had, as God, consented to receive, and therefore he behoved to execute, the command of his Father. This command he began to execute when he was conceived and born under the law and its curse. He did not cease its voluntary execution till death : and so the irreversible sentence of mortality, and all other consequences of man's fall—not of his—under which he had freely come, without sin, so far from controuling him, was just that method whereby he brought to pass his will to become, by resurrection out of curse, the Redeemer of them that were under the law and the curse : made under the law, to redeem them that were under it ; and now passed into the holiest, having obtained eternal release (Heb. ix. 12). But while his being flesh was most strictly and constantly voluntary, his becoming flesh rendered him truly dependent, as a creature, on the Father : whence it is that his reception of the Holy Ghost was, so to speak, the condition of his consent to become obedient unto death. As the Almighty God, he neither owed obedience ; nor possessed merit, nor needed help ; but when he became God-man, and had to put away sin by his righteous bloodshedding in the flesh of sin, and to inherit life by his merit as man, he came into conditions of law, conditions of assault, conditions of helplessness. He himself could not maintain his own manhood ; else it had not been the obedience, or the sacrifice, or temptation of a man, but of God : for his was a Divine person ; and, instead of his emptying his Godhead, he would have only filled his manhood, and left us no example at all. Neither could the Father maintain his manhood, for the obedience was due to the Father. But the Spirit, proceeding from both, did. The Son, as come into the limitations of a man, obtained of the Father the Holy Ghost also in creature limitation ; who being, one with him as God, did also dwell in him, and maintain him as man. So that although his mighty works, his faith, his obedience, and sacrifice, were by the Holy Ghost, they were still those, not of the Holy Ghost, but of the Christ as man. The office of the Holy Ghost was to enable the Son to execute the Father's will, when, by voluntarily becoming flesh, though sent, he came at once under the obligation, and the inability as man, to do that will. The eternal covenant of the Son with the Father ensured the perfect gift of the Spirit to this end, and so the perfect ability of the Son to fulfil the pleasure of the Father in the flesh. But it was by receiving the Spirit, and not by change of constitution, that the flesh in the person of the Son was presented and sacrificed holy unto God.

“ Whatsoever is born of God doth not commit sin : ” and so

Christ, being begotten of the Holy Ghost, was free from sin, having had no hand in the fall, having no fellowship with its pollution. He came in the flesh, and abode in it in the days of his flesh; not of his humanity merely (for he is man for ever), but of his flesh: yet he at every instant walked *not* after the flesh, but after the Spirit; and so fulfilled the righteousness of the law, not merely by the absence, but by the condemnation of sin; not merely by shewing our flesh without it, but by shewing that its existence in our flesh was utterly without excuse in the sight of God. Coming to reveal God, by the declaration of all God's attributes in a man, especially of God's love in a human and sympathetic heart; and coming to glorify God in all his Persons, in all respects, and against all gainsaying; he declared in his person the Godhead of the Father by obeying him, for no creature may for its own sake be obeyed;—he therein declared the Godhead of the Son, by consenting at every instant to obey; for every creature is bound, without consent, to obedience, and none but God can empty himself by a continued act into the form of a servant;—and he therein declared the Godhead of the Holy Ghost, who consented to be the Father's gift, who upheld the Son as the Father's servant, and now obeys him as the Father's Christ, and Lord and King. The yoke of God is an easy yoke; it is sin that makes it hard. The curse of God on sin is righteous. The devil and his children, alone, denying the character of God; deny the character of his curse on sin. The Father, in whose person stood the offended law, did so love men, and desire that they would not slay themselves, but live, that he spared not the Son of his bosom. The Son, whose delights, though he was in the Father's bosom, were eternally with the sons of men, did so love them, and did so yearn for the honour of the Father in them, that he came into a creature condition and took the yoke; that he came into the lost condition of the creature, and set his seal to the death of that lost condition; and recovered it to delight with a Holy-Ghost and regeneration joy in the yoke. He knew what was good for the creature,—even to enjoy God, and depend on him for life and strength and blessing. And, therefore, if any man say that God's yoke is hard, let him learn of the Son of God, who joyfully preferred his Father's yoke, becoming man that he might delight in his Father's law. If any man want to find blessedness, let him learn of the Son, who, coming in our flesh, meek and lowly, declared it as the creature's true blessedness to be subject unto God. If any man want to find rest, let him learn of the Son, who found continual rest to his soul in reposing on his God and Father. All this Christ did by faith, and all his faith was by the Holy Ghost: he of his ownself did nothing, and nothing for himself: he did all for his Father, and in his

Father's strength; that God might be seen as at once the fountain and the object of all honour and obedience. He lived by the Father; he learned of the Father; he spake of the Father; he judged as he heard, so that his judgment was certainly just. The Father continually rejoiced in his Servant, whom he upheld, and on whom he had put his Spirit. The Son continually opened his ear to hear his Father's counsel, to acquire the tongue of the learned, that he might speak to the weary. "I will put my trust in him," was Christ's daily watch-word, on the strength of which he could continually say, "Father, I have glorified thee on the earth." He spake a true word when he said, "It is more blessed to give than to receive." That word is true of the Father; and so the Son, the Father's Equal, came to bless and glorify the Father by receiving all things at his hand. It is true of the Son; and so he calls on all men to bless Him by receiving of his fulness at his hand. It is also true in the history of the Son; and so his present condition, as the dispenser of the Spirit of life, is more blessed than his former condition, as the receiver thereof. Therefore He is now glorified, who in flesh glorified the Father. He doth now, on the Father's throne, and in the Father's power and glory, possess the joy set before him—the joy of giving life to men—to the glory of God the Father. And herein appears the vast propriety of his words, "The Father loveth me," not merely "because I lay down my life" (for it would have been a fruitless generosity to do no more than bear our curse), but because I lay it down "that I may take it again." The Father loveth to see men blessed; in other words, to see them come to him: therefore he loved Christ for saying amen, and in his own person acting amen, to that desire, at every expense to himself; for being so filled with it as to lay down his life rather than it should not take effect; for descending into law-boundness, and curse-endurance, and God-forsakenness, just that he might redeem them that were under a dishonoured law, perverted by them from a blessing into a curse; just that—as the Upright (*σπιος*) One, who could not see corruption; as the spotless Lamb, who took away the sin of the world; as he whose righteous blood made an end of sin; as he whose circumcision on the cross put off the flesh of sin, destroyed the body of sin, and entombed for ever man's Adamic and forfeited life; as he who, by fulfilling the law, took from sin its strength; as he who, condemning sin, took from death its sting—he might burst the gates of brass, and tear asunder the veil, and bring up the spoils of all captivity, and find for himself as a forerunner an eternal release, and surmount the grave by a heaven-begotten life, and pass straightway with all boldness of access to the Father. Thus he was himself the Resurrection, for in resurrection he overcame; and they which have him, are risen in him.

Thus he was himself the Life, for he got of the Father the life which he asked; and they who know him are alive before the Father. Thus he was himself the Way, for he hath not merely opened a way, but found and trodden it to the Father. Thus he was himself the Truth, for by his resurrection we see in a man, not only all the character, but all the faithfulness of the Father. The way into the holiest is made manifest; for he hath cleared it for ever, who drew near to his Father "with a true heart and in full assurance of faith." He went to God and lived. If any man deem himself unable to do likewise, he must be doubting that Christ his brother has gone; or doubting that He who raised Christ hath raised him as the very beacon and pledge of faith and hope; or doubting that the Spirit of life in Christ Jesus is shed down to draw men in his footsteps up to God, to satisfy them there with the substance of things hoped for,—a resurrection life, exceeding gladness in the countenance of God.

Christ came to obey the Father; to declare, assert, and glorify him. To this end he gave himself wholly up. He had counted the cost; and, cost what it might, he would do it. He obeyed, in shewing the worthiness of his Father to be honoured; he obeyed, in shewing the worthiness of the flesh to be destroyed. He never attempted to glorify his Father by the flesh, but always did it by the Spirit. He had his Father's mind. This he learned not of man, but of God. He entertained no theological doctrines: he sought life, the life of God, and got it from his Father. He learned out of the word of God; he pleaded the word of God against men and devils; he rested on it as a sure resting-place, and was not put to shame; but he never worshipped it—he worshipped God. He received his Father's word, just because it was his Father's. He dwelt in God; he beheld God; he set God before him; his heart was fixed in God; and all this by faith. His reasonable soul was informed by the Holy Ghost; his body was the temple of God, through the Spirit of God. God though he was, the Spirit shewed unto him the things of God. He came in all things like unto the children, sin excepted, for that very thing he came to deliver them from; and the children are called to be like unto him in all things, Godhead excepted. God asks of them no unreasonable service; he reaps never where he has not sown; and we, who are called to walk in the footsteps of Christ, may be as much assured that he hath no where set his foot where we may not follow him, as we may be that we can in no way glorify God in which Christ has not been before us. There are no two kinds of holiness, else there were two Gods. As man, Christ did nothing which we may not do. The difference between him and us lies in his incommunicable Godhead. He became man, which we cannot do: he atoned for sin, which we cannot do:

he became the substitute of sinners, which we cannot be; for herein was seen the essential dignity and price of his Divine person substituted in flesh for those of men. But in all his jealousy for God, in all his worship of God, in all his trust on God; in all his grief for sin, in all his condemnation of it, in all his mortification of the flesh to all things in the world, in all the love which steemed from his human heart, in all the peaceful simplicity and singleness of his walk, in all his unshaken persuasion of things unseen and eternal, we are called to imitate him to the very letter; for God can never expect less of the regeneration than of his original creation, without admitting the Fall as a righteous excuse for man's iniquity. We have the same spirit of faith as Christ, to do the same works: and if man under the Law be guilty of all by breaking one point, the Gospel were truly a bounty on sin, did it represent God as ready to be contented with a short-coming which his Law condemned, or with any thing less than the fulfilment of the righteousness of the law in us. The condition stated in Rom. vii. is the wrong condition of a saint. Paul cried out "wretched," because he was in it. Christ is no deliverer out of a right state. It is not a contest with the flesh, but a victory over it, its crucifixion, its death, that constitutes holiness; and if the working of the flesh be sin, it is impossible, without supposing God to approve sin, to regard him as approving a condition in which the flesh is in any degree at work. Increase of holiness stands not in bettering, but in multiplying the works of the Spirit. Satan never more effectually gained his end, than by converting our short-comings into excuses for themselves, instead of constant causes why we should abhor ourselves in dust and ashes.

What is this law, the law of God? His very mind declared. It is spiritual; it is holy; it is good (Rom. vii. 12,—14). God made every creature to enjoy, to glorify, to know, to trust, to obey, to declare, him: he made no creature to serve any other end, to feel any other joy, to perceive or display any other glory; especially—oh, mark it well!—he made no creature to serve *itself*. Man came from God's hand ready to conform himself to God's mind, in whatever manner or degree he might see fit to declare it: and therefore, as long as man was thus right with God, the publication of God's law could be nothing but a blessing to him, whose joy lay in its obedience. It is not of God, but of the devil, that any man feels the declaration of God's mind a sorrow, or the demand that he fulfil it a burden. The inherent office of the Law is unchangeably to bless: its blessing just lies in its fulfilment. When that blessing failed, it was man that marred it: and the power of man so to do lies just in this, that the law has no power to enforce its own obedience; for the power to effect conformity to God's mind resides, not in

that mind itself, but in the Spirit of God, who knoweth it. Blessed be God, who is Love, and who loveth eternally to see men blessed in holy obedience! Woe unto us! for we have turned into a curse every good gift of God in his law: as it is written, that, not the good commandment, but sin, became death unto us (Rom. vii.). Sin came of the devil: it savours of its author: it is the fruit of a lie concerning God, the only Fountain of truth; Christ, the only Image; the Holy Ghost, the only Operator of truth. It is nothing so light as the mere contradiction of a law; it is the contradiction of God, who is love: it is not contingent upon the publication of his law; it is there beforehand. But just as by the law is the knowledge of God, so by it is the knowledge of sin, in the same mode and degree. Sin is condemned by the light: so Christ, having in him the perfect law and light of God, wrought out as a creature, and in the sight of all creatures, God's perfect contradiction of sin. And this he did in flesh of sin; in that flesh of which it is said that in it "dwelleth no good thing;" that it "cannot please God;" and that it "cannot inherit the kingdom of heaven." The Father, being now wearied with the wickedness of man, sent his Son, the comprehensible Person of Godhead, to receive the Holy Ghost, the communicable Person of Godhead; and, so furnished, to glorify God, both in all his love to man and in all his controversy against man's sin; not in the identical flesh of any sinner, but in the flesh of sin or shortcoming; in the same flesh with every sinner; taking up into his person, without Adam's responsibility, the whole representation of Adam; to confess its sin; to undergo its curse with joy; to vindicate God at its hand, while blessing it at the hand of God; to publish in one breath, and on his own person, the judgment and the grace of the Father; to make its death a death at once of debt by the flesh and of grace by the Spirit; and to obtain for the flesh, through death, a life beyond all accusation, straight from the throne of God—a life, not natural, as in creation, but spiritual, by regeneration of the Holy Ghost. All flesh had sinned and come short of God's glory—in other words, had missed the mark of their being—in the fall of Adam and its fruits; but Christ, who sinned not in Adam at all, being then in the Father's bosom, took up all flesh; and, being therein upheld in perfect holiness by the Spirit of his liberal Father in its horrible pit and miry clay, he saw to its end the history of Adam's flesh, and became the Second Adam, on a new footing of eternal and Holy-Ghost life, by resurrection from the dead; invested with authority over all flesh; anointed, as God's King and Priest, with a "precious ointment," to "the skirts of his garment" (Ps. cxxxiii. 2); the Commissioner of God speaking from heaven; the Interpreter of God to the creature; the Introducer

of the creature to God ; the Manifester of God in and by the creature—all through the workmanship of the Holy Ghost, without whom there is no knowledge of Christ, even as without Christ there is no knowledge of God.

But as the relations of Christ to the Father by the Spirit are two-fold—namely, those in which he glorified the Father, and those in which the Father glorifies him—so are those of his people to God through him. Not that the two classes are at variance with each other; for as it was Christ's greatest glory to glorify his Father, so it was at the same time the Father's greatest glory to glorify Him; and as it is our greatest glory to shew forth the praises of God, so is God's greatest glory to be seen in the glorifying of his church. But it is plain, that as our life hid in Christ is a resurrection life, the life of the perfect Christ; and as we are his only witnesses in the earth; it ought to include not only the glory of the Father in him, but the glory of his flesh, as glorified by the Father with the Son's eternal glory before the world was. In the days of his flesh, Christ's main work was the condemnation of sin; his occasional work, the exhibition of glory. But presently, at the Father's right hand, his chief work is the manifestation of glory, and the preparation of the glory to be revealed with him. The Christ personal has ceased to condemn sin in the flesh, for he has overcome; and he has left to his members the bequest of his conflict, and with it the bequest of the Holy Ghost.

In the days of his flesh, Christ was actually dead unto sin, and by faith set at the Father's right hand: now he is seated on the Father's throne, and dead to sin through the members of his body, the church. And in like manner the church, now called to be actually dead unto sin, do but taste of the powers of the world to come; yet they are called to taste of them. And hence arises the distinction between those fruits of the Spirit which more directly constitute our death unto sin, and those which, as an earnest, bespeak our life unto God—that hidden life, which yet waits its manifestation with Christ. This important distinction, and fulness of furniture to the church, is beautifully apparent in the words of Paul, when he prays for the Thessalonian converts "that God would in them fill up all the good pleasure of goodness, and the work of faith with power; that the name of Jesus Christ our Lord might be glorified in them" (2 Thess. i. 11). And how much the church has now forgotten either to know or to seek the glory of the name of Christ, is in few things to be more distinctly seen than in her utter ignorance of the work of faith with power. Of the manifestation of the Spirit (*φανερωσις*) she knoweth neither the experience nor the profit withal; of its relation to the Lordship of Christ she does not know any thing; and she cannot do so

until she know something of that Lordship itself. For she conceives of it as a mere exhibition of Divine authority, and not as an acquisition by the Man of Sorrows, at once the fruit and the reward of his faith. She makes no more than a spiritual authority of that power in heaven and on earth, over matter and mind, over angels and men, over time and space, over sickness and sin, to the Father's praise, presently belonging to Him by whom and for whom are all things, and who, having by himself purged our sins for ever, has sat down at the right hand of God. In short, she regards the term spiritual as meaning, not what is of the Holy Ghost, be it in matter or in mind, but what is unreal and impalpable: and therefore she is amazed to be told that her testimony, as the epistle of Christ, is wholly a blank as to the most glorious of his characters, that in which he is soon about to come. She has set herself by a thousand arguments to account for, instead of lamenting, the fact that no such demonstration exists; and by a thousand fancies to conjecture the occasions which called forth phenomena almost regarded as fabulous; forgetting the true argument, her paralyzed and withered faith; and the true and standing demand for it, till the Lord come, and his people cease to endure. Nor does she rest here: she even glories in her shame; and, instead of being humbled at having so grieved away the Spirit of her Lord, and being so barren in the testimony of his presence, she publishes the absence of any such testimony as a proof incontrovertible that man by wisdom hath come nigher to know God; that the cultivation of the natural man has gone far, and will finally succeed, in removing the necessity for the testimony of the Holy Ghost; and that the truth of God, which could not without signs and wonders have commended itself to illiterate Pagans, can quite well commend itself by simple propriety and fitness, and political advantages, to a civilized population. Now, I am very far indeed from desiring to give the regeneration of the Holy Ghost a place inferior to his extraordinary gifts; for, although few really apprehend, and as few state, the former as a true and proper REGENERATION, it is surely a far more marvellous thing that a dead man should be made alive, and an old man made a new creature to God, than that a new creature should receive a gift, and a vessel of grace be made an instrument of God's power. Yet I have no hesitation in saying, though I say it in sorrow of heart, that any man who is as well pleased to be without as to have the visible manifestation of Christ's Lordship in his church, prefers Christ as a notion to Christ as a person, and lives on the faith of Christ as a totally different thing from the evidence of his unseen but personal presence. He is in that matter really not loving Christ (for we cannot have too many tokens from one we love); and he would be as well pleased to keep

Christ for ever at a convenient distance, by a form of faith, as to see him eye to eye, and exclaim, "This is our God; we have waited for him: Hallelujah! the marriage of the Lamb is come." Nor do I feel less constrained to say, that any man who pleads the improvement of society as an argument against the need for such a manifestation in the present condition of the church, is in that matter simply denying the Holy Ghost altogether. What! does he not know, that whatever a man learns, he learns either of God or of the devil? If mankind have really learned so largely of God, I see not the fruits thereof; and cannot imagine that those who are the temples of the Spirit should be so filled with zeal against the very idea of his manifest working. Indeed, it is only because men do not shew that their so-called holiness is of the Spirit, that it is not equally blasphemed. And if mankind have not been learning of God, then the more largely, only the worse; the more they have learnt of the liar, the less are they disposed to the truth: and the more that liar has seduced men to look upon his lies as preparatives for the truth, or as a set of rival truths, the more need is there that Christ do disabuse them of the wisdom of the serpent by the power of God, and decide by signs and wonders between God and Baal. If ignorance of the true God called for the demonstration of the Spirit, a superadded knowledge of this world's god calls for it no less; and that the more, now that he comes as an angel of light to regenerate the earth, to make a god of man, and a kingdom of heaven out of man's inventions. Let the elect beware! They stand by faith: let them betake themselves from the visible things of the devil, and dwell in God within the veil, seeing Him who is invisible: and, oh, let them wrestle with the God of Jacob, till he water the parched land of a popular, intellectual, and mercantile church with the morning dew and simple refreshment of the Holy Ghost. Then shall they know how to stand; for greater is He that is in them, than he that is in the world. "Behold," saith the Lord, "I and the children which God hath given me" (Heb. ii. 13), when he speaketh of all the sons of God, past, present, and to come, since he rose receiving gifts for man. "Shall be for signs and wonders," saith the same Spirit, in Isai. viii. 18. "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15), is the present watchword and warrant of all those unscriptural societies which are at once denying God's love to the world, and seeking to convert it all without Christ, instead of calling out the election for Christ from a love-despising world; as our Knox saw right, when he said, "To reform the face of the whole earth never was, nor yet shall be, till that the righteous King and Judge appear, for the restoration of all things" (Treatise of Fasting). "These

signs shall follow them that believe," &c. (ver. 17), form the immediate promise of him who shall be true when every man is found a liar: but, like every promise of a jealous God, it saith not, Ye shall have this without faith, but, Trust ye me for this. And is this shameless church, who has been spoiled of her adornments because she would not trust her Spouse, daring now to speak falsehoods concerning his mind, and intrude herself into his presence, overburdened, almost unknown (but her sin is not hid), under the ornaments of a harlot? Oh, let us cry aloud for the Holy Ghost; for men do now on every hand tread the very brink of blasphemy against him. Thou Spirit of Christ, how art thou not grieved! We do magnify our Father's patience, that yet thou art suffered to strive. Alas! we are fallen! We are building, as if for eternity, a church without a Christ, a life of God without a Spirit. We ring changes on names, and meditate not the name of Jesus. We make void the word through our traditions, the grace of God through our systems, the offence of the cross through our good report among the devil's children, the poverty of Christ through increase of goods. We save our lives, and so are about to lose them. We cannot think of being counted fools, for we know not the foolishness of God, having not the Spirit. Oh that it were with us as in the times of old, when the saints, filled with the Spirit, spake unto one another "in psalms and hymns and spiritual songs" (Eph. v. 19); when they came together, "every one with a psalm, a doctrine, a tongue, a revelation, an interpretation, and all to edifying" (1 Cor. xiv. 26); when by the Holy Ghost men said "Jesus Lord" (1 Cor. xii. 3); exercising divers gifts by one Spirit; serving in divers ways the same Lord; subjects of divers operations at the hand of the same God, profiting and profited by the manifestations of the living God of a truth with living men; declaring at every hand the despised Jesus as the Lord of the world, of the hand, of the tongue, of the heart, of the mind, invested with power, and ever prepared to bend all nature, when his glory needs it, to his people's trustful prayers. Oh that, like our Master, we teemed with the fulness of God, receiving grace for every grace that he received, and giving as liberally as he; and that we were quick of understanding in the fear of the Lord, to discern between good and evil, as the very mind of God and the very mind of the devil. THROUGH the Spirit we should have the word of wisdom, whereby to understand things unrevealed, and reveal them; receiving them through that Spirit who alone knoweth the things of God. ACCORDING to the Spirit we should have the word of knowledge; knowing nothing in the flesh; whatsoever we learn of things revealed, learning it as the Spirit means it. IN the Spirit we should have all faith, so as to know those things as-

surely wherein God would have us to glorify him in any particular way; being spiritually conversant, not merely with the mind, but with the individual intentions of God (1 Cor. xii. 8, 9). So we should not be as children, tossed with every wind of doctrine, irresolute to confess, unable to declare our God; but, being rooted in love, would grow up into Christ the Head; neither hearing nor giving uncertain sounds, but ever furnished, dead and mortified to all that is in the world, having signs wrought in us with all patience, and counting it all joy through much tribulation to enter into glory.

"I know thy works, that thou hast the reputation of being alive, and art dead."—The general meaning of this awful declaration from the Searcher of hearts, concerning that condition out of which our church is just beginning to emerge, is obvious at first sight; but its special point and application deserve peculiar attention. To be alive, is to live to God;—a conscious act, which can come to pass only by the Spirit of life "quickenings us together with Christ from the dead:" and the ministry of word and sacrament by God's ambassadors, is that appointed means of giving and sustaining life, which no man can despise and thrive. Whence it is plain, that if the Church of Sardis have forgotten Christ as the Possessor of the seven spirits and stars, although she has life, without which she would be no church at all, she must be dragging out a sickly and moribund existence in the sight of God, though not in the sight of men who are alive unto sin. Accordingly we find her called "dead." But, while Christ sees her to be so, she has the reputation of being alive. By this is to be understood, not merely that she thinks herself alive: in many instances she does; in many, I am persuaded, she does not; for, seared as her conscience often is by the withering honour of men, which forms at once the cause and the antidote of her disgrace at the hand of God, it cannot but frequently tell her in secret that she is dead; for conscience, where it is allowed to speak, always tells the truth; and I have no doubt that her horror of the corpse makes her trick it out the more. Neither is the fulness of the text expressed by taking it to import no more than a false appearance of an ordinary share of life: it truly imports a shew of unusual energy; a shew unusually splendid; a splendour unusually wide. The thing which she hath is the "name," or reputation: and even as the name of the risen Jesus, crowned as he is with a crown of eternal life, not natural but Divine, at the hand of the living God—that "Name" at which God now demands of every knee to "bow"—is the revelation of the Christ to the glory of the Father in the sight of all things in heaven and earth and hell; and as whatsoever life the church hath, she hath by knowing the power and experiencing the fellowship of his resurrection name; so the church of Sardis, in

having "a name to live," sets herself forth as peculiarly like her Lord, and a light of peculiar splendour over all the earth; thus coupling the most splendid reputation, parade, and notoriety, with the most abject darkness, impotence, and death. She professes to be, like the Thessalonian church, a type to all the faithful in zeal and fruitfulness. From her, if you were to credit appearances, has *sounded out* the word of the Lord through all the earth (1 Thess. i. 7). But, alas! it is the sound, not of the Holy Ghost, but of "a tinkling cymbal." For, in imitating the Lord, she has forgotten him as the "Man of sorrows;" the Man who dealt with nothing seen, who leaned on nothing made; who received his Father's words in much tribulation, and uttered them in much reproach: and, in professedly turning from idols, instead of waiting for the Son of God from heaven, she would fain constitute an eternal church without the Lord; she would fain live at an unharassing, unhumbling distance from God, under the mask of living by "the evidence of things not seen;" and she is traversing the nations, to turn them from the lesser idolatry of stocks and stones, and the lesser blindness of misinterpreting the things made, to the crying idolatry of God's own word and servants and service, and the awful crime of perverting the things written, yea, of misinterpreting the person of the Christ of God. Go where you please, you hear the cry concerning her, Alive, alive, alive! glorious in strength, fair in countenance, splendid in apparel, prosperous in work!—alive in Bible Societies; circulating the word now as if it were a god, now as if it were a bale of merchandise;—alive in schools; teaching men Christ by the hour;—alive in philanthropy, with the most prudent *reticence* of Christ to keep in paying members;—alive in missions, home and foreign, served by men who have no other prospect, not by men who have no other thought; preaching a false gospel, and keeping up interest by lies;—alive in the whole trade of religion, but without a sheaf to shew to God as the God of the harvest. But from whom do ye hear this cry? From all *decent* men alike, whether they know God or not; from all professors of Christ, whether they bring forth fruit or not. All praise her with one consent; all help her with one purse. This cannot be of God: God doth not so confound things. The ungodly would not subscribe to serve God; and what, then, can we think of his church, if they coalesce to serve her, but that she telleth not what she ought to be, telleth not what Christ is; but telleth a lie, and that for money; telleth it to obtain the fruits of the Holy Ghost without the crucifixion of the flesh? Alas! she is no longer a widow; not because her Husband hath come, but because she hath forgotten him; she is married unto the world. She talks of religion, not of the living God; of her own opinions, not of his living Word; in

her own vain modesty, not in the lowly confidence and glorying of one who knoweth "Him that is true." And while she racks her intellect upon external evidences, and her imagination to stir up sentimental fancies, for contribution's sake, and to extract sentimental sighs over the vanity of the very world she clings to, she cannot possibly be a "stranger" here, because she can only be so by "having another country."

"Become thou watchful, and establish (*τηριξον*) the things that remain, that are about to die" (or, for the future, what are about to die); "for I have not found thy works fulfilled (*πεκληρωμενα*) before God."—The injunction here given and its argument have a striking relation to one another. "I have not found thy works fulfilled before God," is the reason which our Lord gives for his command to "watch." The works of the angel of Sardis appear fulfilled. He has done so much, and registered it so faithfully, and blazoned it so broadly, that all but unreasonable ones—that is, all who "judge according to the appearance"—deem him almost ready to receive his crown; having nothing left undone for God, with such a machinery in full operation, such a flowing in of time and talent and wealth. But Christ saith, they are *not* fulfilled: a negative most emphatic indeed. "Thou art as far below as thou deemest thyself above the average; comparing thyself with others, not with God. As thy privileges rise, so do my demands at thine hand; and, nevertheless, thy renderings unto me have been not even stationary, but retrograde. Thou hast not blessed me with service, because thou hast refused to bless me more by receiving of my fulness. Say men as they may, *I* have not found thy works what men have called them: it is *before God* that I have found them wanting; before God, in whose sight all things are open and manifest; before God, whom I always hear before I judge." And why are these works found so unfulfilled? By reason of the unwatchfulness of the church (or of the angel who represents her); by her not "watching unto prayer," and being "sober;" by her not abiding awake, but sleeping in the night; by her reposing in the lap of the world, and not being wakeful; "as those that wait for the morning;" finally, by her resolution to turn herself away from God's great argument for watchfulness, the coming of the Lord: as it is written, "What I say unto you I say unto all, Watch" (Mark xiii. 37): "Blessed are those servants whom the Lord when he cometh shall find watching" (Luke xii. 37): and, as a warning against the three unclean spirits which shall gather the kings against their coming Lord, "Blessed is he that watcheth" (Rev. xvi. 15). Nothing is plainer, than that they who look not for the day of the Lord as their fulness of joy, will never watch for him. They that love HIM not—let them love churches, and sermons, and preachers, and societies, and prayers, and praises, ever so much—will never look for him; but, on the

contrary, serving themselves, and trying just one of the thousand ways to solve the problem of greatest comfort in the world that is now, they will rather have things as they are; with just enough of the form to quiet their deceived consciences; perhaps to flatter their vanity; and so little of the power as not to impair in the least their appetite for any of the things that perish; which things often come in their most subtle and destroying form as things pertaining to the conscience and the faith. And so they say, Where is the promise of his coming, whose ordinances we prefer to himself? And being blinded, and not wise to understand, they say, because they wish, that all things continue as they were. Now against all this thus saith the wisdom of God, Watch; be separate; sit loose; cumber not yourselves, if you be soldiers; be ready; have your citizenship in heaven, whence you look for the Saviour; sit in heavenly places with Christ, overcoming the world; be not entangled; be temperate for the mastery's sake; say plainly that you seek a country; let your moderation be known unto all men; the Lord is at hand: thus alone shall you have strength and establishment, reaching out unto a kingdom that cannot be moved, and now walking in its power, settled firm on the settled word of God. To this exhortation the expression "establish the things which remain," evidently points. The world that is to come, in all its parts, material and immaterial, is of the Holy Ghost, regenerate out of destruction, indestructible unto God; even as Christ, risen from the dead, and constituted the second Adam, the primogenitor of a new and Godhead life, is, in body and in soul, the quickening Spirit. That world is indissoluble, because it is righteous. There God shall have his own place. Every act of righteousness, every rendering of his due place to God, partakes of the establishment of the world to come. And therefore the command in the text just amounts to this: What remains is ready to die: for you are drawing life, not from the fulness of Him in whom our life is hid within the veil, but from this barren world; and you are settling yourself amid the things that are, and not expecting till Christ, who is your life, shall appear; not thirsting at all. Draw your life from Christ, and look for him, and so you shall fix and settle your uncertain, inconsistent testimony, your tossed and darkling faith: for except your heart be fixed on God, and his own mind be in you, you cannot stand fast for him, though it be fixed in subtle idolatry even on the Scriptures themselves, and you approve them all as true. And now I say, that all things are ready to die; for men have departed from Holy Ghost life, and the true channels thereof. They deny God as the fountain; they deny the Christ of God as the cistern. They deny that life is given to every man; and so shift the responsibility of spiritual and eternal death from the

resistance of the Holy Ghost by man, to the niggard bestowal of God. They deny the doctrine of the Anointed One, the doctrine of Christ come in the flesh—that is, of our flesh in the Son—anointed to the praise and inheritance of God, which denial is Antichrist (2 John 7, 9; Rev. xii. 10). They deny the teaching of the Holy Ghost as an indwelling Person. They mock at increase of wisdom beyond the routine of solemn and sounding traditions. They almost gnash their teeth at any one who will confess that he hath verily got an understanding to know Him that is true; that he hath a certainty of the Spirit, which is an anchor to him and a condemnation to men; and not a mere opinion, which every man may entertain with impunity for himself. Alas! they who say that men now know by the devil's teaching so much of God as not to need the helps of weaker ages, do now begin to blaspheme the mighty works by which our gracious God shews himself, as of old, a living God, and not that congeries of theological abstractions which our churchmen have made him; and a present God, notwithstanding all that men have done to remove him to such a distance as will permit those who love him not to praise him, those who hate him not to fear him, and those who trust him not to pray to him without the fear of being startled by really getting what they ask, or being intruded on by him where they had not appointed or desired to meet him. The intellect of man, the love of the world, have made of none effect the faith of God. The prophets prophesy falsely, and the people love to have it so. They get no vision from the Lord to guide the people within the darkness; and when the burdens of the Lord arrive, they will tell of false burdens, to the people's ruin (Jer. v. 31; Lam. ii. 9, 14).

“Remember therefore how thou hast received and heard, and preserve, and repent. If therefore thou watch not, I will come as a thief upon thee, and thou shalt not know what hour I shall come upon thee.”—This command to remember being two-fold, is neither more nor less than a command to remember Christ in the two characters which his title reveals,—that of the quickening Spirit, and that of the Speaker from heaven. For as it is by the Holy Ghost that we receive, so it is by the preacher that we hear. And as the command to establish the dying things, is a command to be taught in the things of the kingdom; so this command to remember, is a command to acknowledge the Spirit of Christ who is the earnest of the kingdom, and the embassy from God which is the glad tidings of the kingdom. Now, was there ever a time in the Gentile dispensation when the church was at once apparently receiving so much, and forgetting so entirely how only she can receive from God; or apparently hearing so much, and so unmindful whom alone she is called to

hear? Were she receiving of the Holy Ghost, she would be receiving the Father and the Son; were she receiving of the Spirit of the Christ, she would be glorifying the Father through him, in the power of his Christhood, or anointing. But she receives from man, from books, from education, from circumstances, from money, from influence, from reputation, from the ties of the natural, not of the spiritual being; these be her gods, these her fountains of life. These may teach forms, and doctrines, and systems, and points of theology, but they can never teach us God. Except we learn Christ, we learn nothing, for he alone is the image of the true God: God is never witnessed of but in him. Except we learn him by the Holy Ghost, whether in the sun and rain, or in the preached or in the written word, or in the testimony of the saints, we learn him not in the least. The word is the sword of the Spirit, but the Spirit is the teacher. There is neither truth nor breath of life in any intervening idol, be it as refined, as religious, as it may. It is life to know God; it is death to know merely *about* him. It is in beholding God, and not propositions, that we acquire his image. Were the church hearing Christ, would she hear as she does? Does she take heed how she hears, and know how every hearing heaps up a reckoning. Would she criticise Christ, would she spurn Christ, would she worship the messenger; would she be persuaded by the accents, overborne by the arguments, won by the natural amiableness, moved by the appliances, of the instrument, and not constrained by the commended truth and love in demonstration of the Holy Ghost? In short, would she receive any thing as truth though all men commended it, or reject any thing as untruth though all men blasphemed it; would she ever dream that men could make truth, or that Christ the only truth could ever be received or rejected, without receiving or rejecting Christ the only life? Oh that God would tear from before the eyes of men this fast-thickening veil of delusion; that he would crucify, and raise to resurrection life and power, all their faculties and all their acquirements; and teach them that doctrine means nothing but the knowledge of God, and that every part of the most complete and orthodox theology is an absolute lie of Satan, unless we can say of it that it likens us to the Father's well-beloved Son and Servant and King. So receiving and hearing, we should preserve what we received and heard; the seed of God would abide in us; we should lay up these things in our hearts, for they would sink into our ears; we should observe the law which we loved, and not fail in the testimony of our blessed Jesus; and by the Holy Ghost, who slayeth and maketh alive at every instant the temples of the living God, and so denies at once the repeal and the hopelessness of the law, we should be ever turned, not from

Satan to Satan, but from Satan to God; ever repenting, or evincing God's aversion from sin, in a sort not to be again turned from or repented of. But if Sardis will not watch she must just be overtaken by the Son of Man, who will come to judge all men, be they confident or confounded at his appearing; she will be unable to gather herself up for the Bridegroom; having refused to know when he is near; having scoffed at understanding; having smiled at God's call to take heed to the word of prophecy, the sure light, and taken heed to every lie of men or devils, false lights of hell; concerning the future; having said, I know not the hour, therefore I will neither watch nor be ready. O blind church! wilt thou then be suddenly come upon by thine own offended, long-enduring, blood-redeeming Lord, the Lamb who bought thee? I put it to every man, woman, and child, Wouldst thou be ready, thou foolish virgin, did the Lord come this night, to break up this world's peace of death, and all the self-complacent arrangements of a reposing church, amid the judgments of the jealous God? Whether wouldst thou be the woman left, or the woman taken? whether wouldst thou sing, or wail? Thou unready bride, thou joyous widow, thou gorgeous poor one, thou contented mourner, thou snugly established pilgrim, thou unrepented witness for the reproached One, thou savor of thy life, beware! thou knowest not the hour. Thou must be well furnished indeed for the judgment of the quick and dead, to care so little for it. How canst thou hope for what thou never desirest or deignest to think of? how canst thou wait for what thou hopest not? how canst thou be faithful, and not wait for the Son from heaven?

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk about with me in white (garments), because they are meet. He that overcometh, the same shall be invested in white garments; and I will not expunge his name out of the book of life, and I will confess his name before my Father and before his angels."—We have here presented to us, by the Spirit of God, the character and circumstances of the righteous in the church of Sardis; and two remarkable promises—the one addressed to these persons in particular, the other addressed generally, as in the other epistles, "to him that overcometh." The expressions, "even in Sardis," and "not defiled," convey a very solemn lesson to us not to judge according to the appearance; inasmuch as it informs us, not merely that God sees death in what men are now esteeming a reputation of life; but that (as it must always be in such circumstances) he sees all defilement in the current reputation of the church purity. Even we do see that defilement now and then laid bare, in spite of the dark folds of hypocrisy which shroud it, not merely from the world, but, I honestly believe, in

many cases from the men themselves, for they are deceived. But if we saw as God sees, what should we not behold, as the fruit of a praise-coveting church, and of pledges to Christian deportment which come not from the abundance of the heart, and therefore are never without hypocrisy redeemed! And in that day when hidden things shall come to light, oh what a drawing nigh with the lip, what a diplomacy without the seal of the King, what building without a foundation, what foliage and blossom without root or fruit, what a fearful eradication of life unto God by life before men, what an awful immolation of sacred honesty of heart and tender conscience before an honest God, at the altar of that idol called Christian Consistency, shall actually, aye, and very speedily too, be exposed, without a shred to cover them, under the sentence of Him who now regards without a fiction, and will ere long judge things and men exactly as he shall find them! Oh what a conscience-searing thing is it for a man to profess for God any doctrine which likens him not to Christ, which makes him not alive; or at any time to speak or act but as he heareth or as he regardeth the living God! Bad, very bad it is, that at any time we should not have it to say, in the spirit of adoption and with the confidence of truth's children, We are first-born, and heirs of God, washed in the blood of the Lamb: but worse, far worse, to say it in the flesh, merely, because it is expected that we should, because we have pledged ourselves to say it again by saying it in time past. Out of the heart's abundance alone ought the mouth to speak.—Now this morbid condition of the church of Sardis seems to me to be the reason why the *persons* of the faithful, who remain even in her, are called *names*. The name is that by which the person is known, marked out, or signalized. For instance, the name of Sardis that she is alive, means her life being that by which she is characterized or known. A similar explanation may be given of the names of men, Rev. xi. 13; of the name of the beast, xiii. 17; of the names of blasphemy, xvii. 3; of the new name, ii. 17; and, lastly, of the resurrection name of Christ, more excellent by inheritance than those of angels (Heb. i. 4), and surpassing every name that is named, in this age or the age to come (Phil. ii. 9; Eph. i. 21). In like manner, the church of Sardis, professing to receive from men; and to hear from man; bartering away Christ at every turn for a little religious notoriety; unskilful to discern the wickedness of sin in the light of God's love; untaught to take fellowship of travail, mourning, and reproach with the Man of Sorrows; unsympathising with God in his kindness to the unthankful, in his patient bearing towards all; loving nothing better than to find common ground on which to labour with the wicked in dubious enterprises; marrying the sons of God to the

daughters of men ; and so leagued with the things that are as to abhor the idea of looking for the things that are not, lest the world, whose friend she is, should suspect her for a foe ;—this church, I say, has received her name through praise of men : and therefore the few witnesses left in her for God, being by this especially signalized, that their praise is *not* of men *but* of God, have praise of God just by watching, just by being separate, just by leaning on God, just by sitting above with Christ : and they have their names to live, not in the book of the world, which is death to God, but in the book of life, which is death to the world ; owning no fountain of life but God, no manner of it but Christ's. They believe, because they seek not the honour of men, but that which cometh of God only. Well, therefore, are they here called names. And the defilement of the garments, which they are without, has an evident relation to the garments spotted with the flesh (Jude 23), and to that filthiness of flesh and spirit from which we are called to cleanse ourselves. As it is by contemplation of the promises of God that we are so to cleanse ourselves ; and as it is in keeping our garments that we shew forth our watchfulness and godliness (Rev. xvi. 15 ; xiv. 4) ; so it is by doing that which the angel of Sardis would not do—by watching through knowledge of the word and the times—that these persons keep their garments clean, meet as the apparel of the kingdom of heaven, into which shall enter nothing that defileth, and nothing not clothed with Christ put on.

Of the two promises which follow, the one (addressed to the undefiled ones) regards the age that is now ; the other (addressed to him who has finished the contest), the age that is to come. The former I conceive to regard that walking about with Christ, which, in this world, corresponds to the walking of Enoch with God in the world before the Flood ; following the Lamb as virgins, daily washing in his blood, whithersoever he goeth ; being one with him in mind, as men have never been before since the Apostles ; being one with him in work, shewing forth at once his praise, his love, his power, and his travail, in a manner seldom witnessed ; having the signs of Christ, the sign spoken against, wrought in us with all patience ; the testimony of Jesus coming from us in the pureness of the Holy Ghost ; the coming Lord and his myriads being our constant theme of joy, and our strong argument of endurance ;—peradventure (for I here speak not decidedly) the execution of judgment with Christ being in the course of this walking, as it certainly shall be at length, our portion. Here, then, is a promise of grace added unto grace ; of the reward which stands in the keeping of God's commandments ; of the gift to him that hath. And it is illustrated yet more by the reason, "for they are meet ;" which just imports, that they who have most kept themselves unto God are the vessels in whom

it is fittest that he should be yet further glorified. Now let it be carefully marked as a much-forgotten truth, that the promise for the world to come is even of the same kind with the promise just considered, and the moral condition of those to whom it is addressed. For nothing is more generally both the consequence of and the encouragement to ignorance of God, than the idea that a blessed independence of God for eternity is to be the reward for an irksome, though indispensable, bondage to him in time; that they who please God here, shall chiefly please themselves hereafter; that an elysium of indolence is to compensate for a life of toil; that they who set God before them here, shall be enabled hereafter to separate and appropriate to themselves certain things, which have a blessing in themselves and not in God: and, on the other hand, that the wicked shall be eternally no more than passive subjects of compassion. But the text leaves all such views without a basis. The reward of faithfulness is in this world faithfulness increased. If the natural man could serve God, what joy or steadfastness could he extract from the promise that he shall have the reward of ever serving him; or, if he could bear fruit, that he should never cease from fruit-bearing? But in that kingdom whereof we speak, they that seek God's face, shall ever see it; they that are righteous, shall be righteous still; they that here keep their garments clean, shall be honoured to wear clean garments for ever; they that are then found filthy, shall be filthy as well as forlorn for ever.

The remaining part of the promise for the age to come consists of two branches, the one of which is just the counterpart of the other. The "book of life" has by some been conceived to contain in it the names of all men, and so to represent that judicial standing which all men have in the sight of God by the atonement of the Lamb, who died for all, and bore away the sins of all, so that they should no more be remembered against them as a reason why they should not come out of them unto the Father by Him: on which supposition, the rejection of the grace of God consigns a man to the second death by blotting his name out of that book in which it had once held a place. But while the gracious constitution of all men under Christ as a Fountain of life, is that glorious truth on which is properly built the whole principle of the judgment to come by the Son of Man the Father judging no man—a principle on which, did my subject permit, I should much love to dwell—God has no where expressed his gift of eternal life in Christ to every man by saying that he has written every man's name in a book of life. Although it is true that every unrepentant sinner perishes because he will not come unto God through Christ the Life; yet it is no less true that the election alone shall come, and that they all come whom the Father giveth unto Christ. But if all

men have their names in the book of life, and all shall there abide except they provoke their own extrusion, we can perceive no harmony between those texts; the one of which, speaking of the temples of the Holy Ghost, who alone shall withstand the beast, calls them those whose names have been written from the foundation of the world in the book of life (Rev. xvii. 8); and the other of which makes those alone enter into the New Jerusalem who are written in the Lamb's book of life (Rev. xxi. 27). Indeed, the book of life evidently relates to the secret things of God: for, as the day of Christ the Judge is the day of the manifestation of the sons of God, who, though now sons, do not yet appear (Rom. viii. 19; 1 John iii. 2); so we read that when the judgment shall be set, and the books shall be opened, there shall be opened also another book, which, while the rest are books of works for every man, is a book of charter for the election of the Father; the invisible election being then manifested when every other secret thing is brought to light. And this affords the true interpretation of that precious word in the Hebrews, "Lo, I come (in the *volume of the book* it is written of me) to do thy will, O God" (Heb. x. 7; Ps. xi. 7); the exact quotation of which from the Psalms shews that the Book of Psalms cannot be the volume or the book referred to; and of which the true rendering is, *εν κεφαλιδι βιβλιου*, at the head or title of the book; books being made in the East in the form of a roll, and the head or title of the roll appearing at its first opening. In Heb. x. 5, the Apostle first sets forth wherein consisted a sacrifice acceptable unto God—namely, in obedience to his will, especially his holy will regarding sin. This *living* sacrifice our Lord rendered, when, living by faith, he became obedient unto death, "condemning sin in the flesh:" and this we render in acceptance through Christ, when we present our bodies living sacrifices: as it is written, for both Head and members, "Offer the sacrifices of righteousness, and put your trust in the Lord" (Ps. iv. 5). And, secondly, he sets forth the method by which the Son, equal with the Father, came into that condition in which he could offer unto all eternity such a sacrifice to the Father, namely, by the fashioning of a body for him. The words, *σωμα κατηρισω μοι*, although they do include the incarnation of Christ personal, embrace the much wider and more glorious truth of the Christ mystical. They relate to that body of which he is the Head—that body which by the work of redemption is now a-building unto God; just as in the work of creation, which is its type, the worlds or ages were built unto God (Heb. xi. 3);—that body, the church, without which Christ is not full and complete, and by which God purposes, through the ages to come, to instruct all other intelligences in his manifold wisdom;—that spiritual body, by the acquisition of which God the Son

becomes, in the largest and eternal sense, the Father's obeyer. And, after thus shewing, on the one hand, how the Son of God came into a condition of fulfilling the great end of obedience to the Father's will by the creature for ever—namely, by acquiring a church—the Apostle proceeds, at verse 7, to give the counterpart of the picture, by shewing how the church, although a mere collection of creatures, becomes able to express the will of God; namely, by being in a book of life, and having at her head the Son of God, in that condition of Divine condescension in which he is the receiver of life from the Father; the saved one of the Father; the exalter and manifestor, not of himself, but of the Father; the head worshipper of God; the example of all our trust; the assurance that we shall not trust in vain; he whose faith and holiness and victory form the only reason why there is faith and holiness and victory in any man on the face of the earth. So that we have here a sure interpretation of the book of life. And if, then, that book, with the Son of Man's name at its head, is at its opening to reveal the sons of God, the appearance of our names in it at the day of Christ is just another form of expression for our confession by Christ in that day. For they who are alive to God, do shew forth his will: his law is within their heart: and, as God knoweth, they do not refrain their lips, or hide his righteousness (Psalm xl. 8—10). So they confess Christ, who was the great confessor of the Father, educing in the sight of the world, and to the contradiction of all liars, the invisible Godhead in truth: and Christ stands pledged to confess all who confess him; that is, all who follow him at all hazards; even as at all hazards, even unto death, he gave unto his Father. The addition, "before his angels," has an emphatic reference to the object of the church's confession—namely, not only to glorify God, but to gratify all those intelligencies who desire to look into these things; who cannot but by the church see God's greatest wisdom and love; and who were once, indeed, above man in rank, but now rejoice to be the ministers and subjects of that glorious company, who, headed by and included in the Son of Man, do by victories of faith, while on this globe, and in this frail flesh, at once seal up against the devil's intrusion the security of God's universe, and strike those leading notes of thanks and glory to God whereof the glorious orchestra of heaven can only give the echo.

In conclusion, we see how a careful attention to the one branch of this promise, as the mere counterpart of the other, removes at once the apparent inconsistency between the infallible perseverance of the saints and the implied possibility of any man's name being blotted out of the book of life. For if the promise that such a thing shall not be done, be in truth just the promise of confession by Christ at his glorious appearing as Judge, then,

if it does not affect the doctrine of perseverance to say that he alone that overcometh shall be confessed by Christ, it as little affects it to say that every one who does not overcome shall have his name blotted out. For although the elect of God shall come to know him, and, knowing him, shall persevere; still their only bond of union with Christ, their only strength, their only life, their only assurance, is faith. They are entitled, *in the absence of faith*, to draw nothing from their election, or the assurance of their perseverance, however much these may comfort them in the actings of faith. Though the elect alone are saved, they are saved by faith, not by election. Though they whom God seeth not meet to arrest in the turning away of their faces, as all men would naturally do, from Christ the light of every man, shall assuredly perish for ever; they perish not by the hand of God, but by an act of self-murder; trampling under foot him whom, once a Lamb for them, God hath made his King for them; doing despite to the Spirit of grace, through whom is shed down for them the whole fulness of God, the whole grace which the Father poured into the Son of Man; and revolting against the most complete, affectionate, intelligible, and personal display that can possibly be given to the moral character of the living God. In short, it is a living tie and a present apprehension, and not a dead-proposition or a remembrance of the past, by which we are one with Christ. For they who are one with him, are so as he was one with the Father: and he was at every instant one with the Father, not merely by contemplating the words of the Scriptures, on which, like every man of faith, he fed, nor by remembering that he had once been with the Father, nor by thinking that he was at the time the Elect One of God (Isaiah xlii. 1; Luke xxiii. 35), but just by actually drinking the streams of the Father's life, and presently beholding the Father's face. We are all, as the people, living on the promises of God; but these speak no healing words of comfort to carelessness. They say not, This thou shalt undoubtedly have; but, Trust God undoubtedly for this, and this thou shalt undoubtedly have. If the former, they would extinguish faith as a personal confidence; as the latter, they extinguish every security but that of personal confidence. To tell a man, that, though he overcome, his name may yet be blotted out, would be to abolish all hope: to tell him that he has any security against that but in the actual victory, which is faith, would just be to give a bounty on unbelief. God, in threatening that in forty days Nineveh should be destroyed, meant merely that unrepentant Nineveh should then perish: accordingly she repented and was spared. In like manner, when he says that if a man overcome his name shall not be taken out of the book of life, he merely expresses that abiding in the

book is inseparable from abiding in the faith. The excellency of God's faithfulness is to be looked for, not so much in the ultimate deliverance of the persons of his saints, as in the ultimate reward of the confidence which they have reposed in him. Thou standest not by election, though thou wast elect before the worlds; else thou mightest now be secure and high-minded: "thou standest by faith; be not high-minded, but fear." Dread not God; but fear lest thou forsake God; fear lest a work be done in thy days which thou wilt not believe; fear lest, a promise being left thee of entering into God's rest, thou be found to have come short thereof through unbelief. Crucify the flesh, lest thou be a cast-away. Take not from the prophecy of the Apocalypse, lest thy name be taken out of the book. A moment's safety or health without present faith, is one of the foulest of the old liar's lies. It is not that thy name can ever be taken out of the book; but thy fear lest it be so is that which shall keep it there, with the knowledge of its Writer's love. Not that the roaring lion shall ever devour thee; but the fear lest he do so, together with the knowledge of Him that slumbereth not, is what will keep thee on the watch. Blessed is that man whom his Lord, when he cometh, shall find so watching; yea, crying out unto all men, "Watch." That is now the meat in season (Matt. xxiv. 45), which if the pastor give, which if the people receive and communicate, they shall be rulers over all the goods of God in the kingdom now at hand; they shall be joint-heirs with him who is the Father's only Son, past whom the Father bequeaths nothing. Because they have had faith in God as Christ had, and have so overcome as Christ overcame, they shall receive, as he received, the dignity of a king, the office of a judge. They shall sit with him on his throne when he taketh it, because they have here borne his cross; even as he is presently seated on the Father's throne, because here he gladly took on him, as a sacrifice, the reproach cast by the world on his Father. And as the Father confessed Christ to be one with him, and said, "This Man is mine," in presence of heaven's whole company (*προσαγορευεις*), when he raised him from the dead, and so preached the Gospel in thus rewarding the trustful Man with boldness of access for all flesh; in like manner shall Christ confess us to be one with him, saying before all creatures, "These are mine;" and in raising us from the dead, or changing our vile bodies, shall usher us upon the subject matter of all God's glad tidings, or Gospel, since the world began. Oh what a stoop of grace, that he should even then confess us! How much greater that he should have confessed us as one with him, and made common cause with our curse, and was not ashamed of us, in the days of his flesh! Oh what a height of pride, that we should deny him before men for the veriest bauble of the things.

that perish; and be ashamed of his acquaintance whom the Father delighteth to honour, the Holy Ghost to serve and glorify; before whom, as the off-beaming of the Father's glory, the archangels veil their faces; at whose coming the whole earth, yea, all creatures, are called to make a joyful noise; at whose work in us, while we its subjects are cold as frost, angels, its mere witnesses, shout for joy; and for whose coming all creation doth continually groan and travail!

Thus have I been led to write on this solemn epistle. May the Lord water the reader, as he hath through these epistles watered his poor servant. Oh let us not discuss, dissect, and wrangle in proud familiarity over the word of the living God; but reverently tremble at it in love, hymning thanks unto our Father. God, who is my witness how often I have dishonoured his deep things by essaying them in the flesh, also knoweth how, because of such a spirit prevailing, I do both abhor myself, and grieve over others who are awakened to seek light in this thick darkness. Let it suffice us to have done it in time past; for it is an awful sin, and cometh of our wanting the love that is in little children to him that giveth them milk; cometh of our wanting the Holy Ghost, the subjugator of all hard and high things unto God. The next epistle is a yet weightier topic; wherefore I the more desire the prayers of the saints concerning it.

(To be continued.)

FIDUS.

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

By the Rev. E. IRVING—Continued from vol. iii. p. 315.

INTERPRETATION XI.
Messiah's Birth-place—Micah v. 5—15.

IN the preceding interpretations we have unfolded and illustrated the brief, but pregnant, notice of the birth of the Ruler of Israel; his ignominious and cruel rejection by his brethren; and his separation from them for a season, until his mother, the church, should have brought forth the full complement of her children; at the head of whom, the Excellent One of his brethren, he returneth to the children of Israel, having, like Joseph, attained by his excellent acts to the dignity of the first-born; and now, as the Shepherd of Israel, he doth gather them from every mountain whither they had wandered; and, as the Ruler, he standeth and feedeth them, leadeth and guideth them, in the face of all their enemies; and now under his rod and staff they abide, because his name and his power wax great unto the ends of the earth. Let us now follow on to know the further desti-

nies which are appointed for him and them, thus happily united, to fulfil.

“And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders” (Micah v. 5, 6).—We have shewn [Interpretation, Nos. III. and IV. vol. i. pp. 332, 592] that the term, “the Assyrian,” used so often in the prophecy of Isaiah, though doubtless conveying a distinct prediction against the person of Sennacherib, doth in and by him embody all the oppressors of Israel unto the last, and especially the very last of them. This conclusion, which we now take as a thing already demonstrated, is confirmed by these two verses before us, which bring “the Assyrian” into controversy with the Ruler of Israel, after he hath returned unto his brethren, and gathered them out of all the countries whither the Lord had driven them. That this time is come, and that this controversy was fulfilled in the literal Assyrian, no one can say; because when those Assyrian conquerors were in existence the Ruler of Israel was not yet born, and therefore could not be the peace and deliverance of his country in those days. Moreover, the people never returned from under the yoke of that former Assyrian, that they might be in a case to contend with him in their own land. Nor was “the Assyrian” even at that time beaten by them; but went on conquering and to conquer. It is not a matter of choice but of necessity, therefore, to understand “the Assyrian,” in the passage under consideration, as of some one who is yet to arise, in the providence of God, against the time when the children of Israel are settled in their own land; and from whose grasp they are to be delivered by their Ruler returning to them, as the first-born of many brethren, at the head of the hosts of the redeemed, to deliver the hosts of his people in flesh and blood subsisting; the spiritual Jerusalem coming to the help of the natural; the brethren born after the Spirit coming to the help of those born after the flesh, who haretofore did mock them, but now are glad to be beholden to them for salvation. Those who object to the double interpretation of prophecy, may try what hand they can make of this passage, or the others referred to above, in Interpretations III. and IV., where “the Assyrian” is spoken of. The truth is, that faithful interpretation forceth us to find greater personages, and more important events, than those of ancient Jewish history, in these prophetic chronicles. We must either make the word of God a book of extravagances in language, that is, a book of

falsehoods ; or, if we keep it a book of words, every one like silver seven times purified, we must come to the conclusion that something more is couched under these prophecies than meets the ear ; and being led by the Spirit in the mouth of Christ and his Apostles, and in the church for continuance, and therefore in me and every other faithful member of Christ, we come at length to discover that the Spirit of prophecy is the testimony of Jesus. And yet hardly doth any thing occur, written in any prophet, which had not a bearing upon the generation to which it was written, and did not receive a typical and a partial fulfilment in events which speedily fell out. Now the typical event by which the fulfilment of this splendid prophecy was foreshadowed, is, if I err not, the marvellous deliverance of Jerusalem out of the hands of Sennacherib, through the faith and piety of Hezekiah, as recorded in 2 Kings xviii. ; 2 Chron. xxxii. ; and Isai. xxxvi., xxxvii. Hezekiah found the temple of God defiled and his service forsaken, and the people desolate and forsaken of their glory ; and, being full of the Spirit of God, he set himself to reform every thing, and did celebrate such a passover as surely there was not the like kept, from the days of the Judges that judged Israel ; nor in all the days of the kings of Israel or of the kings of Judah, save in the eighteenth year of king Josiah, wherein the passover was holden to the Lord in Jerusalem (2 Kings xxiii. 22, 23). This piety found him great favour in the sight of God, and was the beginning of that dignity which he holdeth among the royal types of Christ. In this act of accomplishing an unexampled passover upon entering the throne, he represents Christ, our passover accomplished on the cross, at the time of his entering into his kingdom ; in his act of delivering the city through his faith and intercession, when, nothing daunted by the message of the Assyrian, he spread it before the Lord, and received through Isaiah the word of the Assyrian's utter destruction, he represents Christ delivering Jerusalem and his people from the Assyrian, in the way which is set forth in the passage before us : and I may add, that in the prolongation of his life, and the sign of the sun's removing backward in his course, is signified the resurrection of Christ, to the end he may shake the heavens and the earth, and establish the world in peace for ever. Now the first invasion of Sennacherib, wherein he did smite all the fenced cities of Judah except Jerusalem, and did insult over Hezekiah, may well represent the Judge of Israel smitten on the cheek, and for a season covered with opprobrium in this world, of which he is the rightful King. For three years did the proud and faithless Assyrian lord it over Hezekiah and his land, exacting dishonourable and grievous tribute ; until at length nothing would serve him but the supremacy itself, the possession of Jerusalem, the metropolis of the

whole earth. Then it was that God arose out of his place, and stretched out his hand for the preservation of the name and dignity of his king. All this represents Christ, the true King of the Jews, bearing patiently the oppression of his people and his land; until one come, who, after the manner of the Assyrian, and with the pride of Lucifer the son of the morning, shall insist upon sitting in the mount of the congregation on the sides of the north, shall tread in the holy land, and occupy the palaces of the Great King; and now shall God arise, and avenge his Son upon the great enemy and head of the confederated earth, wound him over many countries, and smite him with more hideous destruction than the world hath ever seen. Such, in general, is the connection between the typical and the ultimate events set forth in this prophecy, and the particulars will come better out as we proceed.

It appears clearly, from the two verses now under consideration, that when the Jews are gathered and restored to their own land, the Assyrian shall come up against them with mighty power, and for a while win the ascendancy over them, even so far as to tread in their palaces; and in the midst of the direful tempest of war, *this Man*, whom they had smitten and rejected, shall come in as their peace; and, having marshalled the nation under shepherds and princes of men, shall carry the war into the enemy's land, and waste it with the sword, and deliver them out of his hands for ever. This is the fact recorded in the two verses; and they record no other fact, nor can be strained to bear any other interpretation. The fact predicted is, that the invasions and oppressions of the Assyrian shall never cease until He comes whose name is "the Prince of Peace," the Bethlehemite "whose goings forth have been of old, even from everlasting;" being the same truth which is declared over and over again in the prophecy of Immanuel, which we have interpreted above. (See Isai. viii. 10; ix. 4; and x. 27, 34). *The Assyrian*, signifies an invader and oppressor of Israel in their own land; *Babylon*, signifies the house of their captivity, unto which they are carried out of their own land; and *Egypt*, the original state of bondage, out of which they were brought to inherit a land of their own. This characteristic feature of *the Assyrian*, is sufficiently expressed by these words, "when he shall come into our land, and when he shall tread in our palaces." Now, because Messiah hath not yet come against the Assyrian to destroy him and spoil his land; and because the whole context, both before and after, are of future things; also because the children of Israel have never yet spoiled the land of Nimrod with the sword; we are forced to conclude that this prophecy remaineth to be fulfilled against the day of their restoration. But is there any other ground in the Prophecies for believing that the children of

Israel will be vexed with new invasions, after they have been gathered home again and settled in their own land ?

There are two such events prophesied of in Scripture, or they may be two parts of the same event, whereof the former represents the Jews as coming into great calamities through the invasion of the Gentiles, and the latter represents the Gentiles as utterly consumed before Jerusalem. Both these events are strangely mingled together in the ix th, x th, and xiv th chapters of Zechariah ; and the latter of them is fully set forth in the xxxviii th and xxxix th chapters of Ezekiel, to which this passage is supposed by the Jewish commentators to refer. It is certain that Gog is there described as "he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them." The same utter destruction of the Gentiles in the valley of Jehoshaphat is described in the iii d chapter of the Prophet Joel ; and both the chastisement of Israel, and the judgment of all flesh, are set forth in the last chapter of the Prophet Isaiah ; and in all the Psalms which speak of the ultimate preservation of Israel, it issues out of the perilous edge of conflict, and the very article of death. The utmost extremities are endured before the grand and final interference of the Lord Jesus in their behalf : and when they are brought into such a crisis as at the Red Sea, God delivers them "with a high hand, and with an outstretched arm." The reason of this mingled cup, which God gives to his people to drink after the restoration, is, that they acknowledge not the hand of Jesus in their deliverance ; but refer it to their Jehovah, as if he were another person ; and take up the cause of Jehovah against the name of Jesus ; and blaspheme Him who, notwithstanding their blasphemies, is putting forth his power and might to deliver them ; because his callings are without repentance, and the time to favour Sion is come. In order to chastise this their obduracy of heart, God brings up against them the nations of Christendom, rallied under an infidel head, and lending themselves as heartily, and to their minds as religiously, to oppose these Jewish deniers of the name of Jesus, as heretofore they did to oppose the Mohammedans in the time of the Crusades. I can well conceive all Europe liberalized out of the distinction between Papist and Protestant, and confederated under the consecrated banner of religious liberality, "precipitating itself upon Acra" again, to prevent these ignorant hordes of Jews from coming up in the name of Moses and Jehovah to possess their ancient land. They will come as Jews from their hiding-places, and with fell strokes will they break through the barriers of nations ; and more speedy than the Turk will they cut in upon the lines of the civilized and Christian world. Whereupon that wilful king, last mentioned in Daniel, who

fearth no God, shall, with many nations at his steps, pass over, and overflow, and plant the tabernacle of his palaces in the glorious holy mountain; and there shall he come to his end, and none shall help him: for Michael, the great Prince, shall stand up for the Jewish people; and there shall be between these great potentates, the head of Infidelity leading the nations called Christian, and the Head of the Jews, such direful conflicts as never hath been heard of, nor ever shall be upon the earth again. Thus shall God set unbelief against unbelief in battle, the infidels of the Old Testament against the infidels of the New Testament, both deeming themselves to be believers; and fearful will the conflict be: but it will end in the deliverance of the Jews and of Jerusalem, because the set time to favour Zion is come. And this, which is contained in all the Prophets, as about to be accomplished against the day of Zion's restoration, is the event described in the two verses before us, which are more simple in the general idea than in the details.

The Assyrian, whoever he be, the last enemy of God's people, the wilful king of Daniel (ch. xi.), including also, perhaps, the Gog of Ezekiel, being come into the holy land, doth prevail so mightily as to tread in the palaces of the King, and to trample the glory of the kingdom under foot. "He shall ascend, and come like a storm; he shall be like a cloud to cover the land" (Ezek. xxxviii.) "Jerusalem shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. xiv. 2). Then it is that "this Man shall be the peace;" for, according to the same prophet, "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 on the Mount of Olives. . . . and the Lord my God shall come, and all the saints with thee." From this act of strong interference for his people, and judgment upon their enemies, shall come peace, as it is written in the xlth Psalm, 8—10: "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." And so also in the ixth chapter of Zechariah, the King of Zion doth in like manner bring about peace: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to

the ends of the earth." These illustrations of the words "this Man shall be the peace," might be extended a hundredfold; and do all predict that the children of Israel will never find rest until He come to them "whose rest shall be glory;" and until they confess Him as the peace "who hath made both one, having broken down the middle wall of partition which was between us." So long as that nation acknowledge not Jesus, they must be tossed by the waves of anarchy and oppression—overturned, overturned, overturned—until they acknowledge Him whose right they are, who "came unto his own, and his own received him not."

"Then shall we raise against him seven shepherds, and eight principal men."—This is a clause of great difficulty, not in the way of understanding what it means, but of determining who these "seven shepherds" and "eight princes of men" are. The part they are to perform is simply and clearly expressed: "they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: *thus* shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." It is the manner of the deliverance which is described as about to be wrought under the hand of these "seven shepherds and eight princes of men." Now, what hint of this is there to be found in the other prophets? In the prophet Obadiah, who sets forth the enemies of Zion under the name of Edom, as they are here set forth under the name of the Assyrian, it is said, "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" (vers. 20, 21). This, I make no doubt, reveals the same truth, that certain mighty ones shall be raised up in the hour of Zion's extremity, who shall execute judgment upon the mount of her enemies' strength. We may observe of this passage, in passing, that it is the custom among the Jews to understand by Edom, Rome; by Zarephath, France; by Sepharad, the countries which lie around the Mediterranean Sea. And we have already seen good reason to believe, that by "the Assyrian" is to be understood the infidel Antichrist, the last head of Rome, who shall possess these very countries, and whose land is properly expressed by "the land of Nimrod," who was the founder of the Assyrian empire. If I mistake not, there is a footstep of the same act of judgment upon the Assyrian, under the name of "the head," or "Ross," in the cxth Psalm; where it is written of the great act of Melchizedek, "The Lord at thy right hand shall strike through kings in the day of his wrath: He shall judge among the heathen, he shall fill the places with the dead bodies; he shall

wound the head [not *heads*, but *head*, the chief or leader of the kings] over many countries"—that is to say, over all those lands where he had the sway; namely, the kingdoms of the Roman empire, whose last head is signified by the Assyrian. It may help to throw some further light upon this subject, if we examine what is the difference between the "shepherds" and the "princes of men." Concerning these shepherds, I find a notice in the xxiii^d chapter of Jeremiah: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase: and I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord" (vers. 3,4). These are set over the restored and multiplied remnant, as rulers under him who is "David's righteous Branch," and his name "JEHOVAH OUR RIGHTEOUSNESS." And so also in our text, after mentioning Him who is to "stand and feed in the strength of the Lord," we have mention made of these seven shepherds who feed under him. And if the shepherds be the viceroys of David the one shepherd, who are "the princes of men?" The word translated "princes" is from a root which signifies "to anoint," and occurs in various parts of Scripture: as Josh. xiii. 21; Ezek. xxxii. 30; Dan. xi. 8; Ps. lxxxiii. 12; and is sometimes translated *dukes*; most commonly *princes*; literally, "anointed ones." It is used of the unction of Messiah: "I have anointed my King upon my holy hill of Zion:" but never of Messiah himself. The name *princes*, hath reference to their dignity as leaders and commanders of the people: but why the word "of men" should be added, I cannot see; unless it be for the purpose of distinguishing them from the shepherds of the Jewish people; and to declare that in that day God would raise up from amongst men eight anointed kings, who should, with the seven shepherds of Israel, rank under the banner of Him who ariseth against the Assyrian, in order to wrest the sceptre of war out of his hands, and conquer a peace for the whole earth. But because this notion wanteth confirmation from the other Prophets, and rather repugneth to the general strain of prophecy, which setteth the Jews in array against all nations, and all nations in array against the Jews, we are slow to adopt it; and would prefer any other which better answereth to the scope and spirit of prophecy. In the book of Daniel, to which we have already referred as containing the details of the last Assyrian, it is said, that "tidings out of the north and out of the east shall trouble him" (xi. 44); and in the Book of Revelation, in preparation for the same time and event, it is said, that "the water of Euphrates was dried up, that the way of the kings of the east might be prepared." These "kings of the east" have long been regarded by com-

mentators as signifying the Ten Tribes, who about this time come manfully in their pride and their glory towards their own land, out of their hiding-places in the East. And, seeing they come up against the Assyrian, I submit whether the "eight princes of men" be not the heads of the ten tribes, the strong nation that was cast far out; and the "seven shepherds" be not the heads of the two tribes, "her that halted," who is scattered abroad over the north country and all countries. It is somewhat remarkable, that the alteration of one letter would make "princes of men" into "princes of the East." With respect to the numbers, "seven" and "eight," I do not agree with those interpreters who understand them loosely, as signifying a very great number of each sort; referring for their authority to such instances as this: "Give a portion to seven, and also to eight" (Eccles. xi. 2). For though such instances were more numerous than they are, I would be very slow to adopt this indefinite use of the words in a prophecy which is very minute in its particulars. Nor do I like any better the old Rabbinical interpretation, that they are fifteen of the chief men of renown raised up from the dead — whose names, were, from amongst the antediluvians, Seth, Enoch, and Methuselah; from among the patriarchs, Abraham, Jacob, and Moses; and from among the kings and prophets, Jesse, David, Saul, Samuel, Elias, Hezekiah, Amos, Zephaniah, and Messiah. Why these were chosen, and by what rule they were ordered into shepherds and principal men, I have never been able to ascertain. It is given by David Kimchi, as derived from the great synagogue of Jerusalem, who deliver it as the tradition of the church. They are arranged into shepherds and princes thus: the seven shepherds or kings, David in the middle; Seth, Enoch, and Methuselah to the right; Abraham, Jacob, and Moses to the left. The eight princes or rulers, Jesse, Samuel, Amos, Zephaniah, Hezekiah, Elias, Messiah. For all this I can find no authority whatever, and do merely give it as one of the old traditions of the Jewish church; which in its principle, that they are resurrection men, seems to be contradicted by the form of the verb, which is, "we will make to arise," not "he will make to arise unto us." I feel it a very painful thing to pass this point without being able to give it a distinct interpretation. There may be a mystery under the numbers seven and eight, the counterpart of that which is under the beast, who is the eighth head and also of the seven. That beast is the same with the Assyrian, and his symbols are the numbers seven and eight; perhaps the counterfeit of the symbols of the true Messiah, which may be in like manner seven and eight: seven shepherds, as the head of the spiritual church, which in the Apocalypse is represented under the symbol of the seven churches of Asia

under their angels; eight princes of men, as the heads of the next dispensation, which in many ways hath to do with the number eight, as may be seen from the measurement of the temple in Ezekiel. There may, perhaps, also be some connection between this last wasting of the Assyrian's land and the former one, which was accomplished by the combination of two powers, the Median and the Persian, who took up God's controversy for his people and redeemed a portion of them. In the book of Esther (ch. i. 14) we learn, that there were seven princes of Persia and Media which saw the king's face, and sat the first in the kingdom. Thus the number *seven* might be derived from one of the nations; but whether there were any custom in the other connected with the number eight, to give a typical propriety to it, I cannot ascertain. I have heard it suggested, as a solution of this difficult passage, that the seven shepherds may be the seven horns of the beast, which the little horn, after he had plucked up the other three, did rule over. The little horn, including these three, they would understand of the Infidel as well as the Papal Antichrist, of the Assyrian as well as of Babylon; and these seven shepherds would be the seven remaining kings of apostate Christendom. The eight princes of men are, they suppose, the princes who, being gathered under Gog, do follow him to the invasion and oppression of the Jewish people in their land. And if we reckon Ross (translated in our version as an adjective, instead of a substantive noun), Mesech, Tubal, Persia, Ethiopia, Lybia, and Togarmah, there are exactly eight. Now, say they, these seven shepherds and eight princes of men are raised up of God in order to curb the power of the last Antichrist, and so "raised up for us" the Jewish people. To this I object, that it seems to me to change the very spirit of the text, which is, that these shepherds and princes are raised up, to be under Messiah, for a defence against the Assyrian, and for turning the tide of war into his own land; whereas the horns upon the beast, or the kings of Papal and now infidel Christendom, do certainly give their power to the beast, and come to their end along with him in fighting against the Lamb. And the powers of Gog are certainly different from the powers of Christendom, being, as I conceive, the relics of the three former empires (headed by Russia); and though in the outset they be opposed to the infidel head of Rome, who is the first to withstand the settlement of the Jews, still, inasmuch as Gog himself doth afterwards succeed to the same evil work, bringing on the second and concluding act of that great withstanding of the Lord's purpose in the settlement of his people, I do surely perceive that in our text he is included in the Assyrian, and not in those who are raised up to withstand him and to waste his land. There is just one passage that gives a probability to some view of this kind, which is in Dan.

xi. 40 ; where two powers, the one the king of the south, the other the king of the north, do come against the infidel Antichrist or the Assyrian. These two powers are, according to the best interpreters, Austria and Russia ; the one heading the remnants of the Papacy, the other the strength of the Greek church. These certainly are auxiliary powers to the Jews in the first instance ; but whether those referred to in the text I know not. Upon the whole, therefore, I incline to believe of this very difficult text, that, while it surely foretells some very mighty men of war, whom God will raise up in that time, to act under the true David against the enemies of Israel, it is not given to us to discover as yet who they are, and that we must wait till the event discover it.

If the Assyrian of the latter days be the last great head of apostate Christendom, to whom the Papal kings of Europe, now becoming infidel, do give their power, then "the land of Assyria and the land of Nimrod" must mean the region and territory of his power, which in other parts of Scripture is called the land of Idumea. Now it is a thing always to be observed in the prophetic burdens concerning the day of the Lord, that there is a first act of judgment done upon the chief enemy of Israel—be it Edom, or Assyria, or Babylon—which is followed by an after and more general act done upon the heathen, or nations in general : inasmuch that when Christ comes against the last confederacy (Rev. xix.), he comes with his garments dipped in blood from treading the wine-press in Bozrah in the land of Edom. And so it is also in our text : first comes the judgment upon the Assyrian ; then a succession of sore chastisements, or rather holy prunings, of his people ; and finally the "executing of vengeance in anger and fury upon the heathen, such as they have not heard." The Assyrian of our Prophet is doubtless the same with the Babylon of the Apocalypse, which comes in remembrance before God, to give her the cup of the wine of the fierceness of his wrath : and afterwards every island fled away, and every mountain was not found, and there fell upon men a great plague, &c. (Rev. xix. 21). Taking this view, which seems to us the only consistent one, we are constrained to interpret "the land of Assyria and the land of Nimrod," as we do the land of Idumea and Babylon, of Rome and the countries in subjection thereto. The land of Assyria lay to the north of the land of Nimrod ; Nineveh being the capital of the former, and Babylon of the latter. Now it was so, that Cyrus, who brought the typical accomplishment of this prophecy to pass, did begin his conquests from Assyria, and end them with Babylon. What may be the difference of these two territories in the antitype, will, I think, appear from a little consideration of the prophecy of Daniel (xi. 40—45). These two powers, the king of the north and the king of the

south, rise against the last Antichristian king, and prevail not. Of these the northern power is found standing at the end of the conflict (ver. 41); but the south hath been swallowed up in the overflowing conquests of the wilful king, who establisheth himself in the holy land. These two kings of the north and south are commonly understood of Russia and Austria, the two powers which shall oppose the infidel king of Rome, the personal Antichrist, the Assyrian who is to arise. Now it is diligently to be observed, that the Russian power is fast encroaching upon the territory of the ancient Assyrians; and it may be, and indeed is prophesied to be (Dan. xi. 40—45), that the infidel king, notwithstanding the assaults of the kings of the north and of the south, shall prevail to possess himself of the ancient conquests of Babylon: so that it will come to pass, that, while Gog, the Prince of Ross, Mesech, and Tubal (Russia, Moscow, and Tobolsk), possesseth the territory of Assyria, in the north of Asia; the infidel king, or the Assyrian, shall possess the southern regions of Babylon and Egypt and Lybia. Which two potentates, coming in succession against the Jews, shall by these seven shepherds and eight principal men be overthrown, and their countries ravished. So that in this prophecy, as in many, perhaps in all others, the symbolical doth in the end turn to become also the literal interpretation; the land of Assyria (that is, Magog, the region between the Black Sea and the Caspian), and the land of Nimrod (that is, Shinar), are the two regions which shall be wasted with the sword of Messiah's valiant captains "in the entrances thereof," or "within the gates thereof."

The marginal reading, "with her own naked swords," though adopted in the Vulgate, hath hardly any authority from the original word, and I think little congruity with the context, which hath already mentioned "the sword" as the manner of the devastation, and is not likely to mention it over again in the very next clause. I prefer the translation "within the gates thereof," or "within its own gates," which hath been adopted by the LXX. and is the proper meaning of the Hebrew word, as may be seen by consulting the viith chapter, ver. 5, of this Prophet, and the xiiith chapter, ver. 2, of the Prophet Isaiah. The meaning of this additional word in the description of our prophet, whose single words are full of meaning, is, I conceive, not so much to signify, that the war should be carried into the enemy's country by these royal officers of our King, as to point out the way in which it should be carried on, even by the overthrow of his strongholds. In all the songs of Zion's triumph, the overthrow of "the strong city," "the city of the terrible ones," "the city of strangers," is a principal theme (Isaiah xxv. 2, xxvi. 5, 10, &c. &c.), because, as we have already oftentimes explained, a city is a capital part of the mystery of God, as being

the proper symbol of society and government. And in this strain of Messiah's birth-place, beyond almost any other, doth the city occupy a prominent place; insomuch as that it might be entitled "God's controversy for Zion, the tower of the flock, against Babylon, the daughter of troops, and her triumph at the hand of her Ruler, whose goings forth were from eternity, and his birth from Bethlehem-Ephratah, one of the meanest of the thousands of Israel." Being so that the fates of Jerusalem are a main part of the burden of this prophecy, it is very fit that the overthrow of her adversary should be a part of the triumph; and indeed it is hardly possible to conceive of the prophecy as complete without it: and here we have it represented in one word, which is, that the seven shepherd kings and eight mighty princes of the Bethlehemite shall waste the land of Assyria, possessing the gates and strongholds thereof; or, as it is in the strong and poetic language of Obadiah, "Saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." If I err not, there was a type of this given in the miserable end of Sennacherib, whose army being smitten, for his blasphemy against the Lord and the city of his name, he himself fled headlong to his stronghold, and came to his death in the temple of his god at the hands of his own children: "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh: and it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead" (Isai. xxxvii. 37, 38). And I think there is a prophecy applying this type to the fate of the last Assyrian, in these words: "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited: 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" (Isai. xxxi. 8, 9). And there are footsteps of the same prophetic event in the other prophets; as in the desire of the Redeemer to be led into the strong city of Edom: "Who will bring me into the strong city? who will lead me into Edom?" (Ps. lx. 9). And answerable to this longing after the gates of his enemy is the triumph when the battle hath been turned to them, and their strength hath been surmounted: "Who is this that cometh from Edom, with dyed garments from Bozrah?" &c. (Isai. lxiii. 1). These things do sanctify valour and hallow the profession of arms. When I read and expound these mysteries of future times, I seem to feel rising within my breast all which the crusaders and the errant knights

of chivalry felt; and the glory of heroism and chivalry, and the romance and song of noble deeds of arms, come all glowing into my heart; and I feel assured that they were not follies, but the anticipations of things most noble and Divine, which shall yet be led out in glorious array under the banner of Emanuel, the "Man of war," who shall ride prosperously at the head of his hosts, for the sake of meekness and truth and righteousness, to "scatter all them who delight in war," and to bring peace to the troubled earth: in virtue of which achievement of arms he shall sit down upon his throne for ever the Prince of peace; whose throne is "for ever and ever," and "the sceptre of his kingdom a right sceptre." Thus shall "he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders."

"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. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strong-holds" (Micah v. 7 to 11).—Oh that I had language to express my admiration of the words of the Lord, of the diction of the Holy Ghost! If man's taste were not altogether debased by current books and living men, he would recognise the Divine original of the prophecies by the style of the language. I cannot tell how I am moved and ravished by the simple reading of the prophetic word. It frees me so that I feel like one drunk: it confines me so that I can find no orderly utterance. And when I attempt to reduce the "fine phrensy" into forms of speech, it seems as if the quintessence of it escaped—the flavour and the aromatic odour, yea, the delight and the edification also—in the transition from the spirit to the understanding, from the self-enjoyment to the communication of it. There needeth not to explain to me how he who spoke in tongues, not understanding what he spoke, was most abundantly edified; so much so, that he was in continual danger of preferring this enjoyment and profit to the duty of edifying the brethren by endeavouring to produce and exhibit the inward delight in the form of intelligible discourse. Criticism is to me, being compared with the inward generation of truth, what land-measuring or garden-plotting is compared with the flower and fruit bearing of the summer and harvest.

O God! who hast made me to understand these things, make me also to know them : give me to speak with tongues, and to prophesy!

These thoughts and prayers are suggested to me by the two verses (for properly they are but two, and in the Jewish division they occupy one section) which now come before us for interpretation, containing the after-destinies of the Jewish people in respect to the other nations of the earth : their place, their prerogative, and their occupation given by two strokes of the Divine pencil, dipped in the unfading colours of nature ; which all people upon the earth can understand, except systematic divines and sectarian preachers ; whereof the former, in order to understand Calvin and Arminius, and such like system-builders, do blind themselves to God's prophetic method of discourse ; the latter, in order to rule the conventicle, do preach and pray and speak and understand according to their several fraternities. But, alas! such is the growth of the mechanical methods of discourse and discussion, and such the rage for working men and useful things, that I think very soon all the educated classes will speedily fall out of sympathy with God's word, and find it the most unprofitable and unintelligible of all books. The diligence with which God's word is read, the clearness with which it is understood, and the force with which it is felt, are the measures to every age of its capacity for spiritual truth, in all its forms of law, logic, poetry, philosophy, and invention ; in all which the present is surely the most barren that hath been known since the introduction of the Christian religion among men. How foolish and envious to all, or only not all, must such a judgment seem ! which is yet a judgment arrived at by a thousand different views of and reflections upon the men of this time, amongst whom I live, or rather sojourn, waiting for the city of my habitation.

The former of these two verses, under the similitude of the dew upon the grass and the showers that water the earth, sets forth the office and dignity of the Jewish people as the instructors, the prophets, of the world, through whose ministry of wisdom and labours of cultivation the wilderness is made glad, and the desert doth rejoice and blossom like the rose ; the latter, under the similitude of the lion amongst the flock of sheep, doth represent their supreme mightiness, their investiture with the sovereign power at the hand of God, which, if they were to put forth, would utterly tread down and tear in pieces the nations. Both similitudes bespeak a royal precedency of and tutelage over all nations, yielded " to the people of the saints of the most high " (Dan. vii. 27) : which the nations shall willingly acknowledge, saying one to another, " 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. And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into plow-shares, and their spears into pruning-hooks : nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah iv. 2, 3). That the office of watering the earth with instruction, and making it to bud with the fruits of righteousness, is set forth under the figure of the dew and rain, is manifest from many parts of Scripture—as Deut. xxxii. 2 ; Isaiah lv. 10, 11—but in the lxxi^{id} Psalm it is referred to Christ's sweet and genial influence, in the days of his kingdom : " He shall come down like rain upon the mown grass, as showers that water the earth : " and, as in the text, there immediately follows thereupon the extent of his dominion ; " He shall have dominion also from sea to sea, and from the river to the ends of the earth." In Moses and in David, but in Moses particularly, who was king in Jeshurun, these two offices of the teacher and king of the people did sweetly combine. He found them as a dry and thirsty land, and upon them his " speech did distil as the dew, and as the small rain upon the tender herb, and as the showers upon the grass." And in the same strain went also the last words of David, concerning the virtues of a king : " He that ruleth over men must be just, ruling in the fear of God : and he shall be as the light of the morning, when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain " (2 Sam. xxiii. 3, 4). And so also spake the wisdom of Solomon : " The King's wrath is as the roaring of a lion ; but his favour is as dew upon the grass " (Prov. xix. 12). What God hath promised to be to Jacob, under the emblem of the dew, in the following most elegant and exuberant passage ; that shall Jacob be to the nations : " I will be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots as Lebanon : his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return ; they shall revive as the corn, and grow as the vine ; the scent thereof shall be as the wine of Lebanon " (Hosea xiv. 5—7). It is one of the high offices of a king, which few kings think on, to be the instructors of their people. Such was Solomon, such was Numa, and such was our Saxon Alfred. Out of this indefeasible right and glorious prerogative of a king, which God will require at his hand, groweth the duty of supporting out of the royal bounty an order of learned and pious teachers, the clergy of the kingdom, whose part it shall be to attend upon the instruction of the people continually. And in a lesser degree the same high and holy function devolveth upon the nobility, and the magistrates of towns,

and the larger masters in every kind, who, employing the time and labour of the people, ought in sacred duty to look to the instruction and religion of the people; and God will surely require this at their hand. And, in acknowledgment of this obligation, almost all the universities and colleges of Europe, and most of the great schools, were thus instituted by royal, noble, or magisterial personages, whose words do still distil as the dew over the nations. But by far the most excellent result of this vested right of instruction is the Established Church, which, with all its faults, is the greatest blessing to the land. Now this very office, in a perfect form, shall Israel in her restored state exercise for the many nations of the earth; who shall come up to Jerusalem, as to the house which wisdom hath builded for herself on the earth; and there shall they study all arts human and divine, and go forth to transplant into all lands the fruits of righteousness, which God hath made to spring forth and flourish abundantly among the people which are called by his name.

Such we take to be the clear and simple meaning of the prediction, that "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass." But it doth not so clearly appear what is intended by the addition of these words, "which tarrieth not for man, nor waiteth for the sons of men." Whether to refer them to the "remnant of Jacob," to the "dew and the showers," or to "the grass," hath been made a question of: but as I find a similar addition to the next figure, which evidently referreth to the lion in the first instance; and as in both cases the aim of the Holy Spirit is to present a complete figure of the two several offices of fruitfulness and of government, which Jacob shall fulfil to the nations of the earth; I deem it most meet to refer these words directly to the "dew and the showers," and indirectly "to the grass," whose growth dependeth thereon, and to the "remnant," whose office is thus figuratively shewn forth. And as to the additional truth which is thereby set forth, this seems to be the right notion: That as God hath given his law to the dew and to the rain, both the former and the latter, so that it should not tarry man's convenience, nor wait until his time, but come in its due season to do its appointed work of fertilizing the earth—as God "causeth it to rain on the earth where no man is, on the wilderness, where there is no man, to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth;"—so, in the time fixed and appointed by Him whose gifts and callings are without repentance, shall "the remnant of Jacob" become to the thirsty and barren and unproductive nations a principle of fruitfulness, in shewing them the way of the true God, and leading them into the observance of his righte-

ousness, without which no blessings can descend upon man, and no fruitfulness spring forth unto God. Also, that as the dew and the showers, which water the earth, wait not for man, but man for them, tilling and sowing in the expectation of them; and by no means reaping till he have received them; even so the nations wait for the remnant of Jacob, and not they for the nations;—the world languisheth and its hope faileth for the gathering of the dispersed of Israel, which shall prove no less than “life from the dead;”—that as the earth, and all the labours of skilful man upon it, can do nothing for the production of “seed to the sower and bread to the eater,” but, after all is done, must wait patiently the time of the Lord, for receiving the dew and the rains; so all that the nations are now striving after for the amelioration of their evil state, all their schools of knowledge, laws, and treaties of peace, their wars and colonizations, their forms of government, and civil cultivation of every kind, are vain and profitless, without the ordinance of dew and rain from heaven, which God hath fixed in that scattered remnant of Jacob, whose gathering to their own land and peaceable abode therein shall be to the whole world the sure sign of fruitfulness, the glad forerunner of abundance. This is the idea so nobly arrayed in those words of Hosea, where Jezreel signifies the remnant: “And 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: and I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God” (Hosea ii. 21—23). And I cannot but think, from the structure of the lxxvth Psalm, that this is the irrigation and the fertility which is so gloriously set forth in these words: “Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof. Thou crownest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy, they also sing” (Psalm lxxv. 9—13). If thus it be appointed of God, that the husbandman’s labours and the earth’s springing and fruitfulness are not more dependent upon the dew and rain of heaven, than the world’s peace and prosperity are upon the remnant of Jacob, now suffering every where the contempt and cruelty of men; how earnest ought all states

men, and philanthropists, and well-wishers of mankind, to be with God, that he would speedily recal and re-constitute his ancient people; that he would cease from his anger against them, and fulfil to them his covenant of mercy made with their fathers. But should we intermeddle in the work of restoring them? should we seek to help it forward? No, verily: "it waiteth not for man, nor tarrieth for the sons of men." How doth the husbandman expedite the former or the latter rain? by his labours? No, but by his faith and prayers. "Hath the rain a father? or who hath begotten the drops of dew?" So he that scattered Israel, he it is who will gather Israel. This is not man's work, but God's work—or rather Christ's, who therefore hath his name (of such frequent occurrence in this prophecy) "the Shepherd of Israel." It is right in us to preach the Gospel to them, as to every creature under heaven, but to do any thing towards their national restoration is the utmost presumption. It is right in us to hold it up as the hope of the earth, the only regeneration of the world, the harbinger of the blessed age about to be, and so earnestly to desire it with the longings and aspirations of philanthropy and benevolence; but it were not more daring in the husbandman to attempt to make the rain or the dew, nor more wicked to seek to conjurors and witchcraft for that end, than for us to attempt either to further or to hinder that day of Israel's and the world's glory, when "Ephraim shall ride, Judah shall plow, 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" (Hosea x. 11, 12).

The other figure for setting forth the destination of "the remnant of Jacob," when they shall have been rescued from the Assyrian and consummated upon him the vengeance of the Almighty, is taken from the lion in the midst of the beasts of the field, who tremble at his roaring, and seek to hide themselves from his presence; and from the young lion in the midst of the flocks, who hath but to stir himself up in order to affright and destroy them. This is a picture, not of actual destruction, but of quiescent power and strength; not of what the remnant of Jacob will do, but of what they can do, if they pleased to put forth the giant strength with which they shall be endued of God. There needeth, therefore, no endeavour to reconcile it with the preceding figure of abundant blessings to the nations: nay, the power here represented is that which bringeth the nations to submit so gently to that remnant, whom they have been cutting short, and endeavouring to destroy, for these two thousand years. The wonderful, the passing wonderful, feats of arms which this nation shall accomplish under their Ruler, the Excellent One of the many brethren, now returned to them, shall

strike a damp into the nations which they shall not soon forget. No pen but God's own can describe the effect of his own wonderful acts; and this he hath done by our prophet in these words, as wonderful to my hearing as the works will be to my beholding: "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee" (Micah vii. 15—17). I do not say that by the recollection of these mighty acts merely, but by that establishment of strength, and manifest supremacy of place and power, which Jesus shall divide to the people of his own flesh, in that day when anew he "standeth and measureth the earth, when he beholdeth and driveth asunder the nations," shall the world be brought into a willing submission to that city which holdeth the person of Jehovah, by its name Jehovah-shammai, "the Lord is there." And because of his holy temple therein they shall come and offer gifts; yea, all kings shall fall down before him, all nations shall serve him. Thus shall the earth dwell and be at rest, so long as they will acknowledge the supremacy and take lessons of the wisdom and holiness of the remnant of Jacob, now become a strong nation. But if they refuse, and murmur, and rebel, then the lion will roar, "he will arise and shake himself; and he shall not be afraid for the multitude of the shepherds which shall come up against him; he shall go through, and tear them in pieces, and trample them in his fury." But this is not the act which our prophet describes: for in those days "the lion shall eat straw like the ox, he shall lie down with the lamb; the calf and the young lion and the fatling together; and a little child shall lead them." Yet shall not the lion part with his strength, but use it for meek and merciful and righteous ends. So Israel, having asserted her supremacy by strength of arm, and baffled the Assyrian in his attempt to disturb him, shall thenceforth sit down in her puissance, and put forth her inexhaustible might in the work of blessing the nations, and holding over the earth the reins of righteous government.

While we give this as the true idea of the eighth and ninth verses, there are some nicer points, which we will do well to observe. First, the addition of the words "among the Gentiles," not found in the former verse, which, contemplating the nations as reaping blessings of religious civilization from the Jews, doth grace them with the name of *peoples*; but here, being presented to us as the objects of subjugation, having still in them the old leaven of heathenism, which it requireth both the lion might and

softening influence of Israel to keep under, they have their wonted name of *heathens*: "The remnant of Jacob among the heathens, in the midst of many nations as a lion," &c. I do not think it intimates that there shall be nations fertilized, and nations barren; but that the influence of Jacob over them shall convert them from the one state into the other. It is, as it seems to me, a great elegance of diction, not a new fact, which is contained under the expression. At the same time there is this point of doctrine taught, that the heathens have now their docility and their fruitfulness simply through the tutelage of the Jews; hold it not directly from God, but mediately through them; have no covenant of their own, like to Israel's covenant (Ezek. xvi. 60—63), but through their mediation and intercession receive blessings of Heaven, on condition of yielding to them an implicit homage—or, rather, to that God who is their King, to that Christ whose flesh they are, and for being of his tribe enjoy the share of his dignity as the Ruler of the nations. This is a point of doctrine most needful to be borne in mind, to the end we may perceive how it should be possible that the nations should at length—that is, at the end of the thousand years—come into rebellion against the camp [enclosure] of the saints and the beloved city. They can no longer brook the supremacy; and, waxing proud of their fulness, they kick, like Jeshurun against the Lord; rally themselves under Satan; and for that monstrous ingratitude and wickedness are destroyed by fire from heaven, and swept away into the lake of fire.

The next thing to be observed in the details of this beautiful figure, is the repetition of the chief object: "as a lion among the beasts of the forest, as a young lion among the flocks of sheep." This is not mere reiteration; for there is a marked change from the generic word for a lion, into the word proper to a young lion, which is full of vigour and fresh for the prey. The precise sense of the word "young lion" is twice repeated in Ezek. xix. 3, 6, "He learned to catch the prey, and devoured men," in a parable for expressing the former prowess of Israel. By the same word also is the lion expressed that roared against Samson by the vineyards of Timnath. From these illustrations, it seems to me as if the first form of the similitude was to express simply the royal supremacy of Israel; the second, to set his strength into contrast with the helplessness and weakness of the nations: the former, to represent his dignity in the scale of nations; the latter, his mighty prowess, if stirred up against the confederacy of all the nations put together. And, therefore, to the latter is appended the words descriptive of the effect of his power, if once stirred up to controversy; as if it had been, "As a lion among the beasts of the field, yea, as a young lion among the flocks of the sheep; who, if he go through, both

treadeth down and teareth in pieces, and none can deliver." The complete mastery which these figures are intended to express, is set forth in very forcible language in the next verse: "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." The *upper hand* is so significant of mastery, as to have passed into one of the most common expressions for it. Sometimes it is used with great dignity of God himself: "Thou hast a mighty arm; strong is thy hand, and high is thy right hand." In Deut. xxxii. 27, God promises to deliver his people, "lest their adversaries should behave themselves strangely; lest they should say, Our hand is high, and the Lord hath not done all this." And God is described as delivering his people "with a high hand, and an outstretched arm." And to do any thing *with the high hand*, is significant of the greatest alacrity, and vigour, and effect. When, therefore, it is said, "Thine hand shall be lifted up upon thine adversaries," it is signified that they shall be brought into the condition of a prostrate foe, over whom Israel stands with uplifted arm ready to smite them, and able to destroy them if she would. But this she doth only to them who will not give in to her supremacy; who, from being her adversaries, become her enemies, and undertake war against her. These shall be cut off; according to that which the Holy Ghost speaketh by Isaiah: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isai. lx. 12).

While I have interpreted these three verses as representing the attitude rather than the action of the remnant of Jacob, I am far from asserting that the reality of these figures will not be exhibited in the splendid achievements and triumphs with which that nation shall be crowned in their perilous passage from their present abjectness to their future supremacy. But while I believe this, I feel assured that the mind of the Spirit is to express the position of merciful patronage and meek power in which they shall stand to the nations of the earth in the future age; being the witnesses of Christ's forgiving grace, gentle government, and most merciful power. If I understand the march of the prophecy, it proceeds by these steps: First, the rejection of the Judge of Israel, and the consequent breaking up of the national polity; next, his return, as the First-born of his brethren, with a glorious company gathered in his exile, like David's mighty men, and the consequent gathering again of the remnant; next, his withstanding of the Assyrian's invasion of his land, and his appointment of a warlike chivalry to waste and to destroy the Assyrian's borders, and bring about a "praise over all the earth;" finally, the offices of instruction, blessing, and holy government—of Prophet, Priest, and King—which the people under him shall exercise over all the nations of the world.

Such I conceive to be the sublime march of the prophecy, up to the place at which we now stand; when the Prophet is made to contract the eye of his vision, and to reveal the chief acts of internal administration which their Ruler shall accomplish for his people.

These consist in three acts of cutting off: the first done upon all munitions and defences of war, that the people might trust only in the Lord, and because they had a mighty God in whom to trust;—the second done upon witchcrafts and soothsayers, and all priests and ministers of superstition, that they might look only to the ministers of the living and true God; or, rather, because they should be a nation of kings and priests, knowing him “from the least even to the greatest,” and having his Spirit poured out upon them all;—the third done upon all idolatries, images, and standing images, and works of men’s hands, worshipped as gods, upon the groves, and every other vestige of other gods;—and, finally, while he doth thus take a merciful and salutary dealing with his people, he promises to pour out such fury and vengeance upon the heathen as they have not heard or known. This, though it be posterior in the narrative and the conclusion of the whole, is not to be applied as if it began when the other closed: for, verily, the other shall never close: that office of blessing and ruling the nations in peace, which is assigned to Israel in the preceding verses, shall never cease, while there are nations to bless and rule. It is not a sequence in time, but merely in narrative. The great work of Messiah having been narrated until the ending thereof, the Prophet returns upon his steps to point out certain great changes which shall be accomplished in the midst of his people, in that day of the triumph of righteousness. These we shall now take up in order.

“And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; and I will cut off the cities of thy land, and throw down all thy strongholds” (Mic. v. 10, 11).—These munitions of war ought never to have been in Israel, whose bulwark was the Name of the Lord, and their strength that spirit of valour in virtue of which one should chase a thousand and two should put ten thousand to flight. It was thus written in the charter of the nation: “The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways” (Deut. xviii.) And how oft this was fulfilled, let the wars of Joshua and the Judges, of David and the godly kings, testify. And this national charter was written, not for them, but for our learning also, to teach us that whatever nation trusted in the God of battles should be invincible. Godly men are the only secure ramparts of a land. From this the children of Israel

departed, and put their confidence in the horsemen and chariots of Egypt; and in the days when Isaiah prophesied destruction and desolation upon the land, "it was full of horses, neither was there any end of their chariots." But in that day when the heart of the people shall be turned unto the Lord, they shall, of their own will, "beat their swords into ploughshares and their spears into pruning-hooks, and learn the art of war no more." Of this great work, wherein "God shall cut off the chariot from Ephraim and the horse from Jerusalem," a notable type was given in Joshua's last battle with the kings of Canaan, when he was commanded to "hough their horses, and burn their chariots with fire" (xi. 6); which also he faithfully performed. So the true Jesus, when he shall lead his people into their inheritance, shall put an end to all preparations for war; being Himself the bulwark of his people: and in that day they shall be willing to trust in him. At length they shall be able to receive that word of the Lord, from which they turned to seek refuge in the arts of war: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill" (Isai. xxx. 15—17). For the same reason the Lord shall take away the fortified cities, with their munitions, because "Salvation shall be for walls and bulwarks;" the Lord shall be their rock, and their fortress, and their high tower. And in such a state do we find the people dwelling in their land, when Gog comes up against them, saying, "I will go up to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. xxxviii. 11, 12). This, no doubt, refers to a period consequent upon the gathering of the people, and antecedent to the time of long and ultimate peace. It is not the insurrection of Gog and Magog mentioned in the Revelation as to take place at the end of the thousand years, because then the nations are utterly destroyed, and made an end of; whereas in this case the nations remain, and glorify God when they behold his mighty interference for his people: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. xxxviii. 23). Moreover, this con-

summation of God's judgments in the overthrow of Gog is at the time of the pouring out of the Spirit upon all Israel, and to the end of their acknowledgment of God perfectly, and trusting in him entirely: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. xxxix. 28, 29). Being so, therefore, that the attack and invasion of Israel by the confederate bands of Gog takes place before the long age of Israel's blessed dominion, and that at that time they are found dwelling securely in unwall'd villages, without gates or bars, we are enabled to assign the period, and somewhat to understand the meaning, of the ordinance contained in the verses under consideration. The Assyrian, or infidel king of Rome, who is to rise up and oppose the return of the people, being cut off, and his land spoiled, God requires of his victorious tribes to trust in him; and doth, as it were, renew the ancient covenant which he made with Joshua, that, if they will keep his commandments, he will be their bulwark in the hour of need. And the people, being willing in the day of his power, do with ready hand destroy the war-horse and the chariot, and dismantle all their strong-holds, trusting in the living God. In such a defenceless condition Gog, who is the head of the Greek church, beholds them, and, gathering together all his bands, approaches their land in all the pomp and splendour of embattled might; and the people wait to receive him in all the rest and confidence of faith. And in this great controversy, between an embattled world and a believing church, God taketh witness, in the sight of all men and angels, of his power and faithfulness; whereof the issue is according to that which is written by the Prophet Ezekiel: "I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God" (Ezek. xxxix. 2—5). The sixth part, that are left from the army of Gog, have their end and destination, which is thus given by the Prophet Isaiah: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the sles afar off, that have not heard my fame, neither have seen.

my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord" (Isai. lxxvi. 19, 20). This remnant of Gog's army, having, like the centurion at Christ's cross and tomb, seen the mighty works of God, are converted to the Lord God of Israel, and, being preserved, make haste, like Nebuchadnezzar and Darius, to proclaim Him in the several countries out of which they came forth to defy him and do battle against the people of his covenant: and, being thus mightily afraid of the Lord and of his people, they make speed to gather every Jew, as a precious relic; and with great honour and much haste, upon swift dromedaries, do they bring them to the Lord, who dwelleth in Mount Zion. "So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, and the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken" (Ezek. xxxix. 7, 8). Such are the wonderfully grand and highly important moral ends which are served by the dismantling of the fortifications and destroying the warlike preparations of his people, when they are gathered together, and have executed vengeance upon the Assyrian. While dealing with him, they are exhibited as the battle-axe of God, smiting and being smitten; because as yet they have not fully known the Lord, nor are able to trust in him: but being purified in the furnace of war, and taught to know God in adversities, and having proved the mighty power of the "Man of war," they are prepared for that greatest act of faith, which doth make a free-will offering of arms and defences, in order to make the Lord their buckler and the word of the Lord their two-edged sword. This done, they are in readiness for the invasion of Gog; and they stand still and behold the salvation of their God, who getteth all the glory of this second and more terrible encounter. Whereupon, God, having begun with Gog's army, doth send his judgments, and they run speedily through the earth, being interpreted every where by the word of those who are escaped; as it is written: "And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I am the Lord" (Ezek. xxxix. 6). And the end of all these judgments and witnessings is thus expressed in the same vision: "And I will set my glory among the heathen; and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them" (Ezek. xxxix. 21).

In what I have now written concerning Gog, I have anticipated

the interpretation of the 15th verse: "And I will execute vengeance and anger and fury upon the heathen, such as they have not heard" (Micah v. 15). And it doth but remain that I should open the intervening verses, which announce the final and complete abolition of all superstitions and idolatries from the midst of the people and the land for ever.

These are delivered in order—witchcrafts, soothsayers, graven images, standing images, and groves. Now it is very remarkable, that God, in taking witness against the Israelites at the time he gave them into the hand of the king of Assyria, doth enumerate, as their capital offences, those very things which he now cutteth off from the midst of them, as a step preparatory to his dwelling amongst them for ever: "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced cities. And they set them up images and groves in every high hill, and under every green tree: and there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: for they served idols, whereof the Lord had said unto them, Ye shall not do this thing" (2 Kings xvii. 9—12). The Lord doth not change his ordinances, but standeth to them for ever; and accordingly, when his people come up to inherit a blessing, and possess the Lord their God for ever in the midst of them, they must first of all conform themselves to his holy and pure commandments, of which the first and chiefest is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." This is the eternal condition of peace and blessedness, and cannot be abrogated for ever.

Under the head of "witchcrafts" we understand all sorts of sorcery and enchantments which are handled with the hand: "I will take away thy witchcrafts out of thine hands." And that there are rites unholy, and sacrifices and doctrines of devils, whereby evil spirits are moved to give men power supernatural, I have no doubt; and can have none, while I believe the word of God, which expressly declareth, and forbiddeth under the highest penalties, the practice of such abominations. Thus the Egyptian magicians wrought, withstanding Moses; thus the witch of Endor wrought; and for this working the people of Israel were cast out: and thus the whore of Babylon, which is the Papal church, worketh still; and doubt have I none that her miracles were, in respect of power, true; in respect of the origin of them, diabolical: and when our Reformers rejected her miracles with her doctrines, they did right; but if they rejected miracles as the attendant upon the true doctrine of the church, they did wrong. Nevertheless I believe, that, as the

true church was in the midst of the Papacy, and there only till the Reformation, many true miracles were performed by the pious, through right faith in the name of Jesus; but that the mass of them, and especially those which swarmed around monasteries and cathedrals, were either juggling deceptions, or supernatural powers wrought in the faith and to the glory of Satan. And I further believe, that we stand upon the edge of a great manifestation of the same devil-working, if we be not already in the midst of it, practised under the name of animal magnetism: for Christ hath warned us to be on our guard, immediately before his appearing, against false Christs and false prophets, who shall do great signs and wonders, such as would, if it were possible, deceive the very elect. These false prophets I parallel with the *soothsayers*, a people who profess to speak truth without any mixture of error; speaking in the name, not of man, but of a superior power, which they worship as their god. And this I conclude from observing them set in contrast with the Prophet whom the Lord was to raise up, and to whom the children of Israel were to hearken: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not" (Deut. xviii. 10—16). These various orders of false prophets all profess to speak truth, and only truth; whereas that belongeth only to Christ, and to them whom Christ moveth by his Spirit. The Pope claimed this as his right, and so did his councils of priests, investing themselves with truth as a property of their place and function; whereas it is a property only of the Holy Ghost, the Spirit of Christ, speaking in his members; and therefore Babylon is said to have deceived the world with her sorceries. Not but that the church hath given to her the knowledge of certain and infallible truth, but that this she hath only in the possession of the Comforter, which is the Holy Ghost, and not from sitting in the see of Rome, or filling office under the old anarchy who sitteth there. That there were to be true

prophets in the church, is beyond all question; and that there was to be in every Christian a capacity of distinguishing a true prophet from a soothsayer, is also beyond all question. And at the time when the Reformers came boldly forth to denounce the Pope and his Antichristian synagogue, had they been as careful to know the fulness of Christ and his church, and gone on boldly to ask and seek and knock, and importune God, for the completeness of the Holy Ghost, verily they should not have been without as large a measure of the prophetic gift as ever existed in the days of the Apostles: and that, in spite of their limited creed, they had a very considerable outpouring thereof, is clear from their personal history, especially of those who, in our dear Scotland, were shaken loose of natural resources and protectors, and driven in upon their faith in Jesus Christ. That the children of Israel were driven out, and have been kept afar off from God, in consequence of their wizard-ways, is clear, not only from the passage quoted above out of the Second Book of Kings, but from the following passage of Isaiah, wherein their starvation and misery and despair are all traced to their forsaking Jesus and his disciples, who were set for signs and wonders, in order to follow after all manner of wicked enchanters and diviners: "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. 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? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isaiah viii. 18—22). Nor shall their woful and desperate case cease until they hearken to that Prophet like unto Moses whom God hath now of a long time raised them up, and, acknowledging Him for the only faithful and true Witness, of whose fulness Moses received ("for the law came by Moses, but grace and truth came by Jesus Christ"), they shall be anointed with his Spirit of truth, and become themselves prophets of truth: "For in that day the Spirit shall be poured out upon all flesh; and their sons and their daughters shall prophesy, and their young men shall see visions, and their old men shall dream dreams; and upon their servants and their handmaidens shall the Lord pour out of his Spirit, and they shall prophesy."

With these ministers of demons and their unclean rites shall

depart away all their sacred places, idols, and gods of every name. These places were chiefly the groves, in commemoration of that sacred grove planted of God, where Satan won his great victory over man, and brought desolation upon the world. Nor would they conform to the way of God, who required to be worshipped in a house, and on a chosen hill, in a chosen city. Therefore God took up his controversy against the groves, and shall not cease until he hath utterly abolished superstition and will-worship, and brought the whole world to worship him at his holy hill, which is Mount Zion, in Jerusalem. And their idols, whether molten, to be carried up and down, or standing, to be worshipped in particular places, with all the shrines, fanes, altars, temples, consecrated cities, mountains, and groves, shall be abolished utterly, and for ever, from the land of Israel: God will not permit a vestige of the superstition to remain; all must give place to that pure worship of his holy temple, which is set forth by the Prophet Ezekiel, immediately upon the destruction of Gog and Magog. There is a time and a season, during which they wait for their God; stripping themselves of all false religion, and of all natural defences, they stand waiting and abiding for their God;—a time of expectation and desire, during which it is likely that Elias cometh to them, to order all things according to the mind of the Lord, to settle and to plant them according to their tribes, to turn the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse. While this season of purifying and cleansing their state and constitution as a nation is proceeding, the nations shall gather against them again, and they shall wait in patience the gathering storm of war. Then God shall reward their patient expectation and constancy, by consuming the nations which come up against them, in his anger; and having, in the manner that hath been said above, gathered all the relics of his people, so that there shall not be one wanting, he doth then begin to build the temple, even He whose name is The Branch, and to order all things according to his own heavenly mind. This done, the new Jerusalem descendeth from heaven, bringing with it the presence and the power of God, the glorified saints and their glorified King; who, possessing the spiritual glory of God, and the completeness of his power, do exercise it over the heavens and the earth: over the former by the ministry of the invisible creation, the angelic hosts; over the latter by the ministry of the earthly Jerusalem and the Jewish people; they the Spirit, and these the flesh of Christ; they the power of God spiritual, these the power of Christ incarnate; the one the body of God the Spirit, the other the body of Christ the Man; and the one for manifesting the fulness of Godhead, the other for manifesting the fulness of manhood; the one the form and power of the Creator, the other the

form and power of the noblest of the creatures, which is man. Thus, as it appeareth unto me, shall the world be organized : God energizing the new Jerusalem, or body of the saints under Christ their Head ; this body of God expressing itself to the nations of the earth through the Jewish people ; through them communicating every blessing, and without them communicating none. The true figure of it is Christ, in whose soul God abode, and made it all-glorious and powerful, the image and the seed of the new Jerusalem ; yet this soul used a mortal body, which it sanctified wholly, and made an instrument of redemption to the whole world : this body is the germ and image of the Jewish nation in the mortal state ; altogether holy, and in their holiness blessing the nations, who continue blessed so long as they do venerate this the constitution of God ; against which rebelling, there is nothing for them but instant destruction. And what is the constitution afterwards I do not so clearly apprehend ; but this I know full well, that the new Jerusalem, with its inherent God, suffers no change ; and I think also that the earthly Jerusalem and the Jewish people suffer no change, save that they are certainly delivered from mortality ; and represent flesh in its creation completeness, upheld by Spirit in its Divine fulness ; the earthly Jerusalem inspired and upheld by the heavenly Jerusalem. But into what condition those who are acquitted in the judgment are brought, whether into the glory of the spiritual or the glory of the natural, or some into the one and some into the other, I cannot tell. There are depths here which I cannot fathom ; which at blessed moments I obtain a glance into, but when I attempt to express what I see, my tongue faileth, and my pen dareth not.

And many there be who think I dare to express what is above and beyond man's comprehension, intruding into those things which we have not seen, vainly puffed up of our fleshly mind. It is not so. I am a man most reverend of the word and Spirit of God, waiting daily at the gates of Wisdom, and not presuming to force my way, but asking to be taught of God. I do not speculate, but interpret. As more light is given me, I look over the subject afresh, and discover new distinctions and divisions in it. I submit my knowledge and my interpretation to the rectification of the Spirit, and am not ashamed to mould and to modify what I have written. I am in a state of growth, as every child of God is in this state ; yet am not prevented from writing my mind unto the churches, any more than Paul was prevented from writing to the Philippians, when he said, " not as though I had already attained, or were already perfect." I see but as through a glass, darkly ; and so must we all, till that which is perfect is come. I say to the wise, " Prove all things, hold fast that which is good ;" and to the ignorant I say,

“Open thine ears to instruction, that thou may be wise.” But if he say, ‘I am wise already, and tell thee to hold thy peace, and cease from thy babblings;’ then I reply, with Paul, to such a self-conceited fool, “If any one be ignorant, let him be ignorant,” and behave himself as one that is ignorant; not toss the members of sacred and holy truth, as the wild bull was wont to toss the beautiful women who suffered for the faith of Christ in the early church. I submit these my labours as an interpreter to those who desire to know God’s mind, and, in order to become Christ’s disciples, have forsaken all. Those who are seeking honour of men, cannot come near the threshold of the matter. Those who consort with the pride and self-sufficiency of the natural man, must toss and raven like a wild and furious beast. Those that are making the best of the present wretched world, and swilling from the sty of sensual pleasures, are dead while they live. Those who are dressed in the little brief authority of church or of state, knowing not nor serving Jesus therein, are enemies of the truth, and deadly enemies of the interpreters of the truth. And because these classes do contain almost all men, our labours can meet with few approvers; one or two in a city. Be it so. Wisdom is justified of her children. We will labour on, to shew the way of interpretation, and do the work of an interpreter. It is its own reward. Oh, yes! it is its own reward, and far more than its own reward. The Lord, who is the companion of my meditations, knows how sweet they are unto my taste. I am edified, and the dear flock over which I watch receive me from my study a better and a wiser man than I was when I entered into it. And, ah me! when I think sometimes that I shall come and execute, under Christ, those great things which now by the Spirit of Christ I am interpreting; that I shall come with Him, to aid and assist in breaking the Assyrian, and ruling the enemies of God with a rod of iron; to break every yoke, and to set every captive free; to bless the nations with wisdom and government; to be unto God for one of his kings and priests; my heart will hardly abide in its place, it so longeth to burst away and to be free. O my dear brethren, who think not of the Prophets, and yet are called ministers of Christ, I exhort you, I charge you, to give yourselves to these studies, and leave your farms and your merchandize and your ambition and your cloisters and your human learning and your mechanical studies! ye scorners and ye scoffers, leave your mockings, lest your bands be made strong! ye statesmen, study the Prophets, and know the polity of God! ye kings, be wise, and study the Prophets, which will teach you in what courses kingdoms stand, in what they rise, and in what they fall to rise no more! But men’s ears are closed; the ministers of religion have taken their stand against the Prophecies and the hopes of Israel; states-

men are become scornful or hypocritical, denying God, or counting it unholy for them to name his name; kings' palaces are shut upon their people, and no voice of warning can reach them; the names of those who give heed to God's prophetic word are cast out as evil, and the books through which they would convey instruction are marked and stigmatized as containing poison. Satan hath gotten the field; he hath marshalled his troops; they reject all parley; they fire upon those who bear the olive-branch of peace from God; they reject all terms, they scorn all mediation. Be patient, O my soul! be patient, unto the coming of the Lord. Be not overwhelmed, O my soul! for thou shalt stand in thy lot in the end of the days. Be it thine to sigh and to cry, to mourn and to weep, and to be vexed daily with their unrighteous deeds: the Lord knoweth to deliver the righteous out of the temptation, and to reserve the wicked unto the judgment to be punished.

THEOLOGICAL DEPARTMENT.

ON THE GIFTS OF THE HOLY GHOST COMMONLY CALLED SUPERNATURAL.

(Continued from vol. iii. page 496).

Digression. Popular Errors on the subject of the Gift of Tongues.

THE conclusions to which we have been brought by the careful study of the prophecy of Isaiah (xxx. 9—14), as interpreted by the xivth chapter of the first Epistle to the Corinthians, concerning the gift of tongues, are at such variance with the popular notion thereof, that we deem it good to pause a little in the progress of our inquiry concerning the gifts of the Holy Ghost; and to throw into the form of a digression some observations which, by the blessing of God, may serve the end of setting the church right in its views of this most important subject. And the more is this called for, as this manifestation of the Holy Ghost hath re-appeared amongst us in that form precisely which is described in Scripture, but which many worthy persons are prevented from recognising, yea, are in danger of rejecting and blaspheming, merely because it answereth not to their preconceived notions. These notions are, that the gift of tongues was a supernatural faculty of using languages, conferred upon the Apostles and other primitive preachers of the Gospel, for the purpose of expressing their mind to the people to whom they came,

in consideration of their want of learning, and to supersede the labour and the delay of acquiring so many tongues as they are believed to have preached in, and to expedite the spread of the Gospel. And it is argued from this notion, that it could only be for a time, until the endowments of learning were provided for the preachers of the Gospel in a regular way; and, therefore, that the re-appearance of it in these days is to be looked upon with great suspicion; and when on inquiry it is found that no persons, neither speakers nor hearers, understand one word or sentence of what is spoken, it is entirely condemned, and nauseated as an incredible presumption, a monstrous delusion, or an enormous profanity. The disgust and loathing with which men, otherwise orthodox and charitable, hear and speak upon this subject, cannot be accounted for, on any other principle than that they have long regarded it as a thing certain and indubitable that the gift of tongues was nothing else than a faculty of using many, or all, the languages of men, for preaching the Gospel to every creature under heaven. If this be a correct notion, then indeed they are right in rejecting these late manifestations, as non-descript, useless, and unmeaning, which, if they claim to be Divine, are to be put down with the high hand of ecclesiastical power, unless they yield to the influence of ridicule and contempt. Now, however much this notion may have prevailed in modern times, it is most certain, first, that it hath no foundation in Scripture, and can easily be shewn from Scripture to be utterly erroneous; next, that it was not held by the early Greek commentators and fathers of the church; and, lastly, that exact students of the subject in modern times, as the learned Ernesti have also rejected it. The reason why this false notion hath so much prevailed is, that it is the simplest and the easiest to be understood: and there have been no vestiges of the gift in existence, to rectify it by; nor hope nor desire of its re-appearance, to make men think it worthy of their particular study. But, now that the case is altered, now that godly men, and to all ordinary appearance full of the Holy Ghost, have appeared amongst us with this endowment after a form differing widely from the popular notion, it well becometh us, before rejecting their claim to honesty and truth, and setting them down as deluded men and deceivers, to examine our own notion by the law and the testimony, lest, instead of being found wise children, we be found mockers and blasphemers of the Holy Ghost. The errors which I find in the common notion are these: first, that the tongues were always understood by the speakers of them; secondly, that they were always understood by the hearers of them; and thirdly, that their great use, and the end for which they were given, was to preach the Gospel to foreign nations, whose tongues the preacher did not understand. And these errors do almost entirely rest upon a false notion of

the thing which took place upon the day of Pentecost, when this wonderful faculty of speaking with tongues first appeared in the church. To correct this notion must be our first endeavour.

First popular error : *That the gift of tongues was given in the presence of the heathen, for the purpose of preaching to them.*

The fact with respect to the first gift of tongues is as follows : After opening the understanding of the eleven and "*them that were with them*" (Luke xxiv. 33), "that they might understand the Scriptures" (ver. 45), and constituting them witnesses of his death and resurrection, and preachers of repentance and remission of sins in his name (ver. 46—48), Christ promiseth to send them "the promise of the Father," and commandeth them to tarry in Jerusalem till they should be endowed with power from on high (ver. 49) ; and so, having left them at Jerusalem in a state of expectation, he departed into glory. With the recapitulation of this, Luke begins his other treatise, adding some other things. He calls it "the promise of the Father which ye have heard of me" (Acts i. 4), referring especially to the promise of the Holy Ghost, which the Father should send in his name; of whose free gift the particulars are recorded Luke xi. 5—14; and his office xii. 10, 12, &c., and in divers parts of the Gospels, but especially in Christ's last discourse, John xiv. xv. xvi., under the name of the other Comforter, who should abide with them for ever. This thing, for which they were to wait in Jerusalem, and which they received not many days thence (that is, ten days after he was taken up ; for he tarried with them forty days, and there were just fifty between the Passover, when he was offered, and Pentecost) is also called "the baptism with the Holy Ghost," in contradistinction from John's baptism with water (Acts i. 5). Now this was the great thing which he was announced as about to do : "He it is that shall baptize you with the Holy Ghost : " so that the work done on the day of Pentecost was the great work for which Christ became man, unto which his dying for our sins did only prepare the way. It is also called the "receiving of power," upon the strength of which they should be able to be His witnesses throughout the whole world (ver. 8). Such was the magnitude and importance of the thing to be done for the church on the day of Pentecost ; whereon, in truth, every thing was suspended,—the Father's faithfulness, Christ's fulfilling the end of his coming, and the Church's qualification for witness-bearing.

After these preparations, the narrative proceeds to inform us "that they were all with one accord in one place" (ii. 1). How many, and who, the *all* were, hath just been told us (i. 13—16)—about one hundred and twenty persons, men and women ; who all continued with one accord in prayer and supplication : for what ? for that baptism with the Holy Ghost ; for that promise of the

Father ; for that other Comforter, to lead and guide them into all truth ; for that endowment of power from on high, which might qualify such a weak and timorous company for being Christ's witnesses over all the earth. And it doth seem to me, that if we are to receive these endowments anew, it must be in the exercise of the same prayer and supplication. Being thus occupied in faith and prayer upon the word of their risen Lord, " Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting : and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance " (Acts ii. 2—4). Here I observe three things. First, they were *all* filled with the Holy Ghost, men and women ; and in this stood the fulfilment of Joel's promise, afterwards quoted by Peter, which prophesied that the Spirit should be poured out upon their daughters, as well as their sons ; and that their handmaidens, as well as their servants, should prophesy. It was not upon the Apostles alone, who were only twelve in all, nor upon the men alone, but upon the women also, that the fulness of the Holy Ghost came. This ought a little to reduce the empty cavils of ungenerous men, who misdeem of the present work because women have had such a share in it. The very character of the Holy Ghost's baptism is to make no difference between man and woman, according to Joel's word, in the matter of prophesying. It was a rare thing under the Old Testament, but under the New it was to be the common order, that women should prophesy as well and as much as men : or else there is neither meaning nor truth in Joel's prophecy ; nor example and precedent in the day of Pentecost, which, nevertheless, was the great fulfilment of the Lord's mission, as announced by John, and the great endowment of the church with the Father's gift and outfit for the work of testifying over the wide world to his dear Son.—Secondly, I observe that not only were they all filled with the Holy Ghost, but they *all* spake with tongues, *women* as well as *men*, *disciples* as well as *apostles*. Now if tongues were chiefly for qualifying preachers, why are they given to the women also, who may not preach or teach ? I think this might a little stagger the self-sufficiency of the common opinion, and lead to some further inquiry. Also, if tongues were only for far-travelling Apostles and the like, why bestow them upon all those who formed the nucleus of the mother church in Jerusalem, and of whom it is well known that some never removed a foot-length from that city ; and it is believed that none of the Apostles went out upon their travels into foreign parts for at least twelve years. Such is the commonly received tradition.—Thirdly, They *all* began to speak with other tongues on the

Spirit's coming upon them and filling them. There was no audience whatever; they were all speakers, and no listeners: and yet there was no sin in this, for it was the Holy Ghost which gave them to do it. If any one had entered, would they not have said that they were mad? What was the use of it? There was no foreigner present; no, not one; they were all Galileans. This may a little reduce the confidence of those who speak about the nonsense and folly of men speaking what there is nobody to listen to; for here were the fathers and mothers of the church all moved by the Holy Ghost to do this very thing. And it may also check the severity of those who sit in such cool condemnation of women speaking with tongues in the assemblies of men, when they are moved by the Holy Ghost; also of men speaking if there be no interpreter, as if such a work of confusion could not be of the Holy Ghost, whereas it was thus that the Holy Ghost began the work: and if the Holy Ghost be now recommencing the work, we may be prepared for something of the same appearances; at least, when we see them we are not hastily to condemn: and when the edification of the church is hindered by the multiplicity and abundance of the gift, we should address ourselves to the work of good husbandry, but not use the pruning-hook so soon as the fig-tree begins to put forth its buds. Above all, we are not to go, and, with the high hand of ignorant dogmatism, put it all down as madness, because there are no foreigners present to be profited by it, as they are pleased to think that it was for profiting foreigners. Oh that men would put their ignorance to school at the word of God. —Fourthly, The being filled with the Holy Ghost is not one thing, and the speaking with tongues another thing, but they are parts of the same thing; the one the inward operation, the other the outward manifestation. As ordinary speech is the manifestation of the inward operation of thought, so this extraordinary speech is the manifestation of the inward operation of the Holy Ghost: as a man is silent when his soul is not much occupied, but when it is filled and stirred up with thought speaks out, so when these disciples were filled with the Holy Ghost they gave vent to it in another tongue. And why not in their own, it may be said? Because that would not have been the sign of another person, Christ, working by the Holy Ghost in me, but a sign of my own person working by my own spirit. And, moreover, they were not only set a-speaking by the Holy Ghost, but thus continued to speak under his influence “as they were moved with the Holy Ghost;” “as the Holy Ghost gave them to utter forth.” It was true prophecy, which is defined thus, “The prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,” only it was in an unknown tongue. Now let me

but compare this, the inspired account of speaking with tongues, with that popular notion which they have taken up. They suppose it is merely a faculty of language which lies in me, and which I use when there is occasion, as a scholar would French or Italian, Latin or Greek, to serve his purposes: the Scripture says, it is a consequence of being filled with the Holy Ghost, and an action of which the Holy Ghost is the energy. They suppose it a gift which a preacher going into a far country may receive, and only he: here it is a gift which all the church receive, men and women, dwelling, and most of them to dwell, in their own land, and many of them neither Apostles nor preachers. They suppose it to be a thing for particular and extraordinary use by a few commissioned men: here it is a thing attendant upon the fulness of the Holy Ghost, for no use of edifying others, but a sign that they themselves are edified, filled with power, and able to utter the marvellous works of God.

