

THE
MORNING WATCH;

OR

QUARTERLY JOURNAL ON PROPHECY,

AND

THEOLOGICAL REVIEW.

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

VOL. II.—1830.

LONDON:

*PRINTED BY ELLERTON AND HENDERSON,
GOUGH SQUARE.*

PUBLISHED BY JAMES NISBET, BERNERS STREET.

1831.

THE OUT-POURING OF THE HOLY SPIRIT.

It is a remarkable phenomenon in the human mind, to pray fervently, and for a long course of time, for certain things which when granted are either despised or hated. The fables of Æsop have rendered this characteristic familiar to us from our earliest years, and shew the same general law to belong to our species as much under one mode of moral culture as under another. The pamphlet of Mr. J. H. Stewart must be well known to most of our readers, in which he urges the Christian church to pray in especial meetings for the out-pouring of the Holy Ghost, founding his exhortation upon the promise in Joel. Mr. Way replied to this pamphlet, and pointed out from the context that that passage referred to the Jewish people, although an earnest of it in a measure had been given to the Gentiles at Pentecost. In this we think that Mr. Way was more correct: but Mr. Stewart would have taken up an invulnerable position if he had founded his argument upon the fact of the Christian dispensation being at all times one and the same; and that, consequently, the church had a right, nay, it was her duty, to use those gifts with which God had endowed her at one period, as well as at another: and if she ever found herself without them, she ought to have

continued instant in prayer until they were restored. Mr. Stewart was so strongly impressed with the importance of his view, that he circulated many papers upon the same subject; dropping, however, the reference to Joel, and urging the duty on general principles. A very considerable number of churches and individuals followed his counsel; several Dissenting magazines took up the subject also, although on different grounds, and with different objects: so that it is not to be doubted that the voices and hearts of many thousands ascended to the Throne of Grace, that the presence of the Holy Ghost might be made more manifest in the church of Christ at present in these lands. Although this measure was considered culpable and visionary by many—so much so that Mr. Stewart found great difficulty in obtaining licence for a renewal of his chapel—there is no ground for denying that the promises and gifts which were given to the first Christians are our inheritance also; and, believing that this subject is ill understood amongst Christians at the present day, we deem it serviceable to the church to bring the question under its consideration.

We have often had occasion to shew, that the leading difference between the Popish and the Protestant apostasies—the apostasies of the *latter*, and of the *last* days—consists in this; that the former smothered, obscured, and defaced the truth; while the latter denies it altogether. Hence, too, there was long-suffering, and offer to repentance, held out for the one; while nothing but quick destruction awaits the other. In the present instance, as in all others, the continuance of supernatural powers in the church is rightly maintained by the Church of Rome, as a point of orthodox doctrine, although the liquefaction of Januarius's blood is an abominable falsehood.

Amongst other ways in which the prayer of so large a body of Christians for the out-pouring of the Holy Ghost has been answered, the gift of interpreting prophecy, and of imparting the knowledge of it to others, was formerly mentioned in this journal. This gift is second only to that of Apostleship, and is consequently the highest but one which men in weak and corruptible flesh are capable of receiving. It is on this account, doubtless, that it excites greater scorn and ridicule, not only from the profane world, but from false, or at least carnal, professors, and disputatious controversialists, than the gifts of faith, or hope, or charity, or indeed than any other:—although it is to be granted that there is a difference between gifts and graces; the former meaning external, and the latter internal manifestations of the Spirit; the latter consequently being also unknown to, or at least but imperfectly cognisable by, other men. But we apprehend that that prayer has had a yet more extended answer; and that Mr. Stewart, and those who have followed his advice, have produced an effect for which neither he nor they,

—and we are bound to acknowledge, not we ourselves—were prepared.

In order to understand this matter aright, the attention of the reader must be earnestly given to this extract from a recent publication :

“The following remarks are offered under a deep conviction of the importance of the subject treated in the passage of Holy Writ which forms their basis. It is said of our Lord in the lxxviiith Psalm, ‘Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that God, JAH, might dwell among them.’ In the inspired narratives of the days of the Lord’s flesh are many anticipations of the bestowal of these gifts, when he should have ascended on high. ‘He spoke of the Spirit that should be given.’ ‘The Spirit was not yet, because that Jesus was not yet glorified.’ In the proclamation of his titles made by his forerunner, none was more conspicuous than *Baptizer with the Holy Ghost*. In the prospect of parting from his brethren, no reason for his departure was found so sufficient, no consolation so powerful, as the procuring from the Father the mission of another Comforter. And when all power was given him in heaven and in earth, the Father glorified Jesus by commencing the days of the Holy Ghost. These days are the Christian dispensation. Men have chosen certain parts of the promises regarding the heavenly gift, and rejected others so interwoven that consistency would have taken all, or rejected all: they have confounded *faith*, the teaching of the Father, and charity, ‘a more excellent way,’ with the gifts of the Holy Ghost: they have invented distinctions of ordinary and extraordinary, saving and miraculous. Finally, in a presumptuous dread of the confidence of faith, they have so spoken of the presence of the Spirit, as though it were an obscure and uncertain thing, that men calling themselves spiritual are habituated to the searing familiarity of thinking that the Holy Ghost *may* be in them, and themselves never awed, never strengthened, never raised above the world, by knowing that the Holy Ghost *is in them of a truth*. Under the belief of the falsity of that reasoning in behalf of Revelation which represents that which alone the Scriptures call the gift of the Holy Ghost, as designed merely once for all to stamp credit on a book: under the belief that the church is Christ’s resident ambassador to the world, always needing a commission as authoritative and plenipotentiary as at first; believing in no divine power but miraculous power; in no gifts but extraordinary gifts; in no presence of the Spirit but a direct, immediate, supernatural manifestation of the living God in the person of Christ’s members, we cannot but regard the church as at present existing as being, at best, a temple without a Shechinah, without Urim and Thummim. These hints are so far from exhausting

the subject, that they merely indicate the first principles of one of its departments. But it may please God by them to excite a direct inquiry to rectify misapprehension; and thus, in some small measure, to contribute to that faith in the Spirit of Christ which honoureth him, and which he would honour by making the church once more to manifest HIM as HE manifested the FATHER.

“The Apostle, after directing the Corinthians regarding other matters connected with their worshipping assemblies, commences a new subject at chap. xii. 1 with these words, ‘Now, concerning spirituals (πνευματικῶν), brethren, I would not have you ignorant.’ He then reminds them, verse 2, of the condition of utter alienation from God out of which they had been brought to the light of the Gospel. The third verse of the chapter shews the connexion between this remembrance and the subject on which he is about to instruct them. ‘Wherefore,’ says he, (namely, because of the grossness of their former mental habits, and of their ideas regarding Deity), ‘I give you to understand, that no man, speaking in the Spirit of God, called Jesus anathema; and no man can say that Jesus is the Lord, except in the Holy Spirit.’ These words cannot apply to a man’s speaking in the exercise of his natural understanding. Such a man may say that Jesus is Lord, without intending to speak a truth, without knowing the meaning of his words; he may say so with such knowledge, and with such intention, without its being the Holy Spirit, and not he, that speaketh. But for what purpose is the law thus laid down? The same for which John writes (1 John iv. 1), ‘Believe not every spirit, but try the spirits;’ giving, as Paul does, a great truth, the acknowledgment of which shall be the test of the Spirit. The truth given by John, as a test, is, *Jesus Christ come in the flesh*, as the *Lordship* of Jesus is that mentioned by Paul. John introduces this rule with the remark, ‘We know that he abideth in us, by the Spirit which he hath given us.’ It was therefore given, in order that, in a matter so important as the ascertaining that they possessed the earnest of the purchased inheritance, the evidence that God was in them, they might not be deluded by other and hostile spiritual powers. It is not the trial of a man, nor of the disposition of a man, of which either of the Apostles writes; they speak of cases in which it is not doubted that a *spirit* is present, and they direct to means of determining whether that spirit be indeed the *Lord’s*. The rest of that chapter (1 Cor. xii.) being occupied with the doctrine that there are diversities of gifts, but the same Spirit; with the description of these gifts, and the completeness of Christ’s body, as constituted by this unity in this diversity*; it is closed with

* See v. 10. See also on this great subject Eph. iv. 4—16.”

the exhortation zealously to desire the best gifts; reminding them, at the same time, that something is still better,—charity, the end of the commandment; charity, which eternity shall never leave out of date; while prophecies, while tongues, while knowledge, shall serve their temporary purposes, and, when that which is perfect is come, shall vanish away. As, however, the exhortation to follow the best gifts served but to introduce the higher commendation of charity, so now from the supremacy of charity he returns to the value of those gifts, and the duty of earnestly seeking them. They are now (1 Cor. xiv. 1) called *πνευματικά*, *spirituals*, as the twelfth chapter introduced them under the same title. This is important, as shewing that some things are *spirituals*, in a sense in which charity is not a spiritual; and as therefore leading to inquire into the distinguishing characteristics of those gifts, which causes the appropriation of this name to them. In the first verse, he exhorts them to prefer prophecy to other spiritual gifts. This accords with two enumerations contained in chap. xii., vers. 28 and 29, in both of which prophets are mentioned next to apostles; while in the twenty-eighth verse the *apostolic* gift is said to be, emphatically, *πρωτον*, the first, and the *prophetic*, *δευτερον*, the second.

“In vers. 2 and 3 of chap. xiv. he assigns the reason for the preference of this gift (probably including also that of teaching, see chap. xii. 28) to the gift of tongues. It is, because a man speaking in a tongue does not speak to man, for none understands him, although in the spirit he speaketh mysteries.