This is properly the account of the baptism with the Holy Ghost; this was the form and the manner of it. The giving of it was all concluded at this meeting, and it afterwards never appeared in its proper form of the cloven tongues of fire, except perhaps in Cornelius's case. The multitude of Medes, and Parthians, &c., saw nothing of the cloven tongues of fire, or of this wonderful communication of God. They were not present; no, not one of them. It was not till this was noised abroad that the multitude came together, and recognised the tongues to be the language of their own country. The scene, the very remarkable and important scene, which followed, between the baptized church and the unbaptized world, all remarkable and important as it is, was but an accidental thing. When I say *accidental*, I do not mean but that it was ordained of God for very great purposes, which we shall search out; but that it was not essential to the bestowal of the gift, nor a part of God's act in bestowing it: it was not even one of the circumstances connected with the bestowal of it, but only an occurrence which took place thereupon and thereafter. It was the first historical act of the baptized church, but not attendant upon, or necessary to, that baptism. This is a point of very great importance; because the common notion is, that in the presence of these nations, and for their special benefit, was this great act of God done; and therefore they argue, 'What need of it, then, in Scotland, or here in England, where there is no such gathering of people?' Now, so long as they will give themselves up to be deceived in this matter, they shall never be able to receive the truth of God. But the matter of fact standeth the same, let there be never so many deceivers or deceived ones; and it is, that there was not a foreigner present when this gift was conferred upon the church; nor was it directly for their behoof, but a consequence of being filled with

the Holy Ghost. This is a matter of such vast importance in the argument, that I count it good to strengthen it by shewing the other instances of the conferring of this gift recorded in the Book of Acts. But first I would say a word or two upon the circumstances with which the baptism of the Holy Ghost, and its sign the speaking with tongues, were attended: viz. the mighty rushing wind, and the cloven tongues of fire.

This is the more to be remarked because it differs so widely from the sign of our Lord's baptism with the Holy Ghost, which was the meek and harmless dove; answering well to the words of the Prophet by which he himself interpreted the same: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke iv. 18, 19). He went no further with the quotation, which, if continued, would have run on, "and the day of vengeance of our God." But the same Jesus declared, that, when the Holy Ghost should come, he would "reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because I go to my Father, and ye see me no more: of judgment, because the prince of this world is judged" (John xvi. 8—11). Pointing out thereby a very remarkable addition in the commission of his church made to that which he fulfilled himself, and containing those "greater things" which his disciples were to do "because he went unto the Father." While, therefore, I deem that the breathing upon his disciples, before he ascended up on high, in virtue of which they received the Holy Ghost (John xx. 22), did indicate that it was He through whom, as it is the Father from whom, the Spirit of power cometh; the new emblem, of a mighty rushing wind and cloven tongues of fire, doth betoken that new form of power, and function of ministering, which his church was to serve, in addition to that which in the days of his flesh he served in his own person;—the one being proper to him personally and alone, as the Image of God's mercy void of judgment; the other being proper to him as the Head of the church with the church; as the Head and body through which God would put forth the whirlwind of his power and the fire of his holiness. The mighty rushing wind is the symbol of power in violent action, capable of rooting up and tearing down, of subverting and surmounting all things. The cloven tongues of fire are the symbol of the penetrating word, the holy dividing word of God; which, like fire, should search through and purify all things. Their being cleft, doth signify that they would be gifted with other tongues besides their own: that their tongue would be cleft and divided; or that they should speak with

diversity of speech. That it hath some reference to the confusion of tongues at Babel, I have oft suspected, but have as yet attained to no clear light upon that view of the subject. But this is manifest, that whereas the Holy Ghost in the church chose for himself the form of cloven tongues of fire, and those on whom they sat were filled with the Holy Ghost, and spake with new tongues, God did thereby identify the gift of tongues with holiness, and signify that it should be a never-failing sign of the Holy Spirit. And I believe that no unclean spirit can counterfeit that sign; and that, if it is counterfeited, it must be by the direct will of the person so doing: he is to be set down as one that is practising deception—that is, wilfully and knowingly playing a cheat—not as one that is himself deluded by an evil spirit. The Holy Ghost thus enfixing himself in the cloven tongues of fire, doth surely point out the gift of tongues as the standing sign of his presence in the church. I do not mean to say that the gift of tongues is the sign of infallibility; but that it is the sign of the baptism with the Holy Ghost; the outward and visible sign of that inward and invisible grace which the baptism of the Holy Ghost conferreth; and that every one who hath not received this sign should look upon himself as having yet the gift of power to receive. He may have John's baptism, for repentance and remission of sins; that is, his heart may be changed, and his life sanctified, and his understanding may have been opened to understand the Scriptures; but he hath not yet received power from on high, the words of power and penetration, which will go to the heart like piercing swords, and prick through the reins of a man; and is not qualified to be a witness of Jesus in the place where he dwells and throughout the whole earth. And, accordingly, how very limited hath been the work of conversion since the days of the cessation of this sign; and now, that it hath appeared again, we may expect a great extension of the Redeemer's kingdom, as well as a great increase of power within it. But our object is not to enter into a regular dissertation upon these symbols, but simply to gather from them what light they cast upon the subject of the gift of tongues, and proceed. Behold, then, how this manifestation is connected with a certain inward operation of the Holy Ghost; how constantly, closely, and I think inseparably—yes, inseparably, for I would rather say so, though it should convict all of us of shortcoming, than qualify my language when I see no ground in Scripture for qualifying it. But mind that I say there may be repentance and remission of sins, yea, and understanding in the Scriptures, without it, though all in a state of weakness, lowness, and limitation. When the tide runs full and free in any direction, it will find its level in every other.

We return now to the other instances of the giving of the Holy Ghost recorded in the Scriptures, to shew that the con-

elusions deduced above from the day of Pentecost hold of them all, and that the gift of tongues is the constant sign of the baptism of the Holy Ghost, and not the mere faculty of speaking languages. The instance recorded in the end of the ivth chapter of Acts is good for shewing how the Apostles felt that their boldness in preaching the word depended upon God's "stretching forth his hand to heal, and granting that signs and wonders might be done in the name of his holy child Jesus." There had been as yet but one miracle done by them since the Lord's departure. They felt how much they had been strengthened by it, and they cry to God for more; and the Lord granteth them their request; for it is recorded in the next chapter "that by the hands of the Apostles were many signs and wonders wrought among the people" (v. 12). Now observe, that the prayer for signs and wonders the Lord answereth by shaking the place where they were assembled together: "and they were all filled with the Holy Ghost, and spake the word with boldness." There is no mention of the cloven tongues of fire a second time appearing, nor yet of the mighty rushing wind, but of a powerful shaking of the place where they were, because it was powers which they besought to strengthen their hearts and confirm their words. This shews us still more, that the cloven tongues of fire and the speaking with tongues are, the one the symbol, the other the sign, of the power of the word, and pertain to the office of witness-bearing. I cannot help expressing my conviction, that those who have received this gift are marked out thereby for the work of being Christ's witnesses, and speaking his word with power. A tongue of fire is a word of piercing, pervading, cleansing virtue; a cloven tongue of fire is the same power and destination, signified by the external sign of another tongue than that which is natural to us.

The next instance recorded is at the bringing in of the Gentiles in the person of Cornelius, and "many that were gathered together, his kinsmen and near friends" (Acts x. 24, 27); and besides these there were none present, save Peter and "certain brethren from Joppa;" and, behold, upon all of them the Holy Ghost fell "as on us at the beginning" (Acts xi. 15). "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts x. 44—46). Here was no foreign audience, no work of preaching, no interpreter, no ordained man, but the kindred of a Roman centurion, most likely both men and women; and, behold, upon them all falleth this gift of tongues, in accompaniment of the power of the Holy Ghost. Peter and the men of Joppa, Cornelius and the men of Cesarea, were all of one country and

language : there were no foreigners to preach to ; there were none to instruct, for they upon whom He fell were the instructed, and not the instructors ; and yet, notwithstanding this, they are filled with the Holy Ghost, and cannot refrain themselves that they should not speak with tongues and magnify God. There is a manifest difference between these two acts. While they spake with tongues, it is not possible, as we shall see in the sequel, that Peter and his company should have understood them ; their magnifying God must therefore have been in the common language : that is, they spake partly in the new tongue and partly in the mother tongue ; as we find those who are possessed with the gift of tongues do in this day. The next instance is that of Ephesus, in which there was no audience, that we read of, but Paul himself ; yet “ they spake with tongues, and prophesied.” I do not insist upon these instances, but merely cite them to shew that what we have seen with respect to the first instance was constant as to all the others recorded ; which were given in the church, before the church, and to all the church ; and were instantly exercised, without fear or scruple, or reproof by the Apostle, though there was neither any one to preach to who understood the language, nor any command for them to go forth to such.

It clearly appears, therefore, that the gift of speaking with tongues, however in its secondary uses it may serve the purposes of the unbeliever, was in its primary use for the church, and the church only : that it was as much the sign of the Holy Ghost acting within a man, as speaking in our mother-tongue is the sign of our own spirit acting within us. Common speech is the sign of our own intelligent spirit : another speech is the sign of another intelligent spirit from our own ; which is the Spirit of the Father. If we understood it, and did merely use it as another language, it would no more be the sign of God's Spirit, than my speaking French or Latin, in addition to my mother-tongue, would be the sign of God's Spirit. It might, indeed, be a miracle to possess me of it ; but being possessed of it, the use of it would be my own action, and not God's. But the intention of the gift of tongues is always, whenever it is used, to evidence God's Spirit ; and when interpretation can be had, the word conveyed to our knowledge is as truly God's word, as that which was spoken from heaven upon Christ at his baptism. It must, therefore, be beyond the understanding of the person speaking, in order to evidence another Spirit than his own to be in him ; and that it was commonly beyond the understanding of the hearers, is manifest from the gift of interpretation being necessary to their entering into it. How, then, could it be for preaching, which is an intelligent act on the part of the speaker and of the hearers also.

But, then, it is asked, What serveth the second part of the record of the day of Pentecost, when all those nations came together, and heard every one in his own language the wonderful works of God? * This will appear in the examination of the

Second popular error, which is, *That the tongues were understood by the speakers of them, word for word.*

The vulgar notion of the gift of tongues is, as we have said, that it was a supernatural faculty, given to the Apostles, of expressing their mind in the language of the people to whom they went preaching the Gospel, superseding the labour and the delay which would have been necessary to acquire so many dialects as they are believed to have preached in. This notion commonly rests itself upon the account given in the narrative of the day of Pentecost, recorded in the iid chapter of the Acts, when the assembled multitude of many countries testified, saying, "Behold, are not all these which speak Galileans? and how hear we every one in our own tongue wherein we were born? we do hear them speak the wonderful works of God." This declaration is proof sufficient to establish that the tongues with which the disciples were then gifted were the very tongues spoken in those various regions of the world over which the Jews had spread abroad, and from which they were at that time gathered to the Feast of Tabernacles. It is of force to prove that the hearers understood what was spoken, but it is of no force at all to prove that the speakers understood what they spake. It is also of force enough to prove that the things uttered were great truths of God, the record of his marvellous works; and so demonstrative that the spirit by which they spoke was a good spirit, and the end for which they spoke a godly end; but there is no evidence in all this chapter that the disciples knew the meaning of the strange words which, being Galileans, they were made to utter. The most easy hypothesis is that they did, because amongst men there is no speaking but through the understanding and with the understanding of the words which are spoken; and this, accordingly, is the supposition which pervades the church, with what truth we are now further to examine.

Nothing can be inferred from Peter's sermon immediately following, which, being addressed to all the people of those different nations, and understood by them all, must have been spoken in the common language of Jerusalem and Judea, the only one known to them all, in which the service of religion and the business of life was carried on: unless, indeed, the strange notion, which I have sometimes heard, be adopted, that the gift

* For a more full account of the Day of Pentecost, we refer to a tract now in the press, entitled, "The Day of Pentecost, or the Baptism with the Holy Ghost."

of tongues lay in the same tongue being made to sound to different persons as if it were his own tongue;—a notion which, as it seems to me, makes it a gift of hearing, and not of the speaking of tongues; bestowed, not upon the speaker, but upon the hearers. This being, to my mind, very unlikely, it follows that Peter, using one tongue to the natives of so many assembled nations, must have used the tongue which was best known to all, that is, the tongue used in the land of Judea and the city of Jerusalem: to the inhabitants of which places also he particularly addressed himself; “Ye men of Judea, and all ye that dwell at Jerusalem.” The new tongues, therefore, bestowed upon Peter on that occasion, whatever they were, were not used by him in preaching that sermon, but the common tongue of the country people amongst whom he stood. And to what, then, it might be asked, did the tongues serve? This is another question; but the answer is simple: For a sign to those who had not yet believed that the Holy Ghost, spoken of by Joel, was in these persons; that they were filled with the Spirit, and not with new wine; according to the word of the Lord, “These signs shall follow those that believe, They shall speak with new tongues.” The conclusion to which we are necessarily brought in the particular instance of the day of Pentecost, that the tongues were for a sign of the Holy Ghost inhabiting the man, and not for the use of preaching, hath been extended to all cases by Ernesti, in a very learned and luminous tract upon the subject, of which a translation will be found in the present number of the *Morning Watch*.

In the other instances recorded (*Acts* x. 46, xix. 6), there is nothing to help us to the resolution of this question, whether those who spake with tongues did themselves understand what was said, and therefore we pass on to the xiith and xivth chapters of the *First of Corinthians*, where the question is put beyond doubt. For, first, there was a distinct order of men for interpreting the tongue which was spoken: “To another the interpretation of tongues.” “Do all speak with tongues? do all interpret?” (xii. 10, 30). Now, if the members of the church of Corinth, or Ephesus, or Jerusalem, who spake with tongues, understood what they spake, they surely could have interpreted it themselves, and there was no necessity of appointing a standing order of interpreters in the church. If it be said, That there might be persons present who understood neither the new tongue nor the vulgar tongue, strangers coming and going, for whose sake an order of interpreters might be kept up; the answer is manifold:—1st. This would only be a further gift of tongues, and not a distinct gift of interpretation; for the interpreter is merely one who understands the tongue spoken and another tongue besides, viz. the tongue of those to whose ear he would interpret it. 2^{dly}. There would never be a standing order of gifted

men for such a casual occurrence as the coming in of a stranger ignorant of the language of the country where he was sojourning. I do not say such a thing might not occur. It may occur in my own church, perhaps, once in a year; but I say it is a very foolish thing to suppose an order of interpreters endowed in the church for the sake of such rare occurrences. 3dly. If God wished such to teach, it is clear, from the day of Pentecost, he would do it directly by means of a tongue, and not by the circuitous method of a tongue and an interpretation.—Setting to a side, therefore, this idle hypothesis, which I should not have noticed but for the stiffness with which I have heard it argued more than once; the establishment in the church of an order of interpreters, through whom the words spoken in the unknown tongue by a Corinthian or Ephesian were rendered intelligible to a Corinthian or Ephesian congregation, is proof sufficient that the Apostles understood not what they themselves said. Add to this the following distinct averments of the Holy Ghost: “He that speaketh in an unknown tongue, speaketh not unto men, but unto God, for no man understandeth” (1 Cor. xii. 2); “wherefore, let him that speaketh in a tongue pray that he may interpret;” proving that the ability to interpret was a distinct gift; not included in the gift of speaking with a tongue, but sometimes bestowed of God in answer to the prayer of faith. “If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful” (1 Cor. xiv. 14). This shews further that the inability to put it into the vulgar language stood not in the want of words, but in the want of understanding the thing spoken. Again: speaking with tongues and with the understanding, are put in contrast with one another: “I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue” (xiv. 18, 19). Any one who, after reading these passages, will keep by the vulgar error that speaking with a tongue was merely the supernatural possession of a language which the person used through his understanding, as I would if speaking Latin or Greek, must be left in his error, for there is no further dealing with him in the way of argument.

It is asked then, And to what served the gift of tongues, if the speaker understood not? The answer is, As a sign that another power than his own was in him, even the power of God, who worketh all the gifts in all the persons. The tongue is that which connecteth my invisible mind with the intelligent world around me; through my tongue my mind reveals its being and its form. When, therefore, my tongue is used in a manner which my mind apprehendeth not, the proof is certain that another mind than my own is in me, revealing through me its

being and its form. This mind is the Holy Ghost, which is the mind of God transferred through the human form of Jesus Christ unto me. But if my mind were active in the matter, then it could not be discerned that it was another mind: and thus it comes to pass, that for the speaker not to understand is essential to the very end of speaking with tongues. These truths are not for table-talk or argument, but for thought and meditation,—the rarest things in this age of folly, mockery, and cruelty.

Third Error, *That the tongues were understood by the hearers of them, word for word.*

The facts of the day of Pentecost are thought to be conclusive of this point. Nevertheless, we have no doubt that this is a vulgar error, as well as the former. The facts of the day of Pentecost prove simply this, that the tongues were real tongues, spoken by men upon the earth, and not unmeaning sounds; and for this end, I believe, it was, amongst others, that the gift was bestowed at a time when so many nations were assembled together in Jerusalem. But the gift was not given in their presence, nor first exerted in their presence, but in the upper room where the Apostles were wont to assemble together; and in the instant of the giving of it, it began to be exercised: "They began to speak with tongues, as the Spirit gave them utterance." There was no auditory then and there present to understand the things spoken. It was not till this was noised abroad—perhaps after the interval of days—that the multitude came together, and recognised the tongues to be their native languages. This was merely an accidental circumstance—no doubt an important one—but in no wise connected with the common use of the tongue. For, besides that the brethren had been using it before among themselves even on that occasion, there is not an instance recorded in which there is not almost a certainty that it was not understood by any one of the auditors. In the case of Cornelius and his company, Acts x., the whole audience consisted of Peter and certain brethren from Joppa, of whom it is well to be believed that they were neither travelled men, nor learned in the tongues, but natives of the place; believers in Christ Jesus, at a time when not many noble, not many wise men, not many mighty, were called. In the case of the Ephesians, Acts xix., when there seems to have been no audience but Paul himself, and perhaps Apollos, the twelve brethren spake with tongues and prophesied. In the case of the Corinthian church, which is only an example of "all the churches," before the people could understand they needed the interpretation; and if there were no interpreter present, he that spake with tongues must pray for interpretation, or else hold his peace. I simply refer again to the passages quoted above, in proof that the people understood not the thing spoken. A man who will read the xivth of the First of Corinthians,

and say that the people understood the person speaking with tongues, must needs be beyond the reach of any thing which I can say. Still I think I can explain wherefore people are so blind as to read that clear passage of Divine revelation without perceiving this. They have got it into their heads, that the gift of tongues was only for the use of the Apostles, and preachers who went into foreign parts, of whom they suppose that now and then some might be passing to and fro among the churches, and as they rested at a place were tempted to exhibit their gift, which the Apostle forbids them to do unless there were an interpreter at hand. But this hypothesis is entirely erroneous, for it is to the resident members of the church that the Apostle expresses himself thus: "I would that ye all spake with tongues"—"covet spiritual gifts"—"forbid not to speak with tongues"—"I speak with tongues more than ye all," &c. &c. Besides, it is so silly and absurd to suppose that an Apostle or Prophet would go to the Corinthian church and begin to speak amongst them with the tongue of an Elamite or Egyptian, when he could have spoken to them in their native Greek, or, if he could not speak that almost universal language, then in his own native tongue. If, as they suppose, the gift of tongues were for preaching in, he would have the tongue of the Greek when speaking to Greeks, and such a thing as speaking in an unknown tongue could never have occurred, and such a person as an interpreter could never have been needed. The hypothesis is all out of joint; it has not a foot to stand on: either it must give way or the Holy Scriptures, for they are diametrically opposed to one another.

Fourth Error, That the unknown tongue was commonly used for preaching in.

This, also, is a vulgar error, for which there is no evidence in Scripture, but much proof against it. We have already shewn that Peter's discourse on the day of Pentecost was, like the others recorded in the book of Acts, delivered in the common speech of Jerusalem. While the Apostles spake with tongues, the people, no doubt, heard; and so many of them as understood the language were edified by what they heard; and we do not intend to deny that Paul, and the other Apostles having the gift of tongues, when speaking the marvellous works of God did edify those who happened to understand the language: but we affirm, beyond doubt, that the work of preaching the Gospel to the natives was not at all carried on by this means. The proofs of this are manifold. First: The "word of wisdom" and the "word of knowledge" were two distinct gifts from that of speaking with tongues; and, beyond question, these were the gifts which endowed a man for preaching the Gospel; the former serving to open the hidden mysteries of the Old Testament, of creation and

of providence; the latter serving to furnish the teacher for instructing the ignorant, and rearing up the babes unto perfection, and edifying all, by bringing out of the storehouses of his mind the past doings of God, and recording them for a testimony in the church. Now, speaking with a tongue being unintelligible to the speaker, and to the hearer also, was utterly foreign to, yea, and incompatible with, the bringing forth either of wisdom or of knowledge, incompatible with exhortation, edification, teaching, or consolation, or any other offices of a church minister, all of which require the understanding to be in an active and a fruitful state. Speaking with tongues is a shutting up of the understanding altogether: your wisdom, your knowledge, your very will itself, are for the time being absorbed in God, deriving nourishment from the breasts of his consolation and love. Thus, no doubt, were the preachers fed as well as others; but thus could they not feed another, unless one with the gift of interpretation were at hand, or unless the people understood the voice, of which there is not an instance on record save that of the day of Pentecost.

Secondly, The express declaration, "He that speaketh in an unknown tongue, speaketh not unto men, but unto God," together with the injunction, that "if there be no interpreter let him speak unto himself and unto God," sheweth that nothing was so far from the Apostle's mind as the vulgar notion that tongues were for the use of preaching. Such a notion never enters into his mind, but the very contrary, even their utter inadequacy to any such purpose, and a positive interdict against using them in the church at all, save when there was the gift of interpretation at hand. Preaching, or prophesying—that is, the work of edifying, comforting, and exhorting the church—is always set over against the gift of tongues; that being for edifying others, this for edifying one's-self.

Thirdly, The Apostle declares, that if he came to them speaking with tongues, he would be of no service to them, "unless he should speak to them by revelation, or by knowledge, or by prophecy, or by teaching" (ver. 6), all of which were carried on in the common tongue, because they imply intelligence in him that useth them, and are fruits of the mind informed with the Holy Ghost. Now that when a man spake with tongues he had no understanding of what he said, and that the unknown tongue was utterly incompetent to teach in, is declared in these words, "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. xiv. 18, 19). It is beyond a question, therefore, that the notion commonly entertained, that the tongue was given in order to preach the Gospel

wisdom, is a vulgar error, which has arisen from the low way of regarding the whole subject in which the church has so long indulged. It may be given as an aphorism, To speak with tongues is to speak without understanding; and as another, To preach the Gospel is to declare what the Spirit hath taught you through the understanding: and the two yield this conclusion, Therefore the Gospel was never preached by speaking with tongues.

With respect, then, to the manifestations which have been made of this gift in Scotland and in England, they are not to be judged by the popular notion, which is utterly inconsistent with the Scriptures in all points—and those who have rashly concluded against them on that account, would do well to retract their condemnation, lest they should be found preferring a popular falsehood to the truth of God. It is not my present purpose to go into the question of the genuineness of these manifestations, but to furnish the materials of a right judgment. We are fulfilling the office of the judge, who chargeth the jury; not of the jury, who bring in the verdict: we are gathering from the statute-book of God all the information which is to be found upon the issue now before the church, and endeavouring to prevent wrongous judgment from proceeding. And it is very gratifying and encouraging to us to perceive how the haste of most grave men hath been stayed, and the convictions of many well-informed men have been gained. For those who rail and write against us, as if we were a set of madmen because we give weight to obscure hints and notices in the prophecies of Isaiah and Joel, and who look upon a man who expects an answer to his prayer to be well-nigh beside himself, we have nothing to say, but that they are incompetent to questions of this kind altogether, which requires a firm faith in the word and promises of God. We join no issue with them. They are profane and wreckless men, who have nothing to lose, and as little to gain in the controversy. With us it is a matter of life and death, of God's glory, of Christ's truth, and of the church's salvation: with them it is a mere matter of speculation, and witticism, and raillery. We have nothing to do with that warfare and with these weapons. When they will enter the sanctuary of God as worshippers, we will receive them, and entertain them with the word of God, which is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; but as long as they remain mockers and railers, the door of the sanctuary must be shut against them: they must not be suffered to enter and commit the sin of sacrilege. We feel that we may not tempt such men into this controversy, lest they commit the sin against the Holy Ghost; for it is the manifestation of His work which is in question. Whatever, therefore, others against whom they rail may

do, my purpose is to be silent, and to receive their blows without answering a word. But to every candid and God-fearing man, who has his difficulties upon this great subject, I will do my utmost in all ways to make his path clear before him. And no way so good for attaining this end, as that which we have chosen, of opening the prophecies concerning the gifts of the Holy Ghost, especially such as we find interpreted by the Holy Ghost in the New Testament. To this work we now cheerfully return from this Digression, and proceed to take up the prophecy of the 1xist chapter of Isaiah (vers. 1, 2), as applied by our Lord to the baptism of the Holy Ghost, which he received at his baptism, (Luke iv. 16, 21, compared with Acts x. 38).

End of the Digression.

EDWARD IRVING.

ERNESTI ON THE GIFT OF TONGUES.

(Translated from his Opuscula Theologica.)

God having laid open to the mind and soul of man two paths to truth, the one through the organ of sight, the other through that of hearing, hath allotted to each of these its peculiar province; within which, aided by their instrumentality, the mind may pursue and investigate truth. To the sight is allotted the visible universe, which may be called the kingdom of God in nature; to the hearing, that invisible world, the kingdom of Divine grace, constituted by Christ Jesus the Son of God. For the kingdom of nature is, as it were, a picture merely, but the kingdom of grace may rather be characterized as a scenic representation; inasmuch as in the former, the mind, in viewing the Divine operations and acts of goodness, ought to be led to the spiritual contemplation of the invisible Author of all things, in his universal majesty (Rom. i. 20); but in the latter, through hearing of the word of God, it receives at once the notion of God and of divine things, and the knowledge of the Divine counsels pertaining to man's salvation brought forth by Jesus Christ (Rom. x. 16). Hence the Gospel is said to be the word of hearing (*λογος ακουης*); and by the word of hearing is expressed whatsoever in the Divine counsel avails for accomplishing the proposed salvation. Thus much may suffice to manifest how much easier and clearer is that path to truth opened through the hearing, than that through the sight. True it is that the grand spectacles of nature far excel in a splendour calculated to captivate the eyes and excite wonder in the beholders; while the Gospel is a scene containing few incidents, simple, and with nothing to commend it to the senses of man. Nevertheless; the

very splendour of the former brings an obscurity on the lights of the soul, vitiated as they are by the pravity of nature and habit, and blunts the keenness of the intellectual eye, so that neither capacity nor will remains to look for or perceive the hidden truth: while the simplicity of the latter, uncloaked as it were of all sensible ornament, clears the way to truth, and conveys the soul by a nearer and more rapid course to its understanding and reception. We see that this same unusual scene of new tongues, by which the spiritual kingdom of Jesus Christ was either inaugurated or proclaimed to the whole race of man, rather overwhelmed the soul with astonishment at it, than disposed to the perception of truth; but, when at length aided by the preaching of Peter, possessed the power both of teaching and of convincing. For the other miracles of Jesus Christ and the Apostles, performed before the eyes of men, but unaccompanied with words addressed calmly to the hearing and mind, had no effect in persuading; and their own intrinsic power was wholly wasted in the excitement of stupor and senseless amazement in those who, when they witnessed them, employed no faculty but sight. But men carried away by the vanity of the mind mostly give greater weight to, and bestow more admiration on, those things in which there is some sensible magnificence which strikes the soul, though without any beneficial effect, than on those which have no such outward manifestation. And thus the Corinthians, to keep to the subject we propose to ourselves, sought rather that gift of the Holy Ghost whereby, without any communication of instruction, they might speak in tongues unknown to themselves, than those whereby they might rightly explain and teach the word of God. On this gift of the Holy Ghost, so astonishing in itself, and the manifestation of which was first given on the day we shall celebrate to-morrow, it will not be an unseasonable opportunity to discourse, and endeavour to discover some middle course, which, while we avoid the difficulties involved in the common opinions on the subject, may lead us to the true view thereof.

In the earliest periods, at no great distance from the Apostle's age, the accounts respecting the gift of tongues, and its nature, were so uncertain and indistinct, that the doctors of the church argued on conjectures only, and those, as usual, little agreeing together. The cause of this was, that the gift was not in vigorous exercise beyond the Apostolic age; nor in that or the succeeding age were there any who have given a full description of it, as exercised in their own memory, and commonly known; nor have the writers of the next succeeding age, who probably received information from them, taken care to hand it down to posterity. The earliest writer, so far as our knowledge and ob-

servation extend, who has touched on the subject, is Tertullian*, in a passage which we shall hereafter refer to; but he has thus done in such a way that the passage may be easily explained away by those who think his words opposed to their own opinion. We know not whether there was any thing on the subject in Hippolytus's work, *De Charismatis*†; for the surreptitious treatise which is published among his works, from the *Constit. Apost.* viii. 3, and which is probably written after the form of the genuine work, only gives directions for the modest exercise of the gifts. In the fifth century, two opinions were evidently held: one, that while the Apostles and their whole company

* Ernesti would appear to have overlooked the passage in Irenæus, which affords as strong, and perhaps stronger, testimony to the manner in which this gift was used in the early church, than even the passage in Tertullian: "Sapientiam loquimur inter perfectos; perfectos dicens eos qui perceperunt Spiritum Dei, et omnibus linguis loquuntur per Spiritum Dei, quemadmodum et ipse loquebatur. Quemadmodum et multos audivimus fratres in ecclesiâ prophetica habentes charismata et per Spiritum universis linguis loquentes et absconsa hominum in manifestum producentes *ad utilitatem*, et mysteria Dei narrantes, quos et spirituales Apostolus vocat." (Adv. Hæri, lib. v. cap. 6).—"We speak wisdom among the perfect; calling those 'perfect' who have received the Spirit of God, and speak in all tongues by the Spirit of God, even as he himself (*viz.* the Apostle) also spoke: even as we have heard many brethren in the church, who possess prophetic gifts, both speaking by the Spirit in all kinds of tongues, and bringing forth into manifestation the hidden things of men FOR PROFIT, and speaking the mysteries of God; whom also the Apostle calls '*spiritual*.'"

This passage not only proves the statements of Ernesti, that the tongues were exercised in the public assemblies of believers for the edification of the church, and not for preaching the Gospel to infidels, but is a most exact detail of the way in which the prophetic gifts now bestowed on some in the church are exercised. And the precise sense given to the word 'perfect,' and the object of speaking in tongues, and bringing forth hidden things, being for 'profit,' which presupposes some degree of faith, requires attentive consideration.

† It may be well to observe, that although the passage referred to does not contain any information on the gift of tongues, it most clearly sets forth the opinion of Hippolytus, in the third century, that the gift of the Spirit was not reserved to any class of persons, or time; although he appears to have fallen into the error, which no doubt led to the cessation of the gifts, that miracles were intended for the conversion of the Gentiles. He gives, however, distinct evidence that these powers were exercised in his time, as will appear from the following passage: "Hæc autem ideo memoramus ut qui charismata hujusmodi acceperant non se in eos, qui non acceperunt, efferant; charismata dicimus quæ per miracula"—"We mention these things that those who have received gifts of this kind should not exalt themselves against those who have not received them. We speak of those gifts which are miraculous in their exercise." And the whole passage concludes as follows: "Hæc igitur hactenus dicta sunt propter eos qui digni habiti sunt ut charismata vel dignitates acciperent. Itaque si in vobis vir quispiam sit aut mulier hujusmodi gratiæ particeps, humiliter de se sentiat, ut Deum habeat benevolum"—"Thus much may be said, for the sake of those who are accounted worthy of receiving gifts of offices in the church. Therefore, if there be among you any man OR WOMAN partaking of this grace, let him think humbly of himself, that God may continue to bless him."

spoke in the one and self-same language which was common to them all, the by-standers heard the sound and words each as if spoken in his own language: the other, that the Apostles, and those endowed with that gift, began now by the power of God to speak in words of foreign languages, and which they had neither employed nor been acquainted with previously, with as much facility as if the languages had been their own, and they had been long accustomed to speak therein. Both these opinions are stated by Gregor. Nazin. Or. xliv.; and he conceives it to be a doubtful question, but inclines rather to the latter opinion; which also, having received the approbation of the Latin fathers, Ambrose, Augustine, Leo the Great, Gregory the Great, and others, gained ground in the Latin Church, in which church, however, there have been those who espouse the former opinion, as in past times Erasmus and Gravesonius, and lately Jo. Lamius. The older writers, as would appear from the passage in Gregory, were led into the two different opinions by the ambiguity, as they conceived, of the words in Acts ii. 6, *ηκουον εις εκαστος τη ιδια διαλεκτω λαλωντων αυτων*, "every man heard them speak in his own language;" where the words *τη ιδια διαλεκτω*, 'in his own language,' may be referred to the word *ηκουον*, 'they heard,' which construction has given rise to the former opinion; or to *λαλωντων αυτων*, 'them speaking,' from whence the latter has originated. It is, however, surprising that this doubt could have occurred to Greek scholars, since the phrase *ακουειν διαλεκτω*, 'to hear in a tongue,' can in no wise be borne out by Greek idiom, nor can any example of such a phrase be produced. But Erasmus seems to have been perplexed by the words in the 4th verse, where it is said "they were all filled with the Holy Ghost and began to speak with other tongues;" it appearing incredible that those, who spoke together, should be speaking in different languages at the same time. But it is not necessary to understand the passage in that way, but rather that they all successively, one after another, spoke, by turn, *ανα μερος*, as Paul says, each in a particular tongue: see the First of Corinthians xiv. 23, 24, 27, 29, 30, 31. And this opinion is easily refuted, as well by Nazianzen's argument*, that it would transfer the miracle from the Apostles

* The argument drawn by the author from the Greek idiom can scarcely be considered conclusive: for, since no writer had ever occasion to describe a similar occurrence—viz. that a person speaking in one language should be heard by the by-standers, by some as speaking in one language, and by others as speaking in another language—the question is not whether the phrase *ακουειν διαλεκτω*, 'to hear in a tongue,' can be borne out by the practice of Greek writers; but whether, in order to avoid periphrasis, the New Testament writers would not so express themselves: not whether the expression be in accordance with the Greek idiom, but whether, by analogy to the idiom of the New Testament, it might not be employed on such an occasion. And Gregory Nazianzen's argu-

who spoke, to the hearers; as also by the very words of Christ, and of Luke†, which express that 'new' or 'other' tongues were given to the Apostles, and other believers on whom the gift was bestowed; which could be fulfilled only by their speaking in a language, *διαλεκτω*, new, and previously unexercised by them. For the argument adduced by Lamius, and drawn from the inelegant diction used by the Apostles, and which he conceives it impossible to attribute to persons under the teaching of the Holy Ghost, clearly does not apply; for we are not engaged in a mere discussion as to their style in speaking Greek, nor as to that which they afterwards employed in their writings. For there is no sufficient ground for believing that the power of speaking or writing *Greek* was on a sudden divinely infused into them, although we maintain that the Divine Agency intervened in the act of writing, yet so far as each made use of his own power of mind for expressing aptly the sense of the Divine Mind. But even though there had been on that first occasion some who spoke by the Holy Spirit in Greek, which may readily be granted, yet we have no certain knowledge of its character; although it is credible that it was similar to that which we see in the Sacred Writings, and for the same reason; viz. that the Jews and Proselytes from Greek countries, who in the Greek version of the Scriptures were accustomed to that dialect, might readily understand it.

But, the question respecting the seat of the miracle being thus disposed of, there are still many difficulties attending the other and true opinion, when we come to consider the mode of exercise and the use of the gift. We may pass over several points, at the present day treated as mere fables—such as that the older writers reckon seventy-two different kinds of languages; and a similar fiction, that this identical number originated in the confusion of tongues at Babel, and still continued to exist among the human race: and, again, attributing to each of the Apostles all those different kinds, or many of them; or, as is Chrysostom's opinion, the kind required in the particular land to which each might be directed in his course for the purpose of

ment may also be shewn to be inconclusive, or beside the point; for, granting that there must be a miraculous interference with the organs of hearing in the by-standers, yet concurrently therewith the persons speaking might also themselves receive the utterance of new tongues. Indeed, this last must in any case be admitted, and on the ground stated by our author, viz. the occurrence of the expressions 'new tongues' and 'other tongues,' in reference to this gift. These remarks are not made from a desire to exercise speculation, or to gratify a curious thirst for novelties, but from a deep conviction of our ignorance as to the exercise of the gifts in the early church, and therefore of the danger of giving too much weight to merely probable reasoning. We would therefore be understood as carefully abstaining from giving any opinion of our own on the matter.

† Mark xvi. 17.

‡ Acts ii. 4.

instruction. On all which points much has been written, and many different opinions expressed, as Semler has shewn in "Hist. Dogm. Fidei," p. 41.

Let us proceed to a question of greater difficulty, which it is of much importance should be made a subject of inquiry and explanation, since thereon greatly depends the right understanding of the xiith and xivth chapters of the First Epistle to the Corinthians, as the very mention of it may shew, and as is acknowledged by Clericus on these chapters. And, indeed, the chief reason why he has cast no light on the passage, is, because he has not followed up the inquiry into the mode and use of this gift. We will now, therefore, put aside all authority of man, and, taking for our guide the writings of Paul alone, endeavour to give a true statement of the doctrine; which, again, will reflect some light on the passage itself of Paul. For this purpose, our discussion will be divided, first, into the consideration, from the Apostle's words, of what is the end, and what the use of the gift; and from these we will endeavour to ascertain the nature or manner of its exercise.

Now, I am aware that it was the opinion of the earlier writers (and more modern authors almost unanimously concur with them), that the end of that gift is to be referred to its use in teaching the Gospel among all nations; for on that view are founded nearly all those fictions of earlier writers on which we have just glanced. And it was easy and natural for persons, judging from the ordinary use of languages, to come to that conclusion: but it is that very circumstance which has involved in obscurity the minds of learned men, in their interpretations of this passage of Paul; nor, as we conceive, can it be reconciled with those things which Holy Scripture has clearly revealed concerning this gift; and which passages we now proceed to bring together under one view, and so to clear for ourselves the path to truth.

And, first, our Lord Jesus Christ, in promising the gift (Mark xvi. 17, &c.), expressly distinguishes it from teaching, and, like the other gifts which he promised at the same time, makes it a sign of the truth delivered and received, not an instrument of teaching and explaining truth. Nor did he promise it to the Apostles alone, but (*τοῖς πιστευοῦσι*) to those who should believe on the Gospel delivered by the Apostles; but who were never intended to be all teachers. And this was confirmed by the event; for there is no reason to suppose that those disciples of John, mentioned in Acts xix. 6, all became teachers; nor Cornelius, with his household (Acts xi. 44, 46), who, on reverently hearing the word, believed, and received the gift.

We will now come to Paul, who speaks not merely of teachers among the Corinthians, but of many of their promiscuous com-

pany, who were desirous of receiving that gift; and in xiv. 2 he says, that he would they *all* spake with tongues. But did either they or he desire that all should become teachers of the Gospel? or that all should go forth to barbarous nations and preach the Gospel? No; by no means. On the contrary, he infers that this gift was sought by them for vanity, and reposes it, because there was more to be wondered at in this than in the other gifts; and commands them to seek the other, though less splendid gifts, because more profitable to the church: of what kind? of teaching, consolation, exhortation, and the like. Is it not evident from hence, that the gift of tongues was not for the end of teaching? It is also clear, from this self-same passage, that those endowed with that gift exercised it in the religious meetings of the church at Corinth, where foreign tongues were not required for teaching persons who were acquainted with Greek only. Again: in vers. 6 and 19 he carefully distinguishes this gift from that (*της διδαχης*) of doctrine or teaching; and he distinctly states, that persons in the middle of their services would speak in foreign tongues, and were unable to repeat what they said in their own tongue—in other words, they could not interpret; nor did any know what they said, except they had either themselves received contemporaneously the gift of interpreting what had been spoken in tongues, or some one were near divinely endued with the power of interpreting what had thus been delivered. And many similar expressions occur in that xiv th chapter; as at ver. 2, where he says, “He that speaketh in a tongue speaketh not unto men, for no man understandeth him;” for this is the force of *ουδεις ακουει*. Again, at ver. 13, where he urges them to pray that they may receive the power of interpreting what they should speak in these tongues by the inspiration of the Holy Ghost. Ver. 28, where he enjoins them to be silent, and not use their gift, if there were no interpreter. Ver. 19, where he says, “he would rather speak in the church in the common tongue, that he might teach others.” All which renders it evident that the proper intent of that gift was not to teach; although it was profitable to excite and nourish faith and piety, if any were haply present, who, as on the first occasion at Jerusalem, could understand, or who *could* interpret the words spoken.

It may be said, that, although in all who received the gift it was not bestowed to enable them to speak to others, yet that was the purpose for which the Apostles were endowed with it. But Paul was endowed with it in a higher degree than others, as he says himself (xiv. 18), “I thank my God, I speak with tongues more than you all.” And it is a gross perversion of the text, either to expunge the word *μαλλον*, ‘more,’ or to refer it to the multitude of tongues which he spoke, when it evidently

relates to the frequent use he made of them. For what sense can there be in the construction, "I can speak in the tongues of you all," when the Corinthians used one tongue only, namely, the Greek? For if (in the extremest case) there were among them some Jews who could speak Chaldee, yet that alone would not make it matter of such congratulation; nor would it be pertinent here, when he is speaking of tongues not acquired by habit, but divinely infused. Epiphanius indeed, who says very little on the subject, refers it only to the Greek language, and supposes Paul to say, that he spoke it with greater readiness than all the Corinthians (Epiph. adv. Hæres. n. 42, p. 363), but this is perfectly absurd.—But, to return to the subject: if the gift of tongues had been bestowed on the Apostles for the faculty and practice of teaching, why was it bestowed on Paul* above the others; for, in every place where he taught, Greek and Chaldee were the only tongues spoken or required; nor, as is clear from his history, did he ever use any other? For his teaching was confined within the limits of the Roman empire, and for the most part to Greek countries; and in every place he commenced with the Jews, and in the synagogue, where the Greek tongue alone was used; which language also was commonly understood in all cities of note; and therefore to the Roman church he wrote in Greek, and not in Latin. And the other Apostles, for preaching throughout the world, had no need to use any other than the vernacular language of Palestine, or the Greek, with both of which they were sufficiently acquainted for this purpose; for the Greek tongue was from a very early period familiarly known to the Jews in Palestine, in consequence of their constant intercourse and commerce with the Greeks of Syria, Asia, and Egypt. This can occasion no surprise to persons conversant with such matters, since at this day there are persons of French extraction, born and educated in Germany, and, again, Germans living in Germany itself, but under French rule, who speak both languages sufficiently for all the purposes of life. And the Jews who then assembled together at Jerusalem, from all parts of the world, were equally acquainted both with the language spoken there, and with that spoken where they were born and educated. And, among other proofs that it was then common in the East that in one and the same city and country two distinct languages should be promiscuously spoken, it may be mentioned, that in the ruins of Palmyra inscriptions have been discovered written both in Greek and in the native language. For those, too, who preached the Gospel

* It is clear that at the date of St. Paul's Epistle to the Corinthians (A. D. 60), and before he went to Rome (A. D. 62), he had never been out of Asia Minor or Greece.—*Trans.*

in the East, and even beyond the Euphrates, it would appear that Greek alone was sufficient; for those countries were in earlier times long under Greek subjection, and had acquired the use of that language, which, even before the times of the Greek empire, had made such progress in those countries (in consequence of the commerce established from the earliest periods by the Greeks in all parts of the world), that many Greek words had been received into the Chaldee. Instances of this are furnished by Daniel; for some Greek words, under a Chaldee form, are found in his Prophecies, which are enumerated by Casaubon (*Exercitat. contra Baronium*, p. 434). But had there been the greatest need for Chaldee, or any other language, there would still have been no necessity that it should be divinely imparted. We conclude, therefore, that the Apostles, for enabling them to fulfil their duties of teaching, did not require the knowledge of any other tongues than those acquired by ordinary use in their own country.

An observation, which has been frequently urged, should be here allowed its due weight; namely, that the Agency of Divine Providence has been clearly manifested in thus propagating the Greek language throughout the world, thereby opening a way to the Gospel in every land. Which observation can only be understood as implying that the heralds of Christ were fully furnished, by the possession of that one language, for going into all parts, and instructing all nations in the religion of Christ: and if so, there could be no need for the gift of other tongues as the instrument of that apostolic office of carrying instruction among the nations. It is assuredly plain that they had no need of any new or other tongue, except the language of their own country and the Greek, in all the regions from whence came those Jews and other proselytes mentioned by Luke*. Nor, if we choose to be guided by sure testimony alone, does it appear that the Apostles travelled beyond the bounds of those countries; but when they had founded Christian churches, where previously had existed what may be called Jewish colonies, they left to those churches and their successors the labour and care of the wider propagation of the Gospel: in the West, it is quite clear that they advanced no further. But, however that may be, it is of small importance, comparatively: we should rather mark, that if the proper end of the gift of tongues was not for the purpose of teaching, nor was intended to be exercised among nations whose languages the Apostles had not learned, it remains for consideration, what was the end for which the gift was bestowed, and what was the use made thereof in the church.

The first end, then, had reference, without doubt, to those

* Acts ii. 9—11.

who believed on Christ, as the Apostles and others his friends and followers; and next, to those who afterwards believed in consequence of the Apostles' preaching, as those disciples of John mentioned in Acts xix., as Cornelius and his household, and many others: and the end was, that they might be confirmed in the truth, and possess this gift as a pledge thereof. For, in order to answer this purpose, and under the name of gifts, the Holy Ghost himself was the earnest possessed by the faithful; and there was in this gift of tongues a remarkable testimony of the Holy Ghost, giving confirmation, in the minds of the faithful, to that truth which, nevertheless, was sufficiently manifested to them by its own intrinsic characteristics. Another end, expressly declared to be such by Christ himself and the Apostles, has reference to those who as yet believed not: *γλωσσαι εἰς σημεῖον τοῖς ἀπίστοις*, "tongues are a sign to those who believe not," says Paul (1 Cor. xiv. 22, compared with Acts v. 32). And this it was, that, having their wonder excited by the manifestation, they might be brought to consideration and apprehension of the truth, and might have this first access opened to the knowledge thereof. Which end was common to this with the other gifts mentioned in Mark xvi.; and in *all* of them there was the manifestation of a power calculated to make an extraordinary impression on the senses. For among the *μερισμοῖς Ἁγίου Πνεύματος*, those "gifts or dividings of the Holy Ghost," by which God is said (Heb. ii. 4) to give testimony to the doctrine of Christ, there cannot be a doubt but that the gift of tongues is to be included: and we see, at the very beginning, what numbers were immediately added to the church, when the astonished audience had learnt the power and source of that gift from the preaching of Peter (Acts ii. 41). But both these ends were frequently produced in conjunction—for instance, in that first act, if we may so call it, both the Apostles were confirmed by the accomplishment of that promise for which they were commanded by Christ at his ascension to wait at Jerusalem (Acts i. 4.); and at the same time multitudes were converted to the knowledge and faith of Christ.

But, as Divine Wisdom ordinarily arranges that all things, so far as possible, shall concur in all His counsels, so He hath in such way coupled these ends with every other part of religion, that the same gift shall be the means of exciting and nourishing, as well the pious feelings of the person gifted as of others. For the Spirit of God regulated it on this wise, that in their meetings for worship he employed the tongues of the faithful in the utterance of foreign words, while engaged in speaking of religious truths, or in reading the Scriptures. And on such occasions the whole substance of what they said would consist either of prayer, or of praise to God for his works; his judgments,

or the blessings conferred by him through Christ. That this was the case is evident from every part of Scripture where the matter is mentioned, especially in Acts ii. and 1 Cor. xiv. 4 : for the "wonderful works of God," *μεγαλεια το Θεου*, mentioned in the first of those passages, doubtless signify Divine praises, which all of those, on whom the Spirit fell, in order proclaimed ; and the expressions in the latter chapter can be referred only to prayer and the praise of God. "He that speaketh in an unknown tongue," says the Apostle, "let him pray that he may interpret : for if I pray in an unknown tongue," &c. : where it is clear that speaking in an unknown tongue is used synonymously with praying in an unknown tongue, and consequently there was no real distinction between the two. Consistently with this follow verses 15, 16 : "What is it, then ? I will pray with the Spirit, and will pray with the understanding also ; I will sing with the Spirit, and I will sing with the understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest ?" This much may suffice for explaining the end and use of this gift. Let us now, with the assistance of the same guides, inquire into the mode of exercise and form of the gift.

Let us first examine the cases of those who received the gift, and we shall discern in all of them an influence impressed by the Holy Ghost ; who thereby employs their tongues and lips in the praise of God by new and unusual ways ; that is to say, by means of the utterance of unknown words, and sentences unprepared by premeditation. For the expressions here employed are the same as are used in the instances of persons speaking on a sudden, by Divine inspiration, what they had not themselves intended or premeditated, as Luke i. 41, 42, and 67 ; and in both cases they are said to be full of the Holy Ghost. Nor is there any other difference noted between the two, except that the latter spoke in their own language, which was known to the by-standers ; the others in a foreign and unknown tongue. There is, indeed, a distinction in the expressions of Paul, as to those who did not speak for the first time, but exercised a gift before received ; for they are said (*γλωσσαν εχειν*) to have a tongue (1 Cor. xiv. 26). But the mode of exercise of it is the same in both ; and the words are spoken, not in consequence of a knowledge of the new tongue, as in persons who had learnt such tongue, but by the impulse of the Spirit, and by a Divine action on the person, as in all other instances of *Θεοπνευσια*, and Divine inspiration. And this, too, is proved by the passage where Paul tells us*, that, among the persons who exercised this

* It was clearly possible, and no doubt the case with many, that they could repeat in the common tongue what had been said by themselves in the unknown

gift, there were those who could not repeat in their own what they had spoken in the foreign tongue; which could not have been the case, had they possessed the same command of it as is given by education or habit, namely, the power of using it when and in what way they pleased. For persons may speak in Latin, for instance, what they have premeditated in their native language; and what they have thus spoken in Latin, they can readily translate and interpret in their native tongue, to any who ask them; nor do they require a by-stander to interpret it for them. And this gives us the only rational account of the office of interpreter mentioned by Paul, which has occasioned so much doubt and research to many. For Paul does not intend, by that word, to describe those whom we should usually call interpreters, but persons who, in order, by Divine suggestion, forthwith delivered in a known tongue what had been said by those speaking in an unknown tongue, although they themselves (namely, the interpreters) were ignorant of the very language the words of which they so interpreted: for no otherwise would it be a gift of the Holy Ghost, which, like revelation and the others, was to be obtained or asked of God in prayer, rather than an acquisition to be derived from learning.

That this was the way in which the matter was understood in the periods nearest to the Apostle's age, may be gathered from a passage in Tertullian (*Lib. v. contra Marcionem*, p. 591): "Let Marcion produce the gifts of his God: some prophets who shall speak; not from the actings of the human mind, but from the Spirit of God; who also shall foretell future events, and shall bring to light the hidden things of the heart. Let him deliver some psalm, some vision, some utterance in the Spirit,

tongue; but this, not in consequence of their understanding what they had thus spoken, but by means of another gift—namely, the gift of interpretation, for which St. Paul directs those who had received the gift of tongues to pray: "Let him that speaketh in an unknown tongue, pray that he may interpret" (1 Cor. xiv. 13). And the person thus endowed with two gifts would thus, first of all, give utterance to words in an unknown tongue, demonstrating that the power was not of man, but of God; and then would receive what had been thus said into his understanding, at the same time with the other by-standers, by means of the gift of interpretation; whereby he would pour forth, by the same Spirit, and not from his own mind, the meaning of the unknown words.

And this is not only consistent with the author's reasoning in the preceding passage, and in the succeeding clause, where he speaks of interpretation, but is also the exemplification and unfolding of the Apostle's meaning in 1 Cor. xiv. 6: "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" What shall I profit you, unless I shall speak to you in the Spirit, either by interpreting and giving by the Spirit the substance of what I have just said in the tongue, or, without exercising the gift of tongues, by addressing to you, in our common language, some word of the Spirit (for the Apostle probably included both), which will be given unto you, either in the way of revelation, knowledge, prophesying, or teaching?

in an ecstasy, that is, not from the imaginings of his own mind, if any interpreter of the tongue be present." In this passage the last clause is evidently from 1 Cor. xiv. 26: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation*," not giving it word for word, but the import of the whole passage with a little variation. For, on comparing the passages, we find "the psalm" in both; the vision, in opposition to the "revelation" (*αποκαλυψις*); the "utterance in the Spirit," *oratio spiritualis*, to the "doctrine." The rest must be referred to the "tongue," unless "utterance in the Spirit" be referred thereto, as Tertullian commonly uses the word "oratio" to express prayer; and the rest be to be referred to the "interpretation." However, we may remark by the way, First, that the passage is a sufficient refutation of Markland's conjecture (ad Lysiam, p. 574), who supposes that *γνωσιν*, and not *γλωσσαν*, is the correct reading; for which correction there is not the slightest ground: and it is quite opposed to the general sense of the passage, since it is followed by the word *ερμηνεια*, "interpretation" which would have no meaning except in reference to *γλωσσα*, "the tongue;" and indeed the allusion is to verse 13†. Secondly, the passage is proof that Tertullian considered prayer in a tongue to be by the power of the Holy Ghost; and that those who thus prayed were in an ecstasy, the which is exactly consistent with what we have said.

But having established our position, let us see what further light may be thrown on it by the 14th, 15th, 16th, and 19th verses of this chapter, wherein Paul tells us, that the words uttered in prayer in an unknown tongue are spoken "in the Spirit;" with which, in ver. 19, he interchanges the expression "words in an unknown tongue," and places in opposition thereto "prayers and words which are spoken with the understanding," *δια τε νους ορ νοι*. For if in every exercise of that gift there is an extraordinary impulse of the Holy Spirit (as in revelation, *αποκαλυψις*) and ecstasy, *εκτασις*, as Tertullian would call it; (and persons in an ecstasy are said, Rev. i. 10, to be in the Spirit, for that in

* It did not come within the author's scope to produce the concluding passage from Tertullian; but as it gives evidence that the exercise of prophetic gifts were not in his time uncommon, and as it tends to set the whole matter in a clearer light, it is well to add it. Tertullian proceeds: *Probet etiam mihi mulierem apud se prophetasse.....Si hæc omnia a me proferuntur et ubique conspirantia regulis et dispositionibus et disciplinis Creatoris sine dubio mei erit Christus et Spiritus et Apostolus.* "Let him (Marcion) also prove to me that any woman with him hath prophesied.....If all those things are produced by me, and every where breathing the same spirit with the rules and dispositions and discipline of the Creator, without doubt mine will be Christ and the Spirit and the Apostle."

† "Wherefore let him that speaketh in an [unknown] tongue, pray that he may interpret."

no respect differs from any other form of being in an ecstasy, as it is expressed in Acts xi. 5)—if, I say, it be as we suppose, then, in the case of a person in the church uttering prayers in a tongue, his soul will be in a passive state, receiving the impulse divinely impressed, the intimate perception whereof may aptly influence the mind to pious dispositions. But that sensation produces no greater outward effect than the “groanings which cannot be uttered,” *στεναγμοὶ ἀλαλήτοι*, mentioned in Rom. viii. 26; and to this extent is of service to him that prays, and not to him that hears. But it is far otherwise when any in prayer makes use of his own powers of thought, and seeks appropriate sentiments, and places them in order, and expresses them in words of his own, but which at the same time are adapted to and understood by all who hear him: for in this action, which in the Greek idiom is properly termed the act of persons (*ἑνὸν ἔργον, συννοουμένων*) employing their own understandings, and so called* an act (*τῆ νοοῦς*) of the understanding, not only is the soul of the person thus thinking excited to pious emotions, but those also who hear are capable of being affected with similar impressions.

* The Apostle, in 2 Cor. xiv., opposes speaking in a tongue to the gift of prophecy, in this respect, that the latter is exercised *τῷ νοί*, “with the understanding” (ver. 15); *διὰ τῆ νοοῦς μου*, or, according to another reading, *τῷ νοί μου*, “with my understanding” (ver. 19). But if our author be correct in his view of the way in which St. Paul here uses this word—namely, that in speaking with the understanding, a person “makes use of his own powers of thought, and seeks appropriate sentiments, and places them in order, and expresses them in words of his own,” then is prophecy not exercised *τῷ νοί*, “with the understanding” of the prophetic person; for prophecy is a gift of the Spirit, in the exercise whereof a man does not speak from his own mind, but utters that which is given him from the Spirit of God. (See the xiith. and xivth. chaps. passim, and the other passages in Scripture where prophecy is referred to, particularly Jer. xxiii.) The use of the word *νοῦς*, in this xivth chapter, is evidently to express whether, in the utterance of words from the Spirit, the gifted person understands or not the words he speaks—whether he utters the mind of the Spirit in a language which he understands, or in one not understood by him—whether he is speaking with his understanding, or not with his understanding. And therefore the Apostle expressly says, in ver. 19, “In the church I had rather speak five words with *μου* understanding, that I might teach others also, than ten thousand words in an unknown tongue.” “With *μου* understanding,” not “unto the understanding of others;” although the motive for desiring to speak “with my understanding” is “that I may teach others;” which indeed I should be able to do, in case I understand the language which I utter, or receive the gift of interpretation; but as I do not understand the words which I speak in the tongue, I cannot, unless I have received and exercise the gift of interpretation, teach others: for, though edified myself, by the intimate communion of my spirit with God by the exercise of this gift of the Spirit, yet, nevertheless, I do not “speak with my understanding,” and therefore cannot deliver to others, in our common language, what I have been saying. Therefore I will reserve the exercise of this gift, unaccompanied with interpretation, for periods of solitary communion with God; and desire rather, in the church, to exercise either this gift with interpretation, or else the gift of prophecy, or other spiritual gifts, wherein I may utter the mind of the Spirit in words commonly understood.

And this is confirmed by the 4th verse, where he says, "He that speaketh in an unknown tongue edifieth himself" (which is again set forth in the 14th verse, "My spirit prayeth"), not others, not the church: wherefore it is added, in the 14th verse, "but my understanding is unfruitful;" it brings no edification to the present and listening church, which yet ought to be the case in all things done in the church. In one place (ver. 2), to "speak in the Spirit," *πνευματι λαλειν*, is used in a different sense, and is spoken of, not as a means to an end, but as the end where-to should tend the action of the person speaking in a tongue; and it is no unusual practice with Paul to use the rhetorical figure *πλοκη*, employing the same word in different senses. He says, *πνευματι λαλει μυστηρια* *, "in his spirit" (i. e. to himself, as he says in ver. 28) "he speaketh mysteries," or hidden things; not

* The author, had he applied the same reasoning and construction to this passage as in the previous part, would not have found it necessary to yield to the inconsistencies into which he has here been betrayed. He admits that at least some of those gifted with tongues did not understand what they themselves said in the tongues; he demonstrates that the gift of interpretation was not the knowledge of the tongue, but the utterance, by the power of the Spirit, in the common language, the substance of what had before been said in the tongue: and the slightest inspection of this xvth chapter of Corinthians would have shewn that it was altogether addressed to persons who did not understand what they said in the tongues: for they are forbidden to speak in the tongue unless an interpreter be present; whereas the only caution necessary, on the supposition that they knew what they were speaking, would have been, "Take care not to speak in tongues, without proceeding to interpret what you shall say." But the Apostle tells them, "Let him that speaketh in a tongue, pray that he may interpret;" and, "If there be no interpreter present, let him keep silence."

The only passage which presents any difficulty in this chapter, is in the third verse, "he that speaketh in a tongue edifieth himself;" and had it not been for this passage, we cannot help thinking the author would never have thought of explaining away the passage, "my understanding is unfruitful," as he has done; for if indeed the person speaking was edified by means of his understanding, it is quite clear that his understanding would not be unfruitful. And as to the passage, "In the Spirit he speaketh mysteries," though we should admit the author to be correct in his construction, that the words 'in the Spirit' signify the spirit of him who speaks, it would merely tend to prove that the things spoken were not *mysteries*, or hidden things; for, being revealed to him, he could at once declare them to the church. And the text is not, 'he speaketh mysteries, for no man understandeth him,' but, 'no man understandeth him, howbeit in the Spirit he speaketh mysteries.' But with respect to the expression in the third verse, "he that speaketh in a tongue edifieth himself;" we have only to apply thereto the author's words contained a few lines above: The soul, or rather spirit, 'is in a passive state, receiving the impulse divinely impressed, the intimate perception whereof may aptly influence the mind to pious dispositions.'

Surely the spiritual part of a man not only may be, but continually is, edified without any corresponding improvement in the intellect. And to any one who will consider what must be the effect of the inhabitation of a man by the Spirit of God, it will appear clear, that, although the intellect cannot take in all the infinity of knowledge which is in the mind of God, and though it should not take in any one *new idea*, still the whole spirit of the man must be elevated; he must

things hidden, or mysteries, to himself—for then he could not profit himself, which nevertheless is the case, for “he that speaketh in a tongue edifieth himself” (ver. 3)—but mysteries to the hearers, “for no man understandeth” what he would say: and hence the Greek and Latin phrase, almost proverbial, “these things are mysteries to me,” when we would express that we do not understand what we are saying.

This subject is not only most suitable to the season we are now celebrating, but at any time is a matter of no small importance, whether and in what way we understand what is contained in Scripture concerning the gifts of the Spirit: for it is most proper that we should possess an accurate knowledge of all God’s works, and especially such as serve to illustrate and set forth the Son of God, and the nature of his kingdom; and false notions on this subject, as we have seen, will only make room for doubts and dangerous opinions, which we should exclude by the acquisition of accurate knowledge, and against which all those who either hold or aspire to the office of defending the doctrines of Christianity are bound to raise their voice: yet not to make a boast or vain shew of knowledge (as the Corinthians with their gifts), either in this or any other branch of Divine truth, however accurate or copious that knowledge may be; nor to restrain its advantages merely to ourselves; but to hold it for God, for the church, for the disciples.

Yet for ourselves thus far that knowledge may be so applied, as to inflame an ardent coveting for further degrees of piety and virtue, in which we should abound the more in proportion as we receive instruction in Divine truth. For it is right that this knowledge should be acquired; and it is given to us of God that by means thereof we may receive the gifts of the Holy Ghost which pertain unto salvation, and may make increase of faith and holiness; the which possess more real greatness, and confer ampler benefits on those who receive and exercise them, than the gifts in earlier times bestowed for the purpose of laying the foundation of the church of Christ. Meditation on these things will be profitable and opportune, since to-morrow, in St. Paul’s church, at the celebration of the holy Eucharist, a sermon will be preached by the learned M. Dan. Gotthold Joseph Hobler of Friburg, wherein, after a comparison of the condition of the early church and of ours, he will prove that ours is by no means less favoured because destitute of those gifts of the Holy Ghost conceded to the early church, but should be content with those which pertain to faith and holiness.

be brought into a nearness of communion with God, and his soul be filled with an holy awe, which may well be described as ‘edifying himself.’

We can only add, that those who have lately received the gift declare that such is the case in their instance.—*Translator.*

THE NATURE AND EXTENT OF THE EVIL OF SIN.

Παθεν το κακον, the Origin of Evil, is not a new subject of dispute, and is to be found on the intellectual arena of every age, from the time of the Grecian sages down to Mr. Sadler and his critic in the Edinburgh Review. It was impossible that the Heathen should be able to solve the question, because no unaided powers of reason could avail for a full knowledge of the true God, and they had no direct light from heaven revealing him to them; and because the nature of evil is only to be apprehended from a knowledge of God, consequently only in proportion as that knowledge is extensive and accurate. Thus, no being can appreciate so fully the nature of evil as God himself; and no inhabitant of this earth could so sensibly feel its horrors as the holy and spotless Jesus. The more spiritually enlightened any Christian is, and the more his powers are devoted to acquiring a knowledge of God, the more knowledge also will he acquire of sin. And when we speak here of *powers*, we do not mean pure intellect, but intellect and affection combined—all the moral faculties of man, in short, let that moral and intelligent capacity be expressed how it may. Thus, since it is only on the posthumous writings of Paley that any well-grounded hope of his being conversant in the mere elements of vital Christianity can be founded, it follows, that when his former works were composed, upon which his reputation for worldly wisdom is built, he was not in a condition to solve the question, more than any other mere intellectual person, be it Aristotle, Plato, or any other; and the same remarks apply to Dr. Johnson, Mr. Sadler, and his critic in the Edinburgh Review: they all want that depth of spiritual apprehension of the revealed character of God without which their reasoning is but as the sounding of brass and the tinkling of a cymbal. We grant their powers of mind, but we deny the subject to be within the province of mere intellect.

Several writers, within the last few years, have set forth this matter with various degrees of perspicuity. Milton was too great a poet to be an accurate reasoner; and Locke has satisfied none, while he has instructed all. President Edwards saw the idea beaming in the distance, but did not bring it out with any definiteness. Williams argued the case well; but there is unfortunately a fallacy, that runs parallel throughout the work with the truth, which causes the mind to feel unsatisfied, even when the reason of that want of conviction is undiscovered. The late Mr. Vaughan embraced the subject in all its depth and largeness; while his language, from excess of accuracy in some places, and from quaintness in others, notwithstanding its occa-

sional force and beauty, gives the reader too much labour, to find many admirers in this superficial age. 'Self-manifestation the ultimate end of all God's operations, as far as they have been hitherto revealed,' is the short form of enunciating the proposition, from whence the origin and nature of evil flows as a corollary. From this proposition all divine truth may be deduced; or the proposition itself may be made the conclusion of an argument commenced from the opposite end of the chain—namely, from the obvious fact of the existence of evil, and the partly obvious and partly revealed fact of the sovereign procedure by God in election.

Good and evil are correlatives: as black shews itself most intensely upon a white ground, and least intensely upon a ground approximating to itself—while the black, nevertheless, remains equally black in all situations—so does evil appear most exceeding evil in proportion as it is viewed in connection with supreme good. Every one, who has reflected with tolerable accuracy upon the terms which are peculiarly applied to God, is aware that they express qualities quite incomprehensible to our minds; such as Infinity, Omniscience, Omnipotence, &c.: and if we try to comprehend or understand these terms, we find ourselves compelled to be merely enumerating a series of finites, a series of knowledge, a series of power: so that we have no capacity for forming an intelligible idea of Infinity but by a multiplication of finities, which is a contradiction in the very terms of the proposition. Since, therefore, the point aimed at cannot be attained that way—since we cannot arrive at the knowledge of the unknown and incomprehensible God by a series of known and comprehensible things—there remains but one other mode, which is, to set the known and the comprehensible as contraries; and thus we arrive, by a series of negatives, not indeed at a direct knowledge of God, but at a negative knowledge of Him—a knowledge of what He is not—and thereby at a conclusion and induction, from these premises, of what He must be.

All inquiry into the revealed character of God is despised, in these days, as unprofitable; which is a conclusive proof that there is little or no love of God, or desire to be made acquainted with him. This is the true cause of the epithet "practical," applied to some sermons; while those which tend to make men know God are stigmatized as "not practical." Hence we assert that there is less love of God amongst the Religious World of our day, than amongst any other class of religionists which ecclesiastical history describes: the love to man, and especially to their brethren, we shall consider presently. We treat serious consideration to this our assertion, which we make under a deep sense of the awful infatuation under which Christians labour.

who are enamoured of the actual state of modern professors of religion. It is impossible for words to convey the importance of every one feeling, as well as knowing, that all good is only, and CAN be only, in God; while all evil, misery, sin, &c., is and CAN only be in the creatures. The sole object for man to strive after, is the knowledge, in order to conformity with, and the companionship and enjoyment, of God. It is idle to be seeking for gratification otherwise than in God, simply because it is not to be had elsewhere. The tendency of Satan, and of all visible things, is to make us believe that pleasure is to be found in them; and the sin of mankind lies much more in seeking pleasure in created things, than in any of the acts themselves by which that pleasure is sought to be attained. Hence only do we see the propriety of our Lord's injunctions, to leave wife, and parents, and children, and lands, and houses, &c. for his sake; because some persons find satisfaction, and complete satiety, in duties, whilst others find the same in vices. It is true, indeed, that the latter, by being destructive of others, is by so much a greater fault; but when we find that the warnings of our Lord, in his parables and direct exhortations, are more against our virtues than our vices, it cannot admit of a doubt that the former, as the more deceitful, are the more dangerous to men's own souls.

It is almost impossible to say how much science owes indirectly to Revelation; which obligation, however, it has never had the decency to acknowledge, or it might appear extraordinary that the above chain of reasoning should not have suggested itself to men's minds, although unversed in the mysteries of Christianity, because there does not appear to be any thing in the terms employed which might not be within the limits of what is called pure natural religion. However this may be, it would seem that any mind, capable of proceeding thus far, must have advanced also considerably further; because, although in the above-mentioned examples of Infinity, Omniscience, and Omnipotence, no quality of Deity is involved which is not equally applicable to the Great First Cause of every system of Deism; yet the same reasoning applies with equal propriety to the *moral* attributes of God, that is, the qualities of God which bind his intelligent and responsible creatures to him. It is with these moral qualities that the terms "evil" and "sin" are usually connected; and as the former class of attributes was seen to be set forth by one series of negatives, so are the moral attributes of God shewn out by another class. Thus, as finity, corruption, and change, &c. are the contraries to Infinity, Incorruptibility, Immutability, &c.; so evil is the contrary to Goodness, and sin is the manifestation of that contrary in the intelligent and responsible, because willing, creatures.

There is one solitary exception to the statement that God has left himself to be known only by negatives. He has made a complete and full exhibition of what He is positively, to his intelligent and responsible creatures, in the incarnation of his Son; in the life, death, and resurrection of Jesus, the Christ. This is the only being that ever trod the earth of whom God said, "In him I am well pleased." He appears in a double character: first, as the exhibition, not merely the exhibitor, of what God is to man; secondly, of what man ought to be towards God. In the former we see God continuing, day after day, to visit the most unhappy and miserable of mankind, for the purpose of relieving their distresses; healing disease; restoring to life; pardoning the offences of all who turn to him, irrespective of the extent of their rebellion against and antipathy to himself; willing at all times to teach the ignorant; condescending to reason with the wayward; and rejecting none but those who are too proud and self-sufficient to listen to his entreaties. In the second character, He is the measure of what every man ought to be; and thus the measure of every man's sin is the quantum that he falls short of that standard. Moreover, Jesus being bone of our bone, and flesh of our flesh, is a proof that God does not require of our nature more than it is capable of yielding; and although our nature, in its present condition since the Fall, would be incapable of rising to so high a standard, yet it is now rendered capable by the indwelling of the Holy Ghost, the Infinite God Himself, in the person of sinful men. Thus here, too, we have the extent of our sinfulness set forth by a negative, inasmuch as, in all things in which we are not that which Christ was, in all things which we do not that which Christ did, in all those things we are sinful in that degree in which we come short of his perfect model and example.

A very awful and important consideration is here involved, which is, the extent to which the Holy Ghost may be resisted; a question not merely of speculative theology, if such there be, but a question involving a glorious display of the justice of God in respect to the responsibility of intelligent creatures. All creatures here, are in a state of mutation. God is immutable: immutable in all things: not immutable in physical things, and mutable in morals; but immutable in moral attributes also: the immutability in morals must be shewn out by the immutability of evil, as well as the immutability of good: towards this immutability of one kind or other all creatures are tending. Herein is seen the great error of the Universalists, who, by denying the exhibition in hell of the eternity of evil, do set aside the manifestation of the eternity of good. Intelligent and responsible creatures are the machinery necessary for this manifestation: take from them their manifestation of the one, and they must

straightway cease to manifest the other. The duration of any prior state in which they had been, and in which, while abiding in it, they did manifest these two principles, would be ultimately swallowed up and forgotten, as though it had never been, in the beyond extent of sternity: that prior state, then, let it have endured for never so long a period, would have been a mere episode in the life of those beings who quitted it; a state of perfect uselessness; a state of suffering without an end, seeing that the end of their suffering was to be no suffering, and therefore they might have been originally and always without it: whereas it is clear, from the attributes of perfect wisdom and love, that nothing ever has existed in any state which could have produced the same end in any other; inasmuch as God does not act by caprice, but by a certain law and rule, which law and rule is the nature of His own Being.

As long as the minds of Christians are in darkness upon this point, there can be no approach to God with unreserved confidence. We appeal to the consciences of our readers—that is, those among them who are in this state of uncertainty—whether there be not a tacit, though perhaps smothered or banished, feeling, that God has acted from caprice in many of his dealings with themselves and with others. Some may, indeed, have resolved the whole into the inscrutableness of God's ways, and succeeded in thinking no more of the subject; but there are other minds, and these amongst the strongest, who are not to be calmed by any such palliatives. The texts of Scripture which the doctors usually furnish, are seen to be mere subterfuges of laziness, inapplicable to the case: these are commonly from the ixth of Romans, ixth of Job, and ivth of Daniel, ver. 35, which relate solely to the objects of God's discrimination in election, and consequently have no reference to the present subject. God has essential properties; creatures have other essential properties: it is alike unsound in religion as in philosophy to suppose that God can act in a manner contrary to the essential properties of His being. The object of Revelation is to declare these essential properties, and how the well or ill being of us, his intelligent and responsible creatures, is affected by them; conformity or nonconformity to these being the measure of the happiness or misery of man. Man's will determines that measure; and therefore man's will is necessary to give him responsibility, and to prove that evil is from his own act: in separating himself from God. The present dispensation is one of mutation; the next is eternal, or one in which there is no mutation: man is fixed for ever as he dies: and therefore every day of his present life he is either increasing the amount of his happiness or misery; fitting himself for that station in heaven, or in hell, which he shall for ever occupy; for that degree of glory, and for that number of cities

over which he shall rule, or for the number of stripes which he shall receive.

There are few topics of religion less frequently discussed, but none more awful, than the consideration of the power of the intelligent creatures to resist and oppose the power of God. The responsibility of a creature consists in its faculty to discern good and evil, and in its freedom to follow the bent of its will. The nature of evil must be shewn by the creature producing its own misery in exact proportion as it wilfully departs from the only good. It is nothing to the point, that an individual mistakes what is the only real good; for this arises out of the nature of federal headship, in which relationship God has been pleased to deal with His creatures; and which no further affects the present argument than as shewing that now indeed no individual has of himself, and without the aid of revelation, the capacity to discern good and evil, except in a very limited degree. But as soon as a revelation was given, all those creatures, whose intellects enabled them to understand the words in which that revelation was conveyed, were in a condition to know the only good; but the will to choose it was still unmoved. The faculty of volition, which is generally, but incorrectly, termed the freedom of the will, is not so much necessary for exhibiting the responsibility of man, the point for which it is most usually insisted on, as for setting forth the origin of all evil to be in the creature itself, and not in the remotest degree attributable to God: yet by some scheme or other—by fatalism amongst the Heathen and Mohammedans, or by predestination amongst the ultra-Calvinists—men are constantly throwing the blame of all misery upon God himself, as its cause.

No one, who has been instructed in accurate theology, doubts the power of the creature wilfully to destroy itself, or believes that it can effectually turn to God but by the direct agency of His Spirit; but we suspect that another point, on which the Scripture is also very clear, has been greatly lost sight of, until it has come to be disbelieved in fact, and now perhaps to be altogether denied. This point is, the power of the intelligent creature to resist the motions of the Spirit of God. The difficulty may be shifted upon the power of Satan, by saying that it is he who fortifies the spirit of man against the motions of the Spirit of God; but the difficulty in kind, though not in degree, remains where it did before: for Satan and the fallen angels are but creatures still, and the difficulty consists in the possibility of any creature resisting Omnipotence. It is, nevertheless, certain that he can so resist: the Scripture every where declares he can, and does; and if effectually, that the aggravated eternal ruin of the creature is the consequence.

This aggravated state is that in which the Christian church

now is; with the offer and constant readiness of the Spirit to aid every one, and actually taking up his abode in some. The accumulated sins of the Jewish church were summed up to the grand climax in rejecting the teaching of the person of the Son of God. Her idolatry; the oppression of the poor by the rulers; the breaking of the Law by the people—all which furnish the chief ground of complaint with the Prophets—are scarcely mentioned by our Lord, in his expostulations with those whom he addressed; whilst he constantly charged them with hypocrisy, in not knowing the signs of the times in which they lived, and in not receiving the lessons which he taught them. In like manner, the sin of the Christian dispensation, in the persecutions and idolatries of the Papacy, the bigoted spirit of national churches in rejecting from the communion of Christ's body all who did not receive their human ceremonies, together with the other iniquities of the Gentile church, are now concentrating, at its close, in rejecting the person of the Holy Ghost.

That the terms "influence of the Holy Spirit;" "Divine influence;" "Spiritual influence;" "assistance of the Holy Spirit;" and many such expressions, are in every one's mouth, and in every sermon and religious book, we readily admit: but as our object in the present paper is expostulation, rather than controversy, we put it to the conscience of every one who reads these lines, whether he realizes in these expressions the idea of one of the Persons of the Godhead absolutely dwelling in himself, as a Being separate and independent from himself; and we anticipate with confidence that his answer, if honestly given, will be, that he does no such thing. The essential difference between the two ideas is, that the former implies an action upon our spirits, the other means an action independent of our spirits: the former is still the action of the man, though moved by the Spirit; the latter is the action of the Holy Spirit, independent of the man. If we attempt to define this matter much more clearly, we incur the danger of appearing too far to separate the Persons of the Blessed Trinity; but we will venture to throw out a suggestion, without enlarging upon it,—That there is a distinction preserved between the Second and Third Persons of the Trinity, in the person of our Lord Jesus Christ; inasmuch as He who became incarnate is the Second, while the Third also, and in addition to, and separate from, the Second, is said to have inhabited him fully. Perhaps this same distinction is preserved in every child of God: faith in him being, indeed, an operation of God upon him, so that in consequence of that operation only it is that he believes, while it is still the man himself who believes: but the indwelling of the Holy Spirit is another thing, and acts in the believer independently of him.

We apprehend that the Second Person in Deity, having come into limitation, and into personal oneness and subsistence with human nature, cannot properly be predicated of as personally existing any where without and beyond the limits of the person of Jesus the Christ. Whatever speciality, therefore, there is in God's favour towards man now, since the ascension, when Jesus went to the throne of the Father, is effected, not by the person of the Second, but by the person of the Third Subsistence in the Godhead. Hence it is not only not possible to know the Father except through the Son, but it is likewise not possible to know the Son except by the indwelling of the Holy Ghost.

This independent indwelling of the Holy Spirit is that which the Christian church has lost sight of; and it is truly a very awful exhibition of the power of sin in men, that it should be able completely to smother the presence of Deity, so that, although resident in man, He should not be discoverable. The Spirit of God is, however, putting forth his omnipotent power once more: He is making himself visible by word, and by miraculous cures, and by prophesyings; and a gainsaying generation will reject Him so manifested. The persons selected by Him in his sovereignty, as the organs through whom he will display himself, will be chosen by the Pharisees of the present-day as the objects of their peculiar scorn. Thus will be manifested to all, the hypocrisy of the claim to brotherly love which has been set up in the Religious World beyond all former periods. If there were the ordinary confidence in spiritual things which this money-seeking generation reposes in those with whom they have dealings in their several trades and crafts, they would no more dispute the claim and discredit the testimony of reputable men on this subject, than in that of their temporal business: still less, if there existed the smallest particle of genuine love, would they look, as even the best of them do, with suspicion, and the rest with sneering accusations of imposture, upon the assertions of their brethren. The very essence of love is unsuspecting confidence: the smallest particle of suspicion is proof conclusive of the extinction of love. We are utterly at a loss to discover evidence of the existence of Christian love in any quarter of the religious world: nay, we are prepared to go much further, and we are ready to enter the lists with any one who will take up our glove, which we here throw down against all comers, and shew from worldly men, without any pretensions to religion, examples superior in disinterestedness, and in extent, and in confidence, to any which shall be adduced on the other side from Evangelicalism. It is to be hoped, at all events, that the ears and common patience of Christians will not be insulted any longer by the affectation of love from the General Assembly of the Church of Scotland: the claim of the Inquisition would be quite as tenable.

But since this subject requires to be handled more at large we shall pass it by here. The Dissenters also, and the heads of the Bible Society, who have formally preferred to court the favour of the enemies of the Lord Jesus Christ rather than that of His friends, will do well to keep their claim to *Christian* love in abeyance.

It is truly an awful state into which the professing Evangelical world has come: hatred to the most devoted servants of God in their hearts and actions, with the claim of love in their mouths; rejection of the manifestation of the Holy Ghost, whilst trusting in a theory of a Divine influence; denial that the humanity of our Lord was of the same substance as that of his mother, while thinking themselves orthodox in maintaining that his body was a new creation. Such are the characteristics of the most spiritual part of the professing church of Christ, in the most scripturally enlightened country of the only portion of the globe that has received the knowledge of Revelation!

In the hope that some individuals of this body may flee out of it and save their own souls, we give them to wit, that the uniform burden of the Spirit, speaking in those persons by whose organs he has given utterance to His will, is, that God is angry with his servants for their unfaithfulness and want of faith; that He is forthwith coming to judgment; and calls upon them all, in this eleventh hour, to repent, and to turn unto Christ, that their souls may live. They alone who possess oil in their lamps will give heed; while those who wear the "garment to deceive," and hang out a lamp with nothing in it, will certainly join in heart, and many too in hand, with the open infidel and blasphemer, in the persecution of all in whom the power of God is visible. Thus the manifestation of the extent of the power of sin, in the whole breadth and length of Christendom, will be as perfect as we set out with shewing it was capable of being. The besotted ignorance of the Evangelical and Philosophical Liberals, who fancy that the tendency of all that we see around us, in political and ecclesiastical matters, is to improvement in matters of church and state, can be demonstrated, by an appeal to the history of every nation and the daily experience of every individual. The qualities which have ennobled nations are all discoverable, and were all manifested, in the earliest stages of their existence; while those characteristics which have rendered their memory odious to posterity, were all more and more developed towards the close of their career. It is absurd to suppose that the severer virtues which were displayed in the republic of Rome, compared with those in the empire, arose from the different form of government in that state, because the same display of similar qualities is

observable in other states, where the form of the government has not been changed, but which qualities were not displayed in the old age of that state; such, for example, as France and England. Instances of great acts of patriotism, devotion to the service of their kings, disinterested sacrifices of wealth and ease for the benefit of others, renunciation of self for the service of religion, &c., are more and more rare in every succeeding century, from the Conquest down to the present, and are not to be met with in these days at all. In vain should we search for a Tell throughout the cantons of Switzerland; patriots have been advertised for without success in Italy, ever since the beginning of the French revolution; and no Mansfield or Wyndham is now to be found to defy the power of an English mob.

If we examine the lives of individuals, we find every quality that is praiseworthy and lovely developed in youth, while all that is selfish, morose, and detestable, is the product of age. This is not only true in morals, but in religion also. The young Christian is ever more zealous, and more warm in his affections towards his Saviour, than the old. Christians who have been long inured to the hypocrisy of false profession, and disgusted with the mass of iniquity, which seems to accumulate around them the more they endeavour to repress it, should be very cautious how they damp the ardour while they guide the indiscretion of fresh converts. There are, indeed, some few individuals over whom the Holy Spirit possesses such abiding mastery that their light shines brighter and brighter towards the perfect day; but the generality of old Christians "seek their own, and not the things of Jesus Christ:" they are taken up with the endeavour to secure their reputation for prudence, even where the *auri sacra fames* has slender hold on their natural character; they are fearful of every fresh advance in the knowledge or practice of godliness that exceeds their own standard; and are greater hindrances than helps to those whose faces are newly set towards Zion.

The world, and all that is of the world, is constantly and uninterruptedly leading from God; while the chains which bind the soul assume every variety of form and texture. Satan changes one chain for another with change of circumstance, age, and place, in which unhappy man can be placed; and while his victim fondly dreams that he is escaping from one toil, it is only to be more securely caught in the meshes of another.

The body is made of the dust of the earth, and from contact with, and absorption of, the gross and material particles of this, transmitted through an infinite variety of processes, it derives, like Antæus, its continued support. The means by which the succession of individuals is maintained, and by which the necessary wants of each are supplied; the gratification enjoyed in

fulfilling these ends; the provision against feebleness and decrepitude; all become the fruitful occasions of lust, avarice, cruelty, extortion, discontent, and every bad passion. The divisions of the surface of the globe into so many independent proprietorships, arising out of the conditions of the actual state of mankind, is sufficient of itself to excite a whole train of malevolent, rather than of benevolent, affections. The soul cannot act but through the organs of the body; and a soul regenerated and thereby rendered fit to enter into the kingdom of heaven, could not exist in that kingdom without a regenerated body also—a body whose support should not be derived from things in a state of alienation from God, and dragging the soul perpetually into that state of alienation also.

In all things the visible declares the state of the invisible. The varieties of disease which attack the human frame are endless. Theorists have not been wanting, who have imagined that every malady was the effect of possession of a peculiar devil. Not an organ nor a function but has some complaint that is special to itself, whilst it shares in common with the rest of the frame all that are constitutional. The *causes célèbres* of medicine are more wonderful than those wonders in evidence which puzzled the French forum. There seems to be a set of animals whose prosperity is dependent upon the disease of others: had there not been a sickly liver a healthy Hydatid would never have existed. The tendency of them all and severally is to produce the destruction of the body of man: so that, from the first moment of its conception, even through the stages which enlarge its bulk, its uniform and constant bias is towards that corruption, putridity, and disorganization, at which it finally arrives.

All these ailments of the material frame typify corresponding maladies in the immaterial soul. Each form of mind and of affection has a complaint peculiar to itself, while it partakes of a general alienation from God. Every created thing is capable of engaging the affections and engrossing the energies of some one or other mind, which a mind otherwise constituted would find powerless, and reject. But the end of all is alike to seek satisfaction in the creature, and not in the Creator; and hence, by leaving it to follow the bent of its natural inclination, He justly manifests to all the insufficiency to a creature's happiness in all things but in Himself, and the necessary consequences of deserting the only Good, the Summum Bonum, the *το αγαθον*, which unenlightened reason has sought for in vain, and which Revelation alone has indicated in and through the person of Jesus Christ.

NOTE TO THE ARTICLE ON THE "REST THAT REMAINETH
TO THE PEOPLE OF GOD."

AFTER the early part of this Number was printed, our attention was directed by a friend to a dissertation "on the primitive, the Jewish, and the Christian Sabbath," in a volume of "Six Sermons," &c., by Professor Lee. Had we seen this before our first article, "On the Rest for the People of God," was finished, we should have referred to it, as coinciding with many of our own views of the Sabbath. The learned Professor argues, as we have done, that "the primitive Sabbath was not abrogated, but only the day of its observance changed" (p. 99); that the change was made in commemoration of the Passover, and before the giving of the Law: "'To-morrow,' it is said, 'is the rest of the holy Sabbath unto the Lord' (Ex. xvi. 23), at a period occurring a considerable time before the Israelites had come to mount Sinai. I do not cite this, however," adds the Professor, "to shew that this was the Sabbath-day of the Patriarchs—I believe it was not—but only to prove that the Sabbath-day was recognised before the Law had been given by Moses" (p. 95). Treating of the institution of the Passover, he says (p. 96), "A day was, therefore, here [Exod. xii. 14] set apart, for the first time, for this particular act. We are told in the next verse, that seven days, apparently following this, are then to be kept in like manner....and it should seem that this feast [of unleavened bread] should begin and end with the Sabbath-day....a whole week appointed, including a Sabbath at each of its extremes....Let it be observed, the particular day, its following week, and recurring Sabbath, are pointedly marked....I do not believe, however, that this Sabbath-day happened on that appropriated for the observance of the Patriarchs, for the following reasons." These reasons are, the pointed and strong language used on the fall of the double portion of manna; the impropriety of supposing that the night of the Passover was the commencement of the Sabbath, or the ensuing day of hasty flight from Egypt, themselves laden with kneading troughs, &c. and baking unleavened cakes, when but a short time after an Israelite was commanded to be stoned only for gathering sticks on the Sabbath-day.

Professor Lee also argues for the double character of the Sabbath:—an universal character, binding upon all mankind; and a local character, binding upon the Jews only, and abrogated in this its legal sense at the introduction of Christianity, the reality typified by all the ceremonies of the Law; but binding in its patriarchal character upon all mankind till the end of the world. "It is indeed truly remarkable, that our Lord's resurrection should give additional sanctity to this day; and, further, that with this, not only should a door of faith be opened to the Gentiles, but that it should be put so entirely on the footing which it had in the days of the Patriarchs." (p. 103).

Some of the notes also agree with what we have written, and are themselves important. See, for instance, the note on p. 98; that on p. 100, on the observance of a seventh day among the Heathen, which the Professor establishes by numerous references to classic authors. "Some of these passages," he adds, "identify themselves, beyond all doubt, with the original institution of the Sabbath (Gen. ii. 2, 3); and the last shews, what indeed innumerable other testimonies may be cited to shew, that this Sabbath was by the Heathen dedicated to their supreme deity, the Sun, and was the same with our Sunday." See likewise the note on the following page (101), where he observes, "If it be replied, that the observance of the Sabbath among the Jews was not ceremonial, and therefore could not necessarily cease with the ceremonial observances generally; I answer: I have no objection to this statement. My argument is this: if the day was once changed, and then fixed to memorialize the Exodus, merely with reference to the Jews as a peculiar people; upon a new system's coming in, or rather upon the old one's being restored, in which their peculiarity confessedly ceased, the change in the observance of this day could have been intended only as temporary."

JESUS THE HEAD OVER ALL THINGS TO HIS CHURCH.

(Concluded from vol. iii. p. 368.)

13. THE material church or tabernacle was, as we have seen, so fashioned, that Moses, passing through the court and the sanctuary into the holy of holies, and looking upon the ark, did, in a figure, pass through the whole of the dispensations of the church, and had set out before him the four offices of the Lord Jesus. The visible church, or nation of the Jews, was so ordered that it did, as we have shewn, set forth at one view the same fulness and the like offices. If we enter further into the same examination, as applied to the ministrations of the Lord's house, and the sacrifices themselves, we shall find the same testimony preserved also among them.

a. The visible offices in the ministrations were,—1. *The Levites*, taken by the Lord in lieu of the first-born, aiding the priests in their offices, and occupying the outer court; 2. *The priests*, bringing the offerings of the people and putting them in order, as well as making them in a fit state for the Lord's acceptance; 3. *The high priest*, permitted to come into the presence of the Lord, and to bring in the blood of atonement, and to obtain by the offering of incense the Lord's blessing unto the people; and 4. *The Lord's presence*, hearing, answering, receiving, and blessing; the end as well as origin of the whole ministration. These typify, 1. Christ the Levite, the firstling set apart unto the Lord; 2. Christ the Priest, the minister of the true sanctuary; 3. Christ the High Priest, or Priest-King, the Melchisedec; and 4. Christ the Beginning and the End, put in order under God, that God all in all may be manifested.

b. In the sacrifices there were four great orders or divisions: 1. The trespass offering; 2. The sin offering; 3. The peace offering; and 4. The whole burnt-offering. The whole burnt-offering is set out first, because it is the completed offering: an offering brought by the people, slain and put in order by the priest, purified by fire, and accepted by the Lord; is, in itself, an epitome of the whole work of Christ,—taking a body of flesh, offering himself up unto death, raised again by the Spirit, and ascending up with acceptance unto the Lord. The whole burnt offering was alone the atonement for the whole man; the peace offering was a thanksgiving for the Lord's blessing; the sin offering was an offering for forgiveness of sins committed; and the trespass offering for those of an higher kind. Shadowing the Resurrection dispensation in the whole burnt-offering; the Millennium in the peace offering; the Gentile in the sin offering; and the Jewish in that for trespass.

c. In the selection of animals for sacrifices, there was also a marked distinction. The *goat* was offered without any meat offering or drink offering; the *lamb* had a meat offering of a tenth, and a drink offering of a fourth part; the *ram* had for its meat offering two-tenths, and a third for its drink offering; and the *bullock* had for its meat offering three-tenths, and for its drink offering a half-part. On every one of their feasts these four animals were offered, and they are mentioned always in the following order: 1. the bullock; 2. the ram; 3. the lamb; and 4. the goat. And this, it is conceived, for the same reason that the whole burnt sacrifice is set before the other sacrifices: that the bullock is the head of this order of manifestation. The type thus given, is in correspondence with all the others which we have examined.

d. Concerning the national order of the Jewish people, we may say a few words. Considered as a church under the Lord, we have examined it already; and, properly speaking, it was, as constituted in the wilderness, a church embodying all the power and purposes of a nation. But after a time, as the Lord's providence led to greater separation between the ruler, and the people, and the chief in the Lord's sanctuary, the Jewish people grew more and more into that distinction, which in modern states is made between church polity and state polity; until in process of time, first under Saul, and then under David and the continuing race of kings, the civil head became altogether distinct from the Head of the church, who was the Lord himself. Then had the Jews a civil state and an ecclesiastical state: and they then perfected the four great divisions, which are now found in European states, of 1. regal state; 2. ecclesiastical state; 3. civil state; and 4. military state. If, after seeing their progress, we look back again to their state in the wilderness, we shall find the elements from which these grew into perfect form; and by comparing this national constitution with the constitution of the church in its divisions of, 1. the Lord, its head; 2. the high priest; 3. the priests; and 4. the Levites, we shall find an analogy fully entitled to notice and consideration.

14. After such a manner as this did the Lord reveal himself during the Jewish dispensation, in the form, the ordinances, and the service of the tabernacle; in the order of the people, and in the constitution of the nation; speaking by outward and visible things and ceremonies, permanently and continuously; setting a testimony in the midst of the people, and fashioning their daily acts, so that they should outwardly and visibly acknowledge the testimony, and witness themselves for the same truth. His truth was sounded in their ears by the reading of the Law. It was present to their eyes in the daily and other periodical ordi-

nances. They were themselves workers in it, in their service and their feasts. And what more could the Lord do for them? Glory be to him for his mercies, He gave them further witness in his continual providence toward them, in his continual overruling of all their actions, and in his visitations for judgment and for deliverance in the midst of them.

a. He called them in Egypt: and by his judgments upon Pharaoh, and by the hardness of Pharaoh's heart until he had slain all his first-born, he set before them the utter obduracy of their own hearts, and the necessity of a death in the flesh unto the destruction of the rebellious pride and lust of the flesh. By the Paschal Lamb he set before them the truth, that by blood must the Lord's people be redeemed. Thus setting out before their eyes in Pharaoh, what would come to pass among themselves, and giving a prophetic picture of the whole Jewish dispensation.

b. He led them through the Red Sea, and preserved them for the appointed time in the wilderness;—shewing again that the pride and lust of the flesh must be swallowed up, and sink like lead in the mighty waters, before God's children can be set free from its cruel bondage; teaching them in the barren and death-tokens wilderness, that it is God who alone can give life; and that he does, in the gift of the heavenly manna, and by water from the rock, provide and give heed to the thirst of his people. And again, by his cutting off all the people who came up through the Red Sea (except his faithful witnesses) before they arrived at the promised land, he shewed them the danger and sin of unbelief; throughout the whole prophesying of the Gentile dispensation, in which the people of God would through baptism be brought into the wilderness, having the promise of a glorious inheritance, and be fed in the midst of suffering and privation, and death itself, by the heavenly manna and the outpouring of the Holy Ghost; still, alas! in the end to be all, but an election, cast off for unbelief, according to the word, "when the Son of Man cometh, shall he find faith on the earth?"

c. The Lord brought the next generation into the promised land, and with a high hand established them in it; as also with fearful judgments from time to time delivered them from their oppressors. He raised up David and Solomon over them to reign in glory, and make them the joy of the whole earth;—testifying by this, with what fearful judgments the Lord will avenge his elect, who cry unto him; and unto what glory he will exalt his King, the Lord of Hosts, when he shall give him the inheritance promised—the kingdom of all the nations of the earth in the Millennial dispensation. But as, after all this, because their hearts turned again to lying vanities, and forgot the Lord their God, and gave themselves up to their own heart's

lusts, following false spirits and the devices of devils, the Lord poured out upon them his destructive wrath, sending them as a dead branch out of their land into the furnace of the heathen nations. He thus spoke to them of the great apostasy in the latter day of the Millennial reign, when they shall have given themselves up to the deceits of Satan, let loose for the last time among them.

d. After this the Lord had mercy again upon them. He raised up his Cyrus for their restoration: he brought them up again from their hiding places, and the joy of the whole earth came in the midst of them. But, alas! he came for judgment, and the day was ripe for judgment: they whose names were written in the book of life, entered into life; but they who were judged according to their works, were cast into the furnace of fire. (The Jews were cast out, the Gentiles brought in). Thus has the Lord testified to them by his providence concerning the Resurrection dispensation.

e. Thus did the Lord's providence speak from the beginning to the end of their dispensation: and besides this, the Lord from time to time testified of the same things in subordinate and occasional events; and in the lives and acts of certain of his servants, as Moses, Aaron, David, and Solomon. He gave them also, by the Judges and by the Prophets, as well deliverances and blessings as warnings and rebukes, that no manner of testimony might be wanting, but in the midst of their unbelief, the grace, long-suffering, and mercy of the Lord might be seen and acknowledged.

15. Upon a review of the whole tenor of what has been said, our conclusion is, That God, having determined to manifest himself, and make known his glory, did create all things by the Word, the predestinately risen God-Man, and did make all things to consort or stand together in him: That the method in which all things are made to stand together in Christ the Word, is by putting them in order in, and in relation to, the church, over which Christ is made the Head: That in the church, thus the mystical body of the Lord Jesus, when the same church shall be perfected in the glory of the resurrection under Christ its Head, God, in his Trinity of Persons, Father, Son, and Holy Ghost, will be manifested dwelling in the Head; and as in the Head so shining gloriously forth in all the members, filling and pervading every part, and in the one complete whole blazing forth like the sun, the all-glorious Majesty of the infinite and eternal Triune God—the All in all of every thing.

16. That, this glorious consummation, God ordained to bring about through creation, death, and new creation: and this in order that He, the eternal God, might be manifestly above and apart from all creation being; with which, by any other method, he

would have been confounded. Had God, in the first act of creation, formed the creature man in the fulness and eternity of glory to which he will by this consummation exalt him, how would God have been known as the alone source of all life, and the alone glory? Here would be a creature possessing in itself eternity of being and fulness of glory; where and how in this would the mercy, the love, the righteousness, the long-suffering, and riches of the grace of God, have been manifested? It is evident none of these attributes of God could have been understood from such a creation in glory. But God created man a creature, good and perfect as a creature; and created all things under and around man good also, and perfect in their kind. He ordained that this creature man should by his own wilful act destroy the goodness and perfection in which he was created, and bring in sin and death upon all creation. Thus it became manifest that there is no strength or stability in the creature, and that nothing can stand unless upheld by God. So is God manifested as the alone God, the author and alone source of all life and strength. After man had thus incurred the sentence of death, and was brought to a sense of his own nothingness, God revealed his Christ, coming to join himself unto fallen man, in order that through death he might destroy the power of death, and deliver creation from the curse and damnation which it had brought upon itself. This deliverance of creation, God works out by creating it anew in Christ. Here then is the manifestation of the love of God, in sending his own Son to redeem his creatures: of the mercy, long-suffering, and riches of the grace of God, in bearing with the provocation of sin; forbearing to execute the judgment of death; and out of sinful fallen creatures raising up sons to glory. Here too is manifested the righteousness of God, in that his own well-beloved Son must go down under death because of sin; and could not be exalted into God's presence until the fallen creation to which he had joined himself, was with and in him brought into a complete state of separation from God in death. Then when God had executed the judgment of death written against sin, he could consistently with his own righteousness raise his Christ, and all creation in him, to the glory of his presence. Now all creation, raised in Christ and glorified in him, and all God's people possessing the fulness of glory in Christ, are manifested as upheld by the power of God, and as receivers of all they have by the alone grace and mercy of God. They therefore, in the full inheritance of glory, give all the glory to God, and shew that it is all derived from him. God is thus glorified in them.

With regard to that part of creation which is ordained unto the second death, (for we must not be understood, as if from our eye being continually fixed upon the glorified church, we thought

that all men will be saved,) it will also be raised, and raised by virtue of the resurrection of Christ. Christ having joined himself unto all creation by taking man's nature, died for all; and all creation went down under death with him. Here under death began the distinction of a resurrection unto glory, and a resurrection unto shame. All creation being under death, brought into a state of complete separation from God, the union with God, which there was by Christ's taking flesh, became dissolved; and God could justly deal with it, not in judgment only, but in a way of election: giving to parts a newness of union with himself, by the spirit of the resurrection unto glory; and leaving other parts to be raised, indeed, as a part of the separated and condemned body of Christ; yet not to be quickened by the Spirit of the risen Christ, but to be adjudged unto the second death, in which they shall for all eternity continue. God's purpose of manifestation is answered by this state setting forth, as St. Paul says, "His wrath and the greatness of his power;" the wrath of God towards all sin; as in the church glorified is set forth his love unto all righteousness. Satan and his angels, with all the company of the wicked, are ordained as an everlasting testimony of what God is not: even as the Lord Christ, the Head over his glorified body the church, is ordained as the eternal manifestation of what God is. Thus the second death has a relation towards the mystical body of Christ, and indeed a place in the mystical body of Christ, which is the root of its eternity: this place, a place cast out; this relation, an union cast off: but still the root of its eternity, because it will exist as the cast out and the cast off of the mystical body of Christ; and eternally exist, only because of the eternity of the glory of the body of Christ.

17. Now God's course of manifestation by creation, death, and new creation, consisting of successive events, requires as well a time or succession to unfold it, as the nature of the creation, bodily and material, requires a place or space in which it can be developed. The very bringing forth of a creation, causing something besides God to exist, requires also a difference of times and a distinction of places. We have therefore a time and an eternity, an earth and a heaven, revealed to us. God pursuing his purpose of manifestation, necessarily brings forth the whole in order, and carries it forward by wise and clear divisions and distinctions, according to the perfection of his own nature and of his every work.

18. As he created all things in six days, and rested on the seventh, hallowing it, so has he ordained in six successive ages to work out the work of all new creation, and added a seventh age as an eternal one, the age of rest and sanctified glory. These seven ages are,—1. the age before the Fall, or Adam age;

2. the age until the Flood, or Noah age; 3. the age until the deliverance of the church, or Patriarchal age; 4. the age of the Jewish church; 5. the age of the Gentile church; 6. the age of the Millennial church; and 7. the age of the Resurrection church.

19. In the age before the Fall was shewn the perfection of all creation being; every thing made perfect of its kind. Man was set in the midst bearing rule over all: man was made in the likeness of God; for God said, "Let us make man in our image, after our likeness:" and God gave him dominion over all things. Thus, as without sin, and perfect of his kind, was man set in the midst of the creation, king over all things; excepting that, to prove him, God said, "Of the tree of the knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." Nevertheless he forgot God, and set light by his word; he ate of the forbidden tree, and fell. In this age God manifested the weakness of all creature being. Man was made, and received power and blessing, after the similitude of the Son of God. He possessed every thing which the creature could possess, but had not the indwelling of God with him. God only required of him that which the Son yields to the Father—a conformity to his will; yet this, man refused. Thus did God in this age manifest that man, although made as the son of God, yet was not worthy of his sonship.

20. After the Fall, the Lord revealed his promise of deliverance of the seed of the woman, and of judgment upon the serpent; and although now seen to be no longer worthy of the sonship, God sent the Holy Ghost to raise up again to his favour from among the children of men, sons of God,—giving them, as we must believe, to know God's favour towards them, and making them in the spirit of their understanding that which Adam was without such understanding, for Adam knew not good and evil before he fell. Yet here again we find manifested the weakness of the creature in its second stage. As in the Adam age, man not knowing evil, but possessing all good, willingly turned from his obedience; so in the Noah age, man knowing good and evil, and knowing the pardon of God for sin, and that God would if they served him make them blessed, and did, even before the reality of the blessing was come, did even then call them his sons: yet they turned away from the favour of God, and from God's open acceptance of them as children, and went after their own lusts, which God had commanded them not to follow. For "the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose." Thus did the Noah age sin after the similitude of Adam's transgression, and they came under the just judgment of the Lord. For the Lord said, "My Spirit shall not always strive with man,

for that he also is flesh." God gave continuance to this age of his long-suffering for yet a hundred and twenty years, and then brought the flood of waters upon the world of the ungodly. Thus did men, although informed of good and evil, and the merciful purposes of God in redemption and glory, and thus brought in the spirit of their minds into a fulness and complete state, as much after the similitude of the Spirit of God as Adam was made in the likeness of the Son of God; possessing in the knowledge of their minds the blessing and dominion which Adam possessed in his body, and even thus possessing more than this; because they knew good and evil, and had the promise of the good and the rejection of the evil before them. Yet for all this they shewed themselves as unworthy of a conformity of their minds to the Spirit of God, as in the Adam age they had (in Adam) shewn their unworthiness of conformity to the Son of God. Thus did God in this age manifest that man, although conformed to the Spirit of God, yet was not worthy of his adoption.

21. In the Patriarchal age, God designed to prove the unworthiness of man to be conformed unto the Father of all; as in the Adam and Noah age he had proved his unworthiness of the sonship and of the spirit of adoption. After the Flood, God made his covenant with Noah, as the father of all flesh and ruler over all creation: giving him the blessing, "Increase and multiply, and replenish the earth, and subdue it;" and giving him also the sign of the covenant for preservation of the earth in the rainbow. Yet, alas! how soon did this covenant-father of all flesh manifest his unfitness! He sinned in drunkenness, and was put to shame by his own son: his son sinned, and was cursed of his father: in a little time the seed of the father conspired in a body against the sovereignty of God, and were scattered and confounded at Babel.

Thus had God ordained, and thus did man wittingly perfect, the proof of man's unfitness and incapacity in his own creature state to be compared in any thing to God, or to do any thing whatever after the manner of God; that so, although made after the likeness of God, and put under every form and arrangement of circumstance which could induce him to act as a God, or shew himself equal with God, yet should he shew himself not only incapable of acting in any thing like God, but also incapable of preserving himself even as a creature in the good state in which he was made, and incapable also after he had fallen of raising himself again: and not only this, but he also manifested that in his fallen state he could not stand still, but would fall from depth to depth; from one degree of wickedness to a greater; until the very lowest pit of the fathomless deep opened its mouth to engulf him.

Yet after he had thus ordained man to fill up, by his own free

agency, the full measure of proof of his own entire unfitness and incapacity, did God in mercy begin to manifest the all-sufficiency of God. In the same Patriarchal age, and although in this course also preserving the manifestation of creature nothingness, did God shew forth his own merciful and gracious character as the Father of his people, by Abraham; as the Son, and Head and Root of all sonship, by Isaac; and as the Holy Ghost, the bond of union of the many members into the one body, the church, proceeding from the Father and the Son, by Jacob. In them God gave blessing to the earth, and entered into covenanted mercy towards his people. The providence of God towards these patriarchs, into which we need not now enter, was a continued figure of that which he purposed to shew forth in the church dispensations. But in the midst of the rich and precious promises which the Lord gave for the inheritance of his people, he ultimately brought them down into bondage in Egypt, waiting for the fulfilment of his word; that he might preserve at the close of the Patriarchal age the manifestation with which it was begun: that man was unworthy and incapable of the office of the Father; and, however often by God's mercy placed in the relations of a father, yet was not only incapable of making his children act according to his own will, but was unable to preserve himself in uprightness.

We would by the way remark how gloriously this view opens to us the reason of God calling himself the God of Abraham, the God of Isaac, and the God of Jacob, by which titles he so often addressed himself to his people. Not only because he had chosen in Abraham, Isaac, and Jacob, to give promises and enter into covenant with his people; but because he had in Abraham, Isaac, and Jacob, given a shadow and typical manifestation of himself, and of his purposes as Father, Son, and Holy Ghost.

22. In the first three ages of God's great lines of new creation we see God wrought out by the hands of man a complete manifestation of the weakness and nothingness of all creature being, and its necessary tendency to death. These therefore are, as we may term them, the preparative acts, necessary to the introduction of what would follow, in order to preserve the following ages of the mercy and grace of God from the imputation of man's work, and to shew them to be altogether the work of God. God had thus shewn what man was when left to himself, although raised successively from the ruin of the first age to enter on the probation of the second; and again from the ruin of the second, to enter on the trial of the third. But henceforth God purposed to come down and make his dwelling with man, and to begin manifestly to gather together his people in the form of their new creation state. He had shewn in Abraham, Isaac, and Jacob, that all were derived from one head, and

subsisted only in their generation by him to whom the promises and covenants were given. But now in the church dispensations, by which the succeeding ages were to be filled, he ordained to manifest the gathering again the many scattered members into the one body, by the one Spirit, under the one Father. Thus in the Patriarchs shewing the beginning, and in the Churches shewing the end.—But even in the Church dispensations it was necessary that a further manifestation of man's nothingness should be made. He had already shewn what he was capable of in his creature state, not having any indwelling of God; and henceforth, where God would dwell with man, man continued to shew out his creature nature in the very presence, and in defiance of the manifest power and love of God in the midst of him. Nevertheless the power and love of God is the great object of the church manifestation: and if we discard for a moment the minor points, and look only to the great substance of each series of ages, we must define the Adam, Noah, and Patriarchal ages to be the manifestation of the creature; and the Church ages to be the manifestation of God. In the first series, we see weakness continually obliterating every effort, and losing every opportunity of recovery; and creature at last sunk in the last effort into impenetrable confusion and irrevocable bondage. In the second series, we observe the power and love of God continually and increasingly manifesting itself, in defiance and in the overruling of all the confusion and darkness of sin; and in the end completely victorious in the glorious manifestation of the Church, as the fulness of him who filleth all in all; and by this means the glorious manifestation of God himself, as the All in all of every thing.

23. In the fourth age, or Jewish dispensation, God (as we have before observed) ordained to manifest, and has also wrought out the manifestation of, the Son.

24. In the fifth age, in which we live, is God manifesting the Holy Ghost.

25. In the sixth age, yet to come, God will, as we are led to believe, manifest the Father.

26. These six ages are the six days' work of new creation, in order to manifestation. In all and each of which, whatever has been the degree of the manifestation of God's glory, there has still continued mixed with it in its open manifestation the defilement of sin and uncleanness. Each day's work may, as at the creation, be pronounced very good, perfectly answerable to the end for which it was ordained; but still, as each is the development of a part only of the great whole, there will necessarily be an incompleteness in every part which points to the great whole as its perfection. As a part of the six days' work, we have the casting of Satan, the head and origin of all sin, into the lake of

fire. This is the casting out of all sin unto the new creation of glory finished.

But now, on the seventh day, after all the labour and travail and contention shall have come to an end, all that has been done is brought in review before the Lord. All being raised to his presence, the glory of the Lord is manifested complete in the fulness of Christ in his mystical body the church. Here, to an eternity of ages, is manifested the blessing and holiness of God; and truly may we understand why the Lord "blessed the seventh day, and sanctified it." "Who hath known the mind of the Lord?" "Holy, holy, holy, Lord God of Sabaoth! heaven and earth are full of the majesty of thy glory!"

27. With regard to place, the Lord has given us three great lines of division—the heavens, the earth, and the sea; and these three comprise all the fulness of all creation. "In the beginning," it is said, "God made the heavens and the earth" (Gen. i. 1): and of the end it is said, "There was no more sea" (Rev. xxi. 1). But now as a distinct part of creation the sea does exist: and that it is properly called a distinct part we ascertain by reference to the language of the Apostles (Acts iv. 24), "Lord, thou art God, which hast made *heaven* and *earth* and *the sea*, and all that in them is;" and also to that of Paul and Barnabas, at Lystra, "Turn from these vanities unto the living God, which made *heaven*, and *earth*, and *the sea*, and all things that are therein" (Acts xiv. 15).

As the fulness of all creation was comprised in these distinctions of place—heaven, earth, and sea—so shall we find God has ordained to perfect all new creation within three distinct places or worlds. This is, in our view, very clearly revealed to us by St. Peter (2 Pet. iii.) Speaking of the apostasy which should deny the coming of Christ, under the delusion that all things would continue for ever in their present state (and may the Lord preserve this generation from this apostasy, for the signs of the times are pregnant!), the Apostle sets out as well their ignorance of the changes that had passed, as, for their warning, the changes yet to come. "For this they willingly are ignorant of; that, by the word of God, the heavens were of old, and the earth, standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." *This is the first world.*—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men." *This is the second world.*—"Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." *This is the third world.*

28. To confirm our accuracy, we should examine the Lord's arrangement with regard to place for the Jewish church; which

we have before found to embody in types and figures the fulness of all things. Here we find only three places; Egypt, the wilderness, and the promised land: and in the great pillar of witness, the tabernacle, we find the court, the holy place, and the most holy. Thus were all the transactions of God throughout the Jewish dispensation comprised, as far as regards the place of their manifestation, within the three countries, Egypt, the wilderness, and the promised land: and thus was the glorious fulness of the resurrection attained in the type, when the high priest had passed through the first and second place, the court and the sanctuary, and stood in the third place, the most holy, before the ark and mercy-seat.

a. If we note one or two further particulars in the type, we shall the more admire the perfection and glory of God's work. It will be seen that the court answers to the first world of St. Peter, and to the sea in the visible world; that St. Peter's first world also perished by water. Now, in the court of the tabernacle stood the great laver, or, as called in the time of Solomon, the molten sea, in which all washed who went into the sanctuary. Thus did God witness for his past works; and every one who went into the sanctuary was, in a figure, made to pass through the flood of waters, and put in remembrance of his fathers' death by the flood, and his own death in the flesh, in and with them. It is obvious this is the truth of baptism by water.

b. Pursuing the same comparison; the second world of St. Peter answers to the sanctuary, or holy place of the tabernacle, and also to the earth in the visible world. St. Peter's second world, in which we live, is, as by him is revealed, to perish by fire. Now, in the sanctuary stood the seven-branched candlestick, which was kept continually burning before the Lord; and by the light of them did the high priest go into the holy of holies; God, in these figures, foreshewing the end of this present (second) world. And thus did the high priest, having passed through the flood of waters, now pass through the place of fire, before he could attain the presence of the glory of the Lord. How plainly by these types is it shewn, that the world must pass through the mighty and overflowing flood, and be burned and purified by fire, before it was made meet for the Lord's throne, and become "a new heaven and a new earth, wherein dwelleth righteousness." This shews us the baptism of the Holy Ghost.

29. We are confirmed, then, in our view, that in three theatres or places God has ordained to complete the new creation. This distinction is in full accordance with what we before stated concerning God's course of manifestation by creation, death, and new creation: The Creation world is the first world, existing until the Flood: the Death world is the second world, which is brought

through one form of death, in the Flood, and reserved unto fire: and the New-creation world is the third world, the new heavens and the new earth. These three changes are, as we must conclude, indicative of the Lord's operations upon the mystical body of Christ before it is made meet for his acceptance; and they answer to the Lord's dealings with the person of Christ. He was in the flesh, the creation-state, until brought down to death in the sacrament of baptism. He was then, though under death in the flesh, yet preserved in the Spirit, until he had completed the works for which he was sent. Then he was exalted unto glory. So that Christ in the flesh, Christ in the Spirit, and Christ glorified, is in his own person a fulfilment of that which his mystical body the church must be: and that which the church was ordained to be, has God ordained to be stamped upon the theatre or place of the church manifestation.

30. Now the first, or creation world, is made to stand in analogy to the church in the flesh; or, to explain, it is in analogy to the body of men in the flesh whom God had, by his covenant engagements, ordained to build together as a church, but who are not yet, through baptism, brought into the form and outward manifestation of a church. Then God brings down into death by baptism, as he brought the first world under death by the flood of waters. The second, or death world, is in analogy to the baptized church-members, or visible church, who have been brought under death by water, and are yet preserved alive by the indwelling of the Spirit of God, working out by and in them the manifestation of God. These visible church-members must be baptized with the Holy Ghost and with fire before they are exalted to the resurrection glory; even as the death-world must be burned up by fire before it becomes the "new heavens and new earth wherein dwelleth righteousness." The third world, or "new heavens and new earth," is in perfect analogy to the resurrection church.

Some have made a question, whether the "new heavens and new earth" are not the same with the resurrection church; but, perhaps, without due consideration; for as the language of St. Peter is one and the same as applied to the first heavens and earth and to the present heavens and earth, as well as to the new heavens and earth, we are no more warranted in saying that the resurrection church shall be the "new heavens and new earth" than we should be in saying the visible church now is the second heavens and earth spoken of by St. Peter.

We need hardly refer to the analogy between God's dealings with the world and his dealings with every individual believer; for, as the church itself is but the aggregate of individuals, so God's dealings with the church are his dealings with every individual member of it: yet we may, perhaps, as a hint to

those who have not been led into this view, remark; That every believer, in the flesh, is a figure of the first world : after baptism, the same believer is conformed to the second world : when raised by the Spirit of glory, he is renewed after the similitude of the new world. Every believer, being a temple of the Holy Ghost, is a theatre of manifestation, even as the world's theatre.

31. Let us now compare the relations of time and place in God's work of manifestation. Time, as we have seen, is completed in seven ages : place is perfected in three stages. The seven ages are running their course; whilst the three stages are spreading forth. Two of the ages—the Adam age and Noah age—are acted upon the first stage : four ages—the Patriarchal, the Jew, the Gentile, and the Millennial—are acted upon the second stage : and the eternal age—the Resurrection—has for its theatre the eternal world, the third stage.

32. In the first stage of the world's progress, which is the theatre of creation, we find the transactions of time to have shewn forth in the Adam age man's unworthiness of the sonship, and in the Noah age man's unworthiness of the Spirit of adoption. God having created him as a son, man did in these two ages manifest his complete unfitness for his creation state; and God, in just judgment, brought the destroying waters over creation, and it perished.

33. But now under death the Lord brought out the manifestation of life. Having visited the world with the judgment of death, God's power over death was shewn forth in bearing up the pillars of the world. He had already shewn that creation was not worthy of continuance, because of sin; and he now designed to shew, that he could make it worthy of eternal glory, because of righteousness: That as the Almighty Father of all, he was able to raise up sons unto glory, even from among those who had condemned themselves, and shewn their unworthiness in themselves to receive the adoption. Yet before he thus entered on the manifestation of himself, he would have man to shew that man was unable and incapable of the Father's office. God brought Noah through the destroying flood, endued him with the spirit of life and of glory, gave him dominion over all things and the covenant against death : yet with all this did Noah fail in his office of father, and his whole seed shortly rebelled against God. Then, when the creature nothingness was shewn forth, did God begin to shew forth his own power to make of man what man could not make of himself. God called Abraham, and made him a father of the faithful, giving to him the promise, "In thy seed shall all families of the earth be blessed." This seed is, we know, Christ; who after the flesh was a son of Abraham. We know also, that all who "have been baptized into Christ, are all one in Christ Jesus;" and that "if ye be

Christ's, then are ye Abraham's seed, and heirs according to his promise" (Gal. iii.) By this course has God made Abraham the father of the faithful, and yet shewn that it was God alone who wrought it out: this was a transaction of the Patriarchal age. In the same theatre of manifestation we find also the Jew, Gentile, and Millennial ages; throughout which, as we have before stated, God, amidst the weakness and darkness of the creature, has begun and will bring to perfection the manifestation of himself as Son, Spirit, and Father; the eternal God Persons existing in the unity of the Godhead. And having, as we have seen in the first age of this second world, shewn his mighty power in making Abraham the great father in the flesh, God does now, in the end of this same second world, manifest himself as the Father of the spirits of all flesh—the Father Almighty.

34. Yet notwithstanding the Lord had thus, in the first and second stages of the world, completely manifested the creature nothingness, and the God Almighty; it was further necessary that sin, which had formed a constituent part of the manifestations, should be completely put away from the presence of the Lord, and the new creation perfected in holiness. Therefore will the Lord bring down upon the second world the spirit of burning; that, by the spirit of judgment and of burning having cleansed the whole from sin, he may receive it as righteous, make it his throne of righteousness, and display it as the new heavens and new earth wherein dwelleth righteousness.

35. To come back again to our conclusions, of which our later labours have been more largely the opening, we see God's great purpose of self-manifestation moving on to completion in the course of time, and perfecting itself in the new creation as its place or subject. The purpose *one*, although opened only by degrees: the time *one*, although divided into a succession of ages: the place or subject *one*, although brought through changes: the end *one*, in which the purpose, the time, and the subject are all joined.