“This is the character of the gift of tongues *taken by itself*. It is not speaking to men. It is not intelligible to men (v. 3); and accordingly, in chap. xii. ver. 10, the interpretation of tongues is mentioned as a gift distinct from that of *kinds* of tongues, and bestowed (*ἀλλῶ*) upon a different person. And in this consists the superiority of prophesying: it is speaking to men, to edification, to exhortation, and comfort. Verse 4, ‘He that speaks with tongues edifieth himself;’ and again, in verse 5, interpretation is mentioned as necessary in order to tongues edifying the church; in a form of expression which shews the perfect distinctness of the two gifts, tongues and interpretations. Verses 6, 7, 8, confirm the evidence of the insufficiency of the former gift in itself to edify, that is, to build up in knowledge; and in ver. 9 he tells them, that they speak to the air in speaking by this gift unintelligible words. The practical principle on which he reasons with them is stated in ver. 12, that in their zeal for spiritual gifts the object ought to be the edifying of the church: the conclusion is, that he who possesses this gift of tongues should pray for the distinct and additional gift of interpretation (ver. 13). The reason follows in ver. 14, in these remarkable words: ‘If I pray in a tongue, my spirit prayeth,

but my mind (*νοε*) is without the fruit thereof (*ἀκαρπος*).’ He would therefore desire (ver. 15) to add to prayer and to singing with the Spirit, the other gift of prayer and singing with the mind. In vers. 16 and 17 a new instance is given of the unfruitfulness of the gift of tongues, considered by itself. In ver. 19 he avers his preference of the power of uttering five words (*δία τε νοε*) through his own mind (that is, with the intelligence and sympathy of his mind joined to that which was uttered by the foreign spiritual power, and which might have been uttered entirely without his sympathy or intelligence), to the uttering ten thousand words merely by the gift of tongues.

“It is hoped that the following verses, 22—25, will be found intelligible by any one who understands the principles deduced from the former part of the chapter—namely, that, in spiritual gifts, the Spirit is a power distinct from the mind, including in the latter the intelligence and sympathy of him who exercises the gift; that the gift of tongues is an illustration of this principle in a peculiar manner, being, *when considered in itself*, the Spirit’s utterance, through the organs of a man, of a language which he understands not, and which it requires another gift (whether resident in himself or in another person) to convey the sense of to the hearers; and that while the Spirit may thus act through a man, leaving his mind unfruitful (v. 14), the Spirit may also act (*δία του νοε*) ‘through the mind;’ that is, with the intelligence and sympathy of him who possesses the gift.

“The 25th verse represents the church as fulfilling the end of her being, when men, beholding her gifts, are made to worship God, and report that God is in her of a truth. This accords with our Saviour’s declaration to the Samaritan woman, that the temple worship of Jerusalem, as well as of Mount Gerizzim, should cease, when the true worshippers worshipped the Father in spirit and in truth: this is marked as a change, as a crisis, by his expression, ‘the hour cometh, and now is’ (John iv. 23). The hour *having* come, the Apostle addresses the church as the temple of the living God, the temple of the Holy Ghost. In her were men to see God; as our Lord saith (Matt. v. 16), ‘that they may see your good works, and glorify your Father which is in heaven.’ In her was the world to see the authority of Christ, according to the words of his prayer (John xvii. 21—23), ‘That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.’ In her, as the Apostle here shews us, the world was to worship a *present* God;

the gift received for men being that the Lord God should dwell amongst them; the church being that living temple which Solomon's prefigured, and in which his dedication prayer should have been fulfilled.

"In ver. 26 the Apostle rebukes them for the disorderly exercise of their gifts; proving, in addition to what has been already stated, that the possession of power divinely communicated by no means implied Divine wisdom in the use of it. From ver. 27 to the end of the chapter he is occupied in laying down rules for an orderly and profitable use of the gifts: first, requiring that tongues should be accompanied with interpretation; and if no interpreter were present, that the possessor of the gift should keep silence. Verses 29—33 inclusive, relate to the exercise of prophecy, and are chiefly remarkable as containing the principle, that the spirits, the inspiring divine power of the prophets, are subject to the prophets—i. e. do not act upon them by compulsion, or take from them their responsibility as to the manner and occasion of exercising their gifts;—the remainder of the chapter reminding them that God is not the God of confusion, but of peace, and requires accordingly that all things be done decently and in order.

"It is manifest, that, when God does vouchsafe to his church the restoration of her original endowment, any obstinate error regarding the nature of the gift of the Holy Ghost will be a fatal obstacle to our recognising His appearance. 'He that hath ears to hear, let him hear.'"

Having seen what was the mode in which the Spirit was manifested in the commencement of this dispensation, we are better prepared to examine into the revival of this manifestation which is said to have taken place in the west of Scotland. And the first point to be ascertained is, whether any thing supernatural at all has really taken place; and, secondly, the character of it.

With regard to the first point, there is some difficulty, at this distance, of obtaining accurate evidence to satisfy ourselves; and still more difficulty, even if we were satisfied, in communicating the grounds of our decision to the reader, because the validity of the evidence must greatly depend upon the character of the witness; and further, because we are not justified in publishing the names of the parties from whom much of our information has been derived. A letter, however, has appeared in the London newspapers, copied from a Scotch paper, which we believe to be genuine, and therefore there can be no impropriety in re-printing it here.

"Letter from Mary Campbell, to the Rev. John Campbell, of Row, dated Fernicary, 4th April.

"My dear servant of the Lord Jesus Christ,—In attempting

to state to you the circumstances connected with my being raised up, I feel my need of being dwelt in by the Holy Ghost, yea, mightily dwelt in, in order to enable me to give unto the Lord the glory due to his great name, for so glorious a manifestation of his power and love.

"On the Saturday previous to my restoration to health, I was very ill, suffering from pain in my chest and breathlessness. On the Sabbath, I was very ill, and lay for several hours in a state of insensibility, but was considerably relieved towards the evening; in answer, I have no doubt, to the prayers of some dear Christian friends, who were with me. About eight o'clock, the Lord began to pour down his Spirit copiously upon us (for they had all by this time assembled in my room for the purpose of prayer). This downpouring continued till about ten o'clock, when I felt so strengthened, by the mighty power of God, as to be able to walk through the room several times. So long as I exercised faith in the almighty power of God, I felt my strength increase; as it is said, 'Be it unto thee according to thy faith.' But I soon began to think of my own weakness, and, losing sight of the power of God, felt returning pain and feebleness. Next day I was worse than I had been for several weeks previous (the agony of Saturday excepted). On Tuesday I was no better. On Wednesday I did not feel quite so languid, but was suffering some pain from breathing and palpitation of my heart. Two individuals, who saw me about four hours before my recovery, said, that I would never be strong; that I was not to expect a *miracle to be wrought upon me*; and that it was quite foolish, in one who was in such a poor state of health, even to speak or to think of going to the heathen. I told them that they would see and hear of miracles very soon. And no sooner were they gone, than I was constrained of the Spirit to go and ask the Father, in the name of Jesus, to stretch forth his hand to heal, and that mighty signs and wonders might again be done in the name of his holy child Jesus. The thing I was enabled to ask in faith, doubting nothing, which was, that next morning I might have some miracle to inform them of. It was not long after until I received dear brother James Macdonald's letter, giving an account of his sister's being raised up, and commanding me *to rise and walk*. I had scarcely read the first page, when I became quite overpowered, and laid it aside for a few minutes; but I had no rest in my mind until I took it up again, and began to read. As I read, every word came home with power, and when I came to the command to arise, it came home with a power which no words can describe; it was felt to be indeed the voice of Christ; it was such a voice as could not be resisted; a mighty power was instantaneously exerted upon me: I just felt as if I had been lifted from off the earth, and all my diseases taken

from off me at the voice of Christ. I was verily made, in a moment, to *stand upon my feet, leap and walk, sing and rejoice.* ‘Oh that men would praise the Lord for his goodness, and for his wondrous works to the children of men!’—*Glasgow Chronicle.*

That the writer of this letter was very ill; that her medical attendants, and all her acquaintances, thought her past the possibility of recovery; and that she has recovered suddenly; are indisputable facts, confirmed by many persons. But it is now said that she was only hypochondriac, and had nothing really the matter with her. If this be so, it is not very creditable to the skill or honesty of these persons that they did not make the discovery sooner. As to imposture, there is not the remotest pretext for charging her, or James Macdonald, with any thing of the sort. They have received a blessing, and they thank their God for it, and ascribe the glory to Him: they attempt to found no new doctrines, nor do they set up any new worship. To call her *the female head of the sect*, as the Record Newspaper has done, is as wicked, as well as stupid, a charge as ever was made; inasmuch as there is no sect, and consequently it has no head. So far from the charge of making a sect being true, the Macdonalds regularly attend their accustomed place of worship, although they are often alluded to in such a manner as to be exceedingly painful to them, and to draw the attention of the whole congregation to them; setting thereby a signal example of obedience to the authority of the church. No breath of slander has dared to breathe against them in any matter, save this concerning their God: and the reports of all whom we have met agree in this, whatever their opinions may be upon the miraculous manifestation, that they are persons of remarkable simplicity and devotional piety.

The fact of one of the party speaking in an unknown tongue, and another interpreting, must rest primarily upon the character of the persons who assert that they do so. It is certainly possible that one man may utter some jargon, and be in league with another who shall pretend to give an interpretation of it; but whether this be so, or not, ought to rest upon the characters of the persons, and the end which they purpose to attain. Now in the present case the characters are excellent, and no end whatever is attempted to be attained: so that, if their conduct be the result of a plot, it is a plot with no meaning, and for no assignable end.