Now according to all that is revealed to us concerning the Father, it is He who is the eternal will: it is according to the Father's will that all things are ordered. To Him, therefore, do we ascribe the great and glorious purpose which we have been endeavouring to trace in the records of creation, death, and new creation set before us. The Father "no man hath seen nor can see:" He "dwelleth in light which no man can approach unto:" of himself and in himself he is incomprehensible; and of infinite and incomprehensible power, wisdom, and goodness. But "the only begotten Son, who is in the bosom of the Father, he hath revealed him." Whilst, therefore, we have been endeavouring to trace the purpose and end of all things which we have been ex-

aming, we have been searching after the will of the Father, and attaining a knowledge of the Father. The knowledge and truth revealed to us as opened by God's appointed course of instruction, all speaks to us of the Father; and the purpose, which created all things, and now guides and overrules all things, and which will in the end perfect all things, reveals the Almighty Father: for such as the purpose is, such is he who forms it. We are used to speak of God by that which he reveals in the opening of his purposes; and we may sum up all by saying, that he is "everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness." But, however comprehensive such words are, they convey to us no knowledge or apprehension of God, commensurate with that knowledge of him which is displayed and brought home to our minds by the view and comprehension of the immensurably great and glorious purpose which he is working out throughout all the dispensations of time; in the midst of all sin and darkness, rebellion and bondage, opening and establishing righteousness, light, peace, and glory. In proportion as we are led into the understanding of God's purpose, and are thus enabled to read and comprehend his work, have we opened to our view the glorious being of God. In the same proportion are we enabled to serve him in spirit and in truth, and to do all things unto his glory. Now we "know in part, and see only in part;" "for whether there be knowledge it shall vanish away." But when the time cometh that the glory of the Lord shall be revealed, and we shall "know even as we are now known," then will the purpose and work of God be so made known to us, that in and by them we shall read the glory of the Lord in characters of fire;—we shall see in them such infinite wisdom, power, and goodness, and such unutterable glory, for which no expression can be found, that, filled with holy joy, and enwrapt in the glory of glories, we shall pour forth our everlasting song, breathing continually, "HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, *which was, and is, and is to come!*"

36. As the glorious purpose of God, considered apart from the time and place of its accomplishment, is properly the revelation of the Father, and is also what theologians would call the abstract truth; so is the same purpose, *as applied to the place or subject of manifestation*, the revelation of the Son,—the revelation "of Him in whom dwelleth all the fulness of the Godhead bodily," and "by him all things consist." It is in the subject of manifestation that God is made known: and our Lord saith, "He that hath seen me, hath seen the Father." The place of manifestation, as above explained, does not confine itself to locality in the strict sense of the word, but is more fully understood by the word "subject." We have seen that the first,

second, and third stages of the world, are the sum and substance of the place of manifestation ; and in our idea of the world, we must not confine ourselves to the mere surface, but embrace in our view " the heaven and the earth, and the sea, *and all that in them is,*" so that the world's inhabitants are a part of the place of the manifestation. The purpose of God could not be known to creatures, unless brought out into outward manifestation ; and no purpose can be executed, unless there is a subject in which to perform it. Considered by itself, God's purpose is one and the same from everlasting to everlasting, perfect and complete, wanting nothing. That which was God's purpose before the world was made, will continue to be his purpose after it is fully accomplished in new creation ; and the purpose, as a purpose, was as complete before creation began, as it will be when new creation is finished. This is the manifestation of the unchangeableness and perfection of God : but the *manifestation* of this purpose does change ; in one age less, in another greater and more perfect. The *subject of manifestation*, in so far as it is outward and visible, will also be perfected by degrees ; changing from form to form until it has taken the everlasting and complete form in new creation. But let it be remembered, that it is only the outward and visible which changes ; the *inward substance* of the subject of manifestation is " the same yesterday, to-day, and for ever." The same world, as far as regards the substance of it, does pass through the flood of waters, and is brought into the second state ; and does also pass through the fire, and is brought into the third, the full new creation state. The same substance of man is it that exists in the creation state, goes down unto death at the dissolution of soul and body, and comes forth again in the resurrection. It was the same Christ who came in the flesh, who went down under death, and is now exalted unto glory : and, to conclude, it is the same eternal, infinite, unchangeable Son of God who is revealed by the whole subject of manifestation. The changes in that subject are, as we have seen, no changes in the substance of the subject even ; and much less do they indicate any change in the eternal Son. The changes are ordained to set a seal upon the subject, by which it may be known not to be itself the Son of God whilst it reveals him. In taking union with the creature subject of manifestation in man, the eternal Son, now become the Christ, did not undergo any change. As the eternal Father could conceive and take to himself the purpose of self-manifestation, without any change of his essential being, so could the eternal Son take unto himself a manhood wherein to accomplish this purpose, without any change in *his* essential being. In the changes of the creature thing which he took, as we before said, there has been no change of the substance : the manhood of the Lord Jesus is

the same in substance which it ever was. But it was meet and right that it should be shewn to derive the excellent glory which is prepared for it from the God who took it into union, lest its brethren in the flesh should boast that their nature had added something to God. It was meet and right that it should be brought under the curse of death, lest sinners in the flesh should claim everlasting life, because of the union of God with flesh. It was meet and right it should endure all the judgment against sin, lest men in the flesh should accuse God's judgment of untruth, in not visiting upon every child of Adam the decree which Adam's sin had earned. In all things the eternal Son, very God in the man Christ Jesus, did bear the body of sin, did endure the judgment of sin, and did go down under death, and under the curse of death. All this he, the eternal Son, personally and really did, because the God and Man were one person. But what ! is there thus any change or any defilement of the Son of God ? God forbid. The eternal Son took the created nature as it was, in weakness and under the sentence of death ; in this state he took it ; and passing with it through all its weakness unspotted by any defilement, and passing with it through death without any change in his essential God-being, he exalted it unto glory. Is this degrading, or is it glorious ? Is it a manifestation of weakness, or of power ? Of a changeable, imperfect, and varying being, or of God, Lord of all might and power, shewing forth his strength amidst weakness, his eternal life amidst death, his unchangeableness amidst the creature dissolution ? In this manner is Christ the subject of the manifestation of the power, eternity, and unchangeableness of God.

God thus shews forth his own power and righteousness, and maintains his own essential being in perfect agreement with his righteousness ; God glorified the man Christ Jesus, because he was worthy of the glory to which God exalted him, being in every thing clean and without sin. When God had thus glorified, and worthily glorified, the man Christ Jesus, because of his own worthiness, he could glorify other men by him ;—inasmuch as the man Jesus did bear all the sins of man, himself free from sin ; and did also bear the punishment of sin, himself not deserving it ; it was meet and right that the Father should give unto him, as his redeemed, those whose sins he had thus borne, and the punishment of whose sin had been thus laid upon him. " He was made sin for us who knew no sin, that we might be made the righteousness of God in him." The Lord Jesus was glorified, because, being himself meet for glory, he had humbled himself. Man is brought to glory, not because he himself was meet for it, but because Christ, who was glorious, did bear man's shame, in order that man might receive his glory. Here is the manifestation of the love and the riches of the grace of

God; "Not willing that any should perish, but that all should come unto him and live." In this manner is Christ the manifestation of the love, mercy, and grace of God.

Christ died for the sins of all, and "as in Adam all die, so in Christ shall all be made alive." He died "for the sins of the whole world." But there was yet needed a further manifestation of the sinfulness of sin, in order that God's judgment of the second death may be seen to be done in righteousness. Though Christ died for all, and all are redeemed from the Adam death by him, yet it is not of necessity that all creatures redeemed from the Adam death should be exalted unto eternal life and glory. If it had been so, it would not have been manifest that eternal life and glory was of God: for if the creature, simply redeemed from death and sin, must of necessity be equal in life and glory to God, then might the creature say he possesseth in himself something which, if freed from sin and death, is worthy of life and glory. But not so is it in truth. The creature, though redeemed from sin and death, is still a creature; and we see around us thousands upon thousands of those whom Christ hath redeemed rejecting the redemption made for them, denying that God hath redeemed them—thus giving God the lie; or, if they profess with their mouths, yet making the denial by their actions. The Lord saith, "Every one that believeth, shall be saved;" yet they will not believe. He saith again, "Come unto me, and be saved;" yet they will not come. What then should God do? how must he vindicate his truth in the face of these rebellious gainsayers? He will convince them of their sin in the person of Him whom they have despised: he will shew them that he spake truly, when he said, "Christ had redeemed them," for he will raise them again from the dead. But he will also fearfully convince them of their own lies, by making Him, who has been their Redeemer, their Judge; and giving them by his mouth the awful sentence, "Go, ye cursed, into everlasting fire, prepared for the devil and his angels." Thus is Christ a "sweet savour" unto God "in them that perish;" and thus is Christ the subject of the manifestation of the power and wrath of God against sin, and of his long-suffering towards the children of sin, "the vessels unto wrath." How much do we find in all this the manifestation of the wisdom of God, working effectually the completion of his own glorious purposes of mercy towards the creature, to the end that he may be a partaker of the glory of God, and yet preserving his own Godhead, righteousness, and majesty, apart from all creation, weakness, and pollution.

In the whole work, even imperfectly as we have glanced over it, Christ appears as the glorious subject of the manifestation of the wisdom, power, eternity, unchangeableness, love, mercy, long-suffering, and righteousness of God, and of his wrath

against all sin. Thus is the eternal Son the subject of manifestation of the purpose of God the Father; and thus is the purpose of the Father, in the subject of its manifestation, the revelation of the Son.

37. Having now gone through the allusions to the purpose of God abstractedly as the revelation of the Father, and the same purpose, as applied to the *subject* of manifestation, as the revelation of the Son, we have yet to enter into the same purpose as applicable to the *time*; for, as we have before said, every purpose must have a subject for its completion, and it must also have a time. The purpose applied to the subject in which it is to be fulfilled, begins to work out its own accomplishment; and this very progress in the accomplishment is the succession of time; so that the succession of time springs from the purpose and its subject. Time, then, is the revelation of the Holy Ghost, proceeding from the Father and the Son; even as the complete manifestation of the purpose in the subject throughout all ages is the complete manifestation of Father, Son, and Holy Ghost, the one everlasting and true God. We have before seen that the succession of ages is ordained to manifest, first, the creature, in its weakness, sin, and dissolution, and next, God, in his power, holiness, and glory; and we are thus taught how the successive stages of manifestation are necessary to the perfection of God's work of glorifying the creature, and yet keeping himself apart from creature, as the alone God. The relative bearing which time assumes in the accomplished purpose of God, reveals to us the relation of the Holy Ghost to the other God-Persons in the unity of the Trinity. The whole work of Christ, as the subject of manifestation, has been done in succession, or time: the progress of the revelation of the Son by the subject is all successive, or through time. So, in very truth, all things which from the beginning have been done by the Son, according to the Father's purpose, have been done through the Holy Ghost. Even as (and glorious is the thought!) even as the mode of God's being is the Father *in* the Son, *through the procession* of the Holy Ghost, so is the mode of his work the purpose in the subject, through the procession of time. Thus, then, do we arrive at the glorious conclusion, that the one work of creation, death, and new creation, is simply AN ACT OF GOD. But more of this hereafter.

It is important to see the necessity of the Holy Ghost in every part of the work of God. In the union of God with man in Christ, which is the mainspring and centre of God's work of manifestation, the Holy Ghost is necessary, in order to preserve the creature distinct from God, at the same time that he is made partaker of the glory of God. We have seen that the Eternal Son, after taking union with the creature, went down under

death, that this union might be put under the power of the Father; and although all creation had by this act become joined unto God, yet that creation, by death, might be put in complete subjection, and be dealt with according to the will of the Father. Now those whom it is the Father's will to make heirs of everlasting life, to them he gives the Holy Ghost to dwell in them; and by the Holy Ghost he joins them unto and makes them one with the risen and glorified Christ: whilst they who receive not the indwelling of the Holy Ghost are, indeed, raised, because they have been redeemed from the Adam death, but, being judged according to their works, they go into condemnation. God can thus consistently make a part partakers of his own glory, whilst he leaves a part to be judged according to their deeds, notwithstanding the whole was joined unto God by Christ's taking flesh, and this because Christ went down under death, which is a state of separateness from God. But had the union of God with man in Christ effected that which the indwelling of the Holy Ghost effects—working a participation of the glory of God—then must all, without distinction, have been eternally glorified; then would all creation, without any allusion to good or evil, have been partakers with God. By the operation of the Holy Ghost God saveth whom he will, and none other; and God vindicates his own sovereignty and righteousness, working sanctification in them who are saved, and judging for their wickedness those who are condemned.


The Holy Ghost dwelt fully in the Man Jesus: God gave not the Spirit *by measure* unto him. He was worthy to receive the Holy Ghost, because he was "without spot and blameless;" and by union with, the Eternal Son was one with, God, and therefore meet to be partaker of the Spirit of God. But, consistently with his own purity, God could not give the Spirit to any son of Adam except the Man Jesus, because no other son of Adam was clean; and, consistently with his own being, as the Alone, Self-existent One, God could not give the Spirit to any but who was one with himself. When, however, the Man Jesus had been raised from the dead, and become the Redeemer of all men, having himself received the fulness of the Holy Ghost, he could, as the great High Priest, shed forth the Spirit thus given to him upon his brethren, whom the Father had given him out of the world. Every other son of Adam who receiveth the Holy Ghost, receives him as the Spirit of the risen God-man, and thus is made one with Christ, *and, in Christ*, one with God. The union of God with creature is thus made through the risen Christ; and, without any inconsistency, God, even in the person of his Christ, imparts his own being to the creature by the indwelling of the Spirit. It is by this means also that Christ is made the Head of his people; not being merely the "First-born," and "the Chiefest among ten thousand," and "the Ordained,"

and "King and Priest unto God;" but more especially, being *the One* through whom they derive their eternal life, and into whom they are all built by the union of the Spirit. God's chosen people are not made one with God *immediately* through the indwelling of the Holy Ghost, but *mediately* in the God-man Christ Jesus, by the indwelling of the Holy Ghost, as the Spirit of Christ, building them into Christ, so that they are all one body under Him, just as the body is one under the head.

38. We shall now, perhaps, understand why that article of faith, as it is called—the belief in the Trinity in Unity—is so dogmatically, according to the temper of the present age, and so clearly and forcibly, according to the mind of the Church, pronounced to be necessary to salvation. First, because the course of God's revelation so clearly and continually explains and sets it out, that to deny it is to give God the lie: and, Secondly, because the whole work of God springs from and is founded in this truth; and no doctrine, nor any part of God's work, can be understood or taken hold of, except by the previous understanding of the Trinity. Whoever attempts to explain, understand, or receive any thing, without first seeing this, he distorts every thing from its true order, and, deceiving himself in all things, holds the truth in nothing.

39. And now apprehending why God has ordained to work by the revelation of a complete purpose perfect from all eternity, and yet to bring this out into manifestation, and act, by the procession of time, working changes in, and working on to the purifying and glorifying of, the subject in which the manifestation is made and the work accomplished—even because he would shew forth his own manner of existence, as Father, Son, and Holy Ghost, and shew how perfectly all the God-Persons work together in one act, in every act;—we shall proceed to a few considerations upon the whole purpose, as completely manifested and become an act of God. The purpose, singly considered, is not an act. An act is only complete when the purpose of the mind, through the energy of the spirit, has produced a movement in the body. We may truly say that God's taking to himself the purpose was an act, because the Father took the purpose, in the Son, through the Spirit. But, as it applies to the work of manifestation, this is not completed, nor is it become an act, until the purpose of the Father, through the procession of time, has wrought out a full change in the subject, so that the subject shall exist in every thing fully accordant with and answerable to the purpose. But when this work of manifestation shall be fully perfected, and, as God's work, shall shine forth in glory of its creation, redemption, and sanctification, then will it be seen what God is. By the completed work we have a revelation of **THE GODHEAD**—the Father, Son, and Holy Ghost, one in the unity of the Godhead.

When the time dispensations shall give place to the eternal dispensation, and when the first and second worlds shall give place to the new creation world, we must believe that there shall yet remain a record of all time past, as well as a memorial of all past changes. If we recur to the vision of St. John, which we have found to be the most perfect of the heavenly visions given to men, we shall see that, although there is one throne—as we believe, the new earth—yet around this throne is the rainbow, a memorial, as well of the destruction of the first world by water, as of God's covenant for preservation of the second; and "before the throne are the seven lamps of fire," which are explained to be the Holy Ghost, and which is a like memorial of the destruction of the second world by fire. We also see in the *seven lamps* a memorial of the ages of the world. In the particulars of the vision we have, as fully as our weak senses can conceive of heavenly things, plainly set out before us the form of the outward manifestation of the Godhead in the completed work of manifestation. We have, first, a *throne*, which we find to be God's seat, his mercy-seat and his throne of judgment. Upon this throne is the *glory of Jehovah*, in the person of the glorified God-man: this is clear and intelligible; easy of understanding as a visible demonstration, and equally capable of apprehension as an abstract truth: the glorified God-man being the embodying of all wisdom, knowledge, life, and glory; the throne being the place of his government; the two conjoined, a visible display of God in his essential glory: the Lord supreme over all. Of the *throne* it is said, it was surrounded by a *rainbow*; it was also encircled by "four-and-twenty seats," upon which were "four-and-twenty *crowned elders* sitting;" and in the midst of it and round about it were "four beasts, full of eyes before and behind." Now the rainbow—being the sign and record of the Noah covenant, which was strictly a covenant for redemption of the world—encompassing the whole throne, assures us that the substance of the throne is redeemed; and, as we shall find the church figured in a distinct symbol, and find, too, that this throne is the habitation of the church, as we have seen it the seat of God, we cannot doubt that the throne is the new earth, redeemed from the Noah deluge, and renewed by the Spirit of God burning. How glorious, then, the visible figure, and the invisible abstract truth, displayed in the rainbow, as the all-encircling and redeeming love of God in the full beauty of light and holiness! The *crowned elders* are the symbol of the Abrahamic covenant, which was strictly the covenant of sanctification and glory to the church. The number twenty-four is the conjoined sons of Jacob and Apostles of Christ: the first, the seed after the flesh, the other the spiritual seed, but, as conjoined, the sum and completion of the covenant, the elders of the church. What

glory here also displayed visibly and truly in God's election, sanctification, and glorification! St. Paul, speaking of the glory of the resurrection, says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection from the dead." From which we may gather, that there will in the resurrection be a diversity in the degree of glory, though all will be partakers: and indeed the same truth is implied by St. Paul's discourse concerning the many members of the mystical body of Christ. In the risen church then we shall see the four-and-twenty Elders sitting on thrones, as the stars of greater glory. To the Apostles this was expressly promised by our Lord. The *four beasts* in the midst of the throne and round about the throne, are, we know, the visible manifestation of the complete mystical body of Christ—the church: their position in the vision as in the midst of us, will, as round about the new earth, carry us back for an explanation to the vision of Ezekiel. From the Jewish encampment we have seen that the throne of God was in the midst of his church. Here we see the church described as in the midst of the earth. Now the encircling of the rainbow informs us, that the throne, or new earth, is not flat, but round; for a rainbow does not lie horizontally, but stands vertically: and by this we learn, that the new earth preserves in the main the form of the present earth. The Jewish encampment, which was on a flat plain, cannot give us the explanation we need: but it is very plainly given to us in the vision of Ezekiel, where we have seen each of the four living creatures is a symbol of the whole, having each four faces: "For by the side of the cherubim was a wheel, as it were a wheel within a wheel"—representing two circles cutting each other at right angles; correctly delineating our equator, and a second circle, at right angles to the first, and passing through the poles. "When they went, they went upon their four sides; they turned not when they went." In order to understand this, we should make to ourselves a figure of those circles ; we shall then see that they moved upon the point of section of the two circles, so that four sides were together, and were the part upon which they moved; the other point of section being the highest point. Whenever the cherubim went, there the wheels went, "for the spirit of the living creatures was in the wheels:" the wheels displaying, as I apprehend, the habitation of the church. Now, going back to the four beasts of St. John, if we remember the throne to be the new earth, and if we suppose the whole earth divided into four parts according to the wheels of Ezekiel, and each of the four beasts occupying one of the four parts, we have at once an explanation of the beasts being in the midst of the throne and round about the throne; the Lord sitting upon the centre point of the earth at the section

of the two circles, all the four beasts are joined together under him, and the Lord is the head of all, the top-stone of the summit. Now, as in the description of the beasts we have found a correspondence with the four dispensations of the church, so must we believe that in the eternal form of all things each of these four divisions inhabited by the church will, in its outward form and order of government, speak to the eye, as well as convey to the mind the wondrous things which we have seen belong to each; and in their relations one to the other will bear the eternal impress of Father, Son, and Holy Ghost in one God. The immensity of the being of God can only be groped after; for reach it or see it we cannot, by remembering that every variety of creation, from the grain of sand to the grandeur of the cloud-capp'd mountain, from the atomic moss to the cedar of Lebanon, from the microscopic insect to the great Leviathan, and from the senseless sloth to the angels and archangels of heaven itself, with all the endless and infinite varieties of each, filling, pervading, and giving form and expression to the whole; that all and each of these, and every part and modification of each, are necessary to manifest the infinite, immeasurable, and incomprehensible being of God. On the fourfold division of the earth there is a fact worthy of remembrance recorded concerning the garden of Eden, which is a type of the earth in its blessedness, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads" (Gen. ii. 10); the separation and direction of the rivers is there laid down; and as far as the learned have been able to fix their locality, their direction was east, west, north, and south. In the vision of Ezekiel, it will be remembered, in connexion with the Eden river that there was a river of holy water; and in the vision of the New Jerusalem given to St. John (Rev. xxii. 1), is the "river of the water of life." None who read the descriptions of this latter river doubt that it is symbolical; and although there may be in the time of Ezekiel's temple, or even in the time of the New Jerusalem, (but my judgment of the latter is, that it is wholly symbolical,) a literal fulfilment; yet the complete and glorious fulfilment will be when the Spirit of Christ goes forth from his presence as the Spirit of glory, filling the earth as the waters cover the sea; and then will the form of the glory given to the habitation of the church, and to the church itself, mark out the distinctions symbolized in the four beasts; and the glory of God emerging from the Father, Son, and Holy Ghost in the unity of the Godhead change all things, and converge again "to the same image from glory to glory."

The new earth, therefore, encircled by the visible display of God's love in the rainbow, and having for its zone the thrones of the elders, speaking forth God's righteousness and sovereignty,

filled with all the fruits of love in holiness, throughout the whole length and breadth and compass, in the divisional witness of the fulness of the church, this is the throne of God, prepared from everlasting.

Before the throne were the *seven lamps of fire, burning*. The seven lamps are "the seven Spirits of God." By their appearing as "fire, burning," we understand the Holy Ghost was in appearance as fire before the throne. We are reminded of a prophecy of Isaiah, which though applying directly to the restoration of the Jews, yet as that restoration is a figure of the resurrection state, it applies to this also: "The light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." The seven lamps of fire are put into a relative position to the throne, or new earth, strictly analogous to the position of the natural sun towards the present earth. The number reminds us of the seven ages of the world, which we have before seen to be the revelation of the Spirit of God: and being now, in the eternal state, set forth as the light and giver forth of glory to the new earth, we are by it taught not only that the natural sun is given as a symbol of the Spirit, but that the dispensations of the fulness of times in the ages of the world are the rays of this Spirit shed forth upon the earth, causing the earth and the inhabitants thereof to bud forth and bear fruit unto holiness unto everlasting life.

"And before the throne there was a *sea of glass, like unto crystal*." Upon this I have hesitated much, from finding the interpretation presented to my mind so materially differing from all other interpretations. Yet the pause and consequent re-examination has only led to greater confidence in the view that the sea of glass like unto crystal is the lake of fire prepared for the devil and his angels. It is to be observed that the substance of the symbol is "sea:" its qualities are set forth as glassy and like crystal: but in searching for the meaning, we must apply ourselves to the figurative meaning of the sea. Now throughout the Scriptures it is not possible to find the sea used to describe any thing blessed. It is universally descriptive of destruction and an overwhelming. "The wicked are like the troubled sea;" "I will bring my people from the depths of the sea;" "Thou wilt cast their sins into the depths of the sea;" "Raging waves of the sea foaming out of their own shame." In the revelation of the new heavens and new earth, given in Rev. xxi. 1, it is said, "There was no more sea;" so that the sea cannot belong to the new heavens and new earth; but it is of so much inferior worth, and its purpose so little allied to righteousness, that when the new creation perfects the heavens and the earth, the sea is blotted out and put away. In the

outer court of the Jewish tabernacle was the brazen sea, which was not included in the covered part of the tabernacle, as were the seven-branched candlestick and other vessels of the sanctuary. This brazen sea was, as we have seen, the baptismal font and a memorial of the destruction by water. Now baptism was a putting under death, and the manner was the putting under water; water being thus the recognised symbol of death. St. Paul to the Corinthians, referring to the passage of the Red Sea, says (chap. x.) that all the Jews were baptized in the sea; and truly the Red Sea was as much an instrument of death to Pharaoh, the great type of Satan, as were the waters of the Flood for the death of the first world. The primary figurative meaning of water is certainly "overflowing;" there is a secondary in "washing;" but the very washing is by overflowing. Thus baptism cleanseth us from sin, because "we are buried with him (Christ) by baptism into death," and "we become dead unto sin." The rain, the dew, and the fountains of water, are all emblems of the Holy Ghost; they being drawn up from the waters of the sea by the operation of the sun, the Spirit's type, and being used for the fructification of the earth; even as the Lord's people are redeemed from the depth of the sea of wickedness, and made the joy of the whole earth. But the sea itself is a symbol of Satan, raging, foaming, barren, restless, and like an infuriate monster struggling ever to pass the appointed bounds, that it may overwhelm the whole earth. Therefore, when the new heavens and new earth are perfected, the symbol of death and of Satan will be no more, either in the heavens or in the earth, but cast out; and an abiding monument of the Lord's wrath overruled for purposes of mercy.

In the vision of Ezekiel, the firmament over the heads of the living creatures was represented to be of the colour of the *terrible* crystal. Now if it was terrible, it must be something more than beautiful, placid, clear, white crystal: to make it terrible, something must have mingled with the colour. In the Revelation there is another sea of glass spoken of (ch. xv. 2), upon which God's redeemed are seen standing; and this is said to be "a sea of glass mingled with fire." There are several kinds of crystal, some of them having a colour which, although presenting a clear glassy surface, is yet not without a deeper internal shade; and there is nothing in the vision of St. John to indicate a spotless whiteness.

Upon the conjoined consideration of the figurative meaning of the sea, interwoven as it is with the destruction of the old world by water through the brazen sea in the tabernacle, and therefore interwoven with the rainbow; and also considering the expression of the *terrible* crystal of Ezekiel, which interweaves the glassy and crystal surface with a dark and angry shade peering forth from beneath this surface; we seem to be led to

this conclusion: the sea of glass is the lake of fire, the place of the second death; and that its relative position towards the new earth is answerable to the cloud, which was the source of destruction, and in which, according to his covenant, God has set his bow.

The cloud having been found the place of death, and the instrument of death in pouring forth the floods of destruction, when this was presented to the eye of Noah he might well tremble at the sight. But the Lord's mercy was powerful to overrule even this to his comfort, by causing that when the waters began to fall from the cloud the token of his covenanted mercy should be written on it. So now in the sea of glass the Lord presents a smooth crystal surface upon the great deep of the lake of fire, and causes the crystal to reflect back the rays of the Spirit—the seven lamps forming by the crystal surface what was formed by the falling rain, the bow of his covenant. So that, as on the one side of the new earth there is the new heavens in the seven-day-sun, the seven lamps; so, on the other, is the cloud of wrath so paved and faced by the crystal of untroubled surface, that, instead of presenting to the earth the fearfulness of the wrath of God in unmingled terribleness, it presents the covenant of mercy upon the face of wrath, and is become a means of shewing forth the love and mercy of God.

A few considerations are necessary with reference to the other appearances like the sea of glass given us in Scripture. The "paved work of sapphire stone" under the feet of the Lord, clear as the body of heaven, which was shewn to Moses, Nadab, and Abihu, and "the sea of glass mingled with fire," upon which the Lord's redeemed were standing, are both figures of the same thing, and are manifestations of the overruling of wrath to purposes of mercy. The depth of hell so paved, so faced, so shut up, and so guarded against, that it is made a ground for support of God's people, and a manifestation of the perfectness of their salvation: "Thou shalt tread upon the lion and the adder." The firmament of Ezekiel, which is also the same figure, was over the heads of the living creatures; although it was under the feet of the Lord, and even under the throne of the Lord. But the living creatures are thus put under the firmament, to signify that the Church was, for the period to which this vision related, under death; not raised conqueror over death and hell, but in subjection and under the form of death.

Gathering, then, the scattered heads of the vision as they are now opened to us, we have a picture of the eternal state of God's perfected work of manifestation. The Father, God over all, sitting upon the circle of the new earth, shewing forth the fulness of his majesty and glory in the person of the Son—for it should be remarked, there is no other visible appearance of the Father than the glorified God-man: the cloud and pillar of fire, in

which his glory appeared over the tabernacle, being now also perfected : the latter in the seven lamps of fire ; the other in the sea of glass) ;—and whilst the glory of the Father thus shines forth in the person of the God-man, there is seen, as the throne of the Father's glory, the mystical body, the church on the new earth : as the light of the church, and the revealer of the glory of the Father, is the Holy Ghost, under the visible form of the seven lamps of fire. Beginning from the lower parts, we see the new earth as the "house not made with hands, eternal in the heavens," the habitation of the church. The church itself, as "the fulness of Him who filleth all in all," the seat or habitation of God the Father, in the person of the Son, and all this through the Holy Ghost, as the new heavens speaking forth the glory of God in the eternal hallelujahs of the church, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Here then is the eternal purpose in the perfected subject, through the fulness of the dispensations of time, become the *glorious work of God*, the manifestation of Trinity in Unity.

Many persons have great difficulty in conceiving any thing, either visible or material, in the eternal state. Having their eye fixed on the spiritual, as the predominating quality of all things, they fill their minds with the notion of an all-pervading spiritual glory, and think this necessarily excludes both visibility and materiality, more particularly the latter. But surely there is no necessary confliction between visible and spiritual, nor between spiritual and material : a spirit may assume form, and a spirit may dwell in a material body. We certainly may well be warranted in our dislike to that system of *earth-ing* heavenly things, by setting out the eternal state of the world as strictly accordant with the paradisaic state ; and as much may we doubt concerning the *animalizing* of the resurrection bodies, by supposing them to eat and drink. Concerning the state of the world, the words of St. Peter are plain ; "The earth also, and the works that are therein, shall be burned up ;" "The elements shall melt with fervent heat." If, therefore, the earth and all vegetable and animal life must pass through the fire, and be as literally overwhelmed in fire as the first world was in water, there is surely an end to the paradisaic state of green trees, and shady groves, and cooling fountains, and fertile earth : as we see in the sea of glass, the rain is changed into crystal, so shall all mutable substances be changed into an immutable form, which may abide the trial by fire. And if all vegetable life will be so changed, where is the meat and drink to be found which some would furnish to the resurrection body ? If there shall be meat and drink, then vegetable life in its mutable state of bud, blossom, and fruit, must continue ; the seasons in their changing form of winter, spring, summer, and autumn, must continue ;

the varieties of temperature, and the rain or mists, as in Eden, must continue. Now, change is a symbol and a mark of incompleteness; and change cannot consist with the perfection of the new creation state. But with all this perfection and immutability, there is nothing to clash with the notion of visibility and materiality. The new earth may be both visible and material, as will be the resurrection body; and yet it may have passed through the fire: for many substances have we which will pass through fire unchanged, having been first by fire purified from all inflammable particles. The earth visible and material may also be filled with the Spirit of glory, as the waters cover the sea: and the resurrection body may be spiritual from the indwelling of the Spirit, and yet be material also. The very idea of a manifestation implies visibility, as the idea of a body implies materiality.

In the present world all vegetable and animal creation is used for the support of the animal life of man; and the bodily labour and travail of man is to maintain his animal life: but in the world to come, when man will have laid down the animal life, and have taken the spiritual, surely the means of supporting the animal life will be no longer necessary; but, instead of labouring to such an end, the regenerated man will be devoted unto the glory of God. That the world, as it shall emerge from its fiery trial, will not come forth a barren desert, but replete with every variety of form and being which now covers it, we must fully admit; and add, that it shall be such as to stand an eternal record of all it ever has been: but, whatever form is given it as it comes forth in its newness, the same form will it eternally preserve; and, whatever variety of being shall be seen upon it, all will be filled with the glory of God.

We have now taken a view of God's completed work of self-manifestation, and have, we may trust, obtained some insight into the reasons of God's working after the form and manner in which he does work.—1. We have seen, that his eternal purpose was complete in itself; because He, as the Eternal Father, is in himself unchangeably perfect. 2. That this purpose was ordained to perfect itself in a subject which should pass through changes, and to work out in this subject a perfection and unchangeableness by bringing it into union with God; because the Eternal Son is the subject of the Father's will, and in Him all the purposes of the Father are Yea and Amen: he is unchangeable as the Father is unchangeable; and he can, according to the will of the Father, shew forth and perfect an unchangeable perfection, even in a creature naturally mutable and imperfect: in him, therefore, as was meet, is shewn forth the essential being of the Father. 3. That the completion of the eternal purpose in the Eternal Son was ordained to be wrought out through successive ages; and, in the course of its progress,

to set forth as well the nothingness of the creature subject in which it was made, as the almightiness of the Eternal Son, who brought it to pass; because the Holy Ghost, who is unchangeable as the Father and the Son, is yet proceeding from the Father and the Son; and it is only through the Holy Ghost that the Father and the Son exist in the unity and completeness of the Godhead. In brief, the Father purposed once and for ever, that which the Son performs and perfects, in the creation, redemption, and sanctification of his mystical body the church, through the procession of the Holy Ghost, shewing forth the alone glory of God as Father, Son, and Holy Ghost in the unity of the Godhead. In this view we find the whole stupendous work a simple act of God, acting according to the relations of the three God-Persons in the Godhead. Because it is the office of the Father to will, and the Father is distinct in his personality from the Son, the purpose was itself distinct from its manifestation. Because the Son is the Person in the Godhead "in whom dwelleth all the fulness of the Godhead bodily," and the personality of the Son is distinct from the Father and the Spirit, the manifestation and completion of the purpose as an act must be in the Son. The Son could not join himself to a creature without preserving a record of his own distinctness from creature as the essential Son; therefore must creature go into death: the Son, with such distinctness, must join himself to the creature, in order that it should, by union with him, be made meet for eternal life; therefore the incarnation. Because the Holy Ghost proceedeth from the Father and the Son, and is a distinct Person in the Godhead, therefore must there be a procession of the work of manifestation, and the work itself be only completed through the procession of time. The Holy Ghost being the unity of the Father and the Son, so is he the unity of all the members of the church in the one mystical body; and the Spirit only proceeding from the Father and the Son, could only go forth of the promise of the Father in the Son Jesus, and, being one with the Father and the Son, could only be given to them who should have the Father and the Son. Therefore has the purpose of God been completed in the world created, redeemed, and sanctified through the succession of the seven ages; and thus is this completed purpose the work of God and the one act of God, wrought out according to the greatness and majesty of Him who did it.

A few considerations may be profitably bestowed upon the *predestinate completeness* of this work. God's purpose is, that it shall be completed; and therefore, as God is true, and "callesth things which are not as though they were," and as with him "one day is as a thousand years, and a thousand years as one day," the whole work may now be viewed as predestinately completed: it will assuredly be done, and in God's purpose is done. Predestinately, then, it is done: it is predestinately

completed. The utmost importance attaches to this, because it will be seen that from the beginning the God-Persons have been acting according to the relations they assume in this glorious purpose. The Eternal Son, as the predestinately risen God-man, has from the foundation of the world acted in all things; the Holy Ghost has from the beginning acted as the Spirit of the predestinately risen Christ. In the eternal purpose did the essential Godhead in its Trinity of person assume the relations of Father, Son, and Holy Ghost: the first Person in the Godhead becoming Father to the second, who, by taking flesh, would become a Son; and the Third Person in the Godhead became the Spirit of the Father and the Son. The essential God-Persons assumed these relations one to the other because these assumed relations do, as accurately as a finite mind can comprehend, convey the knowledge of their eternal, unchangeable, and essential relations. Now, speaking of the relations of Father, Son, and Holy Ghost simply as assumed relations, the Son did not *in act* become a Son until the incarnation; and therefore, until the incarnation, the Father was not *actually* Father, nor the Spirit *actually* the Holy Ghost, but *predestinately* Father, Son, and Holy Ghost were completely such from the beginning, and, being predestinately such, as such they have from the beginning severally acted. And as we thus see the incarnation to be the root of the whole transaction, so is the resurrection the fruit and completion of it: and that which creation was to incarnation, is new creation to resurrection: Christ in the flesh, the true Foundation; Christ in the glory, the Topstone of the summit.

Behold, then, *Jesus the Head over all things to his Church*: in him the Father dwelling in all fulness; in him the Holy Ghost, the Spirit of light and glory, opening the mystery of all things: in him the Godhead, Father, Son, and Holy Ghost, manifested as the alone Source and the alone worthy End of all things; the alone Reality, without which all is but a shadow! Behold Him as the Head over his mystical body the church; in which is elaborated and shewn forth in detail the unfathomable fulness which dwells in him as the Head! Behold him also as Lord over death and hell; having delivered and glorified his church, and having dealt just judgment upon all sin; shutting it up within metes and bounds, and setting a seal upon the place of judgment, that it shall no longer speak in wrath to his church, but shall reflect back around it his mercy! Behold the everlasting testimony to the eye of Glory Unsearchable: behold the everlasting testimony to the mind of Wisdom Unfathomable: behold the everlasting breathings of the Spirit, "Holy, holy, holy, Lord God Almighty!"

R. B.

REVIEWS AND MISCELLANIES.

ENGLISH REVOLUTION OF 1831.

ALTHOUGH, in speaking of the revolution which broke out in France last July, we anticipated that the time was not far distant when it would be our painful duty to call the attention of our readers to a revolution nearer home, we little thought that our prediction was so soon to be verified, and still less that it was to be effected by the Ministers of the Crown. The only points which we had to set forth, in order that the nature of the recent changes in France and Belgium might be duly appreciated, were the facts of grievance under which the people laboured, and the immediate acts which excited them to revolt: we were not liable to the influence of personal interest or of party attachments, and had therefore no need to be jealous of ourselves on that score: but on the present occasion we feel that the atmosphere of politics, general or local, which every Englishman breathes, may very likely bias our views of English public events, and we shall therefore be as general as possible in the observations which we offer.

We have higher motives than the accusation or defence of any parties of men. There is no evil in the city but that which the Lord has sent; and we must endeavour to discover the cause. Living in the days when the visitation has come upon the children, we must inquire what is the sin of the fathers that has produced it; and we shall have no difficulty in finding that corruption has been long acknowledged, justified, and persevered in, by which systematic oppression has been produced upon the poor. This corruption was first openly denounced by the great Lord Chatham, who predicted from it, that, "if the House of Commons was not reformed from within, it would be reformed from without, with a vengeance." Mr. Hallam, in his Constitutional History of England, observes, that he can find no direct mention of a seat in Parliament being sold prior to the year 1760, although it was indirectly alluded to so far back as 1747. From that time it is notorious that seats have been sold as commonly as any other property: Lord Glenbervie, Hatsell (in his Precedents), and Mr. Grenville (in his speech on bringing in his bill to direct the management of election committees), all assert, in the strongest language, the profligate injustice by which the decisions of the House of Commons were disgraced. An East-Indian sovereign had at one period several paid traitors in the house: West-Indian men-stealers have constantly obtained admission there by money payments: and no attempt has

been made, either by the King or his Ministers, to correct these abuses.

At the time that the house of Stuart had many adherents, the Parliament passed a law to prolong its own duration from three to seven years. Mr. Hallam observes, that the tendency of long parliaments is to produce combinations and parties opposed to the measures of government; and it is on this account, no doubt, that the Ministers of the Crown have had recourse to bribery; in order to have a powerful party to uphold them in the House of Commons. This bribery has been effected of late years by keeping up enormous establishments, in order to fill the offices with the friends of their parliamentary supporters; by sinecure places; by pensions, &c. The effects of all taxation is necessarily to press more lightly on the higher than on the lower ranks; whereby the aristocracy remain callous and unmoved during the sufferings and starvation of the poor. The system of Funding; and the operation of Peel's Bill, whereby the burdens of the producer were increased fifty per cent. while the consumer was benefited to the same amount; at last produced an almost general revolt of the agricultural labourers, and a universal cry for relief from all quarters: and thus the time was arrived when the people would either break out into open rebellion, or the Government must undertake to examine into, and endeavour to redress, their grievances.

The Duke of Wellington declared at this juncture, that the people had no ground for complaint, and that it was not in the power of the Government to afford them any relief. The political faction opposed to him seized on this declaration to render him unpopular, and to drive him from the administration. They succeeded, and pledged themselves to begin a system of measures for the amelioration of the country by a reform of the House of Commons.

At this time the south of England was declared by Lord Grey to be nearly in a state of open rebellion, while large bodies were uniting in Ireland to carry the repeal of the Union by the same system of agitation and intimidation by which they had succeeded in carrying the Popish Bill. The hierarchy of the Church of England called upon the people to put up their supplications to the King of kings: and their prayers were signally answered in the wisdom which was vouchsafed to their rulers, whereby the most dangerous demagogue that had appeared in Ireland for many years, backed by the largest number of supporters, and who had baffled, or rather triumphed over, former administrations, was effectually silenced; the rebellion that had begun in England was quelled; and the country enjoyed an apparent tranquillity.

Although persons who are ignorant of the nature of currency,

and the consequent changes which property undergoes by any alteration of its value, deny, because they cannot understand, that the distresses of the people arise from taxation, and that this is the real meaning of the cry which they have raised for Reform, yet that such is the true state of the case has been asserted by all the most intelligent writers and speakers on every side of the question; as may be seen by consulting the *Edinburgh, Westminster, and Quarterly Reviews, Cobbett's Register, and the Speeches of Mr. Atwood and Sir R. Vivyan*. Instead, however, of undertaking any series of measures for the purpose of diminishing the amount of the public burdens, the Ministers have undertaken the unparalleled task of devising a new constitution for the country. The measure which they have brought forward goes greatly beyond that of the Marquis of Blandford, against which most of the present Ministers voted as going too far: it is directly in the teeth of the doctrines maintained in the historical Essay of Lord John Russell: it is opposed to, and far exceeds, the plan of Lord Brougham; and effects a complete revolution in the country—a revolution incompatible with the existence of a monarchy.

In order to judge of this correctly, it is necessary to bear in mind that the essential of a monarchy does not consist in the head of the government having the title of Consul, King, Emperor, Sultan, or Lama, but in political power being lodged in those hands which possess the largest amount of wealth: while, on the other hand, the essential of a republic consists in power being lodged in the hands of numbers, irrespective of wealth.

Mr. Hallam points out that this constitutes the essential difference also between representatives and delegates. Representatives are persons chosen to represent certain classes of proprietors: delegates are persons sent, not to represent interests, or kinds of properties, but to speak the opinions of those who sent them. Thus all the constitutions which have been framed for Continental states have failed, because they have attempted to unite the impossibilities of delegation and monarchy. Representation may subsist with a monarchy, but delegation cannot. At this very moment that we are writing, mobs are threatening to assemble, in order to intimidate the House of Commons, and oblige it to pass the Reform Bill with greater rapidity than it is at present inclined to do. Thus the mob are already looking on the delegates as their servants, upon whom they may execute speedy and condign punishment whenever they please.

It is nothing to the purpose here, whether the power of nominating members of the House of Commons was a good or a bad mode of effecting the end; but it was the means by which, for the most part, political power was lodged in the hands of the opulent classes; while, at the same time, there was no bar to

men in the humblest walks of life attaining to the highest honour; as we find in the cases of Lord Eldon, Lord Stowell, Lord Brougham, Sir R. Peel, and many others. The effect of the Reform Bill is avowedly to put an end to this state of nomination for ever: and, since it provides no substitute by which power shall be preserved to the possessors of wealth, it follows that they, as a class, will possess it no longer. But it is not by mere annihilation of that which already exists that this effect will be produced; for the bill also enacts positively, that certain places shall possess the power of returning members of Parliament, which places never possessed it before; and that they shall possess it according to their numerical amount of inhabitants. Neither is this all; for, in the towns, every person who possesses a house of the annual value of 10*l.* has a vote; while the whole class of great capitalists have no more, and while the former are, in Birmingham, Glasgow, and most other places, five to every one of the latter.

That this measure constitutes a revolution, and not a reform, was avowed from its first promulgation by the Radicals, and defended and admired on that ground. This description of it, however, was for some time denied by the Ministers; but they too now acknowledge it to be so, and justify it. Mr. Macaulay's speech, which was by far the ablest that was delivered in the new Parliament, took this ground, and argued, that, as our whole history was a series of revolutions, this measure being a revolution did not therefore make it wrong, or bad. This argument is good; but it is fatal to the honesty of those who have called it Reform, while in their hearts they knew it to be Revolution: and, being a Revolution, its merits and demerits must be tried upon another ground. All that we have to establish is, that the measure called Reform is not reform; that is, is not a re-stating of the legislature in a position which it occupied at any previous period. Whether the new constitution will be worse or better than the old, is another question: the fact that it is *new* is fatal to its *re*-form.

A chamber of delegates can obviously do nothing but register the edicts of their masters who depute them. They can exercise no deliberative function: and the very ground on which the bill is supported, both by the avowed revolutionists and by the ministers, is, that by it the people will be able to exercise a more direct controul over the House of Commons. It will therefore be impossible for the House of Commons to differ in opinion with the mob out of doors; and the more violent and inflamed and unreasonable the passion of that mob may be, the more impossible will it be for their delegates to resist them. Already meetings have been held immediately after several members have given votes of which those who returned them did not

approve; and these members have received lectures, scolds, and censures, such as menials only receive from their superiors. If no difference can subsist between the House of Commons and the people, still less can any difference subsist between the Houses of Commons and of Peers: the latter must give way to the former, or the collision will instantly break the whole machinery of government to pieces. It is, therefore, impossible to resist the arguments of those who will declare, under the new constitution, that the House of Peers is useless, or, rather, only a clog upon the wheels of democracy. It is as impossible to shew the propriety of a House of Peers after the Reform Bill shall have passed, as it is to shew the fitness of having the hierarchy of only one sect in the legislature after the legislature has declared all creeds alike. No consistent reasoner can advocate a House of Peers, or an Established Church.

Passing by the political folly of this measure; the ecclesiastical characteristic of it is, that it is as completely without reference to God, or to God's truth, as if no God existed, or as if He did not intermeddle in the affairs of men. It is hailed by every Atheist, by every anarchist, by every Dissenter, by every blasphemer, in the kingdom, as the harbinger of the days of confusion, wherein ungodliness shall reign uncontroled, the ministers of religion be no longer supported by the state, and men of all creeds and no creeds be alike the rulers of a Christian community.

This characteristic of the measure and of its supporters is seen more clearly by coupling it with other measures introduced by the same parties. The *Record* of July 7th very properly observes:—

“We look upon the event, deeply important as it is, as an isolated measure; rising into its true and gigantic dimensions only when viewed as one of a series of changes, introduced and to be carried through by the spirit of the age in which we live.

“According as individuals look upon that spirit, as the offspring of truth and righteousness, or the spawn of scepticism, which is making a fresh, and we trust a last, effort to shew that men can govern the world better without God than with him; by their own wisdom, philosophy, and virtue, than in the acknowledgment, fear, and love of God, and a humble reception of his truth and his pure commandments—we say, according as men judge of the spirit of the age, which is carrying onwards a succession of measures acknowledged by all to be of most momentous import, so will they judge of the probable safety and probable issue of the measures themselves. Expose to us the principles of a man, and we shall tell you the probable end of his operations. Expose to us the principles which have the rule and sway in a mighty nation, and the issue of events brought into existence by these principles may be predicated with unerring confidence.”

When Sir Robert Inglis brought forward the subject of the omission of all mention of God in the Speech from the throne—when speaking of so extraordinary a visitation as that disease,

the cholera, which is causing devastation and death throughout all Europe—the House with one voice deprecated the discussion as extremely injudicious, and a great name in the religious world, Mr. Robert Grant, recommended its discontinuance!

When Mr. Perceval moved the House of Commons to address the King to appoint a day of national humiliation for our sins, and prayer to avert the danger threatened to our land from every quarter, this too was stigmatized as injudicious; and one of the ministers of the Crown—virtually, at least, if not in direct terms—requested that the subject of religion might be decently interred, and there remain for ever, without intruding its hateful sound within the precincts of the house where a Christian legislature assembled.

When Mr. Tait moved the General Assembly of the Church of Scotland to appoint a day for public fasting and humiliation, Dr. Chalmers opposed it; although he said, that the manner in which “the higher assembly of the land” had treated the subject “indicated that the nation was on the eve of being forsaken by its God.” The Doctor’s reasoning was as strange as his opposition; for although he

“Was confirmed in the belief of the efficacy of prayer, he doubted whether the present circumstances of the country were such as to call for a public and authoritative act from the Presbytery;—an act which, if adopted, would compel every minister, whatever were his private opinions, to hold a public service; and would be compulsory on every layman, whatever were his opinions, to suspend for a whole day his worldly business. He thought that, until the country was in a state to secure a far more general acquiescence in the measure than they could at present hope for, it would be far more agreeable to leave each person to offer up the willing piety of his heart; and he would prefer that every minister who felt like the Rev. Mover should hold a congregational fast among his own people: that was the course he himself would adopt if he had a congregation. He believed there was a loud call for public and for individual prayer; but there did not appear to him to be such a degree of sympathy on this subject as led him to hope that they could carry the whole body of the people along with them. It was not the burnings in Kent, it was not the disturbances in Ireland, it was not the heavings abroad, that foreboded judgments on the land; but it was the fearful symptoms of rapid infidelity reaching to our high places; it was the rapid march of irreligion and heresy, which would disown the great God in his ascendancy over the management of human affairs.”

When Mr. Gordon presented a petition against paying the Popish college of Maynooth, from some Scotch clergy, which characterized the Church of Rome as idolatrous, the House almost unanimously stigmatized the petition as libellous upon the creed of eight millions of our countrymen, as betraying a bigotry worthy only of the Inquisition, and as disgraceful to the present enlightened days.

The united deliberations of the ministers upon all great questions of policy are carried on in what are called meetings of “the Cabinet.” These meetings are now invariably held on the

Lord's-day, which He has commanded to keep holy; and one of the persons systematically committing this breach of God's law is a most Evangelical speech-maker: at Bible and Missionary Societies,—Mr. Charles Grant.

For the first time, we believe, in the history of the Church of England, certainly for the first time since the accession of George III., has a mitre been conferred upon a professed Socinian. So different was the conduct of that excellent monarch, that it is reported of him that he would never yield to the remonstrances of some of his ministers on behalf of Dr. Paley, whom they were anxious to place on the episcopal bench. For a long time nobody knew the King's reason, until at length a note in pencil was observed against a passage of Paley's Works, in the hand-writing of the King, stating, that that passage proved him to be a Socinian: and this, no doubt, led that monarch to refuse invariably all solicitations for Paley's advancement.

We do not, however, see upon what pretext any one, who has sanctioned the concessions to the Papists and the repeal of the Test Act, can object to these things. The legislature has declared all creeds alike: the Christian says, all creeds are not alike, for one only is true: the legislature, as a body, is bound to stop bickering and quarrels amongst its members: the body, as a body, is based upon an anti-Christian principle, namely, that the professors of all creeds are equally entitled to be the governors, legislators, and rulers of a Christian nation: it is obvious, therefore, that that same legislature never can allow any person to say that one half of its own body is unfit for those very purposes for which the whole has already declared that it is fit.

Such is the state of affairs political and ecclesiastical of Great Britain in the year 1831; a state exactly answering to that in which the Prophets charged all the several nations of old with being, at the time that God's judgments came down upon them—namely, corruption amongst the rich, oppression of the poor, and turning away from the exclusive worship of Him;—and we now proceed to examine the approaches of those judgments which such a state of affairs must produce.

There are three special instruments of infliction upon a nation's sins which God has particularly indicated as marks of his hand—namely, pestilence, the sword, and famine (2 Sam. xxiv. 13; Jer. xxiv. 10; Ezek. v. 12—17; vii. 15.) These are all now on the point of meeting in this devoted land, and thus beginning in their accumulated vengeance at the sanctuary of the Lord.

First in the order of time is that Pestilence which broke out in the eastern extremity of the British dominion, and whose progress has been marked with circumstances without a parallel in the history of nosology: It proceeded, from the spot in which it first arose, at the rate of about ten English miles a day, in the

teeth of a strong periodical north-west wind, until it reached the confines of Persia; where, however, it did not stop, but, proceeding in a course direct for England, shot obliquely for a while into the Russian provinces of Asia—and at this moment that we are writing is wasting the invading ranks of the Russians in Poland, having cut off the general-in-chief, and the elder brother of the Emperor, Constantine, by whose tyrannical conduct those sufferings were endured which at last has roused that resistance, hitherto so successful, against Russian aggression. The diagnosis of the disease is, that no bile is secreted from the blood, and calomel is the only drug known that can remedy this evil; but, besides this, the first stage of the attack is attended with such intense sickness and syncope, that many have sunk during the collapse, before the more aggravated stages of the disease had time to come on. Neither is this all; internal excoriation and ulceration is produced; and the disease is invariably attended with most severe and excruciating spasms: so that, while calomel, with ammonia or brandy, is indicated for the first symptom, opium is no less necessary for the last. Furthermore, the blood, when drawn from the arm, does not coagulate, and is found to be surcharged with acid. Truly, this is the “pestilence that walketh in darkness.”

Now be it remembered, that in the portion of our dominion in which this pestilence arose, systematic, legalized, acknowledged, and justified plunder of the natives, for the purpose of enriching the sons of England, has been perpetrated for upwards of a century. The Government of England has refused to allow the Gospel to be preached to the natives, lest it should interfere with our commercial relations with that country: while, on the contrary, a revenue has been collected from the murderous car of Juggernaut and from the human sacrifices of women on the funeral piles of their husbands! These are thy works, O England, in the East! these are the acts against which the hierarchy of thy church has been silent!

The next judgment which has been manifested is the Sword. During the winter of 1830–1831, the agricultural labourers were (to use the language of Lord Grey in the debate on Lord Wharncliffe’s motion) in “open rebellion:” Cobbett and others called it a “servile war:” while the subsequent trial, under a special commission, of nearly a thousand misguided people, fully justified these expressions. Two long official letters were addressed from the King, through the Secretary of State for the Home Department, finding fault with the pusillanimous conduct of the magistrates, in not earlier and more promptly suppressing the riots: large bodies of special constables were sworn in, but the magistrates reported to Lord Melbourne that no reliance could be placed upon them. As soon as the turmoil had some-

what subsided, regiments of yeomanry cavalry were embodied. Be it remembered, that there neither was at that time, nor is there now, the slightest expectation of danger from foreign invasion; that it is not against aggression from without that ten thousand horsemen are prepared to draw the sword, but against their own countrymen; and that politicians of every class have hailed the organization of this force as one of indisputable necessity.

While these two sore plagues, pestilence and the sword, were preparing on one side and in our centre, on the western border of the empire Famine began to stalk abroad. In Ireland this severe scourge shewed itself,—the quarter which our politicians had thought to tranquillize by yielding to the menaces of Popery, and which had been the scene of profligacy in the ministers of the Church without a parallel in the history of any other sect. For three hundred years had tithes been exacted by the bayonet from flocks the language of whom the traitorous shepherds could not speak. Never was the description more applicable, of pastors who fleece the flock without feeding them, than to the Irish clergy. Instead of preaching the Gospel to the people, Queen Elizabeth sent over an establishment of priests to collect the tithes into their own pockets, leaving the principles and errors of the people just where they found them. Never before, or since, was the experiment tried of appointing shepherds before there was a flock to teach. The famine has indeed been allayed, by the exertions chiefly of Christian men, but no paternal act of the Government has proceeded to prevent its recurrence, by compelling the produce of the land to be devoted in the first instance to the sustenance of those whose labour has produced it.

The most undeniable proof of the state of Ireland is one drawn from the *Times* newspaper, because that journal has ever been the foremost to urge the concession of the Popish claims for the purpose of tranquillizing the people. How well that end has been attained is seen in the following extract from that journal.—

“ All accounts from the west of Ireland represent the counties of Clare and Galway to be in a state of the most unmitigated and frightful anarchy.

“ In the former of the above counties, where an election for a representative has recently terminated in the return of a young man of the name of O'Connell, a son of Mr. Daniel O'Connell, altogether unconnected with the county of Clare, who was preferred to Sir Edward O'Brien, the head of an old and opulent family *always resident* on their estate in that county, as described to us by persons of observation and veracity, the name of law is held in utter derision. Pasture land is broken up at noon-day by assemblages of hundreds of people; gates are torn off their hinges; fences levelled to the earth; cattle turned from what used to be enclosures, into the public roads; and herdsmen, or other farm-servants, forbidden, on pain of death, to resume their work, and protect or watch their masters' property. No gentleman's family, be the members of it ever

so respectable, or individually popular, consider themselves safe within their own grounds. More than half the gentry have fled their homes, and taken refuge in Limerick or Dublin. The remnant, who are bold enough to stay behind, or so much in want of money as to be incapable of removing to any distance, are forced to barricade their houses, and keep regular guard day and night, to prevent surprise by the wretched and ferocious peasantry.

“The last exploit of these desperate beings was the massacre of five policemen, and that a few hours after the King’s representative had set his foot within the county on a journey of beneficent examination into the wants and sufferings of the poor.

“With regard to this particular crime, the circumstances attending it, as given by the Irish papers, are, like all statements of a struggle between authority and insubordination in Ireland, most glaringly irreconcilable. Irish factions make it a point of conscience to lie systematically ‘for the public good.’ Thus one print says that the policemen had caught two vagabonds in the act of administering Whiteboy oaths, and that while escorting them to gaol they were attacked by a mob, who broke in when the police had spent their ammunition, and literally stoned to death these martyrs of unavoidable duty. Another journal tells us, that the peasantry were marking out potatoe land in the presence of the proprietor, and with his entire sanction, when the police (not very probable) fired on them in mere wantonness, and after killing a man, were put to death in just retaliation. A third newspaper, with a prudent reserve as to the origin of the business, describes it as a regular battle, wherein the police were defeated. But whence arose the ‘battle?’ Somebody told us that in Emmett’s rebellion, the object of which was to attack the Castle of Dublin and subvert the government, as its first and characteristic incident was the murder of the Lord Chief Justice Kilwarden, the gentle appellation bestowed upon that bloody and atrocious scene was ‘*the dispute in Thomas-street.*’ But the ‘dispute’ on this occasion has not confined itself to Clare—Galway is in open insurrection. Five thousand Whiteboys attacked the house of Sir John Burke, the county member, destroyed the windows, furniture, &c., and carried off several stand of arms. They threatened to storm the town of Woodford, and did actually plunder the habitations of other gentlemen besides Sir John Burke, making arms the chief purpose of their depredation. It seems clear that there is no political motive—we mean, as against the government—at the bottom of these terrible transactions; for if there were, Lord Anglesey could not have traversed the whole country without defence of any kind, and every where cheered by the people; nor is the slightest distinction made between man and man upon religious grounds, for many of those gentlemen, Sir John Burke among them, who have felt most severely the want of protection from the law, are known to be Roman Catholics.

“The war is a servile war. It is in every instance the poor against the rich—the hungry man against the full man. It is reckless despair against ruthless cupidity. A remedial measure at once prompt and perfect, there is none; but imperfect measures may do something, if they are prompt; and if pains be taken to alleviate the suffering, as well as to punish legally the criminal expression of that suffering, the unfortunate people may at least be taught to hope that patience will not be *for ever* unavailing. In the mean time, it is much to be feared, that without the Insurrection Act—a dreadful, but energetic instrument—the confusion which now aggravates and perplexes every thing cannot be even momentarily suspended. To coercion, however, none but a government actuated by the spirit of a fiend would think of limiting its political operations.

“The peasantry are ground down to the lowest point of misery ever borne by man. They are famishing—their wives and children are famishing. They are, to use a homely phrase, ‘eating each other’s heads off,’ so fierce and unreflecting is their competition for land, the occupancy of which offers them their only chance of subsistence. It is said that the landlords deserve no blame for accepting the highest bidder as their tenant, where all bid desperately against

each other. This is a wicked falsehood. The landlord has no right, in equity or humanity, to deal with human life as the pedlar with his wares. The duty, the bounden duty of the landlord, is to calculate what his land can produce, and charge the poor man no higher rent than the land well cultivated can furnish the means of paying, after rendering a fair recompence to the occupant for his outlay of labour, manure, and seed.

“The craving, snatching eagerness of the peasant, who will offer *fifty* times the value of all that the spot of earth can ever be made to produce, rather than lose the possession of it, ought not to be made the rule of the landlord's expectation, or the measure of his demand. We know that he is encumbered with a multitude of unprofitable mouths, and of helpless hands—the consequences of his own previous ambition and rapacity, aided by the barbarous habits and grovelling resignation of the rustic crowd who hang upon him;—but such difficulties can be only further increased by continuing the practices which first created them. The gentlemen must help the legislature in striving to stop the growth of famine, for they have long since reason to know, that it is a giant whose force never fails to turn upon his authors. Poor laws must follow. It is inevitable: all the committees that ever sat cannot obviate the necessity of a provision for the poor from that soil of whose produce they have never yet tasted food of such quality as was due even to the ox that tilled it. So the burdens imposed by the Catholic priesthood, and by the Protestant Church Establishment, on the Irish people, must be revised, with a view to some more judicious distribution of them. As for absentee landlords, who will dare to be other than an absentee, at the risk of being robbed or murdered? The country must first be reduced—by force if necessary—to a condition of obedience and tranquillity: but woe to England if she does not instantly after apply the healing ointment to the sore!”

Whenever the rulers of any country avowedly adopt measures, not because they themselves think them right, but because they are demanded by the people, from that moment the government is virtually overthrown. If the measures demanded are right, they should be adopted, but the greatest care should be taken not to let the people feel that they are granted because they are demanded. This principle is so well understood in armies, that, whenever a system has been pursued which is oppressive to the soldiers, it is exceedingly difficult to alter it; and therefore the utmost vigilance is required on the part of officers to watch the comforts of the men, that no grievance should arise which may furnish them with a pretext to ask for redress. The seed of revolution is sown wherever rulers seek for the approbation of men, and seek not the honour that comes from God alone, in the faithful discharge of their duty. The most deep-sighted writers on the causes of the French Revolution trace that event to the profligate Louis XIV., who, by courting the flattery of poets and other popular writers of his day, admitted the breath of public opinion to be the controuling power of his conduct. He who will be impelled by applause will also be deterred by censure. The Whigs, Mr. Canning, and the Radicals, have all attempted to rule through the public press, and there does not exist at this moment sufficient energy in the government of this country to carry through any one political measure, however right they may deem it, if the newspaper editors should combine against it.

The state of a country under newspaper government cannot be better described than it is by the actual condition of Belgium, as detailed in the *Times* newspaper of April last; a paper which has been the great promoter of revolutionary principles, and one of the most profligate journals that ever was published.

“Accounts from Antwerp, of the 1st instant, give a deplorable representation of the state of things in that beautiful and once-flourishing town. The populace had, on the 31st ult., broken out into tumults, and proceeded to attack the houses of persons suspected of Orangeism. The offices of two newspapers, which have shewn a leaning towards a system of order by holding out as an example the government of the late King rather than the anarchy of the Regent, were first attacked. The residence of the late respectable Burgomaster next came under the vengeance of the mob, and subsequently several other houses were exposed to pillage and devastation. The National or Civic Guard, in all these cases, as during the troubles at Brussels, shewed themselves unwilling, or unable, to restore order or to protect property. The bonds of society seem rent asunder, the authorities have lost their power, and a ragged rabble, as in Brussels and other towns, have obtained the mastery over the citizens. The Belgic military governor has been obliged to declare it in a state of siege.

“The cause assigned for all these disorders, both in Antwerp, Brussels, Ghent, and Liege, is a hatred to the family of Nassau; but the fact is, that the alleged machinations of the Orangeists is only a pretext of these popular disorders. The labouring classes are suffering for want of bread, and idle from want of employment. They are therefore prepared for any attack against property, by which they are told they may better their condition or punish the authors of their misery. They would, of course, prefer simple, undisguised plunder, and therefore would generally take the richest victims, without reference to their political opinions. But this would not suit the purposes of their wealthier instigators, whose object is to cover pillage and devastation with the mask of patriotism. Hence they direct the rabble, who have no intimation of plots against the existing government, to attack persons supposed to be favourable to the Nassau family. The whole of the New National Association, as it is called, consisting of violent revolutionists, ex-ministers, generals, advocates,—in short, all the classes of persons most deeply implicated in the plots of the late insurrection,—are the pledged leaders of these disorders. What would be the use of paying their twopenny subscription to exclude the Nassau family, unless they could head a riot against reputed Orangeists? They announce, by the terms of their union, that the government cannot take the most efficacious means to maintain the national independence, and to exclude the late family from the throne. They themselves, therefore, must do more than the government, and act without the intervention of the constituted authorities. And the method they take is, to incite the rabble against the most respectable citizens, who are disgusted and enraged at their selfish and factious proceedings. While, therefore, the legal authorities call out the civil or military force to maintain order or suppress disturbance, the clubs push forward the mob to overpower their enemies by terror.

“These infernal tactics they have pursued since the commencement of the revolution. The consequence is, that all those moderate men, who, before the final separation of the provinces, petitioned the king for a redress of grievances, and would have been satisfied with legislative and administrative independence, have now retired from the scene, and left the ground clear for even a more miserable set of intriguers than the *clique* who occupied at first the posts of the Provincial Government, or ran over Europe with the conceit of being diplomatists. The d’Arembergs, the de Lignes, the de Secus, and the respectable representatives of Ghent and Antwerp, are no longer heard of in public affairs, while briefless barristers or low-born demagogues occupy all the places of

honour or power. The late cabinet broke up because, each of them having a journal at his command, proceeded from the council-table to the office of the said journal, revealed the secrets of the council, and abused his colleagues. M. de Brouckere therefore said he could not sit with M. Van de Weyer, and M. Van de Weyer said he could not sit with M. de Brouckere, while M. Gendebien paid the same compliment to M. Tielmans, and M. Tielmans to M. Gendebien, each accusing the other of treachery, slander, and defamation."

Such is the legitimate and necessary result of the anti-Christian principle, that "the people are the source of political power." Yet Lord Grey, the chief Minister of the Crown, has received and acknowledged a communication from an illegal political society, calling itself the Birmingham Political Union, and answered a remonstrance coming from it. For this conduct he deserves to be impeached, and if he had been the minister of George III. he would have been dismissed his office immediately.

Since we know, from the sure word of Prophecy that the time is come, not for renovation, but for destruction; that all the wicked shall be turned into hell, and all the nations that forget God; that they who, while they call on Jehovah, trust to other arms besides his, share the same fate as those who reject him altogether; that God will "cut off them that are turned back from the Lord, and those that have not sought the Lord nor inquired for him" (Zeph. i.); that the great day of the Lord is at hand,—a day of wrath, a day of trouble and distress, a day of darkness and desolation, of wasteness and gloominess, when the blood of men shall be poured out like dust, and their flesh as dung; that the whole land shall be devoured, for God shall make a speedy riddance of all them that dwell in the land:—knowing all these things, we have no difficulty in ascertaining the real nature and certain end of all speculations of improvement from which God is discarded. We earnestly exhort all to turn unto Jesus while it is called to-day; to "call on the Lord while he may be found."

All faces are turned to blackness, and there is not a person of any penetration who is not appalled at the prospect which is before him. The language of all the public journals is most extraordinary. While in some articles they speak of the wisdom of the measures of our present rulers, and the benefit which is to result from them to the country, in other articles they use language as desponding as the most gloomy of the *prophets*. The *Quarterly Review*, indeed, has furnished the reasons for its forebodings, and those reasons are very satisfactory; but the *Edinburgh Review* gives no ground for its melancholy anticipations; and, considering that Lord Brougham, Mr. Jeffrey, Lord Holland, Lord Lansdowne, Sir James Mackintosh, &c., the principal writers in it, are now at the helm of public affairs, and carrying into effect those measures which it has advocated so long, it is perfectly marvellous that it should contain such a passage as the

following. It speaks of the present as "a moment when the storms that are gathering around us demand all our judgment and energy. Whilst such dangers are impending, indeed, wisdom would counsel us to improve the breathing time that is permitted, by strengthening the out-works of our empire, before the body of the place be invested, and the struggle, foreign or domestic, draws every mind into its absorbing vortex."

But few see in these things the sign of the coming of the Son of Man. Why are they hypocrites on this account? Assuredly they are hypocrites, who pretend to have no hopes nor expectations but what are founded upon the Bible, yet evidence that their heart is not where the Bible has directed it to be placed, by the anxiety with which they lament the downfall of churches, and the ruin of empires, and the fallacy of the promises of Bible and Missionary societies, instead of rejoicing in the coming of the Son of Man to purge out iniquity by his baptism of fire. Their hopes have been fixed upon a heaven and upon a fatuity of man's devising, and not upon the heaven and futurity which the Bible has pointed out.

The Dissenters have now openly and avowedly joined the infidels and revolutionists, and promised to aid them in their sacrilegious attempts at the destruction of the Church. As the most wicked and abandoned act of which a parent can be guilty, is the neglect of the religious principles and education of his children; so the most wicked act of which a government can be guilty, is to neglect and abandon the religious instruction of its subjects. To this infidel conduct the Atheists and Dissenters, Carlile and Dr. Pye Smith, Taylor, the devil's chaplain, and Dr. Bennett, are urging on the Ministers and the King of England. The Dissenting hierarchy assert that their present conduct is according to the principles of their fathers: never was more barefaced falsehood uttered. The early Non-conformists, to a man, lamented the intolerance which drove them from a pale within which they were ever desirous to return, and from a church which they would have sacrificed their lives to uphold. No, no; the Dissenters are as ignorant of history as we have often shewn them to be of theology and of the Bible; and, as a body, are as little to be respected as Papists, infidels, Socinians; or any other class of heretics. Of individuals we say nothing; we judge no one; but we speak of classes by their words and actions. There may be, and are, pious Papists; but Papists are a class we shall ever denounce, while we are ready to acknowledge many individuals amongst them as brethren. So also of Dissenters: the term is not descriptive of a religious class, but of a political class; and that class the most totally devoid of all principle that ever figured on the arena of the world. The fate of Tyre is, indeed, ours to the very letter. It is the "rowers"

who have brought the vessel of the state into this raging sea, where she will be broken in pieces; for which nothing can account but their being under the curse of blindness.

They will have none of God's ways,
And He has left them to their own.

We have already spoken of the manner in which our present rulers endeavour to gain the applause of the mob by means of the newspapers. The extent to which this system is carried in France may be conceived by the following list of French journals, together with the names of the editors, and the offices they bear.

Journal des Debats.—M. de Villemaine, President of the Council of Public Instruction (since appointed a Councillor of State).

Le Temps.—M. Baude, Prefect de la Manche (now a Councillor of State.)
M. Billard, Secretary-General of the Minister of the Interior. M. Barbaroux, Sub-Prefect.

Le National.—M. Thiers, Orator of the Budget (and since Councillor of State). M. Mignet, Director of the Archives of the Foreign Department (and since Councillor of State). M. Carrel, sent on a mission to several departments. M. Passet, Prefect of the Department de l'Eure. Mr. Chambolle, Secretary of the Presidency of the Chamber of Deputies. M. Ganja, Sub-Prefect (which place he refused).

Journal de Paris.—M. Berville, First Advocate-General of the Court of Paris. M. Fain, attached to the King's Cabinet. M. Guilleaume, attached to the King's Cabinet.

Le Courrier Français.—M. Benis la Garde, Director of the General Police. M. La Garde, the son (one of the Secretaries, Draughtsman of the Chamber of Deputies), Private Secretary of General Sebastiani (the Minister of the Navy). M. Norvius, formerly editor of *La Renomme*, Prefect of the Department de la Dordogne. M. Roujoux, Prefect of the Department du Lot.

Revue Française.—M. Guizot, Minister of the Interior (Home Department) and Councillor of State. The Duke de Broglie, Minister of Public Instruction and of Worship. M. Alexandre de Laborde, Prefect of the Seine (this place is now filled by M. Odillon Barrot, and the Direction of the Fine Arts has not been confided to M. de Laborde). M. Benjamin Constant, President of the Committee of Legislation in the Council of State. M. C. Dunoyer, Prefect of the Department de L'Allier.

Revue Britannique.—M. Saulnier, Director, Prefect of the Department de La Mayenne.

Gazette des Ecoles.—M. Guillard, restored to a Professorship.

Constitutionnel.—M. Année, attached to the Cabinet of the Minister of War (Count Girard). M. Etienne, the son, Referendary in the Court of Accounts. M. Leon Thiessé, Sub-Prefect of Brest.

Nothing can exceed the state of turmoil and agitation which pervades every part of Europe. The *Journal des Debats* says—“Europe ferments and boils; it seems that the volcano, which closed in 1814, is beginning to emit flames again; some great eruption approaches. It is singular that it is the North which is threatened at present. Italy and Spain are restless, but they do not move as yet; Germany is agitated, and exhibits the first concussion. This thunder in the North is a sinister omen.”

As to France, the following extracts from the correspondent

of a London Journal, sent on purpose to report what he says, may be relied on.

Rouen.—Half the departments in France are in a state of excitement—in a perfect fever. I have told you over and over again, although you, no doubt, thought I had only drawn the dark side of the picture, that the revolution which has taken place, has taken place in Paris, and the provinces have not been consulted upon the occasion. I tell you again that the greatest discontent prevails. It is not my business to give opinions, but it is my duty to state facts; from these you may draw this conclusion, that *all is not over*, neither in France nor in other parts of the continent of Europe. At the hour I am writing the whole of the national guard are marching under my window to quell a disturbance of the most serious nature. The workmen of the manufactories of Bapaume, Darnetal, and other districts, have arrived at the entrance of the town. They demand an increase of wages, a reduction in the price of bread, a diminution of the hours of labour, and the non-use of machinery.

“I have just returned from the place where the operatives (4,000 or 5,000) were assembled. The national guard have experienced the greatest difficulty in dispersing them. Several of the former have been severely wounded with stones and other missiles; one person was stabbed with a knife. Hitherto the national guard have judiciously refrained from firing, but this forbearance cannot last. On Tuesday, it is expected, these misguided people will assemble in greater numbers, and great apprehensions are entertained that they will set fire to the manufactories out of town. The number of guards does not exceed 7,000 or 8,000 men—the 38th regiment of infantry has just arrived—but the enraged populace exceed 40,000. The national guard are worn out with fatigue; many to whom I have spoken have been on duty forty-eight hours. They are determined, should the people throw stones at them on Monday, to make use of their arms. The whole town, as you may suppose, is in the greatest agitation. As a precautionary measure, a part of the bridge of boats which connects the town with the populous and manufacturing district of Saint Sever, has been removed; the mob, most to be feared, will, therefore, be divided into two parties. The stone-bridge is well guarded. Another cause of uneasiness is the state of Paris. The printers having determined that mechanical presses should not be used, and the compositors being unwilling to work, several Paris papers have not reached us to-day. Two-thirds of the manufacturers here are supplied with machinery moved by steam-engines; the operatives have already intimated their intentions to destroy them—should such a resolution be carried into effect half the town would be ruined. The people of Paris, they who effected the revolution of July, have been justly extolled; but the populace of the provinces is of a totally different character, and if they obtain the upper hand, most dreadful scenes must ensue.”

Three o'clock Sunday afternoon.—The drums are beating to arms, and the national guard are marching in every direction; it is not, however, anticipated, that a conflict will take place until Tuesday. In order to show you that the press is not to be depended upon, the paper published here merely says:—‘Some meetings of workmen took place yesterday; a few of them were arrested, and tranquility was restored.’ No mention is made of the wounded national guard, of the formidable and determined appearance of the working-people, nor of the agitated state of the town. If another revolution takes place, there will be a civil war between those who possess something, and those who have nothing to lose. Business is in an absolute state of stagnation, and the Paris post of to-day brings an awful list of bankruptcies; several hundred bills drawn from this town on Paris have been returned protested.”

Metz.—I am afraid we shall soon witness the effects of the revolution. Could things have terminated in the departments in three days, as they did in Paris, all would have been well; but this is, unfortunately, not the case. The military here have set a dreadful example of insubordination—the necessary

result of the principles now recognised—**THE SOVEREIGNTY OF THE PEOPLE**. With such principles—at least, as they are understood in the provinces—the soldiers may, if they think proper, choose or dismiss their officers. Only let what has happened here spread through the land, and, instead of democratical anarchy, we shall become the slaves of military despotism. The regiment of dragoons quartered in this town were dissatisfied with their officers, and in a state of mutiny they have compelled those who commanded them to leave the town. The 6th regiment of artillery have followed the example; 150 men marched in arms to the residence of their colonel, whom they fortunately did not find at home—they carried away the colours and the military chest. The 2d regiment of cavalry have acted in a similar manner at Pont a Mousson, BÉFORT, and Sarreguemines.”

“*Nismes*.—We are in an extremely agitated state, and I fear before many days elapse blood will be spilt. The greatest hatred exists between the Protestants and Catholics; the former are the Liberals, and belong to the present order of things; the latter are Ultras, and demand Henry V. or a republic. I hear, from the very best authority, that a *commissaire extraordinaire* is to be sent immediately into this department, and others are to leave Paris for the provinces; this ought to have taken place three weeks ago; if they do not soon arrive they will be too late to quell the disturbances.”

“*Amiens*.—Last night a serious disturbance took place, and we are dreadfully alarmed lest it should recommence. The labouring class have had several meetings; they exclaim that they also must derive some advantage from the revolution. Hitherto none but the followers of Napoleon, or the friends of the Deputies, have profited by the change. Bread must be sold at two sous a pound instead of five sous, at which price it is now sold. In accordance with this democratic notion, they proceeded to the houses of the bakers, mealmen, and corn-factors, vociferating, ‘A bas les magaziniers.’ They broke the windows of several houses, and destroyed a great quantity of furniture. Several farmers, who were returning to their homes, were pelted by the mob, and a number of persons were severely wounded. The national guard had much difficulty in driving the rioters away. The Congregation are the instigators, and supply money to those who are at the head of these tumultuous meetings. They intend to assemble in greater numbers in a few days—these men come principally from the Faubourg de Hem. The nobility, and there are many here, are in great dread, and already anticipate a second emigration.”

“*Rennes*.—We had entertained hopes that all was settled—it may be so for ought we know in Paris, but this department is in the most dreadful state of agitation. Public confidence is destroyed. We blame not the government of the King; yet they shew not the energy necessary at such a juncture. It is the people whom we fear. **THE SOVEREIGNTY OF THE PEOPLE IS A TERRIFIC WORD IN THE PROVINCES.** The principle may be just and necessary in Paris; the population is enlightened; but in our province liberty is mistaken for licentiousness, and equality means that the poor must share with the rich. I am afraid that my next letters will give you an account of dreadful riots in the departments of La Somme and Du Gard, where tumultuous meetings have already taken place.”

“*Bordeaux*.—It is with sorrow we inform you that affairs have assumed a serious aspect. The canaille are injuring our excellent cause. An immense number of these wretches repaired on Friday last to the chateau of M. de Gombaut, Maréchal de Camp, at BÉYTE. He had been previously informed of their intention, and had left his house. His portrait, regimentals, and some furniture, were burnt by the mob. His crime was that of belonging to the *Noblesse*. The same miscreants then proceeded to Talence, where Count Maxime de Puysegur resides. This nobleman was also absent; his life would probably have been sacrificed.”

“*Soissons*.—There was a riot here to-day; the working classes have assem-

bled, and are determined, they say, that the price of bread shall be reduced. The municipal authorities, wishing to avoid a disturbance, sent forth a proclamation, stating that the loaf of 10lbs. shall be reduced ten centimes (one penny); this did not satisfy them; they made an attack upon the national guard, and, having succeeded in driving them away, they proceeded to the corn warehouse and carried away all that it contained."

"*Ségré.*—The peasantry have a notion that bread is to be sold for almost nothing, and that the Droits Reunis (the Excise) is to be suppressed; they have already destroyed the principal bureau, and refuse to pay any taxes. We are in the very centre of La Vendée, and you know what sort of people the inhabitants of Brittany are."

"*Saint Girons (Arriege).*—This town is in a terrible state of excitement. There is a law, not generally known, to this effect:—'If any person sustain a loss by popular tumult—house, property, &c. being destroyed, the commune (parish) shall make good the loss.'"

"Some time last month a number of individuals assembled and proceeded to the chateau of Count Saint Jean de Poniti, and demolished it, setting fire to the barns and out-houses. The Count escaped and took refuge in the woods; he repaired to Paris, and, when tranquillity was restored, he commenced proceedings against the parish of Urston, where his property lay. The trial took place the 29th of August, and, the law being positive, this said parish was sentenced to pay the expenses—36,000 francs. The Procureur du Roi was, in consequence, assailed by the mob of this town, and narrowly escaped. Had he been caught he would most certainly have ended his days on the lantern post."

Such are the scenes which are being enacted in France, in consequence of the doctrine of the people being the source of legitimate power; and it does not require the exercise of a supernatural gift of prophecy to foretell that the same scenes must take place in England from the preaching of the same infidel doctrine. The transfer of power from the aristocracy to the mob, which is the purport of this Bill, miscalled Reform, is sure to produce here the effects which such power has produced in every other country on the globe. Thus, then, we perceive fulfilled a particular character of one of the plagues which we have before enumerated—namely, the sword—in that it was to be the sword of civil war, for every man is to fall by the sword of his brother (Haggai ii. 22). This, too, is the force of the reference to the destruction of the Midianites, where it is so frequently said that the last and final destruction of the nations which have oppressed the Jews shall be "as in the days of Midian." Our readers cannot now be taken by surprise at any incident that shall occur. On the 1st of July, 1830, no one would believe that we were on the eve of universal convulsion. Within one year from that date four dethroned sovereigns sought an asylum on these shores,—the King of France, the Crown Prince of Belgium, the reigning Duke of Brunswick, and the Emperor of the Brazils. The rapidity of these transactions has prepared us for any event: nothing can come for which we are unprepared; nothing can befall the most earthly-minded for which he is not prepared, except the coming of the

Lord Jesus Christ. Yet to be prepared for this is the only point worthy of our care ; to be found with oil in our lamps, now that we have so long professed to go out to meet the Bridegroom, and to be acknowledged by Him, in whose name we have preached, and done many wonderful works. " Grant, Lord, that at thy second coming, to judge the world, we may be found an acceptable people in thy sight."

MESSRS. CAMPBELL, SCOTT, AND MACLEAN, *versus* THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

IN our last number we made some observations, tending to shew the possibility of the existence of doctrinal Calvinism, correct withal to a certain point, without a vestige of genuine Christianity lying beneath it. It is not, however, with any feelings of triumph at so decided a proof of the soundness of our position which the conduct of the General Assembly of the Church of Scotland has recently exhibited, that we draw the attention of our readers to its proceedings, but because they afford another illustration of the total absence of Christian love from the Evangelical world, and of the way in which the leaders of that world are ready to join every kind of heretic in persecuting the true servants of the Lord Jesus Christ; that " little flock," to be found in every denomination; " the salt " which stays the corruption of that majority which hates, and ultimately casts them out, to its own destruction, as we have often pointed out.

The essential difference between the Evangelical and High-church parties, both in Scotland and England, consists in this: the former say that their hope of eternal life is founded upon the vicarious sacrifice and righteousness of Christ alone; while the latter say that the merits of this sacrifice and righteousness are available only to those who do the best in their power for themselves. This doctrine the former say is the Popish doctrine of human merit, and that persons holding it cannot be saved. The Evangelicals, therefore, think that themselves are the only Christians, and that the High-church party, however moral and estimable men they may be, are still out of the pale of salvation; not members of the true mystical body of Christ, nor children of God.

Besides these two classes, there are, of course, many persons in the ministry who follow religion merely as a trade, or who uphold it, and all ecclesiastical institutions, for the purposes of secular government, without any adequate sense of its importance; and amongst these there must be many others who are pure infidels, and entertain a deadly hate to Christ, manifested

towards all who exhibit His spirit, and declare his word and work.

Wherever, on a religious question, these latter evince a decided antipathy to any class of professors of religious truth, and are at the trouble of taking overt acts against them, it affords a strong presumption that the objects of their malevolence are genuine Christians. On the present occasion, all the infidels in Scotland, all the blasphemers, all the sectarian schismatics, all the sceptical editors of newspapers, all the High-church party, all the religious magazines, and the majority of the Evangelicals, have united to ridicule, to abuse as impostors, and to excommunicate from their fellowship, certain individuals, who profess to be the servants of the Lord Jesus Christ. Whether these persons are really servants of Jesus Christ, or not, is a question to be tried upon its own merits: that the very large majority of those who unite in condemning them are not, and do not even pretend to be so, is matter of undeniable notoriety. Let us take, then, first, the side of the question that the condemned persons are not honest servants of the Lord: it is passing strange that the infidels throughout Scotland, the Edinburgh lawyers, proverbially the most sceptical crew in Europe, should be so very anxious to censure that which, according to their own views, makes for their side of the case, inasmuch as they who do not even pretend to be friends of Christ cannot care one rush whether others are his friends or his enemies; and therefore their conduct is inexplicable. But if we take the other side of the question, and suppose that the condemned persons are the servants of Christ, then the conduct of the infidels is perfectly explicable; then is it quite in accordance with the testimony of Scripture, and with the experience of ecclesiastical history: and then it is for the Evangelical party to shew how they can be Christians whilst persecuting the brethren of Christ; whilst one with the infidel, and sceptic, and blasphemer in opinion, touching certain views of religious truth.

We have said that the point as to whether these persons are Christians, or are not, is to be tried upon its own merits: and whichever way the case may be decided, the Evangelicals are completely excluded from any advantage of the verdict, for they have themselves, over and over again, in their most accredited organs, acknowledged them to be Christians. The greater part of Dr. Andrew Thomson's tenth sermon, on Universal Pardon, is taken up with guarding his hearers against the errors to which certain expressions of Mr. Erskine and Mr. Campbell are calculated to lead, on the particular ground of the eminently Christian characters of those gentlemen. He maintains, most correctly, that many very amiable and excellent men have held heretical opinions; and that, therefore, doctrines must be tried on their

own merits, and not by the characters of the persons who profess them. This is all perfectly true; but the necessity that such a writer felt of removing from his readers an impression favourable to his opponents, shews most strongly the personal character of those opponents, which could so powerfully impress their hearers; and hence the subject of the sermon is better evidence than even the following expressions, however strong they be: "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 men."

Such, then, being the testimony to the moral and religious worth of these gentlemen, out of the mouth of one of the most virulent writers that ever existed, let us now proceed to examine the conduct of his brethren in the General Assembly of the Church of Scotland with respect to one of them, Mr. Campbell. Since it is impossible to give all the opinions expressed by all the judges, we must make a selection: and that which we have fixed upon is the speech of Dr. Barr, because it seems to have been published and circulated with the greatest care, and probably received in the press the revision of the Doctor himself; because the Doctor claims, "having had the honour to occupy the chair of the synod," to have "had the best opportunities of becoming acquainted" with the case; and because, in truth, one speech is as good as any other where all seem to have been of the same opinion and of the same spirit; and no one of the whole assembly, as far as we have been able to learn, who agreed in the conclusion to which Dr. Barr came, entered the slightest protest against his arguments, or line of conduct.

Forming, then, our estimate by this speech, there is not a single part of the proceedings of the judges gathered together in the General Assembly that does not appear to have been the opposite of that which it ought to have been. At the very outset of his harangue Dr. Barr is guilty of an inconsistency which no man, who had any soundness of judgment, would have exhibited: for no sooner had he spoken of the "great powers, highly respectable as they confessedly are, which these gentlemen possess," than he in the very next sentence describes the sermons of Mr. Campbell as exhibiting marks which belong to a

downright idiot rather than to one who is "confessed to possess great powers."

"One result of the sermons they have delivered has been an impression on my mind, either that they do not themselves understand very clearly the subjects which they profess to explain, or that they are sadly defective in the capacity of making them level to the comprehension of others.—I have heard from them many confident assertions supported by no argument, sweeping conclusions deduced from no premises, nice metaphysical distinctions where no substantial difference existed, laboured explanations which only increased the obscurity, accompanied with unfounded, unmeaning, and almost unending declamation."

Such is the mode in which Dr. Barr thinks the "undoubted possession of great powers" is exhibited! That it may be the mode in which his own are manifested we will not be so uncivil as to contradict; but we positively deny that such was the result of reading Mr. Campbell's sermons upon our minds, or, we believe, upon the minds of any one unwarped by the bitterness of sectarian malignity.

The real question brought to issue by the proceedings against Mr. Campbell and Mr. Scott was this, "Did Christ's death atone for the sins of all human nature, or only for the sins of the elect." It is very true, that, in affirming the former part of the proposition, Mr. Campbell has made use of several expressions which are not to be approved, and even made some assertions which, by being overstrained, are erroneous; and that these are mixed up with the truth which it is his object to convey, in a manner sometimes not very easy to unravel. But the propriety or impropriety of these expressions is as nothing, when placed in competition with the question whether our Lord Jesus Christ is the exhibition of God's love to all men, or only to a few men. Dr. Barr says:—

"It may be proper to recal the attention of the Assembly to the real state of the question now before them. Mr. Campbell stands accused of having held and taught that Christ literally died for every human being; that, by his death, Christ actually took away the sins of every human being, which are not and cannot be imputed to him; and that this act of indemnity, passed through the death of Christ for him, is equally valid and effectual in his behalf, whether he believes it or continues in unbelief."

Of these three charges, on which Mr. Campbell was arraigned, the first is that which is all important, which Mr. Campbell is correct in maintaining, and which the General Assembly of the Church of Scotland for having condemned is guilty of the most appalling heresy; the second might be ambiguous if standing by itself, but connected with the first is merely another expression of the same truth; the third is ambiguous, because if it refer to the work of Christ it is true, while if it refer to the sinner it is untrue: but, at the worst, never was the wolf more put to his shifts to find a pretext for an excuse to seize upon the lamb that he was previously determined to devour, than was the

Assembly to torture this into a plea for driving out a brother minister from their church.

It is not to be denied that the elect only of mankind are ultimately saved ; nor that Calvin and the Westminster Confession seem to limit the power of Christ's death to the elect alone : but the limitation of its efficacy is a necessary consequence of the limitation of the number of those who are to be saved. The limitation is not in its power, but in the extent of its application ; and that limitation not arising from a limitation of the value of the blood of God, but, like all other impediments to the beneficence of God, from the rebellion and obstinacy of the creature : while they who deny this do make God the author of the destruction of the creature,—a position to which all writers, who have been honest in holding these opinions, have confessed that they are driven. It is also true, that many passages in Calvin are either erroneous or ambiguous in this respect ; but neither was Calvin nor were the Reformation divines called upon to express a deliberate judgment upon the point. If they had been, we do not doubt that there was that teachableness in them, that really submissive spirit to the word and will and mind of God, that, upon sounder views being laid before them, they would honestly and gladly have embraced them. Moreover, if they could have foreseen the day when Calvinism, right or wrong, would have been deliberately preferred to Christianity, Calvin would have denounced Calvinism as hotly as he did Popery, and treated the sectarians of Edinburgh with as little ceremony as he did the apostates of Rome. It is one thing to write sentences containing error, in the midst of works containing sound doctrine upon many other points more immediately under consideration ; and it is another, and very different thing, deliberately to choose that error when pointed out, and when the subject of it is made the principal instead of the collateral matter at issue. Thus, in the Bible Society, it is one thing to have omitted prayer at the opening of its meetings from the first establishment of the Society, but it is a far greater crime now to resolve, formally and advisedly, that it will not pray. The same observation applies to its conduct about the Apocrypha : it was one thing to have admitted it unwittingly into the Popish copies, but it was quite a different thing formally and of malice aforethought to defend the adulteration of God's word. In the Long Parliament a motion was made, that a law should be passed to punish as an idolater any one who should bow the head at the name of Jesus in the Creed. Sir W. Dering opposed this motion successfully, by shewing, that, although he was as strongly opposed to idolatry as the mover, and would not bow the head if so doing could be construed into an improper act ; yet it was one thing not to do it, and another to pass a law that it should not be done ;

and he implored the House not to order by law that no man should bend the head to Him to whom the Father had decreed that every knee should bow.

Dr. Barr then adds the following charges against Mr. Campbell :

“ Mr. Campbell is, moreover, accused of having held and taught that, in believing the Gospel as a message of forgiveness to him, every man necessarily imbibes the assurance of his being in a state of favour and acceptance with God, a child of adoption, and an heir of glory ; and that faith cannot exist without such an assurance.”

The question of assurance of faith, on which M. Malan, Mr. Campbell, and some others, lay so much stress, is, after all, neither more nor less than whether a man who believes is sure he believes ; a question which we should have conceived it, *a priori*, extremely absurd to affirm, if we had not found others much more absurd to deny : at all events it ought to be considered harmless, and not calling for the smallest censure from any one, still less from a Christian Assembly. In every case it must be admitted that the expressions are capable of being so guarded as to render it impossible that they should lead to harm. This Dr. Barr seems to acknowledge ; and the consequence of his perception of this truth must be stated in his own words :—

“ Now, Sir, though these grave charges admit of being conveyed under different forms of expression more or less offensive to the ear, and may, perhaps, be susceptible of such modifying explanations as would altogether deprive them of their obnoxious character, and reduce them to a consistency with our received notions of Christian truth ; yet I venture to affirm, that it will require a very moderate share of effort to demonstrate, and of discernment to perceive, and of candour to acknowledge, that in substance, in their obvious, unambiguous, undoubted import, they are irreconcilably opposed to, and utterly subversive of, the whole of that system of doctrine which the Scriptures reveal, and which has been embodied in the venerable standards.”

This is one of the most extraordinary documents that ever appeared. A Christian minister of “ confessedly great powers ” makes a statement of Divine truth which his brethren do not like : they confess, however, that, notwithstanding their dislike of his statement, it is “ susceptible of such modifying explanations as would altogether deprive it of its obnoxious character, and reduce it to a consistency with their received notions of Christian truth : ” nevertheless they proceed to condemn it exactly as they would if it possessed none of this susceptibility of modifying explanations ; as they would if it could not be deprived at all of its obnoxious character ; and as if it could not be reduced to a consistency with Christian truth. Dr. Barr admits that

“ Mr. Campbell is certainly the best qualified to declare his own views and interpret his own language, but I confess I found it extremely difficult to listen to some portions of his speech this day, without suspecting either the soundness of his understanding or the honesty of his heart.”

Dr. Barr would have been more usefully employed, for himself and for the church of Christ, in suspecting the soundness of his own understanding, and the honesty of his own heart, than in calling for punishment upon the sentiments of a Christian minister of acknowledged great power, whose opinions he did not comprehend, since he conceived them to express that which he, who, by Dr. Barr's own confession, was best qualified to interpret them, declared they did not. Dr. Barr, however, leaves this point, and comes to the real gravamen of the offence of Mr. Campbell in their eyes; the real merit of his teaching; and the real point which stamps the apostasy of the General Assembly upon one of the most awful subjects which the Bible contains, namely, the value of the death of Christ. In a very long strain of angry invective, such as has been unheard of in England from a judge towards a person on trial before him since the days of Jeffries, it is not easy to discover whether Dr. Barr or Mr. Campbell are most in the wrong, until we come to the following sentence, which shews, that, however Mr. Campbell may have unguardedly made use of expressions which might separate pardon from faith, yet that the extent of Christ's death is that which is the root of the bitterness of his enemies.—

“It is to subvert the very foundation of our faith and hope, by representing Christ to have died intentionally for all, whilst it admits the possibility of his having died effectually for none; it is, in short, to frustrate the grace of God by substituting ‘another gospel,’ which possesses hardly one feature of resemblance to that whose place it has usurped, and which is calculated to exert an influence alike hostile to the cause of truth, and ruinous to the interests of godliness.”

The love of God is an essential attribute of His being; and to speak of its limitation, is as disgusting in theology as it is contemptible in philosophy: it is as absurd as to ascribe limit to infinity, omniscience, or omnipotence. In Revelation, the incarnation of the Son of God is the manifestation of God's love to the human race; not to believers or unbelievers as such, but to mankind as such. To introduce the terms believers and unbelievers, is to introduce one which betrays confusion in the mind of him who uses it; incompetence to argue the question; and can produce no other effect than that of bewildering persons no better instructed than himself. Christ died intentionally for the whole race whose nature he assumed. He did not die for angels, because he did not take the nature of angels on him: he did not die for the elect alone, because he did not assume the nature of the elect alone: he assumed the nature common to all mankind; and that common nature, and all who are partakers of it, is interested in what he did; in his life, in his death, in his resurrection. The Jews would with much better shew of reason contend that he took alone the seed of Abraham and of David: but both Jews and General Assembly have to shew in what a Jew's nature differs from a Gentile's nature; in what

function or property the body of Abraham differed from the body of Mohammed, of the emperor of China, or the king of Timboctoo. *Non constat* from this statement that the whole race on whose behalf he lived and suffered is therefore finally saved. The final salvation of each individual is the work of another Person in the Trinity, even the Holy Ghost, who, by enabling the elect to take advantage of this atonement, causes them to be saved. But this is a wholly distinct question from the extent of the death of Christ, with which the General Assembly seems to confound it.

Perhaps, in the midst of so much that is reprehensible, the most culpable passage is that which follows :—

“ For, sir, the doctrines specified in the libel ought to be viewed, *not only in themselves, but in their necessary connection*. They form part of a system to which they have in some measure given birth, with which they are inseparably interwoven, and for all the errors and absurdities of which they are clearly responsible. On some points of this system the gentlemen opposite have expatiated freely; on other points, still more extravagant, *they have maintained a prudent silence*. When we hear all the attributes of God reduced to a modification of love, and the righteousness which justifies the sinner explained to be a knowledge of God’s character—when we hear the Christian life made to consist in the experience of unmingled joy, unvarying confidence, and triumphant hope—when we hear the gift of the Spirit to every man, and of the special revelations of the Spirit to them that believe, speaking in them and by them to the world—above all, when we hear of the miracle-working virtue of faith; of the existence of a power in the church to produce signs and wonders, such as illustrated and enforced the mission of the Apostles; and of the actual, though still limited, operation of this power, in the use of unknown tongues, and in the cure of divers diseases;—when, sir, we hear such notions as these put forth and propagated, we recognise in them the undoubted offspring and *inseparable concomitants of those very tenets* which are condemned by the decision now submitted to your review, and we may confidently allude to them as strong corroborative proofs of the wisdom, justice, and necessity of that decision.”

We can scarcely believe our eyes in reading such a statement. Is it in a British court of judicature that we find a judge introducing extraneous matter for the purpose of inflaming the minds of his brother judges; calling upon them to pass a sentence of condemnation, upon a person accused before them, upon questions out of the record on which he is arraigned, and on which, by the confession of the said judge himself, the accused has “ maintained a prudent silence?” We may defy the Holy Office to exceed this in malignity, and in violation of all the decencies as well as of the substantial of equity. It would be superfluous to follow the statements of Dr. Barr any further: but there is one topic on which we feel anxious to vindicate the Church of England; and that is, from the monstrous charge that her Articles sanction the detestable doctrines of Dr. Barr, that Christ died only for the General Assembly and some few more like the members of that body.

“ He has alluded to a part of the *thirty-first Article* of the Church of England;

but the most cursory perusal of the whole of that Article will convince every intelligent and candid reader, that the design of it is to teach, not the universality, but the perfect efficacy of the sacrifice of Christ, in opposition, not to the doctrine of a limited atonement, but to the Popish doctrine of the Mass, which implied an incomplete atonement. But the question now submitted to the consideration of this house, I conceive, has not any thing to do with the creeds and catechisms of former ages, and of other churches. They may be very excellent and useful, but they are no guides to us. We may venerate them for their antiquity, and value them for their truth, but, as a church, we neither know nor acknowledge them: and though we may consult them for advice, we refuse to bow to their authority."

The Thirty-first Article certainly denies the makeweight of Popish penances, but it equally denies the only point in question, a "limited atonement;" and Dr. Barr had better improve his theology by learning from the Catechism of the Church of England to say, "I believe in God the Father, who hath made me and all the world; secondly, in God the Son, *who hath redeemed me and all mankind*; thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God." Nothing can more distinctly prove that the Church of England teaches that Christ *hath redeemed all mankind*: and, indeed, as he took the nature of all mankind, and not of a part of mankind only, the idea of his only redeeming a part of the whole nature which he took is as absurd as it is contrary to the express words of Scripture.

Whatever other characteristics Popery may have, that which constitutes its blasphemy is the setting up of the decrees of its fathers and doctors above the word of God. This blasphemous character is now assumed by the General Assembly. What Paul and Isaiah say is nothing to them: the sole question about which they concern themselves is, what Calvin and Knox has said—

"So, that, how widely soever men may differ on the question, whether or not the doctrine of a limited atonement is *the truth of Scripture*, there can, I think, be no difference of opinion, by those who are capable of forming an opinion on the question, whether or not it is the doctrine of *the Church of Scotland*."

The *truth of Scripture* is nothing to them when trying the correctness of the opinions of an ambassador of Jesus Christ! Whether he delivers his Master's message or not, is of little moment: he must deliver the message of the General Assembly. They will force him to be an ambassador of Calvin, and prohibit him from being an ambassador of Christ.

This is just the rock upon which every church has split. The Jewish traditions, many of which were harmless, and some useful, were made superior to the weightier matters of the Law, as declared in the word of God; and God destroyed the Jewish church, whilst it nevertheless supposed itself to be the sole depository of Jehovah's will. The Church of Rome, in subsequent times, set up her *dicta* above the word of God, and denied any true

meaning to Scripture but that which she put upon it, condemning as heretics all who differed from her interpretation of it: for this, God judged her at the French revolution, and will continue to waste her until she is utterly exterminated by His coming. The Church of England expelled out of her pale, and cut off from the ordinances of Christ's institution, all who would not conform to the lawn sleeves of her prelates, and her other ceremonies of man's invention; by which the hearts of the people were alienated from her, so that now she has more enemies than friends in the land in which she is established. In like manner, the Church of Scotland, affecting a more strict discipline than her sister of England, has set the terms and rules of that discipline above the word of God, and refuses to try the guilt of a minister of Christ by Christ's words, but condemns him on human interpretations of it. Dr. Whately has shewn justly, how the errors commonly imputed to Romanism are inherent in every system; and here we see the worst Popish abomination deliberately adopted by that very church which has called itself the furthest removed from the Mother of Harlots of all the Protestant churches. Here is Brother John, who once quarrelled with Brother Martin, because his dress was too like that of Brother Peter, himself now arrayed in Peter's own worst attire. When will men, either individuals or in the aggregate, learn to know themselves? Truly indeed said the Heathen poet—

Descendit cœlo sententia, γυνῆι σεαυτοῦ.

The traditions, the ceremonies, the rules, the discipline, were all good in their way, but all became part and parcel of Anti-christ the moment they were set above the word of Christ.

No Scotch Calvinist condemns the doctrines of the Church of Rome as unscriptural the less hotly because they have been affirmed by her doctors: the Calvinist says they are contrary to Scripture, and sets the opinions of the Fathers at nought, defies Bellarmine and St. Bernard, and defers to Augustine only as far as Augustine agrees with Paul. In like manner, it is no defence of the General Assembly that the error it delights in may be found in Knox and Calvin: if they prefer Knox and Calvin to Christ, let them take the consequences, and see whether these Reformers will stand them in His stead in the day of trial which is coming. Oh, let them not say to themselves, they have Calvin for their father! he will disown them as loudly as Abraham would have disowned the Pharisees and Scribes, in the days of our Lord, who claimed descent from the father of the faithful. Nay, how do they themselves act with regard to the Bible Society? Lord Teignmouth, and the Secretaries, and the Committee, claim long-established custom and the laws of the Society: the Edinburgh gentlemen reply, Your custom and law is anti-scriptural, and we will be bound by nothing.

that is so. Every creed and formulary of man contains imperfection; but to prefer the imperfection, to prefer it to truth, and to maintain it, marks minds untaught by the Spirit of Truth. Here is seen the grand distinction between human infirmity, and that perception of truth which is produced by the enlightening of the Holy Ghost: man is ever in error, but the regenerated man is ever seeing his error, leaving it, and becoming more and more conformed to the perfect measure of the whole truth as it is in Jesus. The Sectarian learns his "five points" at the commencement of his career; learns no more during the whole of his course; and dies trusting to his five points, but without a vestige of Christian principle, at last. We have dwelt longer upon this topic than it may seem to some to deserve; but we have done so, to guard many who have been unwarily entrapped by the argument, that whether Mr. Campbell's views or those of the General Assembly were most scriptural had nothing to do with the question, if it could be shewn that the formularies of the Scotch Church made against him.

Dr. Barr's speech concludes by a long tirade against certain persons, who must be supposed to be the disciples of Mr. Campbell; in which the Doctor charges them with ceasing to support missionary institutions, to disseminate the Scriptures, and with "neglecting family duties and professional avocations." The Doctor specifies nothing, and, therefore, to nothing, nothing specific can be replied. But we have made inquiries of many who are intimately acquainted with the neighbourhood in which Mr. Campbell exercised his pastoral duties, and the result is a perfect conviction on our own minds, that a more cruel and more deliberate falsehood was never uttered by mortal man. The best person to prove the falsehood of this charge is Dr. Barr himself; for he asserts, in a preceding sentence, that Mr. Campbell's doctrine "has not yet been brought to bear on the mass of promiscuous society, where alone its true character will be discovered, but has been confined to a select few, who certainly make no common pretensions to piety, and exhibit still less common appearances of piety, and most of whom are, I believe, really under the influence of piety." Thus we have, according to Dr. Barr's statement, "persons who exhibit uncommon appearances of piety, and most of whom are, in the Doctor's belief, really under the influence of piety," also refusing to disseminate the word of God, preach His truth, or perform family and professional duties! Such is the Doctor's idea of piety!

The case of Mr. Scott stood upon exactly similar grounds, as far as the sentiments of the General Assembly are concerned. Mr. Scott dissented from the assertion, which he was required to make, that "none were redeemed by Christ but believers only;"

and for this dissent he, as well as Mr. Campbell, was rejected by the General Assembly.

It becomes us to inquire, who, and what, is this body which thus dares to put a limit upon the love of God to His creatures, and to prohibit His servants from preaching it.

The General Assembly of the Church of Scotland consists of a certain number of clergymen and laymen delegated from the presbyteries. A presbytery consists of a certain number of associated parishes: if composed of less than twelve, it delegates two ministers and one layman to the General Assembly; if from twelve to eighteen, it sends three ministers and one elder; and if from eighteen to twenty-four, it sends four ministers and two elders. The number of clergymen in the Scotch Church who are, in the estimation of the Evangelical party, truly converted and spiritual men, is as small as in the English Church; and we ask with confidence, what would be thought or cared, by the Evangelical party, for the decisions of Bishops Tomline, Mant, and Lawrence, nay, of the Archbishops of Canterbury and York themselves, upon the theological opinions of such men as Mr. Simeon, Mr. Marsh, Mr. Wilberforce, or Mr. Howells? Just not worth one rush. They would be held, by the whole Evangelical party, to be radically incompetent to pronounce an opinion upon any one article of Evangelical truth, because they esteem them ignorant of the first rudiments of the Divine life. But would any thing better be thought of the decision of these bishops, if Lords Brougham, Holland, Lansdowne, and King, were associated with them, and agreed in opinion? Certainly not. Yet such a body is the General Assembly of the Church of Scotland, which has met, and in its wisdom come to this notable decision. The lay elders are often men of the highest rank in the kingdom; almost always chosen for their local importance, arising from talents, wealth, or influence; but scarcely ever, or rather never, for their theology or piety: they have been in many instances, within our own knowledge, men living in the habitual practice of acknowledged sin; nay, one such figure in the debates on these very cases. And such an assembly, so convened and so composed, has the effrontery to challenge our submission to its decisions upon questions of theology! We would just as soon submit to the votes of the House of Commons on the question of justification by faith, the idolatry of Popery, or the propriety of fasting and prayer in the apprehension of national calamity.

The very same journal which Dr. Barr selected as the fit organ for the publication of his philippic, the *Greenock Advertiser*, contains a notice of a pamphlet on Ecclesiastical Reform in the Church of Scotland, by Dr. Burns of Paisley, in which it is declared, touching the elders in the General Assembly, that "those

are sent there who, though bearing the name, know nothing of the labours and duties of an elder." It is further asserted, that the elders are chosen for the political influence which they possess; and that "obnoxious clergymen are forced at the point of the bayonet upon a roused and indignant people." The Sanhedrim at Jerusalem was not more incompetent to form a sound judgment upon the teaching of Paul and Peter, than such an assembly is to pronounce an opinion upon the doctrines of Messrs. Campbell and Scott.

Germany is said to be the father of music, while Italy is the mother; and in like manner Scotland may be said to be the father of infidelity, while France is the mother. The Scotch have ever wanted the humour of Voltaire, and the pathos of Rousseau, and the universal learning of Bayle and Volney. Their scepticism has been of that cold, calculating character, which forms the basis of all their secular undertakings. If they want the vices of the South, they want in as large a measure the warmth of affection, love, and disinterestedness, which more than half redeem the profligacy of warmer climates. Intellectualism and inordinate pride is their bane, and runs through every part of their social and religious system; pervades their domestic arrangements, their legal proceedings, and their theological tenets. Most of their best theologians have yet to learn the immeasurable distance between an enlightened understanding and a loving heart. If the head be the seat of godliness, then may Scotland stand high in the scale of eternal truth: if the heart be the seat of the image of Christ, and if all knowledge be as tinkling brass without love, then there is not a part of the habitable globe which ranks lower. The Assembly was almost unanimous in casting out Mr. Campbell: it came to its decision at six o'clock in the morning by a majority of 119 to 6. It was not enough for them to suspend him, which was proposed: no; they were determined at once, and without a moment's pause for reflection, to drive him from their church for ever. This haste is like that which was made use of against his Master, who was arrested on the Thursday; arraigned, tried, condemned, and crucified within twenty-four hours. Many voted who were asleep during great part of the defence; many were absent during the discussion, and only present at the vote; and some concurred in the vote of whom we are unwilling to write as they deserve, and concerning each of whom, therefore, we shall only say,

Who would not grieve that such on earth should be?

Who would not weep that Atticus were he?

The cases of Mr. Maclean and Mr. Irving, upon an entirely different point, we cannot now enter into. A body that could decide as it did with respect to Messrs. Campbell and Scott,

was as incapable of understanding the former gentlemen as they would be a dissertation in Russian or Chinese. The downright and undeniable heresy of the General Assembly, on the humanity of our Lord, is placed beyond the shadow of doubt or question in the following passage: "that in Mr. Maclean's opinion our Lord was kept from sinning only by the hypostatical union, and that his nature IN ITSELF was not more holy than that of other men; and that this opinion is inconsistent with the representations of Scripture and the standards of the Church of Scotland." Away then, for the future, with all quibbles and subterfuges of the Record, and Marcus Dodds; here is a holy humanity *per se*; creature holiness; a nature wholly dissimilar in essence and in every part from the nature of man; a distinct and unequivocal denial that Christ was "man of the substance of his mother." If evidence were still further wanting, it is to be found in the bill of indictment found against Mr. Maclean, wherein the charges specified are, "That you, Mr. H. B. Maclean, used expressions of the import and tendency, that 'Christ had taken our fallen nature upon him; that he had taken a body formed of the sinful flesh of the Virgin.'" Has the General Assembly taken leave of its wits? does it mean to hold itself up to the universal ridicule of mankind? Of what, in the name of common sense, and meaning of words, could a child's body be formed, but of the flesh of its mother?—Another count is, that he alleged "that the nature of Christ was the fallen nature of man, and his body was a body of fallen flesh, formed of the substance of the Virgin, who was not more pure than the rest of our sinful race." Well! was she? was the virgin formed of impeccable flesh too? Is the General Assembly going to preach Popery altogether? We wish our readers to attend to those expressions in Italics, because we know that some men, of honest hearts but weak minds, have been puzzled by persons calling themselves great theologians, but who seem to have no faculty for expressing accurate ideas, and who rail at the word *fallen*, as if its use constituted a mortal offence in Mr. Irving and Mr. Maclean, although they themselves are sound on the true humanity of the substance of the Virgin. To quibble about a mere term is contemptible: no one has used the term *fallen* in any other sense than as *the substance of the Virgin*: those who have attacked the term have really and *bonâ fide* intended to deny that Christ took *substance of the Virgin Mary*: this we have ever shewn, and of this we have here irrefragable proof: the heretics assert that Christ's body was not formed of the substance of the Virgin, but was a new creature. This is the doctrine of Marcus Dodds, the Record, and *hoc genus omne*.

Again and again we will reiterate, that this heresy against

the true humanity of Jesus of Nazareth, by the General Assembly of the Church of Scotland, is without a parallel in the history of the church, except the heresy against the Divinity of the Son of God by the Arians and Socinians. The Arian heresy brought down the Saracenic judgment upon the Eastern church, and this new heresy will also bring a judgment of destruction upon the Northern church. It is more needful to send missionaries into Scotland than into Papal countries, and we trust that effectual steps will forthwith be taken to endeavour to deliver the people out of the hand of the pastors who are making havock of the church of God north of the Tweed. We scarcely know whether the heresies in the church or the infidelity in the *savans* is the most appalling characteristic of Edinburgh at the present moment; but we have greater hope and expectation of repentance and conversion amongst the latter than amongst the former.

So far as the decision of the General Assembly affects Mr. Campbell, Scott, or Maclean, personally, there is nothing to produce the slightest unpleasant impression upon their mind, body, or estate: their expulsion is as perfectly an innocuous proceeding as could have been imagined: no human being will esteem them less or more than they did previously. The result of the decision, therefore, is of consequence to the General Assembly alone. All who are clear-sighted and honest in Scotland will array themselves against this heretical body; but as this body will retain the mass of the people with it, so will it be indifferent whether it retain truth or not. In like manner the Church of Rome laughs at the power of Protestantism to overthrow it; and in like manner the men who have got the money in Earl Street, together with all the Socinians, Neologists, and schismatic Dissenters, laugh at the Protesters in Sackville Street, although truth and justice are clearly on the side of the latter. Never will bodies of men be otherwise than on the wrong side, and never will they learn that the flock of Jesus is a "little flock;" and that, wherever there are two parties on any religious question, the most numerous wants one characteristic of the true party of Christ—namely, that it is a "little flock."

For the truth's sake, we hope that many will be stirred up to preach against these Scotch heresies, of the limitation of God's love to man, and the denial of the true humanity of Christ; and when they are cast out of the synagogue, we trust they will betake themselves, like their forefathers, to the common people, preaching to them on the moors and on the mountain-top, delivering them from the locusts that are devouring the land, the wolves in sheep's clothing, who are usurping the office of shepherds in the fold of Jesus Christ.

THE ATTACK OF THE EDINBURGH REVIEW ON THE
MORNING WATCH.

THE *Edinburgh Review* has been long celebrated as the leader of the infidel party in Great Britain. Taylor and Carlile have, indeed, exceeded it in open impiety; but the former has been purveyor for the chosen few who explore the higher branches of literature, while the latter have pandered to the taste of the lowest rabble. The last number of the *Edinburgh Review* has commenced, and closed, an elaborate article on the *Morning Watch*, by apologizing to its readers for taking notice of a publication so little known in the circles where its own blue cover is the constant inmate. We ought, in like manner, to apologize to the readers of the *Morning Watch* for noticing a publication which, having been long classed with the writings of Tom Paine, is scarcely known, but by name, in the more serious parties of the religious world. But whilst we have felt it right from time to time to meet and refute the Pharisees of the present day, we would not shew ourselves remiss in encountering the modern Sadducees also. Would, however, that our antagonist on this occasion were worthy of his type! Nothing is more striking than the apparent candour with which the Sadducees of old opposed the doctrines of our Lord, while the Pharisees as constantly "tempted him, that they might accuse him." For, although in the camp, and covered with the panoply of the infidels, his speech bewrayeth him to be Pharisee in disguise, an apostate from a faith in which he has been taught, as Rabshekah appeared of old in the army of Sennacherib.

We intend to meet him on all his points—his philosophy; his logic; his theology, if such it can be termed; and his spirit, since on that too he erects himself into the office of our judge. He observes, that "the principle of religious variances, so infinite in the case of individuals, extends to the great moral improvements in society, where the strata of human opinion rise, one above another, in distinct masses of successive growth. There are, consequently, philosophical systems of Christianity, which suppose that the Reformation will not only want, but must gradually go on, reforming; since dogmas depend for their real character on the nature of the times, as much as fruits on the quality of the soil in which they grow." These remarks could only proceed from the pen of a man who had made his religion conform to his philosophy, instead of making his philosophy bend to his religion. He looks on Christianity with the eyes of the *Vicaire Savoyard*, and utterly despises every part of it, as we shall see hereafter, but its moral precepts, and which, separated from its dogmas, belong not more exclusively to the Founder of Christianity, than to Confucius. Christian "dogmas depend

for their real character," not "on the nature of the times," but on the nature of Him who promulgated them : and when the Reviewer says of us, that we "seem to treat with utter scorn all general reasoning, and particular consequences, and to be at the same time equally careless and suspicious of authority, for which they apparently substitute some private illumination of their own," we tell him that his assertion is notoriously false; that we neither do, nor ever did, substitute private illumination for any thing; and that we have entered into closer and more accurate reasoning, on all the branches of divinity that have been discussed in these pages, than any other religious journal now extant.

There is no error more fatal, although by no means rare in well-bred circles, than for a man who is naturally amiable, benevolent, and free from outward acts of immorality, to admire the poetry and philosophy of certain parts of the life and doctrines of our Lord, and thence to conclude of himself, and be ranked by others, as a truly Christian man, who has sanctified abilities and learning by devoting them to the service of religion. It is from persons of this class, chiefly, that we hear of the blessed results that are to happen to the world from the spread of education, the circulation of Bibles, the abolition of slavery, and the conversion of the heathen. But the plain truth is, that they are nothing more than gentle and kind-hearted persons, whose good-nature has adopted a Christian phraseology, without one particle of that which is distinctive of Christianity being found in them. There are good-natured Turks, and there have been good-natured Pagans: the outward expression of their good-nature did not take the words of "Do as you would be done by," or "Love your enemies;" but there is nothing in these, and a thousand other such sentences, that is peculiar to the essence of Christianity, although it should be granted that Christ were the only teacher of religion who uttered them; since moral precepts, however refined, are not the essence, but the accessaries, of the Gospel. The boldness with which this doctrine, of the progressive improvement of the human race, is here brought forward, may be of service to the majority of the Evangelical world, by shewing them, in glaring colours, the real nature of their principles, when they fondly dream of, and inculcate, a millennium prior to the destruction of all that now occupies the surface of this globe. We have often told them that their millennium was based, not on the Bible, but on Infidelity; the *Edinburgh Review* now tells them the same: *fas est ab hoste doceri*.

Since the Reviewer is one of those polemicists who "would rather lose a soul than a sneer," we presume it is to this account we must set down the assertion, that on politics our "reasoning and conclusions are just what might be expected from writers who seem to consider that a course of lectures on Prophecy is

the best preparatory study for young diplomatists ; and that the only infallible guide, in doubtful cases of external and internal policy, is to be found in the numerals of Daniel, and the visions of the Apocalypse." The introduction of the word " diplomatists " makes nonsense of the passage ; but if he had written " statesmen," we would have avowed the fact, and entered into the proofs on any fitting occasion. We do believe that the rise and fall of nations has been foretold by God, in order that they may be warned to flee from those sins which bring down ruin upon them from Him ; and that if statesmen do neglect those warnings they will inevitably fall into those errors, and produce the ruin of their country. This will no doubt sound very " fierce and uncharitable " to the political worshippers of Horne Tooke, Charles Fox, and Lord Brougham ; and to this uncharitableness will be added the harsher attribute of bigotry, when we say that no one who understood " the numerals of Daniel, or the visions of the Apocalypse," would have conceded the Popish claims, or thought it possible that peace and happiness should accrue to the country from the plunder of the church, the downfall of thrones, and the refusal to invoke the protection of God in the apprehension of foreign and domestic calamity.

Since, however, our Christian politics are not the principal object of attack, but the existence of miraculous powers in the church, we come at once to this part of it, passing by, for the sake of brevity, the futile attempts to draw distinctions in healing between functionary and organic derangement ; and to separate excitement in modern cases, from that of Peter's mother-in-law, and the man born blind ; the fallacy of which we have already shewn in former numbers. But let it not be supposed that we deny the controul of mind over bodily ailments, or that very remarkable cures have taken place by its operation. There is no doubt that plethoric gentlemen, confined to their beds by gout, have suddenly risen up on a cry of " fire " being made, *pedibus timor addidit alas*, and have betaken themselves to their heels with surprising alacrity. An obstinate tooth-ache has been found to vanish at the sound of the first rap on the dentist's door. Many a young practitioner in his teens has scared away the hiccough from a patient of a similarly *susceptible age*, by feigning an announcement from the pedagogue of a threatened flagellation. A man has been known to die on the table of the operating room, at the mere inspection of the sleeves and basins and sponges of the operators, long before the knife had approached his hide. The annals of magnetism shew the power of some unknown cause upon every variety of disease, at all ages between conception and caducity. Many cases supposed to be alarming must, no doubt, be set down to the account of a morbid imagination, and have yielded to the restored strength

of the mental powers. Moreover, derangements of muscles, nerves, sinews, and even bones, are often merely symptomatic, particularly in females, which have continued after the exciting cause has been removed, and the patient, having been long cured of the primary, required only that the remaining indisposition, which was secondary, should be treated mechanically in order to become perfectly sound. This, and much more of the same kind, may be freely granted; and, after making every deduction on these several scores, and admitting that many such will be termed, and pass for being, miraculous, improperly, we nevertheless contend that there are many more which cannot be included in any of the above exceptions, and are as purely and entirely miraculous as any miracle recorded in the Bible. We are surprised that so laborious and able an antagonist should have been deluded, by his weaker coadjutors in the religious periodicals, into resting his case upon alteration of structure. His object is to deny the permanence of supernatural power in the church; by resting, therefore, on a fact, he subjects himself to have his mouth closed for ever upon our producing a sudden cure of organic disease. Now we can shew him a woman, Mrs. Gillow, who was to lose her breast for a cancer, suddenly cured during prayer for the same in the middle of the night preceding the day fixed for the operation. This case occurred several years ago, and the subject has long been a pensioner on the funds of the Aged Pilgrim's Society. We can also shew him a lady, Mrs. Maxwell, who had been lame of one leg for twenty-four years, and lame for eight years of the other leg, and who by prayer, in consequence of meditation on Miss Fancourt's case, suddenly arose, and walked down stairs, to the terror and astonishment of her husband. The surgeons had told this lady that the organic alteration was so great that cure was impossible, and for some years they had ceased to attend her. She was, on the very morning preceding her cure, which took place in Norfolk last February, thanking God for having cast her lot in the midst of some beautiful scenery, where, since she was to be confined to her sofa for life, she might still delight in the loveliness of His works.—Perhaps, now, however, some Travers is ready to account for the cure of cancers and carious bones by nervous excitement; a discovery which, it is to be hoped, will enable the doctors to dispense with the knife, and save many a pang to the unfortunate inmates of Guy's and St. Thomas's.—Another lady has been miraculously cured of congenital mal-formation of the spine. *Chaque'un est le methodist de quelqu'autre*, observed the Baron de Staël; and every infidel cries “shew us a sign, upon our doing which he promises to be a devout believer in future. “Come down from the cross and we will believe,” cry some; “Let one go from the dead,” says another; and our Edinburgh sceptic

promises, that, if he could see a man walking about with "a certificate from the surgeons of any hospital" declaring that he had been dead, then he too would believe. Here our scepticism comes in, and we do not believe that the Reviewer would believe; and for this plain reason—namely, that we hold mankind to be the same in all ages; and that when a man was raised from the dead, and who was proved to have been dead, not indeed from the testimony of surgeons, but from the testimony of men's noses—"Lord, he stinketh"—so far were the learned from believing the fact, that their rage against the person alleged to have raised him was doubled, and also against him who had been miraculously recovered: so that it was a serious matter to be cured in those days.

The Reviewer complains that we apply the term infidel to all who do not believe in miraculous cures. We have two reasons for doing this: first, because the only contrary to the term believer, is unbeliever, or infidel; and, considering the fact for which we are contending to be a truth of God, infidel is the proper term for one who does not believe in that truth: secondly, because we would warn many in the Evangelical world, who have been long playing fast-and-loose with God's word, siding with Apocryphists and Socinians in adulterating the word of God, through gross ignorance of the question of Inspiration; and who are now perverting the plain language of the Bible, as Mr. Platt has shewn in his Letter to Mr. Daniel Wilson, in the same way that the Neologists of Germany are doing; that all these evil courses are of a piece with blaspheming against the Holy Ghost; and that, notwithstanding their fancied soundness on the question of justification, through which they look down upon the High-church party, and coalesce with all descriptions of heretical Dissenters, they hold more infidel than orthodox principles amidst their bundle of theological dogmas.

With respect to the gift of speaking in unknown tongues, the Reviewer seems to admit, that, if Dr. Wilkins or Professor Lee would give a certificate under hand and seal that one of the persons so speaking spoke a living language, in that case he would be staggered, if not convinced. Here, again, he has had the weakness to rest his case upon a fact, so that our sceptic is a bad hand at his trade. We object, however, to this test, because we contend that it is not to the point. He assumes, and the passages from all the writers that he has adduced assume, that the tongues which the members of the primitive church spake were necessarily living languages. That they were so at Pentecost we admit; that they were so often is probable; but that they were so always, and invariably, we deny. Yet great part of the article in the Review is occupied in labouring to shew, that this power of miraculously speaking

unknown living languages was necessary for the purpose of preaching the Gospel to heathen nations ; that it was so possessed for that purpose ; that no modern missionaries, not even such as Xavier, have possessed it, and therefore it has been useless for them to try and convert the heathen, as the event has proved. Now, if Paul had to preach the Gospel in India, or Britain, and it was necessary for this purpose that he should be able to speak the then languages of those countries, it will not be denied that his being so endowed to utter a few phrases, but not to speak at all times, and whenever he pleased, would not have answered the purpose : he might, for the end of converting and instructing, and teaching to the natives all that the Bible contains, as well have not spoken at all, as only to have spoken a few intermitting sentences. If he had come to Caracacus, and spoken half a sentence in ancient British, and then proceeded in Hebrew, that royal personage would not have been much the wiser for such instruction. Moreover, he would have good ground to believe the Apostle a rank impostor, in speaking some words in pure British and suddenly appearing to require an interpreter for the remainder of his discourse : the king would have infallibly suspected some trick. Yet this is the dilemma to which the argument of the Reviewer leads ; and such is usually the case of those who depart from the plain truth of Scripture in order to solve an apparent difficulty. The power, therefore, in order to be adapted for the supposed end, must have been permanent. All the best writers, however, are agreed that this gift was not permanent ; and we will appeal to Dr. Middleton, because he is a great authority with the Reviewer in this matter, and to Jerome, because he is above all suspicion. "The gift of tongues," says the former, in his Essay on that subject, p. 89, "was not of a stable or permanent nature, but adapted to peculiar occasions, and then withdrawn again as soon as it had served the particular purpose for which it was bestowed. And hence we see the vanity of that notion, which is generally entertained about it, that from the first communication of it to the Apostles it adhered to them constantly as long as they lived, so as to enable them to preach the Gospel to every nation through which they travelled, in its own proper tongue : a notion for which I cannot find the least ground in any part of Sacred Writ, but many solid reasons to evince the contrary." In a previous passage, p. 87, after having quoted many authors to shew that the real purport of the gift was not for the converting of heathen nations, but merely as a sign, he adds, "It is evident, then, that the chief, or rather sole, end of this gift of tongues, was to serve as a *sensible sign* that those to whom it was vouchsafed were under a Divine influence, and acting by a Divine commission."—Jerome declares, that, be-

cause Paul could not speak Greek, he was obliged to have Titus as an interpreter; and that Peter was obliged to have Mark for the same reason, and for the same purpose. "Cumque Paulus haberet scientiam sanctarum Scripturarum....divinorum sensuum majestatem digno non poterat Græci eloquii explicare sermone. Habebat ergo Titum interpretem, sicut et beatus Petrus Marcum" (*Heb. Quæst. xi.*)—Salmanus, as quoted by Middleton, says, "We are not to infer that the Apostles, by receiving the gift of tongues, received a faculty of speaking all the several languages which are commonly used in the world. For it is not probable that the effect of it continued beyond that very day, or any longer than the cloven tongues appeared to sit upon their heads: when those vanished the miracle ceased, and left them destitute of every other language but that of their native country. For he thinks it certain that they were not acquainted with any other, except what they might afterwards imperfectly acquire by natural means."—The witnesses which the Reviewer himself has brought forward, testify that the gift of tongues was not given for the conversion of heathen nations; and also that the real purpose of the gift was that of a sign: the passages which he has quoted from Grotius, Tillotson, and Barrow, all agree that the power of working miracles would be bestowed now, upon those who had "the same pious zeal for God's honour, and the same charitable earnestness for men's good," which distinguished the primitive Christians: which is precisely the point we have maintained against the *Christian Observer*, and which we have the witnesses brought forward by the *Edinburgh Review* to confirm. These writers unequivocally assert that miracles are to be expected in the present day as much as at the commencement of this dispensation.