Assuming, however, that the manifestations which have been made are supernatural, it by no means necessarily follows that they are made by the power of the Holy Spirit, and not at the instigation of an evil spirit. The power of Satan is represented as uncontrollable but by the Holy Ghost himself; and therefore any man may be possessed by him at any time. It is on ac-

count of this fact, so repeatedly declared in the record of Truth, that directions are given to the church by which she may try the spirits. Two special tests are given, which have been above referred to—namely, the assertion of the Lordship of Jesus over this whole earth; and, that Christ is come in Flesh: to this may be added a third, that Christ is coming again in flesh. The avowal of these doctrines is declared to be the criterion of the persons exhibiting miraculous powers being under the influence of the Spirit of Christ, and not of the spirit of antichrist. These doctrines are all proclaimed by the persons who have exhibited, and by those who have witnessed, and by those who believe in, the miraculous powers in the west of Scotland; and it is notorious that in Scotland, more than in any other part of Christendom, does that spirit of antichrist prevail which denies that Christ has come in the flesh; asserting that the manhood he assumed was not that of the virgin, but a better kind of manhood and also the other spirit of antichrist, which denies that he is coming in flesh; asserting that he is only coming in spirit, which is, in fact, to say that the Man is not coming at all: and the third spirit of antichrist, which denies that Jesus is Lord of all; asserting that temporal power is derived, not from Him, but from the people; and that the temporal ruler ought not to appoint teachers of Christ's religion throughout the land, but to admit the enemies and blasphemers of Christ to be office-bearers over Christ's people.

We know not how, then, to escape from the conclusion that this work is of God: and it is not the least part of its Divine character, that it should have been manifested in the face of Antichrist; and by persons of no intellectual culture, in the very place where pride of intellect and systematic Calvinism has eaten out almost every Christian grace, and substituted a heartless creed or catechism for the essentials of godliness. If such be the case, then will those who are offended at these gifts blaspheme against the Holy Ghost, attributing them to the work of an unclean spirit. This is a very awful consideration; and we therefore earnestly conjure those of our readers who are at a distance from the scene, and who are not satisfied with such evidence as they have hitherto procured, to abstain from coming to any conclusion on the matter; and in the mean time to make themselves thorough masters of the nature and mode in which the Holy Ghost manifested himself in the Apostolic ages; and to keep themselves in a humble frame of mind, ever saying, “Speak, Lord, for thy servant heareth.”

It has been the general opinion in modern times, as may be seen by referring to the commentators, that the unknown language which any one was empowered to speak was, nevertheless, known to the speaker, and also to some other persons upon earth;

in short, that the gift of tongues was neither more nor less than a suddenly acquired knowledge of languages. But this appears, from the passage in the Corinthians above-mentioned, to have been evidently not the case. It is, however, an important feature in the present report from Port-Glasgow: for if the assumption of this miraculous gift were the offspring of a diseased imagination, or of imposture, the deception would have taken a form to suit the general opinion concerning the nature of the gift of tongues. An impostor would have made out an interpretation, and an enthusiast also: the first to meet the opinion of others; the second, because his enthusiasm must have had its nourishment from the common stock of notions on the subject. Miracles are not spoken of as attestations of the reality of inspiration, but as indications of the unity of the body, and for the mutual edification and love of the body.

Another unusual circumstance attendant on the prayer-meetings where these extraordinary exhibitions have taken place, consists in the loudness of the voices, at certain times, of those who pray; the parties themselves seeming scarcely aware of the loudness or length of their prayers. It is stated in the Record newspaper, that their prayer-meetings "are kept up to very late hours. . . . and sometimes during the whole night:" and again, that "the noises they made, in howling and screaming out together, were so great as to disturb the whole neighbourhood, to attract crowds of people in the street," &c. The substance of this account has been confirmed to us from other sources. No one, of course, will contend that loudness or silence are essentials of prayer, and in themselves characteristic of any thing. The only point in the present case is this, Is silence or loudness most accordant with the prayers of those who in the Sacred Scriptures were unequivocally moved by the Holy Ghost? And to this inquiry we come, because several persons, not unfriendly, who were present, have informed us that they felt annoyed by the loudness; and because our own prepossessions and practice lead us rather to prefer the opposite. Concerning the prayers of our blessed Lord, we read, that "in the days of his flesh he offered up prayers and supplications, with strong crying and tears" (Heb. v. 7). In Matt. xxvii. 26 we read, that on the cross he "cried with a loud voice;" and again, at ver. 50, "he cried again with a loud voice." In Hebrews the expression is very strong, *κραυγης ισχυρας*: and in the two latter, *μελαγη φωνη*. Of Stephen's last prayer it is recorded, in Acts vii. 60, "he kneeled down, and cried with a loud voice," &c. These instances may suffice to shew at least thus much, that loudness in prayer is not contrary to Scripture example; but, as far as there is any testimony on the subject, that testimony is in favour of it.

It does not appear that the persons in whom the Holy Ghost was manifested in the Apostles' days were able at all times to exert the power which they did at other times; nor that that power was used for their own sakes, either towards themselves, or in favour of those who were dear to them in the flesh. When the Lord was tempted, by forty days of fasting in a desert place, to work a miracle to satisfy the cravings of hunger, he refused to do so; but there is no instance of his refusing to work a miracle for the relief of any stranger that applied to him. In Acts ix. 38, when Dorcas died, the brethren who were with her did not themselves undertake, either by prayer or otherwise, the work of raising her, but sent for Peter: and it is very possible that the supremacy of the office of apostle, above all the other offices in the church, consisted mainly in this, that they combined many of, and perhaps all, the gifts which are separate, and kept distinct, in others. St. James does not direct his "brethren" to whom he writes to exert themselves for the recovery of their sick friends, but to "call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, &c." This limitation seems necessary for the very end for which the Holy Ghost dwells in sinful men; the principal object of which is, to manifest a present God in his church; and also to subdivide his operations or gifts amongst the various members of the body of Christ, so as that no one should be independent of the other, or able to say that he had no need of a brother. It is scarcely necessary to observe what a bond of union this would constitute amongst the brethren; and how much, therefore, we ought to pray, for this reason alone, that the gifts of the Holy Spirit should be made manifest now, as they were at first; and if they are already manifested in the west of Scotland, to rejoice greatly in the same. This would produce at once a complete and manifest separation between those who are possessed of the Spirit of Christ and those who are not. It will also produce a most bitter persecution, not from infidel and tolerating governments, but from false brethren, aided indeed, and backed by, a scoffing world. This kind of persecution has already begun; and the union of the openly infidel journals with those which call themselves religious, for this unhallowed and brutal purpose, is a feature in the case not to be overlooked: and, be it observed, they all alike condemned without hearing or examining into the subject.—At the same time it is to be remembered, that as the faith by which miracles may be performed in the name of Jesus may exist without being born of God, which alone constitutes eternal life, our prayer should rather be that God would bestow his gifts upon his church at large, than any particular gift upon ourselves: the prayer should be for the catholic church, as a

whole ; being willing at the same time to receive any that the Lord would see fit to bestow upon us individually, whether for the exhibition of His own power, or for the benefit of his body, our brethren, the church. Let all rest assured, that the gift of the Holy Ghost to the church is ONE thing : that if we believe not in the power by which men may do greater things than Christ, because he goeth to the Father (John xiv. 12), we are not believing in that other Comforter, or Advocate, who was to reside in us always. Is it a strange thing that the Christian church should be the CHRISTIAN CHURCH ? Are there not many pious and excellent men who have striven to restore the church to the model of the Apostolic times ? Now, then, is the time to prove their sincerity. Is it a strange thing that the temple of the Holy Ghost should be the TEMPLE OF THE HOLY GHOST ? That HE who has ascended up on high, and received gifts for men, should give these gifts even to the rebellious also, that God, JAH, should dwell in them ? Let the Scriptures be searched for the account of the body of Christ in its corporeal unity, and diversity of members, and relating to the bestowal of the Holy Ghost ; and not one passage can be found where we are entitled to adopt the human device of separation between ordinary and extraordinary ; and of taking so much, and leaving so much, according to each man's measure of prudence. Not to acknowledge the principle at least, is to reject a grand doctrine of Christianity ; and any one who does not see that these gifts belong to the church in all ages, needs to be taught the first principles of the oracles of God, and must necessarily sin in devising human substitutes for Divine gifts. Give to the Lord glory and strength, and let not THE mark of a Christian church, THE ESSENCE of a Christian church, be denied amongst Christians.

We would not, for all this universe can bestow, say a single syllable to the disparagement of one of Christ's lambs ; but we cannot conclude these remarks without again referring to an observation, which we have transcribed above, namely, "that the possession of power, divinely communicated, by no means implied divine wisdom in the use of it." Much want of discretion, and even folly, may be mingled with the real manifestation of supernatural power ; and it is rather more accordant with the Divine procedure in similar cases that it should be so. If it were not, there would be no room for the malevolence of "hypocritical mockers" to display itself ; the foolish things could not be selected to put to shame the wise ; and the power of God would not be so manifestly exhibited to the eye of faith, as it is now, in the weak things of this world. We do not mean by this to suppose, or to insinuate, that any one of the disparaging stories that have appeared in the (*religious!*) newspapers and magazines

are worthy of the smallest credit ; but to assert, that, even if they be all as true as we believe them false, they do not, nevertheless, in the remotest degree touch the credibility of the fact of these persons having had exhibited in them the power of the Holy Ghost.

Among the sneers which have been thrown out upon this subject, one is, that all which is called miraculous is only the result of over-heated imaginations, consequent upon the system of Divine truth which is preached by Mr. Campbell of the Row. We, however, can find no necessary connexion between the display of the gifts of the Holy Ghost and the doctrines of Mr. Campbell : but if there be this connexion ; if the persons who have embraced the opinions of Mr. Campbell are honoured by having displayed in them the power of God ; then is it a strong evidence in favour of those doctrines, and a strong condemnation of those doctors who have attempted to write him down, and are now threatening him with ecclesiastical censures.

Again : it is said that the sole end for which miracles were worked, both in the Old and New Testament, was to testify that the persons who worked them were sent by God. This assertion, however, shews very little acquaintance with the facts ; for, in the first place, it is impossible by this rule to account for many of the miracles performed by Elijah, Elisha, and others ; and, in the second place, we have already seen that such end is not once propounded as the object in the three chapters of the Epistle to the Corinthians which have been examined above.