Premising, again, that the language being living or dead, spoken on earth or not, has nothing to do with the matter, we do however give the Reviewer to wit, since he is so weak as to rest his case on a fact, that one of the persons in question did in our hearing clearly speak these words in Hebrew, which others can also bear witness to: יהוה דברת פוחי יהוה דברת "O Jehovah, thou hast spoken by my utterance* ; O Jehovah, thou hast spoken." Two words more in the unknown tongue followed, but we could not catch them. We say *unknown* tongue, for the Hebrew was not pronounced after the Jewish or any modern manner, but according to what we believe to be the primitive pronunciation, and therefore difficult to follow. On another occasion these words were uttered in distinctly intelligible Hebrew: שְׁכֵן לְאֲדִיר יְהוָה "the dwelling of the glorious

* The Hebrew word means more than utterance; it denotes a divine inspiration or afflatus; appearing to be compounded of פִּי *mouth*, and רוּחַ *spirit*.

Jah," followed by English words expressive of the glory of the Lord. On another occasion, the words נִרְאָה נִרְאָה "how dreadful," were uttered twice, and a denunciation of the terrible judgments about to come on the earth followed. On another occasion, הִכּוֹן נְאֻדָּה "the glorious estate." On another, עֲרִמָה "nakedness," or "spoliation;" and the English which followed was in accordance with the utterance.

From all that we have heard and observed, we are persuaded that the English which follows any utterance in the unknown tongue, is its *interpretation*, not its *translation*. And we are further persuaded, that, on interpretation, it will be found to be simple exhortation, or warning. No new revelation may be expected; nothing to break up the oneness of faith in the church from the beginning; no addition to and no diminution of the faith once delivered to the saints. Christ brought life and immortality to light by the Gospel: it remains unchangeable till He himself shall come again, to conclude the present and begin the Millennial dispensation.

The Reviewer quotes three extracts from the *Morning Watch*, in which it was asserted, that hundreds and thousands of believers have received answers to their prayers; or, in other words, that events have taken place in consequence of the prayers of believers, which would not have taken place if those prayers had not been offered. Upon this the Reviewer observes, "A statement of this description cannot be made so much in utter ignorance, as in complete defiance, of every thing which pious, yet reasonable, men (Christian, and even heathen), have ever thought or written upon that most difficult subject, Prayer. It is false philosophically, if we consider the duty of prayer on principles of reason and natural religion. It must be false as a matter of Scriptural interpretation, if we find the whole evidence of history, and of our own experience, in contradiction with the meaning which these declarations affix to particular passages in the Bible. It must be false also morally, from the mischievousness which such language often has produced, and must produce again, by misleading honest, but dreaming and fuming spirits."—The denial of our position by the Reviewer must be made in utter defiance of the testimony of almost the whole circle of religious biography. There is not a point of experience on which spiritually-minded Christians are more agreed, than that of the positive interference of God on their behalf in answer to their prayers; and this testimony the Reviewer calls upon us to set aside, in deference to the opinions of "reasonable Christian, and even heathen men," who have had no such experience, and whose testimony upon what has taken place with others would not be received by any one who was capable of discerning the

validity of any evidence adduced. Upon the principles of mere reason and natural religion, it is philosophically false to pray (that is, to ask) for that which we do not expect to be granted; the grounds for that expectation, and the lawfulness of the subject-matter prayed for, being totally different questions: and it is likewise contrary to natural reason to ask for that which we expect will take place equally whether we ask or not. It is, indeed, very obvious that the Reviewer has no idea of any thing being granted solely in consequence of prayer, and therefore it is not to be wondered at that he finds it a "most difficult subject." We are inclined to go much further, and say, that with his view it is a most absurd one, inasmuch as it seems to be of no use whatever. The Reviewer's denial is false as a matter of Scriptural interpretation; because, without insisting upon the negative evidence, that no limitation is ever placed upon the objects to be prayed for (we need hardly except the purposes of lust, James iv. 3), nor the extent of the demand, we have the positive example of Elias offered to our imitation, upon the express ground of his being exactly such a man as ourselves, who prayed for rain, and for dearth, and obtained both in answer to those prayers. Yet, with this passage, as well as with the whole eleventh chapter of the Hebrews, standing unrepealed, the Reviewer has the effrontery to assert, that "any general proposition, which assigns to human prayers an acknowledged and visible controul over the laws of nature, appears to be encompassed with irreconcilable objections." The denial is also false morally, inasmuch as, for one instance of abuse of this most precious truth, one hundred instances might be brought forward of the most beneficial effects having flowed from it.

From the passage which follows in the Review, it appears that the writer entirely confounds an abstracted meditation on the being, omniscience, and beneficence of God, with prayer in the strict sense of the term—that is, asking in order to receive;—so that the Reviewer is utterly ignorant of that about which he affects to write philosophically, scripturally, and morally. He has not yet drawn the first breath of the Christian life: his knowledge of Christianity is like that of any other moral science, a mere exercise of the intellect; and his judgment on prayer a speculation, which has no influence on his spiritual, though it may have some on his moral, being.

The truth with respect to prayer is the direct opposite of that which the Reviewer has stated, and if he had been even superficially read in the Bible he could not have ventured upon his assertion. There is not an instance of an extraordinary thing being done but we are sure to be instructed that it occurred in consequence of the prayer of some individual. "An acknowledged and visible controul over the laws of nature" took place

in the falling off of Peter's chains, and the opening of the prison door; but it is not sufficient that this miraculous fact should be recorded; the Holy Ghost takes especial care to inform us also that the miracle took place BECAUSE prayer was constantly made for Peter's deliverance. When the Holy Ghost enumerates all the characteristics of the infidel faction which opposes the church of God in every age, that which recapitulates and sums them up under one head, and as involving all others, is, that they do not pray: and this special and concluding characteristic is invariably given in Scripture, whether when speaking of some one individual man as a sample of the rest, or when speaking of the party as a whole body.

We do not "despise Paley as a second-rate secular theologian." "Despise" is not a word which expresses any feeling we can ever entertain for a fellow-creature who is in error, provided we believe him to be sincere, and such we believe Paley to have been in an eminent degree. But, to be plain with the Reviewer, and honest for the truth, we do not believe that Paley was any thing more than a "*first-rate* secular theologian" at the time he wrote the work from which the passage is quoted: we do not think that he was at that time "born again;" begotten of the Holy Ghost; regenerated; "a child of God, and an inheritor of the kingdom of heaven." His reasoning, therefore, is mere reasoning; that is, the result of his natural powers uninformed by Divine illumination: it is worth as much as the reasoning of Plato or Tully, but no more. His views of "the influence of the Spirit" is a pure intellectual exercise. The admissions of such a writer in a case supposed by him to be wrong, but which we contend to be right, are invaluable as arguments to be retorted upon such an opponent as the Reviewer, since they are like the result of cross-examinations of a witness brought into court upon the opposite side. "What would be the effect of the influence of the Divine Spirit being always or generally accompanied with a distinct notice, it is difficult even to conjecture. One thing may be said of it, that it would be putting us under a quite different dispensation: it would be putting us under a miraculous dispensation; for the agency of the Spirit in our souls distinctly perceived, is, properly speaking, a miracle." Now we doubt if a single systematic divine of any eminence, that holds clearly the distinguishing doctrines of the Reformation, can be found, who does not explicitly assert that the agency of the Spirit is to be distinctly perceived in every soul in which he resides, and that unless He is distinctly perceived that soul is not under His immediate agency. If this be so—if the doctrines of the great Protestant divines upon this subject are correct—then, says Paley, that perception is miraculous, and we are under a miraculous dispensation. This is

precisely the point which we also maintain; and "it is much to be lamented, for the sake of religion, that" the Reviewer "should be so ignorant of his case" as to suppose that "the theology of Paley on this point is superseded by the sceptical sophism of Hume, that whoever believes the Christian religion is conscious of a continued miracle in his own person:" for it is abundantly clear that "on this point" Paley, Hume, and all true Christians are agreed.

The Church of England expressly teaches us to expect and pray for the gifts of the Spirit. The whole Liturgy is full of proof that such an expectation was continually present in the minds of those who set it forth. Almost every prayer expresses it: as that for the King, "Endue him plenteously with heavenly gifts:" that for the Royal Family, "Endue them with thy Holy Spirit; enrich them with thy heavenly grace:" that for the People and Clergy, "Almighty and Everlasting God, who alone workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful Spirit of thy grace." And that our forefathers made no distinction between the gifts we are instructed to pray for, and those bestowed on the Apostles at Pentecost, is manifest from the Collect for Whitsunday: "God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit, grant us, by the same Spirit, to have a right judgment in all things, and evermore to rejoice in his Holy comfort;"—and in the Collect for St. Barnabas's day: "O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost, leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory." And, lest it should be supposed that the gifts thus expected and prayed for were in any respect different from those bestowed upon the church at the day of Pentecost, we subjoin a passage from the Homily for Whitsunday, "on the Gifts of the Holy Ghost," one of those homilies sanctioned by the Thirty-fifth Article of the Church of England, and, as "godly and wholesome," enjoined to be "read in churches by the ministers diligently and distinctly, that they may be understood of the people."

"Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the prescript rule of God's word, savouring and tasting, not of the flesh, but of the Spirit, then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself. The Holy Ghost doth always declare himself by his fruitful and gracious gifts, namely, by the word of

wisdom ; by the word of knowledge, which is the understanding of the Scriptures ; by faith ; in doing of miracles ; by healing them that are diseased ; by prophecy, which is the declaration of God's mysteries ; by discerning of spirits ; diversities of tongues ; interpretation of tongues ; and so forth. All which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the Holy Ghost, even so do they bring men, and not without good cause, into a wonderful admiration of God's divine power."

Again, in the Second Part of the same Homily, it is said, " Our Saviour Christ, departing out of the world unto his Father, promised his disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth. Which thing to be faithfully and truly performed the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal church of Christ, dispersed through the whole world. For, unless the Holy Ghost had been always present, governing and preserving the church from the beginning, it could never have sustained so many and great brunts of affliction and persecution with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, that the Spirit of truth should abide with them for ever ; that he would be with them always (he meaneth by grace, virtue, and power) even to the world's end."

And so, in the Third Part of the Homily for Rogation Week : " I promised to you to declare, that all spiritual gifts and graces come specially from God. . . . God, the Father of all mercy, wrought this high benefit unto us, not by his own person, but by a mean, by no less a mean than his only beloved Son. . . . It is he by whom the Father of heaven doth bless us with all spiritual and heavenly gifts. . . . To this, our Saviour and Mediator, hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority to distribute his goods and gifts committed to him : for so writeth the Apostle, (Eph. iv.) To every one of us is grace given, according to the measure of Christ's giving. And thereupon, to execute his authority committed, after that he had brought sin and the devil to captivity, to be no more hurtful to his members, he ascended up to his Father again, and from thence sent liberal gifts to his well-beloved servants ; and hath still the power, to the world's end, to distribute his Father's gifts continually in his church, to the establishment and comfort thereof."

Our argument was doubly good as an *argumentum ad hominem* against the *Christian Observer*, because the writers in that Journal acknowledge that the essential of the terms " regenerated," and " converted child of God," consists in the

indwelling of the person of the Holy Ghost. This the *Edinburgh Reviewer* denies; or admits, if it be true, to be a continual miracle. Hence we perceive the propriety of an apology to our readers for wasting so many pages on a work like the *Edinburgh Review*, with which we are not agreed upon the A B C of Christian doctrine. Religious Journals stand upon altogether a different ground from those which are devoted to mere philosophy, and which are either openly infidel, or utterly ignorant of all those principles which can alone make a discussion with them profitable to the body of our readers. Men in the state of the Reviewer require to have the Gospel preached unto them: "Unless ye be born again, ye cannot enter into the kingdom of heaven."

It is scarcely worth noticing for the value of the argument, but we do so as a mark of flagrant dishonesty, that the statement of Mr. Erskine, in the *Brazen Serpent*, that the gift of tongues, now revived in the church, is her re-endowment with that power which she had in her youth, is charged as an inconsistency against the *Morning Watch*, in saying that God had always answered the prayers of His believing people, in every age, by curing their diseases, &c. It would be a strange ground of charge against the consistency of the *Edinburgh Review*, that Mr. Dugald Stewart, or Mr. Payne Knight, has said in one of their works something different from an article in that journal. Yet, notwithstanding the charge is futile, it is also untrue that there is any contradiction between the two statements: both are true: answers to prayer have been given in all times, but the gift of tongues has been in abeyance: now, however, it also has been given, in answer to the prayers of some who have earnestly sought for it; aye, and the gifts of healing and of prophecy also.

If an apology is necessary for noticing this Journal at all, a double pardon must be craved while we transcribe the following tissue of blasphemous sneers, and which can have been dictated only by the same spirit that urged Voltaire, in his *Candide*, to ridicule in the manner he did the doctrine that whatever is is best. "A pretty world we should have of it, indeed, if the general laws of nature were interrupted at every moment, and broken up into specialities and gifts; if, according to the division of labour in secular arts and occupations, every Christian had a miraculous power of some sort or other appropriated to himself, either for his personal satisfaction or in trust officially for the wants of the community; or if the self-same gift were communicated to us all, and we were to pass our time, like the inspired brethren of Port-Glasgow, in holding religious *conversations* in languages which nobody understood!" A much more pretty world, indeed, should we have, if all its parts did not consist of specialities, and a division of labour. What a pretty body would the Reviewer have, if it were all belly, and no head;

all feet, but no hands. The division of labour, as existing in the various members of the natural body, is chosen by the inspired Apostle as an illustration of the same division among all the members of the mystical body of Christ; each of which "has a miraculous power of some sort or other in trust officially for the wants of the community." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ . . . for the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body?" &c. The whole argument lying in this, that as the several offices of the hand, foot, ear, eye, &c., were for the wants of the community of the body, and not exclusively for the individual organ alone; so are the several gifts of the Spirit for the wants of the community of Christ, and not exclusively for the individual member alone: whereby "the general laws of nature were to be interrupted," by "the gifts of healing" being given to one, the "working of miracles" to another; "divers kinds of tongues," for the purpose of "holding religious *conversazionés*," to another; and, because these tongues were what "nobody understood," "the interpretation of tongues" was given to another: all the power of Omnipotence, in short, being broken up into specialties and gifts, according to a division of labour, for the purpose of interrupting the general laws of nature for the benefit of the church of Christ. The Apostle Paul, who was present at "the religious *conversazionés* of the inspired brethren" at Corinth, gives an account precisely similar to that of those who were present at the *conversazionés* at Port-Glasgow; namely, that they were held in languages which nobody understood: "He that speaketh in a tongue speaketh not unto men, but unto God, for no man understandeth (*αὐτοὶ* heareth) him." Surely never was infidel more luckless in his sneer.

The Reviewer, with that dogmatism which is the usual concomitant of scepticism, although refusing to submit to any authority itself, rebukes us for not yielding at once, and without further examination, to the authority of Warburton, who asserts that the gifts of healing, speaking with tongues, prophecy, &c., were not to last during the whole of this dispensation. This point having been fully treated in former parts of this Journal, we notice it no further now than to refuse submission to the dicta of Warburton, on two grounds: 1st, Because that learned writer is unsound upon almost every point of divinity on which he at any time wrote; and, 2d, Because his argument on this passage, in the Epistle to the Corinthians, is as palpably bad as a specimen of logic, as it is radically erroneous in point of doctrine.

It is a great object with all sceptics, and with some half-

instructed Christians, to make distinctions between the Old and the New-Testament Scriptures, as if they were the works of two different authors, and related to two different subjects. Our present sceptic is not deficient in such an attempt, although on this occasion he thinks "it is not worth while to do more than protest against the practice, so injurious to Christianity, of treating the Old and New Testament as concurrent schemes of the Divine government, and as rules of similar cast, or equal authority, for the conduct and expectations of human life." Did the Reviewer never hear that *Veteri Testamento novum latet; Novo Testamento vetus patet*? He goes on to say, "The system of Divine government described by the Jewish historians is scarcely less alien from that of Christianity than the system displayed by the Heathen poets. It is one perpetual system of particular providences; and those, in many instances, depending on principles, and recorded in a spirit, and in language, which too often render the First Lesson in the Morning Service a very problematical lesson to any ordinary congregation. Whilst the Pentateuch is read in a Christian church as indiscriminately as in an ancient Jewish synagogue, and received as the narrative of events, and of a people, whose case is applicable to ourselves, we cannot wonder that such a narrative is often grievously misunderstood and misapplied. It has been consequently the store-house of fanaticism in every age; from whose wall the Balfours of Burleigh, and their humble imitators in the vulgar field of Christian warfare, take down its monumental armour, 'the sword and the battle,' against both public and private peace."⁴—After the perusal of this passage, we receive as the highest compliment which could have been paid us by friend or foe, that "the spirit and language" of the *Morning Watch* have met with the decided reprobation of this Reviewer. We earnestly hope that every one who thinks of the spirit and language of the Old Testament as this writer thinks, will also think and say of us as he does. A system of Heathenism, the invention of Satan, scarcely less alien from the New Testament, the dictation of the Holy Ghost, than the Old Testament, which is the dictation of the same Holy Ghost! Our marvel is, what could have induced such a writer to enter at all upon a question of delicate and accurate theology, who is himself sceptical on every subject which is peculiar to Christianity. The inspiration of the Old Testament he here utterly rejects. His language is more like that of Haffner, or Ammon, in Germany, than of any one who has affected to write on what he is pleased to designate Christianity, unless it be Belsham. "All Scripture is given by inspiration of God, and is profitable" for various purposes, says the Apostle concerning the Old Testament: "A very problematical lesson to any ordinary congregation," says the Edinburgh Review.

If the Reviewer were honest in his approbation of the New Testament, which it is scarcely possible to suppose that he is, he must find insurmountable difficulty in those passages which declare that all the particular providences that occurred to the Jews are recorded in order to be ensamples to us; such as 1 Cor. x. 1—11; Gal. iii. and iv.; the whole Epistle to the Hebrews, particularly the eleventh chapter; to say nothing of the Apocalypse. Moreover, what wretched sophistry it is, to call that government "Divine" in the same sentence in which he declares it to be as bad as that of Jupiter and Juno! The writings of the Old Testament may, indeed, have furnished arms to the Balfours of Burleigh, but they have furnished arms for nobler warriors than ever contended with swords of steel: they furnished the panoply which has rendered the noble army of martyrs impervious to the shafts of the world, the flesh, and the devil, in every age; and they furnished the materials of consolation to the King of Martyrs himself, who conquered sin and defeated Satan with that sword of the Spirit, the Old Testament word of God alone. It is as philosophically false, as it is morally and scripturally false, to imagine that there *can* be any discordance between the Old and New Testaments, if their inspiration be conceded. For God is one, and the same; and immutability in conduct is an essential ingredient of perfection. Mankind, likewise, is one and the same, in every age, clime, and circumstance; varying, indeed, because imperfect, and therefore always changing, but never able to change its dependence on, relation to, and duties towards, God. God's purpose to man was declared at the first moment of Adam's creation; and however that purpose may have been postponed, in man's estimation, or may have had succeeding developments, the purpose itself is unalterable, and the end still to be completed. But, to descend from reasoning to testimony, the Seventh Article of the Church of England speaks the language of every orthodox church, and of Scripture itself, in declaring that "the Old Testament is not contrary to the New," and that, "they are not to be heard" who make a difference. Now, if a writer please to avow himself a sceptic, and attack us on those principles, well and good; but he has no right, in common consistency, while doing this in one place, to dogmatize to us on the "concurrent consent of all Christendom" in another: he has no right to call upon us to submit to the rule of a court, while denying the law by which that court is constituted. The Old and New Testament together, jointly and severally, reveal the mind of God: if the spirit of the Reviewer dislikes the spirit or language of any part of either, he dislikes the spirit and language of God; his heart is at variance with, and at enmity against, the heart of God; he is as far from being *at one* with God, as Bayle or Robespierre, Mohammed or Judas

Iscariot. The god he worships is the creature of his own imagination, and, by his own confession, not the God of the Bible. As much of the Bible as is conformable to his god, he adopts; and all that is opposed to the character of his god, he rejects; and the God of the Bible, therefore, he rejects also. He would as soon worship Jupiter as the God of Moses and of Samuel; and he might as well worship Jupiter, the creation of Grecian and Egyptian delusion, as the creation of his own, which is his present object of idolatry. He must bend to worship the God of the Bible, or eternal misery must be his portion.

“In examining the texts of the New Testament, containing the promise of the Holy Spirit, it will be necessary to bear in mind the maxim which we have already applied to the texts containing the promises annexed to prayer: “Absurdities to avoid, is the only rule for interpreting many passages.” This foolish saying of Jeremy Taylor is twice repeated by the Reviewer; and in his opinion the promises of answers to prayer, and of the Holy Spirit, are absurdities in the Book of God, and the great wisdom of man is to be evinced in making his escape from his Creator’s absurdities!

The Reviewer commenced by saying that “the *Morning Watch* is a publication in ability, inconsistency, and fierceness worthy of Cromwell’s camp;” and concludes by saying that the doctrines it professes are “inculcated by well-known writers of very popular talents.” Yet he afterwards says that his “arguments are not meant for the leaders; nor has he the least desire to enter into a competition of contemptuous paragraphs with religious disputants, the pride and bitterness of whose insolent theology exceed any thing within our knowledge, at least during the last two centuries of polemics. They declare 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. We always thought that the worst things about Evangelicalism were its exclusiveness, which led to narrow views of God and the Divine government; and its representation of, and consequent want of sympathy with, human nature. It is, however, made abundantly clear at present, that, if what is commonly understood by a Christian spirit be an integral and essential part of Christianity, there may be a third system, guilty of a more detestable apostasy from that spirit, and therefore infinitely worse than either.”—“A Christian spirit” is the same spirit that was in Christ. This spirit would have led Him to pronounce his severest curse upon an apostate, who, having been baptized into his name, and calling himself a Christian, would teach men that Moses and Isaiah inculcated doctrines and practices more like Heathenism than like the doctrines of Paul and John. The Reviewer

thinks it a mark of a most Christian spirit to bring Papists, Jews, Socinians, and Infidels, into offices of rule in a Christian nation: we think it the spirit of Antichrist; and we think it agreeable to the spirit of Christ to denounce as the enemies of Christ all who so teach. A Christian spirit is not a merely good-natured liberalism, that thinks equally well of all creeds: on the contrary, such a spirit is the very opposite of a Christian spirit. Samuel in hewing Agag in pieces, Joshua in utterly exterminating the inhabitants of the plain, and Jael in driving the nail through Sisera's head, were actuated by a Christian spirit. What does the Reviewer say to Abraham's attempt at infanticide, so often mentioned with approbation in the New Testament? We are quite willing to admit that Old-Testament examples have been adopted in order to cover cruel, vindictive, and bad passions of men, and that such instances are to be found in modern works as well as in Cromwell's camp; but the Reviewer, on his side, is quite as far from the truth as such perverters themselves. Unsanctified benevolence is as *anti-Christian* as the murders and rebellions of the Roundheads; the arts in both cases being Christian or anti-Christian according as they are in conformity with the will of Christ. The Jews were right in condemning Jesus of Nazareth, if but a man, for touching the leper and breaking the Sabbath, and calling himself the Son of God: the question was, Was he the Son of God or not? for if he were not, they were justified in their acts: if he was, they were murderers and blasphemers who put to death the Lord of Glory.

The charge of "exclusiveness," as ground of accusation against any system of revealed theology, is the most absurd that can be imagined, because it is of the essence of such a system that those to whom it is made should be in exclusive possession of it. The Mohammedan, therefore, is more consequential than the *Edinburgh Review*, in asserting that out of the pale of the Koran there can be no salvation, inasmuch as he believes it to be a revelation from God: the Papist, upon his principles, is right in making the same claim for his church; the Protestant for his; and the Evangelical for his. The justice of our assertion, respecting Popery having preserved a greater semblance of truth than Evangelicalism is abundantly proved by the present questions of the permanence of miraculous powers in the church. Popery has borne witness to the fact; and, knowing that the Christian church ought to possess them, believing herself to be the Christian church, and finding that she had them not, invented lying miracles, which for a long time she palmed for true upon the credulity of the world. The consequence of there being a body of truth, although perverted and buried amidst superstition at the time of the Reformation, was, that there existed a soil of good staple, in which honest seed could grow

when once sown : whereas now, in this country, and indeed in all Protestant countries, there is no solid and uncompromising principle to be found in any thing : statesmen and churchmen deride the most ancient and sacred things, unless their utility is obvious to the senses of a child. One of the worst parts of Evangelicalism consists in its having carried the war so little into the quarters of the *Edinburgh Review*.

With respect to the spirit of this Journal, we are willing to mend it, by praying to God to mend ourselves ; but we shall not consider it to be mended by differing from the spirit, or from the language, of the Old Testament, but shall esteem it a very great improvement when more of the spirit and language of Moses, and Elijah, and Isaiah, and Ezekiel, is found in every one of our pages. Never will we cease to hold up such a writer as him to whom we have been replying, other than as an impotent and ignorant blasphemer. Whatever "unmitigated contempt" he may feel for our opinions, we implore him, by that tribute of reluctant homage which the "talents" and "ability" of this journal have wrung from him, to listen to a very few remarks, before we close this reply. We have no wish, either from false modesty, or from apprehension of egotism, to conceal that amongst the contributors to the *Morning Watch* are men who have wasted many years in endeavouring to slake that thirst, which the poet so well describes as inherent in all, in streams that were incapable of satisfying. The desire after happiness, which is the moving principle in all mankind, has induced it to be sought after in every region of the sense and of the intellect wherein others seek it. Some have pursued the phantom amidst all the intricacies of by-gone ages ; have held converse with the mighty dead, through the medium of every tongue, ancient or living, that could be attained. Some have sought it in the shining paths of modern science ; but all the stores of Greece and Rome, Germany and Britain, yet "left an anxious void still aching in the heart." The weary labour of the midnight oil, the noxious fumes of the laboratory, the pestilential odour of the dissecting room, the sulphureous vapours of the mine and of the smelting-house, have all been endured : the dry technicalities of the bar were gilded by the prospects of ambition : the harp and the viol, the tabret and the pipe, and wine, in feasts, were captivating, where the work of the Lord was not regarded : the experience of the Royal Preacher was realized, and these things proved to be at last only vanity and vexation of spirit.

O happiness ! our being's end and aim,
 Good, pleasure, ease, content, whate'er thy name ;
 That something still which prompts th' eternal sigh,
 For which we bear to live, or dare to die ;
 Which still so near us, yet beyond us lies ;
 O'erlook'd, seen double, by the fool, and wise ;

Plant of celestial seed ! if dropped below,
Say in what mortal soil thou deignest to grow.

Deus nobis hæc otia fecit. At length God Himself was seen to be all-satisfying, and found intelligible and accessible in the person of his Son. From this moment a new world was opened. From the invisible was shot a light upon the visible, which removed the mists that formerly obscured it; and the true value of literature, of the creations of art, and of the discoveries of science, was seen and estimated in just proportion. The *mens divini* of Plato and Æschylus and Euripides and Dante and Shakespeare; the eloquence of Demosthenes and Cicero and Burke; the powers of Bacon, of Newton, and La Place; the subtilties of the Stagyrite and of Leibnitz, and Kant and Berkeley; the new lights of Watts and Lavoisier and Wollaston and Davy, are felt and appreciated as sensibly as ever. But if all these acquirements were attainable by, and combined in, the person of one individual, they are seen to be still incapable of satisfying the soul of man. The glories of the Creator have more eclipsed the glories of His most glorious work, which such men are, than the meridian sun surpasses the light of an expiring taper. Although Nature's God could not be discovered through Nature, Nature lay disclosed when looked down upon from the throne of Man's Redeemer and Nature's Lord and God. We do earnestly desire to make others partícipate of this blessedness likewise, not solely for its own sake, but because the alternative of their not sharing it is not merely negative, but involves the eternal ruin and misery of those who reject it. We do not desire to bring an acknowledgment of error from our antagonist, because that would prostrate him at the feet of a fellow-worm, where no man ought to lie. Neither do we desire this for our own sakes, because it would tend to puff us up, as if it were our own powers, and not the truth of the living God, that had gotten Him the victory over the heart of one of His rebellious creatures. We would be content that he should hale us to the death, provided only we could ensure, as the reward of our martyrdom, the gratification of knowing that he would embrace that faith which he is now destroying, and join us hereafter in the courts above, in singing praises to the Lamb who died for us, who washed us in his blood, who has made us kings and priests unto God.

We must, however, in parting, give our antagonist one word of solemn warning. He has, no doubt, some notion, however vague, that the present scene and system is not eternal, but that it must have an end. Since he has never endeavoured to ascertain when that end will come, and since we have endeavoured to ascertain it, our opinion is entitled *primâ facie* to more consi-

deration upon that subject than his. Now we warn him, that the time of the end is come: and we further warn him, that a separation is going on at this hour that we are writing; that some are becoming daily and rapidly more conformed to the mind and will of God, and that others are becoming more hardened against Him. The hearts of the former are also becoming daily more tender, and alive to the motions of God's Spirit; the hearts of the latter are becoming daily more callous. To the former the signs of the coming glories of Jesus Christ are every day more apparent; to the latter the expectation of his appearance seems daily more absurd: increasing light is breaking in upon the former; increasing darkness and obscurity is enveloping the latter. The day of the Lord is coming as a day of ineffable light to the one party, and as a day of blackness and gloominess to the other. Every hour that any one delays to turn to the Lord, the difficulty of his ever doing so is increased. For eighteen hundred years has God stretched out his hands of reconciliation to a disobedient and a gainsaying people; but the day of salvation is on the point of closing to this world for ever. The Lamb, who has been despised and rejected, is now shewing signs of his wrath, and of his coming forth of his hiding place with the strength and vengeance of a young lion, to tear his enemies in pieces, and to stain his garments in their blood. We see symptoms of a preparatory hardening on every side, and a greater impossibility than ever of making men understand the merest elements of Christian verity;—a difficulty the more grievous, as we feel an increased anxiety to proclaim the truth, from the conviction of the shortness of time which is left in which we can labour. Our conviction of this truth, long since derived from other and independent sources, is greatly strengthened by the manifested display of the power of the Holy Ghost in the persons of some of God's servants; because, the more extraordinary we admit it to be, the more are we bound to believe that the state of the church, which has called it forth, is becoming extraordinary also. The practical effect upon ourselves of the manifestation, may be summed up in two general heads. First, a stronger conviction that the appearance of Christ to take his saints to himself in the air, and the judgment, to the final destruction, of all the other inhabitants of Christendom, may be expected instantly: Secondly, that those who possess the Holy Ghost in power being thereby endowed with superhuman courage and boldness, a state of peril, through persecution of Infidels, joined probably by many calling themselves Evangelical, is to be anticipated for the true mystical members of Christ, from which nothing but His coming to their rescue can deliver them.

PARTICULARS OF A FEW RECENT CASES OF HEALING.

WE now fulfil our promise of publishing some of the many cases of healing which have come to our knowledge. We select the most recent of them; and shall from time to time publish others, as they come to our knowledge: and we urge it as a duty upon all who experience the mercy of God, to give glory to Him by publicly declaring it; that others, in like affliction, may have their faith strengthened, and in like manner be healed.

MRS. MAXWELL.

The first case is attested by two clergymen of the Church of England, of the highest respectability; one of whom holds a prebendal stall in a neighbouring cathedral, and who writes of Mrs. Maxwell as follows, under date July 8:—"I have been here more than twenty-five years, and it was, I think, about a year after I came that she began to be lame, and had gradually, I understand, been growing worse. I saw her about a year and a half ago, and she then could not move from one chair to another without crutches. She can now walk perfectly well; and her recovery certainly was, as you have stated, *instantaneous*. It was on a Sunday evening, when, after her private devotions, she felt that she had strength to rise: she did so, and found her strength perfectly restored, and walked down stairs completely recovered. These circumstances I had from herself, in a long walk which she took with me in my garden."

The left knee had been bad for twenty-three years: it was regarded as a hopeless case by all the medical men who attended her, and one of them told her so. That limb was at first affected by a rheumatic swelling, and very active measures were used, which Mrs. Maxwell was told had injured the bone: from that period it was always weaker, thinner, and often painful, and particularly susceptible of cold; so much so, that she apprehended paralysis. The other knee received an injury upon the cap eight years ago, which, being neglected for two months, became a serious case for surgical care, and was pronounced by some who attended her to be a white swelling of a mild nature. The active remedies of blisters, leeches, &c. only tended to increase the bad symptoms; and after the milder applications of fomentations, poultices, and various others, the complaint settled into a chronic affection; which for the first three or four years it was hoped would have yielded to perfect rest; but, as every little exertion brought on a return of pain and swelling, this lady's difficulty of walking continued to increase; and three years and a half ago she was obliged to use crutches, being unable any longer to move without them. After using them three or four times she attempted to walk down stairs with them, and, from want of practice, fell forwards, down fourteen steps, into a stone

passage, rapping her knees on the edges of the stairs as she fell ; by which she became so bruised and shaken, that she was confined to her bed, lost much of her health and strength, and was many weeks before she could stand at all, even with the help of crutches. She was, however, so far restored as again to have the power of getting up and down stairs : the surgeon who attended her told her, that all she could expect was to keep off active disease by perfect rest, as the muscular power in both limbs was so far destroyed as to leave no hope of any return of strength ; and sponging with cold water was all the remedy used from that time, except in one instance, when an attempt was made at drawing the pain from the right knee by an application in the foot, which was always either painfully hot or cold. For the last three weeks previous to her cure she had been confined up stairs, from inability to move. About six weeks before her cure, the account of Miss Fancourt's case fell into her hands, which led her first to ask also for a removal of her own affliction. Before this, she had only sought resignation patiently to endure. The remainder of the narrative must be stated in her own words.—

“ The extraordinary motion put into my limbs while praying, leaves no doubt upon my mind, that, had I then risen from my bed, the cure would have been performed ; but I reasoned upon it ; and although I stopped praying, and tried to compose myself several times, and the motion always returned when I resumed my prayer, I dared not get up, lest I should fall ; and so my prayers ended with a feeling of disappointment. I did not like to speak of this, though it made a great impression upon my mind ; and on the 6th of February, while praying fervently for spiritual blessings, I was again led to pray for the cure of my limbs, when the words, ‘ Did I not tell thee, that if thou wouldst believe thou shouldst see the glory of God ? ’ were most powerfully applied ; my faith increased, and I pleaded the promise, desiring only to know the Lord's will, not doubting his power. After some time, being exhausted, I was sitting, under the most soothing influence of the Spirit, contemplating the text ‘ Keep yourself in the love of God, and in the patient waiting for Christ,’ when a desire suddenly came into my mind, that, if it were the Lord's will to restore me, He would put the same involuntary motion into my limb that I had before experienced, as a signal for me to rise and walk : upon which I resumed my petitions, through our great Mediator and Advocate, with this request ; when the motion instantly returned. I rose up, leaning for a moment on the table, to ascertain the degree of strength given ; and, finding I could stand, I moved forward, without any other support than the arm of Omnipotence, praising God with a heart filled with gratitude and perfect love. The blessedness imparted to my soul seemed almost to make me forget the wonderful cure wrought in my limbs, and for many weeks I really think the happiness I enjoyed could scarcely be exceeded by that of angels ; and the presence of the Lord seemed so constantly and powerfully manifested, that I had

neither a care, nor fear, nor doubt, of any kind. Indeed, for one week it was almost too great a weight of blessing and glory for my earthly tabernacle to endure. The cure seemed perfect and instantaneous, but the strength and size of my limbs increased with use; and though I walked nearly four miles in one day a few weeks afterwards, nothing ever threw me back, or seemed more than they could bear."

From the 6th of February to the 11th of August Mrs. Maxwell continued in perfect health and increasing strength. On this latter day, in getting into a chaise where the wheel came unusually near the step, she struck her right knee violently against the wheel, which has confined her for the present to her sofa. This circumstance has not the remotest connection with her previous illness or cure; but it is mentioned lest any one, not knowing the facts, should hear of her present state without also hearing the cause, and be led to infer some inaccuracy in the report of that cure which was wrought in her through faith in the power of Jesus of Nazareth.

MISS HUGHES.

The next case is of the sister of a gentleman whom we have known for many years, and all the parties mentioned are of unimpeachable respectability.

Letter addressed by Miss Hughes to the Rev. H. J. Owen, M.A.; dated Chelsea July 21, 1831.

"My dear Friend and Pastor,—As several persons have expressed a wish that I should give a clear and distinct account of the state, both of my body and mind, previous to the late manifestation of God's great mercy to me; and as I believe it will be for the glory of God so to do; I will, with his help, endeavour to comply with the wishes thus expressed, in a letter to you, who can bear witness to the truth of some part of my tale, and have so kindly interested yourself in the welfare both of my soul and body.

"On my mother's authority I state, that from my earliest infancy I have been weak and sickly, having had every disease incident to children with severity; and since I can recollect I have been frequently ailing; in the winter suffering much from colds on the chest, and in the summer overpowered by the heat. Towards the close of the year 1820 I felt my health and strength very much decline, but I would not give up till February 1821, when I was compelled to keep my bed. I partially recovered from this sickness, but was soon laid aside again, and was obliged to seek for medical aid. After a short time I was able to go out again, though very weak; and on the 15th April, 1821, I sent for Mr. Keele, who immediately took blood from my arm, and the next day applied a blister to my chest. I recollect, as he was going down stairs from my bed-room, my mother asked his opinion of my danger: he answered, 'I do not know: she is very ill, and is a very delicate subject.' The means used for my recovery were so far blessed as to enable me (though not without great fatigue) to visit my friends in Norfolk in July, as it was hoped change of air might prove serviceable to me; but in August my mother was sent for to take me home, as it

was feared if I remained longer I should not have strength to return. That winter I suffered more than I had ever done before from inflammation on the lungs, and I raised blood when I coughed. For three or four months from this period (the latter end of 1821) I had constantly a blister open, either at my chest or side; if it were closed but for a day, I was almost suffocated from difficulty of breathing; and I could not lie down night or day. I had also frequent spasms: the effect produced by them was loud, rapid, and convulsive breathing, and when the paroxysms were over I was left cold and powerless. In March 1822 Mr. Keele said, 'We have tried every thing I can think of, to cure these spasms, without effect. You complain of constant pain between the shoulders; I should like to examine your back, as there are nerves leading from the spine to the chest which may produce this hurried breathing.' On examination he found the spine curved, and also, between the shoulders, three joints projecting beyond the rest. I had then to remove my pillows, one by one, till I got quite flat, without even a pillow for my head; and my back was rubbed with antimonial ointment, to bring out an eruption; when the pain was more severe than usual, I had a blister between the shoulders. I lay quite flat for months, and then was gradually raised.

"In the summer of 1823 I was allowed to sit up part of the day, and to take a little walk; indeed, I had not strength to walk many yards. The right leg used to shake a little when I placed it to the ground, but as I gained strength the shaking went off. I was to lie down four hours and keep up two; or to lie down two and keep up one; but always to lie down double the time I sat up, and never to keep up for more than two hours at a time; and I must so arrange it that my walks and my meals were to be taken while I was up, so that nothing was to disturb me during the hours appointed for rest. But, notwithstanding this cautious way of proceeding, I was frequently obliged to have leeches to the back, in consequence of the pain I suffered from sitting up; nor did I ever recover full strength in the spine; and every winter, when, from difficulty of breathing, I was obliged to have my pillows raised, the pain between the shoulders was much increased. In the autumn of 1823 I went to the sea-side. I remained at an inn while my mother went to seek for a lodging, and the person afterwards said, Had she seen me before the lodging was taken she would not have let it to us, as she thought I should die there. It pleased God, however, to strengthen me very much while there, and also after my return; and in a short time I was able, with the help of an arm, to walk from Gloucester Terrace to Mr. Keele's in Sloane Street (just out of Sloane Square). This, however, was the extent of my walk, and I had to rest several hours before I could return. Once I went in the morning to Mr. Keele's, and in the afternoon walked on to visit a friend a little further, and returned home in the evening; but I did not recover from the fatigue for a fortnight after.

"I went on much in the same way, sometimes better, sometimes worse, suffering much both from heat and cold, till April 1827, when I was convinced, from my feelings, that a severe illness was coming on: I kept up, however, till May, when my spasms returned and I

was very ill. In the summer I went to Worthing, but derived little benefit from it, and was laid up again soon after my return. I partially recovered, but continued very weak, and was constantly in much pain. Still I kept about till the following February, 1828. On the 3d I went to Park Chapel, but was in great pain while there; I received the Sacrament, but was obliged to leave the chapel before the service was quite over. On the following Friday, the weather being very inviting, I took a short walk; but there was a cold east wind: at night my throat was very sore, the next morning it was worse, and in the afternoon I was obliged to go to bed. From this time I have never walked unsupported, even about the house, nor was able to speak but in a whisper, till the 5th of this month.

"In the summer I went with my mother and brother to the coast of France, but derived no benefit from it; and after my return my strength so rapidly decreased that I was soon too weak to leave my bed at all, and my spasms returned with great severity—I had four or five in a day, for three or four weeks—at length they were in a great measure subdued, but I was left excessively weak. Dr. Blundell was then called in: he said that my liver and bowels were almost torpid, and my blood moved very sluggishly through my veins. He called it a case of semi-animation, and observed to Mr. Keele, 'she is cold, cold to the very heart.' He prescribed a great deal of powerful medicine, which caused me severe pain, made my mouth very sore, and loosened all my teeth. He also bade me take meat twice a day; and, if I liked, six glasses of wine a day (I never took so much). After a time I gained sufficient strength to sit up a little every day, and Dr. B. then wished I should try to walk. In making this attempt, with my brother's support, I was seized with a violent shaking of the right leg, which made me feel very faint. I was carried back to my bed, and when I stretched out my legs I found that the right leg was shorter. Thus it continued, and whenever I attempted to walk the limb shook so as to produce spasm. In June 1828 I wrote to my friend Mrs. Williams, and mentioned that my breathing was painfully short, from having attempted, with my brother's support, to walk from the sofa to the parlour door, when the shaking of the right leg so convulsed the whole frame as to bring on a severe and obstinate spasm, from the effects of which I was suffering by quickened respiration more than a week after. My friend mentioned this to her husband, who was a surgeon: he said directly 'She should not attempt to walk; she is only injuring herself by this exertion.' In August he came over to see me, repeated this opinion, and wished me to see Sir Astley Cooper. On the 11th of January, 1830, he brought him over to see me. They both examined the spine, and said, 'There is a general curvature, and a projection of the seventh joint.' He was also convinced that the right leg was shorter than the other, but prescribed nothing for it, but merely medicine to strengthen my frame in general. Shortly after this I was reduced to a state of perfect helplessness, and had a return of frequent and severe spasms. Mr. Bowden, who had succeeded Mr. Keele in business, applied caustic to the spine, and after a time I was able to move my arms, and raise myself a little, and gradually gained strength. I then wished to try if I could walk;

and Mr. Bowden thought that the shaking of the limb might proceed from my being unable to place the foot flat on the floor, and if I had a pair of boots made with the sole of the right boot so thick as to make up for the deficiency in the length, I might perhaps be able to stand on it. I had the boots made as he directed, and he came to see the effect. He gave me all the support he could on the right side, and my mother supported the left; but he found that the leg still shook every time it was placed to the floor, and this produced spasm. Seeing how much I suffered from the exertion, he kindly said, 'We must have no more of this,' and, taking me up, carried me back to the bed.

"In May 1830 my back became exceedingly painful again, and I had a blister between my shoulders. Early in June I requested Mr. B. to examine the spine again, as I felt so much pain at the back of the neck, and the bones appeared to me to be forced out of their place, and I had frequently sudden and sharp pains, which produced spasms. On the 6th of June I had once more to lie quite flat on my back, and had leeches several times, to reduce the inflammation occasioned by two of the bones at the back of the neck being forced out of their place. The loss of blood and the heat of the weather again reduced me to a state of helplessness, and about every two hours such extreme faintness came over me that I seemed to be dying. I gradually gained strength, after I discontinued the bleeding, and applied antimonial ointment instead—the weather also becoming cooler. As usual, I had cough and difficulty of breathing as soon as the cold weather came in, which I think was at the beginning of October.

"On the 23d of October, in the evening, my brother was reading to me, and some observation of Mr. Irving's in the Morning Watch struck me very much, especially the remark that sickness was 'sin manifested in the body,' and that all sickness was directly or indirectly the consequence of sin. I had before considered God's chastisements simply as love-tokens, to draw my affections from earth to heaven, and I rejoiced in my sufferings; and though I felt it right to use every means in my power to improve my health, and should have been thankful had it pleased God to be able to move, at least about the house, and wait upon myself, yet I really dreaded, rather than desired, to be so far restored as to go into company, and be compelled to visit with and receive visits from worldly characters. But when Mr. Irving's remarks led me to consider, that, though the Lord did indeed correct me in mercy, yet my sickness was a token of his displeasure on account of my sins; even as a father corrects his child in love, but still the correction was an evidence of displeasure for some fault; I began to examine my heart, and see what secret sins had brought these sufferings upon me. I had very little sleep that night. Various passages of Scripture occurred to my recollection, in confirmation of Mr. Irving's remarks; especially our Lord's words to the palsied man, 'Thy sins be forgiven thee;' and, 'Whether is it easier, to say, Thy sins be forgiven thee, or, Arise and walk;' and to the man at the pool of Bethesda, 'Behold, thou art made whole: go and sin no more, lest a worse thing happen unto thee.' The passage *Isai. xxxiii. 24* also appeared very strongly in favour of Mr. Irving's assertion: 'The inha-

bitant shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity.'

"The next day being Sunday, when my mother and brother were at chapel, I employed my time in searching the Scriptures on this subject with prayer ; and the more I read, the more I was convinced that sickness was sent as a punishment for sin. The case of the woman who touched Christ's garment for the issue of blood, after spending her money in vain on physicians, seemed similar to mine ; and Asa's sin, in seeking not to the Lord but to the physicians for the cure of his diseased feet was strongly impressed on my mind. I then examined the Scripture, to see what ground I had to hope that if I prayed for health God would restore me. The passage at the conclusion of the Epistle of James appeared to me a message from the Lord in answer to my prayer for direction. The command was clear, and the promise equally so ; nor was there a single expression to limit it to the Apostolic times ; it appeared so naturally to follow the admonition which all allow to be still in force, 'Is any afflicted? let him pray: is any merry? let him sing Psalms.' It seemed also so much the more suited to my case, and the state of my mind, from the promise of sins being forgiven. I begged my brother to speak to you that evening, and afterwards I wrote to you on the subject, and also to Mr. Harding, the only clergyman in the neighbourhood to whom I could fully open my mind, in reading the various cures performed by our Lord Jesus Christ, 'the same yesterday, to-day, and for ever.' It was desired I should try crutches, and I was anxious to have the real state of my limb fully ascertained. I made the trial, and Mr. Bowden came over to see me try them ; but it caused such acute pain all down the spine and right side, and even moving my right arm would produce slight spasms—the pain in my head also was excessive—I had to keep my bed for a few days, and apply a large blister between the shoulders. Mr. Bowden said I had much fever, and I must never try them again. I felt thankful I had made the trial, and the more so from the doubts expressed by many whether Miss Fancourt had really been lame. A remark of one of her doctors, 'Had there been any actual curvature of the spine, or any shortening of the limb, we should have been constrained to acknowledge a miracle, struck me. I wrote to Mrs. Williams, without assigning any reason, to request Mr. W. would state in writing the opinion he and Sir Astley Cooper took of my case. You, sir, and Mrs. Owen, have seen what he wrote*.

"In May last Mr. Bowden came to pay me a friendly visit (I had taken no medicine, nor been at all under his hands, for several months). I was anxious to shew him that my spine and leg were not at all better, though my general health was so much improved that I could stand firmly on my left leg. I shewed him that I could not raise myself on the right leg in the slightest degree ; and when I tried to walk,

* "Upon an examination of Miss Maria Hughes's spine and lower extremities, for ascertaining the probable state of her disorder, it was observed by Sir Astley Cooper and myself that a degree of morbid curvature existed in the spine, and that one of her extremities was shorter than the other.

"Nov. 28, 1830.

"JOHN MORGAN WILLIAMS, Surgeon."

I sank down immediately. Mr. B. caught me, and lifted me back to the sofa, begging I would never do so again, or I should break my leg. I then shewed him, that the right leg continued the heel shorter than the other; that the right hip still projected, and there was a deep hollow above it; and that my spine continued unimproved; and, when I sat up, my back was quite bowed, and it was very painful to me to sit up at all.

“About a fortnight before I recovered the use of my leg, I felt particularly weak and ill; and on the 3d of this month I had so severe a pain in the head, as to be carried up to bed soon after dinner. Some conversation which had taken place had led me to pray that God would give me some token (I knew not what), to make it manifest to others that God did listen favourably to my prayers. I spent the two following days alone, and devoted my time to meditation, prayer, and study of God’s word. The words, ‘Rise, and stand upon your feet,’ were much impressed upon my mind, but still without *the least idea* that this would be the token God would give me: I did not expect to stand till I was quite well. I tried to raise myself on my right leg, as I had done almost daily, by way of experiment (because persons are apt to say ‘you do not walk because you do not try’), on the morning of the 5th of this month. In the afternoon, between three and four, while engaged in prayer, I felt a sudden and powerful impulse to make another trial to stand. The Lord strengthened my leg; I stood, and walked, and my legs and hips were equal. On Thursday evening I went to chapel: I prayed that I might be able to sing the praises of God when there, and retain my voice. This prayer the Lord answered, and all my friends remarked, ‘How strong your voice is!’ for, even when I did not whisper, my voice was faint. Mr. Bowden called upon me on the 19th: he said he would not come before, to give me time to relapse, if I should relapse. He questioned me, both as to the manner of my recovery and the motives which led me to pray for it. He pressed on the spine bones, in such a manner as but a few weeks ago would have produced spasm, but it had no such effect; and the very fact of my sitting up to write this long letter will prove that my back is much strengthened. He remarked the strength of my voice. I said, ‘You know that I have several times lost my voice and it has returned, but the restoration has been very gradual; as my general strength returned, so did my voice strengthen: but now, from being very weak, it is suddenly become strong.’ Mr. Bowden said, ‘It is a great mercy, and a great miracle;’ and observed, ‘It is a fortunate thing I have not been attending you for a long time;’ as if he desired, as much as I, that the whole glory should be given to God. He observed, ‘I should like to bring your old doctors to see you: how surprised they would be!’

“I do not now consider my cure *complete*, but I only asked a *token*, to strengthen the faith of others, as well as my own. I have opened my mouth wide, both for myself and others, and the Lord is still waiting to be gracious to me. He knows when He will be most glorified by filling that mouth he has opened wide. I wait his time.”

Miss Hughes has, since the above was written, gone into the country, and her brother writes, on the 6th of August, 1831 :

"She travelled about seventy miles without any support to her back but a low iron railing, with a degree of ease and convenience which excited the most grateful feelings, when she compared her situation with a similar journey she made to Worthing, four years ago, even before the time that her leg was shortened by the curvature of her spine, and also with her state a few weeks ago, when she was unable to sit up, even for a short time, without inconvenience and pain. Gloria Deo in excelsis."

ELIZABETH HALL.

'I vouch that all the particulars of this narrative wherein my name is mentioned, and which came under my observation, are true. I believe it to be another sign of the power of the prayer of faith in the mouth of a simple child. It was her own prayer and her own faith, helped, no doubt, by the instruction of her pious visitors, and most of all by the account of Christ's miracles in the Gospel. And if every sick person will in like manner pray in faith (which is the gift of God), let them be assured that their prayer will be heard: for God longs exceedingly to glorify the name of his holy child Jesus, by stretching out his hand to heal.

EDWARD IRVING, A. M.

'Aug. 16, 1831.'

'Minister of the National Scotch Church, London.'

"The subject of this interesting narrative is a little girl between ten and eleven years of age. In August 1830 she was seized with a disease, which first commenced in the knee, attended with much pain and difficulty in walking: no particular medical aid was called in, but blisters and poultices were applied, with embrocations, by the advice of friends; yet without effect: and on December 28th following, the child became so unable to move, and in so much pain, both in the knee and also the hip, that she was taken to Mr. —, a person eminent for the treatment of such disorders: he pronounced it a confirmed hip complaint, and ordered blisters, with perfect rest on an inclined plane. About six weeks afterwards she was again taken to him; during which time the disorder had made such rapid progress, that he expressed much astonishment, and felt it his duty to give his candid opinion of the case to the mother; adding, that her deformity and helplessness would be so great, if she ever did rise from her couch, that the preservation of her life was not to be desired: he also declined undertaking the treatment of the case, unless they would consent to her being laid on a board with a hole to admit the head, and a weight to the foot, to prevent the least movement of the leg and body. This, owing to the severity of the remedy, and natural impatience and wilfulness of the child's disposition, could not be consented to: he therefore only cut an issue in the hip. Her back now began to be much affected, and the spine became very much incurvated. A Dr. — was brought by a relation to see her, in the month of April:

he pronounced the disorder to be in the spine; ordered perfect rest on an inclined plane; and said it would be a long time before she would move, if she ever did again. It was at one time feared that she was sinking into a decline, but she rallied a little from this state of debility. Her friends were never able, either through force or persuasion, to keep her in the recumbent posture necessary to help forward her recovery; and notwithstanding the extreme pain that any movement of the limb occasioned, she would move, and draw herself up on the couch, leaning from one side to the other. All this greatly aggravated the disease, and increased her deformity; so that her back bone, besides being incurvated, was bowed out; the knee of the diseased limb was turned inwards; and the heel had begun to contract—it was much wasted, and had always a dry burning heat upon the skin; added to which, it was considerably longer than the other. She was carried from room to room by two persons, one keeping her legs in a horizontal position whilst the other carried her body; and so completely powerless was the limb, that it appeared to be united to her body only by the flesh, the joint having lost all firmness; she lifted it with her hands when she moved her body upon the couch, and that was always attended with considerable pain. She had no regular medical attendance at all, on account of family circumstances; indeed, the plan was suggested of her being placed under the care of a respectable nurse at the hospital, as she would have the advantage of the best advice, and be more compelled to observe the remedies that might be proposed. Inquiries were made respecting this plan as late as July 9th.

“In the month of June, a surgeon of the name of — paid her a visit: his opinion of the case was the same as that of the others; also adding, that he could not say to what extent her deformity might not be, if she recovered; contraction of the limb, he said, would no doubt take place; and perfect quiet on an inclined plane was all that was recommended. The poor child was in the sad condition above described when (about the latter end of May) a lady of Mr. Irving’s congregation, being acquainted with part of the family, and hearing of the afflicted child, called to see her. It was during this visit that the seed of faith appeared first to fall into the child’s heart. She spoke to her of the power and will of Jesus to heal the souls and bodies of all who come to him, as he did when on earth, and as he empowered his believing people to do in his name when he had ascended to the Father, and had received all power both in heaven and on earth; but, above all, she urged her to seek strength from God to bear with meekness and patience her great affliction, her want of resignation and submission being extreme, owing to the great natural activity of her mind and body, and her turbulence of temper. All the soothing and attentions of her mother failed to reconcile her in any degree to her present situation and the sad prospect for the future, and she would often cry, and wring her hands in agony, at the recollection of her inability to move. If left a few minutes alone, she would disturb the whole house. Her murmurings and complainings indicated to a remarkable degree actual rebellion of heart against God for visiting her with such an affliction. To the surprise of her friends, she spoke

with much pleasure of the visit of the lady above mentioned, and wished she might come again to see her. This wish was shortly complied with; and before taking leave, she engaged in prayer with her. Her whole conduct and character had begun to undergo a gradual change: she became tractable and patient, enjoying the society of that part of her family who, on account of their piety, had before been irksome to her. She began to take much interest in subjects concerning the truth as it is in Jesus, and searched the Scriptures herself with much earnestness. Those parts relating to the miracles and healings she seemed to have examined attentively, as she once remarked that she perceived it was not always necessary that the persons on whom they were performed should have faith.

“Her aunt, who had lately become an attendant at Mr. Irving’s church, having heard him announce on Sunday, July 10th, the miraculous restoration of Miss Hughes, in answer to prayer, was induced to request him to call on her niece, which he did on Monday the 11th. He first put a few questions concerning her knowledge of Jesus Christ her Saviour, and her faith in him, as the healer of the soul and body. Being satisfied with her answers, he asked her if she thought she could pray to Him; she replied, Yes; he then offered up a short and simple prayer, telling the Lord he had brought her to him, and beseeching him to heal her. She was much pleased and impressed with this visit; and from that time her faith appeared much to strengthen; frequently expressing her belief that she should be healed. On Friday morning, the 15th, she appeared in higher spirits than usual, and told her mother she was sure she should recover. No kind of abatement of the disease or of pain had, however, taken place; and, as she expressed it, her leg was as though it did not belong to her, having no power at all to move it, but with her hands, and that with much pain. About eleven o’clock in the forenoon of this day, her aunt, who was sitting below, heard a noise in her room, and ran up stairs, fearing that she was impatient at being left: she found her in a state of excitement and agitation: said, she could not tell her, nor any person, what had happened; however, when more composed she related the following circumstance to her mother:—She said she had, all the morning, felt her heart more lifted up into communion with God than she had ever before experienced, and whilst reading Hebrews xi. and Mark xi. 23 she felt her faith much strengthened: ‘if faith, she thought, did such mighty works in former days, why should it not now?’ Upon this her heart was much drawn towards God in prayer for faith, and she was constrained to say aloud, ‘I will not let thee go except thou bless me.’ Upon this, much strength came upon her, wherewith she was raised up, and enabled to stand upright, holding by the top of her bedstead. At first, she says, her diseased leg trembled violently, yet without pain; but it soon became steady, and she stepped first on a chair, and then on the ground; first moving with a heavy, laboured step, but it became gradually lighter and more free, and she walked across the room; she hesitated whether or not she should go down stairs, but thought she would return to her bed to put on her stockings. It pleased the Lord, however, only to shew her the power of faith, in answer to her prayer; for

when on her bed she became in every respect the same as before she rose. At first she was much cast down, but her faith at length revived, and, although Saturday and Sunday she suffered much pain, she continued to say she should be restored. Monday morning she described a peculiar sensation in the limb, down to the toes; she said it was 'like life entering into the bones.' Mr. Irving called on her again that day, and prayed with her. In the evening, whilst the family were at tea, she begged to be carried up stairs, and seemed in high spirits. She had been reading the healing of the impotent man at the pool of Bethesda, and when laid on her bed, asked her mother what was the meaning of the word impotent; on being told it was weak, infirm, she said, 'Well, that is all that I feel now, and I think I can walk.' Her mother, being alarmed at the idea of seeing her attempt such a thing, ran out of the room, and sent her aunt, who told her to do just what she felt enabled: she immediately threw aside the bed-clothes, stepped out of bed, and walked across the room; swung her leg backwards and forwards; sat down and stood up with ease, and freedom from all pain. Upon examination, it was found that it was, in every respect, just the same as the other, and her spine perfectly straight. From that time every particle of disease left her, and she daily gains bodily strength. From perfect inactivity for seven months, her legs and feet were at first rather stiff and awkward, but the one leg was as much so as the other, and not the slightest sensation of pain or fatigue accompanied the effort.

"Her heart was filled with joy, and her mouth with praise, the whole evening, and, indeed, night, for she could not sleep from excess of joy, frequently exclaiming at the goodness and mercy of the Lord in having done such a work upon one so unworthy. The meeting between herself and her brother, a little boy of about nine years of age, was very affecting: he came into the room whilst she was standing up, and, having gazed at her from head to foot, apparently doubting his own eyes, he threw himself into her arms, quite overcome with wonder and joy. She told him that it was the Lord who had been pleased to hear the prayer of faith, and to raise her up. Being left alone in the room together a few minutes, their voices were heard singing a hymn; and when her friends returned, the little boy was kneeling by her bed-side, whilst she offered up a prayer aloud.

"Her aunt sat by her bed-side, for she could not sleep, and she gave frequent vent to the feelings of her overflowing heart in exclamations upon the goodness and mercy of God, hoping she should devote her life to him. 'Oh!' she said, 'we should live a life of faith; we must be separate from the world, and live to God.' The next morning she was up, and walking about her room, at five o'clock; indeed, she appeared not able to keep still. On Wednesday she walked up and down stairs, and all about the house and garden, alone. She said frequently, that her strength was in the Lord; and so, indeed, it appeared, for they could not get her to taste food; excess of joy seemed to sustain her. On the Sunday following she walked to church with her family, where thanksgivings were offered to God for the blessed manifestation of his goodness and his power."

“The following are the answers of Dr. Harrison, written down from his verbal dictation this 25th day of July, 1831:—

‘Paralytic of her lower limbs. A number of deranged internal symptoms, all proceeding from an incurvation of the back bone—evidently proceeding from that source—of which I have not the slightest doubt. Have no doubt that she could be recovered, although this is a very bad case; but that the recovery must be a work of great time: not less than six months—probably more.’

“The surgeon who attended her also said, ‘He considered her case past medical aid, and her life not desirable, under the circumstances—something supernatural; almost a miracle; certainly human skill had not done it. He was greatly obliged in being informed of the recovery; he should note it down as a peculiar instance.’”



REVIEW OF LEE ON THE APOCALYPSE.

Six Sermons on the Study of the Holy Scriptures, &c.; two Dissertations, &c.; with an original Exposition of the Book of Revelation. By the Rev. S. Lee, Arab. Prof. Cam. 1830.

OUR notice was attracted to this volume by the exposition of the Apocalypse it contains, and which professes to shew “that the whole of that remarkable prophecy has long ago been fulfilled.” Had such an assertion been made by a common person we might have disregarded it, as proceeding from ignorance, or love of paradox, and not have been at the pains to examine this exposition; but Professor Lee is entitled to claim a hearing: the least point of respect which should be paid to the first Oriental scholar of Cambridge, is entertaining and discussing the arguments he may adduce. But we would go beyond mere respect to his station, and endeavour to impress our readers with a favourable opinion of Professor Lee, as a theologian and as a man, by extracting a passage from his Preface containing some admirable remarks, in order that they may come to the examination of his comment upon the Apocalypse with prepossessions in his favour; that they may not merely do him justice, but desire rather to extenuate his errors, and attribute them to some unaccountable prepossession, of which he himself is not conscious, to be lamented and deprecated rather than visited with the severity of censure. The Professor has been recommending in his preface an extended course of theological reading to the students, and in suggesting its beneficial results observes: “In the first place, then, a deep and accurate acquaintance with the Holy Scriptures, their evidences, authority, and sanctions, cannot but have a most salutary effect on the mind of the student, and tend to keep him in an *habitual* state of assurance, that without the favour of their Divine Author

nothing is strong, holy, or valuable; that in himself there dwelleth no good thing, and that his sufficiency must be of God. With these feelings and convictions, the efforts of the student cannot but be cordial, continued, and rightly directed: his light will not only be clear, constant, and steady, but it will be placed upon a hill, and thence diffuse its necessary and cheering beams to all within the sphere of its action. In such a case, success will never be counted upon by the doctrines of human probabilities, but by a firm faith in the co-operation of the Divine assistance, which will at once secure the labourer from hopelessness, and bring an effectual blessing upon all his endeavours. In questions relating to the church of God, human politics alone can effect nothing desirable. Here, if there be any truth in Revelation, or any such thing as a Divine Providence in the world, the favour of Him who worketh all things after the counsel of his own will can alone afford success and prosperity: other expedients may promise much, but they will effect little; and where the Divine aid is not sedulously and habitually sought and relied upon, nothing either stable or permanent can reasonably be expected, or actually be enjoyed" (xiv.).

For the feelings which dictated the above we entertain the highest respect and esteem, and deeply regret that this esteem should be qualified by any of the other contents of the book. And as our attention was first called to this publication by the obnoxious doctrines it promulgates on the Apocalypse, and esteem and regard has arisen in the room of a spirit of criticism, on many occasions; so do we hope, that by a reflex of the same kindly feelings some of our remarks may return with effect upon the author, and induce him to change his views and abandon his system of interpretation. Acknowledging so fully as he does, in the above extract, the necessity of the Divine guidance for individuals, right reasoning would lead him to expect the same guidance for the church: acknowledging, as he does throughout his work, prophetic guidance to the Jewish people, under their imperfect dispensation, he should *a fortiori* expect it for the Christian church, which is wholly spiritual, which has no visible theocracy, and which, if without prophetic guidance, has no invariable, universal, certain standard of direction at all.

The common tendency of all interpreters, the error to which they are most liable, is the exaggeration of their own age. They wish to persuade themselves that the greatest of the events predicted will come under their own observation, will happen to themselves; and as the concluding events of all the Prophecies are the most glorious events, the prevailing error has been to anticipate these final events, to bring the coming of the Lord too near: which all the early fathers did, thinking every time of prosperity the dawn of the Millennium, every persecutor the

nascent Antichrist. This we can understand, and tolerate; and we can also account for the shifts of the Romanist, who must feel rather uncomfortable in taking up his abode in such quarters as Babylon, and will therefore strain every nerve to break the connection between Rome and the seven-hilled and doomed city that ruleth over the kings of the earth. But how Grotius could believe his own assertions; how Hammond could suppose that Constantine brought in the Millennium; or how Professor Lee can persuade himself that it began with the time of our Lord, and finished at the destruction of Jerusalem, and that all the predictions of the Apocalypse were then fulfilled, is to us perfectly astonishing. We had almost said, that it is unaccountable; but we know something of the transmuting power of solitary studies: how they appropriate first, and then distort all things into a monstrous uniformity; which the mind, accustomed to contemplate alone, isolated, without another object of comparison, fancies at length to be symmetry and beauty. We can too, in part, account for the whole tissue of error, by tracing it to its commencement in a misunderstanding of our Lord's prediction of the destruction of Jerusalem, and *the end of the world*; which two events Professor Lee having confused together, as if they were interchangeable expressions, he has identified with the destruction of Jerusalem—the coming of the Son of Man—the day of the Lord—the conversion of the world—and the day of glory to Zion and Jerusalem; and forced into the space of thirty years the events of three thousand, by a power of compression one hundred-fold.

His exposition shews that many of the early commentaries have been consulted; but there is no indication of acquaintance with the modern writers, and we do think that such acquaintance would have prevented this fundamental mistake, the *ignis fatuus* of all the others. For every careful commentator, from Mede downwards, has demonstrated that two questions were asked by the disciples, two answers given by our Lord: that the blood of all the prophets, spoken of Matt. xxiii. 35, 36, as "*all these things* shall come upon this generation," are the same spoken of at xxiv. 34, "Verily I say unto you, This generation shall not pass till all these things shall be fulfilled" (literally, be, or happen); and that *this* part of the prediction was accomplished in the destruction of Jerusalem and the temple, the "*these things*" which they had been pointing out to our Lord (Matt. xxiv. 2). For the glory of God the Jews had been set apart, for his service the temple ordained; and judgments were denounced upon them if they should desert this their calling: that generation were about to fill up the measure of their iniquity, and upon them the full weight of the judgments denounced was about to fall, and their house to be left unto them *desolate*, until

they should say, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii. 38, 39); "until the times of the Gentiles be fulfilled" (Luke xxi. 24). That the times of the Gentiles, during which Jerusalem is trodden down of the Gentiles, in Luke's Gospel, are subsequent to the destruction of Jerusalem, is a self-evident proposition: it must be destroyed in order to be trodden down; and the time of its destruction is mentioned immediately before, in ver. 20: "When ye shall see Jerusalem compassed with armies, then know that the *desolation* thereof is nigh For these be the days of vengeance, that *all things* which are written may be fulfilled;"—*all things* which concern the Jewish dispensation—manifestly *not* all things which concern the Christian church, as Professor Lee would have us believe; as he himself would deny it to mean *all things* which concern the day of judgment, the resurrection of the dead, or the kingdom of heaven. Out of this absurd but necessary conclusion from his own premises, the Professor endeavours to escape by dividing prophecy into *general* and *particular*, and declaring that "*general prophecy*, indeed, stands in all its primitive extent and force; but of that which relates to *particular events* I cannot find so much as a jot or tittle unfulfilled. There is, however, one often cited as decisive to the contrary, viz. Isai. xi. 9: 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' See also Hab. ii. 14. I must remark here, that the chapter in which this is found manifestly refers to the times of our Lord and his Apostles, and that it has been so applied by Inspired authority: see Rom. xv. 10, &c." (p. 368). What does the Professor mean? Does he mean, that, when *one verse* of a chapter is applied to a particular time, *the whole chapter* belongs to that one point of time, let the order or sequence of the chapter be what it may? He cannot deliberately mean to announce so absurd a proposition. We readily grant that the first verses of Isai. xi. do refer to the times of the first advent; but verse 3 and onwards embrace the whole Christian dispensation, including the time of the restoration of the Jews and the second advent to judgment, when the Rod from the stem of Jesse shall become the ensign of the people, and His rest shall be glorious. And that the following verses refer to a gathering of all the people of Israel yet future, is certain as any demonstration in Euclid. For, it being granted on all hands that the beginning of the chapter has reference "to the times of our Lord and his Apostles;" and, the Jews being then settled in their own land, they must first become *dispersed* into all lands by the destruction of Jerusalem, ere the latter part of this chapter can, with the least shadow of plausibility, be interpreted as fulfilled. They must first be *scattered* before they can be *gathered*: the scattering took place at the destruction of Jerusalem, *not*

before: it still subsists, they are still scattered; but the time of their gathering is at hand; "And it shall come to pass in that day, that the Lord shall set his hand again the *SECOND TIME*" (subsequent to the Apostles' time, by the Professor's own confession) "to recover the remnant of his people And he shall set up an ensign (ver. 10) for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth 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. 11—16). Prophecies of this *second* recovery of Israel abound in Scripture; but their force is evaded by the Grotian school, who refer them, by a very strained interpretation, to the return from Babylon. This is rendered impossible, in the present case, by the Professor himself; and the only *second* recovery which can be admitted is a *particular event*, here prophesied of and still *unfulfilled*,—is the final restoration of the Jews to their own land*.

But the gathering of the Jewish people is a time of great tribulation; it is *the* great tribulation so often mentioned in Scripture, which precedes the glorious coming of the Son of Man, when the dead shall be raised, and the living changed. It is the "harvest," and the "judgment," and the "supper," and the "reign," and the "account," and the "reward," and the "separation," and the "marriage" of all the parables; and of course the "day of vengeance" on the enemies of the Lord. Allusions to all these parables, and to all the prophecies which testify of the same things, not merely abound in the Apocalypse, but may be said to constitute its whole texture. Professor Lee, mistaking the things alluded to, mistakes, of course, the allusions, and in general

* It is true, that a different exposition of this passage is given, p. 312, and we are truly sorry to be obliged to expose it to our readers. It occurs in the comment on chap. vii., where the sealing of the tribes of Israel is represented: "We have, in the next place, an indefinitely large [why is 12,000 indefinite?] number, out of all nations, brought into the church, bearing about them the insignia of pardon and reconciliation, the employment of whom is, to ascribe salvation to God and to the Lamb. This satisfies the terms of many an ancient prophecy. Ten men, out of all nations and languages, were, at that day, to take hold of the skirt of him who was a Jew, and to say, 'We will go with you; for we have heard that God is with you' (Zech. viii. 23); so Isai. xi. 12, 'He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah' (Jer. xxiii. 1, 8), i. e. a remnant of every tribe; a circumstance which, after those times, nothing but a miracle can accomplish; and this we have no warrant to expect."—"No warrant!" have we not the warrant of the word of God? which every where speaks of this second deliverance as *like* that from Egypt, a deliverance by *miracles*: a greater than that from Egypt, which shall no more be remembered (Jer. xxiii. 7): "with a mighty hand, and with an out-stretched arm" (Ezek. xx. 34): "when the Lord shall be seen over them" (Zech. ix. 14), "and their King shall pass before them, and the Lord on the head of them" (Mic. ii. 13).

wholly passes them by. Some of his interpretations are quite ludicrous ; for instance (p. 301) “ ‘ I will give him a white stone ’ — *i. e.* a sort of *carte blanche*, entitling him to ask for, and receive, whatever he may want !!! ” Babylon is put for heathen Rome (p. 315) under the first, second, and third trumpets : the fourth is referred to the same period (p. 316) : the power under the fifth is determined to be the Roman (p. 319) : but under the sixth, the four angels loosed from the river Euphrates are identified with the four winds of Dan. vii. 2, at the beginning of the four monarchies, and, “ this is again,” he says, “ the Roman power beyond all doubt ” (p. 320) ; and he calls their time of an hour and a day and a month and a year, so very *definitely* given, “ an *indefinite time*.” The harvest and vintage are (p. 331) represented as if the latter was only a repetition of the former : “ By this repetition, *certainty or intensity* seems to be implied.” Rev. xvii. and xviii. are wholly applied to heathen Rome (p. 333, 338). “ The period termed a *thousand years*, must commence some time during the ministry of our Lord ; for now was Satan *bound, or limited in power*”....“ *one day*, is with the Lord as a *thousand years*, &c. *i. e.* it may signify any considerable period of time.”....“ Its conclusion shall come, however, as a thief in the night, just as our Lord had predicted (Matt. xxiv. 43, xxv. 1—7), and before this generation shall have passed away. This period, therefore, during which Satan is said to be bound, *i. e.* in which miraculous powers were exercised by the church, may very properly be termed a *thousand years*, in the highly figurative language of this book !!! ” Really this nonsense is past all endurance. A thousand years is the time specified, but this time will not square with the Professor’s exposition ; but as, says he, *one day* (a very short period) is as a thousand years, “ argal ” a thousand years “ may signify any *considerable* period ! ” “ Its conclusion, however, shall come as a thief in the night, before this generation ” (a very *inconsiderable* period) “ shall have passed away, ”.... “ which period may very properly be termed a *thousand years* !!! ” Does Professor Lee really mean to say, that “ highly figurative ” is highly nonsensical ?

These are only a few of the numberless absurdities contained in this short exposition of the Book of the Revelation. None of the readers of the Morning Watch can require our assistance in refuting such errors. Our object has been to shew that this exposition is entitled to no authority whatever ; that however able as an Oriental scholar Professor Lee may be, in the interpretation of prophecy he is a mere child ; he has yet the first elements, the mere alphabet, to acquire. He says, at p. 353, “ If this then be the view, both of the Prophets and St. John, the word of God affords us no intimation whatever that such a Millennium will ever arrive, in which the New Jerusalem, or

Christian church, shall contain *all* God's rational and accountable creatures; but rather that some will always remain enemies to Christ, and that still a missionary labour will remain for the exercise of the church, by which many will, from time to time, be added to the congregations of the blessed." Here we have to complain, as usual, that the opponents of the doctrines we advocate do most certainly misunderstand us, in general, far more grievously than they misinterpret Scripture. We protest against any such Millennium as the above: the Christian church never shall contain *all* God's rational and accountable creatures; a missionary labour will remain. But certain, notwithstanding, it is, that the highest form of creature manifestation—that in the glorified Christ, and his glorified people—has limitation in *time* to the day of grace, as in *number* to the elect: That the day of grace shall end; that the number of the elect shall be accomplished; that the kingdom of God shall come; that the bride shall be made ready; that the top-stone of the temple shall be brought forth; that the saints shall reign as kings and priests:—and if kings, they have subjects; if priests, they have offerings to present and blessings to bestow; they have a missionary labour, though not in Professor Lee's sense—not to add fresh members to the body of Christ, but to dispense blessings from him; not to introduce other inmates into the heavenly Jerusalem, but that the nations of them that are saved may walk in the light thereof. Heaven is no republic; and when it shall become revealed in the Millennial kingdom of Christ, not only will there be gradations of dignity, from Christ the Head, and those members which receive a more abundant honour, down to those who are least in the kingdom of heaven; but gradations will obtain also among all the rational and accountable creatures under their rule.

We part with Professor Lee in the hope that he will re-examine his very crude opinions; which if he do in the spirit which dictated the preface with which we began our remarks, God will undoubtedly lead him by his Spirit into all truth, and we shall have the satisfaction of seeing him advocate doctrines which he now misunderstands and opposes: doctrines which increase in their importance every day, as every day brings us nearer to the time when they must be acted upon, the time to meet the Bridegroom; when those who are unprovided with the requisites for entering, on the first summons, will hasten to obtain oil—*will obtain* it, too, but will find, alas! that *the door has been shut!*

THE RECORD NEWSPAPER AND CHRISTIAN OBSERVER.

SINCE the commencement of our Journal we have often been made to experience how difficult it is for men to come to a perfect agreement on any one point ; how nearly impossible to do so upon all. We speak not only of those persons who are carried away in opposite directions by passion and party spirit, but even of dispassionate and sincere inquirers, who, with their best endeavours, can scarcely attain concord without compromise, and find continual occasion for the exercise of mutual forbearance and charity. In writing thus we are not preparing the way for asking favour to ourselves, or deprecating just hostility : to our own Master we stand or fall : whatever of God's truth we have uttered, He will prosper ; and if we have uttered error, we pray Him to give his servants power to detect and expose it, and us the grace to repent of it. But as we prefer truth before any personal consideration, we desire now to call upon our readers to support and encourage that which is praiseworthy in a contemporary Journal (*the Record*), although we have against it the strong ground of complaint arising from its very unfair, unprovoked attacks upon us and our friends. We know no more of *the Record* than any of its ordinary readers ; not even the name of its Editor ; not those of the Committee which conducts it, except of one member, and that only by common report. We have expressed ourselves strongly upon the gross injustice and falsehood (whether unintentional or wilful we do not now say) which it has published respecting Mr. Irving, and the doctrines he holds ; and we may, perhaps, be again under the necessity of reverting to this subject. We do, however, willingly admit that the articles of which we complain are exceptions to the general, especially to the recent, tone of the Paper ; and should be glad to learn that their admission into its columns was regretted by its present conductors. These, and other minor points of difference, we now pass by, and joyfully turn to those topics on which we have nothing to express but approbation.

A series of articles has appeared in the *Record*, wherein political events have been viewed with the eye of a Christian : and since it is the only Journal which has so treated them, it would on that account alone be entitled to our favourable regard. But when we further consider, that its clear-sightedness and faithfulness on these points has exposed it to the active hostility of other religious periodicals, which have united to decry and write down the *Record*, we think it no more than just to bear our testimony to that which is praiseworthy in its columns.

The blasphemy of the doctrine, that "not God, but the people, are the source of legitimate power," having been recognised, the

Record was enabled to perceive that the setting of God aside, and exalting man, was the most important characteristic of the revolution which burst forth in Paris in July 1830; and thus the nature of that event, and of the transactions that have arisen out of it, has been clearly set before its readers. The infidel principle of the London University, in setting up a system of education from which religion was professedly excluded, has been incessantly exposed. The Neological tendency of the most popular writings of the day, has been detected. The systematic breach of the Sabbath by the Cabinet Ministers, has been recorded and censured. The determination of the Dissenters and schismatics to pull down the Church established in this land, and their denial of the duty of the King to provide for the religious instruction of his subjects, have been stripped of the sophistry in which they were enveloped, and represented in their true colours. The proposition to add Jews to the other members of Antichrist, already admitted to legislate for and rule over the members of Christ, has been reprobated. The labours of Mr. Gordon to stimulate the lukewarmness of a semi-Popish Committee of the Reformation Society, have been applauded. The refusal of the heads of the Bible Society to ask for God's blessing upon its exertions, and the preference for Socinians rather than for the servants of God, when one of the parties was to be offended, have been attacked. The baseness of the Dissenters of the Three Denominations, in allowing their addresses to be drawn up and themselves represented by a Socinian, has been denounced. Above all, the refusal of the King, Bishops, and Senate to call upon the nation to acknowledge the hand of God in the threatened visitation of pestilence, and to humble themselves by fasting and humiliation before Him, has been held up as an awful proof of universal apostasy. And several other topics might be mentioned which have been viewed with similar correctness, did our space permit.

These bold attacks on so many of the strongholds of Liberalism have drawn upon the *Record* the combined wrath of the Earl-street Committee, with its coadjutors, the radical Dissenters, and the time-serving Evangelicals. The first of these bodies has patronized a rival newspaper, with the avowed determination of compelling the *Record* to discontinue its exertions; the second has greatly increased the circulation of the *World* newspaper, which is a compound of infidelity and radicalism, written in the slang of a religious phraseology; and the third has produced in the *Christian Observer* a torrent of personal abuse against Mr. Gordon, and a disclaimer of the *Record* as the legitimate organ of the Evangelical party.

The Evangelical Clergymen, who have been for many years the principal writers in the *Christian Observer*; have become so

deeply imbued with Liberalism, which is but a modified infidelity, that they have leaned much more to the infidel than to the high-church party in the country. Their hopes were raised to the highest pitch by the accession of Lords Brougham, Lansdowne, and Holland to the offices whence emoluments descend. They were willing to keep the peculiarities—which means, in other words, the essentials—of Christianity out of sight: a course truly designated as *most prudent*, if prudence means the course most likely to procure Prebendaries, Archdeaconries, and Chancellorships. The *Christian Observer* has ever been the most active defender of that creature of Lord Brougham, the London University, and patron of a system of education from which God was professedly and explicitly rejected. It was the advocate for raising the Popish apostasy to posts of honour and authority amongst the rulers of this Protestant land. It now attempts to delude its readers into the belief, that by the Reform Bill, which gives increased power to the rabble, religion will be promoted. In the mean time, as the hour of judgment upon this church and nation drew nigh, God was pleased to raise up a witness for Himself, endued with sufficient courage for the task, and to send Mr. Gordon into the House of Commons. Instead of encouraging and supporting this valiant warrior, in his arduous encounters of Popery and Atheism in their most secure and insidious fastnesses, the *Christian Observer* denounced Mr. Gordon *ex cathedrâ*; abjured all connection with him; maligned him as a hot-brained and senseless enthusiast; and conjured its patrons not to suppose that he and the *Record* were the true representatives of the Evangelical party. It has attacked Mr. Gordon for repeatedly dividing the House of Commons, when the O'Connells, Humes, and Charles Grants made a deliberate set at him, although it is the ONLY means that a minority possess of curbing the tyrannical insolence of a majority; to which means all minorities, in all times, have been obliged to have recourse; to which Mr. Gordon most properly has resorted; and which alone ensured him a fair hearing for his sentiments. It has sneered at Mr. Gordon for complaining that the daily press does not report his speeches, although it must perceive the peril which the country runs at this time from the power of the press in that very point; and that the press has either totally suppressed or dishonestly mutilated the ablest speeches against this revolutionary measure (amongst the very best of which was that of Mr. Gordon himself), while it has striven to report every syllable of those speeches in favour of it.

These things we state not invidiously or unnecessarily, but for the sake of religion and order, now in more imminent peril from false friends than from avowed enemies. It behoves every friend of truth to come forward now, and to sink petty and personal

quarrels, for the sake of the great and vital questions now at issue. It is no longer a question between Tory and Whig, but between constitution and no constitution, between order and anarchy. It is no longer a question between this or that *form* of Christianity, but between Religion and Infidelity, between Christ and Antichrist.

The *Record* has come forth boldly to the defence of Mr. Gordon, and we call on all who will be valiant for the Lord, in this time of daring rebuke and blasphemy, to come forth in support of the *Record* against the mighty. We know that many persons had discontinued it in consequence of its conduct on another subject; but we exhort all such to overlook the trespass against a brother, dear as he deservedly is to all who know him. There is no breast on earth more ready to pardon than he who has most reason to complain, or who would more regret that personal feelings towards him should impede the promulgation of such sentiments as those of which we have shewn the *Record* to be now the advocate. Its errors are theological, not political; and Christian politics, not theology, is the proper province of a newspaper.

TO CORRESPONDENTS.

We have unexpectedly been obliged to postpone till our next Number the conclusion of the paper "On the Restoration and Conversion of the Twelve Tribes," as also the continuation of the "Parables of our Lord," and "Meat in due Season." We have received papers on "The Church's Expectation," and on "The Second Advent;" communications from CLEMENS, CLERICUS, O., L., T. M.; and many extracts; which we hope to avail ourselves of shortly. We regret exceedingly that the illness of Mr. Cullimore has delayed, till too late for insertion, his reply to Mr. Cuninghame on the Hebrew and Septuagint Chronology of the Post-diluvian Periods.

We have many Reviews in readiness, and hope to enlarge this department of our Journal, especially in brief notices of recent works.

We are glad to announce the appearance of a Prophetical Magazine in Paris; it is entitled, "The Watchman," and is to be published monthly. The first Number of a new monthly publication on Prophecy has likewise appeared in our own country, under the title of The Investigator.

As four Numbers of our Journal, at its present thickness, is found of inconvenient bulk for being bound in a single volume, we have given an additional Title-page for the *Second Volume* (as *Part II.*); and would suggest that the Index might be placed at the end of this Second Part; the Contents remaining, as before, at the commencement of what will now be Part I.—In future, our Volumes will embrace but two Numbers, as in Vol. III.

MR. WOLFF'S JOURNAL.

MR. WOLFF has ceased to have any connection with the London Society for promoting Christianity amongst the Jews, and set out from Malta, where he has left his wife (Lady Georgiana) and his child, trusting to such casual resources as shall be raised up for him. He has kind and powerful protectors in Malta, and has experienced similar support as far as his journey has hitherto extended. Several gentlemen, who frequently receive communications from him, have offered to submit his correspondence to us; and we shall from time to time, as it arrives—which, however, is very uncertain—lay portions of it before our readers.

Many expressions will be found in this correspondence which we should not ourselves have made use of; but, since they are very characteristic of the simplicity of the writer, we shall feel it scarcely right to alter them. His opinions of men are stated plainly, and in homely phrase, but without a particle of unkindness or asperity of feeling, whatever there may appear in word, towards them.

Mr. Wolff's first destination is the countries which lie between Constantinople and the north of China, comprising the whole of Central Asia. There is a strong impression on the minds of some persons, and apparently on that of Mr. Wolff also, that a large body of Jews is contained in that part of the world, as in a prison-house. Of the correctness of this impression, however, we ourselves entertain considerable doubts. The Russian Government is in the constant habit of sending embassies into Bokhâra, Khorassan, Sarmacund, Circassia, Turkistan, Bulcharia, and Mongolia, and every ten years into China itself, where it supports a college, in Pekin, accounts of which have been printed at Petersburg, and translations of them at Paris. From all those which we have examined it appears that not above five thousand Jews have been met with in any one of the above-named countries. The honest computation of the number of Jews in Europe is three millions, and it is very doubtful whether the nation, in its most prosperous times, ever greatly exceeded that number.

Mr. Wolff subsequently proposes to proceed to the Cape of Good Hope; thence, through the heart of Africa, to Timbuctoo; and thence, by Algiers, to Malta. This gigantic project is scarcely within the compass of the life of one man, even supposing that he should not fall a victim to murderers or disease; but we mention the outline of his project here, however unlikely it is that it should be realized, in order that expressions relating to it in his correspondence may be better understood.

THE MORNING WATCH.

DECEMBER 1831.

GOD SHALL BE ALL IN ALL.

THERE is but one God, and He alone unchangeable; the Source, the Fulness, and the Stability of every thing that hath a being. HE the *negation* of change, and its contrast: every thing else, in its own nature the *assertion* of change, the *negation* only by a stability *not its own*—a stability derived from the alone unchangeable ONE, the Triune Jehovah whom we adore. “I Am that I am,” is the Name of our God (Exod. iii. 14); “I am the Lord, I change not,” his Nature (Mal. iii. 6). “When the Lord shall build up Zion he shall appear in his glory . . . and the people which shall be created shall praise the Lord . . . shall declare the name of the Lord in Zion, and his praise in Jerusalem . . . saying, O my God, thy years are throughout all generations: of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end” (Ps. cii. 16, 18, 24, 27). “Hast thou not known? hast thou not heard, that the everlasting God, the Lord; the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait on the Lord shall renew (change) their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa. xl. 28—31).

The doctrine which these and innumerable other such texts inculcate, is the necessity of abiding in union with God, for stability, for very existence. We point to this as the end of all prophecy, preaching, and practice. And we now call upon our

readers to contemplate the progressive development of this great truth, How every change in the creature, being departure from union with the unchangeable God, became of necessity creature-misery, which nothing but Creator-mercy could arrest; and to trace on, by the guidance of God's prophetic word, the future development of his grace and mercy in the sons of God (who take their true place as creatures, acknowledging that they receive every thing from their God and Father), to their supreme and endless joy. And to advert, on the other hand, to the direful reverse, which we have not nerve enough to contemplate sternly, or draw out fully, though it is as certainly revealed in God's holy word—the direful reverse in those who, having refused to take their place as creatures under the Creator, shall feel the inconceivable misery of extremest contrast, in every pulse of their existence, with that God whom they hate, but in whom they, *even they*, live and move and have their being. And thus, in the consummation of bliss and the consummation of woe, God shall be all in all.

When God gave forth his word for the creation of man, saying, "Let us make man in our image, after our likeness," the terms of the fiat necessarily imply that man alone, of all created beings, represented God; and, consequently, that it is in those peculiarities of man which distinguish him from the rest of the visible creation that we are to seek for the image of God. We say *visible* creation, because this is implied in the terms "image" and "likeness," and that we may exclude from our present inquiry the *invisible* world of angels and archangels and all the heavenly hosts, concerning whom we know so little, and keep to our own sphere of the visible world, concerning which we know so much. "Secret things belong to the Lord our God; but the things that are revealed belong to us and to our children."

The distinction between man and the lower creation lies in the godlike endowments of reason and affection;—reason, by which his scale of judgment is enlarged beyond his own limited observation, and he can regulate his conduct by reflecting on the past and the future in comparison with the present; affection, the counterpoise of selfishness, which emulates the generous, the disinterested love of God. The animal endowments, which man has in common with the lower creatures, are not properly a part of the image of God; but, as the body is the organ through which the endowments of reason and affection are communicated and expressed, it may in a certain sense, and with this limitation, form part of the image of God: but whatever in the animal frame centres in itself alone, ministering only to its own wants and necessities, is a dereliction of our high calling, if a short-coming—is no part of the image of God, if

unavoidable: and therefore the Apostle diligently exhorts us, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

The Architype and Pattern after whose likeness man was created, was the Son of God, "the brightness of the Father's glory, and the express image of His person, and upholding all things by the word of his power." But this does also include the likeness of the Father and of the Holy Ghost: for it is not only said, "Let us make man," but "in our image;" shewing that the Son doeth no work of himself, and glorifieth not himself alone; but that the Father, Son, and Holy Spirit co-operate, and are seen together in the last and highest work of creation.

And not only in creation, but in redemption, are the three Persons of the Godhead manifested in co-operation; as well at the incarnation as at the death and resurrection of our Lord Jesus Christ. The Son, "when he cometh into the world," saith to the Father, "A body hast thou prepared me" (Heb. x. 5; Ps. xl. 6): and it was prepared by the Holy Ghost, according to the word of the angel to Mary; "The Holy Ghost shall come upon thee, and the power of the Highest (the Father) shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). So also it was "through the Eternal Spirit" that Christ "offered himself without spot to God" (Heb. ix. 14); and by the Spirit he was quickened (1 Pet. iii. 18); and the God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep (Heb. xiii. 20). And between the risen Head, Christ on the Father's throne, and the members of his body the church, whether on earth or in the place of separate spirits, the Holy Spirit is the medium of communication; He fulfilling the parting promise of Christ, "Lo, I am with you always, even unto the end of the world." "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you." "Likewise the Spirit also helpeth our infirmities...maketh intercession for us with groanings which cannot be uttered:" "and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints." "It is Christ that died; yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ?...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. 11, 26, 34, 38, 39).

In Christ "dwelleth all the fulness of the Godhead bodily"

(Col. ii. 9); "For it pleased the Father that in him should all fulness dwell" (i. 19). Man, therefore, the image of God, was created to body forth the Godhead; to represent visibly those powers and affections by which He governs the universe, and in the exercise of which his delegate, man, was set to govern the world; that, all the intelligent creation reading in man continually some attribute of God, and in the manifestation of beneficence and love referred evermore by the man to that God whose image he bore, every sentient being might be led, by the visible display of goodness, to worship the invisible God, the Source of being and of joy. To manifest a *personal* God, his image stood in a *person*: to exhibit holiness, and similar perfections of God, Adam was created "very good:" to represent the Ruler of the universe, man was vested with dominion "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." These parts of the character of the Infinite God could be shewn perfectly, though lower in degree, by the finite creature man, while he remained in obedience to God, and therefore in sinless innocence. But there are other parts of the character of God, which can only be disclosed by contrast;—Omniscience, contrasted with ignorance and error; Mercy, abounding over transgression; Incorruption, rising out of corruption. Man's distinction from the Creator, man's responsibility, and man's ultimate glory, required this, and from it redounds the greater glory to God.

For God, being a Spirit, could only be made known by the spiritual part of man, his image; expressing itself in the corporeal part. Man's person consists of body, soul, and spirit; and the whole man is necessary to exhibit the image of God. Matter cannot represent God in his true character: it may lead us to infer a Creator of great power and wisdom, in adapting parts to parts in so wonderful a manner; but these teach us not the true character of God, and, while we limit our inquiries to natural theology *alone*, will even give a false character of him, as if the instability and corruption and death we observe in all around us were inherent—were defects chargeable on the Creator, and not on the fall of man. The Gospel alone teaches us to see these things aright; and shews us the unchangeable love of God, in still upholding and blessing his fallen creatures, and, from the depths of misery and corruption, and the very shadow of death, making life and incorruption and glory to arise, and in its very change to exhibit in the most striking manner the immutability of God.

Nor could man, if he had not fallen, have represented the whole character of God. Which we state, not as necessitating the Fall, but only as shewing the superabounding grace of God,

which from the Fall has educed greater blessedness to the creature and greater glory to himself. While man stood—noble and godlike as he was, and truly the image of God, and an instrument fit to shew forth His glory—he did not properly represent the Creator, because not representing him distinct from the creature. A self-sufficient creature, or a deified creature, were such things possible, would not manifest God the Creator distinct from and above the creation. God manifest in the flesh and no part of it—this, this is the great mystery of godliness: a personal God manifested in a person, known to be distinct from the person, to be God—known to be a person, not an influence—known to be the Originator of spirit and will and understanding, as well as of matter—the Creator of body, soul, and spirit; of all things, whether visible or invisible; and for whose pleasure they are and were created.

God's benevolence towards all the creatures he has made, is unwearied and unchanging: he delighteth to bless. And, God's wisdom being infinite as his love, he reveals to his creatures the true way of attaining the blessings which he loves to bestow. To Infinite Wisdom there can be but one way, and the wisdom of finite creatures consists in following implicitly in that way which Infinite Wisdom has pointed out: implicitobedience, therefore, is the first duty of the creature. We might carry our argument up to the angels who kept, and kept not, their first estate, and shew that the difference between them lay in difference of choice in them; some of these "ministering spirits" having *chosen* to abide dependent upon God for all things, and to know nothing of themselves, but wait for directions continually from him; while others, in the free exercise of will (without which they would not be *creatures* outstanding from the Creator, but parts of the Creator, which is a perfectly absurd supposition), choosing for themselves, and not binding themselves to implicit obedience, must of necessity choose wrong, as they are of necessity finite in knowledge, and as the one only possible way had been already revealed by Infinite Wisdom and that way to be kept only by implicit obedience. We might from hence shew that every such deviation, in the slightest particular, has all the guilt of the most aggravated sin; and that these aggravations are but the measures of sense, affect not the principle, and neither aggravate nor extenuate sin in the mind of the Infinite. We might thus shew that many of the discussions concerning the origin of evil have been wholly beside the truth; evil being in its origin a negation; and a negation of the only good being of necessity evil, wholly evil, irremediably evil, except by a new creative act of Omnipotence. And we might further shew, that this demonstrates from reason a truth which is so clearly revealed in Scripture,—that for the angels who sinned no redemp-

tion is possible: their re-creation could not take place without the destruction of their present being, and would annihilate the distinction between right and wrong, between obedience and disobedience, between holiness and sin.

But these topics we pass for the present, leaving them to the meditation of our readers, that we may address ourselves now solely to the manifestation of the personal God in man, and the transcendent glory which shall from thence redound to the Father, Son, and Holy Ghost, through all eternity. And we now desire to do it briefly and practically; gathering up the heads of doctrine to be found in many preceding papers, and resting and feeding upon them, in preparation for the speedy coming of the Lord from heaven, to be glorified in his saints, and to be admired in all them that believe; to manifest the sons of God as the tabernacle of the invisible God in the midst of men—men beholding the glory of the Son, which he had with the Father before the foundation of the world; and themselves transformed into the same image, from glory to glory, as by the Lord the Spirit (2 Cor. iii. 18).

God, who knoweth the end from the beginning, and who hath ordained all the laws of succession which we observe, and controuls and directs every thing which we call contingency, did, from the time when he said "Let us make man in our image," arrange all things to bring about this manifestation of himself in man, whom he was about to make. The Fall of man was then foreseen, and the remedy provided; and in the contemplation of the glory therein to be displayed, the Eternal Word, the Wisdom set up from everlasting, "from the beginning, or ever the earth was," "rejoiced in the habitable part of his earth, and had his delights with the sons of men." And the Father, having determined to manifest the fulness of the Godhead in a body, sent forth the Son, by whom also he made the worlds, to create man in such sort as that he might be a fit instrument to make known the character of God, to feel the affections of God, to speak the words of God, to do the works of God: and such a body as the Son himself had first created did he in the fulness of time assume, to do therein his Father's will, and make known that will to the universe. "A body hast thou prepared me....lo! I come to do thy will, O my God....I have not concealed thy righteousness and thy truth from the great congregation" (Ps. xl. ; Heb. x).

But this will of God, the delight in which brought the Son from heaven to take a body, was complete in the purpose of God before time was, and before the creation of the world, from the dust of which the first body of man was framed: and the glorious future and eternal state of man, when this corruptible shall have put on incorruption, and this mortal immortality;

which man in the person of Christ has now attained, and which all the sons of God shall attain at the resurrection; was the end and consummation contemplated in the purpose of God from the beginning. His purpose, like every thing else in God, is erroneously regarded unless considered apart from time and place and circumstance: these are the creature elements and conditions within which alone the creature can apprehend an infinite God; but if we suppose that the whole of God is to be so apprehended, we do greatly err. In thus looking at the purpose of God as complete from the beginning, we have also another error to guard against, lest, holding the purposed recovery, we seem to necessitate the fall, or necessitate sin and death in the provision for resurrection and incorruptibility. The argument is the same with that of the Apostle to the Romans; "Have they stumbled that they should fall? God forbid, but through their fall salvation is come to the Gentiles:" and the conclusion is also the same; "Oh the depth both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 11, 33.)

While Adam stood in obedience he could know no change; being sustained by his Creator as long as he fulfilled the ends of his creation. But Adam's stability gave no demonstration of the unchangeable nature of God, unless he continually referred it solely to God, and gave demonstration that it was not in himself by some perpetual token; as abstaining from the forbidden tree, and taking God's word for good and evil; doing what HE should command, avoiding what HE should forbid. While Adam thus stood, in conformity with the will of his Creator, he might exhibit holiness, truth, love, peace, joy, and so forth, to the intelligent creation, and exercise righteous dominion over the inferior creatures, and so far become the likeness of God in part. But God has revealed himself to us now in various attributes which could have no manifestation in man while Adam stood in his integrity, though they form the most sublime and touching and rapturous of all the attributes. He could not then have been known in the character by which He revealed himself to Moses, as "The Lord, the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin;" nor could He have displayed to us the infinitude of his holiness and love combined in one act, as when he spared not his own Son, but sent him to die for sinful man, to save man from eternal death; displaying to the heavenly hosts the heretofore inconceivable paradox of mercy and truth met together, righteousness and peace kissing each other: at the revelation of which they rejoiced together, praising God, and saying "Glory to God in the highest, and on earth peace, good will towards

men ;” and which gave a new cause of joy to the angels themselves, over every sinner that repenteth. “ Without controversy, great is the mystery of godliness : God was 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. iii. 16).

We, who from our childhood are familiarized with the stupendous fact of the Incarnation of the Son of God, cannot fully enter into, and many of us have not even a conception of, the difficulty, we had almost said the impossibility, of understanding the mysteries of redemption in its details before the coming of Christ. The fact of a redemption was so clearly revealed that the faithful expected it ; but the circumstances appeared so irreconcilable, that, though angels desired to look into them, and holy men of old searched diligently, and prophets and righteous men desired to see those things which we see and to hear those things which we hear, they could not discover them. If redemption were so simple a work as many of our brethren idly and thoughtlessly imagine, it were easily discoverable. If redemption were merely an equivalent provided, or a reciprocal transfer of punishment and righteousness ; or if it were brought about by creating another man of stronger endurance than Adam ; or re-creating such an one as Adam, and taking this new man into union with the Son of God : if any of these suppositions were the work of redemption, it might be easily understood ; but it would not meet the case,—it would bring no glory to God, it would afford no hope to man. First, it would be no manifestation of God the Creator of Adam, and our Creator ; for it would in no measure come in contact with Adam or his race : it would need some connecting link to demonstrate that this God was our God. Secondly, it would afford no hope to man, who needs to know how he may recover the favour of God, and attain to eternal life ; and the knowledge that some other kind of being has so succeeded cannot satisfy this need. We need to be assured that one like ourselves has been empowered by our God to explore the paths which we are called to follow ; that he, in flesh like ours, triumphed over all those enemies by which we are assailed ; that he, our kinsman according to the flesh, died to redeem all mankind, and rose from the dead, and ever liveth to make intercession, and is ever willing to send the Holy Spirit to quicken our mortal bodies with the same life and power which he possesses ; that we may not only follow the great Captain of our salvation through the thorny mazes of this earthly pilgrimage, but walk through the valley of the shadow of death and fear no evil, knowing by the word of the Lord that “ them which sleep in Jesus will God bring with him, and so shall we ever be with the Lord.”

When Christ came in our nature, the kindness and love of God appeared; and he, performing in our flesh all the commands and requirements of God, justified the ways of God, proved that the commandment was holy and just and good; and having glorified his Father upon earth, by finishing the work which he gave him to do, he is now as Son of Man invested with that glory which he had as Son of God with the Father before the world was, and in him man now truly is the image of God; but in him alone: for not till his ascension did he become the Second Adam, speaking from heaven; the quickening Spirit. And as he attained his present glory through humiliation and suffering, we, who now bear the image of the earthly, shall, if we follow his footsteps, bear the image of the heavenly Adam, and shall also attain to far higher dominion than man lost by the Fall. The viii th Psalm, as quoted in the Hebrews, demonstrates this, and gives to all his faithful followers, not only the assurance of the sympathy and succour of their great Captain, but promises them the participation of all his prerogatives in the ages to come—all, without any exception. The Man thus visited and subsequently exalted, is in the Psalm *Enosh*, 'infirm, miserable man;' as in the Prophets he is called "a worm, and no man;" and in the Hebrews he is said to be touched with a fellow-feeling of our infirmities, "in all points tempted like as we are, yet without sin" (Heb. iv. 15), "that he might be a merciful and faithful High Priest: for in that he himself hath suffered, being tempted, he is able to succour them that are tempted" (Heb. ii. 18). Our High Priest, who is now within the veil, hath there received all power in heaven and earth; which he is ready to give in the Holy Spirit to all his followers, for the end of thus ensuring their purification, their perfecting through sufferings, their patient endurance, and their victory over tribulation—not their escape from trial. "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. For 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. 10, 11).

Bringing his sons unto glory, is therefore the end for which Christ came; and sanctification through suffering, is the means both in him and in them: and this shall have its accomplishment in both in the world to come, which shall not be administered by angels, but by risen saints, who shall then, under Christ, exercise the dominion spoken of in the viii th Psalm—the dominion contemplated in the purpose of God at the creation, and prophesied of by all the holy men of old as the new creation; the reign of the Lord our Righteousness, our Melchizedek, Jehovah-shammah; the kingdom of heaven; the tabernacle of God with men; the heavenly Jerusalem; the Millennial blessedness "For

unto the angels hath he not put in subjection the world to come, whereof we speak. . . . But in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little while inferior to the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man" (Heb. ii. 5—9).

Now the work of putting all things in subjection under Christ and his church, is the act of God the Father during the Millennium; the commencement of which is marked by Adonai ruling in the midst of his enemies, and their being made the footstool of his throne (Ps. cx. 1, 2, 5); the very same mystery and time mentioned in Psalm ii. 6, "Yet have I set my King upon my holy hill of Zion." And the termination of this is the subjection, not only of his enemies, but of all things, to Christ at the time of the end, when he shall have delivered up the kingdom to God, even the Father: for Christ must reign till the Father hath put all enemies under his feet. The last enemy that shall be destroyed is death—swallowed up in the lake of fire at the end of the Millennium (Rev. xx. 14);—and when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all (1 Cor. xv. 25—28). The footstool of the Lord is at the enthronement of the King, and a part of his royal dignity (see Lam. ii. 1; Ps. xcix. 5, cxxxii. 7; 1 Chron. xxviii. 2); but the treading of Satan, the old serpent, under his feet, is the riddance of all evil from heaven and earth,—the never-ending joy of the saved, the never-ending woe of the wicked.

The image of God is renewed in the souls of the elect in this life; and they are charged to walk worthy of the vocation wherewith they are called; to put off the old man, which is corrupt; and to put on the new man, which, after God, is created in righteousness and true holiness (Eph. iv. 1, 24). This renewal of the soul is the work of Christ through the Holy Spirit, who is now become a quickening (life-giving) Spirit, as the second Adam, the Lord speaking from heaven (1 Cor. xv. 45, 47; Heb. xii. 25). And as surely as we have borne the image of the earthly Adam, so surely shall we bear the image of the heavenly; if we be sons of God by regeneration. But flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption: therefore, though renewed in the spirit of our minds now, we receive not the perfect image of God till the resurrection, when the body shall be renewed as well as the soul; when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and death shall be swallowed up in victory (1 Cor. xv. 54).

But even now the promises to, and privileges of, the children

of God are vast, are beyond the conception of the natural man, and only to be understood by the teaching of the Spirit. "The unsearchable riches of Christ" is 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." And we pray that he would "grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, 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 we might be filled with all the fulness of God;" "till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This is our calling, and no less, to be as Christ was on earth, and so to glorify our heavenly Father. Jesus, when the hour of his departure was come, prayed the Father, "Glorify thy Son, that thy Son also may glorify thee;" and immediately adds, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John xvii. 4). The prayer, to be glorified with the Father, in order to glorify him still further than Christ had done on earth by doing his Father's will, received its answer in the ascension of Christ to the right hand of the Majesty on high; and his glorifying the Father then began, in Christ's shedding down the Holy Spirit to reveal the Father and the Son. "Thou," saith he to the Father, "hast given to the Son power over all flesh, that he should give eternal life to as many as thou hast given him: and this is life eternal, That they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3). This is, therefore, given to the church now, and is the first act of glorifying the Father consequent upon the glorification of the Son; and given in the promised Comforter on the day of Pentecost—promised for the very end of glorifying the Father and the Son: "He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine" (John xvi. 14). And "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John xiv. 13). The disciples of Jesus bear his commission: "As thou, O Father, hast sent me into the world, even so have I also sent them into the world." Their reception is the same; but their victory is sure: "In the world ye shall have tribulation: but be of good cheer, I have overcome the world" (xvi. 33). And to him that overcometh will Christ give to sit with him on his throne, as he hath overcome, and is seated in the Father's throne (Rev. iii. 21). "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" (John xvii. 24). And in this salvation and glory of his followers, Christ glorifies his Father: they sons of God, joint heirs with Christ, and shewing forth the perfect image of God.

This perfect image of God, exhibited in Christ and his body the church, shall during the Millennium rule and order all created things; shall fulfil the word of the Creator, "Let them have dominion." And as the Omniscient and Almighty God, in creating man to rule, of course invested him with faculties to ensure obedience, all creation shall be brought into harmonious subjection and sweet accord to its Creator: "They shall beat their swords into ploughshares, and their spears into pruning-hooks: the wolf shall lie down with the lamb, and the lion shall eat straw like the ox: none shall hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9).

But, on the other hand, those who have irrecoverably marred in themselves or others the glorious image of God, rebellious fiends and feud-like rebels against the Lord, shall be swept from the earth with the besom of destruction. "The fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." The "wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow." For "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."

When God called man into being, he breathed into his nostrils the breath of life, and man became a living soul, an instrument harmoniously responsive to his Creator's will. When man by disobedience and sin fell into discord, and drew down from the love of God his only Son, to re-attune the jarring and discordant elements, he, rising triumphant from the grave, breathed upon his disciples the earnest of regeneration, saying, "Receive ye the Holy Ghost." But to those who despise, or reject, or quench, this last proof of love, this final offer of mercy from God, "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversary." And to such, how appalling, how dreadful, the thought, that the breath of the Lord shall find nothing in their whole being responding in sweet harmony to its influence; but, self-ruined, self-condemned, and in hopeless anguish, they shall find, in that place where the worm dieth not and the fire is not quenched, that there the breath of the Lord, like a stream of brimstone, doth kindle it!

O Thou great Author and End of all blessing and joy, who

givest us life and breath and all things, and in whom we live and move and have our being; keep us, we pray thee, ever dependent upon Thee alone. Rebuke our vain imaginings *about* thee, and teach us to think and feel and act *in* thee continually; taught by Thyself, whom to know is life everlasting; having thy love shed abroad in our hearts by the Holy Ghost given unto us; doing all things to the glory of God. Give us, O Heavenly Father, to Jesus Christ thy Son; that, being one with him, we may receive the adoption of children, may become heirs of God, and joint-heirs with Christ. Fulfil, O Christ, thy gracious promise, that him that cometh unto Thee thou wilt in no wise cast out: and do Thou and the Father come and take up an abode in us, by the Holy Ghost, who is one with the Father and the Son; that, we dwelling in God and God in us, we 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 we may be filled with all the fulness of God.



THE HOUR OF CHRIST'S APPEARANCE.

ALTHOUGH, by the blessing of God upon the labours of those who have lifted up their voices amidst much contumely, there is at length a considerable number of Christians expecting to see the Lord Jesus Christ appear shortly to judgment, we apprehend that many hold this opinion with more indistinctness than better consideration of the word of God warrants; and we therefore now call the attention of such to the TIME of his advent, in order that it may be seen to be actually at our very doors.

That the Lord appears in some part of that period called throughout Scripture "the day of the Lord," is what few will deny; but there seems to be great confusion in men's minds upon the nature of the events which take place therein. In the first place, it must be borne in mind that the terms "day of the Lord" and "day of judgment" are synonymous. Every visitation which comes upon the earth, for the destruction of man, beast, or herb, is a judgment from God. All war, pestilence, and famine, every battle, murder, and sudden death, that has ever taken place, from the fall of Adam to the present moment, is a judgment from God. There must, therefore, be something peculiar, something emphatic, something that distinguishes the wars, battles, and pestilence; the judgments, of "the day of the Lord," from the same calamities which occur at other times; to cause them to be described as those which compose and constitute "the day of judgment." The distinction arises from

the single circumstance of Christ himself being personally present—that is, within the atmosphere of this globe—at the time when the judgments, described in the book of God as taking place in “the day of the Lord,” actually occur; and directing them in all their details with his own hand.

This is to be proved by many passages of Scripture. In the first place, the object of his coming; of his “arising out of his place,” is to avenge his insulted Royalty. See Ps. xcvi. 13, xcvi. 9, lxxxii. 8; Isa. xxviii. 21, xxvi. 21; Ps. ii.

But the Jews are never represented as refusing to receive Messiah as their King. They are constantly represented as refusing to receive him as their Atonement, Peace-offering, and Righteousness; but it is “the nations,” during the dispersion of the chosen seed, that are described as refusing to submit to Christ as their Lord and King. The Jews, at their worst times, never refused to acknowledge submission to be due to Jehovah: they added to that the worship of other gods, they oppressed the poor, they violated God’s commandments, they neglected His ordinances; but they never denied their subjection and dependence upon Him. This was a crime reserved for Christian nations; and committed by them with an intensity exactly commensurate with the extent of their boasting of their philosophy and enlightened understandings. “Why do the HEATHEN rage? . . . Be wise now, therefore, O ye kings; be instructed, ye judges of the earth.” (Ps. ii.)

Idumea, Edom, or Christendom, is always described as the scene on which the great transactions of “the day of judgment” take place. There is the gathering of Armageddon: Messiah comes *from* Edom to Judea, with his garments *already* stained with blood. It is to sup on the flesh of the captains of Babylon that all the birds of the air are invited: and Babylon is Christendom. One of the causes for which Christ has a controversy with the nations is their treatment of his people during the dispersion, and for which he punishes the kings of the earth upon the earth: and, assuredly, the Christian nations have been most guilty in this respect. Moreover, the instruments with which Christ inflicts one part of his judgments are the Jews themselves, as a measure of retaliation (Ps. cxlix.; Obad. 15; Zech. ix. 13, x. 3—5).

The only question that can arise is, Whether the saints are “caught up to meet the Lord in the air” at the beginning, or at some other part, of that “day.” Now we have frequently had occasion to shew that all the figures, types, and facts which have prefigured the resurrection of the saints, shew it to take place in the morning of the day of the Lord. The very expression “*meet* the Lord,” implies that He should be on his way down to the earth: and it is gratuitous folly, since there is not the

remotest trace of any thing in Scripture to lead us to imagine it, that, having once come, he should ascend into the air again, in order to receive the saints there. The words of Enoch are express, that when the Lord comes to judgment, not after he has finished to execute the judgment, the saints are with him.

It is true, indeed, that the Jews are the visible and material instruments with which the breaking in pieces of the nations like a potter's vessel is ultimately completed; but the promise of doing the same is made to the saints. No one in these days has imbibed the error of the Anabaptists and Fifth-monarchy Men, in supposing that it is the elect and spiritual members of Christ's mystical body who actually take a rod of material iron into fleshly hands for such a purpose: but, while we avoid the error of former times, we must not set aside the plain words of Scripture. The true solution of the promise in Rev. ii. 27 is to be found in the similar passages relating to the resurrection. The same moment that first sees the Jews assume a national unity, will also witness the rapture of the saints into the air; because the one is the outward and visible concomitant of the invisible but equally literal fact. In like manner, the saints will be with Christ (Rev. xvii. 14) executing the judgments, and invisibly guiding that which the Jewish nation will be doing in flesh.

The workings of the last Antichrist shall, to the extent of Satan's power, mimic in the minutest details the mighty acts of Christ: but Satan's power is, of course, *imitation* of Christ, and therefore Christ's acts precede Satan's mimicry. Christ writes upon his people the new name (Rev. iii. 12) *before* the beast causes all the earth to receive the number of his name (Rev. xiii. 16): the members of Christ's body are gathered to him, before the limbs of Antichrist—the beast, the kings of the earth, and their armies—gather against the Lamb and his armies. Every act of Antichrist has a *precedent* act in Christ, like which, or against which, Satan immediately instigates his tools to set up a counterfeit. We must stedfastly contemplate the reality, not the counterfeit; and we miss the true object of faith and hope in the coming of the Lord, not only when we overleap it altogether, but when we interpose any screen whatever; when we look for any event of persecution or tribulation, for any combination of kings, any gathering of people, any manifestation of Antichrist. The immediate coming of Christ, and our preparation to meet Him, should be now the sole object of stedfast faith, and earnest desire, and constant preparation.

If, however, any one should still feel doubtful upon this subject, we entreat him to endeavour to ascertain from Scripture at what time of the day, other than the very first dawn, the saints are taken up to meet the Lord; and thus the impossibility of finding the smallest hint of any other time in that day, will tend

to confirm negatively the position here maintained. Let him further consider, that, in all the Scriptures, the time of the end is marked, not merely as a point of time, but as a series of judgments for the destruction of the enemies of God, with which the reign of Christ begins; in which reign his people share, and of which judgments consequently they are the ministers, not the subjects. The end is ushered in by the unparalleled tribulation, the great earthquake, the time of trouble, such as has not been since there was a nation on the earth (Dan. xii. 1; Matt. xxiv. 21; Rev. xvi. 18). This is also the time of reward to the saints (Dan. xii. 1, 9, 13; Matt. xxiv. 31; Rev. xi. 18, xxii. 12; Isa. xl. 12). Their reward begins before the destruction of Babylon, which is the first act of the reign of Christ, in which his saints share (Psal. cxlix. 9; Zech. xiv. 5; Dan. vii. 27; Jude 14); and this is at the sounding of the seventh trumpet (Rev. xi. 15; 1 Thess. iv. 15). Therefore, the mighty angel (Rev. xviii. 1) coming down to destroy Babylon, is Christ Himself coming to deliver his people: the gathering of the wheat into the barn, when the tares are gathered into bundles to be burned (Matt. xiii. 30, 42, xxiv. 31): the preparation for the marriage supper of the Lamb, to which every one that is called is truly blessed (Rev. xix. 9, 17).

The vials, again, are the *last* plagues; in them the wrath of God is brought to an end (Rev. xv. 1), and the mystery of God finished (Rev. x. 7), at the first sounding of the seventh trumpet. If, therefore, there be any suffering which the people of God shall escape, if any judgment which they shall share in executing, as Scripture clearly declares there is, they shall be raised from the dead, and translated from the quick, before the last vial for destroying Babylon; and translation by the coming of our Lord is that upon which all our hopes should be most stedfastly fixed.

The practical consequence is obvious, and most important. If indeed it be true that the Lord's appearance is to usher in the judgments, and if, as all Christendom is agreed, judgments are at the door, then ought the single theme on every Christian tongue to be, "Behold, He cometh;" and if any preachers shall not have proclaimed this advent, they will be found to have been scattering the flock, instead of gathering it into the fold of Christ. And knowing how few preachers there are, clear, bold, and uncompromising upon this point, we recommend, and earnestly exhort, every one, in his particular sphere and neighbourhood, to be zealous in setting this truth before the poor.—A good tract for circulation is published by Nisbet, entitled, "The Lord is at hand," for those who are not able to read larger works, in which the figures and types are also enumerated which declare the same time of "the Day" as the Hour of the Lord's appearance.

COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

(Continued from p. 52.)

PHILADELPHIA.

“THESE things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no one shutteth, and shutteth and no one openeth” (Rev. iii. 7):—As the time is now at hand, and as we now are in the condition and at the period represented by the church of Philadelphia, it especially becomes us to treat this epistle as a matter of life and godliness, with the simplicity of babes drawn from the breasts and weaned from the milk, unto whom God shall teach knowledge—with the love of them who have been first loved—with the zeal of our Father’s house—and with the understanding of the wise. The dumb ass of human wisdom, speaking with man’s voice, hath for a few years back been rebuking the madness of the prophet. God hath vouchsafed to rebuke the folly of false prophets by the very wisdom which led them astray: the word of prophecy has been intellectually opened and intellectually received. But we now need the oil, the wisdom from above, the testimony of Him who has passed through the heavens—the SPIRIT of prophecy—to the end that, trusting in the Lord with all our hearts and not leaning to our own understanding, we may be perfected in wisdom; living in the *power* of the world to come; building ourselves together in *love*, which never faileth; escaping from the net of the subtle fowler; forewarning men of him who shall come with all power to make an end of sin; and, till we be translated, following the Lamb *whithersoever* he goeth. I do devoutly bless and magnify the glorious name and wonderful grace of my God, that his living word hath come unto me by the mouth of a much-emptied, and therefore much-honoured, servant, sealing unto me that what I have meditated concerning the order of the churches of Asia, the character and hope of this church in particular, and the future outpouring of the seven vials by Christ’s risen and translated saints, is agreeable to the mind of the Spirit. I trust that what I have hitherto much argued for in the flesh, I shall now be strengthened to testify in the spirit of love and of power; and I do hereby affectionately warn all my brethren who deal with the word of prophecy, to beware of the snare of the devil, who would fain reduce the faith of the things that cannot be shaken to the level of a doctrine, and would rather see all men holding the *opinion* than see one man holding the *faith* against the mouths of all. It is time that we learn of God, and no longer serve ourselves.

Upon the unquestionable assumption that the titles here adopted by our Lord regard the kingdom for which Philadel-

phia looks, it will be observed that he calls himself not *οσσιος*, "the Upright One," as he does when he pleads for resurrection as the upright man in flesh, the Father's servant (Acts xiii. 35; Heb. i. 9; Phil. ii. 8, 9); but *αγιος*, the Holy One, as he is styled in Luke i. 35, when the angel declares that the child then born was God. Whence it is plain that our text expresses rather the procession of holiness from God, than its conformity to him;—a distinction well illustrated by Acts iii. 14, where our Lord is called *τον αγιον και δικαιον*, the Holy One and the Just. In like manner *αληθινος*, the True One, expresses not that covenant fidelity of Christ signified by *πιστος*, the Faithful One, but his character as the Truth.—"He is the true God (*ο αληθινος Θεος*) and the eternal life" (1 John v. 20). He is not only *πιστος* but *αληθινος* (Rev. xix. 11); and so are his words (xxii. 6);—the manifest God, the true light of God and life of men: not the faithful Witness only concerning the truth, but the Truth witnessing for himself; the incarnate Son, relating, giving an account of, or declaring, the living God (John i. 14—18; xiv. 6). These distinctions will be instrumental in teaching us a momentous lesson, no less than to discern between the holy man and the man of sin; between the true God (1 John v. 20), and him that shall sit in the temple of God shewing *himself* that *he is god* (2 Thess. ii. 4).

The world by wisdom knoweth not God: but in the last days the wise shall understand. Wisdom is the last gift in which God's church shall be perfected, as well as the last snare of them that know him not: as the revelation or *apocalypse* of the man of sin is to be the last of Satan's devices before the *apocalypse* of the Son of man (2 Thess. ii. 3—8), the mind that hath wisdom shall foresee him (Rev. xiii. 18). And so the Thessalonian church, who were impatiently forgetting to keep the word of Christ's patience and to arm themselves with his armour, were expressly warned not to be moved away, in their love for his appearing, from *the mind, απε του νοου*—that is, from that mind by which to discover and escape the snare of the subtle fowler in the previous revelation of the man of sin. This man will be the exact counterpart and mockery of the Son of Man, soon about to be revealed from heaven, as abundantly appears from 2 Thess. ii.: he will have a *παρουσια* like Christ, and an *αποκαλυψις* like Christ, attended by all the powers, adorned with all the glory of the heavens and earth that are; and I believe revealed *from* the present heavens. The whole world will perform an *επισυναγωγη*, or gathering together, at his coming, just as the elect shall be gathered unto Christ. His coming will be announced by spirit, by word, by letter, *as from* the true God. It will be sudden (*ενεσθηεν*): it will be as His who will not tarry. He will be the MAN OF SIN, in opposition to that Man, God

manifest in flesh, in whom the Father is well pleased. He will contradict the glory of God, and sum up in one glorious manifestation all deceivableness of unrighteousness. He will be the son of perdition, the head of *the* apostasy from God; instead of the Son whom the Father hath for his trustfulness rewarded with life in himself for ever. He will consummate all idolatry, by causing the world to believe that all worship whatever is abolished: *αντικειμενος και υπεραιρωμενος επι παντα λεγομενον Θεον η σεβασμα, ωτε αυτον εις τον ναον του Θεου ως Θεον καθισαι, αποδεικνυντα εαυτον οτι εστι Θεος* (2 Thess. ii. 4): "who opposeth and exalteth himself against every one that is called god, or an object of worship; so that the same sitteth as God in the temple of God, pointing himself out that he is god." In other words, he will contradict the true God by contradicting all Deity whatever; he will proscribe all acknowledgment of insufficiency or dependence, creation or maintenance, stewardship or account, judgment or reward; all recognition or reverence of a higher; and so with the promise of perfect liberty consummate the service of corruption. The world will rejoice that idolatry of all kinds, whether Pagan or Papal, has come to an end, overthrown by reason and wisdom, not by the Holy Ghost. He will rivet all worship to himself, as being the perfect specimen of the independence of man; and make all men his slaves, under the triumphant delusion that he stands as the pledge of the species, self-sufficient and uncontrolled. The dragon will take all men captive in the net of freedom: he will deny his own power, that he may obtain them for ever, and be filled, he and his spirits, with their flesh. The worship of antichrist's temple will be the worship of the liberty of reason and the omnipotence of man: the servile obeisance there done by every man will be a supposed obeisance to his own proper dignity. The man of sin, who shall wield all the power of the heavens and earth that are; whose apocalypse shall be (to them that believe the lie) as the new heavens and new earth; whose presence—the presence of a man—shall be so great and dreadful that men must needs, at the bidding of the false prophet, worship him by an image; whose tyranny shall be such that all, on pain of death, shall be constrained to worship him; and whose subtlety shall be such that none shall be able to resist him, but those who by the Spirit confess that Jesus is come in the flesh. This man of sin shall not only, in the name of men, occupy the throne of God, but shall point *himself* out as god: not submitting to be pointed out by another, or to receive Divine honour, as the Pope, in representing another, but so teaching them each to esteem himself God in worshipping him as God. Jesus of Nazareth was pointed out by the Father (Acts ii. 22), but this man shall be pointed out by himself. As Jesus was hated because he spake of the Father, this man

shall be adored because he speaketh of man : as the saints confess Jesus Christ come in the flesh as an acknowledgment of the living God made manifest, Antichrist denies him as come in our flesh (2 John 9), just because the devil knows that he has nothing to fear from any acknowledgment of God except as in our flesh. As the saints abide in the doctrine that Christ in our flesh was the Christ (1 John ii. 22 ; 2 John 9)—that is, declared God by being anointed of the Holy Ghost, who is God in us—so Antichrist denies that doctrine, in order that man may feel sufficient unto himself. Antichrist shall point himself out, as Jesus was pointed out of the Father by powers and wonders and signs (Acts ii. 22), by powers and signs and wonders of falsehood (2 Thess. ii. 9). For this the devil has prepared men, by teaching them to deny his existence ; to believe that there is no supernatural power at all, but that all power is in the hands of men ; or else to believe that every supernatural power is of God : he has been long willing to part with the homage of men, that he may entangle them the better. As Christ denied himself, to honour his Father and crown men with the blessing of the truth ; Satan has been denying himself, to dishonour God and deceive men. Hitherto he has been working with wisdom, teaching men to judge after the sight of their eyes, which Christ did not : he has been stealing from them that word, “ Whatsoever is not of *faith* is sin ;” teaching them that there is a great deal of neutral wisdom, which cometh neither from above nor from below ; that good works are not man’s only business ; that Scripture cannot furnish the man of God unto them all ; that it is not the duty of men to learn of God only—nay, that they cannot rightly serve him till they have learned somewhat elsewhere ;—and that men are called to sanctify, not to renounce, the wisdom of the serpent ; to ameliorate, and not by faith to overcome, the present world, whose god he is. He is educating men without letting them suspect that they are in his school : he is working his signs and wonders, all the while denying that they are so, but causing all men to admire and be persuaded by them under the name of science and philosophy. He is teaching his servants to prophesy in all departments of life, and confirming their words at every turn ; their impious words (for who but the Spirit of God can say what shall be on the morrow, and declare things to come?) He is setting his gins amid the discoveries of wisdom, and the certainties of calculation, and the establishment of unalterable principles ; and none will escape, but by the faith that these heavens and earth shall be shaken. He is giving the lie to the Scriptures, which saith that the word of God abideth for ever, and accrediting the apostles and prophets of the man of sin, so that their future words may come with authority. All that is learned and used and reasoned not by faith, is of him :

his sorcery is still the *mystery* of iniquity. But it will very soon be a mystery no longer; for the mystery of God is about to be finished, and so is the mystery of the devil. The man of sin shall be revealed in his *time*, like the Son of Man (2 Thess. ii. 6; Acts i. 7; Rev. i. 3): then will the mask be thrown off, and the power of the liar over them that have believed the lie be completely revealed. The wisest ones shall be the first to fall: and they who have lived on sorcery as wisdom, sorcerers unconsciously and in disguise, will be sorcerers declared; the preachers of the coming of the man of sin; the evangelists of his kingdom; the workmen of his lying wonders, playing the whole heaven and earth that are by subtle invocation to establish his throne in glory and stability; and having their names written on the foundations of his city; deceivers and being deceived; telling and believing a lie for every truth of God; saying one thing as the faithful say; doing a work for every one of God's mighty works; preaching peace; preaching that the darkness is past and the day dawneth; and preaching that men must, through much tribulation for Satan's sake, enter into his glory! Men shall be well pleased in unrighteousness, as God is well pleased in his righteous Son: they shall all believe like the saints: their faith shall attain its perfection: they shall become as little children, receiving the lie just because it is spoken; and not doubting the faithfulness of Satan. He shall work in them by an *ενεργεια πλανης*, such an energy as that of the Holy Ghost, who witnesseth in us concerning God: not a mere apprehension, but an inworking of error, a regeneration into the faith of the *lie*: insomuch that, while the saints shall confide in God as God, they shall equally confide in man as God; "denying the Father and the Son, by denying the Son" (1 John ii. 22, 23); believing that lie which annihilates God, which puts man into the inheritance of Eden's bounty and Solomon's penetrating wisdom; the lie which the Second Adam shall undo.

I have already said that the mystery of lawlessness (*ανομιας*) doth already work (2 Thess. ii. 7); for whosoever denieth the Father in the Son is antichrist (1 John ii. 22); and although we have the word of God that THE ANTICHRIST cometh, who is to be the consummation of Antichrist by embodying the consummation of the devil's lies, yet we know that there have been during the Gentile dispensation, the last days, or the last hour of this world, many antichrists, who are evidently characterized as not having an unction from the Holy One (1 John ii. 18—20, 22; Heb. i. 1; Acts ii. 17): but they wear the same character as the last Antichrist; and, therefore, all men who, *since the Incarnate Word received all power in heaven and earth* from the Father, do in church or state take the glory and grace, the reverence and authority, to themselves, are, according to

their measure of wickedness, sitting in the temple of God shewing themselves that they are God, telling a lie upon the resurrection of the Lord, and, in their self-unction, denying his anointing with the oil of gladness. Lo, wide and deep are set the roots of the great cedar in Lebanon (Ezek. xxxi. 3). Now it is from the church that this evil has always sprung (1 John ii. 19): she is the light and salt of the world; and such a thing has always proceeded from the light become darkness, and the salt deprived of savour: she is the tongue of God to the world, and of the world to God; and this thing proceeds from her false speech about God, and her false address unto Him. The Papacy was antichrist, but antichrist in the garb of a servant; for the Pope, in claiming to be worshipped as God, has always sought it as the anointed representative of Christ, so admitting, while denying, the Father and the Son. But while the profession of the faith by the kings of the earth, in itself an excellent and righteous thing, was wrested by Satan into the erection of the Papal structure, he has still more fatally perverted Protestantism from the deliverance of the truth out of Satan's disguises into the constitution of new systems by man, and from the testimony against apostasy to the resistance of authority: inso-much that out of the Protestant daughter of Edom has arisen a form of antichrist far more God-denying than the Papacy exhibits: for while the latter spake of the world and was heard by the world by lulling conscience asleep, the former does the same by actually employing and honouring the wisdom of the serpent, teaching men to be their own lords; and sits in the temple of God, shewing, not herself as the representative, but her doctrines, exertions, information, and arguments as the substitutes of God. From this there is a slight, and there will be a rapid, transition to supplanting him by herself; for it is a *false church* that will do this awful deed; and do it upon the ruins of the Papacy, which never made and still obstructs such an attempt. We know *the thing* which withholdeth in order that he may be revealed in his time: that thing is the testimony of Jesus, which prevents the work of Satan from anticipating the time of God's long-suffering and waiting to be gracious: for it is only when the world shall have finally proved itself unwilling to receive the love of the truth that God will give it up in judgment to believe *the lie*; therefore, while the warning testimony of Jesus is maintained, the time of the man of sin is not come. The two witnesses in the Apocalypse, or the two "sons of oil" in Zechariah, represent just the complete testimony to the truth; as Jannes and Jambres represent the complete testimony for the lie. Of them it is said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6). They are made complete in the church of Philadelphia: the one hundred and forty and four thousand

who walk with the Lamb *whithersoever* he goeth; the Enoch, who, walking with God while the world are yielding to the great lie, shall by faith be translated so as not to see death; hid in Christ's pavilion in the day of evil, and employed to execute the judgment written. When they shall be caught up, that which withholdeth shall have been removed; all, on pain of death, shall be obliged to receive the mark of the beast; and although there shall be a seed in the midst of the judgments, ALL POWER shall belong to the man of sin. While such is *το κateχον*, that which withholdeth the premature *revelation* of the man of sin, the person who withholdeth or restraineth him (*ὁ κateχων*) is evidently the Pope: while he restraineth, there is no revelation of lawlessness, but a mystery, or secret working, of lawlessness. The Pope, by professing to be under law to Christ, restrains the manifestation, while he feeds the principle: but we know that he shall be taken out of the way; and we know that this event shall be brought about by the very working of Antichrist; for the kings shall hate the whore, and men shall become intolerant of a bondage, however carnal, which even professes to be of God. The Pope now stands in the way of the man of sin, withholding him from ascending the temple of God; but when he shall be put to a side, the man of sin shall be revealed as God, the lawless one—sprung out of a mystery of lawlessness—professing to be God, and so to be above all law.

Such, then, is the snare now gathered round the men who know not God, and much entangling many who know him: it is a snare of judgment, not of trial: it *succeeds* the day of grace. God gives men up to the energy of delusion, because they *would not receive* the love of the truth that they might be saved: they shall be so judged, and judged according to the Gospel: they shall be reprobated, having received the grace of God in vain. Wherefore we would beseech all to be warned; to escape from the subtle fowler; to receive the love of the truth, as the only way of escape; to see the love that is in the truth, lest the god of this world blind their eyes; to dwell in love, and walk with the Lamb; else they shall be given up, as willingly children of a lie, to believe the lie of lies, and be destroyed. It is not a mere argument against a new thing called Antichrist that I urge; it is a new and momentous argument for the receiving of the love of God. Love ye God, then, who first loved you; and "if the Lord be your confidence, your feet shall not be taken" (Prov. iii. 26). But I beseech you not to halt, and waver, and seek confederacies, whereby to avoid at once the desolation of the wicked-ones and the reproach of Jesus. Beware of devices. Be simple. Trust not in man: trust no man. Trust God: for except you dwell in his secret ye shall not be hid in his secret place. Give no

ear to prophets of their own visions, walkers in their own sparks. If ye lack wisdom (and ye lack it much), ask of God: Learn the yoke from Christ, and ye will get Christ's reward. Remember his blood, for it hath utterly undone the remembrance of your sins: overcome by it, the blood of God's Lamb: keep your consciences sprinkled with it, having no lurking conscience of sin, that ye may be continually anointed by the Spirit of adoption; and learn knowledge as those weaned from the milk, so that nothing shall deceive you. Be strong in the Lord; be patient; enter into his travail; and ye shall uplift the head.

There is much need for this counsel, weak and faithless as it is: for the deceived and deceivers of the Gentile church will follow a very different, and apparently a most expedient, course,—striking hands with the powers of the heavens and earth that are, in the vain hope, or under the pretext, of reforming them; instead of living in the faith that they shall be shaken, and by the power of the world to come. The folly and fruit of such counsels will appear from the xlist chapter of Job, wherein Antichrist is described under the type of Leviathan; and of which a short exposition will not be unprofitable.

“Canst thou draw out Leviathan with a hook, or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?” That is, Canst thou, professing to be a fisher of men, fish him whom the Lord is to destroy? Darest thou ask the Spirit of the Lord for a work which contradicts his mind? Darest thou work his work save by his Spirit? Darest thou adulterate the truth with lies, to nourish the liar with it for God? Dost thou ever hope to controul and direct him by thy foolishness of wisdom; or dost thou expect to see bound by the strength of flesh that tongue that blasphemeth God?—“Will he make many supplications unto thee? will he speak soft words unto thee? will he make a covenant with thee? wilt thou take him for a servant for ever?” Dost thou fondly expect, who walkest not in the understanding of the wise, that the man of sin, who exalteth *himself* above all objects of worship, will worship thee as beloved of the Lord (Rev. iii. 9), or worship thee at all? Will “the king over all the children of pride,” who blasphemeth the name and the tabernacle of God, and them that dwell in heaven, be at peace with thee if thou be found faithful? Will he be persuaded over unto God by thy flattering and false-witness? And if ye do come to one, canst thou be dwelling with the true God? Will he, who is faithful to Satan, break his covenant with him to make a covenant with thy God, if He be the true God? It may, indeed, be a covenant with thee, but not with thy God. Art thou not a breaker of God's covenant, in

even imagining a confederacy with him who goeth assuredly to his own place; for whom Tophet is prepared; and who is served only by those who have rejected the love of the truth, and are given up, in the just judgment of God, to believe the lie of lies? Or thinkest thou that the head servant and master of corruption—the tyrant of those who, being made free by Christ, preferred to serve for ever; the man whose banner saith, ‘Who is Lord over me?’—will serve the Lord with fear, and inherit his service for ever?—“Wilt thou play with him as with a bird; or wilt thou bind him for thy maidens?” Wilt thou think that any but God can take the subtle fowler in his own net? Wilt thou hope to amuse thyself with him as a taken bird, being thyself taken of him; making not the Lord thy confidence, having not escaped through faith? Hast thou power to tame him whose calamity shall come suddenly because of his mischievous devisings? (Prov. vi. 15.) Wilt thou delude thy maidens, the churches, with the vision of Pharaoh’s conversion, of the Assyrian’s gentleness, of Lucifer’s humility? Or can those maidens be the maidens of wisdom who lay help on the wisdom of the world; who gaze complacently on the sorceries of the devil; and who, instead of warning the simple, covet a compact with him that taketh them?—“Shall thy companions make a banquet of him; shall they part him among the merchants?” Thou seekest thine own things, not those of Christ. If thou wert to catch Antichrist with thy fish-hook, thou wouldest feast upon the glory of the capture; and if thou wert to buy him over thou wouldest distribute this world’s gain and honour among thy fellow-adventurers, merchandise-makers of the grace of God. But thou shalt have neither to do, though the sin thereof be in thine heart.—“Canst thou fill his skin with barbed irons, or his head with fish-spears? Lay thine hand upon him: remember the battle: do no more.” If thou seekest not to convert him, thou art of thyself seeking to wound and overthrow him. That hope is alike vain. God alone can shoot at him. And so thou mightest, wert thou as an arrow in God’s hand (Ps. cxxvii. 4); but thou art not content to be an arrow. Try it: lay thine hand upon him but once: thou shouldst remember the battle, and do no more in that fashion.—“Behold, the hope of him is in vain. Shall not one be cast down even at the sight of him? None is so fierce that dare stir him up.” It is a vain hope to obtain him; for he is above all remonstrance, and he is the son of perdition: His presence, as endowed with all glory and might by the devil, and wielding the whole power, natural and supernatural (as men speak), of the heavens and earth that are, will be so dreadful that the whole earth shall wonder after him—that men shall be constrained to worship him, through an image full of life: and his power shall be so terrible, that men

shall be forced, on pain of death, to worship that man as God. Yet his subtlety shall be so great, that all but God's temples shall rejoice in the lie, terrible though it be. None, verily, dare stir him up.—But if so, saith the Lord, his destroyer, “Who, then, is able to stand before me? Who hath prevented me, that I should repay him? Whatsoever is under the whole heaven is mine.” The great day of his wrath shall come, and that speedily; and who shall be able to stand, when Antichrist, wielding the whole powers of the heavens and earth that are to be shaken, shall pass away before him as a thing of nought? To no man, no creature, hath He become debtor in any thing: the universe is His, and none of it the usurper's. “He created not the earth in vain: he formed it to be inhabited” (Isa. xlv. 18): and his kingdom of truth and righteousness shall therein be established for ever, on the ruins of the serpent's greatest lie. That lie stands in a man yet shortly to come, the man whose number is the number of the beast: but it shall not take captive the free-born sons of God, who make the Lord their confidence, and whose feet shall therefore not be taken (Prov. iii. 26): for they receive the promise of God concerning things not seen as yet; and that promise is, “*I will not conceal his parts, nor his power, nor his comely proportion.*” His *parts* are the number of his name. So much for classical inquiries, and the racking of fleshly invention to make a discovery which, as God is true, belongs to His wisdom, not to man's; and may be made, like all others pertaining to life and godliness, by the most illiterate of his children. What his name is I know not yet, though I trust soon to know; but, from the whole Scriptures concerning the man of sin, I see good ground to believe, that in the short day of his dread apocalypse—when all must worship him by a life-inspired image, on pain of death—there will be a manifestation of the devil's children, to mock that of the sons of God; and that the parts of Leviathan will be found to express the mystical body of Antichrist. His *power* shall be ALL POWER in the heavens above and in the earth beneath *that are*. His *comely proportion* shall be such that “sorrow shall be turned into joy before him,” as Satan's “father of the age to come,” who shall be believed on by all but the elect of God, sprinkled and overcoming by the blood of the Lamb. Let us, then, walk with the Lamb *whithersoever* he goeth; that, being translated, we may in the pavilion of God escape this desolation of the wicked one, and that universal hour of trial; and, in the mean time, wheresoever we go, expose in wisdom and love the mystery of Leviathan: knowing his “parts” by wisdom; knowing his “power” by tasting the powers of the world to come; knowing his “comely proportion” by regarding the King in his beauty: for the snare of Satan, the subtle fowler, is broken, and we are escaped (Pa. cxxiv. 7):

—“Who can discover the face of his garment; or who can come (to him) with his double bridle? Who can open the doors of his face? his teeth (are) terrible round about. (His) scales (are his) pride, shut up together (as with) a close seal. One is so near to another that no air can come between them. They are joined one to another; they stick together that they cannot be sundered.” Here the Spirit expresses the ability of God to expose the mystery of Antichrist, by questioning the ability of all else. The “garment” of the man of sin signifies his glory as the mock of Christ, who covereth himself with light as with a garment (Ps. civ. 2). The discovery of its “face”—in other words the discernment of its true character—transcends the power of the creature. The apostasy of Edom is the deceitful tongue, which shall serve the man of sin with the prophecy of the lie; setting on fire the course of nature, and being set on fire of hell. This tongue, which saith “Our lips are our own,” no man can bridle or tame (Psa. xxxix. 1; James iii. 6–8). It is not under law to Christ; and all men now consent that it shall not be bridled. The Lord alone can bridle this lordless tongue, which, as a tinkling cymbal, even now makes the world resound. He alone who passed through the double door into the holiest of all, the Father’s presence, shall prevail to lay open the doors of Antichrist’s presence: which presence shall be so great and dreadful, that all men whose names are not written in the book of life shall worship him by an image. His constitution shall rest on the closest combination and fraternity of men; so close as to seem impenetrable to the four destroying winds of heaven, and calculated to defy every power in heaven and on earth; the whole world saying one thing, with a simplicity of faith the very idea of which should put the church to shame; all crying one hosannah to the son of perdition.—“By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth.” These expressions set forth those brilliant signs and wonders—first of science, which is sorcery disguised under the mask of wisdom; and finally of sorcery undisguised, and openly received—by which the mystery of iniquity and the personal career of Antichrist do meet, and shall meet, the strong delusion of those who received not the love of the truth. For all knowledge comes either of God or of the devil—by the Spirit of God, or by the spirit that is in the world—to the glory of God, or to the praise of Satan—according to the course of this world, or according to the power of the world to come. As every man must, at every instant, be walking either in the Spirit or in the flesh, and living by faith or by sight, it is as impossible that

there can be a neutral field of knowledge as that there can be a neutral line of conduct. Whatever be the subject, all wisdom but the wisdom from above is sin: for every thing but the knowledge of God is sin and death; and if Christ is the only Way, he is as literally the ONLY TRUTH. Let us learn of God alone. If our only desire be to bear much fruit for Him, the word of God can *thoroughly* furnish us to *all* good works. If we seek other furniture of wisdom, we are not seeking the things of Christ. All the discoveries of science are sorcery concealed: its famous men are sorcerers, deceiving and being deceived. Knowledge came from God at the first, and we may know all things to his praise; but Christians who seek to redeem science (as if it had originally come from God) out of the hands of the devil, are just seeking to serve God with sorcery. It will soon drop the mask: none shall stand against it but those who walk with God, as Enoch: and the philosophers will be the first to fall before it, and perish with it.—“In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved. His heart is as firm as a stone; yea, as hard as a piece of the nether milstone.” Such is the glorious self-sufficiency of the man of sin; the apparent establisher of the present earth so that it cannot be moved; the apparent introducer of the new heaven and earth, by the reformation of the old to a pass which wisdom alone can understand, and at which the wicked shall greatly rejoice; the assessor of this word “*that his heart is fixed who trusts himself*” (Ps. cxii. 7), and that a heart of stone, and not a heart of flesh, is the proper heart for man.—“When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.” He is just raising himself up. The ten kings are now receiving their crowns from the people, to wear them for the people against the King of kings; and they shall receive favour one hour with the beast. The mighty are now afraid: they confide not in Him by whom they reign; and yet in His stead, as His representatives on earth, they are assailed: the people, restless under the remembrance of any power which does not emanate from man, now exhibit breakings on every hand. The world are saying to Antichrist, Thy kingdom come; they are making ready for their bridegroom: and the mighty, beholding this, purify or reform themselves;—an event truly marvellous, that the world should do that by the false Christ which the church is refusing to do by the true. To God’s voice a deaf ear is turned when he crieth, “Be wise now, therefore, O ye kings; be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling: kiss the Son, lest he be angry” (Ps. ii. 10). The faith of God’s stewardship in church and state

has well-nigh perished; the very name of it is out of date in this dawn of Satan's day. Man is a lord—a steward no longer—and so he is the slave of that tyrant who tells all his bondsmen that they are lords: whence it comes that the powers of the earth kiss Antichrist, lest he be angry at his coming: they serve him with fear; labour to conciliate his favour by anticipating his desires; and make haste to disown that relation to God, the least hint of which galls the people. By reason of revolutions they reform themselves, after the law of Satan's kingdom to come: they give ear to his gospel, they prepare for his judgment.—“The sword of him that layeth at him cannot hold the spear, the dart, nor the habergeon: he esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling stones are turned with him into stubble; darts are counted as stubble; he laugheth at the shaking of a spear. Sharp stones (or sharp pieces of potsherd) are under him: he spreadeth sharp pointed things upon the mire.” Such is the resistless might of a man. He will be deemed the invincible favourite of fortune. On the mire cast up from the troubled sea (Isa. x. 6), He who shall have subdued the people under him shall spread piercing things, to wound the rash who walk thereon. “He maketh the deep to boil like a pot,” for he stirreth up the whole world to serve and praise him. “He maketh the sea like a pot of ointment;” for, being anointed of the nations, and not of God, he prepareth the ointment from among them by all deceivableness of unrighteousness.—“He maketh a path to shine after him: one would think the deep to be hoary.” The splendour of his career will be equalled only by its falsehood; and all who believe not the truth will believe his path to be the path of the just (Prov. iv. 18; Ezek. xliii. 2).—“Upon earth there is not his like, who is made without fear: he beholdeth all high things: he is a king over all the children of pride.” All creatures, be they ever so wicked, have before them, not indeed the fear of the Lord, which is perfect liberty, yet a fear of some sort, some recognition of a superior. But how can he have fear who sheweth *himself* as God? Nothing high is either hidden from his sight or superior to his arrogance. Pride, or the sufficiency of man unto himself, is the very corner-stone of his house (Prov. xiv. 11); and it is just by the ministry of pride and the phantasm of absolute independence that he shall reign over all the children of pride: for it is ever the way of God to take the wicked in his own devices; and to give men of the fruit of their doings; and if men will be as God, that delusion shall be the very method of their oppression and judgment.

Such are the leading features of Leviathan: we ought to know much more of them, for God has promised it; but, even did my present limits admit of more, my present faith goes little further.

In Isaiah x., in Ezek. xxxi. xxxii., in Dan. iii., in various parts of the Psalms, not less remarkably in various parts of the Proverbs (which Solomon spake with the wisdom which Christ shall use when he cometh as Solomon), and in many other Scriptures, we find most marvellous details concerning men, which are all written for our learning especially on whom his day is coming. Mean time, with prayer for the understanding of the wise in the love of the truth, let us return to our text in the Apocalypse; from which we have thus digressed, be it remembered, in order to show how our Lord's character, as The Holy and True, contrasts with the present prospects of the world and works of the deceiver.

The "key of David" is an expression which immediately carries us to Is. xxii. 22, where God promises that he will *in that day* call his servant Eliakim the son of Hilkiah, and give into his hand the government of Shebna, and make him a father to the inhabitants of Jerusalem and to the house of Judah; and lay upon his shoulder the key of the house of David; so that he should open and none should shut, and shut and none should open; so that, being fastened as a nail in a sure place, he should be for a glorious throne to his Father's house. This promise concerning Eliakim, who was over the household (2 Kings xviii. 18), has an evident reference to Christ, as the Son and heir of David; the Son on whose shoulder the government shall be (Isa. ix. 6). When God promises the future union of Judah and Ephraim as one stick and one nation in the land (Ezek. xxxvii. 16), he saith, "David my servant shall be king over them" (ver. 24); the same David whom God elsewhere promises to deliver from the hurtful sword (Psa. cxliv. 10), the Root and Offspring of David (Rev. xxii. 16; Jer. xxxiii. 15; Zech. vi. 12). But as Christ, in receiving the sure mercies of David, was raised from the dead an object of faith even to the ends of the earth and the isles of the sea; so the throne of David, on which he is to sit at his appearing and kingdom, implies a government infinitely transcending his mere reign over the Jews in flesh. The house of David is the house of Christ: the Father hath put him over the household. He is faithful in all his house, as Moses was in his. But the two houses are, in Heb. iii. 2—6, expressly contrasted; and *all things* pertain to the house of Christ; which house are we (the heirs of all things) if we hold firm unto the end the confidence and boasting of the hope. We are the house of David, which shall take precedence of every other in the day of the Lord; and his whole house are to reign and judge, having under them the inhabitants of Jerusalem, and the house of Judah and Israel, the third with Egypt and Assyria (Isa. xix. 24). "I saw thrones, and they sat upon them, and judgment was given unto them" (Rev. xx. 4): "I beheld till the thrones were cast down" (Dan. vii. 9): "The

Ancient of Days came, and judgment was given to the saints of the Most High" (Dan. vii. 22): "In that day the house of David shall be as God; as the angel of the Lord before the inhabitants of Jerusalem" (Zech. xii. 8): The tribes of the Lord shall then go up to Jerusalem; "for there are set thrones of judgment, the thrones of the house of David" (Psa. cxxii. 5): which Scriptures set forth the government of all things by the house of David gathered out of all nations, as a thing quite pre-eminent over the glory of the literal seed of Abraham in the day of Zion's comfort. Now this is the house of which Christ, its Master and Guardian, has the key. And the gracious information in the text, that he has it, shews how the church of Philadelphia will be assailed with temptations, natural and supernatural, fleshly and satanic, seductive and terrific, to forget the house of David; to despise her birthright; to yield, and not overcome; to abide in the snare, and not escape; to hear the sweet accents and glorious promises of Antichrist's consummate and all-embracing lie; to believe his prophets and evangelists and wonders; to receive his mark, or at least to come short of being his destroyer. But, thanks be to God, we who *confess* that Jesus Christ is come in the flesh are of God, and can try the spirits—not by the tests of human sagacity, which belong to the world that is, and only accredit the delusion, but by the test of God. We *have* overcome every false spirit; "for greater is He that is in us, than he that is in the world" (1 John iv. 4). By the Spirit of God "our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped" (Psa. cxxiv. 7). Lacking wisdom, we have learned of God. Let us, then, stand fast in this our liberty; and give ear to no cunning craftiness, but be simple; for by that faith of Enoch, whereby he walked with and pleased God, and was translated so that he saw not death, we shall walk with the Lamb in these perilous times. Nothing shall harm us, if we walk in the Spirit. We shall speak the echo of God's voice. We shall be like the children in the fire; for the voice of the Lord divideth the flames of fire (Psa. xxix. 7). We shall be translated in the day of evil to the pavilion of God; and thence we shall execute the judgment written, whereby his accusers shall perish, and wherein the saints who are slow of heart to receive his kingdom shall be sorely chastened.

The words "He that openeth and no man shutteth," &c. connected as they stand with the key of David, both in the Apocalypse and in Isaiah, express not only the obvious and universal truth, that none can let our risen Jesus, but also the particular truth, that from the house of David no power can exclude, and that into that house none can intrude when Christ shutteth; for he who hath the keys of death and of hades hath

also the keys of life: and this is confirmed by the sequel of the epistle, wherein he says, "I have set (or given) before thee an open (or opened) door, and none can shut it." This opened door is the door into the house of David; and has been given to the church of late most remarkably, in the preaching of the Gospel as *the Gospel of the kingdom*, the same which is preached by Wisdom in the ixth chapter of Proverbs; and in the marvellous light cast by the Spirit of God on the prophetic word, to keep us from stumbling in that thick darkness now rapidly setting in, which the world and the apostate daughter of Edom unite in hailing as day-dawn. Blessed be God that none can shut this door, for it entereth in within the veil; and what we hope for, we shall with patience await. And, O ye scornful loiterers, become ye thankful that it hath not yet been shut by Him that opened it. Enter ye in. Do not, oh! do not despite any longer to the Spirit of grace. Now, according to the manifold wisdom of God seen in all his Scriptures, I believe that this opening and shutting ought to carry us to the statement in Ezek. xlv. 2, that no man can enter where God has entered, save in him; to the word of the Lord in Isa. xlv. 1, concerning Christ under the type of Cyrus, that the two-leaved gates of Babylon, once opened at his coming, shall not be shut; to the command in Neh. xiii. 19 (see also vii. 35 and Jer. xvii. 21, 24), that the gates of Jerusalem should be always shut on the Sabbath; to the promise that the gates of Jerusalem on earth shall yet be open continually, shut neither day nor night, that men may bring unto her the forces of the Gentiles and that their kings may be brought (Isa. lx. 11); and, lastly, to this feature in the description of the new Jerusalem, in Rev. xxi. 25, that "the gates of it shall not be shut at all by day; for there shall be no night there; and they shall bring the glory and honour of the nations into it." For three of the most prominent characteristics of the promised kingdom are these: That it is a sabbatism to the people of God, in which the gates of the city are shut; that during it all nations shall flow to Jerusalem, for which cause the gates of the city are open continually; and that the tabernacle of God shall be with men, so that nothing shall enter that defileth, and yet the glory of God shall be manifest to all. Christ, therefore, in exhibiting to the Philadelphian church that glorious promise, by the hope of which she is now learning patience, sets it forth under the symbol of gates open and shut at once; one of the many paradoxes, in the eyes of men, by which God does most frequently in the Scriptures express his manifold wisdom: in few words, a sabbatism for the whole earth in the presence of the Lord.

"I know thy works. Behold, I have given before thee an opened door, and no one can shut it,"—I have separated this

from the remainder of the verse, because it appears to me that the *ὅτι* with which that remainder commences has the same prospective reference to the promise in the ninth verse, as the *ὅτι* at the beginning of the tenth verse has to the promise which that tenth verse contains. In addition to what I have already said on this subject I would observe, that light is thrown upon it by Rev. iv. 1, where we find that this opened door is opened in heaven; that it is opened in order that we may go up thither in spirit, and be there seated with Christ in heavenly places, and among the heavenly things of the new Jerusalem, the city of the living God, not yet come down with the Son of Man (Heb. xii. 22); and that, being there, we see things to come. Whence it is plain that our blessed Lord, in giving to the church of Philadelphia an opened door, is just instructing her plainly in the things and the hope of the kingdom. This is a gift, a free gift. This increase of wisdom is as unpurchased as the grace which saved her at the first; and she is called on freely to give, for she hath freely received. Let her not faint, though no man believe her report. What an honour even to be entrusted with it! Her labour shall not be in vain in the Lord: the door is opened; it hath been opened by Christ; and no power in heaven accusing, or on earth resisting, the brethren, can shut it. It is the devil's darling wish to shut this door before the eyes of men; for the faith of the kingdom to come is the faith that his kingdom is drawing nigh its end. He knoweth that he hath but a short time, and that the power of the world to come is greater than the power of this world: and so, by all means, religious and irreligious, humble and proud, philanthropic and misanthropic, gentle and violent, natural and supernatural, will he strive to keep the church cold and ignorant concerning her Lord's appearing and kingdom. He will plead for personal religion; he will congratulate men on the speedy prospect of converting the world; he will inculcate Christian meekness, and uncertainty, and warn against vain curiosity and speculation; he will place God at a distance, for very reverence sake; he will deny himself at every turn; he will cause things as they are to look so well that men shall be content with them, and shall prefer judging by the sight of their eyes to judging righteously; and, for the sake of persuading men that the wondrous works of the living God are incredible, he will abjure all his own lying wonders in the very act of working them. And he will have all the men of note for religion and talent and philanthropy in his train, as his most faithful servants; bribing them with expediency; flattering them with fame and success; and by them demonstrating, to the satisfaction of all reasonable and educated men, and out of every thing but the word of the Lord, that things are just as they were, and far better; and that they who

regard all but God's teaching as a lie, and God's service as sin, are positively devil-possessed, and mad. But we have overcome; for greater is He that is in us than he that is in the world. Let God be true, and every man a liar.

"Because thou hast a little strength, and hast preserved my word, and hast not denied my name; behold, I give out of the synagogue of Satan, which say that they themselves are Jews, and they are not, but do lie; behold, I will make them that they shall come and do homage before thy feet, and know that I have loved thee."—If the church of Philadelphia be thus commended and rewarded for having a little strength, and for having not denied the name of Christ, what adequate idea can we form of the utter emptiness and weakness which have accompanied the reputation of life in the church of Sardis? Such is God's judgment; for he knoweth things and men as they are. Such ought, therefore, to be our's, with all bowels of love. Now, what is this strength of Philadelphia? It is her ability to do the work of God; and that ability stands in her faith. Out of the mouth of babes hath God ordained strength (Ps. viii. 2); he is the God of their strength (xliii. 2); they bless the Lord their strength (cxliv. 1); and by waiting on the Lord they renew it (Is. xl. 31—Prov. xxiv. 5). She is the wise woman, who buildeth her house, while the foolish plucketh it down with her hands (xiv. 1). Her strength is to sit still, in the day of Egypt's weakness (Is. xxx. 7). And so, little though her strength be, she stands in striking contrast to those who make flesh their arm, and make haste because they believe not. The preservation of the word of Christ, and the preservation of his works, are what Sardis has neglected, and imply the resistance of a tendency to apostasy: and as the latter points to an apostasy of disobedience, the former points more peculiarly to an apostasy of falsehood; in short, to that belief of the lie which introduces the man of sin. The word of Christ—the word of truth—the true account of Christ, as Christ is the true account of the invisible God—is that which we are commanded to have dwelling in us richly, in the hope of his appearing, in the footsteps of his walk, in the observance of his patience who is our life (Col. iii. 4, 16). His is a word of hope; for then we shall know even as we are known. What a man hopeth for, for that he patiently waiteth, walking by the faith of things not seen as yet: and as by the word of God the present heavens and earth are kept in store for the day of fire, we who observe his word do mortify ourselves thereby to the things that are, as Christ did when the kingdoms of the world and the glory of them were laid at his feet by their god; forasmuch as we know, that whosoever loveth the world, the love of the Father is not in him. The last of the characteristics here enumerated is, that Philadelphia has not denied Christ's name. In Rev. ii. 13,

we have it said of Pergamos, that she held fast the name of Christ, and did not deny his faith : whereby we learn two distinctions,—the one between the name of Christ and his faith, the other between holding fast and not denying his name. He that denieth the Son, denieth him in all his offices ; and in denying him, denieth the Father, from whom he derives all his grace and glory, and who is no where to be known save in the face of the man Jesus, God manifest in flesh. He that denieth the faith of Christ, does by apostasy refuse him as the object of trust ; but he who holdeth not fast his name, is only on the way to the denial thereof ; and that denial consists in an apostasy from Christ as Lord : his name is his resurrection dignity. Till the weak, suffering, tempted, mortal Son of man, God the Son emptying himself into a condition of dependent holiness and undeserved curse, was raised from the dead, the God-man was not perfect or complete (Heb. v. 9). Till then, he was not constituted a fountain of Holy Ghost life to man ; and not till his appearing and kingdom shall our flesh, glorified with the Father's self, be manifested as the life. For the Captain of our salvation was perfected through suffering, and our salvation in him is yet to be revealed. But when God raised him from the dead by the energy of the Holy Ghost, he received a name far above every name, and a place far above every principality, authority, strength, and lordship, even in the age to come, far more in that which is (Phil. ii. 9 ; Eph. i. 21). Into this name we all are baptized, buried into his death, and raised in his life : which purgation in his precious blood, blotting out our sins from the memory of God ; which birthright, in his access to the Father's throne, let us not despise. Yet this is the name now denied ; and that not through fear of man, but by men who would usurp it in their own right. Man—taught, cultured, civilized—instructed in all the mysteries, useful, ornamental, and imposing, of scientific sorcery, by his old father and murderer the Devil—is now near his horrid climax ; all but entirely self-sufficient ; rejoicing over every successive device by which he may do without dependence on God, and ensure himself against the hand of God ; acknowledging no authority which does not originate from man ; in short, almost completed as the second Adam of the Devil in knowledge, in lordship, in power and glory, so as to arouse the long-suffering Lion of Judah, made the Second Adam of God by resurrection from the dead. This is the state of things described by the Spirit of God in Jude, where he speaks of the gainsaying of Kore, and those unworshipping men who turn the grace of God into lasciviousness, and deny Jesus Christ, our only Master, God, and Lord (Jude 4, 11). To what pass it will come we learn from the prophecies of God concerning the man of sin, and the commendation bestowed on those who do little more than not deny the name of Christ.

Therefore it is our especial calling to stand, by setting Christ as Lord continually and in all things before us; and thus only shall we obtain the promise of receiving homage from the synagogue of Satan. That this synagogue is the same as that in Rev. ii. 9, is evident; and it no less evidently expresses an apostasy: but, although there are many circumstances which would refer it to the Jewish apostasy, as I have shewn when treating of the church of Smyrna, I would now speak less confidently in support of that interpretation; feeling that I have not yet learned of God the full meaning of the text, and desiring not to lean to my own understanding in the matter. I think it not inconsistent with God's manifold wisdom to regard this synagogue as both Jewish and Gentile; the theatre of that form of godliness which denies the power thereof. Yet I cannot help observing, that its application to the Gentiles seems borne out by various Scriptures, and especially by certain passages in the prophecies of Jeremiab. It there appears that Nebuchadnezzar, who in Daniel does in part of his career represent Antichrist, is also a type of Christ, and the Babylonish captivity a type of the Millennium. The Chaldeans are, in reference to the Jews, the Ten Tribes; and in reference to the Gentiles, those who, like Enoch, are walking with God, and looking for the Lord, with whom they shall come. And as the name expresses not only the country but the profession—namely, that of sorcery—all who shall be expecting that the things that are shall be shaken, and living by the evidence of things not seen and the power of the world to come, shall be deemed Chaldeans, and accounted devil-possessed and mad, by the world, soon about to be united in the faith of the one great lie, that a man is God, and that the things which are seen are eternal. They who desired to remain in Judea, and not to go up to Babylon, represent those who desire the continuance of the world in its present condition: but God hath set before them the way of life and the way of death, saying, that he that abideth shall die by sword, famine, and pestilence; but that he that goeth out and falleth to the Chaldeans shall live (Jer. xxi. 9; xxxviii. 2). Let all men, therefore, be warned to fall to the Chaldeans; becoming fools, with them, that with them they may escape, and be kings unto God. Believe not, when they tell you of security in the things that are, for the world and the fashion thereof pass away. Believe not, when they warn you of the perils and reproaches you incur in looking for a city, for he hath prepared it for you. Cleave to the things which cannot be moved, and sing the xlvi th Psalm in strong faith. Count God faithful, who hath promised: hope against hope on the settled word of God. Judge not after the seeing of your eyes. Be bold, in mouth, and arm, and spirit. It is safe to be bold: it is safe to be on the surges, with that ark which alone shall outlive them;

and, above all, it is honouring to God. This is the victory which overcometh the world, even our faith. What we hope for, for that we shall *patiently* wait: and when, in the midst of human enemies and elemental overthrow, the Lord shall compass about his true ones, saying, "Touch not mine anointed, and do my prophets no harm;" dividing the flames of fire; cutting down the cedars of Lebanon, the mighty ones of this world's kingdom, with his voice; and putting into the mouths of his servants its echo, as their security against all machinations of darkness against their bodies and souls; then will it be seen that Christ hath loved Philadelphia, whom the world and apostate church deem given up to delusion and destruction without remedy. The synagogue of Satan can never be converted; but Christ will out of that synagogue give many to Philadelphia; many who shall cease to speak lies in hypocrisy, by learning the truth and love of the Father; and who, beholding on every hand the works and testimony of the living God, will seek the honour that cometh of him only; and, giving honour to man only in so far as he beareth the image of Christ, will magnify the name of God, who permitteth and enableth them to recognise the faith of Philadelphia, and do an ungrudging homage to Jesus in her the hope of glory, the resurrection and the life.

"Because thou hast preserved the word of my patient waiting, I also will preserve thee out of the hour of trial about to come upon the whole habitable world, to try them that dwell upon the earth."—In the preceding verse we see those who preserve the truth rewarded with the acknowledgment that they are true and beloved; and here we see those who patiently bear the sorrows of Christ rewarded with exemption from the sorrows of his enemies. Christ, in the days of his flesh, was the great Example of patient waiting; ever passing through the veil of his flesh into his Father's presence by faith, and waiting till his Father should rend that veil in resurrection from the dead, the answer of his trust, the reward of his holiness; as it is written: "Thou wilt not suffer thine holy one to see corruption" (Ps. xvi. 10): "I waited patiently for the Lord, and he inclined unto me, and heard my cry" (Ps. xl. 1). Christ waited thus patiently because he knew the Father, with whom his judgment was, and from whom he rejoiced to receive as his Father pleased: and he yet patiently waits at his Father's right hand, notwithstanding that he is hourly betrayed *by* his servants, and persecuted *in* them. The word of this his patience he has committed to us, in the gift of the Spirit by whom he maintained it; bidding us rest in the Lord, and wait patiently for him, as he did (Ps. xxxvii. 7). Whenever we refuse to be our own avengers and redressers; whenever we refuse to take every thing out of the hands of the God of heaven unto our own, as more effective and surer; when-

ever we rejoice to be reproached for Christ's name with what is a true reproach; whenever we live in quietness and sobriety, bearing all things by reason of the hope set before us; whenever we refuse to make haste, judging nothing before the time; judging only as we hear of our Father, not according to the appearance; and being delivered by the sure word of God from carefulness after our own ends—then we keep the word of Christ's patience: for his Father was his God: he came to please not himself, but his Father; and to trust not himself, but his Father. Now, if there be some who shall preserve this word, be assured that the many shall let it slip; some as too ignorant, others as too proud, others as too zealous, to trust the God of promise, the God of times and seasons, the Father, on whom the Son in the days of his flesh continually rolled all his care. Do we not see this in the whole scheme of expediency, from the artizan's calculations up to those of the statesman? in the whole life of ungodly men, as if there were no God calling on them to trust him? in the great actings of the church, which must rather direct God than walk with him, and cannot be content with the office of his testimony? and yet more in the actings of the great men of the world, who, at the very time that they are upholding the things that are as things never to be shaken, are filled in every department of life with the spirit of change? In short, faith for the issue is abolished, and man has postponed the decision of right and wrong to the decision of probabilities, according to the word of Satan's prophecies. The reverse of this is our part—namely, never to walk by probabilities, but always by faith; doing the will of the Lord as the will of Him with whom one issue is just as possible as another, and whom we have no call to observe and superintend, but only to obey, entreat, and adore. This was the walk of Enoch; this is the walk of the virgins of the earth now; to this observance of patience is the promise addressed.—We must next inquire what that promise is.

In the first place, it is evident from the text, that as the church of Philadelphia, in *preserving* the word of patience, refuses to let it go; so her being *preserved* from the hour of trial is not her being enabled to bear it, but her being exempt from undergoing it: she shall not share in that trial of the world. That trial has three characters: it is universal, it is for an hour, and it is upon them that *dwell* on the earth. Now the only time of universal trial is the time of Christ's appearing;—the hour is that hour of darkness (Luke xxii. 53), that hour of judgment and reaping (Rev. xiv. 7, 15), in which Babylon shall be made desolate (Rev. xviii, 10, 17, 19), and the ten kings who shall make her naked shall receive power as kings with the beast (Rev. xvii. 12);—and they that dwell on the earth, are all who make it their home, refusing to seek a country, and to walk as

citizens of the prepared city, as strangers and pilgrims, in the city of the world. Now we are immediately led to interpret this text as pointing to the complete manifestation of the man of sin, who, as the antichrist king of the world that is, shall resist Christ the King of the world to come. The Gospel, or glad tidings of his kingdom, is the truth to be preached to sinners; that truth which the world refuse to hear, the church to believe, and her ministers to preach. He that loveth Christ, loveth his appearing and kingdom; he that loveth him not, loveth them not, for then that man shall be anathema-maranatha. He that receiveth the love of the truth, receiveth the love of Christ: and so we read, that they who receive it not, will in the day of judgment, be given up to receive antichrist; receiving this monstrous lie, that a man, possessed of all that recommends itself to the natural man—armed with the whole power, encircled with the whole splendour, filled with the whole wisdom, and yet defiled with the whole wickedness of the heavens and earth that are—is God. He shall be the vicegerent of Satan, the leader of the kings, the deceiver of the world, the fulfiller of the words of God; and the lie which he embodies is that essence, the tribulations which he entails only the consequences which constitute the trial of the world. That a part of the church shall be so tried, I believe; and, alas! how little do those who stand on the foundation, and yet refuse to be warned in these times, consider, besides the dishonour done to God by their unbelief, the almost incredible trial on which they thus blindly rush! But they shall be so tried, only because they will not lay hold of the promise; and the promise to the whole church is this, That the faith of him that believeth the words of God concerning the kingdoms of Christ and of Antichrist shall not be tried by that awful apocalypse of the latter, during which, at the accusation of an apostate prophet, every man that worshippeth not the image of the beast shall be slain (Rev. xiii. 15).

Now the method of this preservation is, translation to meet the Lord in the air, and thence to execute with him the outpouring of the seven vials, till He take the kingdom. "We shall not all sleep, but we shall all be changed." They who shall not sleep, but be changed, are no ideal beings, but men such as men are now. Their hope the church has been called to make her's in every age since Christ went to the Father: for "the dead in Christ," saith Paul, "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" (1 Thess. iv. 16). "The dead shall be raised incorruptible, and *we* shall be changed." (1 Cor. xv. 51). And, now that we see the kings beginning to reign by the commission of the people, and Antichrist just about to be revealed, whom the Lord shall bring to nought with the epiphany of his

presence, it is our calling to lay hold on the promise of translation; for if we lay not hold upon it, we cannot inherit it. We read, that "some men's sins are manifest beforehand, going before to judgment; and some men they follow after" (1 Tim. v. 24): The steps of the strange woman take hold on hell (Prov. v. 5): Hell from beneath is moved for Lucifer, to meet him at his coming (Isai. xiv. 9). And as the Lord made a new thing, and the earth opened her mouth, and Korah and his company went down quick into the pit (Numb. xvi. 30); so shall they who perish in the gainsaying of Kore (Jude 11), the beast and the false prophet, be cast alive into the lake (Rev. xix. 20). In like manner, the good works of some are manifest beforehand (1 Tim. v. 25): and as the servants of Antichrist revealed shall taste the second death without experiencing the first; so those servants of God who shall in that day, now at hand, be waiting for the Son of Man, shall taste eternal life without having seen death, and in their glorified bodies execute the judgments of God. Among all the Scriptures which warrant our faith that translation shall be the method of our escape, none do so more distinctly than the promises that we shall execute judgment in the name and presence and by the victory of Christ as our Brother. On most of these, as contained in Ps. xlix. 14, cxlix. 7, Rev. ii. 26, Dan. vii. 22, and elsewhere, I need not dilate; but the xvth and xvi th chapters of the Apocalypse present this promise in a light not more striking than, to some of God's people perhaps, unexpected. At the sounding of the seventh trumpet, in Rev. xi. 15, Christ, and therefore his saints, have taken the kingdom: thereupon the voices sound, and the elders worship; the temple is opened in heaven; the ark of the testament is seen therein; and there are lightnings, and voices, and thunders, and an earthquake, and great hail. Now, while they who have overcome the beast are described, in the beginning of the xvth chapter, as singing a song kindred to the worship of the elders, the succeeding vision is that of the temple opened in heaven: thereafter follow the seven vials, and under the seventh vial occur the lightnings, thunders, voices, earthquake, and hail. Therefore, the 19th verse of the xi th chapter, being the action of the seventh trumpet, consists of two parts; the one of which expresses the event which introduces the vials, and the other of which contains those awful phenomena with which these vials conclude: so that the seven vials occupy the interval between the two halves of Rev. xi. 19. Now if Christ have taken his great power at the commencement of the seventh trumpet, the outpouring of the vials is a part of its exercise: but the angels who pour them out do exercise it: therefore these angels are the risen or changed saints. This abundantly appears from the passage itself. The seven angels are men; for it is one of them who shews

both the judgment of the harlot (Rev. xvii. 1) and the glory of the bride (Rev. xxi. 9): in both instances he calls himself one of John's brethren the prophets (Rev. xix. 10; xxii. 9), and in the latter he is expressly called a man in a human body (Rev. xxi. 17). They are seven in number, expressing their completeness as the house of David; the first-fruits unto God and the Lamb; the glorious habitation of the seven Spirits; the virgins of the seven churches; the seven pillars of the temple: they have the seven *last* plagues, which *fill up* the wrath of God; and, therefore, if they are not the risen and translated saints, there must be a *previous* judgment by these saints (of which we read nothing), or else no judgment by risen saints at all. They are on the sea of glass mingled with fire, and so constitute a sign in heaven; in a condition contrasted, in its calmness, with the turbulent waters of the nations; in its solidity, with their mutability; in its glassy reflection of the glory of God, with their destitution of his image; and in its composition of fire, with their impurity, which shews the searching of Jehovah. They come out of the temple of the tabernacle of testimony in heaven, being those tabernacling in heaven whom the beast blasphemes when he blasphemes the name and tabernacle of God (Rev. xiii. 6). They come out *clothed* in pure and shining linen, the very clothing in which the Lamb's wife is *arrayed* (Rev. xix. 8), expressing both the holiness and the glory of their condition (and, perhaps, their deliverance from travail, Ezek. xlv. 17). They come forth girded with golden girdles, as kings, with the King of kings (Rev. i. 13; xvii. 14). Their functions are those of judgment; for though there be others who shall enter into the temple, none can enter till their plagues be spent. They were in their bodies with Christ in the temple, for his commands to them are issued thence (Rev. xvi. 1). Their first infliction is upon men, who shall then have *already* received the mark of the beast; and their last is upon the kings of the earth who shall withstand God's King, as the liege servants of the beast, gathered together by the three unclean spirits. Whence it is clear that this judgment by the saints is contemporaneous with the domination of the beast, and that they have been caught up during the reception of his mark, under the second woe, and after, as I incline to believe, prophesying the seven thunders out of the little book before many peoples, and nations, and tongues, and **KINGS** (Rev. x. 11).

The interpretation just given to Rev. xv. xvi. will throw light upon various other Scriptures. Those who shall be caught up are the one hundred and forty and four thousand sealed servants of Rev. vii., the twelve stones, perhaps, of Elijah's altar (1 Kings xviii. 31, xix. 18; Numb. xiii. 1), and the one hundred and forty and four thousand who have their Father's name on their fore-

heads (Rev. xiv. 1); who learn on earth, from the lips of Him whose voice is as the sound of many waters, the new song which he singeth Himself; who are redeemed unto God, confessing fully to His truth, sprinkled with His blood, undefiled with any apostasy, and walking with the Lamb as Enoch walked with God. They seem also to be the two witnesses; that is to say, the complete testimony for God by the blood of the Lamb and the word of their testimony (Rev. xii. 11)—(for “the testimony of two men is true,” John viii. 17)—just as Jannes and Jambres, accredited of the devil by signs and wonders to withstand Moses, typify the complete testimony for the devil in the mystery of Antichrist. They shall have a place of refuge (Prov. xiv. 26): they shall run into the name of the Lord as a strong tower, and be safe (Prov. xviii. 10): they shall hide themselves, foreseeing the evil (Prov. xxii. 3): in the time of trouble God shall be the refuge of the oppressed, and shall hide them in his pavilion, in his chariot of clouds, in the secret of his tabernacle (Ps. ix. 9; xviii. 11; xxvii. 5): in the secret of his presence shall they be hid from the pride of man, in a pavilion from the strife of tongues (Ps. xxxi. 20): he shall compass them about with songs of deliverance (Ps. xxxii. 7): they that dwell in his secret place shall abide under his shadow, delivered alike from the snare of the fowler and from the noisome pestilence; kept by the angels, treading under foot the young lion and the dragon, and beholding the reward of the wicked (Ps. xci). When our Lord cometh out of his place in judgment, we, his people, shall enter into our chambers, and shut our doors about us; hiding ourselves, as it were, for a little moment, until the indignation be overpassed (Isa. xxvi. 20; xxxii. 18): for we are the wise virgins, though the foolish be virgins too (Matt. xxv. 1). The bride is already espoused to the Lamb in heaven, whither He hath gone, to return from these espousals to the marriage (Luke xii. 36; Rev. xix. 7); and before the marriage supper we shall be married unto him, at our meeting in the air: they shall seek us, as they sought Him, but shall not find us; and where we go, thither they cannot come. He that walketh uprightly shall dwell on high: his place of defence shall be the munitions of rocks (Isa. xxxiii. 15). We, who wait upon the Lord shall renew our strength, mounting up with wings as eagles (Isa. xl. 31): for wheresoever the body is, there will the eagles be gathered together (Luke xvii. 37). He hath prepared for us a city: in his Father’s house are many abodes: he hath gone to prepare our place; and to that place will he receive us in the day of evil, until we are brought with him (1 Thess. iv. 14), and set with him on the throne of David. We shall be hid in the day of the Lord’s anger; for God hath promised that by watchfulness and prayer *we shall escape* all those things that shall come to pass, and stand before the Son of Man (Luke xxi. 36; Zeph. ii. 3). But,

besides these promises, there are several events narrated in Scripture which evidently typify the like deliverance: of these, the latest is the deliverance of the believing Jews from the siege of Jerusalem, which was effected, not by their preservation in the midst of the desolation, but by their removal at a fit opportunity to Pella, a city on the other side of Jordan. Now Jordan flowed from Lebanon into the Dead Sea, which has no outlet; and as Lebanon represents the kingdom of the world, whose cedars, or mighty ones, the voice of the Lord teareth asunder (Ps. xxix. 5); and the state of Sodom and Gomorrah in the Dead Sea is by Jude expressly called an example of the eternal fire; so Jordan is a type of the nations of the world. When the feet of the priests that bare the ark touched its waters, they were divided: thus shall the kingdom of Christ be established; and thus shall they pass through Jordan, who shall, after its passage, take by faith Jericho, the city of the world. In being carried, therefore, *out* of Jerusalem to a *city*, and that city beyond *Jordan*, deliverance by investiture in the kingdom is set forth. Now the destruction of Jerusalem by the Romans is so far from being, what many suppose it to be, a type of the coming of Christ, that it is a type of the coming of Antichrist, who is represented in Isa. x. and other Scriptures as sent of God, though he thinketh not so, to chastise a hypocritical nation: therefore, as the retirement of the faithful Jews to Pella preceded the destruction of Jerusalem by the Romans, the house of David are to be translated before the supremacy of the man of sin over all that is called God or an object of worship.—The next occasion to which I shall advert, is the deliverance of the three children from the furnace, recorded in Dan. iii.: there, Nebuchadnezzar, who represents the kingly power in all its forgetfulness of obedience and its ultimate defiance of Christ, is seen to represent it in the latter character, as the man of sin above every god, mocking even the eternal fire (v. 19). Those Israelites refused to worship the beast, worshipping God and not fearing the issue: God sent his Angel, the Angel of his presence, and, filling them with the faith, and so with the power, of the world to come, caused them to walk as if never bound, untouched by the fire, walking with the Son of Man: for “the voice of the Lord divideth the flames of fire” (Ps. xxix. 7); and by that voice his servants are summoned up to his temple.—The deliverance of Lot from Sodom, where his righteous soul was vexed day by day (2 Pet. ii. 8), is yet more instructive; for we have it on the word of God, that the fate of Sodom represents both the eternal fire, and the flood its type (Jude 7; Luke xvii. 28). God bade Lot haste him and escape to Zoar, “for I cannot do any thing till thou be come thither” (Gen. xix. 22): then came the day of fire upon the cities of the plain, the

powers of the world that is. "They did eat," saith the Wisdom of God, "they drank, they bought, they sold, they planted, they builded; but *the same day* that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed" (Luke xvii. 28).—But the most important of all the events connected with the faith of our translation, are the actual translations of Enoch and Elijah: they are the only men who have not tasted death; Enoch in the world that was, Elijah in the world that is. And the leading characters of both meet in the Philadelphian church: Enoch walked with God, as they with the Lamb; so he pleased God. He kept the testimony of Jesus, not of men: that testimony was the Spirit of prophecy (Rev. xix. 10); and all that God hath seen meet to record of his words are these, "Behold, the Lord ($\eta\lambda\theta\epsilon$) is come [not is coming], with his holy ten thousands, to execute judgment upon all, and to convict all that are godless among them of all their works of godlessness which they have godlessly done, and of all the hard things which godless sinners have spoken against him" (Jude 14). Which prophecy he little understands who regards it as a mere prediction of evil, or as a persuasion of men BY the terrors of the Lord, which never did, and never will, usurp the place of his glorious grace in persuading any man. Enoch knew the terrors of the Lord; and *therefore*, but not *thereby*, he pleaded with the antediluvians, that they should not frustrate the grace of God under which they lived, and by which he declared his loving mind that they should be godless no more. In short, he just preached the everlasting Gospel with which the angel in mid-heaven shall yet be commissioned to evangelize the inhabitants of the earth, and every nation and tribe and tongue and people, saying, with a loud voice, "Fear ye God, and give Him glory, for the hour of his judgment is come ($\eta\lambda\theta\epsilon\nu$); and worship ye Him that made the heaven, and the earth, and sea, and fountains of waters" (Rev. xiv. 6);—the express contradiction of Satan's consummate lie, which is, Fear a man, and give him glory; for he is revealed as God, and both regenerates and rules the heaven and earth, and the world, which is the sea, and the fountains of waters, which are the nations. Then as to Elijah: he was the servant whom the Lord chose to testify against Ahab and Jezebel, the *mystery* of lawlessness, and to stand alone for God against the four hundred and fifty prophets of Baal, at the *revelation* of lawlessness. John also came in his spirit and power, as the herald of Messiah; but as Messiah did then suffer many things, and was rejected, that mission of Elias at which he shall restore all things, and stay the curse from the earth, stands over yet undislosed (Matt. xvii. 10; Mark ix. 11; Mal. iv. 6). Our Lord told his disciples that some of them

should not taste of death till they should see the Son of Man coming in his kingdom (Matt. xvi. 28; Luke xxiii. 42), or the kingdom of God come in power (Mark ix. 1). A week after that, he took Peter and John and James, the three apostles whom he also chose as witnesses of his agony in the garden (Matt. xxvi. 37), and went up to the mountain to pray: "and it came to pass, while he was praying, that the appearance of his countenance was another, and his raiment white, dazzling like lightning; and, behold, two men talked with him, *who were Moses and Elias*, who, being seen in glory, spake of his exodus, which he was about to fulfil in Jerusalem" (Luke ix. 29). The Apostles, who feared when Moses and Elias entered with Christ into the cloud of his glory, were commanded to keep the vision to themselves till he should be risen from the dead, because it was a vision of the manifestation of the sons of God—that manifestation of Christ's majesty which Peter, as an eye-witness, identifies with the power and coming of Christ; that manifestation which the word of prophecy regards; the faith of which is to overcome the world that is, and the previous vision of which led the three Apostles to hold the word of prophecy more firm (*εχομεν βεβαιωτερον τον προφητικον λογον*). Now, while the vision represented the God-man complete in his Father's glory and kingdom, as having accomplished that deliverance, or exodus, from the power of darkness, which the exodus from Egypt shewed forth, his attendance on that occasion by Moses and Elias had a twofold meaning: first, that the kingdom of Christ would fulfil the law, which Moses represented; and the prophets, represented by Elias: and, secondly, that at the coming and kingdom of Christ he would be attended by the dead saints, represented by Moses, whom the Lord buried, and whose sepulchre no man knoweth of (Deut. xxxiv. 6); and by those who should remain and be changed, as Elias was, in the heavens and earth, now subsisting on the ruins of those wherein Enoch dwelt. When Elias was caught up in chariots of fire, Elisha got his spirit by seeing him at his ascension, and testified at Jericho. The sons of the prophets supposed that Elias was to be found on some mountain, or in some valley, and extorted the consent of Elisha to the search; but they sought in vain; and in like manner they shall seek us (a small remnant, I believe), and shall not find us, and where we go, thither they cannot come (John vii. 34.)

But while such is the relation which at first sight presents itself to the eye of faith as subsisting between Enoch and the Philadelphia church, a careful meditation of the antediluvian history will exhibit a much greater depth and intimacy in that relation. Abel represents our Lord in the days of his flesh; Seth, our Lord as risen from the dead; Cain, the children of the devil, who did their father's works against the Holy One

and the Just; Cain's descendants, down to Lamech, the Jews cast off till the acknowledgment of their offence; and Seth's descendants, the children of God among the Gentiles—in short, the seven churches, a generation for a church, Enoch corresponding to that in which we now are, and of which we now treat. So that the history of the world, from the birth of Abel to the Deluge, is the type of its history from the incarnation to the kingdom: the heavens and earth that were, typify the heavens and earth that now are; and we, who are not willingly ignorant of their transitory character, as contrasted with the permanence of those to come (2 Pet. iii. 5), may learn from the passage of the first how to await in wisdom the passing away of the present. This interpretation and application of the antediluvian history I shall now shortly illustrate from the word of God.

In the first place, the name "Abel" imports *vanity*, *transitoriness*, *despisedness*, *helplessness*—the very condition of Christ, who could of his ownself do nothing, but did God's whole will by faith on his Father; the very condition expressed in the words *εαυτον εκενωσεν*, he "emptied" or "humbled himself" into our frail and mortal flesh, which is the great mystery of the Incarnate Word (Phil. ii. 7), who in the days of his flesh did nothing by Omnipotence, and all things by faith. In the next place, Abel was younger than, and subject to, his brother; as Christ was made under the law. Abel was a keeper of sheep: so was David, the type of Christ; as it is written, "He took him from the sheep-folds" (Ps. lxxviii. 70). So was Christ himself, in the days of his flesh; for it is written, "Smite the shepherd, and the sheep shall be scattered" (Zech. xiii. 7; Matt. xxvi. 31): "The shepherd giveth his life for the sheep. . . I am the good Shepherd" (John x. 11, 14, 15): and again, "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep" (Heb. xiii. 20). Abel offered a sacrifice of blood, knowing that without shedding of blood there is no remission: thus by faith he offered a fuller sacrifice than Cain, and yet speaks by it. He offered not of what he had procured himself, but of what he had received. He was slain, because by his acceptable walk with God he condemned the ungodly walk of his brother (1 John iii. 12). His blood is at the head of the claimants for vengeance (Gen. iv. 10; Matt. xxiii. 35); as Christ was, in the days of his flesh, at the head of those who cry, "How long, O Master, holy and true, dost thou not judge, and avenge our blood on those that dwell upon the earth?" (Rev. vi. 10.) And inasmuch as Christ, in his deliverance and acceptance at the hands of his Father by resurrection from the dead, speaks better things than when made a curse for us in order to that resurrection (Heb. ix. 12); so we read that we are come "to Jesus, the Mediator of the new covenant, and to the

blood of sprinkling, who speaketh better things than Abel" (Heb. xii. 23). Then we have Cain, an *acquisition* or *peculiar possession*, as the Jews were to God, described as a tiller of the ground, and so representing those under the curse of toil, and under that law which was added because of transgression, that sin by the commandment might become exceeding sinful. He brought, as an offering to God, the result of his own toil, the fruits of man under the curse; seeking to justify himself by the law, and not even remembering sin (Heb. x. 3). "He was of that wicked one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous" (1 John iii. 12). So went the Jews in the way of Cain (Jude 11). Like him, they are cursed from the earth because of Abel; they reap nothing from it; they are fugitives and vagabonds, dwelling in Nod (which means a fugitive), in dread lest every one that findeth them slay them; but beloved for the fathers' sakes, and preserved by the mark of the Lord, who will take vengeance seven-fold on him that hurteth them. But if such was the condition of Cain as a type, that of his posterity is equally striking. The name of his son Enoch, born after his rejection, expresses *dedication*, or *earnest*; in other words, that expectation of, and preparation for, the kingdom of Christ, which strikingly prevailed after our Lord's crucifixion till after the destruction of Jerusalem, as Satan's mockery of the true expectation by the Enoch of Seth. And the building of a city called by the name of Enoch, as clearly expressed the extraordinary effects which this expectation of Messiah produced, and Satan's mockery of the truth that God hath prepared for us a city. Irad, the name of Enoch's son, means *a wild ass*; thus describing the homeless condition of God's people after the destruction of their city; as it is written regarding Israel: "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. . . . for they are gone up to Assyria, a wild ass alone by himself" (Hos. viii. 8, 9). Irad begat Mehujael, whose name signifies *smitten of God*. Mehujael begat Methusael, *sent unto death*. And Methusael begat Lamech, the *poor, humbled, or afflicted one*, with whom closes the record of the race of Cain; whether at the Flood or before, it does not appear. The connected meaning of these names, therefore, evidently informs us, that the Jews, maddened to frenzy by the false Christs who deceived them, become as a wild ass among the nations, are smitten of God, sent unto death, and thereafter become the humbled ones, who shall yet return unto the Lord with weeping, and be delivered as his own. But if the name of Lamech thus instruct us, his actions and words do so, far more remarkably. He took unto him two wives, Adah and Zillah; of whom Adah bore Jabal, the father of those who dwell

in tents and have cattle, and Jubal, the father of those that handle the harp and the organ; while Zillah bore Tubal-Cain, an instructor of every artificer in brass and iron, and his sister Naamah. What most of these relations shadow forth, I profess myself as yet almost totally ignorant; yet that they do regard the future history of God's people I have little or no doubt; and, in particular, I cannot but consider the two wives as expressing the two tribes and the ten, which have so long been sundered. But the address of the antediluvian to his wives chiefly demands our attention: "Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, surely Lamech seventy and seven fold" (Gen. iv. 23). Now I do not at all question the reality of the circumstances out of which this speech arose; but the address has evidently a much deeper meaning than its direct one. The various attempts of commentators to disown that meaning, imply its existence. But I have never met with any typical interpretation at all satisfactory, with the exception of the following—namely, that while Cain represents the commencement of the Jewish rejection, Lamech, the last of his descendants, represents the conclusion of that rejection, when God's people shall acknowledge their offence, and seek the face of Him who hath smitten, and will bind them up; who will revive them after two days, and will raise them up in the third day, that they may live in his sight (Hos. v. 15; vi. 1, 2). Then shall the inhabitants of Jerusalem receive "the Spirit of grace and supplications; and they shall look on Him 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" (Zech. xii. 10; Rev. i. 7): "They shall come with weeping, and seek the Lord their God" (Jer. xxxi. 9; l. 4). Then shall they confess, We have slain a man to our wounding, and one brought forth to our bruising. And while they so confess with godly sorrow, they shall embrace the rich promises of Jehovah with godly faith, knowing that the Lord is on their side, and boasting thus in the Lord: "If Cain was avenged seven-fold, surely Lamech seventy and seven fold:" or, in other words, If God have so marvellously preserved the seed of Abraham in all their provocation and chastisement, with how much more intense a jealousy will he watch over them when they confess the Holy One and the Just. Though the whole world be against them; oppress, spoil, betray them; in the Lord Jehovah will they put their trust, and put it not in vain; but discomfit all their foes in the name of the God of Jacob: Their name, Lamech, expresses a contrition and a suffering,

similar in kind, perhaps simultaneous in time, to the contrition and suffering of the Gentile Lamech, the descendant of Seth. And this leads us to the line of Seth, of whom it is to be especially remarked at the outset, that the Spirit of God has explained his name to mean "the seed appointed instead of Abel." Now the Son whom God got, instead of the Man of Sorrows, was that very God-man declared the Son of God with power by resurrection from the dead. As Abel, he left no seed, otherwise he would not have been Abel. In his humiliation his judgment was taken away; for at his death his God and Father, who stood covenanted to give him the sure mercies of David, forsook him; yea, forsook the Beloved of his bosom. And with his judgment his generation also failed; for his descent into the grave, by which his life was removed from the earth, bade fair, according to appearance, to cut off for ever all hope of a spiritual progeny through him unto God (Acts viii. 32; Isa. liii. 7); as it is written: "I have laboured in vain; I have spent my strength for nought, and in vain." "But surely," he saith, "my judgment is with the Lord, and my work (or reward) with my God" (Isa. xlix. 4). For God, in raising him up again, took the wicked in his own craftiness—through death defeated him that had the power of death—constituted his Son, the second Adam, possessor of all power in heaven and earth; sole fountain of new life, by the like energy which quickened him from the grave—and ordained the regeneration of sons and daughters unto God, not by reviving the old man, but by the new creature; not by connexion with Christ made a curse for us, but by being risen together with him, set with him in heavenly places, begotten to a living hope and a conversation in heaven by his resurrection; inasmuch, that we are dead here because we live before the throne, and walk as strangers because we are elsewhere at home. So saith the Scripture: "That which thou sowest is not made alive, except it die" (1 Cor. xv. 36). So said our blessed Lord in person, and of himself: "Verily, verily, I say unto you, Except the grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John xii. 24). Seth, then, the seed instead of Abel, the father of a new genealogy, typifies the risen Christ: and not only Christ personal, but Christ mystical, in that Apostolic church which testified the Gospel of the grace of God by testifying the resurrection of Jesus, and received the Gospel when the Jews put it from them; in short, in the church of Ephesus. Now the son of Seth was Enos—*frail, suffering man*—whose inheritance from his father was suffering for the name of Jesus; who began to faint for the promise of the Seed of the woman; and in whose days, therefore, men began to call upon the name of the Lord for deliverance (Gen. iv. 26). Such are the characters of the church of Smyrna.

Again, Enos begat Cainan, *the purchaser, or acquirer*; expressing the acquisition of authority and riches by the church of Pergamos. Cainan begat Mahalaleel; whose name, whether it expresses *praising* God or *illumination* from God, gives us some idea how precious the service of Thyatira against the depths of Satan has been. Mahalaleel begat Jared, expressing the awful *fall* from the victorious simplicity of the faith which appears conspicuous in the lifeless name of Sardis. Jared begat Enoch, whose name has been already interpreted in treating the descendants of Cain, and whose antitype, the church of Philadelphia, sealed unto the hope of the true kingdom, is already at all hands accused of Judaizing, as they did who before the destruction of Jerusalem formed the antitype of Enoch the son of Cain. Enoch, the true prophet, "walked with God; and he was not, for God took him." But three hundred years before his translation he begat Methuselah, *sent unto death*. Methuselah begat Lamech, whose name expresses, in the race of Seth, the same humbled, smitten condition which it does in the race of Cain; and who evidently implies that condition in his words on the birth of his son Noah: "This same shall comfort us from our work and toil of our hands, from the ground which the Lord hath cursed" (Gen. v. 29); words which, as all Scripture does, totally contradict that lie whereby the devil has cast a mist between the church and her Lord, in teaching her that she is to flourish and abound over all the earth before he comes to render her a help, which she would not seem then to need. For it is most important to remark here, that the Flood is employed by God as the most vivid type of the day of the Son of Man. And no marvel that it is so: for what can more fitly represent the end of the heavens and earth that are, than the end of those that were? "By faith, Noah, being warned of God concerning the things no way seen, moved with godly fear, built an ark to the salvation of his house; by which he condemned the world, and became heir of the righteousness according to faith" (Heb. xi. 7). In his days the long-suffering of God waited while the ark was a-building (1 Pet. iii. 20). God, in warning men of swift judgment on those who deny the Lord that hath bought them, reminds them that he spared not the old world, but preserved Noah, the eighth preacher of righteousness, bringing the flood upon the world of the ungodly (2 Pet. ii. 5). And Jesus saith, that as they were in the days before the Flood, eating and drinking, marrying and giving in marriage, until the day wherein Noah entered into the ark, and knew not until the flood came and took them all away, so shall be also the coming of the Son of Man (Matt. xxiv. 37; Luke xvii. 26). Now the ordinary translation of 2 Pet. ii. 5, makes Noah the eighth person, not the eighth preacher of righteousness; and that passage has been

understood to refer to the salvation of few, that is, eight persons, in the ark, by water, as the righteous are yet to be saved by fire (1 Pet. iii. 20; 1 Cor. iii. 13, 15). But it is plain that in this view Noah was the first, and not the eighth; although the number of his family may express the completeness of the church; and there is in the original no word corresponding to person at all. Neither was Noah the eighth person from Adam: for the genealogy of the antediluvian patriarchs states eight persons as intervening between him and Adam; making him the tenth person, and the ninth exclusive of Adam (1 Chron. i. 1): and, according to the form of expression employed in Jude 14, concerning Enoch (*εβδομος απο Αδαμ*, the seventh from Adam), we should conclude, that as Enoch, the sixth in the series, excluding Adam, is called the seventh from Adam, so Noah, being the ninth excluding Adam, ought to be the tenth from Adam: at any rate, he was not the eighth. Therefore he was the eighth preacher of righteousness—*ογδοον Νωε δικαιοσυνης κηρυκα*—as the construction clearly bears. Which epithet teaches us this important lesson, that the church shall be finally delivered from the world; that is, after righteousness shall have been seven times preached: in other words, after the successive generations of God's people shall have delivered their complete and perfect testimony for God; after the expiry of the seven churches. So that, as Anti-christ, in whose person the enmity of the present age to God shall be slain, will be the eighth, though of the seven; so, over and above the complete testimony for God in the patience of Christ and the fellowship of his sufferings, the Noah of the heavens and earth that are, being an eighth, yet of the seven, shall in the midst of the fire condemn the world, and become heir of the new heavens and earth. Now, if Noah be the eighth preacher, two of his predecessors must have been *not preachers of righteousness*. These are plainly Adam and Methuselah. Although Eve believed God's promise concerning her Seed, while she mistook its accomplishment when she imagined Cain to be that seed; and although Seth appears to have been in the faith, both from his being the seed instead of Abel, from the circumstance that *on the birth* of his son Enos men began to call upon the name of the Lord, and from his corresponding to the church of Ephesus; yet we find no intimation that Adam held the faith: for the name which he gave to Seth seems put into his mouth by the faith of Eve (Gen. iv. 25; v. 3). Many of Seth's descendants again are expressly recorded to have believed God; and if Enoch represent Philadelphia, it is plain that the intervening persons represent the churches standing between Ephesus and Philadelphia. Therefore the only remaining questions are, Whether Methuselah or Lamech represents Laodicea; and, What is typified by the person who does not represent Laodicea? Now,

while the name of Lamech points to the faithful spirit in which he expressed himself on the birth of Noah, the name of Methuselah indicates nothing but condemnation; and no occasion is recorded on which he ever exhibited faith towards God. Moreover, although Lamech was the son of Methuselah, yet the latter survived the former four or five years, and died in the very year, perhaps, of the judgment of the Flood. He lived longer than any man: and, as the Flood occurred along with the death of him whose name means 'sent unto death,' we are warranted to regard the extraordinary prolongation of his existence as the expression of God's long-suffering with the wicked, in his sincere unwillingness that any should perish. Lamech, therefore, represents the church of Laodicea. To that church, lukewarm and self-satisfied in the very midst of judicial desolations, Christ, whose love many waters cannot quench, saith, "As many as I love I rebuke and chasten" (Rev. iii. 19). At the time when man shall be feeling all that can be felt in the age that is, of the curse upon sin; when Antichrist shall be running his career headlong to that living hell by the lurid splendour of which he is to shine; and when the habitable globe shall be rocking under the arm of the Lord, and the sore inflictions of the avenging Lamb with his changed saints; the Lamech to come shall experimentally feel the toil and travail of an accursed earth (Gen. v. 29), and shall hail the birth of Noah and the prospect of an ark, as the true comfort of the Lord. If Enoch, then, be the Philadelphian church; and Methuselah and Lamech were almost contemporaries, between his translation, in the 113th year of Lamech, and the Flood, five hundred and sixty-nine years thereafter; it is plain, that, if Lamech represent the Laodicean church, who have failed of translation through unbelief, Methuselah must represent the whole apparel of the dragon, the beast; and the false prophet, combined against the Lamb. And the mystery of the circumstance that Methuselah was the father of Lamech appears to be this: that as it shall be by leaning to the principles of Antichrist that Laodicea shall come short of translation; so those very judgments of the Lord upon Antichrist, which shall but cause the unrepentant to blaspheme our God the more, shall, through sore, aye, unutterable travail, wrench the faithful in Laodicea from the things that are, and the witcheries of Satan, and be the occasions of their receiving a perfect heart towards their Lord, then knocking at the door.

Such, I believe, is one important use of the antediluvian history. I feel convinced that we see a very short way indeed into it; but I think that this view of the relation between the heavens and earth destroyed by water, and those now reserved unto fire, will be profitable to keep us from the willing ignorance of those scoffers who worship a fashion that passeth away. And we

much need to be delivered from the commandments of man into that faith of Enoch whereby we may walk with God; obtain the power of the world to come, for whatever work is necessary to be done; and be translated so that we shall not see death, so that our enemies and false friends shall seek us but shall not find us, and be unable to come where we go (John vii. 34). I might add to these instances the events accompanying the entrance of the Jews into the promised land; the perishing of all who left Egypt, but Caleb and Joshua, and the *children* begotten since the exodus; the giants who opposed the people, in the spirit of the giants before the Flood and of the ungodly blasphemers of Jude 12; and the driving out of seven nations before the Israelites (Acts xiii. 19); but what I have already stated may suffice.

“Behold,” saith the Lord, “I come quickly: hold fast (*κρατει*) what thou hast, that no one may take thy (*σειρανον*) crown” (Rev. iii. 11).—This is the promise for the sake of which we must have our loins girt in all sobriety, with faith as our shield, and the hope of salvation as our helmet. This promise, already expounded, is addressed, not to a promiscuous multitude, but to an angel for a church, and to a church in him. Let us, therefore, abide by the church; honouring Christ even in hypocrites, as Christ honoured Moses in them (Matt. xxiii. 2); esteeming men, not merely for the work which they do, but for the work to which they are called (1 Thess. v. 12); testifying as Christ hath commanded us (Luke v. 14); and remembering, that, while they are blessed whom men shall separate (Luke vi. 22), they who separate themselves have not the Spirit (Jude 19). We are, through the angel, commanded to hold fast what we have, with that indissoluble grasp wherewith Christ holds fast in his right hand the seven stars, wherewith the dragon is held fast during the thousand years (Rev. ii. 1; xx. 2). And what are we to hold fast? Nothing less than the promise in the previous verse. For it is by the faith that all things seen shall be shaken that we shall be delivered from their tremendous power. “Because they have no changes, therefore they fear not God” (Ps. lv. 19). “This is the victory, even our faith.” “We have overcome; for *greater* is He that is in us.” And we are to keep our victory by the faith which brought it. Thou art a king and priest: keep thy crown; keep thy crown. Thou art not a slave, not a doubter; but a free-man by the truth, and a crowned conqueror by faith. The things of the world can never overcome the world: see that thou escape and overcome by the substance of thine expected crown (Heb. xi. 1). Watch not against men only, against thine own heart merely; but against all but God. Watch even against the saints; for the tempter will try you by them, if he can in no other way ensnare you. Especially watch and war against the supernatural powers of evil, the spiritual wickednesses in the heavenly

places. Bid thou defiance to all that is not of God; having the love of God shed abroad in thy heart, through the blood of the Lamb sprinkled on thy conscience. So no creature shall take thy crown (1 Cor. ix. 25), thy crown of victory (*τον στεφανον σου*): so shalt thou inherit the *δαδηματα* of the world, when snatched from the brows of the devil (Rev. xii. 3; xiii. 1; xix. 12). Thou mayest be translated on the morrow: behold, He cometh as a thief (Rev. xvi. 15).

“He that overcometh, I will make him a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God; and my new name” (Rev. iii. 12).—This promise contains in it glorious mysteries, which at present I have not attained to the faith of, save in a very small measure indeed. Should the Lord graciously inform me further regarding them, I shall not hesitate to give to the church what he may teach me: mean time I must be content to conclude this epistle with one or two short observations. And in the first place, it is most instructive to observe how Christ, in speaking from the complete glory in which he now personally subsists, and concerning the glories of his own throne, continually speaks of HIS GOD: whereby we are informed, that he obtained all things by making Jehovah his God, and to the glory of Jehovah as his God; as a God worthy to be trusted as God by the Eternal Son in a creature subsistence, and therefore by all creatures; and that to all eternity he will, as a Priest, render unto God as his God the glory of his kingdom, so as to prevent the creatures from regarding his manhood as having any but an imparted dignity, or from removing their worship from the Invisible Godhead of Father, Son, and Spirit revealed in the face of the man Jesus. In the next place, when Christ promises to make the victor a pillar in his God’s temple, he evidently refers, not to the pillars Jachin and Boaz at the porch of the temple of Solomon (1 Kings vii. 21; 2 Chron. iii. 17), but to the seven pillars which Wisdom hath hewn out and set in her house (Prov. ix. 1). These seven pillars plainly mean the complete church, the elect of God; the living stones standing on the foundation, which uphold the eternal fabric of God, to the praise of his manifold wisdom and the glory of his grace. We are the temple of God (1 Cor. iii. 16), the pillar of the truth (1 Tim. iii. 15). The builder of the house is Christ, the Wisdom of God; the house is the kingdom ordained before the foundation of the world. And this is the Gospel, the glad tidings, the invitation of the kingdom: “Wisdom *hath* builded her house, she *hath* hewn out her seven pillars, she *hath* killed her beasts, she *hath* mingled her wine, she *hath* also furnished her table, she *hath* sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as

for him that wanteth understanding she saith to him, Come, eat of my bread, and drink of the wine which I have mingled" (Prov. ix. 1—5). Here are the marriage supper of the Lamb and his invitation to it (Matt. xxii. 2), the feast of fat things, the new wine of the kingdom, the eating and drinking at the Lord's table (Luke xxii. 30), the bread and wine to be yet brought forth by our Melchizedec, the virgin character of the messengers, the universal application of the message, followed by the mockery of the whole in the message of the strange woman. From all which, we learn that the Gospel is not the Gospel if it be not the Gospel of the kingdom; for God commandeth all men every where to repent *because* he hath appointed a day of judgment by the Man Jesus; and it is by the power of the world to come that we are to shew forth grace and patience in the present: in that world to come our office is to be the seven pillars. Christ is now the temple of God; we are his fulness; and when he shall be manifested filling all in all, we shall be like him, in that city wherein John saw no temple but the Lord God Almighty, even the Lamb (Rev. xxi. 22). But we are also to go no more out: we now go in and out before the Lord, dwelling in God within the veil, and witnessing in the world without. There is a time coming too, and that speedily, when the changed saints shall enter into the temple of God, at Christ's coming in the clouds; when that temple shall be opened, and they shall issue forth as the *seven angels*, messengers or ministers of wrath, of the Lord's vengeance, the vengeance of his temple (Jer. li. 11; 1. 28). But whensoever their execution of the Lord's vengeance shall have come to an end, they shall find places, as seven pillars, for ever in that temple whence as seven angels they issued: they shall dwell in the house of the Lord for ever (Ps. xxii. 6). The remainder of this verse is expressed in language which has already, in the course of my remarks on these wonderful epistles, been adverted to; and I do not feel that I have much, if any, more light as to its contents. I believe that the peculiar name of God, more particularly as the God and Father of Jesus Christ, is Jehovah, or Jehovah-Sabaoth (Psa. lxxxiii. 18; Zech. xiv. 9); and that the mystical Christ, the perfect man, will subsist for ever in this continual declaration, "Alleluia, for the Lord God Omnipotent reigneth" (Rev. xix. 6; John xii. 13). The one hundred and forty and four thousand have on their foreheads the name of the Father of the Lamb (Rev. viii. 3; xiv. 1); and this is the subsequent distinction of the citizens in the new Jerusalem (Rev. xx. 4). I believe that this name of the Father is the fountain of the other names in the text: for whatsoever is spiritual and holy is "born, not of bloods" (*αἱματων*) which cannot put away sin; "nor of the will of the flesh," which never can spiritualize itself; "nor of the will of a man" (*ανδρος*), who only gene-

rates flesh his like, "BUT OF GOD" (John i. 13). So that Jerusalem receives a *published* name corresponding to the Father's only when she comes down new from the Father; and Jesus, although as man he is now glorified with the Father's self at the Father's right hand, has not yet come forth in his Father's glory, and therefore has not yet *publicly* borne that new name which he received when begotten of God from the dead, "without father or mother, without beginning of days or end of life." There is a vast profound beyond the thousand years, to which many Scriptures, generally applied to them, truly apply. It is when God maketh all things new (Rev. xxi. 5) that the new name of Jerusalem (Psa. lxxxvii. 3; Jer. xxxiii. 6; Ezek. xlvi. 35; Dan. ix. 18; Gal. iv. 26; Heb. xiii. 14) and the new name of Jesus shall be fully disclosed in God; for that dispensation is one to which the Millennial age, when the city shall be in the air, shall be only as the morning; and no marvel that we now walk in darkness regarding it. In the faith of that time, when we shall know even as we are known, it becomes us now to walk with God. But I cannot avoid remarking, before I bring these observations to a close, that the three names of the Father, of Jerusalem, and of Jesus, have a striking reference to the triple cord of the man of sin,—the mark of the beast, his name, and the number of his name. I expect to see in the actings of the beast a complete mockery of the depths of God, and especially of that promise, "Behold, I make all things new;" and therefore I submit the matter to the judgment of the Spirit in the church of Christ, keeping more particularly in view the contrast of the mark of the beast on the forehead, with the name of the living God; and of the number of the beast's name, that is, his parts (Job xli. 12), with the numbers of Jesus Christ. Having given this hint, I close my remarks on the church of Philadelphia.

FIDUS.

(To be continued.)

ON THE RESTORATION AND CONVERSION OF THE TRIBES OF ISRAEL.

(Continued from vol. iii. p. 328.)

3. It may be inquired, with all humility, Whether *the purposes and designs of God still unaccomplished*, as revealed in his word, *would not be frustrated* if the conversion of Israel to the faith of Christ should precede their restoration? The design of all the Divine procedure with the human race, especially in the scenes and events of the last days, is again and again declared to be, "That they may know that I am Jehovah." Israel is to

be gathered out of the nations with a mighty hand, and carried into their own land, "that *the heathen* may know that I am Jehovah." And numerous blessings are conferred upon Israel, in and after their restoration, first temporal and then spiritual, "that *they* may know that I am Jehovah."

Israel in her present state, as she was ever prone to do, rests all her hopes for the putting away of all evil, and for the bringing in of all good, upon the outward blessing. To the restoration of her lost glory and dignity, and the recovery of her instituted worship, she looks for the banishment, not only of all her misery, but of all her ungodliness. Upon her, all the experience to be derived from her own history and from that of other nations, of the tendency of outward prosperity to draw the heart from God instead of knitting it to him, is thrown away. How, then, is she to be taught, and how is all created existence to be taught through her, the important lesson, that the only ground of security, and of solid and lasting felicity, for any finite being, consists in the fulfilment of our blessed Lord's petition in behalf of his disciples, "that they (Father) may be *one in us*" (John xvii. 21); that only by being united to Deity, in and through union with the Lord Jesus Christ, in whose person Deity and humanity are one, can the incurable insufficiency and instability of the creature be counteracted, and the all-sufficiency of the Creator to preserve and to bless for ever be displayed? Can any method for teaching this lesson be so effectual as that which the prophetic word leads us to expect will be employed,—that the Twelve Tribes shall again be put into full possession of the outward blessing, both as to worship and earthly prosperity; that they shall again abuse that blessing, and sin against the Lord, and call down his heavy chastisements upon them; from which there shall be no escape, until the Son of God himself, in their last extremity, shall be revealed from heaven; in whom they shall then for the first time recognise the despised and crucified Jesus of Nazareth, and shall look upon Him whom they and their fathers pierced, and mourn? Thus shall they learn that the creature, so ardently desired, and however fully enjoyed, can never heal, or prevent the fresh outbreakings of, the inveterate disease of sin, or hinder man from becoming his own destroyer; and that *in* the Christ of God alone, as crucified, as risen, and as glorified, can the remedy be found. Then shall they exclaim, "Lo, *this* is our God, and *He* will save us; we will now rejoice in *His* salvation."

Another leading object in the Divine plan, intimately and deeply connected with the final development of the perfections of Jehovah, is the establishment of Christ's glorious kingdom upon earth. It is clearly foretold, that, besides the church in risen glory, nations existing in the flesh shall constitute a part

of the subjects of that kingdom (Isa. lxvi. 23; Zech. xiv. 16—19). That the restored kingdom of Israel shall be inhabited by descendants of Abraham existing in the flesh—its metropolis constituting the mother-city and the high place of worship for the nations which are in a similar state of existence—seems clearly to be established, if the numerous Scriptures which speak of the condition of that restored kingdom are to be understood according to their plain literal import. The “cities are to be builded,” the “waste places inhabited,” the “land sown with the seed of man and the seed of beast,” “fields bought for money,” &c.

But if Israel be converted to the faith of Christ before her restoration, whence hath her land inhabitants; for all those who are partakers of the faith of Abraham, who have believed on the Promised Seed, are destined to partake of the first resurrection? The apostle asserts (Rom. x. 11, 12; Gal. iii. 11), that, among those who believe in Jesus, there is no difference between the Jew and the Greek. Writing to the Thessalonians, who were Gentiles, he declares that those of their fellows “who sleep in Jesus God will bring with him;” and that then “*we* which are alive and remain” (including himself, a Jew, among the number) “shall be caught up together with them in the clouds, and shall be ever with the Lord.” Thus, were the inhabitants of the restored Jerusalem a people converted to the faith of Christ, and entitled to the special blessedness of those who have believed without sight, their privilege at the Lord’s coming would be translation into the likeness of his glorious body, as the bride of the Lamb, not continuance in fleshly bodies.

May we, who are believers of the Gentiles, never overlook or forget the high and inestimable privilege of being one with our Lord in risen glory, to which, through abounding grace, we are destined; but prize and magnify the distinguishing love which has thus made us to differ from our elder brethren!

4. Another consideration confirmatory of this view is, that the word of God seems to connect the conversion of Israel with the appearance of Jesus of Nazareth to them; the time and place of which appearance necessarily require that they should be previously restored to their own land.

It has already been observed, that the prophet Zechariah—who appears to describe the conversion of Israel to the faith of the crucified Redeemer in those remarkable words, “They shall look upon Him whom they have pierced, and mourn”—places that event either immediately after or simultaneous with the destruction of all the nations that come against Jerusalem (Zech. xii. 9, 10). In his xivth chapter he brings together into one appalling scene these nations gathered, the heavy afflictions falling upon the beloved city, the Lord preparing to go forth and fight against those nations, and his feet standing upon the

Mount of Olives. Thus the conversion of Israel, the time, and the attendant circumstances, are at once brought into view. To this agree the words of John, in the Apocalypse: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth shall wail because of Him." So the Apostle Paul, in his xi th chapter to the Romans, declares that "blindness in part is happened unto Israel, until the fulness of the Gentiles be come in, and so *all Israel* shall be saved;" and the way in which their blindness shall be removed, he proceeds to shew, is this: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Here we may observe, First, That the high prerogative of turning away ungodliness from Jacob is reserved for the Deliverer; or, as it is in the passage quoted (Isa. lix. 20), "the Redeemer," the Lord himself, whom they have rejected. Secondly, That Jacob—not Judah alone—consequently the twelve tribes of Israel, are "partakers of the benefit;" which shews us that the conversion of Judah only is not the event to be looked for, nor the time of their separation from the Ten Tribes, if they are separated, the period of its occurrence. Thirdly, The time of this event is when "the Deliverer comes out of Zion;" and if we turn to the prediction of Isaiah we shall find that to be, when "the Redeemer shall come to Zion" (see the passage), clearly marking the point of time: after which follows the description of the triumphal and exalted state of Jerusalem, in the lxth chapter: "Arise, shine, for thy light is come," &c.; one of the promises of which is, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders;" a passage which further confirms *the time* of turning from ungodliness. Were it before the restoration, violence would at least once more be heard in the land, when the infidel Antichrist should overflow it as a mighty torrent; but let it succeed the restoration, and the whole prediction harmonizes.

5. The manner and time of Israel's conversion are further exhibited and corroborated by some typical events recorded in the Scriptures; one or two of which may be shortly noticed.

The conversion of Saul of Tarsus has been supposed, by the learned Mede and others, to have prefigured the conversion of his nation; and that in this sense God constituted him a "pattern unto those of his countrymen who should thereafter believe on Christ to life everlasting." The similarity is striking. Saul, like his countrymen, was a blasphemer of the Lord Jesus. Though he often heard, no doubt, the testimony delivered by his disciples, he rejected it. At length he, like Thomas (another type, probably, of the unbelieving Jew), was to be converted by actual vision of our Lord. He was converted by extraordinary means—by the appearance of Christ to him after his ascension into heaven. On this vision of Jesus he was humbled to the dust, and *confessed*

him to be his Lord: he received of his Spirit; and he was sent to the Gentiles. In all these respects he was a striking type of his nation. It is written, concerning Israel, "At that day I will pour upon them the Spirit of grace and supplication," &c. (Isa. lxi. 18, 19); and that they shall be sent "unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, who have not heard Christ's fame, neither seen his glory*."

Lastly. The fact, the manner, the time, and the place of Israel's conversion, like all other occurrences in which that nation is concerned, cast considerable light upon other revealed purposes of Jehovah, and upon the order of events connected with the second advent of our Lord. If Israel is to be converted by our Lord in person, when he manifests himself to execute vengeance upon the nations gathered against Jerusalem, we ascertain some important facts relating to that glorious manifestation. We cannot then place it at the period of the fall of the Papal Babylon. The judgment upon the Papacy and the Papal kingdoms—a judgment poured upon the seat of those kingdoms—precedes that which is poured upon the nations gathered in Judea after the fall of Babylon; and various important events seem to intervene between that and the last great scene of judgment—such as the release and return of Israel from their captivity—the re-establishment of their government—the building of their temple—the setting up of the infidel Antichrist—the gathering of the nations under his banner—and various operations and exploits of that confederacy, before the last attack on Jerusalem is undertaken by it. There is reason to believe that the actual advent of our Lord may to some extent precede his manifestation on the Mount of Olives, and that his risen and changed saints will join Him in the air before the last judgments on the nations are consummated. In proof of this, reference is requested to the

* While referring to this Scripture, let me just remark, in passing, that the word translated "that draw the bow," might with equal propriety be rendered the Meshechites—one of the nations spoken of in Ezekiel xxxviii. ("prince of Meshech" answering probably to the Muscovites, or Russians); and that "Javan" is literally "Ion," and is rendered in Daniel "Græcia."—It may also be observed, that the word rendered "swift beasts," in the 20th verse, ("They shall bring all your brethren for an offering unto the Lord," by various modes of conveyance and, among the rest, on "swift beasts"), occurs nowhere else in Scripture; and therefore describes some method of transport never before spoken of. It is a word of remarkable construction, being a compound reduplicate of a root signifying "to turn round and round." Its meaning would therefore be better expressed by "complicated revolving machines," or something to that effect. Does not this term point to those improved machines, now or hereafter to be brought into operation, which so wonderfully facilitate locomotion; and which shall then, like all other improvements in science, be devoted to the service of God, and be made instrumental in bringing in His chosen people, and in the accomplishment of His gracious purposes to a renewed and blessed world? The hint is merely thrown out for consideration.

following Scriptures : Rev. ii. 26, 27 ; Psalm cxlix., concluding verses ; also Rev. xiv. 13 to the end, shewing in successive order the dead in Christ invested with blessedness, the reaping of the harvest of the earth, comprehending the wheat and the tares, and afterwards the judgment of the vintage of wrath ; and xix. 7 to the end, especially verses 14, 15, and 19, compared with Zech. xiv. 3, 5.

The *day* and the *hour* of our blessed Lord's advent knoweth no man ; but this we may venture to deduce from the Scriptures above referred to, in connection with others predicting his dealings with his people Israel, that at any period during the progress of the last great judgments, which seem to be ushered in by the fall of modern Babylon, He may be expected to descend into our atmosphere—invisibly, perhaps, at first, to his enemies ; to whom, however, He shall *manifest* himself, for their overthrow and for the conversion of Israel—attended by his saints, who have previously been raised to the dignity of assessors with the Judge and King in his solemn office.

It may be, that the resuscitation and gathering together of Israel, predicted in the former part of the xxxviiith chapter of Ezekiel, will be the type and harbinger of the gathering of the spiritual Israel, the resurrection and changing of the saints ; but whether the type and antitype shall be simultaneous, or, as is more probable, the one the forerunner of the other, time alone must shew.

It may be remarked, in conclusion, that there are expressions used by the prophets, relative to the restoration of Israel, which indicate that the Lord will go before them to lead them forth from their captivity ; and Ezekiel, when recording the particulars of that event, in the xxth chapter of his prophecy, declares that the Lord shall bring them out with a mighty hand and a stretched-out arm, and that he will plead with them “ face to face” (ver. 35) : but it is immediately added, “ Like as I pleaded with your fathers in the wilderness of the land of Egypt ;” and his presence, in the way it was then manifested, was expressly described as an intercourse “ face to face.” The Lord may therefore lead this people out from the nations into their own land even by some visible appearance, and yet abstain from revealing himself as their true and long-expected Messiah in the person of Jesus of Nazareth ; that revelation being reserved for a period of extremest peril, when the prospect and dread of being utterly swallowed up by their deadly foes shall render the deliverance the more signal, and, accompanied as that revelation will be by the influence of the Divine Spirit begetting and calling into act spiritual sight, they shall behold the Lamb of God that taketh away their sin, and their minds shall be swallowed up in godly sorrow, admiring wonder, and fervent love.

One part of the Divine purposes on which the restoration of Israel in an unconverted state tends to throw light, is the setting up of a temple diverse from any former temple, and peculiarly suited to an intermediate or preparatory dispensation, in which sacrifice is restored, because there is still conscience of sin—the great Antitype of the sacrifices not being yet made known to the worshippers;—in which, however, they shall no longer discover a High Priest, but a Prince doing priestly acts; announcing to them that they are to look forward, not to a suffering Saviour, but to a Priest upon his throne: no longer a day of atonement, that day which they have hallowed throughout their dispersion, because they are to learn that atonement has been perfected already.

When the veil shall be taken away, and Israel shall turn to the Lord, this temple, as we are informed in the xliii d chapter of Ezekiel, shall be the recipient of the returning glory of the God of Israel; which, be it observed, it may be, without his permanently quitting the residence of His risen saints. We are in that chapter informed, not only of this fact, and that this temple shall be the place of his throne and of the soles of his feet, but of the form in which that glory will be displayed to Israel—namely, the well-known form of the two cherubic figures, the cloud, and the man appearing seated upon the cloud, which were seen by the Prophet on the river Chebar, as he expressly states in the third verse of that chapter*: which vision was in substance one with the cherubim, the representative of the Triune Jehovah in Christ, set up at the gate of Eden (called אֱלֹהִים *Alehim* in 1 Sam. iv. 7, 8), which was copied in the tabernacle and in the temple of Solomon. This sacred exhibition we have reason to conclude shall last at least during the Millennium.

Thus one revelation of Himself, whenever God has seen fit to manifest himself in visible form to man, will have been maintained, reaching from the first into the second paradise of God, clearly demonstrating the unchangeableness of His own character and method of salvation; and thus, by all the wonderful operations of His providential and gracious hand, to which reference has now been made, shall also be demonstrated the emptiness and insufficiency of the creature, and the impossibility of its preservation but by union with and redemption through the Great God and our Saviour Jesus Christ.

W. L.

* With this only difference, that in the vision seen at Chebar the cherubim were *beneath* the firmament, but in the new Jerusalem they shall be *upon* it: as in Rev. iv. 6; xv. 2.—Ed.

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

By the Rev. E. IRVING—Continued from page 84.

INTERPRETATION XII.

Christ the Preacher of Redemption, and the Redeemer—Is. lxi. 1-3, quoted in Luke iv. 17-19, and referred to in Luke vii. 22 and Acts x. 38.

THE prophecy of Christ's gift and calling as the Preacher of Redemption, and the accomplisher of the same, we take up at present, though not the next in regular order; both because it bears upon the subject of the baptism of the Holy Ghost, the great question now before the church; and also because it presents a view thereof which hath not as yet been much noticed, though in itself of the highest importance. For while the speaking with tongues and prophesying is the visible manifestation of the Holy Spirit as a witness in the church distinct from the church, yet is it the unction of the heart with love, and of the mind with light, after what manner Christ is declared in the text to have been anointed, which makes us witnesses as well as the Holy Ghost. Moreover, because it is by preaching that it pleaseth God to save them that believe—as by prophesying he doth edify them after they have believed—that part of the baptism with the Holy Ghost which fitteth for the preacher's office must always be the first in order and in dignity; as Paul expressly declareth, saying, "Christ sent me not to baptize, but to preach the Gospel:" and the Lord himself, after having constituted all his disciples "witnesses of these things," commanded them to wait in Jerusalem till they should be endued with power from on high: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Of this, the preacher's office under the Gospel commission, Jesus, as in all other things, gave the first example himself; and to fit him for it he received that anointing of the Spirit prophesied of by Isaiah (lx. 1), and appropriated to himself at the outset of his ministry (Luke iv. 7).

That the anointing for the preacher's vocation, which is the subject of this interpretation, was bestowed first upon Jesus, of all who had yet appeared, and upon him bestowed at his baptism by John his forerunner, when the Holy Ghost in the form of a dove descended out of heaven and sat upon him, is expressly declared by the Apostle Peter, in these words of his discourse to Cornelius: "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 ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him” (Acts x. 36—38) ; wherein are declared unequivocally these three things :—First, That it was the distinction of Jesus Christ to be the man through whom God sent the word of the Gospel, preaching peace to all men ; even as it was announced by the angel over his nativity, “ Behold, I bring you good tidings of great joy, which shall be to all people : For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord” (Luke ii. 10, 11) ; and sung by the heavenly host, “ Glory to God in the highest, and on earth peace, good will toward men” (ver. 14). None of those who went before him brought more than a promise and a shadow of the Gospel : the Baptist announced and laid his hand upon him who was to preach it : but the Son of God reserved unto himself the honour and blessedness of publishing with his own lips the Gospel of the grace of his Father ; of which he was at once the purchaser and the publisher by his Incarnation. “ The law was given by Moses, but grace and truth came by Jesus Christ” (John i. 17). Jesus himself was the first of the order of preachers, though of the order of prophets unto the Jewish people he was the last. And the Gospel, as it came by a Preacher, so by preachers is it spread abroad. “ They all spake with tongues and prophesied” on the day of Pentecost : Peter alone preached ; and to his preaching it was that the three thousand souls were granted. And so it ever will be : the preacher must go first ; the confirmation will attend him ; for God will magnify his word above all his name.—The second thing which is taught us by Peter’s reference to the anointing of Jesus for the preacher’s office is, That it “ began from Galilee, and was published throughout all Judea, after the baptism which John preached.” Not *before*, but *after* John’s ministry ; giving us thereby to know that Jesus took not upon himself the office of the preacher, albeit he was the Word made flesh, the very incarnate Son of God, until he was called thereto of God by the baptism with the Holy Ghost. And upon this principle it was that he forbade his disciples to go forth and preach until they should have received the like baptism of power for witness-bearing. It is on this principle that the church requireth of every one who would go out upon this service to declare, first of all, whether he be moved thereto by the Holy Ghost : and if he answer, Yea, verily ; then she addresseth herself to the work of discerning the same, lest he may be labouring under self-deception or delusion of the devil ; and being satisfied, she addeth her sanction, and permitteth him to open his mouth and preach in the congregations of the people. It was not in virtue of his spiritual genera-

tion, but of his spiritual baptism, that Jesus undertook the work of a preacher: and so also; not every one regenerate of the Holy Ghost, but only those baptized with power from on high, may follow in his footsteps; but from one who hath received this baptism, the liberty may not on any account whatever be withheld. Articles and creeds are but man's covenants, for certain ends which he hath deemed good and necessary: they are advanced too high when they are made indispensable to the office of the preacher: this is to add to the ordinance of God, which no creature may take upon him to do; for he that addeth may take away. They were intended as testimonies for the truth against prevailing error, and as such are very precious; but they may not be made essential to the office of a preacher, without offending the great Head, and tempting him to withdraw the baptism of the Holy Ghost, which is the condition, and the only condition, to the executing of that blessed ministry; and every one so baptized hath in him the full appointment and equipment for the office, when it pleaseth Christ in his providence to call him thereto. Witness how, when all the members of the church of Jerusalem were by persecution scattered abroad, "they went every where preaching the word" (Acts viii. 4). They were not all, or even many of them, preachers or teachers, while gathered together into a church, but did submit themselves to those in whom the gift appeared most conspicuous; but the power was latent in them, in virtue of their baptism with the Holy Ghost, and straightway appeared when they were dispersed abroad.—Thirdly, we learn that this same baptism of the Holy Ghost, at the same time that it conveyed the gift of preaching, did convey likewise power to "do good, and to heal all that were oppressed of the devil;" because God abideth with such a one, and confirmeth his testimony with works which no one can do but God;—which the devils cannot do, because the works are good; which men cannot do, because they are supernatural. And these two things, the word of truth and the demonstration of power, which God hath joined together in that holy baptism, who is he that shall part asunder? Not the Lord, who with his last words on earth did thus declare: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. 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. 15—18). Not the Apostle Paul, who thus declareth concerning the office of preaching the Gospel: "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.)—Forasmuch, then, as this prophecy of Isaiah, as applied by the Lord unto himself, and by him transmitted to his church, doth draw with it these and many other very great and important conclusions, we do well to search into it the more diligently, as we now essay to do, in dependence upon that grace of God which is sufficient for us, and that strength which is perfected in weakness.

In respect to the beginning and the ending of the strain whereof our text is a part, it may be observed in general, that from the xlixth chapter to the lxvith, with which the book of this prophet endeth, there is but one glorious revelation, by successive efforts, of the glory to which Messiah is to advance his people, and his land, and his city in the latter days. It is one object, exhibited in various aspects, under various lights. As a painter, having to represent a glorious city in the midst of the most sublime and superb scenery, goes about it and about it, and holds it up to view from every striking point, and then presents the many aspects as one representation of that whose various richness could not otherwise be represented ; so the Spirit of the Lord, being minded to set forth the excellent work which Messiah through infinite trials should accomplish for Mount Zion and Jerusalem, for the tribes of Israel and the land of promise, doth utter through the prophet Isaiah such a succession of poetical creations as taken together do compose the most stupendous work of revelation by word which the Word of God himself hath ever uttered. For though the Apocalypse be more gorgeous and grand in respect of emblematical imagery, it must yield to these seventeen chapters of Isaiah in respect of burning words and breathing figures and wondrous combinations of thought. I cannot express, nay, I have never been able to conceive as one whole, the boundless variety of things which are gathered together within such narrow limits. Of these historical sketches of the Workman's labour, and graphical sketches of the work accomplished, one commenceth with the words of our text, at the beginning of the lxi st chapter, and ends, if I err not, with the 9th verse of the lxii d. That a new strain, or rather a new variation of the strain (for the strain is one, though the variations be many), begins with the lxi st chapter, is manifest by the way in which the lxth concludes, with what, both from the matter and the manner of it, is beyond question a full close ; and that the strain continues all through the lxi st chapter, and to the 10th verse of the following one, is apparent, I think, from the continuity of the ideas and the figures. The act is the restoration and reparation of Zion and Jerusalem, and her establish-

ment in glory for ever. Then commenceth the act of gathering his people by the treading of the wine-press of Edom : which seems to be completed with the 6th verse of the lxiii d chapter. They form, as it were, two parts of one action, the raising up of Jerusalem by the ruin of Edom ; and therefore it is twice over, once in each part, described as “ the day of vengeance, and the year of the redeemed ” (lxi. 2, lxiii. 4). Now, because the restoration of the inheritance, and the setting of the enslaved owner of it free, and the inquisition for the blood of his kindred during his captivity, were all parts of one glorious emancipation, which was received by all the people at the year of jubilee, we are disposed not to separate these two strains from one another (if indeed they be two, and not one), but shall take up the interpretation of the whole strain contained in the lxi st, lxiiid, and the first six verses of the lxiii d chapter of the Prophet Isaiah. And, O my God, who knowest how I tremble at thy word, and with what awe of spirit I undertake these interpretations, grant me a double portion of thy Spirit for the work on which I now enter : and because the time is very short, grant me to leave a full witness behind me of the things which the Redeemer hath done, and also of the things which he hath to do, upon the earth.

The whole strain is, in its proper and literal sense, applicable to the children of Israel, to whom Christ came preaching redemption, nor suffered the twelve and the seventy to travel beyond Judah and Galilee, where they dwelt : it is written in the language of their ordinances, and throughout applies itself to them, as if there were no others to whom it did or could apply. The other nations are indeed noticed in it—the Gentiles in general lxi. 6, and Edom in particular lxii. 1—but always in contrast with God’s own people, to whom it promises a year of redemption ; to others a day of vengeance, and to Edom of utter destruction. This is its literal and historical, whatever may be its spiritual and mystical application ; and, as we have observed, in order to arrive at the latter, the former must be reverently and diligently inquired into : for God is to the minutest jot and tittle jealous of his word. Our method, therefore, must be, to discover from the perusal of the passage what is its intention towards the Jewish people ; and, rising through this by the teaching of the Holy Ghost, to apply it to the true Israel, who serve God in the spirit ; to the new Jerusalem, which is their mother ; and to their promised possession, which is the inheritance of God and all things.

The prophecy opens with a proclamation of good tidings unto a people poor and oppressed, broken-hearted and captive, uttered by one who had been anointed with the Spirit of the Lord God for that very end : “ The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto

the meek : he hath sent me to bind up the broken-hearted ; to proclaim liberty to the captives, and the opening of the prison to them that are bound " (lxi. 1)—then sheweth at a glance that they shall be revenged upon their oppressors—" To proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn " (ver. 2). It then dwells with great exuberance of imagery upon the recompence of joy and blessedness which they shall have, instead of all their sorrow and spoiling : " To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called, Trees of righteousness, The planting of the Lord ; that he might be glorified " (ver. 3). This is the first note, as it were, of preparation, for the all-busy scene which follows, where they are represented as building and repairing their wasted habitations, and serving themselves of those strangers who heretofore oppressed them ; and so the strain proceeds from sorrow to joy, from joy to glory, and from glory to still greater glory. All this is represented as proceeding under the hand of one Person, who first appeareth as the Herald of the redemption, and afterwards as the Redeemer, with his garments dipped in the blood of Edom the oppressor. His meetness for this work of ridding Israel out of the hands of all his enemies, is declared to be altogether derived from the Spirit of the Lord God (Adonai-Jehovah, *i. e.* Jehovah the Support or Sustainer) resting upon him. The same redemption is ascribed to the same cause in the xth chap. of this prophet, vers. 2—4 ; and in the xlv th Psalm, ver. 7 ; and in various other parts of Scripture ; as, Is. xxxii. 15 ; xl. 13 ; lix. 19 ; lxiii. 10, 14, &c. It is not the Spirit who doth it, but one who doth it by the Spirit ; the Root from the stem of Jesse, the most Mighty King, the Redeemer of Israel. And the reason for which he hath this unction of gladness above his fellows, is because " he loveth righteousness and hateth iniquity." His holiness maketh him to be, in God's sight, fairer than the children of men ; grace is poured into his lips, and therefore God hath blessed him for ever. God took proof of him for thirty years ; and finding him true and faithful and perfect before his law in all points, he baptized him with the Holy Ghost ; which descended upon him in the form of a dove, and never rose from him any more, but rested upon him for ever as his chosen habitation. After which he entereth straightway upon his weighty commission of preaching the glad tidings of the kingdom throughout all Judea, beginning from Galilee ; and evermore he is careful to testify, not of himself, but of God, and to declare that not he, but the Father, did witness within him. The Old and New Testaments agree together in giving the glory of the Great Preacher's work not to the man, but to the Spirit of the Lord

God that rested upon the man. The perfect holiness which obtained for him this pre-eminent distinction, of being the first who was baptized with the Holy Ghost, belongeth to the man; but the fruits of the baptism, the words and works of his ministry, belong unto the Holy Ghost, or the Spirit of the Father informing the man. Godhead, not manhood, hath the glory of the work and ministry of Jesus: manhood hath the glory of being the bearer and the occupier of such an unspeakable treasure. And this is true, not only of the word of witness which he made concerning the Father, of the proclamation of glad tidings which he made to the Jews, and by us his members still maketh to all men; but it is true also of the work which is to be accomplished when he cometh in his glory as the Redeemer of the tribes of Israel and the Governor of the nations. The new aspects under which human nature and this world shall then be exhibited, the joy and the blessedness, are all the offspring of that Spirit, with which Christ was fully anointed, and with which the Prophets that went before had been partially and occasionally furnished. Whose words and actings propheticall were all droppings of that Spirit, whereof the fulness rested upon Jesus personally, and now upon his church collectively; and hereafter upon all nations, and the world itself, according to an economy and distribution which He, the Head, shall appoint. If, then, it required this anointing of the Spirit to enable the Son of God, when he became mortal man, to preach;—if the weakness of mortal flesh so sunk and obscured his Divine person as that he must be refreshed with the living streams of the Holy Ghost from the Father;—if the heart and mind and tongue and hand of flesh were too weak, even when united to the person of the Son of God, to do the office of preaching the kingdom, until they were quickened, enlightened, inspired, and strengthened with the Spirit of power and of love and of a sound mind;—who is he that will undertake the same office and occupation of preaching without the same heavenly gift? It is utterly ridiculous and absurd for a mere man to undertake without the Holy Ghost that which without the Holy Ghost, the Son of God having become man attempted not. Judged by this standard, what are our preachers in general but presumptuous upstarts, going a warfare upon their own charges? whom God in the days of their ignorance winked at, but now commandeth them every where to repent, and wait upon Him for that baptism which Christ was baptized withal, and now waiteth to bestow upon all who love him and keep his sayings, neither follow for doctrines the precepts of men.

So much in general for the glory of the Holy Ghost in the work of proclaiming God's Gospel. And now for the particulars.

“ Because the Lord hath anointed me to preach good tidings

unto the meek.”—These good tidings were preached by the Lord in such words as these: “Blessed are the meek, for they shall inherit the earth” (Matt. v. 5). “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light” (Matt. xi. 28—30). And being so expressed by the Lord himself, there can be no doubt that the glad tidings of great joy consist not so much in temporal as in spiritual blessings,—peace to the soul from the accusations of a guilty conscience, not from the labours and persecutions of a weary and wicked world; consolations of the Holy Ghost under the oppressions of this mortal flesh and the hidings of the countenance of God. The meek are those who do not lift up nor cause their voice to be heard in the streets; who will not complain of injuries, nor cry aloud for the redress of their wrongs; but count it better to suffer than to contend. Such persons do always come to the worst: the strong and the mighty trample them under foot, the cunning and artful deceive them, the bold and forward spoil them of their rights, and they are left to mourn in silence and alone. They are commonly found amongst the poor, because riches and rank do engender pride and hardness of heart; and in whatever class they are found, they are poor in spirit and contrite of heart: wherefore our Lord, in citing this text, doth adopt the word “poor,” in place of “meek;” and in referring to it, as I think, when interrogated by John’s disciples, he adds, as one of the signs that he is the Messiah, “And to the poor the Gospel is preached” (“the poor are evangelized, have the good tidings”); and it is said, “The common people heard him gladly.” It is not that the Gospel hath any partialities amongst mankind, but is sent unto every creature under heaven; and its benefits are unto all and upon all them that believe, for there is no difference, for God is no respecter of persons; but that the meek and the lowly of heart, who alone can receive it, are found chiefly and almost entirely amongst the poor: for the love of riches is the root of all evil, and it is all but impossible for a rich man to enter into the kingdom of heaven. The good tidings of a redemption are only to the meek: no one shall partake of it but the meek: “to save all the meek of the earth” the King of glory rideth forth triumphantly: and in that day “the meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel” (Isa. xxix. 19).

It was this lowly and gracious manner of preaching which made Jesus be rejected of the Jews, who desired a Messiah that would exalt their national pride and humble the necks of their enemies; and the same cause doth still make his Gospel to be

rejected by the high and the noble, the wise and the learned of this world, and by every one who will not abase himself before God for his sins, and take up the cross and follow Jesus ; for he that loveth his life more than Jesus is not worthy of him. This enmity, which existeth in the natural man, to the humbling truths of the Gospel, is the cause why a work of the Father is needed to bring us unto Jesus. " No man knoweth the Son but the Father," and " we cannot come unto him except the Father, which hath sent him, draw us." The Gospel is therefore a call to be humble and lowly of heart ; and because we are not so by nature, it is a reproof and rebuke to us, and ever an entreaty to go to God that we may be made so. The seed of the kingdom requireth for its soil a good and honest heart, which it is the Father's work to create by the regeneration of the Spirit. The preacher hath a God to proclaim before he proclaimeth a Saviour ; and that God we must come to in humility and meekness before we can receive the kingdom which the Saviour brings. We must know God putting the flesh of Jesus to death, and with it all fleshly pride and lust, before we can know God glorifying the flesh of Jesus, and with it all his people. God seen in the lowly Jesus must be by us loved and worshipped and imitated, before God seen in the risen Jesus can be enjoyed and delighted in. We must suffer with him in uncomplaining meekness, before we can reign with him in blessedness ; and to those who will pass their lives in high-mindedness, there are no glad tidings of a kingdom, but a fearful looking for of judgment.

Observe here how necessary it is to bear in mind that the thing which we preach is not a thing present, but a thing to come, of which faith is the present substance. For if the thing preached were a present thing, then there were a condition to it, the condition of meekness, and none but the meek could have any lot or part in it : whereas it is freely and fully preached to all, even to the chief of sinners—to the Pharisee reviling in his pride, to the Sadducee revelling in his lust. But, being a thing at a distance, which is to be brought unto us at the coming of the Lord, we invite all to enter into it against that time, and shew them the meek and lowly spirit they must attain to in the mean while. And when they ask us how this is to be attained unto, for no one doth by nature possess it, we refer them to God's work on the cross of Christ washing out the stain and very memory of sin from all flesh, and bringing into entire subjection and subordination to the Spirit all the members of this our fallen nature. This work being believed in, the God who doeth this being trusted in, we may, all men may, and are called upon to, acquire those graces of the Spirit which may make them meet for the inheritance of the saints in light : these are " love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance" (Gal. v. 22, 23). These things hath a humbled Saviour wrought out for all men, and upon all men is ready to bestow, through faith in God in whom he believed; and whosoever cometh unto him for those lowly graces now, shall hereafter enter with him into glory. It is the jubilee, the year of the redeemed of the Lord, which is now published, by preaching, far and wide over the earth: this is the glad tidings, that we shall enter into the joy of the Lord, whither he the Forerunner is entered before us. But as he was made perfect through sufferings, so must we also; we must suffer in the flesh, as he also did.

"He hath sent me to bind up the broken-hearted."—"Reproach hath broken my heart, and I am full of heaviness; and I looked for some to pity, and there was none; for comforters, but I found none." This is the broken-heartedness which shall be bound up in the day of his coming again as our Redeemer, even that which is produced by the superabounding persecutions of a wicked world and a lukewarm church. What his followers have to expect in this kind, what they are now in this day and generation to expect, he himself in his prophetic discourse sets forth in these words: "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. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 9—12). And the reward of those who endure unto the end is thus given: "But he that shall endure unto the end, the same shall be saved" (ver. 13). And again, "When ye shall see these things, hold up your heads, for your redemption draweth nigh." Are there many such in the church at present? There are but few, but there will soon be more. The furnace is heating seven times, the persecutions are beginning. The forsaking and the falling away; the breaking up of all near and dear relationships; the exposure of things sacred and secret to the open gaze of a blaspheming world; the desertion of the banner of Christ by those you loved; the evil reports, so eagerly taken up and propagated by all; the rash and unrighteous judgments; the most wicked and ungodly speeches; the levity and mockery and hideous blasphemy of the Holy Ghost; do all work together at this time to break the hearts of the holy and faithful people. My own is well-nigh broken, and I am in great heaviness while I write these words, which to me have become realities, and are written from the memory of the heart, not from the prediction and anticipation of the sure word of prophecy. And I feel fully assured that all the meek ones, who are come to Jesus and sitting at his feet, will speedily prove the

fellowship of his broken heart and heaviness of spirit; and with the signs of a broken-heart, and with the cries of a desolate condition, they will bring down the Comforter, which is the Holy Ghost, to give them a foretaste of that joy whose fulness is to be brought unto them in the day of Christ's appearing; who will come to bind up their peace for ever, and plant them in the new Jerusalem, where there is no more sorrow nor sighing nor tears nor death.—Oh! come quickly, come quickly, Lord Jesus, my King and my God. . . . “Blessed are ye that mourn, for ye shall be comforted.....Blessed are ye that weep now, for ye shall laugh.....Be of good cheer, little flock, for it hath pleased the Father to give you the kingdom.....In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”—My prayer is, that I might know the fellowship of his sufferings, that I might be made conformable to his death.

“To proclaim liberty to the captives, and the opening of the prison-doors to them that are bound.”—The two former benefits being of a moral and spiritual kind, these also ought to be so interpreted; and being a part of what Jesus did read in the synagogue of Nazareth, and of what he said was that day fulfilled in their hearing, it must apply not only to the great jubilee of the Jewish nation, when every captive shall go free, and the whole world be ransomed from the power of Satan, but also to something which Jesus preached in the days of his flesh, and which is still preached as a part of the Gospel, or glad tidings. From what captivity, then, did Christ preach a liberty; from what prison did he proclaim delivery? The answer is, From the captivity of sin and from the prison-house of the grave. The bondage of sin was expressed in the ordinances of the Law; and from that captivity he came to redeem men, in order that they might receive the adoption of sons. The reasonings of Paul, in the Epistle to the Galatians, and in various parts of his other Epistles, are all to enjoin this liberty upon his countrymen, who had become enamoured of their chains and bonds. I particularly refer to the vii th chapter of the Romans, and the iv th and v th chapters of the Galatians. But the Law was only, as it were, the rivetting on of the chains by the hand of a holy and gracious God, to tame and bind down the wild beast, until the days of liberation, and the liberation should come. The cause which rendered this binding necessary was from a higher source, even from sin, and from this body of sin and death which is born of the flesh. The creature man, which God had formed with such stupendous power, had broken loose from God's authority, and passed over into Satan's service to be directed against God; wherefore God, having purposes of grace in reserve, did meanwhile send a holy law, in order to bind him up from doing evil, until the time should come that sin should be cast out of flesh

and Satan dispossessed of his dominion over the will. And as it was the work of one man to bring in the bondage, so must it be the work of one man to bring in the deliverance from the bondage. This man was The Anointed, or Christ, of God, who was the Preacher of the work which he himself was doing. He came into flesh, to condemn sin in flesh; he came into the usurped dominion of Satan, to cast him out thence: and by his work he hath delivered all flesh from the captivity of sin; and all flesh is now made free to do the will of God without reluctance; is no longer the bondsman but the freeman of God. We are all free-born; and when a man believes, he doth but take his freedom up. He hath not a freedom to procure; Christ hath purchased it for all: all are free; and the Gospel is but the publishing of this freedom, far and wide, over the whole world; and the believing of the Gospel doth not alter it one jot. It is the work of Christ in flesh to have redeemed all flesh from the power of sin, which we preach: we call upon men to know and believe it; but it is the same thing whether they believe it or not. How they shall be enabled to believe it, is another question; but the thing to be believed is this,—that Christ hath delivered all flesh from the power of sin and the bondage of the law, and brought us into the estate of children to be entreated of God with grace and love. The Law, as it lay upon the Jews, did teach a universal truth, for the information of all men—namely, That there was in flesh (not merely in the wilful acts of the mind, but in the involuntary acts of the flesh, and therefore in the flesh itself) that which God could not overlook, but must punish with death; of which the blood of a sacrifice was the sign. But from the time that Christ offered himself without spot upon the cross, all other sacrifices came to an end; for truly He was the end and signification of them all: from thenceforward and for ever He became the sacrifice through which all flesh might be presented unto God faultless and blameless; and every one who thus cometh is accepted, be his sins what they may, all the same as if he had never once sinned in his life, yea, all the same as if his flesh had never sinned in any person since the day of its creation. Not only hath Christ taken our flesh out of the hands of sin, as the the prey is taken out of the hands of the strong man, but he hath also judged and condemned the strong man, and cast him out of the house; and given us the house, swept and garnished, to keep it so until the day of his appearing. The devil, indeed, like a roaring lion, doth rage around the house; but he cannot enter, unless we open and let him in. When he is let in, he can at any time be overcome and cast out by the blood of the Lamb and the word of his testimony. To bring man back into man's original estate, to deliver him from the captivity of sin and Satan, to loose him and let him

go, this is the part of the good tidings which I understand to be expressed by the words "to proclaim liberty to the captives:" and its outward visible manifestation in the present life, is deliverance from sickness and from the power of the devil, to which reference is made by Peter in these words, "who went about doing good, and healing all that were oppressed of the devil"—that is, not demoniacs alone, but diseased persons; whom Jesus spoke of as "bound of Satan;" and when he healed diseases, he said "Thy sins be forgiven thee." Disease, and pain, and disablenents of whatever kind, are parts of the captivity and thralldom into which sin hath brought flesh; and Jesus therefore shewed himself to be the destroyer of the captivity, the leader of it captive, by healing all manner of sicknesses and diseases; and when he sent his disciples and Apostles to preach the Gospel, he gave them the like power; and the church hath the like powers still, if she would stir them up by faith and holiness. In the same words in which Christ gave her power to forgive sin, he gave her power to heal diseases; and for both she is responsible; and they are linked together inseparably in the very words of the commission, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven" (Matt. xviii. 18); which is the figurative way of expressing the same truth plainly set forth in these words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John xx. 23). It is not the nature of my present calling, of an interpreter, to go into particulars; otherwise I could shew, from the Scriptures of the New Testament, that all evils, not only in the body of man but in all nature, are spoken of as parts of the bondage of Satan from which Christ hath delivered us. Take this as an example: "And the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven" (Luke x. 17—20).