The more we reflect upon the actual state of men's minds upon the subject of religion, the more are we satisfied of the incompetence of mere words and arguments to convince them. No one can have read the works which deny the real humanity of our blessed Lord, without perceiving that the writers had lost the faculty of understanding the obvious meaning of plain words : as, for instance, when it is said by one of the fathers that the Son of God assumed the nature which had sinned, in order that he might destroy sin *in it*, they stoutly deny that the father declares the nature assumed had any sin in it to be destroyed. To argue with such persons is as complete waste of time as to argue with natural born idiots. If, therefore, the period be not actually arrived, it is at least fast approaching, when it will be as necessary for the Holy Ghost to make himself manifest to God's children by visible signs, as it was in the first ages of Christianity. The Bible, in which they have trusted as all sufficient, and placed above the living church, is become useless to men who will maintain that Christ died only as a ransom for a few, although the Book declares he gave himself

for all; or that God loves only a few of mankind, although the Bible declares that God is Love.

In these remarks we have abstained from pronouncing any decisive opinion, and have endeavoured rather to lay before the reader the grounds upon which a judgment should be formed, than to pass a definitive sentence ourselves. There is one point, however, which is very clear, namely, that even if the Holy Ghost were to exert his power in a manner as striking as he did in the days of the Apostles, the majority of the religious world would reject the evidence. It is remarkable, that it is said of love, not of faith, that it "believeth all things:" but where a cold and heartless systematic Calvinism has banished love from the hearts and tongues of its professors, there cannot exist any of that belief. Many letters have been shewn us—and the tone of the communications in the religious journals are in the same strain—all of which evince, that, whatever may be the case with respect to the Christians of Port Glasgow, the writers of these accounts are in the gall of unchristian bitterness and bonds of iniquity. In every view of the question the subject is very awful; and we unfeignedly tremble for the man, let his profession be ever so high, who can treat it with scoffing, levity, or scorn.

THE ANTICHRIST, OR APOSTASY, OF 1830.

THE term Antichrist has come to have a laxity of interpretation which is prejudicial to the correct understanding of that which is revealed concerning it. It occurs only four times in the Sacred Scriptures, and these all in the Epistles of John. In 1 John ii. 18, *et seq.*, we read, "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us." Here, then, we learn, that whatever may be intended by the term "antichrist," it is not one single individual that is denoted, for there are "many:" and, moreover, that it signifies an apostasy—that is, something which emanates from those who were for a while of the same party and outward appearance as the Apostle John himself, and not from those who were never at any time brought within the bonds of the Gospel. "Now ye," the Apostle adds, "have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth; but because ye know it, and that no lie

is of the truth. Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son" (1 John ii. 20—22). The denial that God has a Son, and the evidence of such fact and relationship, are the points at issue between the church of Christ and the world. The proof rests mainly on receiving the answer to prayer to the Father in the name of the Son; which shews that these names are not mere empty sounds, but real persons joined in the governance of the world. The Apostle exhorts them to "continue in the Son and in the Father," that they may "not be ashamed before him at his coming" (*εν τη παρουσια αυτου*).

The next passage is 1 John iv. 1—3: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in flesh, is not of God: and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." The characteristic of antichrist here, is that it denies that the Son of God became flesh of the substance of Mary; asserting that he took some better kind of flesh, incorruptible flesh, immortal flesh, &c.

The third and last passage is 2 John i. 7: "Many deceivers are entered into the world, who confess not that Jesus Christ is coming (*ερχομενον*) in flesh: this is the deceiver and the antichrist." Another form of antichrist is, to deny that the Messiah is coming again in flesh; asserting that he is only coming in spirit. In the Epistles of Jude and Peter, the description of the last apostasy is given with far greater fulness. The first of these Apostles says, "There are certain men crept in unawares (*παρεισδυσαν*, *by the side of, in the company of, true Christians*), who were before of old ordained to this condemnation (*προγεγραμμενοι παλαι εις τισο το κριμα*, *formerly written about with reference to this judgment*), ungodly men, turning the grace of our God into lasciviousness, and denying that God and our Lord Jesus Christ is our only master" (*και τον μονον δεσποτην Θεου, και Κυριον ημων Ιησου Χριστου αρνονμενοι*), Jude i. 4. The expression, "turning the grace of our God into lasciviousness," can apply only to such as have known, and professed, the grace of God; proving, therefore, that the men described are apostates: and, consequently, these are to be sought for, not amongst the unbaptized, nor amongst such of the baptized as do not profess the doctrine of the grace of God, but amongst those who, professing it, subvert it (*μετατιθεντες*.) "By antichrist, alone can rationally be meant a power in the Christian church, which, in the name of Christ, and at once

pretending and usurping his authority, is systematically subversive of the essential and distinguishing characters and purposes of the Christian Church." (*Coleridge.*) Moreover, the examples to which the Apostle refers as parallel instances, are all of persons who had experienced the special favour of God; and who, having been in a good estate, had come into a worse: such as, the fallen angels; the chosen people of God, who witnessed the miracles wrought for their deliverance, looked to the brazen serpent for recovery, had faith to walk through the bottom of the Red Sea, yet nevertheless wanted faith to enter into the promised land; and the people of Sodom, who had a merciful deliverance by Abraham, for Lot's sake, and who rejected notwithstanding the preaching of Lot.