"And the opening of the prison doors to them that are bound." The former refers to the living, and this, I think, referreth to the dead. A life of sin, and a death of corruption, are but two parts of the same captivity and bondage, and yet well worthy to be mentioned separately, the one being the consummation of the other; and, accordingly, the Gospel which the Apostles preached consisted of two parts: "They preached Jesus, and the resurrection;"—Jesus, the holy Child of God, who had given himself a ransom for all, the Lamb of God which taketh away the sin of

the world; and the resurrection, the seal of God that all flesh should rise again at the word of the Son of Man, and receive judgment from his hand according to the works which they have done, whether they have been good or evil. Christ's resurrection opened the gates of death: "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" (Heb. ii. 14). And the sign and proof thereof was given at his resurrection in the deliverance of the dead saints: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii. 52, 53). These saints, who had long lain bound in the prison-house of the grave, were at the resurrection of Christ set free, and gave demonstration of their freedom by appearing in the city of Jerusalem to many who had known them in their lifetime. If I err not concerning this difficult passage of Scripture, the persons who were seen were but a small part of those who then arose; so many as might authenticate to their former acquaintance the marvellous work of resurrection which Christ then wrought upon a very great scale. I do not presume to give any positive deliverance upon so very obscure a point of doctrine; but it is clear to me, that as Christ during the days of his flesh gave a foretaste of his great forgiveness of sin, against the days of refreshing, so at his resurrection he gave a foretaste of that first resurrection when death shall be swallowed up in victory. How many then arose with him, whether all the saints or only a part of them; and according to what rule the distinction was made; and where their raised bodies now are, and in what service for God and for his church they are occupied; we undertake not to inquire, but simply give it forth as a literal accomplishment of the word which is now under consideration—namely, that Christ was anointed to preach the opening of the prison-doors to them that are bound. I am confirmed in this interpretation by the command of our Lord to his disciples, when sent forth to preach the Gospel, to "raise the dead" as well as to heal the sick, and that "in every city" whither they should come. This he did himself in the power of the anointing, and he deemed it essential to the preaching of the Gospel that the same power should reside in every one who went forth from his side on that Divine legation. And surely it was intended that it should have so continued for ever, and that every anointed preacher should have gone forth clothed in these garments of life; but, alas! our utter unbelief hath brought us so low as that we can hardly lift our eyes to the elevation where Christ walked, and intended that we also should have walked. Most certain it is, that this power of

raising the dead was exercised in the churches of the first two centuries frequently, as is evident from the following quotation from the writings of Irenæus, who died in the year 192. He is writing against two noted heretics of those times, Simon Magus and Carpocrates; and says of them, that "they are far from doing any thing like the raising of the dead, as our Saviour did, and as the Apostles by prayer did; and among the brethren often, when the whole church in any place, using much supplication and fasting, have besought it, the spirit of the dead returned, and the man is given us, to the prayers of the saints . . . and, as we have already said, the dead are raised, and do survive with us many years." The very thought of such a thing, the desire of it, the prayer for it, is now esteemed blasphemy in our church, which boasts of Welsh as one of her chief worthies; of whom it is certainly recorded, that, after very long prayer, his young pupil was restored from the dead. "When the Son of Man cometh, shall he find faith on the earth?"

The interpretation which hath been given of these last two clauses—that they are applicable to the healing of diseases, as the sign of the bondage of sin removed from the living; and to the raising of the dead, as the sign of the resurrection at the coming of the Lord—is confirmed to me by the answer which Jesus rendered to the disciples of John, when they were sent by their master to inquire, "Art thou He that should come, or look we for another?" This question Jesus answered by performing on the instant such acts as were demonstrative of his being the Christ, or the Anointed One of God: and that he had this passage in his eye is manifest from the words quoted from it—"To the poor the Gospel" (glad tidings) "is preached." The narrative is thus given by Luke: "And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he whosoever shall not be offended in me" (vii. 21—23). It is clear to me, that these works of relief and deliverance, which he wrought upon the sick and the possessed and the dead, are the accomplishment of the words before us, "to proclaim liberty to the captives, and the opening of the prison-doors to them that are bound." And I believe that this sign should never be wanting unto the preaching of the Gospel; and that the same unction of the Spirit which enables me to preach the Gospel would, if my faith were rightly exercised upon the word of Christ, qualify me likewise for healing the sick, dispossessing devils, and raising the dead. And I have the authority of Christ himself for so believing; who thus speaketh

to me, and all commissioned preachers—and they were his last words spoken on the earth:—“And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 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. 15–18). I ask if it be possible for words to convey more solemnly and distinctly, to all believers who shall go forth and preach the Gospel, the power and privilege of working the same works which Christ wrought, and “greater works than these?” (John xiv. 12). Being fully persuaded of these things, I am much grieved at the present low estate into which the divine order of preachers hath come. For myself and for my brethren, I am grieved at the heart because the unction of the Holy Ghost resteth so little upon us, and we are such slender and inefficient witnesses unto the name and power of Jesus. I feel that I myself am in the condition into which the Lord brought his disciples after his resurrection, as recorded in Luke xxiv. 44–48: “And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” I know that I have received this enlightening from my risen Lord; and not I only, but as many ministers in this land as have had grace to stand up for the true flesh of Christ, and his coming in glory, and the testimony of Moses and the Prophets concerning him. But I have not received that power which they are immediately after commanded to wait for: “And, behold, I send the promise of the Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” This is what we want, and ought now with all earnestness to pray for. I with my church am doing so, and doubt not to receive. The light which Christ hath given me in his truth, and which I am endeavouring to use for his glory in all ways of preaching and of publishing abroad, is my assurance that he will bestow upon me the power also; and for it I can pray without fainting and without doubting. I know that these words will be read by many preachers who are in the like case with myself; and for their sakes as well as for my own have I

so written. I have the good of Christ's church at heart; and I reverence the ordinance of preaching, all low as it is fallen. My Lord, speaking in my church by the Holy Ghost, hath taught me more and more to reverence this holy ordinance of the preacher, to which in my own person he hath, in his infinite condescension, paid so much honour in the sight of all my people. He hath not cast off his faithful preachers and ministers, but waiteth to be gracious and still more gracious to them. And only the more earnestly waiteth he, because the powers and authorities in the ecclesiastical polity have become a mass of Babylonish confusion, and a house of Babylonish imprisonment. Therefore let every man reverence a faithful preacher and a faithful minister, in whatever denomination he be found; for verily Christ doth reverence all such. And let no one set light by their office, or separate from their authority, but cleave to them steadily, for the Lord assuredly doth so. But let us ministers be ashamed and sore grieved for the low estate in which we are, and in which our flocks are kept in consequence thereof: for, if we do not humble ourselves on this account, we are proud and self-sufficient, and seeking our own vain glory, and not the glory of our great Master and the good of his people. In such humility and hope I desire to possess my own soul, and to occupy my ministry, till the Lord fill me with power unto overflowing.

[*To be continued*].



THE CHURCH'S EXPECTATION.

THE perplexity which exists in the minds of many respecting the church's expectation, or the hopes we are warranted in cherishing in these our days, arises simply from paying too great a deference to the word of man. Did we, like the mariner, who never steers without his chart and compass, consult our Bible, and bring every thing to the law and to the testimony, we should not be brought into such perplexity as many now are. In turning, then, to the word of God, we find that the church's expectation, or the hope which is set before her under the present dispensation, is, THE COMING OF THE LORD TO JUDGE THE WORLD; when He, who once appeared amongst us in great humility—who took upon him our nature, even the seed of Abraham; and was made like unto us in all things, sin only excepted—the God-Man Christ Jesus,—who was also persecuted, even unto death, by the world; and who is still persecuted in the members of his mystical body—shall come in glory and majesty to separate the wheat from the tares, the sheep from

the goats; to give unto them that love him a crown of glory, that they may sit with him on his throne, even as He overcame and sat down on the throne of his Father.

The Old-Testament Prophets hold out to us the coming of the Lord as the great object of hope. *Never do they teach us to expect any moral improvement in the world till this happy day arrives*; but, on the contrary, they speak of the church suffering until then, oppressed by the wicked one, persecuted by the world, opposed by principalities and powers, and by spiritual wickedness in high places. The same things are taught us by the inspired writers of the New Testament. If we turn over the sacred pages, from Matthew to the Revelations, we find the coming of the Lord the one grand hope which is set before us. In one word, the New Testament *shuts us up* to this blessed hope. It comforts not the church by promising any intervening dispensation—not by holding out to her the false hope, which is now entertained by many, that the world will at length become her friend, and that she shall enjoy a long period of blessedness, unopposed by the world and unmolested by Satan—but, on the contrary, it prepares her for suffering, and tells her to expect no cessation from her conflicts and trials till the Lord come, who shall take vengeance on his enemies, and destroy them that hate her.

Now, this glorious event is the burden of all prophecy. It is also set forth in the Old Testament by various typical events such as the Deluge; Abraham's slaying the kings; the destruction of Sodom, of Midian, of Pharaoh and his host, of Jericho, and of Babylon.

In proceeding to speak on this great subject, I observe, first, That ancient Babylon was a type of mystic Babylon—namely, the Roman or prophetic earth. All the prophecies in the Old Testament, like many in the New, have a near and a distant object. Those which were spoken, first in reference to literal Babylon, seek their complete fulfilment in the destruction of mystical Babylon, the Roman empire, which is now about to be destroyed by the True Cyrus, the Lord from heaven.

If we give to the sacred Scriptures that consistency which we expect to find in a human author, then must mystic Babylon, mentioned in the Apocalypse, be the antitype of ancient Babylon, referred to in the Old Testament. The Old and New Testaments being both the word of God, ought we not to expect one grand design running through both; the New developing, unfolding, and consummating what was contained in the Old? This is just what we do find, and which bespeaks it to be the product of One Great Mind. Turn we, for instance, to the following passages. In Isaiah xiii. it is written, "The Burden of Babylon, which Isaiah the son of Amos did see. Lift ye up

a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms, of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. 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. . . . 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 arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." In the xxxivth it is thus written: "My sword shall be bathed in heaven; behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. . . . *For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.* And 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. But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. . ." The coming of the Lord, to take vengeance on his enemies, is the ultimate object of the lxiid, which begins thus: "Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. *For the day of vengeance is in mine heart, and the year of my redeemed is come.*"

Now, in order that we may see how this prophecy conducts us forward to the great and terrible day of the Lord, let us see what the Spirit saith in that book which is written expressly to shew forth his coming. In turning to Rev. xvii. 1—5, the judgments of the Almighty are said to descend upon "Babylon the great, the mother of harlots and abominations of the earth." In the xvth, the kings of the earth and of the whole world are gathered together to the battle of the great day of God Almighty; and great Babylon comes into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. In the vi th it is said, "and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth... and the heavens departed as a scroll." And men seek in vain to hide themselves from the wrath of the Lamb; "*For the great day of his wrath is come, and who shall be able to stand?*" In the sixth chapter, the Lord Jesus is described as coming forth as an avenger of his people's wrongs: "And he was clothed with a vesture dipped in blood: and his name is called the Word of God; and the armies which were in heaven followed him... and out of his mouth goeth a sharp sword, that with it he should smite the nations... and he treadeth the wine-press of the fierceness and wrath of Almighty God." Then follows *the great slaughter*; and the "fowls that fly in the midst of heaven" are invited to "gather themselves together unto the supper of the great God; that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And in chap. xiv. 20 we read that "the blood flowed beyond the city, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." Finally, it is said, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird... Her plagues shall come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her... Rejoice over her, thou heaven, and ye holy Apostles and Prophets; for God hath avenged you on her. And again they said, Alleluia: and her smoke rose up for ever and ever" (xviii. 2, 8, 20; xix. 3; xiv. 11).

Thus, in comparing the language of the Old and New Testament, we see that ancient Babylon was made use of by the Spirit to typify mystic Babylon; and that in the destruction of the latter every word shall be accomplished—for not one jot or tittle of God's word can fail—which remains unfulfilled in the destruction of the former.

Seeing, then, that the destruction of Babylon brings the great

and terrible day of the Lord—terrible, indeed, unto the ungodly, but only unto such; for the righteous 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”—let us in the next place make some inquiries relative to the *nearness* of this great event, and of our deliverance from the impending judgments: and, oh, what a solemn and momentous inquiry!

We arrive at the conclusion, *that the day of the Lord is at hand*; and which our Divine Master has taught us may be known by attending to the fulfilment of prophecy, even as the approach of summer is known by the trees putting forth their leaves, not from a few isolated passages of Scripture, but from the whole of the inspired volume. We might shew that the great prophetic period of Daniel and John is passed—namely, the 1260 years, during which the Papacy was to triumph; that the midnight cry, “Behold, the Bridegroom cometh,” has been made; that the angel flying through the midst of heaven, having the everlasting Gospel to preach, has proclaimed that the hour of God’s judgment is come; that the seventh seal has been opened, the seventh trumpet sounded, the seventh vial commenced: but it is only to this last-mentioned portion of prophecy that we shall at present direct our attention. We have, blessed be God, lived to see *the commencement of the seventh vial, DURING THE OUTPOURING OF WHICH THE LORD WILL COME!*

The commencement of this vial has been marked in a way which we should hope would awaken the attention of every Christian. We were led to remark, from the sure word of prophecy, more than twelve months ago*, that as soon as the Mohammedan power was exhausted the judgments would fall back upon the Western Empire, and complete the destruction of the Papal hierarchy. The French revolution has shewn the correctness of this interpretation. Already have we seen the setting up of one of those kings which shall “hate the whore, and make her desolate, and burn her with fire.” It is in the period in which we are now living that “Great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath;” that Rev. vi. 12—17, and Luke xxi. 25—27, will receive their complete fulfilment: “And, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind; and the heaven departed as a scroll when it is rolled together; and every mountain and island were removed out of their places: and the

* See Doctrine of Second Advent, vol. iii. p. 35.

kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the rocks and mountains, 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? 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 the clouds of heaven with power and great glory; and when these things BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Now these things began to take place at the first revolution in France, in the year 1792. Then the temporal head, the sun of the Roman earth, was eclipsed, and the moon turned into blood; then, too, the stars—the lesser governments—fell to the earth; and then was also great distress of nations, with perplexity. But we are now living in days when these events are drawing to a climax. The second great political earthquake occasioned by the French revolution, and which now strikes terror through the earth, is bringing to perfection that of 1792. These revolutionary movements, therefore, will not stop till those kings described in Rev. xvii. 12—14, and which have received no kingdom as yet, shall be fully established. In France we see one of these governments well-nigh formed. Now, as these kings make war with the Lamb, and as they reign but one hour with the beast, and are destroyed in the battle of Armageddon (Rev. xix. 11—21), which is the great day of God Almighty (xvi. 14), it is clear that the translation of the saints must take place during the setting up of these kings, or, at the farthest, when they shall have united together to give their power and strength unto the beast (xvii. 14). It appears to me, however, most probable, that the translation of the saints—*i. e.* their removal up into that cloud of which Noah's ark was the type—will not take place till the ten kings are set up. Noah had seven days' warning, and the flood came on the seventh day, the very day in which he entered into the ark (Gen. vii. 4—11). May we not therefore conclude, that the time occupied by the bestial government (xvii. 14) is analogous to the seven days' warning which was given Noah; and that, when these ten kings are confederate and ripe for destruction, the "short space" during which they shall have power with the beast (according to strict interpretation, fifteen days; one hour being the twenty-fourth part of a day, and a prophetic day being twelve months) will

be that in which the saints will be shut up in the ark, previous to the judgments. "Blessed is he that watcheth!"

It is the fulfilment of these portions of Scripture, in the overturning of the governments of the earth, and in the setting up of the beast, the infidel power, to whom all the kings of the earth shall give their strength, which is especially to direct us in our expectations of the coming of the Lord; and if we do not attend to these passing events, carefully comparing them with the sacred Scriptures, we shall have no intimation of his near approach, and shall assuredly be taken by surprise, as the foolish virgins were. For though this prophecy (namely, Luke xxi. 25—27, and Rev. vi. 12—17) shall receive a still more literal fulfilment when the sun and moon and stars in the firmament (Gen. i. 14—16) shall withhold their shining; when God shall clothe the heavens with blackness, and make sackcloth their covering; yet this will not be TILL AFTER OUR GATHERING TOGETHER UNTO THE LORD. This is a very important point; and I would earnestly call the attention of all God's waiting people to it, at this interesting period.

There are three things particularly to be noticed in our Lord's advent: First, Our gathering together unto him* (1 Thess. iv. 17; Matt. xxv. 10; Luke xviii. 34—37): Secondly, His epiphany, or coming in the clouds of heaven, and all his saints with power and great glory (Ps. xviii. 9—15; Matt. xxiv. 30): Thirdly, His *parousia*, or visible presence (2 Thess. ii. 8; Rev. i. 7; Zech. xii. 10). The visible signs in the heavens will not precede our gathering together unto the Lord, but will be subsequent to it. There shall be no more outward manifestations of Christ's coming than there are at present; no darkening of the heavens, no change in the sun or moon: men shall go forth unto their labour, and be occupied in the business and pleasures of life, up to the very eve of the Lord's appearing. If any proof is wanting of this, we have it in the prophetic history of Noah and Lot. Neither Noah nor Lot had any outward visible sign that the judgments of God would descend on their generation. God had said what he would do; and Noah, believing it, builds the ark (Heb. xi. 7), and Lot prosecutes his journey to Zoar, although there was no visible sign of the coming destruction. They had God's word for it, and that was enough for them. Not till Noah and his family were safely seated in the ark were the windows of heaven opened, or the foundations of the great deep

* If the question should be asked, "How shall the Lord manifest himself unto us, and not unto the world?" I think it may be answered by referring to the history of his appearing unto Paul. By comparing Acts ix. 7 with xxii. 9, it appears, that though the men that were with him heard a voice, they understood it not; and though they saw a light, they saw not the Saviour. But Paul both saw him and understood his voice.

broken up; nor till Lot was in Zoar did the fire of heaven fall upon the guilty cities of the plain: "The sun rose upon the earth as Lot entered into Zoar:" "Even so shall it be in the day when the Son of Man is revealed." When God's waiting and believing people are gathered unto him, safe up into that cloud, of which the ark and Zoar were types; *then*, and *not till* then, shall that passage in Matt. xxiv. 29, 30, and its parallel text in Luke, receive a literal, as they have already received a symbolical, fulfilment. Its symbolical fulfilment, in the shaking of the kingdoms of the earth, &c. at the close of the Papal period in the year 1792, and which is now advancing towards its consummation, is God's message to us that his coming is at hand. His people know the truth and force of this declaration; but the world cannot receive it; or, to use the language of Scripture, "None of the wicked shall understand, but the wise shall understand" (Dan. xii. 10). "Prophecy serveth not for them that believe not, but for them that believe;" whereas "a sign is not to them that believe, but to them that believe not" (1 Cor. xiv. 22): "A wicked and adulterous generation seeketh after a sign." But as the unbelieving Jews, who crucified the Lord of glory, had no other sign granted them "than the sign of the prophet Jonas," in Christ's actual resurrection from the dead, after being three days and three nights in the heart of the earth, "by which he was proved to be the Son of God with power:" so I believe that the unbelieving of the present generation will have no other sign given them, whereby they shall be able to discern the Lord's coming, but his actual epiphany. Hence it is called "the sign of the Son of Man" (Matt. xxiv. 30). The cloud in which he conducted the Israelites through the wilderness, in which he ascended after his resurrection, and in which he appeared to St. Paul in his way to Damascus, will be the sign to an ungodly world of the coming of the Son of Man*.

This portion of prophecy, therefore, is not yet exhausted, viewing it in its final and ultimate fulfilment. It speaks of those things which shall occur after God's waiting people are gathered unto him, when that determined to be poured upon the Jews shall be accomplished. Immediately after the tribulation of those days shall the sun be darkened, &c.

Not only will God's people be delivered from the judgments which are coming on the earth, but they shall come with Christ to execute them. They will be in that cloud with Christ from which shall proceed hail-stones, and coals of fire (Psa. xviii.

* This cloud, containing Christ and his saints, is, I believe, the same as the "glory" in Isa. lix. 19; the same as the "ensign" in v. 26, xi. 10, 12, xxxi. 9, xviii. 3; and the same as the cloud in ver. 4, and in Rev. xiv. 14. Notice the context in all these places, and compare them with the parallel passages, especially Isa. xviii. 5, 6, with Ezek. xxxix. 17—20, and Rev. xix. 17—21.

7—15; Dan. vii. 13, 10; Rev. xvii. 14; xix. 11—21), which shall burn up his enemies on every side; as it is also written in the cxlixth Psalm, "This honour have all his saints." Concerning which also, Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him" (Jude 14, 15). In like manner does our Saviour encourage us in our conflict with the powers of darkness: "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 vessel of a potter shall they be broken to shivers; even as I have received of my Father" (Rev. ii. 26, 27).

The manner also in which this glorious period shall be ushered in, is worthy of observation: "The Lord will come," it is said, "AS A THIEF IN THE NIGHT." Not only will the world be in gross darkness respecting the season of the Redeemer's advent; but he will come, even to those who are waiting and expecting him, *at an hour that they think not*: for such were the words our blessed Lord addressed—not to the world, be it remembered, but—to his disciples: "Watch, therefore, for ye know not what hour the Lord doth come" (Matt. xxiv. 42). The sudden and unexpected manner in which God's people will be gathered unto himself, previous to his epiphany, or manifestation unto the world, is thus described: "In that night, two shall be in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." Now this language seems to imply that there shall be no outward or visible sign of the separation about to take place; that men will be engaged in their various occupations in life as they now are. In one part of the world the sun will have sunk beneath the horizon, and men will have retired to rest: in another part it will have risen upon the earth, like as when lot entered into Zoar, and the people will be following their respective callings; when, lo! on a sudden the great separation is effected; one will be taken, and another left. God's people will not be found, for he will have taken them!

In reference to this gathering, I believe the disciples asked the question, "Where, Lord?" and Jesus replied, "Wheresoever the body is, thither will the eagles be gathered together" (Luke xvii. 34—37). The rapid flight of the eagle to the carcase fallen in the wilderness, and the certainty and ease with which she finds it, shews us with what swiftness and unerring certainty we shall direct our way to the Lord in the

day of his appearing. "Wherefore," saith Christ, "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. For as the lightning which cometh out of the east and shineth even unto the west, so also shall the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 26—28).

Such are the events in which the church is becoming daily more and more interested; and which therefore may well be called *the church's expectation*. But her views are not bounded by these events. After these things are come to pass, she expects the fulfilment of all those promises which speak of the reign of Christ with his saints on this earth. Yea, on this very earth, where their names have been cast out as evil, shall they be glorified with Christ. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii. 27). Then shall be fulfilled that which was spoken by the mouth of all the holy prophets respecting the Kingship of Christ; for he is King, the Anointed One though he has not yet been manifested in his kingly character. Though now "all power is given into his hands," and he holds "the keys of death and of hell, and openeth and no man shutteth, and shutteth and no man openeth;" yet is he within the veil, as our Advocate with the Father; but he shall ere long come forth from the most holy place, clad in royal robes, after the order of Melchizedec; "which in his time he shall shew, who is the blessed and only Potentate, King of kings and Lord of lords." And we, his happy though despised followers, shall reign with him; shall be made unto our God kings and priests. Oh, blessed prospect! oh, glorious expectation!

—————"to think of this is heav'n!

'Tis extasy! Roll on, ye lingering hours,
And bring Millennial bliss."

This is that which is spoken of by Isaiah: "Behold, a King shall reign in righteousness, and princes shall rule in judgmentand the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever: and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (xxxii. 1, 17, 18).

But I must not now enlarge on this head. Respecting the church's expectation subsequent to the coming of Christ I refer to a former paper, in the second volume of the *Morning Watch*, which speaks of "Messaiah's Reign on the Earth." And now, "may the Lord direct our hearts into the love of

God, and into a patient waiting for Christ;" that we may be so filled with this blessed hope, as not only to watch and pray for it, but to *endure patiently* our trials in the prospect of it; knowing that the trial of our faith being much more precious than of gold that perisheth though it be tried with fire, will be found unto praise and honour and glory at the appearing of Jesus Christ. This is the true meaning of a *patient* waiting for Christ, and not an easy indifference about it as some would have it (James v. 7, 8; 1 Pet. i. 6, 7). "HERE IS THE PATIENCE AND FAITH OF THE SAINTS; HERE ARE THEY WHICH KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS" (Rev. xiv. 12).

JOHN HOOPER.

ON THE UNITY OF THE CHURCH.

THERE is no point of doctrine in the whole range of theology in which we find so much seeming agreement, and so much real difference of opinion, as the Unity of the Church. The Papal doctrine of one true church, stripped of its revolting accessories of exclusiveness and intolerance, will be found, in its substance, a component part of every orthodox creed; while scarcely any two persons are exactly agreed as to the mode in which that unity is to be expressed, or the degree in which it is to be required. In the Papacy, their unity is an empty boast; for while they insist on perfect oneness of doctrine, of worship and of discipline, in general terms, yet when required to come to particulars no such agreement can be found, authorities clash continually—age against age—Pope against Pope, and Council against Council. The Papal doctrine is one vast series of innovations which had nothing like consistency, not even a fixed form till the sixteenth century, when the Council of Trent, in order to give any plausible appearance of unity to the Roman Church, was under the necessity of adding twelve new articles to the Nicene Creed, the first of which fixed the many novelties in the Papal Church, by boldly assuming to it infallibility in the fullest sense and in all respects.

Infallibility does belong to the true church, as we shall shew from the Scriptures; but never was an imposition more gross, never was pretension more absurd, than that of palming upon an ignorant and credulous multitude infallibility as a characteristic of the Roman Church, as her priests so impudently do even to the present day. The shifts by which they manage their cause are these: They maintain that infallibility belongs to the church, and assume it as a settled point to be believed and not to be discussed: and many an attack is parried, and many an

argument cut short, by assuming that the Roman is the only church, or is a true church, or is a church and not an apostasy ; in all of which cases, infallibility would in some sense belong to it. When driven to argue, and required to define where the infallibility abides, they shift it from Pope, to Pope and Cardinals, or Pope and Councils, and finally escape into the wide unknown trackless region called the universal church. But to their own body, and in all practical cases, every individual priest does assume to himself all the power which infallibility could bestow, and finds a people ready to concede his claims and give them full deference. The assumption of infallibility for the Papacy thus acquiesced in by the ignorant people is the astonishment of every well informed man, and he can hardly believe that a claim can be really set up, which is so notoriously, so monstrously untrue. In this Roman Church, which arrogates to itself unity and infallibility, notwithstanding they have endeavoured to provide ample receptacles, where schismatics of every grade might find refuge in the various religious orders, schisms have more abounded than in any other form of Christianity whatever. This their own writers allow. Bellarmine reckons twenty-six various schisms as having rent the Papacy before 1450 ; and in many of these, truth and error were so intermingled on both sides that it is impossible to decide which of the opponents was most in error. Some of the Popes were notorious heretics, as Liberius the Arian, Anastasius II. the Nestorian, and Honorius the Monothelite. Often were there two, and sometimes three, Popes at the same time reciprocally excommunicating each other ; and often was the Papal chair unfilled sometimes for the space of two years, as between Celestine IV. and Innocent IV., and between Clement IV. and Gregory X.—If from the Popes we turn to the Councils, in expectation of finding infallibility there, our confusion is rather increased than diminished. Longus the Capuchin, following Baronius, enumerates eighteen general councils as approved by all ; seven as rejected by the church ; six as partly approved and partly rejected ; and one which is not positively either approved or rejected. The plea on which some of these councils are now rejected is, that they have condemned the present practices of the Papacy, as the worship of images ; or excommunicated orthodox fathers, as Athanasius, or Popes acknowledged by other councils and the whole Church of Rome since. The councils partly approved and partly rejected are those, some of whose acts have been confirmed by other approved councils ; while they have also sanctioned, in their other acts, error ; and one of them put forth two contradictory confessions of faith, as Sardis A. D. 356. The council, concerning which the doctors cannot determine whether it be true or false, is that of Pisa, 1409 ; which, being assembled to heal the schism in

the church, widened it, says Longus. This council deposed Gregory XII. and Benedict XIII., and made Alexander V. Pope in their stead. This Pope has always been acknowledged by his successors as truly constituted by this council, and the next Alexander called himself the Sixth. But, on the other hand, Antoninus says, p. iii. tit. 12, chap. 5, "It is much to be questioned whether this council was canonically and lawfully convened, not having been summoned by the Pope." And Bellarmine says, that instead of remedying schism it only increased it; for the two popes which it deposed continued refractory, and there were thus three popes claiming primacy and infallibility at the same time. Benedict XIII. and Gregory XII. were condemned by this council as both being perjured, schismatic, heretical, conniving at and fostering heretics. Such is the infallibility of popes and councils! But if infallibility and unity of faith is not to be found in popes and councils, it is no where to be found in the Roman Church. For let the modern Romanists say what they will, the Pope is the sole recognizable head of the Papacy. And though the Pope is elected by cardinals in ordinary and by councils in extraordinary cases, and may thus seem their creature and inferior, yet this is only a piece with that system of reasoning in a circle which pervades the Papacy. For the councils themselves are accounted genuine, according as they have been approved by genuine popes; and every member of the Roman Church is required, and in the creed of the Council of Trent professes, sincerely to hold as the true catholic faith, without which no one can be saved: "I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the Apostles and vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent."

The Papal pretensions, and the sins in which they terminate, are gross, palpable, and obvious: the opposite of these are the errors of the Dissenters, who seem to have mistaken "reverse of wrong for right." The Papacy, compressing all into one external form, and putting the same varnish over all, produced a mockery of unity—the symmetry of constraint alone, the beauty only of a whited sepulchre. But the Dissenters have not only thrown off the restraint and the colouring, but virtually denied the reality of the unity sought for, by breaking down differences and attenuating bonds to that degree that scarcely any are excluded, and a very slender bond of union remains. The name of Independent, which a large body have assumed, is characteristic of the whole. In pursuit of spiritual attainments, they too often assume independence of all ordinances, whether of God or man; and their very pastor becomes the elected and nominal

head, but the real dependent of the congregation; as each congregation is, in every sense, independent of the universal church of Christ, and unable to profess sincerely and intelligently, "I believe in one catholic and apostolic church."

The errors of the Papacy have arisen from ante-dating or anticipating the offices of Christ, which he shall fill at his second coming, and till that time are reserved in heaven; which, therefore, it is an usurpation of his personal dignity, in the Papacy to forestall. The Dissenters, instead of anticipating these offices, make them void by what they call a spiritual interpretation. The Scriptures often declare to the church, "Ye are a chosen generation, a royal priesthood," &c.; and they give thanks unto Him who hath made them kings and priests unto God, by whom they shall reign on the earth. The Pope, anticipating these honours, claims supremacy over kings and the priesthood, which belongs now to Christ alone. The Dissenters say we are already kings and priests spiritually—kings ruling our own passions—priests offering spiritual sacrifices of praise and thanksgiving. This may be tolerable in poetry, in which it has been said, "My mind to me a kingdom is;" but it is intolerable in religion, which is conversant with realities alone, and which the very touch of fiction destroys. A king in Scripture rules over others like himself; a priest must have offerings of others to present: and if all are alike kings, where are the subjects to rule over? Should all alike be priest, where the need or the place for offerings? The Scripture forbids such equalization: a gradation of ranks has been a constituent part of all former dispensations; and such gradation, both in civil and ecclesiastical affairs, subsists under the Christian dispensation.

The doctrine of the Lordship of Christ, the knowing "assuredly that God hath made that same Jesus whom men have crucified both LORD and CHRIST" (Acts ii. 36), as it is the most prominent fact in the preaching of the Apostles, so is it the most important point to hold up to the church in all ages. By a reference to the Lordship of Christ, all things may be kept in their proper places: the individual takes his proper place under the powers that be, as the ordinance of God; the king takes his under Christ the King of kings; each member of the church of Christ finds its place and feels its connection with HIM the Head; and the whole body collectively acknowledges its subjection to HIM, having no will, no power, but as derived from her glorified LORD, by the indwelling of his Spirit, God working in them to will and to do according to his good pleasure. But Christ being the source of power both in church and state, the *election* virtually rests with him as well as the *delegation*; and to assume to ourselves the one or the other, seems to be a responsibility no less awful than of touching the prerogative of the Lord of heaven

and earth. If, again, it be granted, that authority descends from Christ, its constant course must be from the higher to the lower : a power must be clearly given before it can be conferred upon another. In the affairs of state, this has been recognised in all Christian countries, the king being esteemed the fountain of honour and of power, all nobility and magistracy descending from him ; and we at once perceive the absurdity of creating a peer or a magistrate by the suffrages of the people, or by any thing less than royal authority. But the same principle extends to the affairs of the church, where Christ is indisputably the Head by consent still more general than in affairs of state ; by, we presume, universal consent. Christ then being the Head of the church, ecclesiastical authority *descends* from him, and must be *conferred* before it can be exercised or transmitted to another, nay, conferred with *power to transmit*. As " Christ glorified not himself to be made an high priest, so no man taketh this honour unto himself but he that is called of God as was Aaron ; " and no man may make his own wishes or inclination a warrant for pressing into the holy office. And as, without controversy, the less is blessed of the greater, so no man may take authority to preach or administer the ordinances from those who have no authority themselves, or an authority inferior to an apostle and minister of Jesus Christ ; not from a layman, not from a lay elder, not from a minister whose ordination came through such ; for any intervention of an unauthorised person breaks the continuity of transmission, and completely invalidates the commission. But though this be the principle deducible from Scripture, and to be laid down strongly as a principle, yet there lies an appeal to facts, which regulates and controuls the general principle. For cases may arise, and we are warranted in Scripture to expect them, when God will again revert to ordination from himself—as immediate and direct as to the Apostles on the day of Pentecost, and to Paul journeying to Damascus. But these extraordinary commissions must be attested by the same gifts as those given to the Apostles ; and we may not receive such persons unless they exhibit " the signs of an apostle. " In regular ordination, we are bound in charity to believe that the apostolic authority and power is transmitted : where there has been no regular ordination, we are bound to demand proof in the gifts. When the power and authority is recognised, as now residing in Christ, and descending from him, and held for him, we have the true source and centre of unity, and have no difficulty in adjusting every thing thereby. When the Son of Man was glorified, then God was glorified in him (John xiii. 31) ; and this he transmitted to the church : " The glory which thou (saith Jesus to the Father) 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, "

(xvii. 22); and this is the root of unity in the church. The unity thus attained is expressed by a variety of figures denoting a whole of many parts, each necessary to the other, and all to the completeness of the whole. As a building fitly framed together, growing into a holy temple in the Lord (Eph. ii. 21); as a body fitly joined together, and compacted by that which every joint supplieth (Eph. iv. 16). And Christ, who is the author and finisher of our faith, is represented as the foundation and chief corner-stone of the temple; and he who is "made unto us wisdom and righteousness, and sanctification, and redemption, is Head over all things to his body the church." Being thus represented as one in their standing, the church is called to unity of faith and hope. "There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, who is above all and through all, and in you all" (Eph. iv. 6): and not only towards God, but towards each other, are they called to unity. "If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfil ye my joy, that ye be like minded, being of one accord, of one mind" (Phil. ii. 2).

This oneness in Christ through the Spirit, binding the members of his body both to their heavenly Father, and to each other, is manifested in brotherly love, "that he who loveth God, love his brother also" (1 John iv. 21). And the doctrine of one Catholic Apostolic Church, and the communion of saints, forms an article in every orthodox creed. Creeds are both the expression and the bond of unity, bringing into a point the doctrines on which agreement is indispensable, and defining them in such a manner as to prevent mistake. For sixteen centuries the Apostles, Nicene, and Athanasian Creeds were the standards of orthodoxy and the signs of unity in the church. These contained all the doctrines essential to salvation; and though superstitions had grown into practice, they were not embodied in creeds, nor had any of the essential doctrines been thrust aside to make way for them. The creed of Gregory IX. prefixed to the Decretals, contains but one word (*semper*) in which error need be apprehended, the rest is clearly orthodox; and this creed was not put forth to supersede the former standards of the church. But after the dismissal of the Council of Trent, Pius IV. drew up into twelve new articles, the chief errors and superstitions which the pride and tyranny of the Roman hierarchy had imposed upon an ignorant people, appended these new articles to the Nicene Creed, thus making void all previous doctrine respecting the church, and sealing the Papacy an Apostasy. Every Romanist has since that time been required to profess with the Nicene Creed, "I believe ONE Catholic and Apostolic Church;" and to conclude in the words of Pope Pius, "I acknowledge the Holy Catholic

Apostolic Roman Church for the mother and mistress of all CHURCHES!" A gross palpable contradiction: there is but *one* church, and no *churches*, in the sense they put upon the word, over whom Rome can be mother and mistress.

Till the Council of Nice, in the fourth century, the church, though tares grew among the wheat, was illustriously orthodox, as the Creed of that council evinces. But a period then began of corruption and relaxation of discipline, which soon issued in the introduction of pride and luxury, and every abomination into the visible church, making the house of God like a den of thieves. The consequence of course became a persecution of the true and holy men who protested against these evils, who still kept up their witness, though driven from place to place, and hated, and led like beasts to the slaughter. This is represented in the Scriptures as the wilderness period of the church; during which she is fed and nourished of God, warred against by the beast which blasphemous God and his tabernacle, and them that dwell in heaven. During these dark ages of persecution and wandering, there was no visible oneness in external things, either in the Papacy or in the true church. The Papal chair was often vacant, and occupied successively by opponents who annulled each other's acts, rent by more than twenty schisms, and exhibiting the very contrary of unity in doctrine, in worship, and in life. The true church, driven to hiding places, and constrained to silence, had no bond of unity but faith and sufferings; and this is the true, the only unity of the Gospel—one mind with Christ Jesus,—fellowship of his sufferings now, fellowship of his crown hereafter. This unity of spirit and of doctrine pervaded the darkest periods of the history of Christendom; and in the fastnesses of Caledonia, and Wales, and Piedmont, Christianity found a refuge; and the holy flame of truth was kept alive, burning bright and pure, till it burst forth again at the Reformation and enlightened the world with its blaze. These things are perfectly manifest to any one who will be at the pains to reflect; and they prove that the unity of the church is not to be found in externals, or rituals, or names, but there only where the Scriptures place it,—one body animated by one spirit, nourished by the same word of God, and exercising the same brotherly love: in short, one body of Christ deriving its vital energy by uninterrupted communion with their living Head, and with each other. The dress and drapery, the skin and ligatures, the proper number and form of the members determine not the unity; these may be all apparently perfect, and the body paralytic or diseased—but true unity is that of the faith and of the knowledge of the Son of God, by which we "grow up into Him in all things, which is the Head, even Christ; from whom the whole body fully 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" (Eph. iv. 16).

The Papal pretensions to unity are not only baseless, but self-contradictory and absurd: we therefore err when we endeavour to find a stream of truth running through the Papacy, and desia Protestantism only its continuance. The Reformation was no such thing, but a PROTEST against Popery; not a stream flowing from it, and in the same direction, but a rock that thwarted its current: the Papacy retained no part of the truth by choice, and would gladly have swept away those unyielding barriers fixed by God to confine its course, and continually ruffling its stream and impeding its even flow. Truth and error are opposites; the former to be found in the universal church, a part of which was under the thralldom of Popery as one of the many forms of error, and subsisted in spite of, not by the favour of, Romanism. The continuity of the one true church is to be traced from a higher source and sought in purer channels than the Papacy, in the holy lives and pure faith of Apostolic men, who subsisting both in the east and the west, through all times, and defying all the rage of Mahomet, and all the arts of Rome, have refused to receive the mark of the beast or to bow to the Crescent, and these have transmitted to us Apostolic faith and Apostolic authority. The same rule of judging is as applicable and as necessary in these our times, when superstition and formality on the one hand, and popular usurpation on the other, have well nigh destroyed the true authority of the church; and when varieties of churches, and sects, and creeds have turned so many from the one catholic faith. In such a time it is not sufficient to say in general terms, that we must appeal to the Scriptures, for all profess to make these their standard, while they put opposite senses upon them. Our only safe guides, under present difficulties and times of such excitement, are the formularies of faith drawn up by the ablest men at the most enlightened periods of the church. These grew out of the trials and experience of the church; and, as the end designed by God has always been the perfecting of the saints, so the course of their trials must be very similar in all ages, and the confession of faith in each generation be in substance the same with that of all ages. The Augsburg Confession drawn up by Melancthon, and subscribed by Luther and his co-peers, is still the basis of orthodoxy on the continent; and against it, article by article, the Council of Trent put forth its canons of Apostasy. Shortly after the Protestants of Scotland put forth their Confession of Faith, which was ratified in parliament, at Edinburgh, 1560, and by many succeeding parliaments, and is sanctioned and confirmed in all the acts touching the Westminster Confession. This excellent Confession gives three notes

of the true church of God, "first, the true preaching of the word of God; secondly, the right administration of the sacraments of Christ Jesus, which must be annexed unto the word and promise of God, to seal and confirm the same in our hearts; last, ecclesiastical discipline uprightly ministered as God's word prescribeth, whereby vice is repressed and virtue nourished." At the same time the Church of England took its present form and the Thirty-nine Articles were confirmed by Elizabeth, 1571. The nineteenth of these defines the visible church of Christ as "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

These definitions, explained by the other Articles as they were intended to be, sufficiently mark the church, and shew wherein its unity consists. The "true preaching" of the Scottish, and the "faithful men" of the English Confessions, imply unity of faith in the "preached word of God;" the right administration of the sacraments implies legitimate ordination to that office; and ecclesiastical discipline presumes Apostolic authority duly conferred. The most cursory perusal of Scripture will evince that these three things are requisite—faith in all parties—ordination in the minister, and its recognition in the flock—and authority to exercise discipline in the rulers, obedience in the people. Where these are allowed, unity is preserved; and more than these is not of necessity, but of convenience, for order and better government. The ministerial office is the highest office man can receive, a charge over the *souls* of men, each one of which is a treasure for which the whole world is not an equivalent. This is the chief Apostolic office; this was Christ's first commission, "I will make you fishers of men." When souls were gained by the Apostles, and communities formed, the episcopal office began, an office pertaining to the *community*, for its better government; no new commission from Christ; and archbishops and patriarchs and popes, which are so highly esteemed among men, are only farther and farther removals from the first, the chiefest work of Christ—the ministry; to which alone the immediate commission of Christ extends: for bishops claim only of the Apostles, patriarchs three centuries lower, and popes, as we now take the word, cannot go higher than Hildebrand, at the beginning of the ninth century. Let the minister of Christ therefore know his true dignity, the highest man can receive, a star in Christ's right hand; let him assure himself that he hath not taken "this honour to himself," but that he has been invested in it by Christ: if so, he is one of the saviours of the world, "the salt of the earth," a guardian of the unity of the church; one whom Omnipotence is pledged to

uphold as long as he keeps his high calling ; who shall testify before kings and rulers, and make the mightiest tremble ; who shall receive a mouth and wisdom, which none of his adversaries shall be able to gainsay or resist.

The practical conclusions which we would draw from the above are highly important at any time, but indispensably necessary in these times, when there is so great a tendency to lower all authority ; in the people, and in those rulers who court or fear them, on the one hand ; and, as might be expected, where authority has been exercised unquestioned for ages, an undue exaltation of station on the other. Let us, then, remember that the church, the body of Christ, is, of necessity, truly and strictly one, though consisting of many members : that each living member is truly united by lively faith to Christ, the living Head, by the indwelling Spirit, who is one with the Father and the Son : that all authority in the church descends from Christ, and may not be usurped by any member of his body, nor conferred by any without his authority, nor exercised by any beyond the limits assigned by Christ the Lord : that the highest authority in the church is that for dispensing the word and the sacraments ; an authority which must be derived from Christ himself, direct or by transmission, and may not be usurped ; an authority extending to the universal church, and without which no church can subsist : that this highest authority being conferred equally on all the Apostles, no one of them could take supremacy over the others ; and that Paul, though last, yet receiving his commission from Christ himself, was not a whit behind the chiefest of the apostles : that the Holy Spirit, the other Comforter, the Vicar of Christ, as Tertullian calls him, is the bond of unity ; the members as one body growing up into Christ, which is the one only Head, the source of all authority and power. The commission and endowments bestowed on the Apostles gave to each of them authority over the whole church, and power to transmit their endowments : " Feed my sheep," is the commission from Christ ; " Freely ye have received freely give," is the command to dispense ; " To you and to your children, and to all that are afar off, even as many as the Lord our God shall call," is the ample extent of the promise. The universal church being thus founded and endowed by Christ, its government was committed by him to his ministers ; and from the successive emergencies and local wants of separate portions of the one universal church, all the gradations of rank, and bounds of authority, and variety of office, arose. The first of these inferior offices was the deacon, appointed by the Apostles, expressly because " it was not reason that they should leave the word of God and serve tables ;" shewing beyond dispute wherein the real dignity of the Apostles stood, in their giving themselves " continually to prayer, and to the ministry of the word" (Acts

vi. 4). The same may be said of the office of bishop, in the separate character of overseer. The bishop's true dignity stands in his apostolic office of preaching the word, confirmed and enhanced, as he is "no novice," &c. (1 Tim. iii.); the other honours, the local jurisdiction, the oversight of a diocese, are held under the king, and are, as wholesome ordinances, to be revered for the Lord's sake; but they stand on a different footing from Christ's own ordinances. Bishops are mentioned as existing at Philippi, Phil. i. 1: at Miletus and Ephesus, Acts xx. 28; and they are identified with elders here, ver. 17, and also 1 Pet. v. 2. "The elders I exhort, who am also an elder. Feed the flock of God, which is among you (this is the apostolic or ministerial office), taking the oversight (this is the bishop's office), not by constraint, but willingly; not for filthy lucre; but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." In the bishops, or fathers, or elders of the church, by whatever name they may be called, resides that power transmitted by the Apostles of ordaining ministers, and of appointing to any particular work. The Apostles ordained elders in every city (Acts xiv. 23), and commissioned their successors to do the same, (Titus i. 5; 2 Tim. ii. 2). "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And some of these had an equal power with the Apostles themselves; such as Simeon, and Lucius, and Manaen (Acts xiii. 1, 3), who were commanded by the Holy Ghost to separate Barnabas and Saul for the work whereunto he had called them; who laid hands on them, and they were sent forth by the Holy Ghost.

In having the power of ordaining, bishops have of course the power of rejecting. They are specially charged to "lay hands suddenly on no man" (1 Tim. v. 22). And the angel of the church of Ephesus is specially commended, because he had "tried them which say they are Apostles, and are not, and had found them liars" (Rev. ii. 2). And Paul more than once appeals to the signs of his own apostleship (1 Cor. ix; 2 Cor. xi. 5, xii. 12); and speaks also of false apostles (2 Cor. xi. 13). Thus shall the bishops, elders, or rulers, preserve unity in the church; by themselves acknowledging no Head but Christ, and seeing that none are admitted to the ministry but those who are true servants of Christ.

The people on their part preserve the unity of the church by being subject to the higher powers, knowing that they are ordained of God. "Whosoever, therefore, resisteth the power, resisteth the ordinance of God" (Rom. xiii). They "submit to every ordinance of man for the Lord's sake" (1 Pet. ii. 13), but especially "obey them that have rule," and "watch for their souls as they that must give account" (Heb. xiii. 17).

This obedience is in nothing more requisite, or more profitably

complied with, than in receiving instruction; and want of acquaintance with the order of the primitive church has led some to apply certain rules of the Scripture to our own times, where this order no longer subsists, and in so doing greatly to mistake. We loosely speak of every congregation as a church, and suppose that the directions in the fourteenth of 1st Corinthians apply to such a promiscuous assembly; but it is not so. The church then constituted, and the persons there addressed, were tried and gifted persons, called believers, or faithful ones, and such only. These each had a psalm or doctrine, or tongue or revelation, and were required to give place to each other, that all might learn and all be edified, and that all things might be done decently and in order. But in the same congregation were those who occupied the room of the unlearned (ver. 16), and the unbelievers (ver. 23): these were not, as we are too apt to suppose, infidels or scoffers, but inquirers or catechumens, who, though admitted to be present, took no part in the services of the church. And the directions in the latter part of the chapter will not apply to our times, unless there be an assembly of bishops and divines, and elders, occupying one part of the church, and the people, as spectators, occupying the room of the unlearned in another part of the church. Ordinary men cannot from hence assume a right to speak in churches: they must either be authorised by the church, or by the gifts of the Holy Ghost. We should "covet earnestly the best gifts;" we should "covet to prophesy, and forbid not to speak with tongues:" but till we receive the desires of our heart, the orderly course of instruction from the pulpit, and of prescribed forms, whether of liturgy or of single extempore prayer may not be disturbed without offence to God.

Two principles, in short, are equally and simultaneously to be maintained—namely, the Lordship of Christ over the members of his body the church; and the oneness of these members with each other, and with Christ the Head, through the Holy Spirit. The Lordship of Christ would be subverted in the church, if the individual members should be allowed to contravene the authority of the minister, who represents Christ the Head; and this just deference to the ordinance of God, whether in church or state, is continually enjoined in Scripture, and was constantly practised by the Apostles. When the Jewish rulers forbade the Apostles to preach or teach in the name of Jesus, they went beyond the authority given to them; while the Apostles, in obeying the command of God to witness of the things which they had seen and heard, contravened no previous order of the law or of the temple.

But the minister, "the angel," who represents Christ in every church, in having power to rule and to *preserve*, has power of course to direct and to *restore*. All these offices he must exercise under responsibility to Christ; and, that he may fill them pro-

perly, must seek for the teaching of the Holy Spirit, either given direct to himself from the Word, or spoken to him by any other member of Christ. He must listen to the voice of God continually, that he may order all things according to the mind of God; and if he alone, in his single judgment, is unable to see his course, he must call together his brethren to consult, as the Apostles did (Acts xv).

Further, the Lordship of Christ may be subverted, and the unity of the church broken, not only by the several members of his body refusing to submit to his authority standing in the minister; but by their allowing in themselves any gift of the Spirit to become lord over them, instead of their being lords of the gift. Certain it is, that the bestowal of a gift does not lessen the responsibility of him that receives it, but increases responsibility in proportion to the value of the gift; and the gift is under the controul of the man, not the man the slave of the gift. "The spirits of the prophets are subject to the prophets:" grieve not, quench not, resist not the Spirit of God. In this, as in every other case, the true doctrine grows out of a right understanding of the Trinity, where each Person has his own proper office, yet not independent of the other persons, but in conjunction with them. The Father is both the source and the container of all, but unfathomable and unknown in himself; and revealing himself and acting continually by the Son through the Holy Spirit. The Son doeth nothing of himself, but being sent by the Father, doeth His works, and testifieth continually to His glory. (John xiv. 2, &c.) The Holy Spirit sent from the Father by the Son, speaketh not of himself but testifieth of the Father and the Son (John xvi). Thus, in the church, the election of the Father is known to him alone, and the visible church stands under the minister, Christ's representative, in the living members dwelt in by the Holy Ghost. And as Christ, though God, condescended to become man, and the Holy Spirit, though God, condescended to be sent by Christ, so in the church, those members in whom the Spirit manifests himself are in subordination to the representative of Christ, and he is in subordination to the universal church, the election of God the Father.

Finally, the Lordship of Christ may be subverted, and the unity of the church broken, in our species, in mankind, if the distinction between man and woman, wherein is set forth the mystery of Christ and the church (1 Cor. xi. 3; Eph. v. 23, 32), be destroyed; if the man yields his place to the woman, or allows her to usurp it. A woman, therefore, must not teach or take authority of any kind in the church; nor may she speak, or ask questions in the church, but must learn in silence, and ask questions of her husband at home (1 Cor. xiv. 34). This prohibition, however, does not forbid women to prophesy, even in

the churches : on the contrary, directions are given in 1 Cor. xi. that the women, when prophesying in the churches, are to have their heads covered. Without this permission the prophecy of Joel, concerning our "daughters," and our "handmaidens," receiving the Spirit could not be fulfilled, and the permission being restrained to speaking in the Spirit, and with the head covered, in token of subjection, preserves still the great original type of Christ and the church, while it also recognises the universal character of the Christian dispensation, in which all are destined to become as the angels of God in heaven, and where is neither male nor female, bond nor free, but every soul united to Christ is equally dear to his heart. Unless we allow this liberty to women, we add restraints to the Mosaic dispensation, instead of removing them. For though in the temple service women were not allowed to worship with the men, but had a court to themselves, yet prophetesses were allowed, and obeyed, as Miriam and Deborah and Huldah and Anna spoke in the temple ; and the daughters of Philip prophesied ; and so may Christian women now, when filled with the Holy Ghost. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."



INTERPRETATION OF THE PARABLE OF THE
MARRIAGE FEAST.

Matt. xxii. 1--14.

It is a great mistake to suppose that the parables of our Redeemer belong to what are called the plain parts of Scripture. Many persons, reputed wise among men, beginning and ending with this impression, have taken occasion therefrom to gainsay the clearest truths of prophecy ; grounding their rejection of what they refuse to study in one part of Scripture on the confidently assumed import of what they misunderstand of another. While they have warned the simple off the whole breadth of prophecy, as a matter to be consigned solely to the "private interpretation" of the learned (though the prophecy came not by the private will and wisdom of the learned, as Peter says), they have placed no such interdict on the Parables ; but have rather commended them to the ignorant, as easy matters, in which the ignorant should not err. But I trust to make it appear to demonstration, in the course of these papers, that the majority of the Parables have indeed been much misunderstood, whatever may be thought of the interpretations of some of them which I shall venture to offer ; and that these discourses, the nature, connections, and terms of which have been so ill appreciated, are indeed, like the Speaker of them, a key-stone of the truth, furnishing stability and consistency to the whole edifice.

All the parables of which, by the grace of God, I purpose to write, concern the ending of the present dispensation. They are not doctrinal, but prophetic discourses; and have for their subject, judgments in which the quick, and the quick only, are contemplated. I shall commence with the Parable of the Marriage Feast, Matt. xxii. : to the consideration of which I shall premise, first, a few introductory remarks; and, afterwards, a careful examination of the circumstances under which it was spoken, as developed by its preceding context.

It is a solemn fact, put beyond doubt by many portions of the New Testament, that the Christian dispensation, under which we live, was to find its end in a great apostasy, which should call down sudden destruction from on high. Our Lord and his Apostles foresaw, for they foretold, this. They foresaw that the visible church which they were founding would in the end utterly corrupt itself; that the sow which was washed would return to her wallowing in the mire, the dog to his own vomit; that they who had escaped the pollutions of the world should be re-entangled again therein; and the unclean spirit re-enter, and re-possess with seven-fold power, his original victim. This is a truth not to be gainsayed. It is the last sad theme of the Apostles Paul, James, Peter, John, and Jude, respectively. Moreover, that this climax of Christian apostasy (like the climax of Jewish apostasy of old)—this returning of the sow to her wallowing in the mire, and of the dog to his own vomit; this re-entanglement in a world's pollutions, and re-possession by seven-fold uncleanness—that all this (the last great apostasy, properly so called), while it is a wickedness in men against God, is nevertheless a judgment on men from God, a dementation introductory of perdition, which reason might infer, but Scripture expressly declares. In proof of this, let only 2 Thess. ii. be attentively perused, which, by common consent of Protestants, foreshews the great Papal apostasy. It is there written, at verse 11, "*For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*" But for *what cause* shall God send them strong delusion? because of the man of sin? Nay, but because of their having lent themselves to him. The "strong delusion," therefore, is not Popery, but its effect; and the chapter signifies expressly two apostasies, whereof the second is the judicial consequence of the first. There is, therefore, a falling away which succeeds the Papal; a delusion deeper and darker, poured out by the hand of God himself, precluding the destruction of the ungodly.

I will now beg the reader's attention to the xxist chapter of Matthew, from verse 23; the whole passage from which verse to the end of our parable (xxii. 14) represents a scene which

took place in the temple at Jerusalem; the actors present being the Lord, the Jewish common people, and their rulers—the Lord himself being the principal speaker. And, that light may be carried forward for our main purpose from every consideration capable of affording it, I make the following survey of all that occurred. Our Lord entered the temple at Jerusalem—that temple whose enriching was become the great religious work of the time; in whose splendour was seen the symbol of a corrupt and ostentatious hierarchy—a structure, near to annihilation, to be replaced by another and far different, whose stability remained to be tried—yet the temple, withal, which was the type of an eternal building, not to be supplanted by any principles of corruption or decay. Our Lord had entered the temple, and was teaching the people;—a people who hearkened not to the Prophets, and should resist the Apostles sent unto them;—a people who knew not their Lord, who now stood among them, though they had been willing for a season to rejoice in John, as “a shining light,” and did as much as apprehend that this was some prophet who now spake unto them;—a people full of envy, and easily excitable against their rulers, yet ever kept back from God by these, and now to the uttermost. The Lord had entered the temple, and was teaching the people, when, behold, the rulers of the people, chief priests, and elders, came in after him. They came in to their own house, and found there a man—no priest, no elder, but the reputed Son of a carpenter, probably in meanest attire—taking upon himself to instruct their people; and they break upon him thus: “By what authority doest thou these things, and who gave thee this authority?” Saith our Lord, in reply; “By what authority did John baptize? Answer me, and I also will answer you.” Now, they believed not in John, but feared to gainsay his ministry in the presence of the people, who did believe in him: so the Lord’s question shuts their mouths, and at the same time opens the ears of the people, who all held John as a prophet. This from vers. 23 to 27 inclusive. Next, taking occasion from their confusion, the Lord adds a parable against the intruders; and, in the application thereof, informs them that the lowest dregs of the people there present were fitter and readier than themselves to enter into the kingdom of God: which what was it but to say, that the former, believing John, listened willingly to Him, whom they, rejecting John, were come to reject also? Here was another step towards displeasing these rulers, and gaining, at the same time, favour with the people. This carries us to ver. 32 inclusive. But this was not all the intruders heard by their interruption. The Lord had silenced them by the fear of the people; He had angered them by his preference of the people: He proceeds next to denounce them for their treatment of the people; and concludes

by extracting from their own mouths a confession that they deserve to be destroyed for keeping the people from him,—the very purpose with which they had just entered the temple. To my understanding, the Lord speaks to this effect: "My Father established the culture of mankind for Himself; he circumscribed its operation to this people; he delegated his judicial authority for the work; he established a sure defence, and committed all to *you* rulers, who were to have held this people under him and for him; and then waited, in his long-suffering, to see what should come of it: and by and bye, when he looked for fruit, and that you should present the hearts of this people to him, and acknowledge that you held them for him, he sent unto you prophets, to receive them at your hands a God-trusting and creature-distrusting people. But ye variously despised and ill-treated those prophets, and kept the people back from giving heed to them. Again he sent others, prophet upon prophet, more abundantly unto you; but ye did unto them likewise, and kept the people, and the deluded affections of the people, ever to yourselves. Last of all hath my Father sent to you *me*, his only Son, if perhaps you will reverence me; but on seeing me ye say, and perceive within yourselves, that *I* am the rightful Lord of this people: and lest I should dispossess you it is that ye go about to kill me; and, having laid hands on me at last, ye will deliver me over to the Gentiles (*extra vineam*), and slay me. When, therefore, my Father himself shall come to reckon with you for all this, what will He do unto you, ye rulers of men, but not for the glory of God?" They answer him, as a matter of course, apparently not yet seeing the drift of his parable, "He will miserably destroy those wicked men, and let out his vineyard to other husbandmen, which shall render him the fruits in their seasons." Thus, out of their own mouth convicted, Jesus saith unto them (possibly pointing to the temple's structure while he spoke), "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you (expounding this text), The kingdom of God—the dominion over men for God—shall be taken from *you* rulers, and given to a *nation* bringing forth the fruits thereof." And it is worth our while, and not foreign to our purpose, to examine how it is that the text justifies our Lord's application of it, and what is the real meaning of that application. Thus much is evident to the slightest attention: that these Jewish rulers, against whom the preceding parable was spoken, were meant by the *builders*; and that their own corrupt order was implied by the *building*, whence they rejected God's appointed Head-stone; and that by that *Stone* was meant Christ. Therefore, builders who would not exalt their Master's

Head-stone, and a building whose proportions or materials were not constituted to receive it, must be rejected: therefore; rulers who would not acknowledge, nor were fitted to be under, God's appointed Head Ruler, must have the rule taken from them and given to others. Thus far is clear: but why the kingdom of God taken from those rulers was to be given to a *nation*, and to what nation it was to be given, is not so obvious. This I find from a consideration of the context of the passage in Ps. cxviii., compared with the known destinies of Israel, manifested throughout Scripture: for, observe, the *nation* spoken of by our Lord was to be a *righteous nation*; and the *marvel* (at the kingdom of God given to it) was to be in *Jewish eyes*—"in our eyes." Now I think it is clear, in Ps. cxviii., that the parties who "marvel" (ver. 23), and "rejoice and are glad" (ver. 24), are the same as "the *righteous ones* who shall enter" (ver. 20); and these are the same of whom Isaiah saith, "Open ye the gates, that the *righteous nation*, which keepeth thy truths, may enter in" (xxvi. 2); and again, "Ye shall be called the priests of the Lord, and men shall call you the ministers of our God" (lxi. 6); which, I need hardly add, shall be in the day when God brings forth his "Head-stone with shoutings of Grace, Grace unto it" (Zech. iv. 7), to the *marvel of Israel's eyes*, who have seen nothing of the kind to marvel at yet. So, Israel, restored righteous Israel, is the *nation* that shall bring forth the fruits; and for them was the kingdom of God to be taken from those wicked rulers; and for them is it kept to this day; there having appeared as yet no righteous nation, headed by Christ, to *their* eyes, nor to any eye but that of faith—which sees, indeed, a "righteous nation," but not one having as yet received a kingdom. But some will say, 'Is not the church of Christ intended by this nation? For Peter saith of us, "Ye are a chosen generation, a royal priesthood, a holy nation," &c.' What then? we must, like the well-instructed scribe (Matt. xiii. 52), bring forth *new* as well as *old* things, to solve the matter; and perceive to be contained in it, not only the *old* purpose of God to his ancient people, but his *new* act of glorifying a church for his First-born out of the Gentiles. Still, however, in both aspects the text is as yet unfulfilled; for the church hath as yet no *kingdom*, and Israel's eyes have as yet not *marvelled*: but, both in the letter and in the spirit, the accomplishment awaits the second coming of our Lord Jesus Christ, who of course appears not as the Head-stone of the church's building till she be fully built up to receive him, which as yet she is not.—So much for our Lord's declaration to those chief priests and elders, "that the dominion over men in God's stead should be taken from them, and given to a *nation* bringing forth the fruits of righteousness:" to which he adds a twofold denunciation respecting the stone in question.

That Stone (our blessed Lord) was then on the earth beneath, at men's feet, overlooked and neglected by the wicked to their own hurt; but He was ere long to be exalted by God into heaven above, over men's heads, to come down upon the wicked to their destruction: therefore he adds the two-fold warning, "And whosoever shall fall on (*i. e.* stumble over) this Stone, shall be broken (*i. e.* severely injured); but on whomsoever it shall fall (from on high), it shall grind him to powder (*i. e.* utterly destroy)." Of which denunciation the two parts are the ground of a similar division in the parable to which we are coming, which, indeed, is a sort of commentary on this saying: but first comes the effect of the Lord's sayings on his hearers. The chief priests and Pharisees, whom he had silenced at the first (ver. 27), and then provoked by preferring the dregs of the people before them (ver. 31), and then denounced for keeping the people back from him, and then sentenced to destruction for rejecting him as their appointed Head, were angered to the uttermost, perceiving that he spake of them, and they sought to lay hands on him. Meanwhile, the people must have been all along correspondingly pleased throughout; and not the less for supposing, as I cannot but think they did till further instructed, that themselves were intended by that righteous nation in whose behalf their rulers should be deprived of the kingdom of God (ver. 43). They were well pleased, and took the Lord for a prophet; and the fear of them overawed their rulers from the violence they would have committed, as it is written at verse 46.

Now to these impressions of his hearers and their effects—namely, on the one hand, to the anger of the rulers and their seeking to lay hands on him; and on the other hand, to the complacency and favour of the people, and their overawing their rulers—Jesus answered (xxii. 1) and spake the parable of which we are about to offer an interpretation. Its prominent purport will be seen to be very apt for the occasion which elicited it—namely, to teach, First, the people, who had hitherto heard not a word against themselves, but much that was calculated to elate them at the expense of their rulers, that they needed not glory, nor expect a better fate for themselves; but that, stumbling also, they likewise should fall and be broken on that Stone, being in no wise the righteous nation intended at verse 43 of the preceding chapter: Secondly, to teach what should ensue on their fall, and, in indicating the judgment of a future party, to exhibit to the present hearers a picture of their own judicial infatuation; to point also, in so doing, to the place where the Stone should at length fall: and Lastly, like all prophecies of harm to Israel, to leave room, at least by the judgment of those who have supplanted Jacob, for that restoration which shall constitute Israel, after all, the nation bringing forth the fruits of righteousness. These things I think

I perceive in the parable for the occasion, independently of our concern in its contents.

“The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come ye unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And 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. For many are called, but few are chosen” (Matt. xxii. 1-14).

This is the parable; of which the first half was spoken concerning the Jewish people, the remainder concerning the Gentiles. To avoid mistaking the nature of the discourse, or the mode of applying its terms, I shall take nearly the centre verse, as affording an indisputable specimen of both; for there is no disagreement about the meaning of this verse. “But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city” (ver. 7): which means, ‘But when the cry of the wickedness of the Jews came up before God, his anger was kindled against them; and he caused the Roman armies to go forth and put them to the sword, and give Jerusalem to the flames.’ Hence I infer two things: First, The *whole* parable is prophetic, in like kind with this verse, and none of it of the nature of a moral or doctrinal illustration merely, addressed to individual man in the abstract. Secondly, That the terms of it are of distinct and definite application to matters definite and distinct in fact; so as that the parable is from beginning to end a *real narrative*, only told in allegorical terms.

“The kingdom of heaven is like unto a certain king, which

made a marriage for his son" (ver. 1). Men, in their rejection of Christ, the King of heaven, did, as far as lay in them, reject also his kingdom. By this their rejection of it, the kingdom, though in no wise frustrated in God's purpose, is nevertheless for a time obscured, masked, and, so to speak, altered in its appearance; being made to appear very different from what it should have been, and is, and shall be in the day of its shining forth. If the reader, carrying this in his mind, will translate *ἁμοιωθη* "is made like," instead of "is like," he will have simply suggested to his mind the real meaning of this mode of opening so many of the parables, and will need but one meaning for the expression "kingdom of heaven," wherever occurring. What is implied here is, that the kingdom of heaven (essentially *similis*) is, by the adaptation of God's purposes to the alternative of men's wickedness, made to be like the allegory which follows, by being made to have subsistence in the facts which the allegory signifies. To determine what these facts are, it is needful above all things, in the first place, to submit our attention reverently and carefully to the allegory itself, as to a plain narrative, observing what it definitely states and inevitably implies, to the exclusion of all anachronism, confusion, and inconsistency, which must be equally excluded from our interpretation.

"A certain king made a marriage for his son" (i. e. appointed nuptial festivities in honour of his son's intended marriage); "and sent forth his servants to call them that were bidden to the wedding [feast], and they would not come" (vers. 2, 3).—By the King, is meant God: by his Son, Christ: by the guests are intended the generation of the Jews, some of whom heard the parable: by the marriage feast is signified something which that generation should have partaken of, but for their unworthiness did not partake of, and of which no one hath yet partaken. For of this marriage feast, if the narrative be viewed in its simplicity apart from preconceived interpretation, the same must be implied as of every other such feast—namely, that it be partaken of by *all the guests together* assembled, and in the presence of him in whose honour it is given. But a little attention to our narrative will shew, that not until the completion of a process, signified at ver. 10, is this feast furnished with guests; and that thereafter, though the King enters in to judge if these be fit for his Son's table, the whole narrative evidently falls short of the arrival of the Son, in whose honour the feast is given, and so, by consequence, of the tasting of the feast by a single guest. Hence I infer that this marriage feast means not "the grace of the Gospel dispensation," which some have understood by it: but what it does mean, I trust to determine as follows. In Rev. xix. at verses 7, 9, it is written, "The marriage of the Lamb is come:

his wife hath made herself ready :.....blessed are they which are called unto the marriage supper." Here are three parties specified, and nothing can exceed the impropriety of confounding the last two together, as meaning one and the same. The Lamb, is Christ: the wife is the body of his saints, they of the first resurrection (Rev. xx.): and who they are who are blessed in being invited to the supper, I trust to shew when I come to consider the parable of the Supper (Luke xiv.); of which all I here remark is, that it is by no means but a different version of the discourse now before us. A like distinction of parties with the above, is, I suppose, given in Cant. i. 4: "The King hath brought *me* (the bride) into his chambers: *we* (the responding guests) will be glad and rejoice in thee: we will remember thy love more than wine"—*i. e.* we will rejoice in thine espousals more than in the banquet given on the occasion of them. And in our parable we have, "A certain King made a marriage (*e. g.* had appointed a bride) for his Son, and sent to call the guests to the feast which he would give on the occasion." Now, to determine what this feast should have been, let us first see who was to have been the bride. First, She was not the Jewish nation as such, for these were the guests; and we find, that, after their casting away, the wedding (*e. g.* the bride) is still ready, at ver. 8. [The word translated "marriage" and "wedding," at vers. 2, 3, 4, 9, is the plural, *γαμους*, properly "wedding feast," as in Luke xiv. 8: at ver. 8 it is the singular, *γαμος* "marriage," as in Heb. xiii. 4.] Secondly, She is not our human nature, which the Son of God might be said to espouse by his incarnation: for at ver. 8, where a time is signified long after the incarnation, the wedding; though ready, has still to be delayed for lack of guests; and (which is more conclusive) the Bridegroom himself is Christ, both God and man, and not the Son of God in his Divine nature only. Furthermore, It is not apparent, from any thing in the parable, that the marriage of the King's Son has yet been solemnized; but it is certain, from Rev. xix. before alluded to, that there remaineth a marriage of Christ to be solemnized: whence I conclude it reasonable to suppose that the bride which *shall be*, however new her adorning or altered her form may prove, is the bride which *should have been* (in this parable)—to wit, the church in the separate state, brought forth from her secret chambers. [I believe that the term *bride*, wherever implied or expressed in allegorical language similar to that of our parable, always contemplates the church of the separate state, exclusively of any in the flesh. John the Baptist, who to the Jews witnessed of Christ, saying, "There standeth one among you whom ye know not," not only testified of Christ that he, though in such humble guise, was the glorious "Bridegroom," and "had the bride," but

spoke of himself as but the *friend* of the bridegroom (John iii. 29). And our Lord forewarns his hearers concerning his glorious coming thus: "Let your loins be girded about, and your lights burning, and ye yourselves (even ye) like unto men that wait for their Lord when he shall return *from* the wedding" (Luke xii. 35, 36). All believers in the flesh would seem to be contemplated in this aspect—namely, as expectants of their Lord returning *from* the wedding—the bride being a third party. There is indeed a "mystery," as Paul calls it: they who are judged worthy shall be taken out of this category by translation into the body of the bride: of which I have something to say in a fitter place. But the word to *all* of us, while found in the flesh, is, "Behold, the Lord cometh, with all his saints." Thus much for the distinctiveness of this kind of allegorical language.]

I have said that the marriage feast—or what the Jews might have partaken of, but would not come to eat; and what the Gentiles, good and bad, are gathered in their stead to eat; and what the man without the wedding garment shall be prevented eating—cannot mean "the grace of the Gospel dispensation," inasmuch as the narrative falls short of the actual partaking of the feast in question. I add next, that, as the wickedness of the Jewish people really bore as its fruit the crucifixion of Christ it were very contradictory to make the feast, to which *they* were invited, to consist beforehand of the fruits of their refusal to come to it—that is, of the benefits of Christ's passion—in any wise however it might please God afterwards to enhance it thereby. And, lastly, it were almost as inconsistent that the feast should mean any thing in another life, seeing that *death*, the punishment of those murderers (ver. 7), must, at least, be supposed incompatible with a possibility of *their* partaking of it. Now, if this intended feast meant not the grace of the Gospel dispensation, nor the benefits of Christ's passion in any wise, nor any beatitude of a future life, what did it mean? Something as far as possible opposed to the destroying of the Jews and burning up of Jerusalem. The purpose with which the parable sets out is a purpose of glory. There is no higher figure of glory than that which it propounds to us in the *marriage feast of a king's son*. Nothing in the parties, nothing in their dresses, nothing in the occasion, or in the actions likely to find birth in such an occasion, could at all savour of sorrow, strife, or humbling; but all would be grandeur, power, and unmingled rejoicing. There has been no picture in fact answering to this; but there is such an one in God's purpose—to wit, the redemption joy of Israel in the flesh, at the day of the glorious manifestation of Messiah, and the resurrection of all his sleeping saints to enjoy consort, glory, and dominion with Him. This has been ever, and is yet, the hope

of the eyes of each generation of Israel to witness. The Prophets are full of it. And to say that such predicted *glory* should have been realized had the generation which heard this parable been found "a willing people," what is it but to say that the time and season, and, it may be, the means and manner, of its fulfilment, were provided, in the wonderful forecast of God, to be pendent on the alternative of man's wickedness?

Thus, then, Christ was the Bridegroom; the separate church of his faithful ones, the bride; and the generation of the Jewish people then in the flesh, were the intended guests; and the wedding feast, that excellent repast of good things which the Prophets had of old promised to Israel in the day of Messiah's glory. So that whatever excellent glory might have been expected to attend Messiah's advent, unlike to the humble accidents which did attend the coming of Jesus, I find the parable represent to have been verily purposed by the King's sincere invitation to the wedding feast, but thwarted by the guests' refusal to come. It may seem strange, that, since Christ, the speaker of the parable, was indeed the Bridegroom intended in it, no allusion should be made to the treatment which himself should receive from the unwilling guests, but only to their treatment of his Father's messengers, twice sent to them. But to suppose this to be really the case, is an oversight incident only to our common misappreciation of the parable: for the thing which is represented to us is the frustration, by the people's wickedness, of the coming to them of a King's Son in the glory of his espousals; and such a one, through such wickedness, did now stand before them the "Man of Sorrows and acquainted with grief," to whom they were listening. What more, then, could be needed, to exhibit most touchingly the bitter cup which the Lord was drinking at their hands, than for himself to stand before them in humiliation, to tell of their frustration of this marriage feast of the King's Son? In a sense which every heart may apprehend, it may be said that Christ truly was not born to suffer. The wise men hailed him born King of the Jews (Matt. ii. 2); and He himself, when Pilate asked him, "Art thou a king?" replied, "Verily; for this end was I born." It was not in the Father's purpose willingly to afflict him, but only through the intermediate contingency of men's wickedness all which he suffered, as one suffers ill-treatment "in the house of his friends." Surely his life, from beginning to end, was, humanly speaking, the cruelest disappointment;—disappointment which he bore for the glory of his Father, and in unspeakable compassion to his enemies; sustained by the assurance that the former could not disappoint the Son of his love, and by the consolation that the latter might be retrieved from the self-ruin in which he beheld them. John testified that the lowly

Jesus was the glorious Bridegroom ; and the Father set his seal thereto, first in the transfiguration, and afterwards in the resurrection and ascension : on which occasions, Jesus, doffing the mean vestments of his sorrow, appeared in habiliments suited to his birth and dignity. But, besides this, John bore witness that Christ " had the bride " (John iv. 29) ; and, accordingly, the Father testified that the bride also was ready to have been forthcoming, by the appearance of Moses and Elias at the transfiguration, and afterwards by the arising of " many of the saints," and their " appearing unto many " after the resurrection of Christ (Matt. xxvii. 53). For these things, which are indeed types to assure *us* concerning the reality and glory of the kingdom which *we* expect, must without doubt have been a present testimony to the like effect in that day, assuring the few faithful that the King had had indeed a purpose of glory, nor had sent the guests a mocking invitation to the magnificence of his Son's table.

Ver. 3 : " The king sent forth his servants to call them that were bidden to the wedding, and they would not come."—The glory of which we have been speaking above, had from the beginning been held out to the hopes of the Jewish people ; and these, on their part, had ever professed to expect and desire its fulfilment. They had received and accepted an invitation of long standing to a feast which the king should give in his appointed time ; and now were his servants sent forth to summon them. The summons in this verse answers, I believe, to what took place in our Lord's life-time. To say, The wedding feast is at hand, according to the view which we have taken, would be precisely equivalent to saying, The kingdom of heaven is at hand ; for the manifestation of the latter clearly consists of the elements which we have attributed to the former. And, indeed, this feast is evidently of the nature of a feast of inauguration, on the king's son being put into possession of the government of his father's subjects. (A specimen of such a feast may be seen by consulting 1 Kings i. 5—9, 19, 25.) Again : to say, " Come ye to the wedding," would naturally imply, Clothe yourselves fitly for the occasion ; put off your own vestments, which become it not ; leave your own interests and occupations, and be engrossed with one matter, of interest to you all, &c. Whatever, therefore, the parable can possibly imply by " calling them that were bidden," which was to say, " The wedding is ready ; come ye to it," was fulfilled to the uttermost in our Lord's day, by messengers who preached to the Jews, " Repent ye, for the kingdom of heaven is at hand." [The Jewish people were called upon to *repent*, and believe that the kingdom of heaven was at hand. If, therefore, by the kingdom of heaven at hand, was meant salvation by the death of Christ, it is obvious that the repentance to which Israel was

called would have frustrated such a kingdom, and so the first part of the message been nugatory of the second ; for, had they repented, they would not have crucified the Lord of glory.] These "servants" of the verse before us probably answer to the seventy disciples [I had thought otherwise ; but it would seem improper that the summons, "Come ye to the wedding," should be dated to commence earlier than the birth of Christ, the Bridegroom], who were sent, like John, before the face of Christ, to proclaim in every town whither he would come, "Behold, the kingdom of heaven is at hand ;" and to summon all to repent and prepare to receive him. But the people would not repent, nor could be made to see, by any means, the least symptoms of the approach of a glory answering to their notions of the coming of "the kingdom of heaven." The servants said, "Come ye to the wedding-feast:" but they said, 'Where is the feast?' and 'Let the King's Son shew himself.' But in vain, during our Lord's life, were the Jewish people called to "repent," on the strength of the kingdom of heaven being at hand ; or to "come," on the strength of the feast being in readiness had they come. They would not repent ; they did not come : and the final issue of their unrepentance and not coming was, as we may all know, the rejection and crucifixion of Christ, the Bridegroom, as an impostor. But He was no impostor : nor could they mar the Father's glorious purpose towards him, nor as yet exhaust the love which designed them to partake of it.

Ver. 4 : "Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."—He who was the Bridegroom had suffered as an ignoble one, who could not be at charges for any feast worth coming to, in the eyes of the recusant guests ; but God, overruling this, did demonstrate that this was no ignoble one, but the King's Son, and that a banquet was indeed in the power of his gift. There is, therefore, the most forcible propriety in applying this verse to the preaching of the Gospel to the Jews which ensued on our Lord's ascension. The Apostles and first preachers of the Gospel are the "servants" in this verse. These reiterated the original summons to the guests to "come to the wedding," declaring that the substance of the repast was actually procured for the occasion : "Behold, I have prepared (or made preparation for) my dinner: my oxen and my fatlings (or fatted rams) [compare 2 Sam. vi. 13 with 1 Chron. xv. 26] are killed, and all things are ready: come ye to the wedding." The animals here mentioned were wont to be slain, under the Levitical dispensation, for *peace-offerings*, either when peace and safety were to be sought of God, or when he was to be praised for having granted them. Of which latter occasion 1 Chron. xv. 26 furnishes an

instance, and our parable suggests a similar one. It was customary for the common people to feast on the animals so sacrificed, after the fat had been offered by fire to the Lord and certain other parts assigned as the priests' portion. The typical aspect of these animals, so sacrificed, looked not ultimately to the death of Christ (for many animals were wont to be so sacrificed at once), but to the destruction and spoiling of all the enemies of God's people, the great pacification which He by destroying the enemies of peace should bring about. These enemies the animals typified in the sacrifices, and these they allegorize in our parable. And to say that they are slain and ready to be served up and eaten, is to intimate that their antitypes are brought to nought, and their strong-holds ready for spoliation. This was the message of the second set of servants, after that Christ had through death, whereby Satan had hoped to be victor, destroyed him that had the power of death, and subjected to himself the invisible powers and principalities of wickedness and oppression; thus putting out the life and soul of all visible forms of oppression, and leaving them like slain victims ready to be served up and eaten. For what was the Roman domination, or any other visible oppression, if the devil were vanquished, but a slain victim, a body without its breath? And when Israel shall be willing in the day of Christ's power, shall they not banquet on all such? So should they erst have done, had they been willing to come to the King's feast: for, I repeat that to taste of that feast meant to eat in the reality of present glory; and Israel was summoned to come and eat. [I do not overlook an objection which many would here urge; but to obviate it now would lead me to anticipate nearly all which I have to say concerning the second part of the parable.]

Verse 5: "But they made light of it, and went their ways," &c. —These unwilling guests, having, as is implied by ver. 3, originally accepted the King's invitation, must be supposed to refuse now to "come" to his feast for some other reason than because they despise his table, for the persuasion of his second summons stands in the assurance that "all things are ready;" and it is this assurance of the readiness of the feast which they "made light of." The messengers said, 'Come, for the oxen and fatlings are slain;' but they, as it were, said, 'Except the flesh of those beasts, made ready for the table, be brought unto us, we will not come.' So said the Jews in their unbelief, who would fain have had displayed to their sense in the flesh what was proposed to their faith in the spirit. But faith is the substance of things unseen, and these guests saw *nothing* which to their minds could assure them that the feast was ready; and so they made light of the message, that the feast was ready, or (to recur to our

synonyme) that the kingdom of heaven was at hand. They made light of the assurance, and "would not come"—that is, *would not repent*—but "went their ways," that is, continued to sin after their several inclinations. And the verse which we are considering, with the following, distributes the sinful people into three classes; for I must suppose that all the three "ways" of their own which the guests went are of special application, since the third of them (ver. 6) is so in fact. The first two went their own ways: one, *εις τον ιδιον αγρον*, "to his own farm or field;" the other, *εις την εμποριαν αυτου*, "to his merchandize or trading." The first suggests a cultivator of the soil at home; the second, a trafficker with strangers. The first went his way, from the hearing of what he deemed an idle message, to mind *his own local interest*; the second did likewise to follow up the speculations which he had entered upon with strangers. The one seems to intend that portion of the people whose prejudices were peculiarly national, whose zeal was peculiarly Jewish, who went away from the foolishness of preaching to look with carnal eyes to their own scheme of subsistence in Judaism: the other, that portion of the people which, falling easily into the state of things brought about by Roman intercourse and dependence, might be said to have a subsistence in Romanism. That two such classes existed, cannot be disputed; and, did our space permit, much might be said to shew the propriety of the application: suffice it, however, that both stupidly hastened away to their respective schemes of subsistence, as more solid matters of concern than the idle message of the King's servants.

Ver. 6: But the *remnant*, or such as were not included in the two former kinds, which may be said generically to include *all* honest callings—the remnant, an idle and malicious set, without a regular way of subsistence (signifying neither bigoted Jews nor easy Romanizers, but such as hated truth for itself rather than neglected it for other matters)—these went not their ways, as the former, but "took the King's servants, and entreated them spitefully, and slew them." And, presuming that the reader needs no proof of the treatment answering to this which the preachers of the Gospel of Christ's kingdom received at the hands of the more wicked of the Jewish populace, I am content to add the issue of the whole matter, as far as they were concerned: That when the wickedness of the people, thus fully manifested, came up before the Father, he commissioned the Roman armies to go forth, under Titus Cæsar, and to slay those wicked ones, and to destroy their city, Jerusalem.

Such is the sum of the first part of our parable, which I must here break off from considering; reserving the remainder for another paper, in which I trust the reader will find what has been here urged corroborated by many considerations. G. A. S.

THEOLOGICAL DEPARTMENT.

TESTIMONY OF THE FATHERS TO THE GIFTS OF THE SPIRIT.

AN opinion appears to prevail very generally in the church, that what are called the extraordinary gifts of the Holy Ghost ceased with the immediate successors of the Apostles; but that such was not the case, will, it is trusted, appear evident from the following extracts from the writings of the Christian Fathers of the first three centuries. The extracts have all been carefully made from the originals, and the translations given are, with one exception, which will be noticed in its place, taken from the xiii th chapter of Biscoe's Boyle Lectures on the Acts of the Apostles, delivered in the years 1736-7-8. These translations, from the pen of an eminent English divine who lived about eighty years ago, have been preferred to any new rendering of the passages, not only on account of their general correctness, but in order that those persons who are not acquainted with the Greek and Latin languages may feel satisfied that these extracts are not presented to them so construed as to suit the views of any sect or party. The following are the Fathers from whose works the quotations are made; and the dates, taken from Cave's Lives of the Fathers, shew the years in which the authors died:—

Justin Martyr: died A. D. 165.

Irenæus: died in 202.

Tertullian: some of his writings bear date A. D. 207 and 208, but the time of his death is uncertain.

Origen: died A. D. 254.

Cyprian: died in 258.

Arnobius: was converted about A. D. 303, and is supposed to have been alive in 327.

Lactantius: is supposed to have died in 316.

The immediate friends and successors of the Apostles, such as Ignatius and Polycarp, are generally allowed to have possessed the power of working miracles: no reference need therefore be made to their writings; and particularly as there is a translation, by Archbishop Wake, of what are called the Apostolical Epistles of Saints Ignatius, Barnabas, Clement, and Polycarp. St. John, the last of the Apostles, is supposed, according to St. Jerome, to have died sixty-eight years after our Lord's crucifixion, which event took place A. D. 33—or, as some say, four years later—so that St. John's death may be placed in A. D. 101 or 105; and on comparing these dates with those

assigned by Cave as the years in which the Fathers quoted from died, it will be evident that signs and miracles were performed by Christians who could not have received from the last of the Apostles the imposition of hands, by which, as it has been asserted, though without sufficient foundation, the miraculous gifts of the Holy Ghost could alone be conferred. The first Father quoted from is Justin Martyr, whose testimony is also brought forward by Archbishop Wake, in the xth chapter, 12th section, of his Preliminary Discourse to his translation of the Apostolical Epistles, in proof that miracles were truly performed in the church after the Apostolic times. Justin Martyr thus writes:—

“Και νῦν ἐκ τῶν ὑπ’ ὄψιν γινόμενων μαθεῖν δύνασθε. δαιμονιοληπτοὶ γὰρ πολλοὶ κατὰ πάντα τὸν κόσμον, καὶ ἐν τῇ ἡμετέρα πόλει, πολλοὶ τῶν ἡμετέρων ἀνθρώπων τῶν Χριστιανῶν, ἐπορκίζοντες κατὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ τῶν σταυρωθέντος ἐπὶ Ποντίου Πιλάτου, ὑπο τῶν ἀλλῶν πάντων ἐπορκιστῶν καὶ ἐκαστῶν καὶ φαρμακευτῶν μὴ ἰαθentas ἰασάντο, καὶ ἐτι νῦν ἰώνται, καταργοῦντες καὶ ἐκδιωκόντες τοὺς κατεχόντας τοὺς ἀνθρώπους δαιμόνας.”—*Apologia* i. p. 45, A of the Paris Edition.

Again he says :

“Παρα γὰρ ἡμῖν καὶ μέχρι νῦν προφητικὰ χάρισματα ἐστίν. ἐξ οὗ καὶ αὐτοὶ συνιέναι οφείλετε, ὅτι τὰ παλαι ἐν τῷ γενεῖ ἡμῶν ὄντα εἰς ἡμᾶς μετετέθη.”—*Dialog. cum Tryphone*, p. 308, B.

And again :

“Καὶ παρ ἡμῖν ἐστὶν ἰδεῖν καὶ θηλειᾶς, καὶ ἀρσενᾶς χάρισματα ἀπο τοῦ πνεύματος τοῦ θεοῦ ἐκόντας.”—*Ibid.* p. 315, B.

Irenæus thus writes:—

“Διο καὶ ἐν τῷ ἐκείνου ὀνόματι δι ἀληθῶς αὐτοῦ μαθηταί, παρ αὐτοῦ λαβόντες τὴν χάριν, ἐπιτελοῦσιν ἐπ’ ἐνεργεσία τῇ τῶν λοιπῶν ἀνθρώπων, καθὼς εἰς ἕκαστος αὐτῶν τὴν δωρεὰν εἰληφε παρ αὐτοῦ. οἱ μὲν γὰρ δαι-

“And this you may even now learn from those things which happen under your view. For many of our Christians, adjuring the demons by the name of Jesus Christ, who was crucified under Pontius Pilate, have healed, and now do heal, many that were possessed by demons through the whole world and in your city, disappointing and chasing away the demons which had possessed them; and this when they could not be healed by any other exorcists and enchanters and sorcerers.”

“With us the prophetic gifts remain even to this day; whence ye ought to understand, that they, though formerly in your nation, are transferred to us.”

“With us also are to be seen both men and women having gifts from the Spirit of God.”

“The true disciples of Jesus, receiving favour from him, perform works for the benefit of other men, as every one hath received the gift from Him. For some cast out devils truly

μονας ελαννονσι βεβαιως και αλη-
θως, ωστε πολλακις και πιστευειν
αυτους εκεινους τους καθαρισθεντας
απο των πονηρων πνευματων, και
ειναι εν τη εκκλησια. "Οι δε και
προγνωσι εχουσι των μελλοντων,
και οκτασιαι, και ρησεις προφητικας.
Αλλοι δε τους καμνοντας δια της
των χειρων επιθεσεως ιωνται, και
ηγεις αποκαθιστανι. ηδη δε, καθως
εφαμεν, και νεκροι ηγερθησαν, και
παρεμειναι συν ημιν ικανοις ετεσι."
—*Adversus Hæreses*, lib. ii.
cap. 57.

And again :

"Καθως και πολλων ακουομεν
αδελφων εν τη εκκλησια προφητικα
χαρισματα εχοντων, και παντοδα-
παις λαουοντων δια του πνευματος
γλωσσαις, και τα κρυφια των αν-
θρωπων εις φανερον αγοντων επι τω
συμφεροντι, και τα μυστηρια του
Θεου εκδηγουμενων,"—*Lib. v.*
cap. 6.

Biscoe translates the above passage in the past time, thus :
"We have heard many brethren in the church who had the
gift of prophecy:" but the verb *ακουομεν* is the present tense,
and the other verbs are in the present participle. The verb
ακουω governs a genitive of the person. The translation, therefore,
which has now been given of the passage—namely, "We hear
many brethren"—is as correct as if rendered "We hear of many
brethren having prophetic gifts;" and, indeed, the contexts shew
that Irenæus speaks of manifestations of the Spirit which he
himself had witnessed in the church.

Tertullian thus writes of the miraculous operations of the
Holy Ghost in the age in which he lived :—

"Et quanti honesti viri [de
vulgaribus enim non dicimus]
aut à dæmoniis aut à valetu-
dinibus remediati sunt. Ipse
etiam Seuerus, pater Antonini,
Christianorum memor fuit.
Nam et Proculus Christianum,
qui Torpacion cognominabatur,
Euhodiæ procuratorem, qui eum
per oleum aliquando curauerat,
requisiuit et in palatio suo
habuit usque ad mortem ejus :

and really, so that oftentimes
the persons who were cleansed
from those evil spirits have
themselves believed, and are in
the church. Others have the
knowledge of things future,
and visions, and prophecies.
Others, by the laying on of
their hands, heal the sick, and
restore their health. Also, as
we have before said, even the
dead are raised, and have con-
tinued with us many years."

"As also we hear many
brethren in the church having
prophetic gifts, and speaking
by the Spirit all kinds of lan-
guages, and revealing the secrets
of men for public good, and
expounding the mysteries of
God."

"How many men of note
and rank [for we speak not of
the vulgar] have been delivered
from demons, or cured of dis-
eases! Even Severus himself,
the father of Antoninus, was
mindful of the Christians : for
he diligently sought out Pro-
culus, a Christian, who was
surnamed Torpazion, procurator
of Euhodia, who had formerly
cured him by anointing him

quem et Antoninus optime nouerat."—*Ad Scapulam*, cap. iv. p. 71, Paris Edition.

with oil; and he had him in his palace to the day of his death; whom Antoninus also very well knew."

The Severus and Antoninus here spoken of, were two Roman emperors in Tertullian's time.

And again, Tertullian, in his Apology to the Roman Authorities, says:—

"Edatur hic aliquis sub tribunalibus vestris, quem dæmonie agi constet. Jussus à quolibet Christiano loqui spiritus ille, tam se dæmonem confitebitur de vero, quam alibi deum de falso."—*Apologeticus*, cap. xxiii. p. 22.

"Let any one, who is known to be possessed by a demon, be brought into your courts of judicature. That spirit, being commanded by any Christian to speak, shall as truly confess himself a demon, as he elsewhere falsely professed himself a god."

Origen bears the following extraordinary operations of the Spirit which he himself witnessed:—

"Ἔστιν οὖν ἰδεῖν μετὰ τὴν Ἰησοῦ ἐπιδημίαν Ἰουδαίους καταλειμμένους παντὴ, καὶ μηδὲν ἔχοντας τῶν παλαιῶν νομιζομένων αὐτοῖς εἶναι σημείων. ἀλλὰ καὶ μηδὲν σημείων τοῦ εἶναι τινα Θειοτητα παρ' αὐτοῖς. [οὐκ] ἐτι γὰρ προφήται, οὐδὲ τεραστία. ὧν καὶ ἰχνη ἐπι ποσὸν παρὰ Χριστιανοῖς ἐνυρίσκεται, καὶ τινὰ γε μείζονα. καὶ εἰ πιστοὶ ἐσμεν λεγόντες ἔωρακαμεν καὶ ἡμεῖς."—*Contra Celsum*, lib. ii. p. 62, Cambridge Edition, quarto, 1677.

"It is evident, that since the coming of Christ the Jews are entirely forsaken, and have none of those things which were anciently esteemed by them venerable; nor have they any proof that the Deity is among them: for there are no more any prophets; nor any miracles among them, of which there are large footsteps found among Christians, and some even greater miracles: and, if we who say it may be believed, we have ourselves seen them."

And again he says:—

"Ἡμεῖς γὰρ, εἰ τοῦτο σεμνὸν εἶναι νομίζοι, ἐναργῶς δεῖκνυμεν ἀμνηστὸν τι πλῆθος Ἑλλήνων τε καὶ βαρβαρῶν ὁμολογούντων τῷ Ἰησοῦ. Τινες δὲ σημεία τοῦ, εἰληφέναι τι δια τὴν πίστιν ταύτην παραδοξότερον, ἐπιδεικνύνται ἐν οἷς θεραπεύουσιν. Οὐδὲν ἄλλο καλοῦντες ἐπι τοὺς δεομένους θεραπείας, ἢ τὸν ἐπι πᾶσι Θεόν, καὶ τὸ τοῦ Ἰησοῦ ὄνομα μετὰ τῆς περὶ αὐτοῦ ἱστορίας. Τοῦτοις γὰρ καὶ ἡμεῖς ἔωρακαμεν

"And we, if he [Celsus] thinks this of importance, can shew an unspeakable number of Greeks and Barbarians who believe in Jesus, some of whom give proofs that by their faith they have received a wonderful power, in those they cure; calling over those who need healing no other than the Supreme God, and the name of

πολλοὺς ἀπαλλαγέντας χαλεπῶν συμπτωμάτων, καὶ ἐκτασεων καὶ ματιῶν καὶ ἀλλῶν μυριῶν, ἃ περὶ αὐτ᾽ ἀνθρώποι οὐτε δαίμονες ἐθεράπευσαν." — *Contra Celsum*, lib. iii. p. 124.

Cyprian thus writes :—

"O si audire eos velles et videre quando à nobis adjurantur et torquentur spiritalibus flagris, et verborum tormentis de obsessis corporibus ejiciuntur, quando ejulantes et gementes voce humanæ et potestate divina flagella et verbera sentientes venturum judicium confitentur. Veni et cognosce vera esse quæ dicimus." And a little further on he says: "Videbis nos rogari ab eis quos tu rogas, timeri ab eis quos tu times, quos tu adoras. Videbis sub manu nostra stare vincetos et tremere captivos quos tu suspicis et veneraris ut dominos." — *Epis. ad Demetrianum*, p. 221 of Paris Edit. in folio.

And again he writes :—

"Hi tamen adjurati per Deum verum à nobis statim cedunt et fatentur et de obsessis corporibus exire coguntur. Videas illos nostra voce et operatione majestatis occultæ flagris cæde, igne torreris, incremento pœnæ propagantis extendi, ejulare, gemere, deprecari, unde veniant et quando discedant ipsis etiam qui se colunt audientibus confiteri; et vel exiliunt statim, vel evanescent gradatim, prout fides patientis adjuvat aut gratia curantis aspirat." — *De Idolorum Vanitate*, p. 227.

Jesus, with his history. For by these things have we seen many freed from grievous diseases, and distractions of mind, and madness, and ten thousand other evils, which neither men nor demons have cured."

"Oh that you would hear and see them when they are adjured by us and tortured with spiritual scourges, and by the torment of words cast out of the bodies they possess, when, howling and groaning, through human words and the Divine power feeling scourges and stripes, they confess a judgment to come. Come and know that the things which we speak are true..... You shall see us entreated by those whom you entreat, feared by those whom you fear, whom you worship. You shall see them stand bound, trembling, and captive, under our hands, those whom you admire and adore as gods."

"These being adjured by us in the name of the true God, immediately yield, and confess, and are compelled to go out of the bodies they possess. You may see them, through our words and the operation of a hidden power, beaten with scourges, roasted with fire, racked by the addition of an increasing punishment, howl, groan, deprecate, confess whence they came and when they depart, even those who worship them standing by and hearing them. And they either go out of the bodies they pos-

sess immediately, or forsake them by degrees, as the faith of the patient assists, or the miraculous power of him that cures enforces."

Arnobius, after speaking of Christ's death, and his shewing himself to his disciples after his resurrection, says:—

"Cujus nomen auditum fugat noxios spiritus? imposuit silentium vatibus? hauruspices inconsultos reddit? arrogantium magorum frustrari efficit actiones, non horrore, ut dicitis, nominis, sed majoris licentia potestatis?"—*Adversus Gentes*, lib. i. p. 27. Edit. Lug. Bataavorum. 8vo.

Lactantius writes:—

"Justos autem, id est, cultores Dei metuunt; cujus nomine adjurati, de corporibus excedunt. Quorum verbis, tanquam flagris, verberati, non modo dæmonas se esse confitentur, sed etiam nomina sua edunt—illa quæ in templis adorantur: et quod plerumque coram cultoribus suis faciunt, non utique in opprobrium religionis, sed honoris sui; quia nec Deo, per quem adjurantur, nec justis, quorum voce torquentur, mentiri possunt. Itaque maximis sæpe ululatus editis, verberari se, et ardere, et jam jamque exire, proclamant."—*De Origine Erroris*, lib. ii. cap. 15.

In another place he says:

"Et cum corpora hominum occupant, animasque divexant, adjurantur ab his, et nomine Dei veri fugantur. Quo audito, tremunt, exclamant, et uri se verberarique testantur; et, in-

"Whose name, being heard, chases away the evil spirits; imposes silence on the heathen prophets; renders the soothsayers unconsulted; frustrates the performances of the proud magicians; not, as ye say, with the horror of his name, but by a superior power?"

"They fear the righteous, that is, the worshippers of God; by whose name being adjured they depart out of the bodies they possess. Being scourged by the words of the righteous, as with whips, they confess not only that they are demons, but also declare their names, those names which in the temples are adored: which thing they most frequently do before their worshippers, not so much to the disgrace of religion as of their own honour; because they are not able to lie to God, by whom they are adjured, nor to the righteous, by whose words they are tortured. Therefore oftentimes with the most dismal howlings they cry out that they are scourged and burnt, and will immediately depart."

"When they possess the bodies of men and vex their souls, being adjured by the righteous, they are chased away by the name of the true God. Which being heard, they

terrogati, qui sint, quando venerint, quomodo in hominem irrepserint, confitentur. Sic extorti et excruciiati, virtute Divini Nominis exulant.”—*De Justitia*, lib. v. cap. 21. Oxford edit. 8vo.

tremble, cry out, and declare that they are burnt and scourged; and, being interrogated, confess who they are, when they came, and how they stole into the man. Thus racked and tortured, are they banished by virtue of the Divine name.”

To the extracts which have now been given might be added many more, not only from the same authors, but from other writers, both Christian and Pagan: and any persons wishing to investigate for themselves the subject of the miraculous gifts, as exercised during the first ages of the church, may consult Biscoe's work already referred to. The passages are not, however, there given in the original tongues; but the references to the works of the Fathers are numerous, and translations are in many instances given. The learned Biscoe was decidedly of opinion that the extraordinary gifts of the Holy Ghost were in exercise in the church down to the close of the third century; and his observations on the subject are so judicious that a few of them are now transcribed. He says:

“The Christian writers of the first ages not only thus mention the wonderful works wrought by our Saviour and his Apostles, but they assure us, also, that the extraordinary gifts of the Holy Ghost were continued down to them, and that many great and miraculous works were performed in their time.”—p. 415 of Oxford 8vo edition.

And again: “These are some of the proofs we have of the miraculous works which were performed in the first ages of Christianity by the effusion of the Holy Ghost.”—p. 424.

And again: “It pleased God, therefore, to continue sensible proofs of the truth of Christianity till the earthly powers were changed, the Roman emperors became Christians, and there was not so unequal a weight pressing against the profession of the religion He had revealed. The authors I have quoted to prove this, are such against whose testimony no reasonable objection can lie: they have all the marks of sincerity and integrity. Nor could they conspire together to deceive us herein, because they lived at different times, and in distant countries; some in Europe, some in Asia, some in Africa; some at the latter end of the first century and beginning of the second, some in the middle of the second, some at the close of the second and commencement of the third, some in the middle and others at the decline of the third century. These things are said by them, not among themselves, but to their professed enemies; not in their private writings only, but in their public Apologies. These things are asserted by them before the Roman magistrates; not only the inferior judges and governors, but the emperors themselves, and the Roman senate.

They not only speak of those things as what they had seen done themselves, but they tell their enemies that they had been frequently performed also in their presence. They proceed yet further, and desire that an experiment may be made; call aloud for an open trial; and offer willingly to die if this miraculous power be not manifestly shewn. These were men, not only of eminence in the church, but had been so, many of them, among the heathen; had been philosophers, lawyers, orators, or pleaders, and distinguished as such. Few of them were educated Christians; for the most of them became such in their riper years."— pp. 425, 426.

Such are the sentiments of Biscoe; and those who may wish to consult historical works on the subject of the miraculous gifts in general, in the early ages, may be referred to Milner's *Church History*, and particularly to vol. i. chap. viii. p. 329, of the octavo edition of 1824; and again, in vol. ii. p. 506, where an account is given of a remarkable miracle which was wrought about A. D. 484: the particulars are these. Several Christians at Typasa in Africa had their tongues cut out, by order of the cruel persecutor Huneric, king of the Vandals; and, as Milner says, "a miracle followed worthy of God, whose Majesty had been so daringly insulted;" and a little further on he adds, "Though their tongues were cut out to the root, they spake as well as before." The proofs brought forward in support of this fact are most satisfactory; and as the circumstance occurred towards the end of the fifth century, it merits in a particular manner the attention of those who deny that any remains of miraculous operations existed after the Apostolic times.

This subject, of the gifts in the church, is now left for the consideration of those into whose hands this paper may fall. The sole object which the writer of it has in view, is simply to bring before the church the evidence, and the proof, that miracles were truly performed by the faithful followers of Jesus Christ long after the immediate successors of the Apostles had dropped their earthly tabernacles. This evidence and this proof we have handed down to us in the writings of men who were eye-witnesses of the facts and of the events which they narrate. They lay before us matters of *fact*, and not *opinions* or *speculations*: and may the Lord keep, in this unbelieving age, all those who name the name of Jesus from being tempted to reject the testimony of honest and true men, as these early fathers and martyrs assuredly were. And now may the great Head of the church speedily remove the strong prejudices which appear every where to prevail against the doctrine of the revival of the miraculous gifts of the Holy Ghost! If the Christians in the first ages needed these gifts to support them in the midst of their trials and persecutions, the churches in these lands would do well to recollect, that Daniel prophesied of a time of trouble "such as never was since: there

was a nation even to that same time;" and if that time be now fast approaching—and there are many signs shewing that it is nigh—the church should deeply reflect, whether she will not need those gifts and powers, which in the days of prosperity have been forgotten, but which the day of adversity will shew the church ought never to have been without. "Men's hearts are now failing them for fear, and for looking after those things which are coming on the earth:" and Satan, it is declared in the word of God, will have power to perform signs, and wonders, and miracles; "so that, if it were possible, he would deceive the very elect." How earnest then, how instant, should the disciples of Jesus be in their cries to the Lord for the speedy manifestation of those gifts of the Holy Spirit, by which a witness for Christ, the risen Head, shall be borne, not in word only, but in power! That Spirit is as a fire in the bones, consuming the lusts of the flesh; and this is what is needed in preparing the bride for the coming of the Bridegroom. The preparation is *holiness*: each member of Christ's body must be *holy*: and there is an ample provision for this holiness in the Fountain of life, light, and purity,—even Christ, the risen Head of his body the church;—and when the body is completed in holiness, then the Lord will come. Even so: come, Lord Jesus!

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R. MACAN.

ON THE "MEAT IN DUE SEASON."

Matt. xxiv. 45.

EVERY student of the Holy Scriptures must be aware, that, together with a beautiful harmony which unites the whole into one great revelation of God, there is a distinctness characterising the features of the several component parts, which enables man, under Divine grace, to embrace and comprehend, through a series of intelligible details, what would otherwise be far beyond the reach of his limited understanding. This distinctness, impressed by Wisdom itself upon these various portions, must be duly observed by all who would derive real instruction from the word of God: and it is not merely unprofitable, but exceedingly injurious, to make a general or indiscriminate use of those passages which have the stamp of limitation affixed to them by the Holy Spirit. Indeed, there is no excuse for that display of ingenuity which, by an elaborate interpretation, can convert *any* text into a ground of argument in favour of any one subject as well as another; seeing that the *true* light upon every question may be readily and infallibly obtained from that part where it is specially handled by the inspired writers. One of the greatest evils attendant upon this *general* application of specified portions of the Holy Scriptures, arises from the readiness with which

mankind are ever found to apply the same to every one but themselves. Thus many valuable and powerful precepts lose their efficacy; the purpose for which they were written is defeated; and man, deceiving and deceived, casts away the important instruction so well adapted to meet his own case, and so much required for his own peculiar edification.

This backwardness in every one to take to himself that exhortation which by any possibility can be thrown on his neighbour, is so well known, and will be so readily acknowledged, that something is evidently required as a remedy against this system of stopping short the word of God: for the cause of any failure is not from the word being weak, but from the natural hardness of man's heart being additionally fenced about by the strong delusions of Satan, which renders ineffectual every attempt to bear the truth to this seat of sin. If it be asked, What can avail in such a case? I reply, The essential requisite, under God's blessing, is to give that *particular* interpretation and that pointed application to various parts of the word of life, which, being originally intended as their legitimate use, will carry a heart-searching power that cannot be evaded by those for whose special admonition they were written. Nothing but this will do; and the sooner this is done the better. We find the Sermon on the Mount embraces *all*, by an *enumeration of particulars* well calculated to reach the heart of every one: the Epistles are full of details from which none can escape: and experience tells us, that conviction does not arise from any one merely knowing that all mankind are sinners, but from experiencing that he especially is guilty before God, and needs a separate act of mercy towards himself. Again, it was when Peter plainly said to the people, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life," that "many of them which heard the word believed: and the number of the men was about five thousand;"—a seal being thus given to the excellency of that preaching which contained these cutting truths. Upon the same principle it will be found, that the parables have each a direct reference to the distinct point our Lord was desirous of illustrating; and it arises from a want of knowledge on the subject, that various parables are supposed to be merely so many ways of setting forth the self-same thing; or that one parable should be conceived to allude to continuous circumstances spread over the face of time—perhaps, to events divers and unconnected.

It is under these impressions I feel desirous, by God's permission, of giving that explanation to an important passage in the Gospel of Matthew, with which I was forcibly struck a short time since, and which gave rise to the foregoing reflections. The passage I allude to, in the xxiv th chapter, deserves the most serious consideration. The words are those of our Lord: they

are spoken in connection with the most awful and sublime of all events; and they bear with them a peculiar blessing for obedience to the duty enjoined, and a special denouncement against those found pursuing a contrary line of conduct. Therefore it concerns us greatly to obtain a correct apprehension of their real import. Upon a careful perusal, I think it will appear evident that the time and the individuals referred to are both limited—the one being a short, definite period; the other, a small, particular class of the community—so that any endeavour to give the passage a broad, indefinite application, destroys the true, and I might say the whole, meaning; and I am sure deprives men of the possibility of forming the most distant idea in what way the words can bear upon themselves. The xxivth and xxvth chapters in this Gospel contain those wonderful revelations given by Christ in reply to the questions of his disciples, "When shall these things be? And what shall be the sign of thy coming, and of the end of the world?" And although the whole is highly important, yet a higher interest necessarily attaches to those parts which immediately refer to our own times. If we pass on to the 36th verse of chap. xxiv. we arrive, beyond dispute, at the great subject of the second advent: "But of that day and hour knoweth no man; no, not the angels of heaven; but my Father only," &c.: to which is added the gracious admonition (ver. 42), "*Watch therefore....for in such an hour as ye think not the Son of Man cometh:*" and in immediate connection follows that passage I feel desirous of now illustrating, and which I shall quote in full, placing those words in italics which appear to me to express its true purport.

"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 his heart, My lord delayeth his coming; and 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 off, and appoint him his portion with the hypocrites [in Luke, unbelievers]: there shall be weeping and gnashing of teeth."

Now, the time alluded to in these words, when men should specially attend to them, and diligently seek a knowledge of that duty to the performance of which is attached so noble a blessing, I consider to be, without doubt, set forth as immediately before the second advent; and thus I read, "Who then is a faithful and wise servant," to refer to the preceding intimation of the unexpected nature of the Son of Man's coming, and in contradistinction to "who now is a faithful," &c. This is more clearly shewn forth in Luke xii., where in the parallel

passage Peter asks, "Lord, speakest thou this parable unto us, or even to all? . . . And the Lord said, Who *then*" (at that time), &c. ; which, with the expression "Blessed is *that* servant" (not, Blessed are you), and the peculiar phraseology, "I say unto *you* that he shall make *him* ruler," &c., would lead the disciples to infer that they were not especially concerned themselves. However this may be, the chronology of this preceptive passage is more clearly settled by these words, "Blessed is that servant, whom his lord, *when he cometh*, shall find so doing;" and therefore, as it is unnecessary to say more on this head, it becomes our next consideration to ascertain *who are the persons* particularly alluded to, and *what is that duty* which, above all things, they ought to be acquainted with? And may the Lord vouchsafe to keep us in the truth, and bless the endeavour to set forth this important portion of his word!

And, first, with regard to the persons alluded to, it appears to me that the servant whom his Lord hath made (or, as in Luke, shall make) ruler over his household, refers to none other than the minister or pastor placed over a flock, which, being thus brought under his spiritual care, are in a great measure dependent upon him for that food which nourisheth to eternal life; and I shall quote one or two passages of Scripture which, independent of the general tendency of the context, fully warrant the above conclusion. In the xxth chapter of this Gospel we find it recorded, "Whosoever will be great among you, let him be your *minister*" [in the original, a *deacon*, or a *servant at table*]; "and whosoever will be chief among you, let him be your *servant*." In 1 Cor. iv. it is written; "Let a man so account of us as of the *ministers* of Christ, and *stewards* of the mysteries of God. Moreover, it is required in *stewards*" (the word used in the parallel passage in Luke) "that a man be *found faithful*." In John xxi. the words of Jesus were, "Simon. . .lovest thou me? . . . *Feed my sheep*." Acts xx. we read, "Take heed, therefore, unto *yourselves*, and to *all the flock over which* the Holy Ghost hath made you *overseers*, to *feed the church of God*;" and further, in 1 Pet. iv., "*Feed the flock of God* which is among you." From these texts we find that the "servant," called also the "ruler," or "steward," is one with the "minister" (the deacon) and the "overseer," or, in other words, the pastor or teacher; and it must be quite needless to quote more largely in justification of this interpretation of the passage before us. It is therefore to *these* the Lord presents the exhortation, to give the household "meat in due season:" "Blessed is that servant whom his Lord, when he cometh, shall find so doing." With respect to the word "household" I may just remark, that the term is applied by Paul to the church; as in Gal. vi. he mentions the "*household of faith*," and in Eph. ii. the "*household of God*."

But, secondly, What is that "meat in due season" which it

is so imperative on ministers to dispense to the people—that duty which it so nearly concerns them to be found duly performing? In answering this inquiry, we find the way cleared before us in the knowledge that by the term "meat" we are to understand doctrine; more especially doctrine of importance, to strengthen and establish the children of God: and the great point which will lead us to the full understanding of the whole passage is, to ascertain that doctrine which the Lord declares he shall find his *faithful* servants delivering to his household when he cometh. We cannot doubt that something particular is intended by the phrase "meat in due season;" for, as the Gospel was sent into "all the world," to "every creature," and the messenger should "be instant in season and out of season," *every time* was ever the right season to call upon men to repent, and believe in the Lord Jesus Christ. But this call is *not* meat; for Paul, after saying to the Corinthians, "I determined not to know any thing among you save Jesus Christ, and him crucified," gives, as the reason, "I, brethren, could not speak unto you as unto *spiritual*, but as unto *carnal*, even as unto *babes* in Christ: I have fed you with *milk*, and *not* with *meat*; for *hitherto* ye were not able to bear it, neither yet now are ye able." "Howbeit," he says, "we speak *wisdom among them that are perfect*."—And here I cannot help remarking the wonderful difference between the language of Scripture and that used generally by the professing community. Paul styles the same body he calls *carnal*, "them that are *sanctified* in Christ Jesus; called to be saints;" "brethren;" "the temple of God," with "the Spirit of God" dwelling in them. But *now* a man is unchristianized for a word; and only those are brethren who can talk of their experience in a certain approved phraseology. *Now*, also, men are found actually to *boast* of not knowing any thing "save Jesus Christ, and him crucified;" although this limited knowledge, this backwardness in spiritual things, is recorded to the reproach of the Corinthians, who, being carnal, could not be fed with "meat!" Therefore those who voluntarily continue in this carnal state, and who are so disposed to ridicule their brethren for striving after higher attainments, will do well to study these two chapters (1 Cor. ii. iii.), and remember that the Apostle was desirous of *also* teaching the "wisdom of God in a mystery, even the *hidden wisdom*, which God ordained before the world *unto our glory*;" which mystery he afterwards declares to be concerning the things "God *hath prepared* for them that love him," and which he says "God *hath revealed unto us* by the Spirit." Men to whom these things are not revealed by the Spirit, and who cannot receive them, being "hitherto not able to bear it," should rather mourn over their own weakness than rashly condemn others for trusting they "have received," not the spirit of

the world, but "the Spirit which is of God; that they might know the things that are freely given to them of God;" that is, "the things God hath prepared for them that love him;" but which "the natural man receiveth not... for they are foolishness unto him." We thus find that the doctrine of "repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead*, and of eternal judgment," are not expressed by the term *meat*; for Paul calls these the "first principles" of the Gospel; and those requiring them, he says, "have need of *milk*, and not of strong meat." (Heb. v.) For every one that useth milk hath no experience in the word of righteousness, for he is a babe; but strong meat belongeth to them that are perfect. From all this it is evident that the "*meat in due season*" is not ordinary doctrine, nor such as can be received by those who dwell continually, as their only privilege, on the above-enumerated "word of the beginning of Christ" (*margin*). It is the constant preaching and the continual hearing of the same thing over and over and over again, which has brought the church into its present sickly state, so that it cannot be fed with *meat*, but only with milk: and, lying in this helpless, weak condition, it will eventually fall a prey to those enemies by whom it is perpetually assaulted. To this agrees the word of God in Isaiah xxviii.: "Whom shall he teach *knowledge*, and whom shall he make to *understand doctrine*? Them that are *weaned* from the milk, and *drawn* from the breasts:" but as for those who would *not hear* of "the *rest*," to "cause the weary to rest," nor of the "*refreshing*," "the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and *fall backward*, and *be broken*, and *snares*, and *taken*."

Those who have, with their Lord, "suffered, being tempted," will know that a word in season from the armoury of God has strengthened their drooping spirits, and at length put the enemy to flight. Just so the church at large has had its periods of peculiar necessity, requiring some suitable doctrine in the day of danger, wherewith she might overcome the many devices of her wily foe. This Christ has ever given by the hands of his chosen servants; and this reproduction or revival of Scripture truth in the day of need is, in a measure, *meat in due season*—nourishment to invigorate the church and nerve her for the conflict. Luther, Calvin, Wesley, and others, have each performed

* It is worthy of remark, that the doctrine of the resurrection is here called a first principle, or "milk;" while elsewhere it is styled a *mystery*, or *strong meat*: because *here* is expressed the doctrine of the *general* resurrection, and of *eternal* judgment, which *all* admit; but *elsewhere*, as a *mystery*, it is the doctrine of the *first* resurrection and a *partial* judgment, at the coming of the Lord, which men weak in the faith cannot receive.

his several office; and the word they delivered accomplished that whereunto it was sent. It was the value of these great truths which caused them to be idolized, and held by different sects to the almost total exclusion of other glorious portions of that word, given as a *whole* for the perfecting of the saints. Thus, with many, justification by faith is the all-absorbing doctrine, and they neither know nor care to inquire what is revealed concerning the resurrection of the body at the coming of the Lord. With others, predestination and election hold the only place; and they know as little about the redemption of all mankind by the work of Christ, as if no such doctrine were in the Scripture, or worthy of reception: whilst a large party talk only of good works, and man's ability to come to Christ, not remembering that it is written "No man can come to me, except the Father, which hath sent me, draw him." Now the danger particularly pointed out to which the church would be exposed in the last days (the time especially referred to in the passage under consideration), is *sleepiness*, or inattention to her duty of watching for her Lord; and the injunction to "watch" is so frequently and earnestly pressed upon all, not only to teach us the importance of thus watching, but to warn us against the unwearied efforts which it might be expected the adversary would use to draw men from this all-important duty. This, alas! he has accomplished; and we are now enabled to perceive the device by which he has effected his purpose: he has warily approached through the natural fear and pride of the human heart, and beguiled men from "looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ," by persuading them that they need but be watching for their own death, on the one hand; and on the other, even in the face of almost universal apostasy, that their zealous exertions will bring about a blessed millennium; the personal appearance of Christ not being at all necessary to the completeness of that state, any more than the presence of those departed saints, to whom the promises appertain as much as they do unto us or our children. *Therefore* it is they appropriate to themselves all those glorious predictions which belong alone to Christ, who shall himself establish his kingdom in righteousness at his appearing, when "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Seeing this to be the case, and that men have forgotten "that the day of the Lord so cometh as a thief in the night;" but are saying "Peace and safety," when sudden destruction is about to come upon them; what is the remedy provided by the Lord; what the word of power to rouse the church from her slumber, and bring forth a chosen band to fight the good fight of faith? What

but the cry "*Behold, the Bridegroom cometh!*" what but the words "*The Lord is at hand!*" what but the sound of "the everlasting Gospel...Fear God, and give glory to him; for *the hour of his judgment is come?*" In *this* will be shewn "who *then* is a faithful and wise servant;" for *this* is the real "*meat in due season,*" To prepare the household for "the great and terrible day of the Lord;" and teach men that "unto them that *look for him* shall he appear the second time, without sin, unto salvation." We obtain a further light on this truth from the parallel passage in Mark xiii., where, after warning us to *watch and pray* because we know not when the time is, it continues; "For the Son of Man is as a man taking a far journey; who *left his house,* and gave authority to his servants, and to every man his work, and commanded **THE PORTER** to *watch.*" Here, one styled *the porter* is particularly required to watch, in order that he might give the household timely notice "when the Master of the house cometh;" and whose peculiar duty must therefore be to study the *signs* of his being nigh. Why is he to watch? Because it is clearly intimated that the household would be drowsy, ignorant of his approach, and require rousing to receive him; "lest, coming suddenly, he find you sleeping." And although no excuse will avail those who are then unprepared—as Christ says, "What I say unto you I say unto *all*, Watch"—yet he who voluntarily takes upon himself the office of "porter," or "steward," is more especially answerable for the faithful discharge of the duty of a watchman: and stands in that responsible situation, that if the Lord of that servant "come in a day when he looketh not for him," he "will cut him off, and will appoint him his portion with the unbelievers."

That there may remain no doubt respecting the correctness of this interpretation given to the phrase "*meat in due season,*" we will now refer to the charge brought against him whose conduct we may conclude is represented as the very reverse of what it should be: and we find the first thing pourtrayed in the character of the "evil servant" is, saying in his heart "*My Lord delayeth his coming:*" whence we infer, that the words of wisdom would be, '*My Lord doth not delay his coming;*' as it is just to suppose that the conduct of the faithful servant should be, in *all* respects, contrary to that attributed to the evil servant as the cause of his condemnation. If it be said that the condemnation is in consequence of his "*smiting his fellow-servants,*" I reply, Granting this, what condition of the heart led to this outrageous act? This is the important question; for "out of the heart proceed evil thoughts...pride...foolishness," &c.; and he who knew what was in man hath declared that from the heart of the evil servant proceeded the idea "*my Lord delayeth his coming;*" and the *act* of smiting was only an open manifes-

tation of the man. But, further, the words are, "But if that evil servant shall say in his heart, *My Lord delayeth his coming,* &c. the Lord of that servant *shall come in a day when he looketh not for him,*" &c. Here is instruction, if men will receive it: let them take warning: let them say, with Paul, "Our conversation is in heaven, *from whence also we look for the Saviour, the Lord Jesus Christ:*" let them "watch" the signs of his approach, and lift up their voices to give the household notice: let them dispense the "meat in due season;" for "blessed is that servant, whom his Lord, *when he cometh,* shall find *so doing.*"

There are so many denying the coming of the Saviour, and men are so self-righteous and so angry when told of their errors, that the plain production of even the sacred words of Scripture is sure to give offence, and incur the heavy displeasure of the religious world. If men were really zealous for the truth, would this be so? If they equally loved *every* word of God, would they feel vexed when told that the leading mark of apostasy in the last days is the denial of Christ's coming? For this is also clearly and distinctly affirmed by Peter, who, when he would stir up the minds of those he addressed, by way of remembrance; that they might be "mindful of the words which were spoken *before* by the holy Prophets, and of the commandment of the Apostles of the Lord and Saviour," says, "*knowing this FIRST, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?*" THIS is the charge, that men shall not only be putting off the time, but even questioning the existence of any promise or sign of his coming. Now let every man judge for himself; "by the word of the Lord," in which class he is standing; whether looking for Christ, or slighting the promise of his coming. But we are told, seriously told, that all religious men are expecting the coming of Christ, only they differ regarding the time, by putting it off to a distant period! Strange, that they do not read their condemnation; for just so said the evil servant, "My Lord delayeth his coming:" and they may rest assured, that to deny the promise or to postpone the period are equally culpable, being equally deprecated in Scripture, and equally a manifestation of the predominant spirit of the last days. Then let men go boldly forth and preach "the everlasting Gospel unto *them that dwell on the earth;*" I mean, the words of the everlasting Gospel mentioned in Rev. xiv. 7, prior to the destruction of Babylon and the harvest at the end of the age: let them give *unto the household* "meat in due season"—faithful tidings of the coming of the Son of Man—that they may wait "in all holy conversation and godliness, *looking for and HASTING UNTO the coming of the day of God:*" and let them cry, with

Peter, "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace."

There are two other places where "meat in due season" is mentioned; and as the language of our blessed Lord was ever in accordance with Scripture, it will be as well to refer to those passages where it occurs: these are, in Psa. civ. and Psa. cxlv. The latter Psalm appears a song of praise peculiarly suited to those who would rejoice in Christ THE KING: "I will extol thee, my God, O King;" for those who see him to be *literally a King* as well as really God. In ver. 5 it says, "Thy saints shall bless thee: they shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Here is the church described speaking of his kingdom, talking of his power, and testifying thereof to *the sons of men*—as I conceive, for a witness against them. The next two verses mention the durability of the kingdom, and of despised ones being under the care of the Lord: then follows (ver. 15), "The eyes of all thy people wait upon thee; and thou givest them their *meat in due season.*" In strict reference to the context, I consider "meat in due season" here specifies the comfort and consolation of knowing the kingdom of heaven to be at hand; and the following verse says, "Thou openest thy hand, and satisfiest the desire of every living thing:" or, as it is in Rom. viii. 19, "The earnest expectation of the creature waiteth for the manifestation of the sons of God:" for the destruction of the rule of Satan, and the kingdom of Christ and his saints, has been the *one* desire since the Fall. This Psalm concludes as we might expect: "The Lord preserveth all them that love him; but all the wicked will he destroy." The civth Psalm, under choice imagery, appears to shew forth the purpose of God from the beginning to the end of time. To ver. 5. the creation is set forth: vers. 6—9, the deluge, and the subsiding of the waters; or the overspreading of iniquity, and its destruction: vers. 10—14, the call of Abraham, and the election of the Jews as a people: ver. 15, the full glory of the kingdom of Israel: vers. 16—18, the building of the temple, and the subsequent results: vers. 19—21, the decline of the Jewish church, and spread of Satan's power: ver. 22, the advent of Christ, and (23) preaching of the Gospel: vers. 24, 25, the Gentile dispensation, with (26) its great apostasy: after the exhibition of which it is said, "These wait all upon thee; that thou mayest give them their *meat in due season.*" These words are almost the same as in Psalm cxlv. 15, and agree with 2 Thess. ii., that the day of Christ should not come "except there come a falling away first:" so, after the *Leviathan* is here exhibited, those that wait upon God receive "meat in due season," tidings of the kingdom. Ver. 28, the church receives

the message, but "none of the wicked shall understand:" ver. 30 shews the resurrection and renovation of all things, and (31) the millennial kingdom: and vers. 32—35, the everlasting destruction of all iniquity at the end of the same. Such appears to me the truth contained in these holy songs. If any contend that the language of these Psalms is *only* literal, then our text stands very clear without these auxiliaries.

It will not be necessary to say much respecting the three concluding verses of the subject of this paper; but with regard to the evil servant *smiting his fellow-servants*, two of the marginal references are so appropriate that I shall quote them in illustration. Isa. lvi. 5: "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." No reference could be more happy: this Scripture is now fulfilling before all men: servants are smiting those fellow-servants who are watching for their Lord; they are *casting them out*, saying, "Let the Lord be glorified!" One thing is worthy of remark: the parallel passage in Luke says, "If that servant shall begin to beat the men-servants *and maidens*;" and it is well known, that those females who are now peculiarly honoured meet with their portion of ridicule from ignorant and perverse men; as do all others who are so *presumptuous* as to quit the first principles of Christ. The other reference is to 1 Peter v. 2: "Feed the flock of God, as much as is in you is (*margin*); not for filthy lucre, but of a ready mind; neither as *over-ruling (margin)* God's heritage, but being *ensamples to the flock*: and when the chief Shepherd SHALL APPEAR, ye shall receive a crown of glory that fadeth not away."—Regarding the phrase "to eat and drink with the drunken," I shall quote two marginal references, and allude to some other texts which illustrate the subject. The first reference is Isa. lvi. 12, but we will read from ver. 10: "His *watchmen* are blind; they are all ignorant, they are all dumb dogs, they cannot bark; *sleeping, lying down, loving to slumber*: they are shepherds that *cannot understand*. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." The second reference is Micah iii. 5: "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." The passages I would now quote are—Isa. xxix. 9: "Stay yourselves, and wonder; cry ye out, and cry [or, take your pleasure, and riot]: *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 heads, 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 ignorant cannot, saying, "I am not learned." Therefore the Lord will do "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*." The whole of this extraordinary chapter refers to the last days. Jer. li. 7: "Babylon hath been a golden cup in the LORD'S hand, that made all the earth *drunken*: the *nations have drunken of her wine*; therefore the nations are mad." Ver. 39: "In their heat I will make their feasts, and I will make them *drunken*, that they may *rejoice*, and *sleep a perpetual sleep*, and not awake, saith the LORD" (See also ver. 57). Lam. iv. 21: "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through thee: thou shalt be *drunken*, and shalt make thyself naked." 1 Thess. v. 7: "For they that *sleep* sleep in the night; and they that be *drunken* are drunken in the night." The Apostle had informed them that "the day of the Lord so cometh as a thief in the night:" therefore they were to "watch and *be sober*;" *not sleeping*, as those who, "when they shall say, Peace and safety, then sudden destruction cometh upon them." Rev. xvii. 6: "And I saw the woman drunken with the blood of the saints," &c.—From these we may discern that "the drunken," the drunken ones, or the drunken one, is the *apostasy*: and we gather, that to "*eat and drink with the drunken*," is to hold ungodly union or fellowship with the enemies of God. To this agrees the word of our Lord in ver. 38 of this xxivth of Matthew: "For as in the days that were before the flood they were *eating and drinking*, and 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:" as also the language of ver. 48, &c., *If the evil servant eat and drink with the drunken*, the Lord shall come in an hour that he is *not aware of*, and shall cut him off.

I shall only further observe, that wherever the term "weeping and gnashing of teeth" is mentioned, it evidently alludes to the *time* of the possession of the kingdom by the saints, and to *those* who are then cast out: which mystery, and much other wisdom contained in all I have attempted to interpret, I shall leave, as fit meditation for those who love every word of our Lord and Saviour Jesus Christ. And may God through our Lord Jesus Christ pardon all our infirmities; and give us to grow up in all love and heavenly wisdom, to His glory, and the praise of His holy name! Amen.

P. L.

ABUSE OF SPIRITUAL GIFTS.

WE enter upon the subject of which we are now about to treat with a deep sense of its importance, and of painful awe upon our minds. We are conscious that it is adapted to the atmosphere of very few minds; and having made it a matter of fervent prayer ourselves that nothing may appear which shall be calculated to injure the souls of our readers, we exhort all who are inclined to follow us to commence its perusal with a similar petition to the God of truth. It may be asked, "wherefore we have undertaken to enter upon the discussion?" Our answer and our justification is, "The necessity of the case." It is to the shame of the pastors, that this necessity is placed upon us; but since they are incompetent to exercise the higher department of teaching the flock from the pulpit, we are compelled to exercise the lower function of instructing from the press. Even this last remark will sound strange in the ears of this infidel generation, which despises preaching, though the ordinance of God, and exalts above it human reason in the exercise of reading books; but to such we recommend the observation in Eusebius iii. c. xxi. "that the ministers of Christ used in their preaching a plain and simple manner of speech, from a *divine and forcible power which they had received of Christ*; and by such a *demonstration* of the Holy Spirit they published the knowledge of the kingdom of heaven to the whole world, being nothing solicitous about writing of books; and those few we have, some of them wrote not without being constrained thereto; particularly St. John, as Epiphanius says, being in himself very unwilling, and avoiding it, was forced and compelled by the Spirit to write his Gospel a little before his death."

In declaring our belief that the Holy Ghost is now speaking in several persons, we deem it incumbent upon us to state the ground of that belief; and furthermore to shew, that we have such a basis of Scripture that we cannot be shaken from it by any reasonings of man's invention. When any one speaks in an extraordinary manner, and informs us that he is constrained to do so by a supernatural power acting upon, and within, him, the question is one simply of fact: if we love the person who makes the declaration, we do not doubt him, for confidence is the lowest ingredient in love: if we doubt him, it is a proof not to be gainsayed that we place no confidence in the truth of his assertions, that we entertain no love for him. The doubt, therefore, of the truth of what the persons assert who are now speaking in an extraordinary manner, is proof conclusive that there is no love amongst high-sounding professors of religion for them: yet

they are persons walking blamelessly in all the ordinances of God and man, fulfilling the various duties of their several stations, and making good and unquestionable confession of faith in Christ Jesus: the boasted pretensions to love in the Evangelical world turns out, when tried, to be all hypocrisy and delusion. On the other hand, if these persons assert falsely that they are speaking by a supernatural impulse, then are they most fearful impostors; but if they are truly speaking by a supernatural spirit, it becomes us next to inquire into the nature of that spirit.

For this purpose the Bible has given us very clear and explicit directions: "Now, concerning spiritual gifts, brethren, I would not have you ignorant:....wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 1, 3). In these days it is rare, except amongst Jews, to hear any one call Jesus accursed; and as almost all call him Lord, in some sense or other, it is necessary to define the meaning of that term. It can, then, mean only one of two things: either that He is Jehovah, that is, Essential Godhead; or that He is the only Lord and Master (*δεσποτης*, as in Jude) of this earth, and of all that it contains. The next test is in 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 last test left for our guidance, that we may KNOW—not merely think, or doubt, or guess, or fancy, but KNOW, in order to be fully assured, and certain, and act upon that knowledge, assurance, and certainty—is in 2 John 7: "Many deceivers are entered into the world, who confess not that Jesus Christ is coming (*ερχομενος*) in flesh: this is a deceiver and antichrist." Now, if the supernatural voice affirms, and bears testimony to, the essential Godhead of Jesus of Nazareth; to Him as the sole source of power, authority, and rule on this earth; to the Christ having taken the fallen flesh of the Virgin Mary into personal subsistence with Deity; and to His coming in that flesh again; that supernatural voice is God the Holy Ghost himself speaking. Now all these points we have heard the voices proceeding from divers persons affirm; and therefore we believe, on the sanction and by command of the written word of God, that the persons so speaking were moved by God himself indwelling in them in the Person of the

Holy Ghost. On the other hand, if we had heard them say, that Jesus was a mere man, as they do whom the religious world has formally, after due debate and deliberation, and by large majorities, voted to be a denomination of Christians; or that, not Jesus, but an ungodly rabble, was the source of all power and authority upon earth, as the Evangelical liberals assert; or that Christ has not appeared in the flesh of Abraham and Mary, but in a better and new kind of flesh first created in her womb, as the General Assembly of the Church of Scotland asserts; or that, if Christ did take the substance of Mary into subsistence, yet He is not coming in that flesh, but only in spirit, to reign on the earth; then we should with equal confidence maintain that the spirit speaking in them was the spirit of antichrist, which is the spirit of Satan.

If it be objected to this argument, that Satan comes as an angel of light, to deceive if possible the very elect, and therefore he must come in a form so like the truth that there is no discovering him by such tests as those above quoted, then we reply, that such an objection proves too much; for it proves, either that the very elect may be deceived, or that there can be some mode of preservation and sanctification in Christ other than by belief of the truth;—an argument only of an Antinomian Calvinist, who fancies that he may be kept by some indefinable and incomprehensible chain, while his whole judgment and affections are absorbed in Satanic delusion. It is an argument which sets aside the written word of God as the only standard and guide, and makes the directions given, whereby we are to KNOW THE SPIRITS, utterly useless for any such purpose.

Whilst there are some persons who are too tardy in bringing their minds to a decision on this subject, partly from ignorance of scriptural guides, and partly from habitual want of faith in what the bare word of God declares, there are others who decide with equal impropriety from the mere result of animal feeling, and apprehension at the novelty of hearing so appalling a sound as a voice which is said to be the voice of God Himself, and before they have “tried the spirit” for themselves. Now let it be observed, that it is the *spirit* which is to be tried, not the *individual* whose organs he uses. An evil spirit, therefore, may be found in a person whose outward conduct is unblameable; but such a spirit will not testify to the things given as the test for trying him, and to which Scripture declares the Spirit of God alone can testify. Thus some persons have felt convinced upon first hearing another speak in the Spirit, while others have not felt so; and the latter may really have better grounds for their doubt than the other for their faith, although the Spirit be really the Holy Spirit himself. And this we say in

order to check the uncharitable judgments of those, who, having had either more abundant opportunities than their less fortunate brethren, or greater want of caution in making up their opinion, look with suspicion upon all who, however they receive the doctrine, withhold their assent from any particular manifestation. The same rash persons are also concluding that no one can be a child of God without manifesting some supernatural power. It is true, indeed, that there can be no healthy church without having all the Spirit and all the gifts in it; and that our not manifesting these is a proof of the low estate into which the church is fallen; and is a sign of unholiness, which all lively members, who love holiness and conformity to their Head, will deeply mourn over, and pray to be recovered from: but let not these glorious gifts be abused, by having the question concerning them mixed up with another entirely distinct; nor let any child of God be led to doubt his heavenly Father's love, or his own adoption in Christ Jesus, in consequence of the increased sense of his low condition, and dissimilarity to the standard attainable by him through the manifested power of the indwelling Holy Ghost.

Being, then, fully and firmly convinced, by every examination which we have been able to give the question, that the Person of God the Holy Ghost is now speaking in, and distinct from, the persons of the individuals whose organs He constrains for that purpose, as He did in the Corinthian church, and indeed in all the primitive churches; the example of that church shews us that these precious gifts may be abused; and the example of Christendom shews us that by abuse the Spirit may be quenched, and his light concealed, if not totally extinguished. That such has been the case is undeniable; and it is the apprehension of a similar consequence recurring from similar abuse which marks the importance of the present discussion. "The Greek word Paraclete," says an old writer, "rendered *the Comforter* in the Gospel of St. John, is in his First Epistle (ii. 1) rendered *an Advocate*: but the word in its derivation is capable of a much more extended meaning than either or both those words do import; which appears by the different constructions the English version often puts upon the same word, in the verb, as well as noun. Thus, in 1 Thess. ii. 2 *παρακλησις* is translated *exhortation*; in which text and others, says Chrysostom, the word means *teaching*: and indeed the context clearly shews it; for St. Paul's preaching is there termed the Gospel, or good message of God; he therefore who despised it, despised not man, but God, who had given unto him his Holy Spirit. Now *exhortation*, when it is applied to the Holy Spirit, carries in it, throughout the New Testament, the nature and

validity of an authoritative command: nay, though the same word be rendered *beseech*, as sometimes, or *persuade*; thus in 2 Thess. iii. 12, we *command* (*παργγελομεν*, rather *declare*), &c. And thus, when the Apostle exhorts that supplications, prayers, and giving of thanks be made for all men, we with one consent construe it a Divine command to do so.

“ The same Greek word is in Acts xxviii. 20 rendered *called for*, and properly agrees with the derivation, which signifies any sort of speaking aloud, or calling out to; and so well suits to public preaching, and is so applied, not only to the prophetic inspiration of St. Paul above-mentioned, but in 1 Pet. v. 12: therefore the same word is joined with other ways besides exhortation used in preaching the word, as 2 Tim. iv. 2 and elsewhere. Seeing, then, the English translation of the word, with the sense concurring, does allow us to understand by it, *to plead as an advocate, to speak aloud in exhorting and commanding*, as in the function of prophetic preaching, let us have recourse to that great promise of our Saviour to his church, John xiv. 16, ‘ I will pray the Father, and he shall give you another (Paraclete) Comforter, that He may abide with you for ever, even the Spirit of Truth.’ The following verses plainly shew that other Paraclete was to supply his place: therefore our Lord, by way of explanation, adds, ‘ I will not leave you orphans, I will come to you.’All which, in this and in the two following chapters, is ascribed to that Paraclete, saying, ‘ He shall teach you all things; and when he is come, he shall testify of me. I have many things to speak unto you, but ye cannot bear them now: howbeit, when the Spirit of Truth is come, he shall guide you into all truth: he shall not speak of himself, but whatever he shall hear that shall he speak: he shall glorify me, for he shall receive of mine, and declare (*αναγγειλει*, publish) it to you, and shall declare things to come: when he is come, he will reprove the world of sin, and convince it of judgment,’ &c.

“ Seeing therefore our Lord, the great Prophet, Teacher, and Master of his church, has explained to us thus the office of that Comforter to his church, how he would not leave us orphans, but come again, and *be represented by the Paraclete, another like himself*, that should speak unto us, testify of him, guide us, reprove, and declare to us many things he had not done; all these do indeed agree with the character of an advocate from, and for, God pleading with men, and with public authoritative preaching, exhorting, and commanding by the prophet; and all these make up a complete definition of the Spirit of prophecy, which is the testimony of Jesus, and of a Comforter such another as our Lord himself: for if the presence of the head and husband ought to be the chief delight and comfort of

the spouse; so also the presence of Christ with his church, extraordinarily signified, her main complacency and joy; and the presence of the Spirit, Christ's representative, like that said to Moses (Exod. xxxiii. 14), 'My presence shall go with thee, and I will give thee rest.' In this sense it will be found that the primitive Christians did expect that the said Comforter would abide with them for ever; and *whether any dislike or contempt on the part of the espoused church were not the just cause that He did not do so*, we refer to further search into that matter*."

Unless we are very much mistaken, God has been continually striving with his church. His Spirit has been always at intervals manifesting himself in a supernatural manner to her: but she has been ignorant of him; and the pastors, who ought to have guided her, have been dumb dogs, lying, and given to slumber. And the grounds of this our opinion we shall now proceed to state, beginning with instances of persons now living. A German clergyman, formerly a Popish priest, was converted several years ago, by a direct revelation from Heaven, to the doctrine of justification by faith. He was not disobedient to the heavenly vision, and immediately preached all that he knew upon the subject. One day, while meditating upon whether he ought to continue his practice of extempore preaching, or whether he had not better write his sermons beforehand, seeing that the subjects on which he had to treat were now so new to him, supernatural fire suddenly descended upon his paper, and consumed it before his eyes. He was still in great error upon many other branches of doctrine, and, amongst others, disbelieved in the existence of the devil. In walking through a neighbouring town, he was seized hold of by a maniac, who with great strength threw him on the ground, then raised him up, and dashed him to the ground again, crying out all the time, "You don't believe in me, don't you?" On hearing this the priest was moved to command the evil spirit, in the name of Jesus of Nazareth, to come out of the maniac; when instantly the spirit obeyed, leaving the maniac quiet and in his right mind.—This narrative is given in a tract published either by this clergyman himself or by his authority; but since we have it not before our eyes, we abstain from giving the names, while we answer for the substance of the facts.

It is equally well known that M. Zeller, the pious and excellent conductor of the establishment for the education of mini-

* This extract, as well as some others, is taken from a work printed in 1713, entitled, "The general Delusion of Christians touching the Ways of God revealing Himself to and by the Prophets, evinced from Scripture and primitive Antiquity; and many Principles of Scoffers, Atheists, Sadducees, and wild Enthusiasts refuted;" a new edition of which is in the press.

sters and schoolmasters at Bauch, near Basle, was converted by a dream, in which he was represented as weighed in the balance of the sanctuary and found wanting.

At Glay, near Montbelliard, in France, there is an establishment similar to that of M. Zeller. There was lately in it a young man of dull habits and small intellectual or physical powers. On a sudden he was observed to become insensible to every thing that was passing around him; and in that state he continued several weeks. During this whole period, instead of speaking little and with difficulty, he would pray aloud with the greatest fluency, and in beautiful language. His physical powers were developed in a mode equally unusual: instead of being heavy and inactive, he would ascend the scaffolding of the house, which was at that time being built, and run along the parapets like a squirrel, to the terror and astonishment of the workmen. His mother was sent for to see him: up to that period she had evinced no earnestness on the subject of religion: he preached Jesus to her, and she became converted, and has continued a consistent, pious woman ever since. He himself, however, is said to have subsequently renounced all religious observances, and at this present time scarcely makes any profession of religion.

A pious French minister, settled in Paris, had, within these few months, a young man as a pupil who had fits of abstraction of a similar nature to the other at Glay, with, however, very different effects. The physical energies of this young man were not improved, nor were his intellectual faculties on other subjects quickened; but if a Greek or Latin book was presented to him he would pass his hand over the page, while his eyes remained closed, and instantly repeat the contents, and render the original in good French. His instructor, fearing some trick, and that he was a better scholar than had been supposed, gave him a Hebrew Bible, of which language it was morally certain that he did not understand a word, and the same effect followed.

Revelations of a very extraordinary nature have been made to several individuals in the congregation of M. Bonifas, of Grenoble. There is a great anxiety on the part of those concerned that these should not be published; and we therefore refrain from reporting such as have reached our ears: the reasons for this concealment may be right or wrong, which will be considered subsequently.

It is now some years since Madame del Schneider, the wife of a clergyman in the neighbourhood of Basle, spoke by an alleged preternatural impulse. For some time, however, she has ceased to do so; but it is now reported that she has recommenced. On these last two subjects a friend writes, "*J'ai plusieurs tomes de discours des personnes extraordinaires prononcés à Paris il y a*

nombre d'années. Il y a aussi des personnes de ce genre à Grenoble. M. le pasteur Bonifas m'a parlé de leurs discours comme de choses tellement remarquables, qu'on ne les communiquoit pas a chaqu'un. En Allemagne Madame Schneider, qui a beaucoup parlé, recommence avec une nouvelle force." It is also said, on the same authority, that the descriptions given by this lady of the judgments about to come on Europe are so dreadful and detailed, that some persons, who used to take them down while she uttered them, have been seized with so great terror as to be unable to continue to do so.

The general term in use amongst religious people on the Continent, for those who have been the subjects of these extraordinary visitations, is *CLAIRVOYANTS*. This has been owing to *visions* being the most usual manner in which they have been visited.—The preceding recent facts might be sufficient to shew that there is, and has been for a considerable time past, supernatural agency at work. With respect to what has occurred in the ages immediately preceding our own, good evidence is found in the various writers on both sides of the question of animal magnetism;—a question which has excited comparatively little interest in England, but which has occupied a considerable portion of the scientific mind of France, Germany, and Russia, for a long time past. Both parties unite in the admission that extraordinary circumstances have occurred: the one lays claim to them as due to the credit of animal magnetism; the other denies all merit to animal magnetism, but says that there are in the world a certain number of people whose brain is always under such a state of excitement that a variety of circumstances may induce it to act in an extraordinary manner, which the Mesmerites call animal magnetism, and which fanatics call miracles; and that this is the mode by which philosophers account for the miracles of the Jews, the Pythonesses of antiquity, and the casting out of devils of Christian sects. "L'histoire philosophique de l'homme prouve, que toutes les fois qu'il se trouve exposé a une cause permanente d'exaltation morale portée a un certain degré, son organization devient susceptible d'éprouver une modification singuliere, qui donne naissance à des phenomenes physiques ou intellectuels dont l'ensemble caracterise un état particulier, que j'ai designé sous le nom d'*extase*. Cet état, qui a joué un grand rôle dans l'établissement de toutes les religions, et de toutes les sectes religieuses, s'est également présenté parmi les malades qu'on exorcisait dans les siècles d'ignorance, et chez lesquels il donnait lieu aux phenomenes qui faisaient croire à l'existence de la possession."

We shall dismiss the question of animal magnetism with a very few words. It is known to all our scientific readers, that discoveries have been recently made on the reciprocal action of all material

bodies on each other; and not only of independent bodies, but of all and every part of the same body *inter se*. In like manner, we suspect, it will be found, that there is a reciprocal action of all spirits upon each other, within a certain range, and according to a certain law, hitherto unknown. This power in the nature of spiritual bodies has been but imperfectly recognised, and the laws of its action undefined: we do not mean to enter further into the subject at present, but refer those who desire more information to the "*Recherchés sur l'Analogie des Phénomènes du Magnétisme avec les autres Phénomènes de la Nature,*" in the *Annals of Magnetism*; the "*Défense du Magnétisme Animal, par Deleuze*;" the "*Dictionnaire des Sciences Medicales*;" and the "*Exposé des Cures opérées par le Magnétisme Animal.*" This discovery will come in very opportunely for the scientific infidels, who require something more recondit than the superficial scepticism of the *Christian Observer*.

The reader will immediately perceive that the word *extase* of the philosophic infidel at Paris represents precisely the same idea as the term *nervous excitement* of the Evangelical infidels in London. Bertrand, from whose work the above extract is taken, thinks it a reproach to this age that the belief in supernatural agency still survives. Of the examples he cites he says, "*Je me bornerai à recueillir les preuves de son existence, et les caractères qui la distinguent, dans les évènements plus rapprochés de nous, et qui ne remontent pas au-delà du dix-septième siècle; le dix-huitième siècle même, quoique d'ailleurs si philosophe, si raisonneur, et par cela même si peu propre à la production de phénomènes qui demandent surtout des croyances exaltées et une foi vive*" (really one would suppose that the dogma of the *Christian Observer*—that we must believe any solution of an answer of a prayer to God to manifest the power of Jesus of Nazareth, rather than a miracle—had been stolen without acknowledgment from this able coadjutor of his sentiments across the Channel), "*nous presente une série presque continue d'épidémies d'extase.*"

Ascending, then, no higher than this author indicates, the most remarkable phenomena are those which occurred amongst the persons commonly designated "*Les Trembleurs des Cevennes.*" Bertrand says of them, "*Quant aux Trembleurs des Cevennes, ils n'ont jamais eu pour historiens que leurs bourreaux:*" certainly not the most just quarter from whence to derive an honest report. This assertion, however, is not quite correct; for some of them, who afterwards fled to London, published a little tract under the title of "*Théâtre sacré des Cevennes,*" which is become scarce. These unhappy persons were the victims of that diabolical persecution which followed the revocation of the Edict of Nantz; and who took refuge in the mountainous district in the centre

of France after which they themselves are now designated. The few who survived, and escaped to this country, were still looked upon by their more prosperous brethren here as madmen and fanatics, who merited their fate, because they ventured to assert that they had been supported in their misery by the miraculous manifestations of the Holy Ghost; shewing that, even in those days, the shadows of that fatal death which now covers the whole of Protestant France were then already dark. It was generally in the places where they assembled to sing the praises of God, and to pray, out of the knowledge of their persecutors, that the miraculous powers were manifested. One was affected after another, and commenced preaching and prophesying; and sometimes two or three did so at the same time.

It is not a little remarkable, that the great stumbling-block with many, at the present manifestations in Great Britain, arises from their chiefly taking place amongst women; while that to the French sceptic is owing to their being mainly confined to men. "On peut citer comme une circonstance unique, dans l'épidémie en question, que la presque totalité des individus atteints de l'état d'extase était composée d'hommes." Oh how hard it is for the All-wise God to act in any way at which His creatures will not take exceptions! "Une chose non moins remarquable c'est, qu'on vit un grand nombre d'enfants, même en assez bas âge, tomber en extase, et devenir capables de prêcher et de prophétiser comme les autres." This fact rests on the authority of one of the French refugees in London; and upon the authority of another eye-witness we learn, that some of them spoke in unknown tongues, and also sometimes gave the interpretation. This witness says; "J'ai vu plusieurs personnes, de l'un et l'autre sexe, qui dans l'extase prononçaient certaines paroles que les assistans jugeaient être une langue étrangère; ensuite celui qui parlait déclarait quelquefois ce que signifiaient les paroles prononcées." It is acknowledged on all hands, that the faculty of speaking in unknown tongues was possessed, not only by the "Trembleurs des Cevennes," but as a constant attendant of the phenomena in question; one of the grand divisions of which is, "La faculté de parler des langues inconnues ou étrangères." "La plupart du tems, quand on disait qu'ils avoient le don de parler des langues inconnues, on n'entendait pas qu'ils devinrent capables de parler telle ou telle langue, usitée chez une nation déterminée: et il n'étoit question que de la facilité qu'ils montraient à articuler pendant un assez long tems une suite de sons bizarres, qu'on supposait arbitrairement appartenir à quelque peuple. Il parait de plus, que les crisiaques, pendant qu'ils prononçaient ces prétendus discours, avoient une suite d'idées qu'ils s'imaginaient exprimer. Carré de Montgeron donne des détails très curieux sur ce singulier phénomène. 'J'ai observé,'

dit-il, ' que c'est dans le plus fort de leurs extases que plusieurs convulsionnaires font ces discours en langue inconnue et étrangère. Je dois ajouter qu'ils n'en comprennent eux-mêmes le sens que dans l'instant à mesure qu'ils les prononcent, et qu'ils ne s'en ressouviennent plus, du moins que d'une manière générale aussitôt que leurs discours sont finis.' ” The reflections of the French sceptic which follow are well worthy of particular attention, inasmuch as he identifies this phenomena with that of the Corinthian church ; while the English and Scotch sceptics, with less honesty, pretend to see no resemblance whatever. “ Le même phénomène était vu de cette manière chez les premiers Chrétiens. St. Paul le montre clairement en plusieurs endroits. ‘ Celui qui parle une langue inconnue, ’ dit-il, dans une de ses Epîtres aux Corinthiens (1 Cor. xiv. 2, 3, 4, 5), ‘ ne parle pas aux hommes, mais à Dieu ; puisque personne ne le comprend ; et qu’il parle en Esprit des choses cachées : c’est pourquoi que celui qui parle une langue inconnue demande à Dieu le don de l’interpréter.’ Ailleurs, le même Apôtre dit que ces discours en langue inconnue ne sont qu’un signe pour provoquer la conversion des infidèles. On pourrait remonter plus haut encore. St. Paul s’appuie sur un passage de l’Ecriture, où il est dit, ‘ Je parlerai à ce peuple en langue inconnue et étrangère.’ ”

The gift of discerning spirits was also amongst the “ Trembleurs des Cevennes.” “ Un grand danger pour eux étoit, que des espions ne se glissassent dans leurs réunions pour les dénoncer : les prophètes, en conséquence, prétendoient posséder la faculté de lire dans la pensée, et de pouvoir démasquer ces traitres en signalant leurs projets.” Many instances occurred of miraculous preservation from danger, fire itself losing its power of hurting them. We regret that our space will not permit us to transcribe the report of a lawyer of Paris, who made a journey expressly to examine into the gifts of an uneducated peasant girl ; whose cool, sensible, plain, and satisfactory remarks seem to have produced the same wonder in the French sceptic that the letter of Mr. Cardale, which appeared in a former Number of this Journal, did upon the Edinburgh sceptic : “ On trouve dans tout son récit des détails circonstanciés, des restrictions qui inspirent la confiance.”

Leaving the history of miraculous gifts among the Protestants of Cevennes, we find the same occurring among the Jansenists. About the year 1730, some persons, praying near the tomb of the pious Deacon Paris, in the cemetery of St. Médard, who had been persecuted by the Jesuits, were miraculously cured of certain diseases which afflicted them. These cures were denied by the Jesuits, who exerted all their ingenuity to counteract them, as the *Christian Observer* has done with the cure of Miss Fancourt ; in which, however, they wholly failed, as Hume

himself declares. The first persons who were cured were afflicted with convulsions; and thence the whole body connected with these circumstances is known under the name of "Convulsionnaires de Saint-Médard." So much noise was made in Paris, that the cemetery was closed by order of the king, at the instigation of the archbishop. Sick persons who were denied access to the tomb of Paris betook themselves to praying in their private rooms, and were also cured. Amongst the facts which occurred amongst these people we shall cite the most indisputable, and such as most nearly approach that which we have witnessed amongst ourselves. "On voit jusqu'à de jeunes filles extrêmement timides, dont le fonds n'est qu'ignorance, stupidité, basse naissance, qui, dès qu'elles sont *en convulsion*" (the term here for being under the influence of a supernatural spirit, as *extase* was in the last), "parlent néanmoins très exactement, avec feu, élégance, et grandeur, *de la corruption de l'homme par le péché originel; de la nécessité de la grâce du Sauveur, pour s'en relever et faire saintement ses actions; du devoir de demander continuellement à Dieu cette grâce toute gratuite de sa part; de l'obligation indispensable de faire toutes nos œuvres en vue de Lui plaire; du besoin que nous avons de réparer par de dignes fruits de pénitence, celles qui sont mortes par le défaut de ce principe; de toutes les autres vérités de la foi, et de la morale Chrétienne.*" Such being the subjects of their declarations in the Spirit, we can have no difficulty in accounting for their receiving this miraculous support of the Holy Ghost, nor for the persecution which they experienced at the hands of the Jesuits.

The gift of discerning spirits was also amongst them. "Un phénomène . . . merveilleux fut, la découverte du secret des cœurs, qui . . . se reproduit chez les Convulsionnaires de Saint-Médard avec les particularités si positives, que, s'il s'agissait d'une chose moins incompréhensible, on pourrait dire que les témoignages ne laissent rien à désirer; car cette faculté se trouve attestée non seulement par les partisans des Convulsions, mais par leurs adversaires mêmes, qui, ne croyant pas pouvoir la nier, avaient pris le singulier parti de l'attribuer à Satan."

In addition to the facts above cited, there are a considerable number of others, of a much more questionable description, resting upon equally good authority. We have in the first case, that of the Cevennes, an occasion exactly such as we should suppose *à priori* in which the power of God would be manifested for the support of His suffering saints, who were witnessing for Him against the superstitions of Popery, and who constantly preached "sur la vérité de la religion Protestante et l'idolâtrie des Papistes." In the second case, that of the "Convulsionnaires de Saint-Médard," we have a similar struggle, between the Jesuits, who sanctioned and justified in God's name, and by His autho-

riety, every crime and gross abomination on the earth; and the Jansenists, who were witnessing for the great truths of the Gospel and holiness of life above stated. In both the cases we find a great deal that is questionable, if not positively untrue; and a great deal more that cannot be attributed to any thing good. In both cases, also, we are without the remotest hint that any one of the pastors of either of the churches, the Protestant or the Jansenist, took any precaution to prevent misuse of the gifts, to keep their flocks within the letter of the written word, or who understood the real object for which the gifts of the Spirit were originally promised and subsequently conferred. With respect to this latter point, the Papists have a very summary way of arranging such matters, which is, to assert that every miraculous occurrence proves the Popish church to be the only true mystical body of Christ; while the other party, shut out from making a counter-claim, is equally at a loss on what base it is proper to place such phenomena.

In the year 1708, a small volume was published, containing the WARNINGS of sixteen persons, some of them children, who spoke in the Spirit: they amount in number to thirty-four. The preface to the book speaks of a similar work of the Spirit going on at that time in France, Silesia, and other parts of Germany, and refers to other publications which contain the details. The principal subject of the WARNINGS is, that the end of this dispensation is to close in judgment, and that the kingdom of Christ is to be on this earth. It would seem as if this were the continuance of the work that was brought over here by the Trembleurs de Cevennes, and found that sympathy in some poor Englishmen which the Frenchmen refused. The writer, describing the Spirit which actuated all the speakers, says, amongst other things, "It is a Spirit which is communicated to others by prayer and blessing; and laying on of hands; even as the Holy Ghost was in the time of the Apostles—which God gives to those that earnestly pray to him for his Holy Spirit—which divines and others have attacked, not with fair objections, but with forgeries, lies, calumnies, wrested arguments, and open violence, even as they did of old always oppose the Spirit of God—which prophesies of judgments and calamities, as did of old the prophets of God, and not of smooth things to please the world, as did the false prophets—which is addicted to no party or sect among men—interceding for others—*by it several persons have spoken languages which they were otherwise unable to speak*—by it several cures and other miraculous things have been wrought," &c. &c.—We, however, are inclined to doubt the propriety of writing down what is spoken in the Spirit, unless the Spirit expressly says, "Write;" and we can find no authority for the prophets of old doing this; while the injunctions to

them sometimes to write, seem to imply that they did not do so at other times, when that direction was wanting. It is very natural for those who have once heard the voice of God to be anxious to know what He says, when by distance they are debarred from the advantage of hearing Him themselves : but still we question the propriety, and consequently the benefit, of so doing ; while the occasion for misrepresentation and falsehood which it gives is grievous to think on.

The first attack which Satan makes upon what is good, is intended to destroy it at once. If he is foiled here, he then gets into it and spoils it. This he did in the Jewish and Christian churches at large ; and this he does in detail in every human heart, and in every human action. In the Trembleurs de Cevennes there can be no doubt that the Holy Ghost was manifested in power : of the direct attempts of Satan to destroy them we have abundant proofs in the political history of the times : failing here, their great spiritual enemy caused some of his own children to do wonders, and to be very valiant against their persecutors, resisting the oppression in the same spirit as that in which the oppressors oppressed. Those false miracles and true miracles were manifested together ; and the pastors, who should have led the people to discriminate between the work of God and the work of Satan, being unable to do so, the gifts were abused, the Holy Spirit was quenched, and he ceased to continue to manifest himself. In the Convulsionnaires de Saint-Médard it is probable that some pious Jansenist sufferers were praying in faith to Jesus for relief, who heard and answered their requests : others did the same with similar effect : the cry of *a miracle* was raised ; and Satan contrived to have it imputed to the dead man at whose tomb it first occurred, and not to the risen and glorified Jesus. The Jansenists, with all their merits, had still much of Popish error cleaving to them : the priests did not direct their flocks according to the written word, but according to the received traditions of their false church ; and the Holy Ghost, being thus made to confirm a lie by his manifestations, withdrew his power altogether.

In the work which is now, and has been in these latter years, going on upon the continent, the same steps are being trod. The whole of Christendom is dead while thinking itself—particularly the Protestant part of it—remarkably lively and vigorous. The Holy Spirit is putting forth his power in some of the members of Christ, and Satan spoils it as fast as it is manifested. The Protestant pastors are confounded : some in terror conceal all that they have any knowledge of, not knowing what to make of that which they see, and conscious of inability to give the smallest direction to the gifted persons. The knowledge of the Scriptures amongst the mass of the Protestant

clergy of France—we limit the remark to those who are Evangelical among them—is at as low an ebb as it is amongst the Dissenters in England. It seems to be chiefly in the way of visions that the work has been going on; and the indisputable fact of the universal diffusion of the *Clairvoyants*, even supposing that every instance which has come to our knowledge is the work of Satan alone, is proof sufficient that there is, though unknown to us, a parallel work of God, which he is counterfeiting, in order to bring the other into disrepute.

Such, we have no doubt, is the true solution of that most extraordinary occurrence known in the history of France under the name of “*La Possession des Religieuses de Loudun.*” In the year 1632 there was a profligate priest, named Urbain Grandier, who wished for his own infamous purposes to be made confessor to a convent of Ursulines; a case of by no means unusual occurrence in the Popish church, as we know from the life of De Ricci, Bishop of Florence. Another priest, however, was nominated confessor in his stead; and one day, perceiving some extraordinary convulsions in the young nuns, he persuaded them that they were possessed of the devil, and proceeded to exorcise them according to the rules of the church. These girls in their terror declared, either spontaneously, or at the suggestion of his successful rival, that the devils were sent by Grandier; and the consequence was, that an order was sent by Cardinal de Richelieu to twelve judges, named by him, to try Grandier, and the unfortunate wretch was condemned to be buried alive; which sentence was carried into effect in 1634. The histories of the transaction are written with so much party spirit and warmth by those who lived at the time, or with such total want of necessary inquiry and evidence by those who lived later, that it would be fruitless to endeavour to unravel the mystery in these days. It is probable that there was some work of Satan, and that it was a counterfeit of some work of God; because his plan, on all spiritual subjects is to leave men in ease and security, and never stir actively except to destroy or injure some active work of God for the good of his church.

The facts witnessed in this case by the brother of the King of France, Louis XIII., of which he gave a certificate signed with his own hand, are most curious. “*Un des diables qui possédoient la sœur Agnes fit bientôt voir sa plus haute rage, secouant diverses fois la fille en avant, et en arriere, et la faisant battre comme un marteau, avec une si grande vitesse que les dents lui en craquoient. Après diverses autres circonstances, la sœur Agnes porta un pied par le derrière de la tête jusq’au front, en sorte que les orteils touchaient quasi le nez.*” Of another woman possessed, it is said, that a devil “*exerça sur son corps de grandes violences et donna des marques horribles de sa rage.* Il la

renversa trois fois en arrière en forme d'arc, en sorte qu'elle ne touchait au pavé que de la point des pieds et du bout du nez."

The practical belief in the personal existence and operation of the devil seems to have died out of the church as completely as the practical belief of the indwelling Person of the Holy Ghost. *πνευματοφοροι*, or *carriers of the Spirit*, and *θεοφοροι*, or *carriers of God*, as Ignatius always called himself, would sound strange in the ears of modern professing Christians. But never shall we feel the value of an indwelling God, but as we apprehend the danger from a personal devil, who may become indwelling at any moment. It has been observed above, that there was probably some work of God going on at the time that this work of Satan took place; and we are strengthened in that opinion by the devil having assaulted an eminent saint of God in this country within the present year, and one who has had proof in their own person of the goodness and power of the Lord Jesus. This person was seized in the presence of three others, and forced to make hideous contortions of feature, set up a Satanic laugh and howl; the knees were beaten rapidly together; the hips thrown out with a sharp jerk; the feet turned about in all directions from the ancles; with many other similar distortions, needless to mention. The first attack of this nature was not understood; but the second was clearly perceived by the sufferer to be the work of the devil, and was quickly controlled and subdued by crying mightily, and in strong faith, to Jesus of Nazareth, to whom the devils are subject. The details of this case have been communicated to us in writing, with the signature of the sufferer, by a person who has seen them.

Visions are a part of the manifestation of the Holy Ghost promised by God through the mouth of his servant Joel, which are recapitulated in the Acts, and some instances given of them; but they are not enumerated in the catalogue of gifts which adorned the Corinthian church. The reason of this, probably, is, that the object of the Apostle there was to instruct them that the use of gifts was less for the personal advantage of the possessor than for the benefit of the whole body of Christ collectively; but visions must be more a matter of private instruction and edification to him who sees them; and it appears, from the practice of the Old-Testament seers, that they never presumed to communicate the subject of a vision unless the Spirit further directed them to do so. Moreover, visions are a work which is more likely to deceive men than any other, because more easily counterfeited by Satan. We have received an account of several visions seen by persons in Edinburgh, all of the lowest class, except one—namely, the pious minister who transmitted it. An officer in the navy also, now on service, and distinguished for his coolness and intrepidity in the hour of danger, had a vision

of the Lord Jesus Christ, as accurately seen by him, and when he was wide awake, as ever any other object was presented to his senses. The person who is above referred to as having been assailed by Satan, has also had visions predicting events to befall them in their private affairs, extremely improbable to be accomplished, but which they have faith to believe will come to pass.—Visions seem to be the great engine with which Satan works in the unhappy followers of Joanna Southcote, who are in great numbers, and labouring indefatigably.

Since, then, we have made it abundantly evident that the Lord has never left off striving with his church, the most important part of the inquiry still remains—namely, the causes which have led to the repeated and continued quenching of the Spirit;—which inquiry is not only important for the honour of God's long-suffering and loving-kindness, but also as a warning to ourselves not to quench it, but on the contrary to cherish and nurture it, now that He is putting forth his energies once more amongst us. A lady, upon hearing for the first time one of the persons who now speak in the Spirit, exclaimed, "Ah! I know that voice: I spoke in it twenty years ago in Cambridge; but it was laughed at as enthusiasm and madness, and I never spoke in it again." Like scoffers and laughers, indeed, there are now in abundance; and we cannot but consider it as a matter of thankfulness to Almighty God, which we take as an omen for good, that, just before the time in which He caused His voice to be heard in the church again, He had raised up a body of men to devote themselves to the study of His written records with a minuteness that has been rarely bestowed before; and to strive to recal men from the glosses of commentators, and the vain traditions of Evangelical spiritualizers, to put faith in the plain word of God, and to say, with Luther, that "when the Bible says 'bull' it means a bull, and when it says 'a man' it means a man." In this way persons were prepared not to reject a thing merely because it did not fall in with the creeds of the Five-point men of the day, or with any other system of man's devising; but were ready to weigh every thing in the balance of the sanctuary, not in the deceitful scales of religious magazines.

The causes of the quenching of the Spirit are various. The pious minister on the Continent to whom we are indebted for the knowledge of what is taking place there, thinks that vanity in those who have had the gifts has led to their misuse, and consequent withdrawal. He says; "Je crois certainement que ces manifestations ont une bonne origine; mais je ne crois pas qu'elles soient parfaites au point qu'il n'y ait aucun mélange; et ce que je crains par-dessus tout, c'est que l'instrument lui-même ne prévale de ses dons, ce qui arrive si souvent; et qu'alors il ne s'attire des humiliations, et que ce qui a pu commencer par

l'Esprit ne finisse par la chair." He says, very beautifully and appropriately, of those who have received the gifts in this country, "Oh entourons, donc, bien saintement ces chers instruments ; et soyons nous-mêmes de plus en plus entourés des frayeurs de l'Eternel." It is undoubtedly true, that vainglory in the possessor may have caused the withdrawal from a particular individual ; but it is owing to ignorance, or to something worse, in the pastors, that the gifts have been withdrawn from the whole church. If the Spirit had not been quenched from some such cause as this, He would have appeared in another gift in another member, although he would have withdrawn himself from the first : and it is not even pretended that any one pastor, in any one church where these manifestations have been made, possessed the remotest idea of what they were, or capacity to direct the people.

We by no means deny that some persons in this country also, who have received the gift of manifesting the power of the Holy Ghost, have abused it. All God's gifts have been abused, in all places, in all times, and by all people. We believe, that, when these powers were first manifested in Scotland, the individuals who had received one gift incorrectly supposed they had received all (an error into which it was very probable they would fall), and attempted to exercise those which had not been bestowed. The pastors, instead of endeavouring to correct such in the spirit of meekness, assailed them in the spirit of fiends. Moreover, we must be prepared to find the manifestations different in degree, force, and beauty, in different individuals ; for the Holy Spirit evidently makes use of such instruments as He finds, without altering them to His purpose : and in this way only can we account for the different style of the Prophets and writers in the Bible ; the only difficulty about which consists in the responsibility which each person is under for his use of the Spirit. In like manner the abuse of the gifts will vary in different individuals ; and the Apostle instructs gifted persons, beyond all others, in 1 Cor. xiii., that the special object of our being entrusted with any thing is, that it may not be used for purposes of selfish pride and ostentation, but for the benefit of our fellow-creatures. Now we believe it to be utterly impossible for any but spiritual persons to discern the spirits of those who speak by the power of the Holy Ghost ; and thereby distinguish between what is uttered by Him, and what is uttered by themselves in the abuse of the gifts : and thus spiritual men judge all things ; yet are themselves judged, or discerned, of no man who is not spiritual.

Mr. Dodwell, in his Dissertation on Irenæus, tells us that the miraculous powers began visibly to decline between the years 220 and 250 A. D. ; although there is distinct proof of

their existence after the year 300. The author referred to at the commencement of this article observes; "Though we shall not deduce the proofs lower than the year 300, it ought not to be understood that those gifts and revelations were then extinct; for I make no doubt but the same are provable beyond that time. Indeed, whensoever they cease to be provable from the acknowledgments public of persons whose character might carry a weight with it unto us at this vast remove of ages, it will not at all follow that those gifts and graces, or favours Divine, were wholly withdrawn: but it is notorious, unto every man who has seen but the least glimpse of history, that the whole texture and frame of things in the church took a new turn from the secular powers which, after the conversion of the emperor Constantine, were forthwith exercised in the church. Neither is it to be wondered that honours and riches, flowing in with them, should *vitate the minds of the very ministers of Christ*, who were, by their Gospel constitution, to be the lights and salt of the earth, for all manner of humility and godliness of life. But, indeed, the main reason why I shall proceed no further than the end of the third century, in proving the continuance of the Spirit extraordinary, is, that it is evident to me that the Christians, even before that time, and much more after, were so *fallen away generally from their reverence to and love of the Spirit*, that, by the contrary and opposing principles they had admitted and imbibed, *they were morally incapable of owning what was truly prophecy and revelation from God*, according to the rules of Scripture, the undeficient touchstone to judge by; and even according to the rules whereon the Christians themselves in the second century had admitted them."

We beg the reader to remark, that our author most properly uses the words *gifts*, *graces*, and *favours* as synonymous; because an absurdity, equally ungrammatical and unscriptural, has crept into the church, chiefly through the Nonconformist divines,—namely, that of making a distinction between the various gifts of the Holy Ghost, and, calling one graces, maintain that these are of higher value than gifts, for no reason that it is possible to discover but to serve as a quietus to their consciences for not manifesting His gifts. The word *gift* can mean nothing but something conferred without merit: *grace* is only the Latin word for *favour*, equally shewn by God to those who do not deserve it. And thus the xiiith of Corinthians, which contains directions how the gifts of the Holy Ghost are to be used, and instructs us for what ends relative to each other they are conferred, is made to plead for faith, hope, and love, as if they were things superior to or different from the gifts of the Holy Ghost Himself; making a doctrine the substitute for God, and putting God's work in us above God Himself.

It would be an idle waste of words to attempt to prove the self-evident proposition, that all the circumstances which caused a *moral incapacity* of knowing when the Spirit spoke or not in the time of Constantine, are much more powerful in the ministers of the church now: and it may abate something of the coxcombry of those who have hazarded opinions on this subject in these days which they are little qualified to form, to be told, that "Cyprian does in many places intimate that no one was rightly constituted to the public ministry who was without some extraordinary significations of the Spirit to confirm it to him; and therefore, on the authority of a prophetic vision to himself, he says, He that refuses to believe Christ when He constitutes a minister, let him begin then to believe it when Christ avenges that minister."

The pride of opposition in ministers or elders of churches to those who were endowed by God with spiritual gifts, was one great cause of their being withdrawn: for as the bestowal of them is for the benefit of the body, so is the unthankfulness, pride, and ingratitude of the body, a cause of their withdrawal. This is a most serious matter of consideration to us who have not been so favoured, and should make us anxious to cherish, reverence, and honour them, and not cavil, sneer, and repel them. "As it was observed, there" (at Corinth) "some persons enjoying them" (the extraordinary gifts of the Spirit) "became proud and conceited: on that account it was certainly a very perverse use of a good thing, and yet at the same time not incompatible with the reality of that thing possessed by them; for though the gift of prophecy renders a man a witness to others of the visible world, and should be by its operation the powerfulest means of sanctification to the person himself, yet it does not necessarily, and as a cause causing, sanctify; but inward grace is another kind of operation from the same Spirit: nevertheless, by the scope and main drift of St. Clement in that epistle, it appears that the pride and contention flowing from it, which distracted the church, *was not chiefly lodged in the inspired of it, but in those that opposed them*; for, says he, 'Let every one be subject to his neighbour, according to the order in which he is placed by the extraordinary gift of God;' and let us choose to offend some foolish and unlearned men (as 2 Pet. iii. 16), lifted up, *and glorying in the pride of their own speech or reason, rather than God*: then, enumerating several prophets of the Old Testament, he particularizes in Rahab the harlot that she also had the Spirit of prophecy as well as faith: and since, says he, all the ministers of the Gospel grace have spoken by the Holy Spirit, and such were constituted elders over you by the Apostles, with the consent of the whole church, and who have with all lowliness and innocency ministered to the flock in

peace and without self-interest; it is a great shame to your Christian profession, that the ancient church of the Corinthians should be led into a sedition against its spiritual elders: therefore it is unseemly for any to harden their hearts, as the hearts of those were hardened who raised up sedition against Moses the servant of God." It is here to be remarked, that "spiritual persons" meant originally persons possessing the Spirit, and that those who proudly refused to submit themselves to the teaching of God in such persons were those who "gloried in their own speech and reason." Some in these days, who glory in their own speech and reason rather than God, have invented the figment of their own brain, that they speaking in their own speech and reason after prayer to God speak as much by the Spirit of God as those who are now speaking in the Spirit. So far, however, is this from being the case, that the use of their reason in any degree is incompatible with the speaking of the Spirit in them; for the Spirit uses none but those who put their reason in abeyance, and resign themselves into His hands with the most complete and unreserved abandonment. "The city of Carthage, where Cyprian presided, being the capital of most part of Africa, he was as it were a light set upon a hill; and if any thing was advanced by him that was not congruous with the analogy of the Christian faith, or with the tenor of Scripture, there wanted not many who envied his reputation, and therefore would greedily have laid hold of the occasion to have blasted it: but the things of the Spirit which he so freely advances being warranted by the written word of God, though they began to fall under the lash of ridicule among Christians generally then, could not openly be spoken against in such an one as he, and therefore no one did then offer publicly to attack him on these accounts. And thus the high character of this author, unblasted, has been the means to continue down to us the notices above mentioned of the Divine benignity to himself, and to divers among the clergy, and to many among the people: for, says he, Ep. xvi., 'the discipline of God over us never ceases both by night and day to correct and reprove; for not only by visions of the night, but by day, even the innocent age of children is filled among us with the Holy Spirit, and they see, and hear, and speak in ecstasy such things as the Lord vouchsafes to admonish and instruct us by.' In which short sentence he declares the manifestations of God by vision, voice, and prophecy proper, to be frequent among them, without any diminution of the authority thereof by their proceeding *through the instrumentality of babes*. Upon which Rigaltius, the commentator on St. Cyprian's works, observes, 'Not only from dreams and visions, but from or *in raptures* did persons of the most laudable Christian piety receive Divine manifestations: we have

already noted several dreams and visions, which Cyprian communicated to his brethren of the clergy in this Epistle. (xvi.) He inculcates to them some admonitions and commands from the *ecstasical* declarations of innocent children. Rightly does he interpose the words *in ecstasy*; for the power of the Divine Spirit coming upon the children did remove and cast out whatsoever was in their own proper and natural mind; so that every one of them, being no longer himself, but filled or possessed with that great Inhabitant, neither saw nor spake any thing but what that new Guest furnished to them. And thus Tertullian, writing against Marcion the heretic, does maintain, that the temporary secession of reason and understanding did agree, or was the same thing with, *ecstasy*; for it is unavoidable, says he, but that a person in the Spirit do cease from his own sense: therefore in the *ecstasical* for a little time knowledge dies, or at least the human intellect is so overshadowed and darkened by a supervention of the Divine, that it seems for the interim to be expired.' "

The lawfulness, or at least the propriety, of women who have received spiritual gifts exercising them in those assemblies of the brethren commonly known under the name of churches, is much questioned, amongst those who acknowledge that these gifts ought always to have been manifest by the body of Christ, and that they are now beginning once more to shew themselves. They who know least have been the most positive in pronouncing an opinion; and some have gone so far as to say, that, since it is a direction of God that women should not speak in the church, and since women have spoken in an unknown tongue in a church, women so speaking cannot be under the direction of the Spirit of God. The most simple and effectual reply to this is, that if the Apostle had been of this opinion he would have saved himself the trouble of writing a letter to tell women how to exercise their spiritual gifts, inasmuch as by the above logic they had no spiritual gifts to exercise: they were deluded and deluders, and he would have told them so in all Christian simplicity and sincerity. But even let it be granted that it was wrong in the Corinthian church, where all gifts were so plentiful, it by no means follows that it is equally, or at all, wrong in London, where gifts are so rare: and, still further, let it be granted that it would be wrong in ordinary circumstances in London, yet it by no means follows that it is not better to permit a breach of order than that the voice of God should be restrained before a people who had never heard it. If the most sacred of all God's institutions, the Sabbath, may be, and ought to be, violated where the welfare of man's body, or even of his beasts, is concerned, how much more ought an order for the decently conducting of public worship to be infringed, where the voice of God Himself is concerned? Grotius says, upon the text 1 Cor. xiv. 34 (that

women should keep silence in the churches, and not be suffered to speak there), that the prohibition is to be understood with an exception of the prophetic afflatus, or inspiration, which is a special command of God for them to speak: "Intelligendum vero cum exceptione afflatus prophetici diximus supra," xi. 5; and at this place to which he refers he had said "*quare quod Paulus vetat feminas docendi munere fungi id intelligendum cum exceptione nisi speciale Dei mandatum.*" Upon which the author above referred to remarks, "that the reason annexed to that Apostolic command is because women are to be under obedience to their husbands, and therefore to be in silence, as it stands in opposition to the usurping authority over the man by public teaching, 1 Tim. ii. 12. This, therefore, plainly refers to women that are not prophetesses. But as there is neither male nor female in the case of the Spirit speaking, so there is a positive injunction touching every woman that prophesieth in public assemblies, 1 Cor. xi. 5; wherein it is not possible that the Apostle should in the same Epistle contradict himself, or at all indeed speak inconsistently with other places under the Spirit; for, Rom. xvi. 1, he styles Phœbe, *διακονος*, a 'minister of the church which is at Cenchrea'—the word in Greek being the very same which is every where, when applied unto men preachers, rendered a 'minister.' Again, in v. 3, Priscilla is called the fellow-labourer, *συνεργος* (colleague), of the Apostle in Christ Jesus; a title as honourable and significant as is given to any man. Clemens of Alexandria says upon 1 Cor. ix. 5, The Apostles carried with them women, not because wives, but as sisters, that were fellow-labourers in the ministry of preaching. Concurrently with these texts it appears that women were authorized under the Gospel to prophesy, not only by the instances of Anna, Elizabeth, Mary, and the four daughters of Philip; but because at the great effusion of Pentecost we read of Mary and other women in the crowd (*οχλος*) of the one hundred and twenty disciples, who seem to be the same that 'were all,' undistinguished from the men, 'filled with the Holy Ghost, and spake with other tongues as the Spirit gave them utterance:' and that this was so, appears in its being a fulfilment of that in Joel, '*Your daughters shall prophesy; and on my handmaidens I will pour out of my Spirit, and they shall prophesy;*' which also plainly asserts their public prophesying. Thus again at Samaria, after that they believed and were baptized 'both men and women,' Acts viii. 12—17, the Apostles prayed for them that they might receive the Holy Ghost, and then laid their hands on them; and they, the women as well as men, for any thing that appears, did receive it."

The learned Dodwell observes, in his second Dissertation, that "as to direction and government of particular churches whilst the prophetic gifts remained, there could be no one unin-

spired set over the prophets to prescribe to them." No person presumed to take upon himself the office of presiding over the churches, but such as had received the sanction and appointment of the spiritual members of the same, whether male or female. According, therefore, to the example of the Apostolic ages, there is not a church on earth that is constituted after their model, or a minister that is ordained of God, however he may have been sent by man. To this truth, though in much ignorance, and wholly missing the only true way of getting out of the difficulty, the persons who have laboured so hard to found churches on the Apostolic model have borne testimony. Without going further back than our own immediate days, we have the strict Independents, the close-communion Baptists, the open-communion Baptists, the Glassites, Walkerites, &c., all labouring with much conscientiousness, and with equal bad success. The first point necessary to establish a true church on the apostolic model, is to have a body of persons filled with spiritual gifts of speaking in unknown tongues, prophesying, working miracles, raising the dead, curing the sick; who shall by the possession of these gifts be fit to declare in God's name, while their own reason is in abeyance, who He, and not they by the exercise of their reason, has chosen to preside over them. In the Apostolic days the appointment to such an office was truly a subject of awe, and the cry of *nolo episcopari* was not, as now, an hypocritical falsehood. "In particular," says Mr. Dodwell, "with respect to the call of ministers, it was committed to the Discerner of the thoughts and intentions of the heart. In this matter the Spirit signified his will after divers manners, and sometimes made known to the prophets the future conduct and dispositions and gifts of him who was to be ordained a minister: and the Holy Spirit guided and directed also external things relating to the church, not only by revelations made thereof to the pastors, but to other members of it also, even to some of the most abject and contemptible among the laity: for illustration therefore, when the names of men to be ordained for pastors were, after an examination, proposed to the church, and solemn fasting and prayers were on the occasion used, then the prophets, their sentence appeared in it; not that of any certain or prepared persons, but according to the free pleasure of the prophetic Spirit—sometimes by the mouth of children, sometimes of grown persons, sometimes of ministers, sometimes of the laics, even just as at that time the rushing power of the Spirit of Prophecy impelled them; for it was the way of God not always to instruct the very Apostles by their own proper revelations, but often by those of other people: and no man was admitted into the public offices of the church but who was approved by the public testimonies of it. Thus that in 1 Cor. xii. 22, 'the less

comely parts' of the body mystical became more necessary; so that the eye, even those who had ordinarily the gift of knowledge, could not say to the hand or feet, We have no need of ye: and thus probably it was disposed by the Framer of the body, lest ministers should be puffed up with their peculiar gifts, or learn to despise those of the laity."

Thus, then, it appears that the real misuse of the gifts of the Holy Spirit arises not so much from vanity on the part of those who possess them, as from the slight put upon them by others, and especially by the elders or ministers of the churches. It is no doubt extremely humbling to the pride, vanity, and conceit of those who have been supposing themselves not only "spiritual persons," but the *only* spiritual persons, to be shewn that they are not spiritual at all. It is humbling to the pride of those who have been contending for Apostolic succession, and despising their brethren who have only had the hands of the presbytery laid upon them; who thought they had to defend themselves merely against the Popish charge of interruption at the Nag's-Head; to find, that, unless they had the sanction of "the free pleasure of the prophetic Spirit speaking by the mouths of children" or women, they have no sanction of God at all. It is humbling to the pride of sermon-makers, who have drawn large crowds of auditors after them to admire their eloquence; of book-makers and contentious theologians, who have turned all the truths of God into syllogisms for the sharpening of human wit; of speechifiers, who have made the glory of Christ and the salvation of men mere pedestals on which to raise their own renown; of writers in reviews and magazines (by no means excluding ourselves from the full force of these observations), who have treated the things of eternity as affairs to be apprehended by the intellect, instead of abandoning our reason that we might be filled with the Spirit;—it is humbling to the pride of all such, that unsophisticated women should be putting us all to shame, and uttering the truths of God with a power which the Lord the Spirit alone can use. It is God's intention that we should feel shame and humbling; and we desire to kiss the rod, and humble ourselves accordingly under the mighty and righteous hand of God, that He may lift us up in due time. Above all, we desire to praise and magnify His holy name that He has vouchsafed to pardon our unworthiness, and manifest Himself in some members of His body, although not in us; and by His help we will pray without ceasing that He would adorn His spouse speedily with all the graces which she must have to be worthy of being taken to His throne, and with which He alone can adorn her; and give some gift to us, and to every other member. But we can neither conceal from ourselves, nor desire to withhold from others, our deliberate conviction, that, since the world has never been able to endure the faithful witness of Christ whenever it has been made by His

church; and since whenever His gifts have been manifested a time of tremendous persecution has accompanied that manifestation; so do we now believe that the body of Christ would be thrown, by the philosophical Infidels, the idolatrous Papists, and the liberal Evangelicals of 1831, to wild beasts, as it was by the Heathen in the first centuries; to the flames, as it was by the Dominicans and the Jesuits from 530 to 1790; and to the sword and to the deep, as it was by the scoffers of the French Revolution. The church has fallen down into the world, so that she is no longer to be distinguished from it, nor a light enlightening the house. The Holy Ghost in her is smothered: it is sin, and sin alone, in each member, that prevents His being manifested: the old man, instead of being dead, is alive and vigorous, and the new man is feeble and subdued. To those who know any thing of what it is to enter into the mind of God, who can at all appreciate the love of the heart of God as set forth in the work of Jesus, we recommend meditation on the sympathies of the body of Christ, not so much with reference to the members as to the Head. If our body is sick, our head participates in the pain; and Jesus Himself mourns at the low condition, sickness, and paralysis of His body. Oh, is it nothing to you who have tasted of His love, to feel that He weeps! to feel that your miserable state is the cause of His grief! Oh, ye know not how He is longing to bless you; what showers of blessings He is desirous to pour down upon you, would you but trust Him. There is a noise of abundance of rain; open your mouths wide, and He will fill them: cast yourselves upon Him: be content to be counted fools, madmen, and deceivers; be content with any thing, so that ye may set forth Him in His power and holiness before the world. No term can adequately describe the state in which the church is, its powerlessness and its coldness, but that of death.

The body of Christ ought to have continued to do upon the earth all that the Head did during the three years of his sojourn in humiliation; and as the last week of the life of Christ was the most painful of all, so will the closing days of the militant state of his body far exceed in suffering all that have preceded it. It was the last week alone which separated Judas from the rest of the disciples. Out of the select twelve, one was to demonstrate himself a traitor. His treachery was shewn, not in applying opprobrious terms, nor in refusing to his Master the honour that was his due: the very consummation of his guilt was accompanied with a delusive kiss, and the affected allegiance—of “Hail, Master!” As great treachery of a similar kind has been developed within these few years: the abettors of it say they cannot think so meanly of their Lord as to suppose that he will ever return to this earth, which has been so long under the curse of God; that it is carnal, and lowering to His dignity, and derogatory to His honour, to suppose that He will: thus they profess more reverence for Him than others, while they discredit His

plainest assertions. Now they have struck another note of the same chord, and say they cannot think so meanly of their Lord as to suppose that His flesh was made of the same sinful dust that ours is: no! *their* Lord had a body prepared for him quite unlike anything, except in form, that ever was seen in the earth: *their* Lord was in the likeness of man indeed, as a statue is the likeness of a man, but containing no more the properties of mortal flesh than does the Parian marble. We must be on our guard against Judases in every quarter: it is time that we cast off all reliance upon every arm but that of Christ alone; trust to no teaching but that of the Holy Ghost; be prepared for every contumely, for every suffering, without a particle of mitigation here, and tolerable only from the certainty of our shortly being taken up to meet the Lord in the air, and so to be for ever with the Lord.

No one, who believes that the church ought always to have exhibited the power which belongs to its risen Head the God-man Jesus Christ, can doubt the imminent risk she now runs, if the present manifestation be the work of the Holy Ghost, of having the Spirit quenched. Her doctors, with almost one voice, ignorant of the doctrine of Scripture, ignorant of the facts of the case, and ignorant of the only criteria by which to judge, have united to deny that the power of Christ in the Person of the Holy Ghost ought to be in the church at all—whereby they give the lie direct to the plainest and last assertions of our Lord while on earth—and have proceeded to load with the foulest vituperation and malignant aspersions all the individuals who are manifesting these supernatural gifts; asserting, but not mourning over, nor endeavouring to give relief, that it is a Satanic possession that is working in them. A very small number among them do, indeed, believe their Lord's words, and acknowledge that it is their sin and secularity and absorption by worldly principles which alone have prevented His power from always appearing; but even these are so ignorant of the voice of their Lord that the utmost they can do is to stand in doubt whether it be His, or the voice of Satan: asleep in the temple, indeed, these Samuels cannot tell who calls to them; so that, if God be speaking, He is speaking as uselessly to them as to the rest—though, doubtless, when they do know, far different will be the result. There is so little faith in God himself, that they wait for some Eli to confirm Him: they cannot take God at His word, and be content to try the Spirit by the tests which God has given in His word, and they wait for some other test, something that shall commend itself to their reason. But such test never shall they have. It is to put reason to shame that God has now appeared; and proud reason must lay its mouth in the dust, or it can never hear, it has a moral incapacity for hearing, God. We admit, indeed, that it is more important that men should be sound in the doctrine than assent to any particular

manifestation; but we know from experience, that until the mind is satisfied on that, there is no unwavering prayer that we may have the gifts ourselves. Without the gifts—that is, the power of the Holy Ghost; without the power of God speaking in, to, by, and through us—we know not our sin, we are unfit to be His witnesses, we are incapable of setting forth the Gospel of the kingdom in the demonstration of the Spirit, however skilled we may be in man's wisdom and excellency of speech. Some, indeed, fear to possess the power of the Holy Ghost, because they perceive the holiness which it must induce: to all such we would say, "If you dread any thing that can make you as holy as Christ is holy, you are unfit for heaven, and into it you can never enter." The problem which such men are trying to solve is, "How dissimilar can I be to Christ, and yet be saved?"

We cannot conclude without again pressing upon our readers the importance of attending to the plain instructions and letter of the written Word, as the sole guide in all pretended manifestations; by which alone they can be determined to be of God, or of Satan. The author of "the Delusions" quoted above, was himself ensnared in the horrid abominations of the fanatics known under the name of *the French Prophets*. "The Warnings," also, to which we have referred, were given by some who were dupes of that imposture. It would be too much to say that there was no work of God going on amongst any of those who are indiscriminately included in the just detestation which their impieties and pollutions excited; but we have no account of any of the pastors of the Presbyterian, Independent, and Baptist churches, amongst which the greater part of their disciples were found, "trying the spirits" by the tests given in Scripture for that purpose. The more probable case is, that there was a work of God going on at the beginning; and that Satan forthwith began a work also; by which he contrived to get the two confounded together, and mistaken for one and the same; and in this manner, also, will he assuredly act now. Since those who profess spiritual gifts are responsible for their use, as much as men are responsible for the use of any other gift; so they who pervert spiritual gifts to an unholy purpose, will be drowned in double perdition: wherefore, let those who earnestly desire them, be still more earnest to be enabled to use them aright. One great danger to the church now arises from the habit, which the Evangelical preachers have taught men, of handling deceitfully the word of God, under the system which they call spiritualizing; by which they have imbibed a moral incapacity of believing such a plain thing as that *land* means *land*, and not *sky*; and, on the present question, that the words, "These signs shall follow them that believe," and, "Lo, I am with you all the days, even to the completion of the dispensation," do not mean that the signs were to cease at the beginning of the dispensation.

REVIEWS AND MISCELLANIES.

MR. CULLIMORE ON SCRIPTURE CHRONOLOGY.

PART II.

Of Criteria for determining in which Version of the Holy Scriptures the original Hebrew Computation of Time is contained.

IN my former papers under this head*, I endeavoured, by means of the Newtonian astronomical argument, to develop principles for the solution of an important question, the soundness of which, like that of the Newtonian hypothesis of gravitation, seemed to depend upon the accuracy of their results. Accordingly, these results came out historically true in every instance, by producing the recorded epochs of the respective versions and systems, being in all cases favourable to the authorised Hebrew account of time; and, making full allowance for possible error on the part of the writer, whether from undue multiplication of instances or his method of calculation, enough remained, in the cases of the Septuagint and modern Jewish epochs alone, to prove the adequacy of the principles advanced to the end proposed, according to all the admitted laws of argument.

My attempt being intended as a contribution, however humble, to the means of searching out the truth, rather than with a view to the establishment of a new and favourite theory, I remarked in an early part of the treatise, that, conclusive as these 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." To meet these self-imposed conditions I had collected a mass of criteria of various descriptions, to be brought forward as opportunity might offer, with the view to a full vindication of the Hebrew chronological integrity, or rather to enable the reader to judge between the sacred Hebrew and the elongated systems of time, by a variety of independent and coinciding tests.

The publication of these materials having been suspended, chiefly through want of health; and a learned writer, Mr. Cuninghame†, having in the mean time not only attacked the soundness of the principles and results contained in my former papers, but converted these results in favour of the integrity of the Hebrew Chronology into a charge against the church of

* Vol. II. p. 898; Vol. III. p. 161.

† Vol. III. p. 416.

God ("of having wilfully corrupted and wickedly altered the oracles of God; or, to say the very least, of having most criminally and negligently permitted that alteration by some of her sons, and having afterwards connived at and participated in it by the reception and universal use of the version—*i.e.* that of the Seventy—so corrupted"); I propose now to incorporate so much of the additional matter as may enable the reader to decide between Mr. Cuninghame and myself, and whether the interests of God's church are best upheld by the adoption of the inconsistent and utterly uncertain Septuagint account of time, or by adherence to the original and uniform Hebrew numbers.

I do not pretend to be a match for so able and practised a controversialist as Mr. Cuninghame, in arguing the question; and therefore solicit the reader's attention to the facts stated rather than the manner in which they are put, as well as to the relative consistency of both parties.

In limine, I would remark, that Mr. Cuninghame can doubtless explain his reason for suppressing (perhaps I should rather say, for overlooking) the self-imposed clause above quoted, which every impartial reader will allow should at least have exonerated the writer from the grave charge brought against him, even though his principles of inquiry were proved unsound. My learned antagonist can likewise no doubt explain why he has singled out the unlucky writer of a single treatise to bear the onus of a charge which, if valid, is in force against Scaliger, Petavius, Ussher, Marsham, the compilers of our authorized Biblical chronology, and every other great man in whose path the writer has trodden as a defender of the Hebrew chronological integrity; the suppression of whose names would lead the unlearned reader to infer that the author of the impugned treatise alone had committed the sin of vindicating the sacred Hebrew numbers, and of exposing the corruptions of the Greek.

The internal criteria being by far the most important, I will commence with that department of the subject; hoping to develop facts that may try the temper of Mr. Cuninghame's *celestial weapons*, and prove that the Hebrew chronological integrity is far from depending on reasonings derived from human science, or from any extrinsic source.

Mr. Cuninghame having confined his chronological strictures to post-diluvian times, I have assigned the like limits to the accompanying Patriarchal Table; extending it, however, to the descent of the house of Israel into Egypt, as required by the mode in which I have found it necessary to state the deaths of the patriarchs.

The first column of numbers exhibits the times according to the uniform and unvarying Hebrew text, the Chaldee paraphrast of Onkelos, the ancient Syriac version, the Hebrew copy of Eusebius, the

Vulgate, and the Arabic version*: The second column the same; according to the Samaritan text and the Samaritan copy of Eusebius†. The third column contains the protracted computation adopted by Josephus. The fourth, that of the Eusebian copy of the Seventy‡, the most ancient, authoritative, and systematic statement of the Septuagint computation, and there is reason to suppose that of the Hexaplar copy of Origen. It is the same that was used by Africanus, the contemporary of Origen, so far as regards the generations, although Africanus's account of the residues has not been preserved. The strict agreement of the Hebrew and Samaritan copies of Eusebius with the existing texts, renders his account of the Greek computation invaluable. The fifth column exhibits the times according to the Codex Vaticanus, which, as a manuscript authority, stands next in chronological order to the copy of Eusebius; and in the residues from Arphaxad to Eber displays a collation with the Samaritan text. The sixth contains the same according to the Codex Alexandrinus; of nearly the same age with the preceding, and, so far as regards the generations, certainly containing the original numbers of the Seventy interpreters, as is proved by the chronology of the Jewish history of Demetrius Phalærus, the librarian of Ptolemy Philadelphus§. The seventh and last column sets forth the Septuagint reckoning according to the copy of Syncellus, which was probably the edition of Basil Bishop of Cæsarea; compiled at the close of the fourth century, but now lost||. This copy agrees with the Codex Alexandrinus, as regards the generations; and both were in that respect followed by the author of the Alexandrine Chronicle, and other chronographers of the Byzantine school. These (contained in the fourth, fifth, sixth, and seventh columns) are the four most authoritative versions of the Greek numbers. The table might, however, be greatly extended, by the insertion of the manifestly spurious statements of the Greek generation by Theophilus, Nicephorus, and a host of other chronographers:

* Onkelos has Arphaxad's residue 430, with the Alexandr. Cod. of the Septuagint, in place of 403, with the Hebrew: while Jerome in the Vulgate, has 303, with the Samaritan. The Syriac has Terah's generation 75, in place of 70. These are the only various readings.

† Eusebius has Reu's residue 209 years, instead of 109, as in the text; a mistake palpably arising from having had the Hebrew and Septuagint before him.

‡ Eusebius has Salah's residue 406 years, in place of 403; but he refers Salah's death to the seventh year of Serug, which corrects the error.

§ Demetrius computed 3624 from the first of Adam to the descent of Jacob into Egypt, and 1360 from the Deluge to the same epoch (Eus. Pr. Ev. l. ix.); both which numbers agree with the Alex. Codex, allowing for an omission of the two years between the Deluge and the birth of Arphaxad, in the period last mentioned.

|| Syncel. Ed. Par. p. 115. In p. 203 it appears that Syncellus set a high value on the edition of Basil, and partially, if not wholly, adopted its chronology.

but the foregoing are enough to afford the reader an idea of the variable nature of the Septuagint chronology, and are preferred as giving the best authorized as well as the most favourable view of that system.

I should observe, that the sixth column, from the *Codex Alexandrinus*, corresponds with the statement of the Seventy given in Mr. Cuninghame's Table, the residues of Arphaxad, Salah, and Eber excepted, which he has 403, 303, and 270 years, on the authority of Dr. Hales, which Mr. Cuninghame states to be in agreement with the Aldine edition; of which edition, however, the manuscript authorities are unknown, so that no statement from it can stand as an original one.

Having thus far described the Table, I will next proceed to detail its uses.

In the first place: It is evident, that if we adhere to the original Hebrew text, confirmed as it is by the agreement of all the manuscripts, the ancient translations, and the copyists of the numbers, we possess a uniform and invariable guide to the Patriarchal ages, from which no second chronological statement can be elicited: whereas a glance at the table will satisfy the reader, that, if we diverge from this original guide and prefer the protracted system, we are utterly without a standard of time;—that our choice must first be directed to select between the Samaritan, the copy of Josephus, and the account of the Seventy interpreters; and if the latter be preferred, as is usually the case, that we are still lost in a sea of variations, scarcely any two copies or any two copyists of the Seventy being in harmony throughout the Patriarchal ages.

Secondly: It will be seen that the whole times of the lives of the patriarchs, which are set forth in the antediluvian history of every version, in addition to the generations and residues, are to be found in the postdiluvian record of the Samaritan alone, as regards the eight generations between Noah and Terah;—an interpolation of eight complete verses into the eleventh chapter of Genesis; which, combined with the shortening of the lives of Jared, Methuselah, and Lamech, in that version, to bring their deaths within the limits of its curtailed antediluvian period*, and with the shortening of Terah's life to accommodate it to the sum of his generation, seventy years (Gen. xi. 26), and the seventy-five years of Abraham (Gen. xii. 4), destroys the credibility of that system altogether.

Thirdly: It will be observed that the excess of the protracted computation above the Hebrew, is a century in each generation between Shem and Nahor, in whose generation the excess stands fifty years in the Samaritan, the Eusebian, the Alexandrine, and

* All three died in the year of the Flood, according to the Samaritan system.

the Syncelline accounts ; a century in that of Josephus, and one hundred and fifty years in that of the Vatican copy of the Seventy ; —that these differences, as they occur between the Hebrew and Samaritan texts, have either been subducted from the generations by the compilers of the former, and added to the residues of the lives, or added to the generations and subducted from the residues, by the compilers of the latter, so that in both cases the whole time of the lives remains the same ; —that, on the other hand, as between the Hebrew and Greek texts, a like subtraction or addition has taken place in regard to the generations, while the residues have been suffered to remain unaltered : the consequence is, that, the residues being in both cases the same, the lives of the patriarchs are each a century longer in the Greek than in the Hebrew, as will be seen by consulting the most ancient Eusebian numbers of the Seventy (column 4), in which the identity of residues with the Hebrew is uniform ; this uniformity commencing with Peleg in the more recent copies, which have the previous residues sometimes as long as the Hebrew and the Eusebian copy of the Seventy, and sometimes in nearer agreement with the Samaritan, as may be seen in the fifth, sixth, and seventh columns*. All the copies are, however, opposed to the principle of centenary transferences observable between the Hebrew and Samaritan ; and the Eusebian copy, being the only uniform one, besides being the most ancient, probably exhibits the true system of the Seventy interpreters, which, it cannot be questioned, was to leave the residues as they found them, granting their generations to be corrupted ; and the same holds good as regards the Hebrew compilers, if the corruption was on their part.

Here it should be remarked, that Mr. Cuninghame, in common with the other advocates of the Seventy, speaks of systematic centenary transferences as occurring between the Hebrew and the Seventy in the postdiluvian times ; an oversight arising, no doubt, from such a system having been acted upon by the corrupters throughout the antediluvian generations. The distinction is of vital importance to the subject of this inquiry, as will presently appear. It speaks very clearly for the absence of the total periods of the postdiluvian lives in the original text, and demonstrates the Samaritan interpolation in this respect ; because the centenary transferences could have no other object than to leave the lives

* It is remarkable, that the Alexandrine Codex exhibits the Hebrew residue of Arphaxad (or rather as Onkelos has it), four hundred and thirty years, while the Syncelline has the same for Cainan ; and that of Georgius Hamardt exhibits the true Hebrew residue of Salah, ascribing four hundred years residue to Arphaxad. Again, the Alexandrine exceeds the Vatican and Syncelline by a century in the residue of Eber. Hence it may be inferred that the Eusebian copy, which exhibits all these readings together corrected to the Hebrew standard, is the right one, independently of its superior antiquity.

unaltered ; but where the lives did not appear, the addition or subtraction, as regarded the generations, answered every purpose of chronology, while it would be taking trouble to no purpose to extend the alteration to the residues. The corrupters might indeed have omitted the lives, in order to save the trouble of altering the residues ; but the absence of the former from both the Hebrew and the Greek, the original and the corrupted, proves that they never appeared in either, and is therefore conclusive for the Samaritan interpolation of eight verses, as above stated.

A very important point, which should not be overlooked, is, that Josephus, who carefully enumerates the periods of the lives of the antediluvian patriarchs, with those of Noah, Shem, and Terah after the Flood, does not give the life of any one of the seven between Shem and Terah ; a circumstance which proves, first, that the postdiluvian lives were not stated in his copies, and, secondly, that the centenary differences between the Greek and Hebrew existed in his time as they do now : for why should he state the whole life of Shem, which does not appear in either text, and leave out those of his successors, if it were not that it was in the sum of Shem's generation and residue alone that both texts corresponded ?

We are now arrived at the most important result of the differences between the Hebrew, Samaritan, and Greek postdiluvian systems ;—a result which furnishes data for the absolute exclusion of the corrupted numbers, on whichever side they exist, but which could never be obtained without our possessing the three systems to subject to comparison.

It has been seen, that, as the case stands between the Hebrew and Samaritan, the corruption has been effected by transfers of centuries from the generations to the residues, or *vice versa*, so as to leave the lengths of the lives unaltered. It does not appear from this which is the corrupted and which the original system, but simply that one has been altered from the other. The Samaritan interpolation of the lives directs our preference to the Hebrew ; but that argument stands on its own merits. It has likewise been seen, that, as between the Hebrew and the Seventy, the corruption has been effected by simple centenary additions or subtractions, as regards the generations, without affecting the residues, which are in both cases the same. Here again we have no proof on which side the corruptions exist : we can only feel assured that the one text has been altered from the other.

Having considered the relation between the Hebrew and the Samaritan, and between the Hebrew and the Septuagint, let us next take a view of that between the Septuagint and the Samaritan.

The times of the generations being identical in both systems, the variations are confined to the residues and total duration of the lives. We have already seen that the Samaritan residues

are each a century shorter than those of the Hebrew, with which (*i. e.* the Hebrew) in this respect the Septuagint agrees; and that the sums of the Samaritan generations and residues are identical with the Hebrew, while the sums in the Seventy are each a century greater. But, granting either the Septuagint or the Samaritan numbers to have been the original whence the other system was corrupted, how are their residuary differences to be accounted for? Why did not the compilers of the one copy the other? If the Seventy contain the original numbers, why did the Samaritan compilers curtail the residues in order to accommodate them to the Hebrew sums of the lives? and if, on the contrary, the Samaritan exhibits the original numbers, why did the compilers of the Septuagint protract the residues to the Hebrew standard? It is plain that in either case the assistance of the present Hebrew numbers must have been called in. The obvious consequence of this is, that neither the Septuagint nor the Samaritan Pentateuchs can present the original numbers whence the other reckoning is derived. We must therefore have again recourse to the Hebrew, which we have already seen might have been corrupted from either of the others; or, on the contrary, that either of these might have been corrupted from that source.

The unavoidable result to which we shall be conducted is, that the Hebrew numbers, as they now stand, may have been altered from those of the Seventy, by the omission of a centenary in each generation, leaving the residues as they stood in the original; and that the corruption thus effected may have been remodelled by the centenary transferences from the residues to the generations of the Samaritan compilers. Or, on the other hand, that the Samaritan numbers may have been the original, whence the Hebrew compilers effected their centenary transferences from the generations to the residues; and that the system thus formed may have been remodelled by the centenary additions to the generations of the Greek compilers, the residues remaining as they were.

In either case, the present Hebrew numbers take their place, in point of antiquity, at a date intermediate between those of the Samaritan and Septuagint versions, and consequently long anterior to the Christian era, before which no impugner of the Hebrew integrity ever contemplated the possibility of its chronological corruption. The only possible consequence of the above-mentioned inevitable alternatives, however, is simply this: that the present Hebrew numbers are to all intents and purposes the original, whence both the Samaritan and Septuagint numbers have been altered. These results are so plain and conclusive, that I flatter myself not even Mr. Cuninghame will dispute their effect to the absolute exclusion of the corrupted umnbers and the establishment of the originality of the pre-

sent Hebrew system of time. Thus we may perceive the vast importance of the residues of the lives of the Patriarchs towards settling this great chronological question—a character of which Mr. Cuninghame, and, indeed, all the advocates of the Seventy, make but little account.

Having disposed of the question of the centenary differences, and, I trust, proved that the clear understanding of it is of infinitely greater moment to the general inquiry than has been hitherto supposed, I will next proceed to answer several positions and objections of Mr. Cuninghame, in reference to the Patriarchal Table, in the order in which they are proposed; trusting that the result will be found to confirm the opinion expressed in my former papers, “that all the objections usually brought 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*.”

First, of the period of Terah’s life, a right understanding of which is of the last importance to sacred chronology, but more particularly to the Hebrew, in which the disputed difference of sixty years becomes of great moment, on account of its increased proportion to the whole time of the Patriarchs. It will be seen by the table, that the patriarch alluded to lived 205 years, according to all the versions and copies of the Hebrew and Greek numbers, including the important testimony of Josephus; and that, the age of Abraham being 75 years at his father’s decease (agreeably to Gen. xi. 32, xii. 4, Acts vii. 4), the age of Terah was necessarily 130 when Abraham was born. As, however, it is stated, in Gen. xi. 26, that “Terah lived seventy years, and begat Abraham, Nahor, and Haran,” the generality of ancient chronographers have, contrary to the express testimony of Scripture, brought down Terah’s death to the 35th year of Isaac; and St. Augustine has inferred two departures from Haran—the one in the 75th of Abraham and the other in his 135th year—the futility of which must be obvious to every reader of the Bible.

The Samaritan compilers, unaided by the Apostle’s testimony, Acts vii. 4, nevertheless saw that the death of Terah and the departure from Haran could not be separated, and to meet the difficulty shortened Terah’s life from 205 to 145 years, as before-mentioned;—an emendation which Mr. Cuninghame has adopted, notwithstanding the Divine authority he assigns to the numbers of the Seventy, which have 205, in common with all other authorities, the Samaritan excepted.

But the slightest examination of the history of Terah’s family will shew that Abraham could not have been born in the seventieth year of his father’s age, as the emendation supposes, and

* Morning Watch, Vol. II. Part II.

that, of the three sons of Terah, the birth of Haran alone can belong to that date; for the two brothers, Nahor and Abraham, both married daughters of Haran (Gen. xi. 29), and Abraham's wife was only ten years her husband's junior (xvii. 17). That the order in which Terah's sons are mentioned (xi. 26) has relation to their rank, rather than to their primogeniture, appears from the parallel case of the three sons of Noah: "And Noah begat Shem, Ham, and Japheth" (v. 32, ix. 18, x. 21): yet we find (x. 21) that the last mentioned son, Japheth, was in reality the eldest (as in the case of Haran, x. 26), agreeably to the order in which his own and his brother's posterity are detailed x. 1, 2, 6, 21, Shem being two years his junior (xi. 10). It is also very remarkable, that, according to the Hebrew text, there is an analogy between the long generation of Noah, by whose three sons the new world was to be peopled, and that of Terah, in the posterity of whose three sons all the families of the earth were to be blessed;—for as the house of Israel descended in the male line from Abraham, it descended in the female from both Haran the father of Sarah (Gen. xi. 29), and Nahor the grandfather of Rebecca (xxii. 20, 23) and great-grandfather of Leah and Rachel (xxviii. 5, xxix. 16). The nine generations from Adam to Noah occupied a space of 1055 years—a mean of 117—while Noah's generation, 500 years, was equal to about $4\frac{1}{2}$ of these. So the seven postdiluvian generations preceding Terah took up a space of 220 years—a mean of $31\frac{1}{2}$ —while Terah's generation to the birth of Abraham, 130 years, equalled about $4\frac{1}{2}$ of the former.

Mr. Cuninghame's objection to the generation of Terah, 130, and his life, 205 years, is grounded on the incredulity of Abraham and Sarah when promised a son at the ages of 100 and 90 (Gen. xvii. 17; xviii. 12, 13). "Where was the difficulty," remarks Mr. Cuninghame, "of Abraham believing that he should have a son at 100, if his own father begat him at 130?" But, admitting for argument sake that Terah begat Abraham at the age of seventy, still, if the seven immediate ancestors of Terah did not beget sons until each of them had attained the utmost age ascribed to that patriarch at his son Abraham's birth—130 years or more, as the reckoning of the Seventy supposes—where, I would ask, was the difficulty of Abraham's belief? where the call upon his faith? Certainly none; because 100 years was far within the established period of procreation, according to the system advocated by Mr. Cuninghame. On the contrary, according to the Hebrew numbers, which fix the period of procreation among the immediate ancestors of Terah and Abraham at its present standard, of about three generations to a century, Abraham's hesitation, at a time of his

life when three such periods had already elapsed, is altogether consistent*. His father (Terah)'s period, whether 70 or 130 years, is likewise an exception to the established order of things; and so were the generations of Isaac—sixty years; of Jacob—not less than eighty years; together with those of the line of Levi to the Exode, and of the line of Judah to David; but more on this as we proceed: it is enough for our present purpose to remark, that while the Hebrew computation presents departures from the laws of nature in the periods of both Terah and Abraham (the latter required by the terms of the promise), the Greek and Samaritan exhibit none whatever.

It follows, that Mr. Cuninghame's argument for the shortening of Terah's life and generation forms, when rightly applied, really a most powerful one for the rejection of the protracted computation, which is thereby proved to be utterly inconsistent with the history of Abraham and the terms of the promise; and for the reception of the authorized Hebrew numbers. It is almost needless to repeat, that as the life of 205 years, sanctioned by all authorities, with the single Samaritan exception, and the consequent generation of 130, are alone consistent with the history of the house of Terah, the chronological adoption of these numbers is inevitable.

Secondly. Mr. Cuninghame insists, that if "the five former patriarchs, from Noah to Eber, outlived Peleg," as the Hebrew chronology supposes, "it would be more proper to say that the earth was divided in the days of Noah, than in the days of Peleg, who died ten years before his great ancestor." To this I answer, that there is no reason for here fixing on Noah, to the exclusion of every contemporary patriarch, because, according to the narrative of Genesis x., the earth was divided in the days of all the seventy descendants of Shem, Ham, and Japheth therein mentioned (x. 5, 20, 31, 32). The state of the case seems to be, that the life-time of Peleg is assigned as the chronological index to the division of the earth (x. 25), because he was the youngest patriarch of the line of Abraham's descent (in which the account of time is preserved) who was a party to that event, and also the first of that line who died, if we follow the Hebrew account,

	Hebrew.	Sam. & Sept.	Josephus.	Septuag.
* Arphaxad -	35	135	135	135
Salah -	30	130	130	130
Eber -	34	134	134	134
Peleg -	30	130	130	130
Reu -	32	132	132	132
Serug -	30	130	130	130
Nahor -	29	79	129	179
Terah -	70 or 130	70 or 130	70 or 130	70 or 130
Abraham -	100	100	100	100

as will be seen in the Table. Hence the life of Peleg determines the chronological limits of the settlement of nations, with a precision that could not have been attained by reference to the days of any other Patriarch than those of him who was the latest born and the first to die. The Hebrew system alone furnishes this explanation of Gen. x. 25; and the beauty of the index will appear on reference to the table (column 1).

Thirdly. This learned writer speaks of the utter impossibility of accounting for the increase of the human race from three pairs at the era of the Dispersion, according to the Hebrew chronology; an era which he refers, when speaking of that system, to the birth of Peleg, a century after the Deluge, p. 425; but to the last years of Peleg's life, when alluding to the more favoured Septuagint reckoning, p. 427—a difference of prodigious import to the progress of population in that early age. The chronological limits of the dispersion are, however, the years of Peleg's life, which stand as follows, according to the different accounts, as in the table:—

Hebrew.	Samaritan.	Sept. Euseb. Vat.	Sept. Alex. Syncel.
A. F. 101	401	401	531...birth
340	640	740	870...death

The modern Jewish system fixes upon the lowest limits, and accordingly refers the dispersion to the year of Peleg's death, A. F. 340. That patriarch was, however, one of the seventy leaders of the nations mentioned in Gen. x. : so that the event in question must have occurred long before his death: and the same circumstance equally excludes it from his birth, and brings it down to his mature age. But the thirteen sons of Joktan, Peleg's brother, were also heads or leaders of families or nations on the same occasion (Gen. x. 25—31). This brings the epoch of Dispersion at least two generations below the birth of Peleg—that is, to the time of Serug's birth—and still lower, if we suppose each of Joktan's sons to have been the father of a family, which was most probably, if not certainly, the case (x. 31, 32). Serug was born A. F. 163, according to the Hebrew; A. F. 663, according to the Samaritan, Josephus, and the Eusebian and Vatican copies of the Seventy; and A. F. 793, if we follow the Alexandrine and Syncelline copies. The first result of this earliest scriptural date of the Dispersion is, that it altogether excludes the Samaritan account, according to which Peleg died A. F. 640, twenty-three years before (see the Table). But if we descend another generation, which the probability of the sons of Joktan having families seems to require, the epoch will be still lowered to the birth of the contemporary patriarch Nahor, A. F. 193, Heb.; A. F. 793, Sam., Josephus, and Sept. Euseb. and Vat.; and A. F. 923, Sept. Alex. and Syncel.;—dates which exclude every account of the Dispersion but the Hebrew alone; for Peleg

died A.F. 740, according to the Eusebian and Vatican copies, and A.F. 870, according to the Alexandrine and Syncelline; in both cases 53 years too early, as will be seen by reference to the Table: while, if we follow the Hebrew date, A.F. 193, we find no less than 147 years of Peleg's life still remaining, and therefore space for every latitude which the dates above mentioned may require; whereas all the protracted systems are so circumscribed, by their long periods of procreation, that not even latitude for general calculation is admissible. It will, moreover, be obvious, on reference to the Table, that, in any possible view of the time of Dispersion, several of the seventy patriarchs who performed a part in it must have died before that event occurred, if any besides the Hebrew reckoning be adopted*.

These singular advantages, which the Hebrew possesses over all the other systems—advantages which can arise from truth alone—it will be seen, proceed from the circumstance that the life of Peleg is equal to more than seven natural generations according to the former, but to from two to three only according to the latter. Thus (taking the mean length of a generation)—

<i>Hebrew.</i>			<i>Samaritan.</i>			<i>Septuagint.</i>		
Life.	One Gen.	Gens.	Life.	One Gen.	Gens.	Life.	One Gen.	Gens.
239	÷ 33	= 7 $\frac{2}{3}$	239	÷ 133	= 1 $\frac{78}{133}$	339	÷ 133	= 2 $\frac{72}{133}$

Let us next consider the bearings of the respective systems on the question of population; in regard to which it will be seen that the protractors of sacred time have been guilty of an oversight fatal to their principles of chronology: for a glance at the scale of progressive population which I have annexed to the Patriarchal Table will instantly prove that the world might have been infinitely more populous during the life-time of Peleg according to the Hebrew, than if we admit any of the protracted systems; and that this criterion is destructive to every system but the one, in consequence of the relative numbers of procreating periods contained in Peleg's life, as above. Whatever ratio of progressive increase is assumed, its relative consequences are the same.

The scale in question—which supposes the number of surviving males to have increased in the ratio of four and a half in each successive generation, till the world became fully peopled, descending from the sixteen sons of Shem, Ham, and Japheth—is primarily drawn from an estimate of all the male births mentioned in Scripture between the Deluge and the Descent of Jacob's family into Egypt, of which the mean for each patriarch comes

* It is very remarkable, that all the ancient followers of the Septuagint chronology, who touch on the subject of the Dispersion, make all the descendants of Noah's sons, mentioned in Gen. x., to have been alive at its epoch: not excepting Syncellus, whose copy, nevertheless, dates Arphaxad's death 40 years before the birth of Peleg. See Table, column 7.

out 4 $\frac{1}{2}$ *. The sons and grandsons of Noah supply us with a higher standard, or $16 \div 3 = 5\frac{1}{3}$. This view, besides being strictly scriptural, is far more reasonable than the Petavian estimate, which supposes an eight-fold increase every 23 years, while the above infers a four-and-a-half-fold increase on each successive scriptural generation; of which the Hebrew supposes three to a century, and the protracted systems three in four centuries; the centenary additions to the generations operating merely to lengthen the periods of procreation, or ages of the Patriarchs at the birth of their eldest sons (see the heads of Mr. Cuninghame's Patriarchal Table), not to increase their number;—a fact which the advocates of the protracted systems appear to have altogether overlooked, or they would never have argued that any given system could be more favourable to population than another containing a like number of generations.

The standard which I have adopted is, I think, rendered unanswerable by the increase of the family of Jacob while in Egypt, the immediate antitype of the pristine progress of population, as appears from Dent. xxxii. 7—9: "Remember the days of old, consider the years of many generations: ask thy fathers, and they will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance."

We have already seen that the history of the house of Terah, in which all nations were to be blessed, exhibits a genealogical and chronological antitype of that of the house of Noah, by which the earth was to be peopled. The antitype now under consideration is similar *in genere*, with this distinction—that what in the former case is only to be inferred, is in the present expressly declared, and the reason set forth: "For the Lord's portion is his people; Jacob is the lot of his inheritance." Had this important index occurred to me previously to estimating the progress of population in the patriarchal ages from the general account of births in the Sacred Writings, I should have adopted it as the primary basis of calculation. It will, however, answer the same purpose to pursue the subject in the present order; and will, I think, evince, that for fixing the ratio of increasing population in the patriarchal ages at four-and-a-half surviving males in each successive generation, we have immediate Scriptural authority.

* Fifty-seven parents, from Noah to the sons of Esau and Jacob, are recorded to have begotten 250 sons. Hence $250 \div 57 = 4\frac{1}{3}$, the mean for each. But of these parents there are ten of whom one son only is named, but who are for the most part stated to have begotten others. There remain 47 of whom the whole number of sons is named: i. e. 240 sons to 47 fathers, the mean $5\frac{1}{3}$. It follows that our scale is, on this calculation, rather below than above the true standard.

The number of the male descendants of Jacob who departed from Egypt, of 20 years old and upwards, exclusive of the tribe of Levi, was 600,000 (Exod. xii. 37). Such was the number on the census in the second year of the departure (Num. i. 46, ii. 32); and such the number, with scarcely any variation, of the new generation which conquered the promised land thirty-eight years afterwards (Num. xxvi. 51).

The stem of this multitude is to be found in the eleven lay sons of Jacob, and must be dated from the time of that Patriarch's marriages, the births of his children having commenced in the speediest course of nature, and having all occurred within twenty years*. Jacob married the daughters of Laban fourteen years before the birth of Joseph†, and the last-mentioned Patriarch was born thirty-nine years before the descent of his father into Egypt‡; from whence till the exodus there elapsed 215 years more; the descent having happened 215 § years after the call of Abraham, which anticipated the exode 430 years||. It follows, that the whole period of the above-mentioned increase of the house of Israel was $14 + 39 + 215 = 268$ years; equal to precisely eight natural periods of procreation at three generations to a century, the standard of the patriarchal ages, according to the Hebrew text, of the Egyptians and other ancient nations, and of all subsequent ages, as well as of the house of Israel itself, as will soon appear. The chronological and genealogical increase of Jacob's family, from 11 to 600,000 males, will therefore stand as follows.

Year of descent.	Year of Jacob's Marriage		Surviving males, tribe of Levi excluded
	1	- - Jacob marries.	
	2	I. Generation. 11 sons	- 11
	32	- - Joseph sold.	
	35	II. Generation. 50 grandsons	- 52
1	54	- - Jacob descends into Egypt.	
15	68	III. Generation - - - - -	- 248
18	71	- - Jacob dies.	
48	101	IV. Generation - - - - -	1,179
72	125	- - Joseph dies.	
81	134	V. Generation - - - - -	5,598
90	143	- - Levi dies.	
114	167	VI. Generation - - - - -	26,593
136	189	- - Moses born. Contemporary births about	60,000
148	201	VII. Generation - - - - -	126,316
176	229	- - Moses flies to Midian.	
182	235	VIII. Generation - - - - -	600,000
186	239	- - 400 years of affliction end.	
216	269	IX. Gen. Exode. Men 20 years and upwards	600,000

According to this calculation, which is critically correct, if the

* Gen. xxix. xxx. xxxi. xxxv.

† Gen. xxx. 22—26; xxxi. 41.

‡ Gen. xli. 46—54; xlv. 11.

§ Gen. xii. xxi. xxv. xlvii. 9.

|| Gen. xii.; Exod. xii.; Gal. iii.

principles on which it is constructed be admitted—and I think they cannot be disputed—the ratio of increase in each successive generation is $4\frac{1}{2}$, within a fraction too minute for notice. It will be observed, that the number of the second generation, 52, comes out surprisingly near that of Jacob's grandsons, being 50, the sons of Levi excluded, as set forth in the xlviith chapter of Genesis;—a coincidence which it is difficult to imagine could result from any thing but soundness of principle and truth. The leading historical events are inserted, for the sake of illustration*.

Applying this antitype to its prototype, the population of the patriarchal ages, (agreeably to Deut. xxxii. 8, above quoted,) the sixteen grandsons of Noah, born immediately after the Deluge, from whom all the nations of the world are descended, will stand in the place of the eleven sons of Jacob †; and the progressive increase, to “the number of the children of Israel” will be as follows, according to the original and the protracted systems.

Hebrew.			Samaritan & Greek.		
Anno Diluvii	Yrs. of Gen.		Surviving Males.	Yrs. of Gen.	Anno Diluvii
1	-	Deluge ceases - - -	-	-	1
2	35	I. Of Arphaxad's generation -	16	135	2
37	30	II. Of Salah's ditto -	72	130	137
67	34	III. Of Eber's ditto -	325	134	267
101	30	IV. Of Peleg's ditto -	1,463	130	401
131	32	V. Of Reu's ditto -	6,584	132	531
		Peleg dies, Sam.	-	-	640
163	30	VI. Of Serug's generation -	29,630	130	663
		Peleg dies, Sept.	-	-	740
193	29	VII. Of Nahor's generation -	133,333	129	793
222	[33]	VIII. Of Terah's ditto -	600,000	130	922
255	-	IX. Dispersion; men (Deut. xxxii. 8)	600,000	-	1052
340	-	- - - Peleg dies, Heb.			

According to this computation, which is also critically accurate, if the principles on which it is founded be admitted, the ratio of increase in each successive generation comes out $4\frac{1}{2}$, within a very minute fraction, in agreement with the first result obtained from the recorded births of Sacred Writ. Here the relation between the progress of population resulting from the sacred antitype, and the life-time of Peleg according to the Hebrew and protracted reckonings, as already alluded to, becomes very conspicuous; and is, I apprehend, enough to destroy the authority of every system but that of the original Masoretic text. In the above, the protracted dates are stated according to the Greek copy of

* If the reader will take the trouble to compare the foregoing computation of the progress of the house of Israel to a nation, with one by Isaac Vossius on the same subject (De Septuaginta, pp. 366—368, edit. 1661), he will, perhaps, be better enabled to judge of the soundness of the views here advanced.

† The tribe of Levi, which adds 23,000 to “the number of the children of Israel” (Num. iii. 43; xxvi. 62), being excluded for facility of calculation.

Josephus, as the most simple and uniform. The full bearing of the subject will, however, be seen in the general Patriarchal Table; and it will be enough here further to remark, that the full complement of population fixing the æra of dispersion, which, according to the Hebrew falls out about the 34th year of Terah, or the space of one natural generation from his birth, and eighty-five years before Peleg's death, corresponds, if we adopt the protracted systems, with the date of Abraham's birth, being no less than 312 years after the death of Peleg according to the Greek, and 412 according to the Samaritan reckoning.

That the natural period of procreation in the postdiluvian patriarchal ages did not exceed the present standard of three generations to a century, as set forth in the Hebrew system, and as estimated by the ancient Egyptians (Herod. lib. ii.), may be further proved from the history of Job, who after his restoration "had also seven sons and three daughters. . . . and lived an hundred and forty years, and saw his sons and his sons' sons, even four generations" (xlii. 13, 16).

Before Job's afflictions he had likewise seven sons and three daughters, who were all grown up, and the sons dwelt in their own houses (i. 2, 4). Sixty years is therefore the least age which can be assigned to the patriarch when his afflictions occurred; and this, added to the last 140, makes his full age 200 years, at the lowest estimate (xlii. 17). We find no patriarch living so long as this after Terah, whose age would therefore seem to be the latest to which the time of Job can be assigned, on this shewing*. This sufficiently harmonises with the age assigned him by Mr. Cuninghame, b. c. 2136, at the lowest (p. 422).

In reference to the date here mentioned, which it appears is obtained from Job xxxviii. 31 by astronomical calculation, Mr. Cuninghame remarks, that it "carries back the age of Job to a period which, though quite in harmony with the chronology of the Seventy, is not at all consistent with the Hebrew chronology." (*Morning Watch*, vol. iii. p. 422). I find, however, that this learned writer, by adding 131 years to the Scriptural period of the Judges, which stands 480 years in the Greek as well as the

* The period during which the ages of the patriarchs approach nearest to that of Job, is that between the birth of Peleg and death of Terah: viz.

Peleg	-	-	-	-	-	239	years
Reu	-	-	-	-	-	239	—
Serug	-	-	-	-	-	230	—
Nahor	-	-	-	-	-	148	—
Terah	-	-	-	-	-	203	—

5) 1061

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But Job manifestly lived after the dispersion of nations (i. 13, 17; ii. 11, &c.); and therefore probably not before the age of Terah.

Hebrew of 1 Kings vi. 1, raises the era of Abraham's birth from the authorized date, B. C. 1996, to B. C. 2127 at the lowest; being nine years only below the time of Job, above mentioned; and, that being the assumed date of Job's trials, it follows that he would have been the contemporary of Abraham during the remaining 140 years of his life: but as all the differences between the Hebrew and protracted numbers precede the birth of Abraham, it is plain that, according to Mr. Cuninghame's own theory, the history of Job is as consistent with one reckoning as the other. But the four generations of Job's posterity in the space of 140 years, are at utter variance with the protracted chronology, which would allow of but little more than one generation in that period, at the age to which Mr. Cuninghame refers him (B. C. 2337—2136), while it is in perfect consistency with the Hebrew data of three generations to a century.

It is evident, from what has been stated above, that this standard was also the utmost natural limit of the generations of Jacob's family while in Egypt—a position which is capable of direct proof from the history of the sons of that patriarch, among whom the instance of Joseph (Gen. xxi. 46, 50) furnishes the standard required—*i. e.* 30 to 37 years, the mean $33\frac{1}{2}$. So does the residue of Joseph's life, 80 to 90 years (l. 22), during which he "saw Ephraim's children to the third generation: the children of Machir, the son of Manasseh, were brought up upon Joseph's knees" (l. 23). With this also harmonizes the fact of it being mentioned as a singular circumstance that Hezron, the grandson of Judah, should have married at the age of sixty (1 Chr. ii. 21); and so does the circumstance of the present standard of man's life being that of the days of Moses (Ps. xc. 10). Thus it is evident that the standard period of procreation has been the same from the time of the Deluge to the present moment. The exceptions in the case of the chosen line will be noticed as we proceed.

Before leaving this subject, it may be well to adduce further proofs that we have been right in applying the increase of Jacob's family as an antitype for that of the first descendants of Noah, on the authority of Deut. xxxii. 8, above cited. It is there stated, that "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." The 70 families of the dispersion have already been repeatedly alluded to. These consisted of 14 of the house of Japheth, 30 of that of Ham, and 26 of that of Shem, as appears by the detail of Gen. x.: "These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the Flood" (ver. 32). The original number of 70 nations has been increased to 72 by the Fathers, in consequence of the incidental mention of Philistim, or the Philistines (Gen. x. 14; 1 Chr. i. 12), an Egyptian colony whom

Abraham found settled in the south of Palestine in his 100th year (Gen. xx. 1, 2; xxi. 32; Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7); and of the interpolation of the second Cainan between Arphaxad and Salah by the Seventy interpreters, of which more hereafter.

The original number (70) is, however, rendered indisputable by the antitype fixed in Deut. xxxii. 8: "According to the number of the children of Israel." I. Seventy was the number of the house of Jacob which came into Egypt (Gen. xlvii. 27*; Exod. i. 5; Deut. x. 22). II. Seventy was the number of families into which the twelve tribes were divided, as appears by the catalogue of Num. xxvi.†, compared with that of Gen. xlvii.‡ The host of Israel was accordingly marshalled after their families as well as after their tribes, as appears from the catalogues Num. i. ii. iii. xxvi.; and the possessions of the tribes in Canaan were regulated by the number of families in each (xxvi. 52-56) §. III. Seventy was the number of the elders of Israel

* Family of Leah (Jacob included)	33
— Zilpah	16
— Rachel	14
— Bilbah	7
	70 (ver. 27)
Jacob, Joseph, Manasseh, and Ephraim	4
	66 (ver. 26)

† In the catalogue of Num. xxvi. 65 families only are named; but on reference to Gen. xlvii. it appears that *one* of the house of Simeon, *three* of that of Benjamin, and *one* of that of Asher, are omitted. That of Simeon is recognised Exod. vi. 15, and one of the omitted families of Benjamin 1 Chr. vii. 8, 9; which instances confirm the list. The eight families of Levi in Num. xxvi. should be collated with Exod. iii., Num. iii., and 1 Chr. vi. 16-19.

‡ 1. Reuben	4	families
2. Simeon	6	—
3. Gad	7	—
4. Judah	5	—
5. Issachar	4	—
6. Zebulun	3	—
7. Joseph	12	— { Manasseh - 6
8. Benjamin	10	— { Ephraim - 4
9. Dan	1	—
10. Asher	6	—
11. Naphtali	4	—
12. Levi	8	— { Gerahon - 2
		— { Kobath - 4
		— { Merari - 2
	70	families.

§ This leads to the remark, that if the five daughters of Zelophehad, mentioned Num. xxvi. 33, in the detail of the families of Manasseh, are to be there viewed as heads of families, as it appears they were at the time of the division of the land by Joshua (Josh. xvi. 3-6), the seventy families will then be found complete in Num. xxvi. without supposing any omission, as inferred in the note † above. In either case, the number of seventy families is complete. I think, however, that Num. xxvii. 1 decides for the omission in xxvi.

who formed the council of Moses (Exod. xxiv. 1, 9; Num. xi. 16, 24)—one, we may reasonably suppose, from each family, as there was one prince appointed from each of the twelve tribes. (Num. i. 4, 44, &c.) IV. So, as Christ appointed twelve Apostles after the number of the tribes, he appointed seventy disciples (Luke x. 1) after the number of the families, to preach the Gospel to the seventy families or nations of the earth (Gen. x.), who were “according to the number of the children of Israel” (Deut. xxxii. 8), in whom “all the families of the earth were to be blessed” (Gen. xii. 3).

Thus we find not only a perfect analogy between the numbers of the families of Noah and of the house of Israel, agreeably to Deut. xxxii. 8, but that analogy fully accounted for by the economy of Providence, in such a manner that the number 70 cannot be departed from :

- i. The 70 families of the dispersion.
- ii. The 70 members of the house of Jacob.
- iii. The 70 families of the twelve tribes.
- iv. The 70 elders of the council of Moses.
- v. The 70 disciples appointed to preach the Gospel to the 70 families or nations of the world.

To these instances may be added several other very important ones ; as, the “twelve wells of water, and three-score and ten palm-trees,” which the host of Israel found at Elim, mentioned first in Exod. xv. 27, and repeated in Num. xxxiii. 9. The pointed mention and repetition of this circumstance can, I imagine, be accounted for only from the types exhibited by the twelve wells and seventy palm-trees. That the twelve wells typified the twelve tribes of Israel, is a fact which it would be easy to prove and enlarge upon, and which no person will dispute. This being admitted, neither can we doubt that the seventy palm-trees figured the seventy families ; themselves the type of all the redeemed of the families of the earth united in the fold of Christ, who appear with “palms in their hands” in Rev. vii. 9.

The council of Abdon, judge of Israel, composed of his seventy sons and nephews, or grandsons (Judg. xii. 14, with v. 10), furnishes another remarkable confirmation of the number 70 ; as, I think, do the seventy sons of Gideon (Judg. ix. 5), who appear to have been slain by Abimelech in consequence of their share in their father's government. And the same analogy is also extended to chronological numbers ; as, the seventy years' standard of man's life, the seventy years of the captivity, the seventy weeks of Daniel, &c.

Such was also the number of the Jewish Sanhedrim, doubtless resulting from that of the seventy families of Israel, and of the council of Moses ; rather than from six representatives of each tribe, as Grotius inferred from Josephus's account of the

Greek interpreters (Antiq. xii. 2), whom he (the Jewish annalist) yet designates as *seventy*, and not *seventy-two*. The foregoing statement of the number of families in each tribe will prove that the tribes were not represented by equal numbers, and that the total of Seventy is in all cases the true one. The reading of the Vulgate, 72, in Luke x. 1, as well as of Origen and Epiphanius on the same place, doubtless arose from the same cause that led Grotius astray; and to these authorities we may oppose the testimony of Tertullian, Ireneus, Clemens, Eusebius, and Ambrosius, in favour of the number having been in the original, *seventy**, if the fact did not speak for itself.

Finally, as the Hebrew system alone accords with the history of the dispersion, and allows of an increase of population during the life-time of Peleg, which is utterly excluded by the protracted accounts, so the same system acquires additional strength and consistency on the question of population as we approach the age of Abraham, whose history has been proved to be consistent with the Hebrew chronology alone.

We have already seen that the corrupters, although they added 700 years to postdiluvian time, by their centenary increase of the period of procreation, yet left the progress of population the same as it stood in the natural generations of the Hebrew, but encumbered by ir retrievable historical difficulties. According to their systems, it is evident that the 130 years of Terah, when he begat Abraham, stand for a natural generation only, in harmony with those of the seven preceding patriarchs. On the other hand, according to the Hebrew system, these 130 years contain no less than four natural periods of procreation, at which the world's population was going on during Terah's protracted period †. The consequence is, that at the date of Abraham's birth the Hebrew system gains no less than three natural generations upon all the rest; and that according to this system the world might have been as populous at the birth of Abraham as it was at the birth of Jacob or of Joseph, if we adhere to the Greek or Samaritan numbers; of the truth of which a glance at the Table will satisfy the reader.

According to the scale of increase adopted, the birth of Abraham, "in whom all the families of the earth were to be blessed" (Gen. xii. 3), would appear to have been the epoch of the complete peopling of the world; for we find in the table 246,037,500 surviving males of the same generation with that patriarch,—considerably above the present maximum of grown male population. But as a single generation, earlier or later, would diminish this number to 54,675,000, or increase it to more than 1,100,000,000,

* See Annotations on the Gospels and Acts. Valpy, 1812, vol. ii.

† It has already been seen that the synchronous 140 years of Job contained four generations.

there appears no other conceivable era for the maximum of the earth's population*. That the world was fully peopled in the time of this patriarch, all that remains of primitive history evinces. To the sudden arrival at this maximum may perhaps be attributed the spirit of war and conquest, which is universally agreed to have prevailed at that time, the earliest authentic account of which appears in the xivth chapter of Genesis.

Thus we find a universal fitness and consistency in the results of the original Hebrew numbers. It will, on the contrary, be seen, by a glance at the Table, that according to the protracted computations the world was thinly peopled indeed in Abraham's time; and that the maximum of population could not possibly have arrived until the time of Jacob, if we follow the Alexandrine and Syncelline accounts, and not until the time of the sons of Jacob, if we adopt the Samaritan numbers, the text of Josephus, or the Eusebian or Vatican copies of the Seventy,—results altogether at variance with both sacred and profane history.

Were it requisite to descend lower, we should find that in the hundred years which elapsed between the births of Abraham and Isaac the Hebrew account gains two additional natural generations on the protracted; another in the generation of Isaac,—sixty years; and another still, if not two, in the age of Jacob,—about eighty years,—when his eldest son was born; each of these intervals falling far within a protracted period of procreation. Thus the respective births of Abraham, Isaac, Jacob, and Reuben—which fall in the ninth, tenth, eleventh, and twelfth patriarchal generations from Arphaxad, answering to the ninth, tenth, eleventh, and twelfth natural generations, if we follow the Samaritan and Greek—correspond to the twelfth, fifteenth, seventeenth, and nineteenth, or twentieth natural generations, according to the Hebrew.

Enough, it is hoped, has been said on this subject to satisfy every reader that one of the greatest difficulties which have at any time been advanced against the sacred chronology, and more particularly against the Hebrew computation, is alone soluble by that computation, and this in a manner which cannot fail to content the most scrupulous inquirer.

Fourthly. Mr. Cuninghame objects to the contemporaneousness of the postdiluvian patriarchs supposed by the Hebrew computation; first, to all those from Noah to Heber outliving Peleg the son of Heber, in whose days the earth was divided; and, secondly, to the contemporaneousness of Abraham and all his ancestors up to Noah; alleging that the order of nature is thereby

* Eight hundred millions, of all ages, is the utmost at which the present population of the world is computed; of which one half, at least, consists of females.

reversed, and the established economy of the universe violated ; while, according to the numbers of the Seventy, the patriarchs died in natural succession, and the anomaly of men whose lives extended to four, five, six, and nine centuries, co-existing with those who lived less than two centuries, does not appear. Mr. Cuninghame observes, that, had Noah survived the dispersion and confusion of tongues, that patriarch and his immediate descendants must have become mutually unintelligible to each other ; and that, having in his earlier days witnessed the destruction of one world, he is made in his old age the spectator of the almost universal apostasy of a second world, composed entirely of his own children ; and further argues, that the circumstance of Abraham's contemporaries, the early patriarchs, continuing to beget children at the age of two and a half and three centuries, is inconsistent with the history of the birth of Isaac—a history which, we have already seen, is not to be reconciled with any but the sacred Hebrew system of time.

Such is the substance of Mr. Cuninghame's arguments on these heads ; in regard to which he contends that "the Hebrew chronology utterly violates all consistency and probability and analogy and truth." To make the case still stronger against the authorized Hebrew system, I will add a remark from Mr. Yeate's ingenious *Essay on the Bible Chronology*, published last year : "It is utterly inconsistent with the Divine economy," observes that writer, "to suppose that during the life of Shem, who was the blessed of the Lord his God (Gen. ix. 26), the Lord should prefer Abraham, and vouchsafe to manifest Himself to him, and make His covenant with him, whilst his great ancestor Shem was still living." (p. 7.)

These, it must be confessed, have the appearance of plausible arguments ; but it should also be recollected, that they are but plausible arguments, opposed by the actual facts of the case, as I trust the foregoing observations have very fully demonstrated : and I think there still are facts in reserve to meet these objections, and utterly annihilate them. It is first necessary to clear up an obscurity, in which Mr. Cuninghame's arguments are involved. This arises from his adoption of the Samaritan life of Terah, in opposition to the Hebrew, Septuagint, Josephus, and all other authorities—a procedure which, as before remarked, curtails Terah's generation sixty years ; a difference more felt by the Hebrew than any other system, in consequence of its greater relative proportion, in that system, to the whole patriarchal period. The consequence of this error is, that Mr. Cuninghame assumes patriarchal co-existences which have no foundation in the Hebrew reckoning. He makes Noah, Peleg, and Nahor, who all died before Abraham's birth, the contemporaries of that patriarch. Reu and Serug died before the death of Terah and the de-

parture from Haran; so that the patriarchs who were Abraham's contemporaries after the call were confined to those of the Noachic church who were born before Peleg and the time of the dispersion—namely, Shem, Arphaxad, Salah, and Eber.

Having reduced the state of the argument to the facts, let us next proceed to answer them. To this end let us first inquire how the long lives of Noah's immediate descendants bore upon the established economy of nature. We have already seen that the longevity of the patriarchs was far from necessary to the progressive increase of population; and that a very few years would suffice for the propagation of the number of children requisite to occasion an enormous increase in each successive generation, as a glance at the table will evince. From the age of twenty to forty would afford limits more than enough for this purpose—that is, about ten years earlier and ten years later than the mean of the Hebrew generations.

In a word, it is abundantly clear, that, had the early patriarchs continued to beget children in their old age, the world must in a very short time have been over-peopled, and could not contain the inhabitants of ten generations. Accordingly, we are assured that the second father of mankind had three sons only, from whom the whole human race are descended; yet Noah lived nearly 450 years after the birth of the youngest, 350 of which were passed in the postdiluvian ages. The extent of the male issue of his three sons was, seven sons from Japheth, four from Ham, and five from Shem (Gen. x. 2, 6, 22); the whole of whom were certainly born within a very few years of the Deluge, the intervals between their respective births probably not exceeding that between the births of Japheth and his brother Shem—two years, at the utmost (Gen. v. 32, x. 21, xi. 10). Hence, when Shem is said to have lived five hundred years after he beget Arphaxad, who was born two years after the Flood, and to have begotten sons and daughters (xi. 10, 11), some of Arphaxad's brothers previously recited are doubtless referred to, and their births belong to the very commencement of the five hundred years' residue of Shem's life. These examples will, I think, suffice to prove, that when it is said, of each of the patriarchs from Shem to Nabor, that they beget sons and daughters during the residues of their lives, it is by no means to be inferred that they continued to beget children after the usual age of procreation, as Bishop Walton and Mr. Cuninghame assume. The only data of those ages which we possess, in the cases of Noah and his sons, direct us to this conclusion, and the bearing of the case upon the progress of population confirms it.

Again, if we refer to the antitype of this period, in the history of the house of Israel, we shall find, first, that Jacob's thirteen

children were born within twenty years;—secondly, that the fifty-five sons and grandsons of the twelve patriarchs (Gen. xlv.) who accompanied their great ancestor into Egypt were all begotten before any of the sons of Jacob had exceeded the age of fifty years; that not any of the twelve patriarchs had sons born to them after this age, although Levi lived to the age of 137, and Joseph to that of 110—that is, between seventy and eighty years after the birth of Ephraim and Manasseh. Yet we find that the number of the Israelites increased almost immeasurably from the foundation thus laid: and, this progress of population being the Scriptural key to that amongst the immediate descendants of Noah, we are thus again conducted to the conclusion that the enormous residues of the lives of the latter were not intended for the begetting of children*.

Hence it appears that these long residues must have had a purpose to answer quite distinct from the established economy of nature—a purpose, whatever it was, which is sunk in the protracted systems, which make the deaths of the patriarchs nearly all fall in the order of their births, although the residues before the birth of Peleg are nearly double those of the subsequent patriarchs, while all the generations are nearly equal.

The purpose of the long lives of the antediluvian patriarchs Josephus conjectures to have been in order to embrace cycles of the celestial motions, that, by the return of the same phenomena to the eyes of the same persons, these motions might be better understood and calculated.

The primary object of the Bible being, however, neither the history of the human race nor the history of astronomy, but that of God's church, we are from this fact conducted to a far more obvious and important end in the long lives of the patriarchs—namely, the effectual propagation of Divine truth and knowledge. For what other agency could be so adequate to this purpose, in a nascent world, as the prolongation of the lives of the inspired servants of God through many generations? We may, in fact, according to the Hebrew system, trace an unbroken chain of inspired persons from the beginning: First, throughout the antediluvian times, in Adam, Enoch, Lamech, and Noah †:

* The life of Isaac, 180 years, furnishes another case in point. Esau and Jacob were born when a third of it had elapsed, and the residue, 120 years, passed without any additional offspring. We have thus a chain of instances, in the cases of Noah, Shem, Isaac, Levi, and Joseph, which come within the scope of strict numerical calculation, independently of the other sons of Jacob, of whose years we are ignorant.

† A.M. 1 Adam created.
624 Enoch born.
874 Lamech born.
930 Adam dies.

A.M. 989 Enoch translated.
1056 Noah born.
1651 Lamech dies.
1656 Deluge.

secondly, the Noachic and Abrahamic churches are connected by Shem, and the other long-lived patriarchs, who existed before the apostasy of Noah's posterity, and survived it: thirdly, the Abrahamic and Mosaic churches may be shewn to have been connected by an unbroken line of inspired individuals. In the Septuagint system, however, the chain of recorded prophets does not exist either in the ante or post diluvian patriarchal ages; for, according to it, Adam died nearly two centuries before the birth of Enoch*; and the early patriarchs of Noah's line all died long before the days of Abraham. Let us now proceed to particulars.

It is objected, that it is inconsistent to suppose that Noah should survive the apostasy of his descendants; his death falling, according to the Hebrew, ten years after that of Peleg, in whose days the apostasy occurred. To this the answer is plain: Noah was a prophet, and a "preacher of righteousness" (2 Pet. ii. 5); and the 350 years of his survival after the Deluge answered no other obvious purpose than the prolongation of his ministerial office (the begetting of children being in this case out of the question);—an office which, none will dispute, was far more necessary after the apostasy than before the corruption of the Noachic church. But it is further objected, that, after the dispersion, and confusion of tongues, "Noah and his immediate descendants must have become mutually unintelligible to each other." This is, however, denying the patriarch the most obvious privilege of the Spirit under such circumstances: for why should not Noah, being filled with the Holy Ghost, speak with other tongues, so that every man might hear him in his own language, as in the case of the Apostles? (Acts ii. 4—6:)—"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene,

* A.M. 1 Adam created.
930 Adam dies.
1124 Enoch born
1474 Lamech born.

A.M. 1489 Enoch translated.
1656 Noah born.
2251 Lamech dies.
2256 Deluge.

I do not, however, mean to affirm that the antediluvian chain is destroyed by the protracted system, because I view the line of long-lived patriarchs from Adam to Noah as an inspired hierarchy; but that the record of instances is broken; for, even if we admit Seth into this record, from Gen. v. 3, he died, according to the Seventy, before Enoch could have assumed the priestly office, that is, in the 18th year of Enoch. In the Hebrew system, the Adamic and Abrahamic churches are connected by the record, in Enoch, Lamech, Noah, and Shem. In that of the Seventy this connection depends on inference, as regards antediluvian times, while in the postdiluvian the raised ages of the patriarchs who lived before the apostasy destroy every basis of connection, whether from history or inference.

and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts ii. 9—11).—Hence these points present no difficulty to the patriarch having survived the dispersion; and, if I mistake not, this supposition is infinitely more consistent than to refer the whole time of his ministry to an age when the post-diluvian church was in a state of pristine purity, as in the case of the protracted supputations.

I will conclude these observations with a very apposite remark, communicated to me by a learned friend, on the perusal of this part of Mr. Cuninghame's Essay. "Several fragments of the heathen writers represent even Noah, and particularly his sons, wandering about to visit the different nations after the dispersion*." Such appears to have been the fact, whatever were the heathen authorities for the assertion, from its consistency with the ministerial office of Noah, and of Shem, to whom his mantle descended (Gen. ix. 26), and with the unsettled lives of the prophets of the house of Abraham (Psal. cv. 13—15).

As to the alleged anomaly of the long-lived patriarchs, Shem, Arphaxad, Salah, and Eber, having been co-existent with so remote a descendant as the patriarch Abraham, and some of them even with Isaac and Jacob, this possesses as little foundation as all the rest of Mr. Cuninghame's objections. In the first place, the lives of the patriarchs in question were all nearly double the length of those who came between Eber and Abraham in the times of the dispersion of mankind. But, whatever system we adopt, the procreating periods of the patriarchs of both classes were the same: hence all the difference lies in the residues; and, had the lives been of nearly equal duration, their deaths would have fallen in natural succession, whatever system of generations is adopted. A double residue implies a long survivorship, in our own times as well as the patriarchal. Should the age of a man now exceed a century, he will, in the course of nature, survive his sons, and probably his grandsons. It follows, that any system which, by lengthening the generations, makes the residues of both classes terminate in the order of birth, departs from the established course of nature, and must be as erroneous as it is inconsistent.

The mean of the lives of Arphaxad, Salah, and Eber is 445

* In the Hermaic Genesis, quoted by Sanchoniatho and Manetho, we find Cronus, and his three sons Osiris, Horus Senior or Apollo, and Typhon or Iapetus, both among the gods, or antediluvians, and the demi-gods, or post-diluvian patriarchs; and Cronus is represented as "going about the habitable world," through Babylonia, Phœnicia, Egypt, and Attica, founding cities and disposing of kingdoms. Such is the Hermaic version of the history of Noah and his sons.

years *: the mean of those of Peleg, Reu, Serug, Nahor, and Terah, is 212†. But the generations of all, to the birth of Terah, are nearly equal, according to all the versions. The three first-mentioned patriarchs, accordingly, die in natural succession, and so do the five last. But those of the first class survive the latter (as the residues of their lives and the course of nature require), if the original Hebrew account be adopted; while the Greek and Samaritan systems, by destroying the survivorship, alike violate both nature and consistency.

Mr. Cuninghame's objection ought, therefore, rather to have been to the double lives and residues of the former patriarchs, whose generations are similar to those of the latter, than to their necessary survivorship. Wrong readings might have been inferred with as much propriety as in the cases of Terah's life and the 480 years of 1 Kings vi. 1 (Essay, p. 427); in both which instances the Hebrew and Greek give the same testimony. Even such a proceeding would have been more consistent than the rejection of the Hebrew on such grounds, alike opposed to the evidence of Scripture, of nature, and of reason.

The difficulty—if any difficulty exist—is, therefore, to account for the extraordinary difference in the duration of the life of man while the course of nature evinced in the times of procreation remained unaltered, rather than to account for inevitable survivorships.

To this end, it seems only necessary to bear in mind that the longest lives all belong to the patriarchs of the Noachic church, as it existed previous to the dispersion and apostasy; while the shorter ones commence with Peleg, in whose days the dispersion and apostasy occurred, and all terminate before the Abrahamic church originated, which was in the very year of the death of Terah, the last of them. It has been already shewn that the long residues were not appropriated to the purposes of population, which did not require them, and are therefore to be otherwise accounted for. We have accordingly seen that that of Noah was devoted to preaching repentance to his apostate descendants, and we now behold the Noachic and Abrahamic churches connected by Shem, on whom the mantle of Noah

* Arphaxad	-	-	-	438
Salah	-	-	-	433
Eber	-	-	-	464
		3)		1335
		Mean		445

† Peleg	-	-	-	239
Reu	-	-	-	239
Serug	-	-	-	230
Nahor	-	-	-	148
Terah	-	-	-	205
		5)		1061
		Mean		212

descended, and his three immediate descendants, who lived before the apostasy. We behold the chain of prophets unbroken, and a natural agency for the bringing up of Abraham in the true faith, amongst a nation and family of idolaters (Josh. xxiv. 2). For, according to the Hebrew text, the deaths of the four ancient patriarchs stood as follows: That of Arphaxad in the 88th year of Abraham, thirteen years after the call; that of Salah in the 18th year of Isaac's life; of Shem, in the 50th of Isaac; and of Eber, in the 19th of Jacob, four years after the death of Abraham. If, on the other hand, we adhere to the Samaritan and Greek, all those personages died many centuries before, and for the most part, if not all, previous to the dispersion and apostasy (see the Table); thus breaking the chain of inspired persons, leaving their long residues unexplained, and destroying one of the most exquisitely beautiful features in the history of the Noachic and Abrahamic churches.

In further confirmation of these views, a powerful argument may be adduced from the appellative, "Hebrew," applied to the people and language of Israel. We find the term first used in Gen. xiv. 13, where Abraham is denominated "the Hebrew;"—a term which some learned men derive from the name of Eber, his sixth ancestor in ascent; while the majority, seeing no reason why Eber, rather than any of the intervening patriarchs, should have the distinction of giving his name to the posterity of Abraham, derive it from the Hebrew root עבר *aber*, "to pass over," because Abraham passed over the river Euphrates to come into the land of Canaan*. At first sight, it would certainly seem that Peleg, the head of the family of the dispersion from which Abraham was descended, had a better claim to have his name perpetuated in the house of that patriarch, than his father Eber, who was the head of a distinct family; and that some other derivation of the name "Hebrew" should be resorted to. I think, however, that Gen. x. 21 is conclusive for the derivation from Eber; for Shem is there styled "the father of all the children of Eber," plainly in reference to the chosen line of Israel, in which alone, of all the descendants of Isaac, of Abraham, of Terah, and of Eber, the name was perpetuated—a derivation, if it can be historically accounted for and explained, infinitely more conclusive than any critical etymology.

* This last-mentioned etymology and explanation are adopted by Mr. Horne (Introduction, vol. ii. pp. 1, 2). Mr. Bellamy, who, in his "History of all Religions," adopts the same etymology, has applied it in a very beautiful and comprehensive manner; namely, with prospective reference to the Jewish Passover, and ultimately to "Our Passover," whereby God's promise to Abraham was fulfilled. This explanation is so satisfactory, that I think it may well be received, conjointly with the historical etymology, which the inspired record does not permit us to dispense with.

Here again the Hebrew account of time assists us: for we find that Shem and Eber survived the longest of any of the ancient patriarchs; the former to the fiftieth year of Isaac, and the latter to the nineteenth of Jacob, as above. But Eber was the youngest of the four ancient patriarchs, and, after the death of Terah and the vocation of Abraham, the next ancestor of the great patriarch, then in being: the house of Abraham were therefore in reality "the children of Eber," according to the literal language of Scripture and the system of the sacred genealogies. And hence Abraham is properly styled "the Hebrew," in Gen. xiv.: hence also Shem, who was still alive, became the immediate "father of all the children of Eber," his third descendant*: and when we reflect that these ancient patriarchs formed the link which connected the Noachic and Abrahamic churches, and that Jehovah is called "the God of Shem" (Gen. ix. 26), "the God of Abraham," "the God of Isaac," and "the God of Jacob," the sacred and historical connection is drawn still closer†.

If, on the other hand, we adopt any of the protracted systems, we shall find that Shem and Eber died centuries before the house of Abraham had existence, and therefore, that the etymology of the name "Hebrew," and the appellative of Shem, set forth in Gen. x. 21, bear no relation to sacred history; while the Hebrew text is in these instances, as in all others, consistent with itself and with the whole tenor of the patriarchal annals.

There is a circumstance detailed in Gen. xlvii. 8, 9, which forcibly bears on the co-existence of the ancient patriarchs with the house of Abraham: "And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not

* According to the Hebrew, Arphaxad died in the 88th year of Abraham, Salah in the 118th, Shem in the 150th, while Eber survived Abraham four years. It follows, that, as Eber was the geneological father, so Shem became the geneological grandfather of Abraham, during the thirty-two years which Shem survived Arphaxad and Salah.

I am here beholden to the same learned friend who directed my attention to the Heathen traditions of the wanderings of Noah, for an important illustration of the present subject. It is contained in a passage preserved from Molo, in the tenth book of Eusebius, de Pr. Evang.; which runs, that "after three generations from the person who was saved in the Deluge Abraham was born"—*μπα δε τρεις γενεαις 'Αβρααμ γενεσθαι*. This record is in strict harmony with the present result of the Hebrew numbers—Noah, Shem, Eber, Abraham; but has no bearing upon the patriarch's natural descent, his generation being the tenth from Noah.

† The certainty that a more ancient and a superior order of priesthood did exist in Melchizedek, king of Salem, to whom Abraham paid tithes—whoever Melchizedek was—ought to satisfy us that the church on earth was always maintained by a succession of holy persons; and that the connection between the Noachic and Abrahamic churches was complete and unbroken, as the Hebrew system supposes.

attained unto the days of the years of the life of my fathers in the days of their pilgrimage.”

Here, I think, it is plain that Jacob's allusion to the longevity of his fathers cannot refer to the lives of his immediate ancestors, Abraham and Isaac, which were not widely different from his own; neither to remote ancestors, whose lives but little exceeded those of Abraham and Isaac, and who died before, or during the period of the dispersion of nations and settlement of states and kingdoms. But when we reflect that the long-lived patriarchs, Shem, Arphaxad, Salah, and Eber, were the contemporaries of Abraham and Isaac, and Eber the contemporary of Jacob himself, the difficulty vanishes. Thus does the Hebrew system alone answer every condition to be found in patriarchal history.

From Jacob's communication to Pharaoh I also collect that the long lives of the priestly line of Shem were not common to the Egyptians and the rest of the world, and were common to that branch of Shem's posterity only from whence the house of Abraham descended. This, I think, further evinces that these lives had reference exclusively to the economy of God's church, and by no means to the natural economy of the universe, as the defenders of the Seventy infer. Further: ample proof has been already adduced to shew that the generations and lives of the house of Israel, during their sojourn in Egypt, were like those of other men in every age, with the exception only that the ravages of disease and death were withheld in an extraordinary degree from the chosen line during that interval (Exod. i. 19; Ps. cv. 37). As, however, the generations of the chosen race of Abraham, Isaac, and Jacob, were protracted in an extraordinary manner, and against the course of nature, we find the same principle was continued in the priestly house of Levi, through Kohath and Amram, to Aaron and Moses; as well as in the favoured house of Judah, through Pharez, Hezron, Aram, and Amminadab, to Naashon, the prince of the tribe of Judah at the time of the exode; and further, through Salmon, Boaz, Obed, and Jesse, to David, when the nation and polity of the Israelities assumed a settled form. We again recognise lives much longer than the course of nature in the times of the captivity; as in the cases of Ezra, of Nehemiah, and of the priests who returned from Babylon*; in which I think the Divine economy for the more secure transmission of religion and truth is very apparent: while, reverting from these instances to the patriarchal ages, viewed through the medium of the Hebrew chronology, the prevalence of the very same economy may be recognised throughout every age of the patriarchal and Mosaic churches.

* See Newton's Chron. edit. 1728, pp. 358—360, 368. Ezra lived at least 150 years, and Nehemiah and many of the priests 120.

It remains to notice Mr. Yeates's objection, that it is inconsistent with the Divine economy to suppose that during the life of Shem, "the Blessed of the Lord," Abraham should have been preferred, and God's covenant made with him in preference to his great ancestor. In reply to this it seems only necessary to remark, that the covenant was made with the seed of Shem, in conformity with the blessing of Noah (Gen. ix. 26); and that, had the covenant been made directly with Shem himself, it must have been with a prospective reference to Abraham, the youngest patriarch of the chosen line then alive: in which case it would assuredly have been confirmed with Abraham; as was afterwards the case with Isaac and with Jacob in Abraham's life-time, neither of them being, however, as yet in existence at the date of the covenant with Abraham. We may therefore, I think, either view a covenant with Shem, when Abraham was in being, as superfluous, or view that with Abraham as the renewal or confirmation of a previous covenant with his great ancestor, as those with Isaac and Jacob were renewals of that with Abraham. It follows, that any objection on this ground to the co-existence of Shem and Abraham falls to the ground.

The last point of difference in the Patriarchal Table is the generation of the postdiluvian Cainan, which appears between Arphaxad and Salah in the Alexandrine and Syncelline copies of the Seventy, but is absent from the Eusebian and Vatican, as well as from the copy of Josephus, the Samaritan and Hebrew texts, and all the versions and copies of the latter. As, however, this Cainan appears in the genealogy of St. Luke's Gospel in all the existing copies, the Cambridge manuscript or codex of Beza excepted, Mr. Cuninghame uses this as an argument "for rejecting the Hebrew postdiluvian chronology, and receiving the Greek." "I am not ignorant," says he, "that Dr. Hales, and other learned men who reject the Hebrew chronology, do yet agree with it in excluding the generation of Cainan; but if St. Luke's Gospel is a part of the inspired word of God, all their arguments cannot impugn the authority of this Evangelist."

Now, I cannot help thinking that Mr. Cuninghame should have sought to confute the arguments opposed to his opinion, rather than have identified the Evangelist's claim to inspiration with a reading depending for its genuineness on the honesty or correctness of transcribers, and, to say the best of it, of very doubtful authority. As this is a question of a very important nature, inasmuch as it affects the integrity of the Hebrew text, which we have seen rises triumphant over all the other objections advanced by Mr. Cuninghame, I will endeavour to state its merits, that the reader may judge whether the impugners of the original text have any strong-hold remaining on the ground of internal evidence.

That the postdiluvian Cainan is as old as the Seventy interpreters, I have already fully admitted in my former papers. The testimony of Demetrius to the originality of the patriarchal generations of the Alexandrine codex, already adverted to, affords ample proof of this, so far as the Seventy are concerned. When to this testimony we add that of all the existing manuscripts of St. Luke's Gospel, the Codex Bezae or Cambridge manuscript excepted, the case in favour of the postdiluvian Cainan is made out on the strongest evidence of which it is susceptible.

If, on the other hand, we examine the strong-hold of the advocates of the Greek numbers—namely, their unanimous adoption by both Jewish and Christian chronologers during the first four centuries of Christianity, until the publication of the "Vulgate" by Jerome (*i. e.* by Josephus, Theophilus, Clemens, Julius Africanus, Eusebius, &c.)—we shall find that not one of these writers recognised the generation in question in their accounts of time, although all were zealous in their endeavours to raise the sacred antiquities, in opposition to their heathen antagonists. It follows, on their own shewing, that, to be consistent, those who receive the Greek reckoning ought to reject the second Cainan, particularly if they pay any regard to the opinion of the church.

But the proofs on this head are not confined to chronographers. Philo Judæus, who wrote at the time of the Christian æra, does not recognise Cainan. He does not appear in the Targum of Onkelos, which follows the Hebrew numbers, and which the best critics refer to the early part of the first century; nor in the ancient Syriac version of the Pentateuch, which, there is little doubt, is as old as the beginning of the second century. He was not in Irenæus's copy of Luke's Gospel in the second century, nor in that of Julius Africanus in the beginning of the third; neither did Origen recognise this generation, nor admit it into his Hexaplar copy of the Seventy; nor Epiphanius, nor Jerome in the Vulgate translation from the Hebrew. The second Cainan is, moreover, absent from the Vatican codex of the Seventy, as is evident by his non-appearance in 1 Chron. i. 18 of that copy, of which the early chapters of Genesis are obliterated. It is true, that Bishop Walton has Cainan in his edition of the Vatican: but he is absent from the first edition by Cardinal Carafa, from whence Walton's is taken; and Carafa is understood to have supplied the wanting parts of Genesis from other manuscripts, that agreed with the Roman codex throughout*. The century by which that copy exceeds the Alexandrine in the generation of Nahor, seems to stand in the place of Cainan's generation, and, according to the astronomical data in my former papers, the generations of the Codex Vaticanus come

* Horne, vol. II. part I. c. v. sect. i.

out thirty years older than the Alexandrine. May not the former have been the system of the five Elders spoken of in the Talmud*, and alleged to have preceded the version of the Seventy?

With regard to the existing manuscripts of St. Luke's Gospel, it will, I think, be found that the transcribers followed the opinions of the chronographers of their respective ages. The Codex Bezae—the only one that omits Cainan—of however little critical authority it may be, is nevertheless an indisputable witness in point of antiquity; in which respect all critics agree that it is exceeded by no existing manuscript, and is probably the most ancient of all†. This manuscript, in fact, as an original authority, follows next in chronological order to those of Irenæus and Julius Africanus, and obviously belongs to an age in which neither the church nor the chronographers recognised the post-diluvian Cainan; as, I doubt not, all the more recent manuscripts of Luke's Gospel are of dates when Cainan had been interpolated into the patriarchal chronology from the Alexandrine or Basilian copies of the Seventy by the Byzantine school of chronographers. It is a subject deserving the attention of critics, whether the manuscripts of St. Luke do not, in this respect, go with the sense of contemporary chronologists.

The Cainan of Luke iii. 36 may, however, be a repetition from verse 37; as Levi and Matthat of verse 24 are certainly repetitions from verse 29, if the ancient testimonies of Irenæus, Africanus, Augustin, and others, may be relied upon. On the other hand, if this Cainan was really in St. Luke's original manuscript, still his relationship with Salah is not defined, and the elliptical language of the original may be liable to explanation, as Matt. i. 6. Cainan and Salah may both have been sons of Arphaxad, and Salah might have married the widow of Cainan, and begat Eber. The one would then have had a legal‡ and the other a natural claim to a place in the genealogy, while Cainan would of necessity be excluded from the chronological generations. Such might, however, have been the basis on which the Seventy grounded their chronological interpolation, an interpolation opposed alike by the unanimous testimony of both Jewish and Christian authorities. The above is, however, thrown out only as a probable origin for the interpolation, as we know, from Gen. x. 13, that Arphaxad had other sons than Salah; and it seems preferable to an opinion mentioned by Stranchius (l. iv. c. v.), that Cainan and Salah are two names for the same person. If, however, either conjecture be admitted, it becomes of no chronological import whether or not Cainan the son of Arphaxad had a place in the original manuscript of St. Luke; and it is

* Yeates' Essay, p. 26.

† Horne, vol. II. part I. c. ii. sect. ii.

‡ That the law of legal succession was a patriarchal institution adopted into the Law, like many others, appears from Gen. xv. 2, 3, &c.

most certain that no person can prove, from the original text of that Gospel, that Arphaxad, Cainan, and Salah, were father, son, and grandson. We have an important catalogue of Egyptian kings in the First Book of Josephus (a contemporary of St. Luke) against Apion; regarding which, hieroglyphic discovery has proved that the consanguinity of many of these Pharaohs was very different from that which had been conjectured from the elliptical language of Josephus: neither could the genealogies of Matthew and Luke be explained with certainty without the parallel history of the Old Testament.

Thus, as, on the one side, we have the authority of the Alexandrine codex of the Seventy, confirmed by Demetrius Phalærus, for the chronological existence of this generation in the third century before the Christian æra, in harmony with the majority of manuscripts of Luke's Gospel—of which, however, it is evident that even the original would not, chronologically speaking, be decisive on this question; so, on the other, we have the Hebrew and Samaritan Pentateuchs, the Hebrew Books of Chronicles, the Vatican system of the Seventy, the testimony of Philo and Josephus, the Targum of Onkelos, the Syriac version, the evidence of Irenæus, of Theophilus, of Clemens, of Africanus, of Origen, Eusebius*, Epiphanius, Jerome, with the most ancient manuscript of Luke's Gospel, written in an age when the church rejected the generation in question. It is not difficult to perceive on which side the preponderance of proof lies. But the test which I finally rely upon for the utter chronological exclusion of this generation, is the circumstance that the seventy families, or nations, of the dispersion—of which the seventy families of the house of Israel formed the antitype (Deut. xxxii. 8), as already fully set forth—are complete without it; and that, were this generation inserted into Genesis x., one of the most beautiful, most uniform, and most important characters in the machinery of sacred history and chronology would be annihilated,—the beautiful and all-pervading analogy of the Septuagesimal type destroyed. And this test being in harmony with every other internal criterion proposed in the present treatise, I adopt it as final†.

* It is almost needless to repeat, that the circumstance of Josephus, Theophilus, Clemens, Africanus, and Eusebius, being all zealous advocates for the computation of the Seventy interpreters, renders their testimony against the second Cainan doubly forcible.

† It has been inferred above, that, if the postdiluvian Cainan ever existed, it was as the brother of Salah; the one holding the legal and the other the natural place in the genealogy—a circumstance which might have been known to the Seventy interpreters, and formed the basis of, and given colour to, their chronological interpolation. But if this be the truth, it is clear that one of the generations in question is, chronologically speaking, but a repetition of the other; and, accordingly, if we refer to the Alexandrine codex of the Seventy

I have now concluded the department of the subject founded on "internal evidence*," and I trust satisfactorily answered Mr. Cuninghame's objections to the sacred Hebrew numbers, coming under this head; in the course of which it will, I hope, be admitted that a sufficient number of tests have been brought forward to justify the fearless admission in my former essay, that the results "ought not to be insisted on unless it could be proved from internal evidence that the present Hebrew computation is the original;" and my expressed opinion, "that all the objections usually brought forward against the sacred Hebrew numbers in reality operate in their favour, while they recoil in full force against all the protracted computations." Enough has, moreover, I trust, been advanced to prove that the validity of the sacred Hebrew computation is far from depending for its defence, on weapons "derived from the armoury of human

(see Table, column 6), the oldest copy in which the postdiluvian Cainan is recognised, we shall find the very numbers repeated in generation as well as residue—the first standing 130 years, and the latter 330, in both cases—a coincidence, or rather an absurdity, which has no parallel in Scripture, or any where else. This, of itself, forms an important internal criterion, which I should have included in the text had it occurred to my recollection.

Another, equally strong, is discoverable in the circumstance of the Seventy having retained the Hebrew residues while they adopted the Samaritan generations, thereby adding a century to the life of each patriarch between Shem and Terah: for, had this not been done, the 130 interpolated years of Cainan's generation would have raised the death of his father Arphaxad nearly a century above the birth of Peleg, thereby destroying the synchronism between the times of Arphaxad and those of Peleg, in whose days the earth was divided—an event which every ancient authority refers alike to the days of all the seventy heads of families mentioned in the tenth chapter of Genesis, including Syncellus, who, as already mentioned, by an oversight makes Arphaxad die thirty-nine years before Peleg was born, forgetful of the chronological compensation necessary to counterbalance the 130 interpolated years of Cainan. Thus is the retention of the Hebrew residues by the Greek interpreters conclusively accounted for, and that retention identified with the admission of Cainan into the chronology. Finally: it has been noticed, in a former part of this disquisition, that the Eusebian is the only known copy of the Septuagint which uniformly preserves the original principle of retaining all the Hebrew postdiluvian residues; the Vatican exhibiting the Samaritan residues from Arphaxad to Eber, but the Hebrew residues from Peleg to Nahor; while the Alexandrine, the Syncelline, Mr. Cuninghame's Aldine copy, and others, confound the Samaritan and Hebrew in the former case, but agree with the Vatican in the latter. But the interpolated Cainan does not appear in the Vatican copy, and hence the long Hebrew residues were not required. The Alexandrine copy, however, has this generation, and therefore assigns to Arphaxad a long residue, although it exhibits short ones in the cases of his two immediate successors; in all which characters Mr. Cuninghame's Aldine table agrees with it. Thus is the retention of the long residues pinned down to the history of Arphaxad, in connection with the postdiluvian Cainan. A glance at columns 5 and 6 of the general table will make all this very apparent.

* A great part of the remarks on the postdiluvian Cainan come more properly under the head of "external" than of "internal evidence"—a departure from the prescribed scope of the present essay required by Mr. Cuninghame's course of proceeding, and the necessity of at once disposing of this part of the subject.

science," which, however convincing in themselves, can be recognised, in such an inquiry as the present, only so far as they are found to consist with tests of a far higher order.

In the course of the foregoing disquisition it has been my earnest wish neither to overlook nor lessen the force of any of Mr. Cuninghame's arguments and objections, which I have, on the contrary, endeavoured to place in the most striking point of view. As regards the *temper* of the weapons which I have opposed to him—all of them now for the first time unsheathed by any writer—I invite inquiry; conscious, that, if defects are discovered, it will not be in the weapons themselves, but in the writer's mode of wielding them; and that every new objection brought against the integrity of the sacred Hebrew text and numbers will but furnish an argument to demonstrate its own futility.

I indulge the hope that, as requested at the outset of this paper, the reader will attend to the facts adduced, rather than to the manner in which they have been stated; to the *quiddity* (to adopt the language of the schools), rather than the *quality*, of the text; the present composition having been written during illness, and afterwards revised amidst many drawbacks on the writer's attention. This will also, I trust, be my excuse, should any errors be discovered in the incorporation of so much difficult matter: these, however, I hope are few.

This dissertation having already exceeded the reasonable limits of a paper, I reserve my reply to Mr. Cuninghame's remaining arguments for a future Number of the *Morning Watch*; in which, life and health being spared, I promise to repel his assault on my astronomical positions, causing the *celestial catapultæ* to rebound;—to refute his reasoning drawn from the custody of the sacred volume, and the assumed Divine sanction of the Greek numbers*;—to prove that the Hebrew text has been so guarded by an overruling Providence, in every age, as to have rendered any premeditated and systematic corruption impracticable;—to produce original evidence of the existence of the present Hebrew numbers in the days of the Seventy interpreters;—to demonstrate, from internal characters, apart from the history of the Judges, that the 480 years of 1 Kings vi. 1, is a true and original reading;—and, finally, to shew that the interests of the church are identified with the sacred Hebrew system, so far as matters of chronological criticism can uphold religion.

August 22, 1831.

ISAAC CULLIMORE.

* I should have before remarked, that those who assume so high a sanction for the computation of the Seventy ought not to leave us in ignorance as to which version of that computation is the inspired one. Is it the Aldine (on which Mr. Cuninghame's arguments are founded)? the Eusebian? the Vatican? the Alexandrine? the Basilian? the copy of Josephus?—But I must not go on, for a page would scarcely set forth all the candidates for this distinction.

A TABLE of the TIMES OF THE PATRIARCHS, Hebrew, the Samaritan, Josephus, and the Septuagint Authority history of the Dispersion and Peopling of Nations, the history of th

I. HEBREW TEXT. Targum of Onkelos, Century I.; Syriac Version, Century I.—II.; Heb. Copy of Eusebius, Century IV.; Of Jerome, Century IV.; Arabic Version, &c.					II. SAMARIT. TEXT. Copy of Eusebius, &c.				III. JOSEPHUS. Century I.				C			
Sums of Ante- diluv. Generat.					1656.				1307.				2256.			
Patriarchs in Order of Birth	Anno Diluv.	Gene- ration.	Rest- dnes.	Lives.	Anno Diluv.	Gene- ration.	Rest- dnes.	Lives.	Anno Diluv.	Gene- ration.	Rest- dnes.	Lives.	Anno			
NOAH	600	350	950	600	350	950	600	350	950	600	350	950	6			
SHEM	100	500	100	500	100	500	600	100	500	600	100	500	600			
ARPHAXAD	2	35	403	2	135	303	438	2	135	303	438	2	135			
(GAINAN)																
SALAH	37	30	403	137	130	303	433	137	130	303	433	137	130			
EBER	67	34	430	267	134	270	404	267	134	270	404	267	134			
				350	Noah dies		350	Noah dies								
PELEG	101	30	209	401	130	109	239	401	130	109	239	401	130			
				440	Arphaxad dies		502	Shem dies		502	Shem dies		5			
REU	131	32	207	531	132	107	239	531	132	107	239	531	132			
				570	Salah dies		640	Peleg dies					5			
SERUG	163	30	200	663	130	100	230	663	130	100	230	663	130			
				671	Eber dies		770	Reu dies					6			
NAHOR	193	29	119	793	79	69	148	793	129	69	148	793	129			
													7			
TERAH	222	70	205	872	70	145	922	70	145	922	70	145	922			
													8			
Haran	292	60*											9			
	340	Peleg dies		893	Serug dies			992	60*				9			
* Rem. of Terah's Generation.	341	Nabor dies		941	Nabor dies								9			
	350	Noah dies											9			
ABRAHAM	352	100	175	942	100	175	1052	100	175	1052	100	175	10			
	370	Reu dies											10			
	393	Serug dies											10			
Call	427	Terah dies		1017	Terah dies		1127	Terah dies					10			
	440	Arphaxad dies											10			
ISAAC	452	60	180	1042	60	180	1152	60	180	1152	60	180	11			
	470	Salah dies											11			
	502	Shem dies											11			
JACOB	512	(91)	147	1102	(91)	147	1212	(91)	147	1212	(91)	147	11			
	527	Abraham dies		1117	Abraham dies		1227	Abraham dies					11			
	531	Eber dies											11			
JOSEPH	603	(33½) meam	110	1193	(33½)	110	1303	(33½)	110	1303	(33½)	110	12			
	632	Isaac dies		1222	Isaac dies		1337	Isaac dies					12			
Descent	642	Et. Jacob	130	1232	Et. Joseph	39	1342						12			

PROGRESS OF THE ENGLISH REVOLUTION—WARNING.
BEFORE THE JUDGMENTS.

IN the present period of suspense, we cannot pursue this subject with propriety, in its political aspect ; but we would prepare the minds of our readers for whatever may ensue by calling their attention to the Word of God, and the warning therein contained of the coming judgments, that they may mark the signs of their approach.

“ Nation shall rise up against nation, and kingdom against kingdom : and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven. 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 waves roaring, men’s hearts failing them for fear, and for looking after those things which are coming upon 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” (Luke xxi. Matt. xxiv. Mark xiii.)

When the Eternal Word became flesh and dwelt among us, He revealed all the will of the Father. He gave to his church a complete code of instruction, both for doctrine and for practice ; to which the Holy Spirit has made no addition ; his office being to take of the things already revealed by Jesus, and shew them to the church. In the last discourse of our Lord, he declares this plainly ; asserting it in various forms, and summing it up (John xvii.) in these wonderful words : “ I have manifested thy name unto the men which thou gavest me out of the world.....I have given unto them the words which thou gavest me....These things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word....And the glory which thou gavest unto me I have given them, that they may be one, even as we are one.” Every discourse of our Lord is shaped with reference to all times of the church, up to the period when he shall come again ; and the Holy Spirit, ever present with the church, teaches her to apply to her own use, at any given time, those portions of our Lord’s discourses which suit that particular time, without invalidating the applicability of the whole discourse to the whole time of our Lord’s absence.

The discourse at the porch of the temple recorded in Matt. xxiv. Mark xiii. Luke xxi. of course referred primarily to the destruction of those magnificent structures which the disciples were admiring, saying, “ Master, see what manner of stones, and what buildings are here.” But looking at the contents of the discourse, independent of its circumstances, we might say

that it referred principally to the Second Advent; and that the destruction of Jerusalem was only a secondary and incidental topic. The key to the right understanding of this is the principle we have just stated, That all our Lord's discourses are for all times, that every time may find its portion in them, and make no schism in the word of God, by saying this discourse or that discourse is not for us; it belonged to other generations, and hath been or shall be fulfilled in distant times.

But though the whole time of the Christian dispensation is manifestly included in this discourse, the time during which the Gospel should be preached among all the nations, in all the world, for a witness unto all nations, and then shall the end come; yet still the two events, above noticed, are its principal topics—namely, the destruction of Jerusalem, and the Second Advent. This is not only for the sake of indicating to the church that the former of these events is a type of the latter, but to mark in both events a change of dispensation, by the destruction of a sin-laden and apostate church, and the raising on its ruins a brighter and more glorious manifestation of the glory of God. On the ruins of the Jewish church and state God raised the Christian polity; and on the ruins of the Christian polity shall the millennial dispensation be raised, wherein the church of the first-born, whose names are written in heaven, shall manifest in perfection that which all preceding governments have but partially typified, God's own *ecclesiastical polity* of "kings and priests;" and under them the Jewish people, as "a royal priesthood," shall fulfil the end and purpose of their election and calling in Abraham, and in them, standing under Christ and his church, shall all the families of the earth be blessed,—Christ the true seed uniting in himself both the natural and spiritual Israel, and his spiritual seed, both of the Jews and Gentiles, transformed into his image, and clothed in glorious and incorruptible bodies by the resurrection of the dead and the change of the living saints, at the close of this dispensation,—and under Christ and his saints in the heavenly Jerusalem, the natural Israel who may not be converted to Christ during this dispensation—being chastised and purged and humbled by those judgments which accompany the day of the Lord, the resurrection of the saints, and the Second Advent of Messiah—shall be turned to the God of their fathers; and in the earthly Jerusalem lead the worship of the whole earth, and dispense to all the nations that revelation of the purposes of God which they continually receive from the heavenly Jerusalem where Christ and his glorified church shall reign.

The word of God is continually warning us to be ready for the coming of our Lord; commanding us to watch and pray always, lest in such an hour as we think not the Son of Man

should come and find us unprepared to meet him. But in order to quicken the diligence of his people when it is most needed, and leave them without excuse if they should be taken unawares, Christ has given certain signs of his approach, at the appearance of which those who are watching might rejoice and lift up the head, as knowing that their redemption draweth nigh. These signs of necessity preceded the fall of Jerusalem, in such a sense as to warn the disciples to flee from the doomed city, and to exhibit the wrath of God on that apostate people; as the type of the still heavier burden of woe which shall fall on apostate Christendom, when it shall have rejected God's last offers of mercy, and sinned not only against the Father and the Son, but against the Holy Ghost.

The signs *in the world* which our Lord gives for the warning of his people, are *the same* both for *that* generation and for *this*; but the false Christs, which are signs *in the church*, are twice given, and with such variation as to shew that the false Christs of this our generation should be more dangerous to the church than any that should have previously arisen, "insomuch that, if it were possible, they should deceive the very elect." The false Christs shape their delusions according to the general expectations of the church, or the prejudices of the people. The pretenders, near the decline of the Jewish state, addressed the worldly ambition of their followers, and promised them deliverance from the Roman yoke: The pretenders risen up in our time play upon the spiritual notions now prevalent in the church, and upon the false doctrines concerning both the nature and use of miracles which are now current among the people. These pretenders are so numerous that a short account of such as have come to our knowledge would fill a volume: we can only at present state, that there are many now in London, and elsewhere, who say "I am Christ," and who not only pretend to work miracles, but actually do "shew great signs and wonders," and who preach doctrines which exceed in enormity, and surpass in variety, subtlety, and plausibility, all the heresies of the East, and all the superstitions of the West.

The external signs of wars, and earthquakes, famines, and pestilences, fearful sights, and men's hearts failing them for fear, were very observable before the destruction of Jerusalem. Wars, and rumours of wars, and civil commotions were so prevalent, that Josephus says every city throughout Syria was divided into two camps; that it was the security of one party to anticipate the destructive designs of the other, and that the whole province was full of unspeakable calamities.

Earthquakes also were very frequent: Suetonius mentions one, Tacitus another, at Rome; and there was a third at Apamea, in

the reign of Claudius. There was an earthquake at Laodicea, in the reign of Nero, and Eusebius says that three cities of Asia, Laodicea, Hierapolis, and Colosse, were overthrown by an earthquake at the same time. In the year 62, Campania was visited by a destructive earthquake, and many other places suffered about the same time, as Smyrna, Chios, Samos, &c. Josephus mentions one at Jerusalem, and says, that there was a horrible tempest, violent winds and rain, frequent lightnings, terrible thunders, and mighty roarings and quakings of the earth, as if the very foundations of the earth had been disturbed. About the same time many countries were afflicted with famine. In Judea there was a grievous famine in the reign of the Emperor Claudius, which also affected Rome, Italy, and the West.

Pestilences also appeared in divers places. Judea and various parts of Syria suffered severely from such visitations. In Rome, a great mortality took place in the year 65. And during the reign of Nero there were several such plagues, thirty thousand persons dying at Rome in one autumn.

Strange appearances in the heavens are likewise recorded by Josephus and the other historians of that time. A sword seemed to hang over Jerusalem in the air for nearly a year, and armies in battle array and rushing into conflict, were represented in the clouds and lightnings which appeared.

These various signs which preceded the destruction of Jerusalem, and which we have not space to do more than glance at, shall be again manifested in the judgments upon apostate Christendom, of which Jerusalem was the type. Many of them are actually appearing now; and we call upon our readers to look out for themselves, since we cannot do more than briefly and partially advert to them.

A pamphlet has been printed at Leipsic, entitled *Die grossen Natur-Begebenheiten unsrer Tage erklärt aus den Weissagungen der heiligen Schrift, oder die zeichen der letzten Zeit verglichen mit den zeichen unsrer Zeit*; that is "The great Events of Nature in our days explained by the Prophecies in Holy Writ, or the Signs of the last Time compared with the Signs of our Time. On the title-page is added, *Ein Wort an die gesammte Christenheit*; or, "A Word to the whole of Christendom." The first chapter is entitled, "Signs of the Return of Christ in Nature;" and at the heads of it are, first, Signs in Heaven; and second, Signs on Earth. Under the first, the author gives extracts of all the remarkable phenomena in nature, which have been noticed in the various journals, philosophical and others, of Germany: and unquestionably there is a most remarkable list. The signs on earth which our author has enumerated are still more numerous, consisting of *earthquakes, storms, eruptions of burning mountains,*

fireballs, columns of fire (Feuersäulen), avalanches of rocks and earth (Erd- und Bergstüege), rain of meteoric stones, remarkable meteors, sea-storms, inundations, hail-storms, extraordinary heat.

Of this curious list, those which have taken place in Great Britain, particularly the sea storms and inundations, are by no means exaggerated, but rather understated; and hence it is fair to infer, that such as have taken place in the immediate vicinities of the spots where the journals are published are also not exaggerated; but after making a full deduction on this score, a very remarkable catalogue still remains.

The second chapter is, "The Signs of the Return of Christ among Men (*in der Menschenwelt*), and the outward Condition of Men in that time." This state the writer shews to have been, during the last three years, one peculiarly subject to plague, pestilence, and famine. Under the head of "Internal State of Men," he shews them to be remarkably addicted to building, dancing, singing, and all similar frivolities; a very large portion of which examples are furnished from this sinful nation and metropolis. The last portion of this chapter is on "Antichrist;" the present signs of whose appearance he also gives.

The third chapter commences with "the Signs of the Return of Christ in the Ecclesiastical World;" amongst which the author enumerates "the preaching of the Gospel in the whole world," which he shews to have been already fully performed at some period or other of this dispensation, especially since the establishment of the Propaganda by Pope Gregory, and completed by the English Missionary Societies since 1794. The remaining divisions of this chapter relate to "false prophets," "apostacy," "true prophets," and "conversion of the Jews." On these last two points the author requires to have "the way expounded to him more clearly."

In the chapter on true prophets, he thinks it probable that true prophets will appear on the earth, and false prophets also. Among these last, some tokens of their present appearance are given; but the author is not better versed in the criteria necessary for discerning true from false, than his brethren are amongst ourselves.

The public papers for some time past have recorded an unusual number of earthquakes, floods, and fiery eruptions; from the extraordinary flood, in 1825, which made such devastation at St. Petersburg, to the volcanic island which rose in the Mediterranean three months back. Earthquakes have been felt almost every week in some parts of Europe. On the 11th of September last, a severe shock was felt at Venice and Parma; and on the 13th of September a mountain near Bregenz, in Switzerland split asunder with a frightful noise, and an opening of 50 feet in width was formed. Forests of fir were overthrown;

large rocks removed, and a brook entirely disappeared.—*Morning Herald*, Oct. 5, 1831.

Thunder-storms have been notoriously frequent during the last summer; and on the 11th of August that tremendous hurricane began, which desolated so large a portion of Barbadoes and St. Vincent's; to alleviate the effects of which subscriptions are now being collected in England.

The following is extracted from the *Record* newspaper, of November 14, 1831:—

“*Constantinople*, October 10.—On the 5th instant, a natural phenomenon, such as few persons remember, and the effects of which have been most destructive, filled with terror the inhabitants of this country; who are at the same time suffering under all kinds of evils. After an uncommonly sultry night, threatening clouds rose, about six in the morning, in the horizon, to the southwest, and a noise between thunder and tempest, and yet not to be compared with either, increased every moment; and the inhabitants of the capital, roused from their sleep, awaited, with anxious expectation, the issue of this threatening phenomenon. Their uncertainty was not of long duration: lumps of ice, as large as a man's foot, falling, first singly, and then like a thick shower of stones, which destroyed every thing that they came in contact with. The oldest persons do not remember ever to have seen such hailstones. Some were picked up, half an hour afterwards, which weighed above a pound. This dreadful storm passed over Constantinople, and along the Bosphorus, over Therapis, Bojukden, and Belgrade; and the fairest, nay, the only hope of this beautiful and fertile tract, the vintage, just commenced, was destroyed in a day. Animals of all kinds, and even some persons, are said to have been killed; an innumerable number are wounded; and the damage done to the houses is incalculable. Besides that, scarcely a window has escaped in all the country. The force of the fallen masses of ice was so great, that they broke to atoms all the tiles on the roofs, and scattered, like musket-balls, planks half an inch thick. Since that day the rain has not ceased to pour down in torrents, and, from the slight way in which the houses are built, almost wholly consisting of windows, and with very flat roofs, that have nothing to keep off wet besides tiles, innumerable families are not much more comfortable than a bivouac. If, in addition to this, we consider that, in consequence of the burning of Peru, and the great fires in Constantinople itself, many have no shelter whatever; and recollect, besides, the plague, which continues to spread, and the cases of Cholera, which still occur; the whole together makes a most gloomy picture. The delay which has taken place, in rebuilding the houses burnt down, is not yet remedied, because the directions

have not yet been published, which are to obviate the defects of the mode of building hitherto practised, and to afford greater security against fire; and, however injurious this delay may be to many an unsheltered family, it may be easily accounted for, without imputing blame to the government, which has to contend with innumerable obstacles in the introduction of any, even the most useful, innovation. The houses taken from the Catholic Armenians, at the time of the persecution, most of which are in ruins, have been restored to them."

The signs in the sun, and zodiacal lights, and aurora borealis of last year, must be vividly fresh in the minds of most of our readers. And, still more recently, very remarkable phenomena have been observed both in America and in Europe.—"New York, August 18, 1831. The sun, yesterday afternoon, from half past five until seven o'clock, presented a singular and unpleasant aspect. The whole surface was green, as the sea water or Brazilian emerald, emitting not a single beam. Such, also, was the state of the heavens, as to create an optical delusion. The great orb of light seemed to have left the skies; and to hang in our own atmosphere suspended, like a balloon, at no very great distance from the earth."—"This city (Genoa) has lately presented, almost daily, some solar phenomenon. A zodiacal light, which lengthened the day one hour, continued from the 4th to the 12th instant (August 1831). Another celestial phenomenon, not less remarkable, appeared on the 9th. Towards five o'clock in the afternoon, a light cloud of vapours suddenly covered the horizon, and enveloped the sun. It was at once beautiful and curious to see the luminary of day laying aside his dazzling brightness, appear in the firmament as behind a light veil, presenting its disc to the sight of every spectator. First it was like an immense globe of limpid crystal; it afterwards assumed a shade of rose colour, and at last a delicate violet. Five or six large black spots could be easily discerned by the eye; one of them on the upper edge of the planet; the others nearly in the centre, at a short distance from each other. This phenomenon lasted above an hour."

But the greatest and most conclusive present sign of the speedy coming of the Lord, is that fearful pestilence which, having swept across the breadth of the world, hath now reached our shores. "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years: in wrath, remember mercy. God came from Teman. His glory covered the heavens; and the earth was full of his praise. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations. Thou didst march through the land in indignation; thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine

anointed." (Hab. iii.) This fearful disease is said to have been generally preceded by earthquakes in India ; and in the present year, when it reached Vienna, was preceded by a violent hurricane. And the Prussian State Gazette says, " During the past summer, and particularly in the month of July, it had been noticed that the water of the Baltic had acquired an extraordinary degree of heat, which frequently exceeded that of the air. From this phenomenon, and from many others, naturalists have drawn the conclusion, that there is a general derangement of the earth, which may have produced the miasma which has manifested itself in so many quarters."

Ten years ago it was observed, that this cholera travelled in the teeth of the monsoon, at the rate of ten miles a day, shewing it was not in the atmosphere. From every thing we have heard respecting this disease, it seems more like some destroying angel sent by God, than any thing that has appeared in modern times ; and it would seem to be *final*, for it is generally admitted that it has never been eradicated from any place where it has once forced an entrance. This disease is indisputably new, and no specific for its cure has yet been discovered. It is very improperly named Cholera ; for it is a species of fever, of such virulence that it usually kills the patient in the *cold* fit, with which the disease begins ; and the only medical hope is derived from bringing on the *hot* fit as soon as possible, attending at the same time to the other morbid symptoms. This fever, in addition to its greater virulence and rapidity, is appalling from its being so unsparing of rank, and so unchecked by climate. It is not, like other fevers, confined to the abodes of penury, and the impurity which want engenders, but attacks all. And it is not confined to tropical climates alone, but was raging at once at St. Petersburg, and at Mecca ; has stretched from the banks of the Ganges to the Elbe ; and has shewn equal virulence on the shores of the Baltic and the Indian sea. The strong holds of Infidelity and of the Papacy, France, Italy, and Spain, have not yet been visited ; and they may be reserved for the heavier and the instant doom, of burning coals beneath the feet of Jehovah. Let Britain, then, take warning, and humble herself before the Lord, like David at the threshing-floor of Araunah. The plague may yet be stayed, for the Lord is merciful. We may yet become an ark of safety for God's people, and witnesses for him in the midst of the judgments. But if we refuse, as a nation, to repent, God will destroy us as a nation. He will deliver those individuals who sigh and cry for the abominations done in the land, as he delivered Lot from Sodom ; but all the hardened sinners will be swallowed up in one indiscriminate destruction. " Turn ye, turn ye : why will ye die, O sons of men !"

DODS ON THE INCARNATION.

On the Incarnation of the Eternal Word; by the Rev. Marcus Dods, Belford.

WE have read this book with very deep interest, attracted by the great, the all-important doctrine which its title suggests, and led on by the very weighty truths with which it is enriched, though these truths are encumbered and tarnished by many mistakes and many errors. The mistakes regard doctrines which some of our friends have promulgated, and which, under a misapprehension both of the tenor and history of these doctrines, Mr. Dods opposes as a new system of theology; and the errors concern his own counter-statements, of what he regards as the true conclusions and the orthodox faith. But these very mistakes and errors have greatly added to our interest in the book, since they have enabled us better to understand where the stumbling-block lies, which we shall endeavour to remove; and have convinced us, also, that it is possible to hold truth up to a certain point, and then stop short, or turn aside from the conclusions which seem to us direct and inevitable. This anomaly in some former writings of the kind had led us to suppose that there must have been two persons employed; one of whom perceived the truth, but did not follow out the conclusion; while another, who perceived not the truth, drew out a conclusion the very opposite of what should have followed from the premises. But this book has convinced us of our mistake; for here we find statements of fundamental doctrine perfectly correct, and yet all the deductions erroneous—some of them in flat contradiction to what has gone before.

In one particular this book is entitled to unqualified praise,—it is wholly free from personality. Mr. Dods has shewn a proper sense of the gravity and dignity which become his station as a minister and the great subject he discusses. We sincerely applaud him for the example he has thus given, and are convinced that he himself, and those who follow him in thus confining their attention to the doctrines alone without regarding the persons by whom these doctrines are promulgated, will be led into all truth; will find the reward of their forbearance in the enjoyment of peace here; and, if they follow on to know the Lord and obey his commandments, shall attain the eternal joys of the world to come.

All parties, with whom a Christian would hold controversy, are agreed in the general statements of the doctrine of the Incarnation: all such persons would confess that Jesus of Nazareth was Son of the living God; all would confess that he was truly God and truly man in one person subsisting. But when we proceed to

particulars, and define what is meant by Son of God and Son of Man, and, in the terms of the Athanasian Creed, assert Christ to be both "God of the substance of the Father, begotten before the worlds, and Man of the *substance of his mother*, born in the world," many, who admit the general terms, shrink back from the definition. Some of these, like our first opponent in print, confessing that such is the doctrine, not only of the Athanasian but of all the Creeds, boldly reject them all, and avow their belief that Christ no more partook of the *substance* or nature of his mother, than an acorn does of the soil in which it is sown. Others, with less hardihood, but just as far from truth and orthodoxy, said that the body of our Lord was a new creation, totally unlike to our bodies in its properties, though similar in form. Others again, desiring to be orthodox, but ill-informed on the subject, thought that our Lord might take flesh of the substance of his mother and yet have a body such as that of Adam was before the Fall: and others, with absurdity hardly credible till their conduct avowed it, adopted with applause that outrage upon common sense which was perpetrated by a man who first published a pamphlet asserting that the body of Christ was not, and could not be, mortal, and then, because without the death of Christ there could be no atonement, published a second pamphlet to explain the meaning of the "adjective mortal" so as to make it truly applied to the death of other men, but not to the death of Christ!!! Many other such vagaries have been published, which we notice only to state that neither our time nor our limits could allow of our following such writers, to refute their nonsense, and not with any intention of classing the present work among such productions.

The orthodox doctrine on the Incarnation, and that which it has been our constant endeavour to maintain, is clearly stated and briefly argued in the preliminary observations (p. 42, &c.) which we have great pleasure in transcribing. 'That Christ was truly the Son of Mary, and took his flesh of her substance, is a most important point of Christian doctrine, and may be proved by the following arguments. If he took not a body of the substance of his mother, then was his whole life one continued scene of deception. Not only did Mary call him her son, but he called her his mother.....Now if Mary was not as truly his mother, as any other woman is the mother of her child, his recognising her as his mother, from the beginning to the end of his life, was in reality a deception.....Again, if he took not the flesh of Mary, then is he no brother, no kinsman of ours, and his right of redemption altogether fails. In this case, he not only is not David's Son, but he is not the Son of Man at all, as he almost uniformly calls himself—deceptively, it must be admitted, unless Mary was truly his mother.

‘Neither, in this case, could we with any truth be said to be “members of his body, of his flesh, and of his bones,” if in reality his body was a different substance, and derived from a different source, from ours. Moreover, he could not call us “brethren,” any more than we can apply that appellation to the angels that surround the throne of God, or to the worm that creepeth in the dust. Fellow-creatures they are; but without an entire community of nature, our “brethren” they are not. And when we are required to “put on the Lord Jesus Christ,” we are required to do what is not merely a moral, but a physical impossibility, if there lie between us and him the utterly impassable barrier of a different nature. If he took not his fleshly substance of the flesh of his mother, then, not being as truly man as we are, he could not fairly meet and conquer our oppressor; or, at least, his victory can give no assurance of victory to us. For, to express a very common sentiment in the language of Irenæus, “Had he not been man who conquered our enemy, he would not have been fairly conquered; and on the other hand, had he not been God who gave us the victory, we could hold it upon no secure tenure.” And, finally, if he took not flesh of the substance of Mary, then was he not truly “the woman’s Seed,” and the great original promise, upon which all subsequent promises are built, remains as yet unfulfilled. But it is not more essential that the serpent’s head should be bruised at all, than that it should be bruised by the “woman’s Seed.” Hence if Christ was not truly and really the “woman’s Seed,” then the whole foundation of our hopes fails.’ p. 44.

With all this it is almost superfluous to say that we entirely agree; and also with what follows, on the necessity of maintaining that Christ took a reasonable soul, according to the Athanasian Creed. ‘That our Lord had a reasonable soul, seems to be sufficiently proved by the fact that he was made man; for this would not be true if he had only a human body; because a human body is not a man, but only part of a man. The argument commonly urged by the Fathers against the Apollinarians seems also to be perfectly decisive. They maintained, that there was the same reason for his taking a soul as for his taking a body; for the soul had sinned, and needed redemption as well as the body. Thus one of them, urging that if that which is inferior in man was assumed that it might be sanctified by the Incarnation, for the same reason must that which is superior in man have been assumed, says, “If the clay was leavened and became a new mass, O ye wise ones, shall not the image be leavened and mingled with God, being deified by the Divinity?”’ p. 46.

‘This last passage, unless taken ironically, inculcates palpable

error. And that Mr. Dods takes it seriously is shewn by a note, in which he says, of this and a similar passage, 'This language, if rigidly interpreted, would lead to error; as there could be no mingling of the Divinity and humanity; but to an error in direct opposition to that which maintains the sinfulness of our Lord's humanity.' If it be error, as it surely is, away with it at once, whatever it may oppose. But let us now consider the above.

We are, it seems, quite agreed that the manhood, "of a reasonable soul and human flesh subsisting," which our Lord took at his incarnation, was in all respects identically the same in nature with that of his brethren: for, as Mr. Dods justly argues in the above, "without an entire community of nature," brethren "they are not:" and a "different nature" would place "between us and him" an "utterly impassable barrier." It is fully granted, then, that the human nature which Christ assumed had an "entire community" with ours; that he took "a body of the substance of his mother," and that "there was the same reason for his taking a soul as for his taking a body*." But if the "nature" and "the body" and "the soul" had "entire community" with ours, were "of the same substance," and "not derived from a different source," wherefore are we blamed for attributing to this humanity the same natural properties with that "substance" of which it was confessedly a part?—properties common to the flesh of all mankind, and without which it would not be man, or son of man—it would not hold of Adam: It is ridiculous to attempt evading this conclusion by saying that the *nature* never fell: *mankind* all fell in Adam, their federal head. Christ came to recover a *kind*, by becoming their federal head: the kind to be recovered were fallen: he took of their "substance" "a true body and a reasonable soul"—took it, of course, as he found it—and redeemed it in taking it. For when Adam fell, the whole world and its contents fell too: God said, "Cursed is the ground for thy sake;" and we know that "the *whole creation* groaneth and travaileth in pain together until now."

This conclusion, however, which seems to us so inevitable, is evaded, through a misunderstanding of the annunciation to Mary, "Therefore that holy thing which shall be born of thee shall be called the Son of God;" and we find this strange and contradictory conclusion at page 53 of these very Preliminary Observations:—"Upon the whole, the verse in which the angel announces 'the incarnation does so very clearly shew that the flesh of Christ *did differ*' (though it had just before been said his body was *not different*) 'from the flesh of other men, and shews also so distinctly

* An entire nature, under the conditions of the fall, but without sin or impurity.

'in what that difference consists—namely, in that it was generated 'holy, as no other flesh ever was, and consequently never needed 'nor was ever susceptible of regeneration.'—

The glaring, flat contradiction between this passage and our former quotation should have led the writer to suspect an error ; and we now proceed to shew him that his error is twofold : first, in applying the term "holy thing" solely to the flesh of Christ, when it includes his *whole personality* ; secondly, in assuming that any flesh is changed in its nature by regeneration. That the "holy thing" spoken of by the angel was not merely the *body* of Christ, is manifest in the name given, it "shall be called the Son of God." Flesh—a body—cannot be called by this glorious name ; but the whole being—the temple, and the God who made it his tabernacle. The neuter gender, which, misunderstood, has given rise to the error, ought to have guarded against it. The Holy Ghost *το αγιον*, in the neuter, has just been mentioned : "therefore *also*" the holy birth shall be called the Son of God. The whole person, the God-Man, and nothing less, was the Son of God ; nothing less was the "holy thing" announced by the angel. But Mr. Dods assumes that the mere flesh, the body, was the holy thing—not even the whole manhood, consisting of body and soul ; still less the whole person, of Divine and human natures conjoined, though it, and nothing less, was the Son of God. Mary might well expect that the Son of God would differ in appearance from other children ; and therefore such an assurance was necessary, that, when she beheld the helpless infant without any external sign of Divinity, and in revolving years watched him growing in wisdom and stature and in favour with God and man, but under obedience in all things, like the rest of mankind, she might still remember the words of the angel, and feel assured that he would reveal himself in due time, because he was the Son of God. That Christ was holy, we have ever most strenuously maintained ; and that HE was generated holy we also most firmly believe, and most stedfastly assert, he receiving in all fulness at generation that holiness which we receive at regeneration. But just as in our regeneration there is no physical change in the flesh itself, but a new power implanted, by which that which before was unholy is kept holy, that which before rebelled against God is made obedient to his will ; so the holiness of Christ came not from the flesh, but from the Spirit ; needed not better flesh than ours, but came from the union of the Godhead with the manhood in his person—the fulness of the Holy Ghost—he in the Father, and the Father in him. We are "called to be saints" now, to "be perfect" as Christ was, in these our sinful bodies, through the Holy Ghost dwelling in us ; and as *we* are expected to attain this perfection of holiness through the Spirit alone, without any change in the flesh, so do we maintain that

perfect holiness was exhibited in our flesh by our Pattern and Captain, who was perfected through sufferings, and has called us to walk in his footsteps: and as he exchanged suffering for glory at his ascension, so does our mortal never put on immortality till the resurrection: never till then shall our corruptible put on incorruption.

This is the place for saying a few words on the reproach cast upon us for considering the human nature of our Lord apart from his Divine nature. We have always affirmed that they never were separated in him; and even that the human nature had no existence, except in his mother, till the moment he took it. But while it was hers it had the common properties of her nature, the common properties of ours. These properties were not destroyed by being taken into union with Deity; they were only consecrated; and in Christ, man again became the image of God. Christ's generation, we have said, answers to our regeneration; and it is this which has made it necessary to consider his human apart from his Divine nature: for though they never existed apart in him, the things to which they correspond in us do always exist apart; and we cannot apply the doctrines practically to ourselves without considering them apart. We are all found by nature in that state of misery and alienation from God which the sin of Adam has entailed, and the practical question is, How are we to get deliverance from bondage into the glorious liberty of sons of God? 'If he took not his fleshly substance of the flesh of his mother, then, not being as truly man as we are, he could not fairly meet and conquer our oppressor, or, at least, his victory can give no assurance of victory to us. Had he not been man who conquered our enemy, he would not have been fairly conquered; and, on the other hand, had he not been God who gave us the victory, we could hold it upon no secure tenure.' p. 43.

A large portion of this book—namely, 220 pages—is occupied in arguing that Christ was always Prophet, Priest, and King, and exercises the three offices conjointly in the salvation of every believer. Into this part of the argument we do not mean to go: it would take more space than we can give, and it would be superfluous; for the common sense of ordinary readers will reject the crude and contradictory statements without our help. Mr. Dods seems not even to know the meaning of the terms. He says (p. 55), 'We must be enlightened by him as our Prophet, before we can see our need of being pardoned by him as our Priest, or sanctified by him as our King.' We all know that pardon is of the Kingly, sanctification of the Priestly office. And it is said (p. 56), 'Christ was Prophet, Priest, and King from the beginning.' He was so in the purpose of God; and in the same sense he was the Lamb slain from the foundation

of the world; but the incarnation of the Eternal Word and the slaying of the Lamb became real facts in time; and so do the several offices of Prophet, Priest, and King, already complete in the purpose, become facts in due time in the Christ. Till the incarnation the several offices were performed by Christ as Jehovah, not as God-Man; and at the incarnation they were not entered upon by the God-Man *at his birth*, but in the maturity proper to each. Was the Babe in the manger a Prophet, before he could speak? a Priest, before he had a sacrifice to offer? a King, when he expressly declares "My kingdom is not of this world?" All these he had *de jure*, and predestinately, from the foundation of the world; but *de facto*, and actually, in due order and fulness of time. "If he were on earth he should not be a Priest." "To him that overcometh *I will* give to sit with me on *my* throne, even as I have overcome and *am* set down with the Father on *his* throne.....Yet have I set my King on my holy hill of Zion;"—a time yet future, when the King of kings is revealed.

There is a very strange chapter "on the phrase Fallen Nature," wherein it is attempted to be shewn, by Edinburgh logic, that a *nature* cannot fall, or change. It is but quibbling for a word: every plain person knows the sense intended to be conveyed; and the juggle consists in taking both words in a sense not intended, but which they do sometimes bear. We constantly speak of good-natured, and ill-natured; and by fallen nature we mean depraved kind, as by renewed nature we mean the restored kind. It is mere trifling.

We ought to notice some strange fancies about the Millennium, which are scattered through the work, and given with some formality in a note in the Appendix, p. 555; but this would require also more space than we can command. We can only at present say, that we protest as strongly as Mr. Dods can do against that Millennium which he imputes to us. The Millennium will exhibit the triumph of Christianity, but it will be Christianity in its most glorious form; not an invisible Head and suffering members, but the whole body complete and united to the Head, in that glory which the Eternal Son had with the Father before the world began. And this highest glory of the Millennium shall never end: for this corruptible shall have put on incorruption, and this mortal immortality; and to us death shall have been swallowed up in victory. But the glorified saints, who reign with Christ as kings and priests in the new Jerusalem, shall have subjects to rule; and it is to these subjects that the Millennial dispensation, as distinct from the Christian, belongs; and in this respect alone does the Millennium exhibit the changes and the termination which are so often mistaken and scorned. Our own views of Scripture are very

definite and detailed on these subjects; but we must defer their exposition till another opportunity, contenting ourselves with this short protest against misrepresentation.

We now come to the particular testimonies from the Fathers; and never, we believe, was there a more futile and ridiculous display than that now made. In turning over the remains of the Fathers, how great must have been the disappointment of Mr. Dods to find literally nothing, in any of the orthodox Fathers, in support of a doctrine which he had expected to find inculcated in every page of their writings. But it is a curious fact, that, with all his industry, he has not found any thing like what he was expecting and looking for, except in some whom he cannot rank with the Fathers, but against whose errors in other points he is obliged to protest, while quoting their authority in support of his own errors in this one point. From Barnabas he quotes, "Behold, I lay in Zion a sure foundation-stone. Does our hope rest upon a stone, then? far from it; but because the Lord placed his flesh in power; for he saith, I have placed myself as a solid rock." He goes on to say, "What follows is very fanciful, but it is to the same purpose."—What purpose? we can discover none.—He finds the Incarnation of our Lord to be expressed by the entrance of Israel into the land flowing with milk and honey.' Then, "Increase and multiply and replenish the earth. These things he saith to the Son." "But why was the wool placed upon wood? Because the kingdom of Jesus was upon wood"—namely, upon the cross.—These are all the testimonies from Barnabas; in which if any man can see the shadow of a proof that Barnabas held the flesh which our Lord took to be a new creation, or unfallen flesh, or different from the flesh of other men, he has very different organs of perception from the rest of mankind. The testimony of Hermas has been unfortunately mislaid, but it is probably much the same as the last; and we quite agree with Mr. Dods, that it is not 'worth while to waste much time in seeking for it.' p. 467.

Clement of Rome comes next, and his testimony runs thus: "Ye were all of a lowly mind; not puffed up; subject, rather than subjecting others; rather giving than receiving; contented with the provision of God, and carefully keeping his words; having your hearts enlarged, and his sufferings before your eyes." Very good instruction this; but we humbly conceive that it says nothing in support of the doctrine that the flesh of Christ was a new creation, different from the flesh of other men: yet this is the only testimony from Clement. The Apostolical Constitutions are next referred to, for the confession of the thief on the cross. "All which things when the malefactors saw, the one of them indeed blasphemed; as if Christ, through weakness, had been

‘unable to help himself: but the other rebuked his ignorance,’ &c. But what has this to do with the question?—Another quotation follows: “He was baptized and fasted; not that he had need of any washing away of filth, or of fasting, or of purification, who was by nature pure and holy; but that he might testify the truth of John, and furnish an example to us.” This seems to be more to the purpose, but is not so in reality; for no one whom Mr. Dods opposes denies that Christ was by nature pure and holy, nor even that his body was pure and holy: but we say that this holiness came from the indwelling Spirit; our opponents make it to be derived from the creature.—‘The Clementine Homilies, and the Recognitions, are still more palpable forgeries, and are full of heresies: yet upon this subject, if they were worth quoting, they would be found as far from admitting the sinfulness of our Lord’s humanity as possible. Leaving them, therefore, I proceed to Ignatius’ (p. 471). Ignatius is first referred to in proof that the body which our Lord shewed to the disciples at his resurrection was the same identical body. But who denies this? The body was the same, but its conditions were altered, Christ had led captivity captive, triumphing over death and hell. Having conquered the chief enemy, he was no longer assailed by the lesser evils of hunger and thirst, of agony and bloody sweat; no more the Man of sorrows, but the Man of God’s right hand. This, with the doctrine which follows, on the propriety of using, concerning Christ, such expressions as “the blood of God,” we have never opposed; but, on the contrary, quoted language from Barrow much stronger and more direct than any thing said by Ignatius. Some pages follow, on the ignorance of Satan that our Lord was the Christ, with which we have no concern: and the only other passage from Ignatius is, “Crucifixus est vere, voluntarie complacens, non phantastice”—a mere truism now.—Polycarp is passed by, saying, ‘I observe nothing particularly bearing on the subject’ (p. 480). Justin Martyr is referred to, as understanding the text, “The government shall be upon his shoulders,” as ‘referring to the cross which our Saviour carried upon his shoulders....they imagined not that he was overcome on the cross, but that there he reigned.’ We leave Mr. Dods and Justin to settle this. The remainder of the reference to Justin is just to say, that he had, in the argument before him, a fair opportunity of saying what Mr. Dods wishes him to have said; but as Justin did not say it, Mr. Dods steps in and says it for him!—Irenæus, the great Irenæus, ought not to be touched by “these slovenly theologians.” His glorious views of the person of Christ, as the only perfect image of God, are thus spoken of, p. 484: ‘But he entertains a view upon the subject so singular, though not quite peculiar to himself, that I should be doing injustice to the subject were I to pass it unnoticed. His view

is, that Adam was made the image of God indeed, but not the perfect image of him. He was rather the reflected image; the image of that humanity of our Lord, which was the only perfect human image of God that ever existed. His constant doctrine is, that man never was truly the image of God till the Incarnation.' This view, which Mr. Dods deems "so singular," we assert to be the universal doctrine of the Apostles, Fathers, and Confessors of the church in every age. This glorious doctrine, that Christ, "the Brightness of the Father's glory and the express Image of his person," was the pattern after whose image and likeness man was at first created, we have uniformly taken for granted as a generally recognised truth, and have endeavoured on many occasions to strengthen, by shewing that "self-manifestation" is the end of all the purposes of God. Little did we expect that any one of common information would impute it as a singular view to Irenæus; and one so ill informed as this ought not to write on the subject. But on this part of the question Mr. Dods is especially at fault, as is clearly shewn in an earlier part of this book, p. 208, by his mistake of the whole meaning of the viiith Psalm and the iid of Hebrews. Still Mr. Dods perceives somewhat of the merits of Irenæus, and declares, p. 487, 'There is no writer whom I would more strongly recommend to the theological student, upon the subject of the Incarnation, than Irenæus.' Strange then indeed it is, that he has not found any thing more to his purpose to quote. But we are constrained to think, that, while praising Irenæus, he did not fully understand him, from the conclusion of the reference to this Father: "*Filius Dei hominis filius factus, ut per eum adoptionem percipiamus, portante homine, et capiente, et complectente Filium Dei.*" 'Now, though (says Mr. Dods) this language be capable of a sound sense, yet it is only capable of that sense while it naturally conveys an idea directly Nestorian: and, in truth, I doubt not, that could he at that time have had any idea of the Nestorian heresy, he would either have avoided the expression altogether, or would have written it thus: "*portante Filio Dei, et capiente, et complectente hominem.*"' After this sentence we need not wonder at any thing: he who could read Irenæus to so little purpose, and so mistake his meaning, may well mistake ours. But this sentence does in reality betray total ignorance of the great paramount truth of Scripture, that God is not an influence, but a personal God; that God the Father is incomprehensible, and ever reveals himself, and acts, by God the Son, through God the Holy Ghost; and that the great mystery of godliness is God manifest in the flesh,—God the Son in the flesh of Christ, God the Holy Ghost in the flesh of his people, making them temples of the living God. Irenæus argues that the Eternal Word, who was truly Son of God, became truly

Son of Man; truly condescended to the fellowship with us, that he might raise us to fellowship with the Father and the Son; became Son of Man to make us sons of God. He argues that Christ was truly the fruit of David's loins, the Son of David, the Son of Abraham; that he was truly Immanuel, God with us; that the Word was truly made flesh—of the seed of David according to the flesh, of Israel according to the flesh; born of a woman; made under the law, that he might redeem them that are under the law. All these references Irenæus gives in the same page with the above extract, determining its true sense from the Scriptures; which really, we must say, we fear that Mr. Dods mistakes as much as he does Irenæus in calling him Nestorian.

Two quotations follow, from Clement of Alexandria, which we readily make over to Mr. Dods; for, if they are correctly given, they are as flat heresy as ever was penned. And Minutius Felix is not to the point. Tertullian comes next, of whom we heard so much formerly, but from whom we have now but one extract of seven lines. This is the extract we took occasion to explain in a former Number (vol. ii. p. 953); and he thrice translates the Latin *substantive* "peccatrix" by the English *adjective* "sinful," though the whole force of the passage depends upon preserving the distinction. A similar blunder occurs, p. 324, in a passage from Tertullian on which we also formerly commented; so that we fear there is little hope of amendment. In the former extract an objector says; "In putting on our flesh, did Christ's flesh sin?" (was it a sinner?) "Strain not the sense," says Tertullian; "for in putting on our flesh he made it his own; making it his own he made it not sin" (not a sinner): and concludes, "The Word of God passed into the matter of the same flesh." Language cannot express identity of substance more clearly; while perfect holiness in the same substance is also demonstrated. The other passage is a comment on Rom. viii. 3, "likeness of sinful flesh;" and it expresses so clearly the doctrine we have held, that we never read it without wondering at the unaccountable perversity of intellect which can twist so plain a passage to any other meaning. It concludes thus: "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." The flesh which our Lord took (says Tertullian) was real flesh, with all its essential properties: the likeness applies not to its substance. But this substance was created at first holy; it afterwards became sinful by the fall of Adam; and to one of these two states the likeness refers. Our Lord's condescending to wear our likeness, is the procuring cause of our attaining to his: the image of God, which man lost by the Fall, is thus

renewed, after Him, in righteousness and true holiness. There is no question about the likeness to the thing: it was real flesh, it was not like flesh: the question is about its quality; and likeness to a quality is the same quality, not its opposite: likeness to holy is holy, likeness to sinful is sinful. But, the natural quality being sinful, Christ in the act of taking made it holy, and ever holy did he keep it. There is a most extraordinary paragraph on this subject at p. 323. Mr. Dods asks, 'Had his flesh been really sinful flesh, how could it possibly be also like sinful flesh? Two things completely exclude likeness —either total opposition or entire identity.' 'Had the flesh of Christ been in all respects different from sinful flesh, then it could not with truth have been said to be in the likeness of sinful flesh: and it is equally plain, that had it been in all respects the same as sinful flesh, that is, had it been sinful flesh, it could with as little truth have been said to be in the likeness of sinful flesh.' We were prepared to expect some confusion of thought in this book; but we really think that the "*identical likeness*" to any thing so ingeniously absurd as the above is not to be found in the whole compass of modern literature. He has confused "entire identity," or sameness, with conformity, or correspondence. Identity is oneness; and who ever heard, till now, of a thing being its own likeness? *One* man is like *another* man; but when some said of the blind man (John ix. 9), "This is he that sat and begged," and others said "He is *like* him," he said "I am he;" at once nullifying the likeness in the identity. But Mr. Dods must of necessity mean, by the word identity, conformity. Now, the greater the conformity between any two persons, the greater the likeness; and the closer the conformity between my Lord's body and that which I bear, the more I am encouraged to follow his footsteps, and "press toward the mark for the prize of our high calling of God in Christ Jesus."

Let Mr. Dods consider for a moment the word of God at our creation, in comparison with this text: "God said, Let us make man after our *likeness*." Such was Adam before the Fall. The Apostle says, that the Son of God was "made in the *likeness* of sinful flesh." But Mr. Dods maintains, that likeness so qualifies the term sinful, as to make the flesh not such as ours is, but such as the flesh of Adam was before the Fall: therefore Mr. Dods must be prepared to shew, how it can possibly be both the *likeness* of God and the *likeness* of sinful flesh. And this may serve to shew him the monstrous conclusion to which such crude speculations lead;—a conclusion which we will not put upon paper, and which he himself will start from with horror as soon as he perceives it.

We know not how to expose the absurd confusion of idea in

this passage without having recourse to familiar illustration ; for which the necessity of the case must plead our excuse ; and which we desire to limit wholly to the exposure of this confusion, and not to give a tone of levity to the grave and weighty doctrine under discussion. We would remind Mr. Dods, then, of the familiar expressions, "as like as two peas," or, "as like as my fingers to my fingers;" and ask him, whether the "entire identity" of substance in these instances, so far from "completely excluding likeness," is not the very reason why they are *like*? A pea is first green, afterwards white. Let the green pea stand for sinless or unfallen flesh, and let the white pea stand for sinful or fallen flesh: will any one, in this case, say that a green pea is the likeness of a white pea; or that, by the expression 'likeness of a white pea,' I meant to qualify the word *white*, and turn it into *green*? But this is, really and truly, the absurd conclusion at which Mr. Dods, and those who interpret "likeness of sinful flesh" in his way, must necessarily arrive; and which he has thus expressed, p. 323: 'Their catholic opponents, to a man, maintained that the likeness was intended 'to qualify' (that is, to *reverse* the quality), 'not the word *flesh*, 'which was real, but the word *sinful*, because his flesh was not 'sinful.' Real flesh, like sinful, is sinless, says Mr. Dods: *ergo*, sinful is like sinless, its very opposite! None of our readers will do us the wrong of supposing that we ever, for a moment, allow the possibility of Christ's committing any act of sin, for he was ever the Holy One of God: but, as our Example in all things, it behoved Him to be made like to the brethren in all things, that we may have perfect confidence; assured that our great Captain has not only gone before us, but conquered, with the very same weapons and armour and strength which he now bestows upon his followers.

We have been led away from the Fathers in following 'Mr. Dods's strange perversion of Tertullian; and it is needless to return and follow on the examination of the other Fathers referred to; they are not likely to fare better. For the real meaning of Tertullian's words, and for the doctrine he uniformly teaches, we referred, on a former occasion, to an unexceptionable testimony in the present Bishop of Lincoln; one whose impartiality must be allowed by all, and whose competency will not be disputed by any one south of the Tweed. But from what we have just seen it is to be apprehended that the confusion in the minds of our opponents has a deeper and more radical lodgment than imperfect acquaintance with Latin and Greek, as it affects passages of plain English. But it is a fact to be noted as remarkable, that while our antagonists have largely commented upon the *Latin* extracts from Tertullian, Augustine, &c., where there was a possibility of mistaking the sense from imperfect ac-

quaintance with the language, and where few of their readers could follow or check them, they have not noticed any of the *English* extracts, which are longer than the Latin ones, and speak the same doctrines as those we maintain, in language which cannot be mistaken, and which directly contradicts Mr. Dods and his partizans. The Confession on which the Scottish Church is founded declares the flesh of Christ to be "of its own nature mortal and corruptible"—stronger language than we have ever used—and yet ministers of that church publish books such as this to deny this fundamental doctrine. And Hooker, and Andrews, and Tillotson, and Barrow, luminaries of the English Church, who have not yet been overborne by counter testimony, and we assert never will be; and Sibbes, and Henry, and Goode, and Scott; have all been passed by in silence, as if their names had never been heard of, when ample quotations were made from every one of them.

Nor is silence the whole extent of the partiality of these Scottish doctors and ministers; for they have condemned our doctrines universally, though they have allowed severally the truth of almost every particular doctrine we hold; yet in our opponents, whom they acknowledge to hold many gross and pernicious errors, they do not condemn one of these errors, but praise their writings merely in opposition to us. And the General Assembly have clearly put themselves between the horns of a dilemma; for they condemned the doctrine of the human nature of Christ on the ground that, though contained in the standards of the Church, they were to be bound by Scripture, where, said they, it is not contained; yet they condemned the doctrine of general redemption on the ground that, though contained in the Scripture, it was not contained in the standards.

The other great question, of the extent of the love of God, on which a large majority of the ministers of the Church of Scotland appear to be in error, is only incidentally treated in this work; but from what has been published in other quarters we infer, that on this question also discussion has laid open to our opponents more of the distinctions between truth and error, giving us reason to hope for a still nearer approximation to orthodoxy. Should this be the result of our labours, it will far more than compensate all the misrepresentation and obloquy to which we have been subjected, and in the prospect of such a result we do even now exceedingly rejoice. Certain it is, that the General Assembly cast out Mr. Campbell for maintaining that God loves all mankind, and gave his Son to die for all. Those who defend that act of the Church of Scotland, say that it is not so much the doctrine as the consequences which flow from it that they condemn; though they know that Mr. Campbell maintains that the very opposite consequences do flow from it; and though his

very enemies are constrained to admit that these consequences are exhibited in most exemplary holiness, by Mr. Campbell and his followers. Much of the error in our Northern brethren we now perceive to be attributable to their imperfect acquaintance with the English language. We find that they have been using the words "pardon, redemption, atonement," &c. in a sense which these words do not convey to an English understanding—just as it happened with the word sinful, in the other great question of the Incarnation. But, instead of turning to argue the question now with those who would so limit the love of God, we desire to put it to their consciences in a practical manner: we would ask such persons, whether they really think that God requires them to be more loving and tender-hearted than he himself is. We know that this question will at first receive a negative, and will appear too absurd to be entertained. But let our opponents remember, that God does command us, in the most positive terms, to love our enemies, even those who spitefully use us and persecute us—wrongs which the sinner cannot inflict upon God. We believe, therefore, that God loves *his enemies of all mankind*; for all are by nature on the same level; all sinned in Adam; and as, without the death of Christ, not one could be redeemed of all mankind, so in dying for any one man, when all were alike dead, he died for all: in being available for one, his death must be available for all, where all are alike. These doctrines, too, we desire to have written upon our own hearts, that we may acknowledge that by nature we have no superiority over the vilest sinner, and that all the gifts which God has bestowed, of whatever kind, are but so many calls and motives to glorify the heavenly Giver. We would seek earnestly more abundant supplies of grace, to love our enemies still more and more. And if it should seem to any, that we have heretofore transgressed against this command of our Lord, we beg it to be remembered how difficult it is to shew sufficient zeal in behalf of a calumniated friend, without strong zeal against those who wrest his words and pervert his meaning. Yet if any still think that we have transgressed against charity, we do assure them that it is unconsciously to ourselves, and, requesting their prayers for us, throw ourselves upon the mercy of our God.

SOCIAL DUTIES ON CHRISTIAN PRINCIPLES.

A WORK under the above title has gone through three editions—a proof that it has been extensively circulated;—and our notice is further attracted by a review which appeared of it in the *Christian Observer*. The chief merit of the volume consists in

shewing that all the duties of life are duties because they are the actings forth either of the essential attributes of Deity, or of the relationships which God has assumed towards his creatures. The editor of the *Christian Observer* praises all that the author says about dutiful children, faithful servants, and loyal subjects; but objects to the only point which makes this duty, fidelity, and loyalty to be religious at all—namely, that they are exhibitions of various forms of dependence which creatures have upon God.

From a second review in the *Christian Observer*, it appears that the author wrote to the editor, and endeavoured to enlighten him by quoting a long passage from Hooker's *Ecclesiastical Polity*; but he might just as well have written to the Emperor of China, and would have had an equal chance of being understood. It is the more surprising that the author should have taken this gratuitous and useless trouble, inasmuch as in his preface he seems to appreciate very properly the amount of religious knowledge and spiritual attainments of the Evangelical world; and nothing would be more amusing, than to see magazine traders setting up for instructors, when by so doing they are only exposing their ignorance, were it not so melancholy to reflect that the flock of God is poisoned, or at best fed only with chaff, by such pastors and teachers.

The point in which we think this volume deficient, is in not carrying out its principles to nearly a sufficient extent: for not only do all duties set forth the Divine attributes, or else the relationships between God and his creatures; but every quality which it is possible for man to display is nothing more, and can be nothing more, than one which is inherent in the being of God. The only nicety in handling this subject arises from the difficulty of finding terms which shall express abstract qualities independent of their exercise in any particular direction;—a difficulty which all writers have experienced who have treated of the phenomena of mind, or the operations of the invisible spirit of man, from the Grecian philosophers down to the modern phrenologists. The use that is made of the powers with which a creature is endowed, constitutes the sin or holiness of that creature: the abstract power itself, independent of its use, exists in Deity; in the image of whom—that is, as the manifester of whom—man was created.

Let us take, as an example, the quality of Justice, or a sense of right, to which all things ought to conform. Every human being professes this sense, and acts more or less under its influence. This quality is so strong, that where it is not tempered by benevolence, or some other amiable feeling, it forms an ingredient, if not the chief ingredient, in the most sanguinary and revengeful characters. In many radicals and revolutionists it assumes the form of righteous retribution for wrongs long

inflicted by their rulers, and patiently endured by them: it is the maxim of "An eye for an eye, and a tooth for a tooth:" it says, "Reward them as they have rewarded thee, and blessed is he that taketh thy little ones and dasheth them against the stones." A more horrible feeling than this, in the breast and under the perverted reason of fallen man, cannot exist. It has a semblance of, and is the image of, a glorious attribute; but one so awful as only to be safe from abuse in the bosom of Infinite Love and Infinite Wisdom; and the more glorious and the more awful it is there, the more tremendous does it become in the hands of cruel men. The basis is true: for there is such a principle as stern, inflexible justice, to which all things must bend; which will inflict righteous retribution on offenders, and which will not regard the cry of the most exquisite suffering: and this quality is recognised by intelligent Pagans and Deists as an essential attribute of Deity.

Let us now take the opposite of this, or rather the quality that modifies the operation of pure justice in God, which is Love. If the former quality is perverted into cruelty by ungodly men, this is perverted into the utter confounding of right with wrong; whereby, as the poet truly says, "a God all mercy is a God unjust." But this quality also, even in its greatest abuse, has a foundation of truth; for in Christ Jesus there is a channel revealed in which mercy and love do know no bounds, and do make no distinction whatever between great and little offences, the merits and demerits of the objects, but receives without limit or discrimination all who come to God by it. The most aggravated case of the perversion of this quality in creatures, is that wherein a young and unsuspecting female has been induced, by a worthless and cruel man, feigning himself to be estimable, kind-hearted, and trust-worthy, to abandon herself unreservedly to his care, his protection, and his supposed worthiness. The devotion which she feels is due to God alone; but nothing less than that total abandonment of self, and willingness that He should do with us what He pleases, is what we all ought to give to Him. The devotedness of woman's affections on a worthless man is the strongest instance of misdirected love which the records of creation can furnish; while, at the same time, it shews us of what pure disinterestedness human hearts are capable, even in their fallen condition, and the extent of our alienation from the Only Object worthy of it, since it is so readily and so commonly bestowed on a sinful and treacherous fellow-creature. But this disinterestedness is not a quality inherent in the creature, as a creature, but in mankind as the exhibitors of that attribute in God. The salvation and happiness, or perdition and misery, of man, cannot add to the enjoyment of God, which must be always incapable of addition from the state of any created thing, or

of any other thing than His own complete and immutable perfections. The salvation of man is therefore an exhibition of pure disinterestedness on the part of God, and a quality very difficult for man to exhibit in any way, or towards any object.

This last remark brings us to the consideration of the impossibility of man exhibiting any quality of God at all, but in proportion as he does so with the mind and in the Spirit of Christ; and that, if he attempt to exhibit it in any other way, he does not exhibit God, but Satan: he sets a false god before the creation; he does not fulfil the end of his being, which is to be the image of God. When man fell, instead of manifesting the true God, he manifested a lie; and the first step towards the recovery of his duty, towards his fulfilling the end for which he was sent into the world, is to see the holiness, mercy, and justice of God in Jesus Christ; and exhibit now, not the God of the unfallen Adam, but the God of his fallen and redeemed self. The truly regenerate man should cultivate unceasingly the mind that was in Christ Jesus; fill himself with apprehension of the boundless ocean of love that is in the breast of God, as revealed in his Son; and look upon all mankind solely with reference to their state before God. It is in reference to this mode of considering them that our blessed Lord called upon us to hate father, mother, wife, children, and our own life: it was in reference to this that he declared those were his mothers and sisters and brethren, who did the will of his Father which was in heaven.

When men are viewed only with reference to their state before God, sin, which is seen in them, causes the severest pain: "I am horribly afraid for them that forsake thy law." All feeling of anger at their differing from us dies away; and we are willing to become any thing to them, so that they may cease from their evil ways and learn to know the living and true God. Every quality they manifest is admired as an exhibition of an attribute of God; and the direction of it only is watched that it may be turned to coincide with God, instead of being perverted by Satan to set forth a falsehood. Doctrines of theologians, forms of discipline, and ordinances of every description, are honoured as means conducing to an end; but not considered as of any importance in themselves, except as they serve to bring men into closer communion with God. The social relationships of life are seen in their true importance for the same reason, instead of dwindling into merely useful contracts for the best continuance, rearing, and government of mankind.

The Scriptures set forth our duty to manifest God not only in the above instances, but in others wherein it would seem impossible for creatures to exhibit the conduct of the Creator, inasmuch as we might presume, *a priori*, that it was impossible for the Creator

to be in situations parallel with His creatures. The duty inculcated in the First Epistle of St. Peter, is to take patiently ill-treatment; assigning, as the reason of our doing so, that God Himself has suffered in the person of Jesus Christ. St. James tells us of the happiness of endurance; and St. John of the blessedness of being hated of all men for Christ's sake. Now it is obvious that there is neither happiness nor blessedness in mere suffering, considered by itself; but since, where God is manifested, that state is inflicted by the world which hates Him, the likeness of God is proved to be exhibited by the consequences which follow.

The only case in which our Lord appears to have felt and expressed indignation, was at those who were poisoning the people with false doctrine, while they were the authorized instructors of the church; so that it was impossible to deliver the people out of error but by destroying the system by which these false teachers held their sway. In like manner, while we should feel nothing but pity for the people who are deluded in these days, a very different meed is the portion of those who persevere in blinding the peoples' eyes, after that the falsehood of their system has been proved to them so completely that they dare no longer defend it, while they have not the honesty to change it. The Lord is coming upon a swift cloud to judgment; and the especial cause that provokes him to rise up and vindicate his insulted honour, is the blasphemous assumption of the ungodly rabble, that they, and not He, are the source of power and authority on the earth. This blasphemy the *Christian Observer* has done as much to inculcate as the *People's Penny Papers*, the *Birmingham Political Union*, or *Taylor and Carlike* themselves; and yet we are to be scared from telling men this, because the writers in that journal are called *Evangelical*, and subscribe to societies miscalled *religious*. It is quite idle to suppose men can see God in other things, if they cannot see him in kingships; if they refuse the testimony, not only of Scripture, but of all the civil law that ever was written. As to Scripture, indeed, with their *Neological* spiritualizing, it is hard for them to say what it does or does not inculcate: if Christ's coming to this earth, in order to inflict judgment upon apostate Christendom, be the one grand theme for the world's warning; and His coming, to constitute a happy globe for his people's habitation, be the one subject of the Christian's hope; then do we deny the *Christian Observer* to be a believer in the first rudiments of the subject-matter of the Bible; then must we, when calling ourselves believers in the Christian's hope, refuse that title to men whose hope is no resemblance to ours, but is a shadowy, baseless thing, no one can tell what, or where, or when.

In the foregoing instances of justice and love, we have taken

attributes which belong to man as an intellectual and moral being: the same principles equally hold good in those propensities which are usually ranked as lower, because he shares them in common with the brutes. Such distinction, however, as higher and lower, is groundless, because the participation by the brutes of any quality which man possesses does not degrade him, while it ennobles them. One of these propensities is love of offspring; a feeling that is often so intense in mothers, and sometimes, though less frequently, in fathers, as entirely to obliterate all sense of personal danger and love of self-preservation; instances of which are to be found in every work on natural history. This feeling is not solely innate in man, or one that never was felt until the birth of Cain: it was not a new creation out of nothing at that time, but is a feeling in God, of which man is only the feeble exhibitor. If we do not admit, and not only admit but feel and enter into, this, where was the love of God in giving up his only begotten and well-beloved Son to the death for His sinful and rebellious creatures? Is the love of God, too, no reality, but a mere hyperbolical expression, or something worse, in the theological creed of the religious world? We have had occasion to see, that, instead of keeping up the remembrance of the Lord's death by the sacrament of the Lord's Supper "until He come," they mean, "until they die;" and that the very idea of receiving what they ask for in prayer, they consider a delusion, and an impossible occurrence. Will it turn out at last, that as we proceed to the examination in detail of all the points of faith in the Christian Observer, that the party of which that journal is the organ holds not one in its plain, literal, and grammatical sense? And say we this with pleasure? do we write it with exultation? do we triumph with unhallowed joy over a fallen antagonist? God forbid! Cursed be every thought but that of the sincerest grief, lest our apprehensions should be realized; and perish every wish but that these plain statements may be the means of causing many, who are deluding themselves, to inquire into the meaning of the words they use in the Liturgy, into the ground of their faith and the real object of their hope. A hope may be most earnest for that which God has never promised, and faith may be most strong upon things that have no foundation; and it would astonish all who never tried the experiment, to examine how slender ground they have for ninety-nine out of every hundred points of their belief on all subjects, historical, moral, and religious. The expression of the love of God for his Son, and for his children, and for all mankind, is no exaggeration; no deluding assertion of a fact which is without existence; no expression borrowed from the creature's feeling, to describe a sensation which unimpassioned Deity is incapable of experiencing. If any one think this, he cannot love God;

for he cannot appreciate God's love to him. The true and only way to arrive at any adequate conception—that is, as adequate as a creature can form—of God's love, is to give himself up in his most impassioned moments to the fullest delirium of affection for the child, or other object which is most capable of exciting it; and then in that moment to conceive that the love God feels for him as far transcends his for the object on which it is bestowed, as God's power exceeds that of his helpless creature: then, and then only, can he have some idea of the fulness of the expression, "God so loved the world that He gave His only begotten Son to die for the world, that the world through Him might be saved." Yet even here the apprehension of God's love will be inadequate, not only in degree but in kind, unless the object of the man's affection, which has been above supposed; be unworthy, ungrateful, and rebellious, while his love continues unimpaired: and it is this further ingredient in the character of God's love, as exhibited in Christ, which occasions the bitterness of the anguish that Christ experiences for the unholy state of his church at the present time; weakly expressed by the poet when he says, "How sharper than a serpent's tooth it is to have a thankless child." Oh, there is a sad blight come upon men's love to God, when they do not feel that his love to them is immeasurably more true in kind, as well as in degree, than theirs to any object. They may not, indeed, acknowledge it; but the unavowed conviction of their heart is, that God is unimpassioned, and that the holiness or sin of his people confer neither gratification nor the reverse. When we thus write of God, we of course mean only as He is revealed in the person of our Lord Jesus Christ; out of whom His being, nature, properties, and attributes, are all involved in impenetrable obscurity, or rather, since dwelling in light inaccessible, "dark with excessive brightness."

It would be easy to extend these principles to every sentiment, moral and intellectual, which man can exhibit. The same investigation leads us to the due appreciation of the most amiable characters, who are yet enemies to God as He is revealed in his Son, while, nevertheless, exhibiting forcibly some of the qualities of the Being they hate. They are proud of their borrowed plumes, and will not acknowledge Him as their rightful Lord and owner. The utmost that ever man can attain to by the very constitution of his being, is to be a true transmitter of the light that shines through him; as the most brilliant gem can be nothing but the instrument through which a fragment of the Sun's coloured rays is shewn to the eye of the beholder. The curse which the perverted doctrines of the Divine decrees has been to the church consists in this—namely, that men have got into a habit of supposing all things to be in consequence of a certain arbitrary and capricious appointment by God of that

which might have been otherwise, instead of the whole Revelation of God, whether acted and exhibited in Jesus Christ, his express Manifester, or described in his written word, being nothing more than the reiterated declaration of the eternally necessary, because essential, properties of God and creatures ; by conformity to and agreement with which the creature's happiness is ensured, while by contrariety to them its misery is a necessary and unalterable consequence : God the perpetual and unchangeable source of every variety of blessedness ; the creature leaving God, and consequently the cause of its own perpetual and adapted misery.

A more interesting and difficult branch of the same investigation is suggested by the consideration of some of those things which are evil in their manifestation, but, having a basis in truth, are most powerful, nay, irresistible. The distinction, however, must always be borne in mind between the principle in the abstract, and the form in which that principle is developed. For example : it is undoubtedly true that all creatures are, as creatures, equal in God's sight ; that his love is equal towards them all ; that temporal blessings, such as wealth, health, &c., are no proofs of God's favour, nor their withdrawal of his displeasure ; that where Christian love is ardent, all distinctions diminish, if not wholly cease ; and in the strong instance of this in the early church there was perfect community of property. It is on this basis that the Spenceans of England and the St.-Simonians of France have erected their arguments upon a *present, legal, and forcible* equal distribution of property. Thus, like the Fifth-Monarchy-men, and Anabaptists, they transfer to the present dispensation the peculiarities of the Millennium ; and, like the Pope, who attempts to exhibit a Melchizedek two thousand years before the time, they bring upon the stage of the devil's world, and into the devil's kingdom, a state of things which is to be the essential of Christ's world, and the peculiarities of the kingdom of the Son of God. Nevertheless, the truth on which the notions are based give them, even in its perverted form, all the force which truth unperverted has on better regulated minds.

It is time, however, to close these remarks ; but we recommend the author, should this volume of Social Duties on Christian Principles go through another edition, to pursue his outline to a far greater extent, for the benefit of this generation, which so much needs instruction. As far as the politics of his volume are concerned, they have received very powerful support from a recent publication, entitled "The Coronation Service of the Anglo-Saxon Kings," by Mr. Silver ; a work which appears most opportunely to mark the Atheistical sentiments of our present statesmen, of every degree between the Hunts and the Humes on the one hand, and the Evangelical Liberals on the other.

HISTORY OF THE PRESENT MANIFESTATION OF
SPIRITUAL GIFTS.

THERE appears to be no part of the subject relating to the manifestation of spiritual gifts on which the religious world is not in profound ignorance: nor, indeed, could it be expected that writers who knew nothing of the questions of miraculous powers, of the kingdom of the Lord, of the judgment of the quick, of the humanity of Christ, and of many other points comparatively much easier, should be any better versed in this. The only branch of the subject which we mean now to handle, is the bare historical facts concerning the manifestation of supernatural power at the present time.

Some years ago Mr. J. H. Stewart, then Minister of Percy Chapel, published a pamphlet, in which he called upon "all sincere Christians to unite in earnest prayer for the general outpouring of the Holy Spirit." This recommendation was so much in unison with the feelings of the religious world; they were conscious of how far the exhibition they made fell short of the standard which the Scriptures held forth; that this pamphlet was bought up and circulated, until three large editions were absorbed. But this was not all. The Tract Society took up the subject, and abridged the pamphlet into a little tract of forty pages, for general circulation amongst the poor; whereby the whole Christian community was invoked to unite, and to take the kingdom of heaven by violence, until this outpouring was vouchsafed. Mr. Stewart travelled about the country in order to establish prayer-meetings for the same object, and his endeavours were attended with abundant success.

It is too true that the pamphlet and tract are stamped, in almost every page, with the vacillation, timidity, and indistinctness which pervade all Mr. Stewart's writings; and which, while they have secured for them a ready sale, have rendered them of far less utility than works by men greatly inferior to him in knowledge and in spiritual discernment. Thus, while we shew that any definite idea is expressed in one passage, there would be no difficulty in producing another passage in which that idea is subverted, or so mollified as to mean just nothing at all—a shadow of a shadow. Nevertheless, we shall bring forward sufficient to prove that the admirers of this work are placed upon the horns of a dilemma, from which, in the sequel, we do not mean to allow them to escape. We quote from the tract, as in most general use; and there we find, in p. 4, that in Mr. Stewart's contemplation 'the outpouring of the Holy Spirit 'is not meant to include the various extraordinary powers conferred upon the Apostles by the Holy Ghost in the first ages

' of the church—such as the gift of tongues, and the working of 'miracles;' and that he really looked for little beyond more preaching of Evangelical sermons, collecting more money for societies, and printing more tracts: yet, with most extraordinary inconsistency, he quotes the prophecy of Joel as 'the third reason for this union of prayer (p. 16), because in it the SCRIPTURES PREDICT A DAY WHEN THE HOLY SPITIT SHALL BE GIVEN IN A VERY ABUNDANT MANNER, AND THAT THIS BLESSING WILL BE PRECEDED BY EARNEST PRAYER.' Now Peter distinctly says that the fulfilment of this promise did not lie in subscriptions, printing-presses, or sermons, but in speaking with tongues and miraculous cures. If, therefore, Mr. Stewart and the religious world desired the fulfilment of Joel's prophecy, they must be content to receive it in the way it was promised, and not in the way which their carnal reasoning, opposed to Peter's spiritual decision, chose to misunderstand it. This prophecy is not mentioned, by a lapse, once, in p. 16 of the tract, and then forgotten: it is argued upon in p. 17; it is included in the form of prayer which the author has drawn up for use with this special object, p. 36; and it is enumerated amongst the passages of Scripture illustrative of 'the offices of the Holy Spirit and of the latter-day glory,' in p. 37. But this is not all: Mr. Stewart gives, as another reason why Christians ought to pray for the special outpouring of the Holy Spirit, p. 12, 'that it is the deliberate judgment, not of one, but of all the missionaries who have lately returned from different parts of the heathen world, that no success can be expected without a peculiar outpouring of the Holy Spirit.' Now certainly a plain man would never suppose that a "*peculiar* outpouring" was intended to convey no idea beyond more sermons of the same kind (*peculiarly* bad, if *peculiar* at all), more money, and more tracts; and still less would he have supposed this from reading in the very next page (13), that 'a second reason for this union for prayer for the general outpouring of the Holy Spirit is, that it is in a SPECIAL MANNER, by His gracious and powerful influence, that the kingdom of our Lord Jesus Christ is to be established.' Now the words *peculiar* and *special* mean something differing in *kind*, as well as in *degree*, from what had taken place for a long time before; and if Mr. Stewart, and the religious world who adopted his sentiments, meant nothing more than an increase in quantity, while the kind remained the same, then every allusion to Joel, and to all the prophecies which describe the manner of the establishment of our Lord's kingdom, should have been passed by.

The uncertain sound of this trumpet aroused few or none to the battle. Men must have some better teaching than this before they can be brought to any vigorous exertion. Nothing

could arise from this pamphlet but a wavering, doubting prayer, which is an abomination in God's sight; and which, St. James tells us, a man is not to think he shall have granted. A few years subsequent to the circulation of this tract it pleased the Lord to open Mr. Irving's eyes, in preaching on the mysteries set forth by the ordinances of Baptism and the Lord's Supper, to see that the church had a right to, and ought to possess, all the power which her risen Lord had obtained for her; and he taught his flock accordingly. Soon afterwards, Mr. A. Scott, the missionary of Mr. Irving's Church, preached the same truth in Scotland; which commending itself to the hearts of many people, who found it agreeable to the Scriptures, they prayed for the restoration of all the power to the church which Christ bequeathed to her, and which she ought always to have exhibited. These prayers were soon answered by the raising of some from a bed of sickness pronounced by the physicians to be remediless; shortly afterwards by the speaking in tongues, and prophesying. This report coming to England, some persons went down to examine into it; and, being satisfied that the work was of God, prayed also that they might have faith to glorify the name of Jesus, by exhibiting him as Lord over disease, and the Teacher still of his church. Many persons in England were raised, as we shewed in the last number of this Journal, and several others are now speaking in tongues, and edifying the church by prophesying.

Such, then, being the plain history of the present manifestations, we call upon the religious world to answer these questions. They have invoked the whole Christian community to pray for the out-pouring of the Holy Spirit, according to the promise of God given in Joel—limited, indeed, by a curtailment not warranted by the words of the promise, but still their prayer was grounded on the promise—for a prayer which is not grounded on a promise is presumption and fanaticism, and therefore their prayer must have been founded on this promise, or they did not pray at all. Did they, then, pray honestly in their prayer-meetings established for this very end, or did they not? If they did not, they have been most fearful mockers of God; they have "offered the sacrifice of fools;" they have insulted Him by hypocritical requests which they cared not whether God granted or not. If, on the other hand, they have prayed honestly; if their prayer-meetings have been held in sincerity; if they have been really desirous that the poor should unite, and that the whole catholic church should lift up one simultaneous cry that should bring down the PECULIAR OUT-POURING, and in a SPECIAL MANNER, of the Holy Ghost upon us; then let them tell us whether their prayers have been answered or not.

If they tell us that their prayers have not been answered;

although offered up with such earnestness and unity of consent by the whole body, then do they testify that God is a God who does not hear and answer prayer; then do they represent Him as one upon whom it is useless to call; then do they tell the world that matters continue just as they would whether men pray to Him or not, even for the bestowal of that which He has previously promised to give.

If they tell us that their prayers have been answered by a greater effusion of the influences of the Holy Ghost, for which alone they prayed; and not by the appearance of the Holy Ghost in Person, which they did not want; nor by any of the miraculous circumstances promised in Joel, which they did not desire to have; then let them tell us where those influences are manifested and seen. Is it by the Evangelical Bishops and Clergy of the Church of England and Dissenters joining in receiving preachers of the God-denying apostasy as "Christian ministers," "reverend brethren," and acknowledging their ordination to the office of pastor to be as much of the Holy Ghost as their own? Is it in the newly avowed determination of the Dissenters to destroy all legal provision for the religious instruction of the people, while they avow at the same time that "Dissent cannot coalesce with pauperism?" Is it in the increased contempt with which ministers of Jesus Christ, of every denomination, whether Bishops or Methodist parsons, are treated by the people, while Socinians and Papists are treated with increased regard? Is it in the withholding of Parliamentary assistance from those schools in which the Bible is taught, and the encouragement of schools from which the Bible is excluded? Is it in, with the exception of France, the refusal of this nation alone, which boasts of its religion beyond all other people, to implore God to avert the pestilence at the approach of which all hearts quail, while prayers have been made for that end in the Popish, Greek, and other Protestant churches? Is it in the avowal of the temporal ministers of God, that blasphemy may be blazoned in our streets, and that God's Name and his Son's Name may be held up to public derision with impunity? Is it in the fact, that, while every pot-walloper in the land is stung to madness at the fancied insult to men of a mock election for a Member of Parliament, not one voice is lifted up at the insult offered to God by the mockery of a *congrè d'élire* of bishops? Is it in the avowal of the most accredited organs of the religious world, that we must believe any solution of a miracle rather than admit that God has answered the prayer of faith, offered up to him in the name of His Son, for the cure of disease? Is it in the burning desire that is testified now—on a report prevailing that God the Holy Ghost is really resident in men, and making himself visible in his temple—to find out that such report is

false; so that when the religious world think they have got some proof that He is really not here, they exult as having obtained a most valuable prize?

If these are not the fruits of the *unseen* influences which have been accorded in answer to the prayers of the religious world, then let them state where they are to be found; unless, as with their doctrine in respect of miracles, they are under a moral incapacity to perceive an answer to prayer, even when they obtain it. If, however, they cannot point out one single fact, which is even tolerably plausible to themselves, as the answer to their prayers, then do we with confidence assert, that God has been more bountiful than men desired; that He has given them more than they asked or wished for; that He has fulfilled the promise of Joel to them in the full sense in which he gave it, and not in the dishonouring limitation which men had put upon it: and we point, without the possibility of refutation, to the cure of diseases, to the speaking with tongues, and to prophesying, as the proof that our prayers have been heard and answered. And if the religious world will now tell us, that these miraculous cures and speaking with tongues and prophesying are Satanic delusions, then does the religious world testify of the God and Father of Jesus Christ, not only that he is a God who does not answer prayer, but a God who, when he is asked for bread, gives a stone—who is more cruel than wicked men are to their children—who, when asked for His Holy Spirit which he promised to give, sends in His stead the devil to take possession of their hearts! Then is the religious world no witness for God's faithfulness, nor for God's truth, nor for God's love: then does it bear witness that the character of the God and Father of Jesus Christ is the reverse of all this: then does it bear witness that He is not a God who can be confided in, but a God who deceives—not a God who sends blessings when asked for them, but a God who sends curses: then is the religious world not the body or church of Christ, for the principal office of that body is to bear testimony that God is a God who cannot lie.

We, on the other hand, do believe, that if we, being evil, know how to give good gifts to our children, much more will our Father in heaven, who is the only Good One, give us his Holy Spirit in power, for which we have asked him. We will put confidence in God, that He will neither deceive us himself nor suffer us to be deceived by Satan. We will humble ourselves under His mighty wisdom, and, confessing our ignorance, yield ourselves up to His guidance in whatever way He may please to lead us. We will not prescribe to Him; but, keeping a conscience clean by the blood of Jesus, and hiding ourselves under the shadow of His Cross from the strife of men's tongues, and walking in the footsteps of Jesus, keep our garments undefiled,

leave in his hands the issue of our faithful testimony to the power of the risen God-man; being assured, that, let the fire of the furnace be heated ever so hot, One like the Son of Man will be with us, and that the smell of fire shall not pass upon us, while it will slay them that heat the furnace.



MIRACULOUS CURES.

IN recording the cases of healing which have come under our own knowledge, we have uniformly maintained, from Scripture, that all the gifts of the Holy Ghost ought to be still manifested in the church, as the promise of their continuance is often given in the largest terms, and has never been repealed. "Lo, I am with you alway, even unto the end," saith our Lord: and in what manner, he himself declares, saying, "I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever. . . . I will not leave you comfortless, I will come unto you." "Go ye, teach all nations. . . . And these signs shall follow them that believe." "The promise is to you, and to your children, and to them that are afar off, even as many as the Lord our God shall call." From these, and many such passages in Scripture, we assert, that the promise of the gifts of the Holy Ghost is to all people, however far off, whom the Lord shall call; to all nations that believe;—and to abide for ever with the church, till He, whose absence the Comforter supplies, shall return; till the second coming of Christ, in glory.

These plain declarations of Scripture are set aside by many, under the influence of two false, but plausible, arguments: one, an appeal to historic facts; the other, a warning against Popery. Both arguments are false; for Scripture may not be set aside, even though its fulfilment should not be recorded, or though its doctrines should be perverted to the establishment of error. But we meet the arguments by a denial of the facts on which they are grounded, and assert that miracles have always been in the church, and are to be traced through every period, though, from the unbelief of historians, they form no prominent part of church history; and that many of the Popish miracles are true, not as attesting or sanctioning their superstitious doctrines, but proving that God has a people in that idolatrous and apostate church even unto the last; who, just before the destruction of Babylon, are commanded by the angel to "come out of her"—which shews indisputably that there are children of God in the Papal church even to the end.

We have said, more than once, that hundreds and thousands of the poor and despised people of Christ have been endowed with the gifts of the Holy Spirit; and many proofs of this are

given in a preceding part of this Number. We now give the details of a cure as strikingly miraculous as that of Miss Fancourt;—a cure occurring in London; notorious to the whole court of William and Mary; investigated by the physicians of the Queen; examined by several bishops, of whom Burnet was one; sworn before the Lord Mayor, and at Doctors' Commons; minutely detailed by Dr. Welwood, in a letter to the Lady Mayoress; and all handed down to us by descendants of the party cured, now living in London: yet this case, so complete in all its parts, has never, we believe, found its way into history, that history to which appeal is made in order to reverse or lower the declarations of Scripture. If a cure so remarkable and so public as this has not been recorded, we should be warranted in the inference that many less notorious, but equally miraculous, have been omitted or suppressed; and we hold it to be quite puerile to maintain, on grounds which, if we had no such cases as the present, would be but negative, so monstrous a proposition as that the word of God is to be kept in abeyance till we have historic facts to confirm it. But the whole argument itself becomes monstrous and intolerable when we actually have such cases as this upon record to refute it: for any argument founded on the absence of facts, is as completely refuted by one fact as by a million: the assertion made by our opponents, that miracles did not continue beyond the times of the Apostles, is completely falsified by one such case as the following. But the false assumption, that miracles were but for a time, being thus refuted, the whole fabric of delusion, of which it is the key-stone, falls at once; the modern distinctions between ordinary and extraordinary operations of the Holy Spirit, between answers to prayer and miracles, and such-like refuges of unbelief, are exposed and brought to light; and every honest heart feels that the prayer of faith is still omnipotent with the Father, and that his children may ask whatsoever they will from the treasury of the promises of God, and, asking in faith, in the name of Jesus Christ, it shall be done unto them. But let each one be assured that his faith rests on the word of God, and not on his own desires: then let him plead the promise, and God will reply, "Be it unto thee according to thy faith."

"An exact Relation of the wonderful Cure of Mary Maillard, Wife of the Rev. Mr. Henry Briel, who was lame for the first thirteen Years of her Life: and the Manner in which she was instantly healed, without the Use of any human Application, after a Cure was esteemed impossible by the best Judges.

"The following relation contains an account of the wonderful cure of Mary Maillard, daughter of Mr. John Maillard and Mrs. Charlotte du Dognon. She was born at Coignac, in

Xaintoigne, the 25th of September 1680. Her parents were driven from their native country, by the heat of the persecution in France, a few years after her birth; and they fled to Lausanne, in Switzerland, and from thence passed through Germany, and, by way of Holland, came to England in the year 1689, and brought this child, being lame, along with them. They took a house near one Mrs. Laulan, a French gentlewoman, who also had fled upon account of her religion; and, the child going frequently to see her; this lady took such a fancy to the girl as to take her home to wait on her; and, living in an English family, this girl quickly learned the language, and became Mrs. Laulan's interpreter, and lived with her at the time of this cure; and about seven years after was married to the Rev. Mr. Henry Briel, a French Minister, in Rose Alley, Bishopsgate Street.

"Mrs. Briel's own relation is as follows:—

"A few days after I was born, my mother discovered a disorder in my left hip; upon which she applied to a surgeon, and he thought it to be a tumour which in time would abate, and as I grew up wear away. But, instead of abating, the disorder increased; and when I came to be set on my legs, my thigh-bone proved to be out of joint; which, because of my pain, was supposed to be occasioned by some accident in my birth. And as I grew up, my thigh-bone was so much out of its place as that at every step I took it came upwards several inches towards my short ribs, and a large hollow was forced to be cut in my stays to give the bone room to play. The left leg was several inches shorter than the other; and by the thigh-bones going outward, the knee turned inwards, and the ankle-bone supplied the place of the sole of the foot; and my shoe for that foot was made, accordingly, much thicker in the sole and higher in the heel than the other. Notwithstanding this help, I went down so much on one side, that several persons who saw me were afraid I should tip quite down on that side.

"This lameness continued, and was attended with a great deal of pain, more especially against change of weather, until I was upwards of thirteen years of age, notwithstanding my parents had applied to two eminent surgeons in London, without any hopes of relief: one of which, Mr. de Batt, in Leicester Fields, told them a cure was impossible; but, upon my mother's pressing him to know if nothing could be done to help me, he ordered something to bathe the part with, but it did me no service.

"On the 26th of November 1693, being Sunday, I went to the French Church in Leicester Fields; and in the street, as I came home in the afternoon, the boys called me opprobrious names, reflecting upon my lameness, and proceeded so far as to throw dirt upon me, which very much affected me, and pierced my heart with grief. I went crying home to Mrs. Laulan, with whom I then lived, and told her I was very unhappy, in that God had not only laid the affliction of lameness upon me, but also in that I underwent the continual uneasiness and fatigue of being thus insulted by the

boys. My mistress told me it was too much for me thus to afflict myself; and I should not begin to afflict myself now, for I might live a great while, though I was so lame, and in all likelihood I must continue so the remaining part of my life. After she had thus endeavoured to quiet me, we went to supper; and after supper I took up the New Testament, which I read in course, and was come to the second chapter of St. Mark, where is related the cure of the man sick of the palsy, and his friends' remarkable faith, evidenced in their breaking up the roof to let him down into the house where our Lord Jesus Christ was: whereupon our Lord tells him his sins were forgiven him; at which the Jews murmured, and said Christ blasphemed, in taking upon him to forgive sins. And so I read on to the twelfth verse, being very much affected with the Jews' infidelity and contradiction. While I was reading, I thought I would speak to my mistress, but was willing to come to the end first. As soon as I had made an end of the history of this miracle, I laid the book down, and looked upon the gentlewoman, my mistress, who, being indisposed with the head-ache, sat by the fire over against me, leaning her head against the chimney-piece, and said, 'Madam, these unbelieving Jews were very naught to blaspheme against Christ, and not to believe, when they saw such things evidently before their eyes; for my part, if our Lord were here on earth now, I would not do like them; I would run immediately to him, and I would firmly believe.' Upon which my thigh-bone gave one snap, just as the words were out of my mouth, and I said, 'Madam, I am cured.' Says my mistress, 'You are mad, child; you have lost your senses.' 'No,' says I, 'I have not; I am not mad, I am cured: did not you hear a snap?' 'Yes,' says my mistress; 'I heard something; it may be in the fire.' 'No,' says I; 'it is nothing in the fire; it is my thigh: I am cured; I feel no more pain: methinks I hear something telling me I am cured.'

"I could read no more that night; but ran about the room in the greatest surprise, leaping and jumping about; looking and wondering at my shadow, which was before that of a deformed, but now of a perfect upright body. My mistress was very much surprised to see me run about in this manner, but she could not believe me that I was cured, for I still hobbled (with my old shoe). At last I took a run to her, and, laying hold of her two knees as she sat, pressed them hard together, and said, 'I will not let you go until you have felt my hips; for they are both alike; they are even.' My mistress bid me get up, and she would; and when upon examination she found it to be really so, she was as much surprised as I.

"While I was thus transported with joy, jumping about the room, the maid of the house where my mistress lodged came up to know the reason of my making such a noise; which was the greater because of the thick heavy shoe I had on the foot that was lame. The maid first knocked at the door, and I went and opened it: she looked in, and said, 'Alack, madam, what is the matter?' I called out to her, 'Bridget, God Almighty has cured me just now:' and so

I took two or three rounds about the room ; the maid standing in the greatest surprise to see me. She ran down and told it in the house, and it was noised about the neighbourhood that evening. I went to bed with my mistress as usual ; but my joy and surprise was so great that I could get no sleep the whole night, but was frequently shoving my mistress, saying, 'Madam, I feel no pain, I am easy, I am well.' 'Well,' said she, 'thank God for it, and go to sleep.' But still my thoughts were too much taken up with my cure to be diverted ; and in this surprise of joy I spent the night. The next morning there was great inquiry made about me before I could get out, and even before I was up. The Lady Margaret Hayes, a Scotch lady, in Germain Street, sent her chamber-maid to inquire after me, having heard of the cure ; but though she did not see me, she carried her lady the report she heard in the house.

"Mrs. Laulan went with me that morning home to my father's house, who then lived at the corner of Newport Alley, near Leicester Fields, being a sword-cutler. As soon as she came into the shop, where my mother was, she said, 'I bring you your daughter here, and she is cured.' My mother smiled, and said, 'Of what?' supposing I had some slight hurt which she had known nothing of. My mistress replied, 'Nay, it is no laughing matter : look on her ; see how she goes.' My mother, in a great surprise, made some bustle, which brought in a few neighbours : and my brother, about seven years old, ran for my father, who was at a tavern at the corner of Gerard Street, with some gentlemen, about business, and told him two gentlewomen wanted to speak with him, thinking he would not come if he knew it was only my mistress and I : and coming home, and seeing people about the door and in the shop, he was surprised, and thought something extraordinary was the matter ; but when he came up toward the door, one and another among the neighbours, who were got about, met him, and wished him joy of his daughter's miraculous cure : and upon his coming into the shop, and seeing me go upright, he was so overcome with surprise as to burst into an excessive weeping, which was so loud as to be heard out into the street. This still increased the number of people about the house. Mrs. Laulan carried me home again with her that day, and kept me a fortnight ; but crowds came so thick to see me, that she was desirous I should be at my father's house ; where multitudes of all ages and both sexes came to see me, and the house was so crowded that I had hardly time to eat.

"A few weeks before I was cured, as I was crossing St. James's Square, I was overtaken by a butcher's girl carrying a joint of meat in a tray, who walked just before me, and mocked me by endeavouring to go lame as I did ; which very much affected and grieved me ; and though I crossed the way to avoid her, she crossed again ; and went before me, mocking me, on purpose that I might see her ; which very much shocked me : at last I called out, '*You, girl, come hither ;*' and said to her, '*If it pleases God, he can make me whole, and make you as I am.*' This gave her a little check, and she seemed dashed at it, and went away. Among the crowds who came to see

me were several butchers' wives, and this girl along with them, who, as she came up the stairs to go into the chamber where I was, saw me before I saw her, and cried out, before she came into the room, 'That is she I met in St. James's Square.' Upon this I looked to see who spoke, and immediately I said, 'That is she that derided me a while ago in St. James's Square;' upon which the girl was struck with the greatest surprize at the remembrance of her folly. And several boys, who came with their parents to see me acknowledged they had followed me with their reproaches during my lameness.

"Dr. Burnet Bishop of Salisbury, and the Bishop of Worcester both saw me and examined me in one day. Among many other persons of distinction who saw me was the Bishop of London, who ordered me and several of my friends to attend him at Doctors' Commons; and there (after his asking me if I knew the nature of an oath, being so young: to which I replied, I apprehended that swearing falsely was calling God Almighty to witness a lie, and was a damnable sin) examined me before many witnesses, upon my oath, as well as several other persons, who knew me during my lameness; and laid up our original testimonies respecting the same.

"A few days after my cure, the Lady Sunderland was speaking of me, not thinking any of the family knew me; and several of them said I was frequently at the house, upon the occasion of a French gentleman who was there. Upon which the lady sent for me; and when I came she desired the relation of my cure: after which, the chaplain being called in, we went to prayer; and then the lady discoursed a little more with me, and made me walk several times about the room; and, perceiving I had a little limp in my gait, she thought that side was a little weak, and offered me a plaster, and told me it was such as she used in her own family to strengthen weak parts. But, being young and ashamed, I durst not refuse her offer: she bid me go home, and she would send her woman with a plaster, who should put it on for me. As soon as the plaster was applied, and my lady's woman gone, I pulled it off again; for it was a great uneasiness to me, whereas before I was perfectly free and easy. That same morning, the Bishop of Lincoln came to see the Lady Sunderland; and she asked, 'What news, my lord?' 'Great news, madam,' said he; 'for God is still among us. Has not your ladyship heard of the little French girl that was cured in reading the Scriptures?' She said, 'Yes; the girl was here just now, my lord; and I have sent my woman to apply a strengthening plaster to the part.' The Bishop was surprised, and said, 'What, madam, will you help God?' for which he reproved her. And, after his talking with her, she sent her woman back to take the plaster off again, but she found I had pulled it off before she came.

"I was sent for by Sir William Ashurst, who was then Lord Mayor, and examined by him upon oath: and several persons who knew me gave their affidavits, both of my lameness before November 26th, and of my cure being complete and perfect.

"Queen Mary sent four of her doctors to examine me; who,

having put every body but my father and mother out of the room, placed me in several postures, to observe the motion of my joints, and saw nothing but what was perfectly in its proper and right place. The last posture was setting me on the ground; and then they measured my legs, and perceived one leg to be about the thickness of a crown-piece shorter than the other, which was the occasion of the limping before mentioned; and, being asked the reason of it, they said, *It might be necessary to remind me of my former condition, and of the great goodness of God in my miraculous cure*; which was so perfect that I was able to walk several miles in a day without any pain or weakness; particularly, having a child at nurse at Highgate, four or five miles from London, I walked thither, played about with the child some hours there, and returned home on foot the same day; and that more than once, without the least pain or disorder in that hip which was cured."

"This relation was taken from Mrs. Briel's own mouth, January 2d, 1729-30, and afterwards carefully revised by herself.

"Witness { *Dennys de Berdt*, Blackwell-hall, Factor."
 { *Joseph Gabell*, Mercer, at the Half-moon, Cheapside."

The joint Affidavits of the Father and Mother of the Child.

"We, John Maillard and Charlotte du Dognon, of the town of Cognac in Xaintoigne, now living at the corner of Newport Court in Westminster, do certify, that Mary Maillard, our daughter, was born at Cognac, the 25th of September, 1680; and that, about twelve or thirteen months after she was born, we observed that she was very lame, having a hollowness in the place where one usually finds a knitting of the thigh-bone in the hip. The surgeon to whom we shewed her at that time found there was no remedy for her: so our daughter always continued in that condition, and became more and more lame; insomuch that since we have lived in this city, that is to say, since within these four years and a half or thereabouts, the bone of her thigh was not only higher than it used to be, but her knee also was turned inward, and the ancle-bone of her left foot turned likewise in such a manner that it touched the ground; and that leg was shorter than the other by four inches, or thereabouts; and which made her go very deformedly, feeling great pain. About two years since we shewed her to M. de Batt, surgeon to the French refugees; who, having examined her, judged her disease incurable, the bone having been so long out of its place: and therefore he advised us to chafe it with certain oils, to try if we could alleviate her pains; which we did, but without any success. About that time a gentlewoman, whose name was Laulan, desired us to let her have her, to be an interpreter to her in English; which we did, and she has lived with her ever since till now; continuing always lame, and so deformed that the little children were used to follow her in the streets, and to give her many nick-names, such as struck at her deformity. She went to the French church, behind Leicester Fields, on Sunday, the 26th of November last;

and, coming from thence home, she was again followed by the children, who threw dirt upon her, and followed her with injurious reproaches, even to St. James's-Alley, near St. James's Church, in Germain Street, where then lodged Mad^{le} de Laulan, at an English apothecary's house. This evil treatment put our girl into such a consternation that she went weeping into her mistress's chamber; who, after she had understood the cause of her crying, advised her to read the Holy Scriptures to comfort her; which she did; and, in reading the second chapter of the Gospel of St. Mark, which gave an account of the healing of one sick of the palsy and the incredulity of the Jews, the girl shewed a surprise at their obstinacy, and declared to her mistress, as we have heard from her own mouth, that, if she had lived at that time, she should have had faith enough to have been healed: and at the same instant she felt a great pain, and heard a noise that the bone of her thigh made, and thought she heard a voice which said to her, '*Thou art cured.*' The crack the bone made was heard by her mistress, but not the voice, as she hath told us. However the matter was, she was, at the same instant, that is to say, between seven and eight of the clock in the evening on the six-and-twentieth day of November last, actually cured: and continues to be in so good a condition that she now walks straight upright; her legs being of the same length; her knee, her foot, her hip, and thigh, being in their natural situation, as they ought. This is all that we can say about the cure of our daughter: which we cannot look upon but as miraculous, and for which we give our most humble thanks to God. In witness whereof we have signed this certificate, in London, this eighteenth day of December 1693.

"Jurant 19 die Decemb. 1693,
coram me, *William Ashurst, Mayor.*"

"*John Maillard.*"
"*Charlotte du Dognon.*"

We intend publishing in our next the affidavits of Mary Maillard herself; of Mrs. Laulan, her mistress; of M. de Batt, surgeon; of M. Lafargue, physician; of M. de la Menardiere; and Dr. Welwood's letter to Lady Ashurst—if we have room.

TO CORRESPONDENTS.

AN error, which is greater in appearance than in reality, has crept into the observations which we made in our last Number upon the fierce and unjustifiable attack of the *Christian Observer* on Mr. Gordon's conduct in the House of Commons. In commenting on this attack we shewed why the *Christian Observer* and its party were anxious to detach themselves from that gentleman. The paragraph in which the error occurs begins with the words, "The Evangelical clergymen who have been for many years the principal writers in the *Christian Observer* have"—done certain things. Further on we say; "The *Christian Observer* has ever been the most active defender of that creature of Lord Brougham, the London University, and patron of a system of education from which God was professedly and explicitly rejected."

The present Editor says, that he has never defended the London University. We reply, that the party of which he claims to be the organ, and declares that Mr. Gordon is not the organ, has defended it : and, without going into farther details, we quote two of perhaps the brightest ornaments of Evangelicalism, in pointing out Mr. Wilberforce as a subscriber, and Mr. Macaulay, for many years Editor of the Christian Observer, as at this moment one of the Council of the London University. It is as notorious as the sun at noon-day, that the High-church party has constantly opposed the principles of the London University ; and equally notorious that the Evangelical Liberals, both in and out of the Established Church, have supported it. The utmost we can consent to do is, to place, amongst the *Errata* of a second Edition,—for “The Christian Observer has ever been,” &c. read, “The party of which the Christian Observer is the organ, and Mr. Gordon is not the organ, has ever been,” &c.

The Christian Observer has practised a dishonest artifice, in coupling the Record Newspaper with the Morning Watch in its vituperations, as if these two publications were quite of one mind. The Christian Observer knew full well, that the Record had expressed itself in the strongest terms of opposition to some of the doctrines we hold ; and that in our last Number, where we thought it right to praise the Record on some points, we distinctly excepted its theology. The Record has felt indignant at this *ruse* of the Christian Observer, and has inserted several articles against opinions, which it falsely assumes we hold, concerning the Human Nature of Christ. These articles are only reiterations of what it has before published, and we have answered in former Numbers ; and the doctrine, therefore, we leave, with simply referring our readers to our previous remarks. But as the Record of Oct. 31 charges us with maintaining, that “the virgin imparted to her Son of her impurity,” we declare this to be a false charge. And as, in the paper of Nov. 21, it says that Mr. Irving has taught “the sinfulness of the flesh of Christ,” we state our belief that this is also a false charge, and in proof appeal to Mr. Irving’s Declaration, published in No. IX. of this Journal, saying with it, that “We utterly detest and abhor any doctrine that would charge with sin, original or actual, our blessed Lord and Saviour Jesus Christ.” As often as such charges are brought forward against us or our friends, we shall meet them with flat contradiction.

We have received papers on “Babylon” and on “The Signs of the Times,” which, with some shorter ones, we hope to find room for in our next. We have also five Cases of Healing since our last, which we hope to insert, if we and our country are spared so long.

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