Two proofs are furnished of this apostasy being the last: the one derived from its being that which Enoch declared the Lord would himself come to destroy; and the other proof, from the members of it being called the mockers of the "last time."

Having, therefore, seen that it is an apostasy against which the Holy Ghost here warns us, and that it is the last apostasy, the only other point to examine is its nature. We have already observed that it subverts, or overthrows, the grace of God: the mode by which it does so is, by denying that God and our Lord Jesus Christ is the only Master. The word *δεσποτης* answers exactly to the Latin term *pater familias*, and to the word "master" in English. Again, they are said to "despise dominion" (*κυριότητα*, ver. 8.), and "to blaspheme dignities." This language serves to remind us of the light in which God looks upon governments, lordships, and dignities, as being held under, and for the service of, and the representatives of, the one only Master and Lord, the Prince of the kings of the earth. The mocking of these apostates at the coming of the only Master and Lord, is a fruit of the same spirit which leads them to despise rulers and dignities, who are appointed by the only Head of all rule. They are also described as blaspheming about things which they do not understand. (And it is not only awful, but painful in the highest degree, to have the recollection forced upon us of those who rail in ignorance at the doctrines of the true humanity of our blessed Lord, at his coming in flesh to sit upon the throne of David, and at the manifestation of the power of the Holy Ghost in his church.) The things which they do not understand, they are said to have learned, not by the Spirit of God, but (*φυσικως*) by their natural understanding; and even these they corrupt "like brute beasts" (*αλογα ζωα*). We are, however, instructed not to pronounce a judgment of blasphemy upon them (*ουκ κρισιν επενεγκειν βλασφημιας*) but to say, as Michael did to Satan, "The Lord rebuke thee."

They concentrate, as in one focus, "the way of Cain;" "the

error of Balaam;" and "the gainsaying of Core." The "way of Cain" marks the murderous malignity of the passions by which this apostasy is actuated. The example of Balaam points to it as composed of persons instructed in the general truth, and purposes of God, who nevertheless hate, and would destroy if they could, those whom they know in their hearts to be right. The instance of Korah is very remarkable. He and his company were Levites; his confederates were of the tribe of Reuben, the first-born, to whom of right belonged the supremacy: they were in the whole "two hundred and fifty princes, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" This is precisely the language that is made use of against all the ordinances of God's appointment to which men in the present day are required to submit. They say, they are "all kings and priests unto God;" and hence reject all superiority of an authorized priesthood: they say, that to submit to the authority of a lawfully constituted hierarchy is to "rebel against God*;" an argument analogous to saying that to obey a magistrate is to rebel against the king in whose name he acts. Others among them say that the ordinances are the dead letter, which they, who have the Spirit, live above, and can live without.

In verse 19, the members of this apostasy are described as separatists, and soulish men (*ψυχικοι*), translated in other places *natural* men, in opposition to *having the Spirit*. The contrary to these characters would be found in those who do not separate themselves; who reverence all authorities, and rulers, and dominions, in church and state; who rejoice in the expectation of the coming of Him who is the head of all rule; and who see, in all ordinances of God's appointment, Christ the Master; and who loathe, as blasphemy, the idea that the people are the source of power, either in ecclesiastical or civil affairs. These the Apostle exhorts to "keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;" necessarily meaning the manifestation of that mercy which is yet future, and not the apprehension by faith of that which was past. This doctrine, "once delivered to the saints," he exhorts them to "contend earnestly" for.

The connexion between the characters denounced in this Epistle of Jude, and those against whom the church is warned under the name of "false teachers," in 2 Pet. ii., is marked not

* See the Speeches at the Religious Liberty Society, 1830.

only by many similar particulars, but also by the same terms in the original, clearly identifying them as one and the same apostasy. They are distinctly said "to have known the way of righteousness," but to have renounced it, or, at least refused to walk in it; and the ground of their perversion of the doctrine is said to be the liberty of the Gospel, which they made use of to such extent as to justify themselves in what are called, in modern times, Antinomian practices. Here, too, they are said to deny the Lord (*δεσποτης*), or Master, that had bought them (*αγορασαντα*, as slaves are bought in a market); and, this apostasy being consummated, "swift destruction" comes upon it. This "swift destruction," which is said in ver. 3 no longer to "linger," and "slumber," corresponds with the "Lord coming with his saints to destroy" in Jude; and points out that the period of its consummation is the period of the Lord's rising up in judgment to destroy it. Here, too, we are referred to the example of the sinning angels, and the judgment on Sodom; but, instead of Cain and Korah, we have the additional and similar example of the Deluge. Here, also, they are said to despise government (*κυριοσητα*), and to "blaspheme dignities;" and again Balaam is brought forward as a parallel character. This period is also the time alluded to in Psal. ii., lxxxii., and many others.

As in Jude the judgment was said to have been written about in ancient times (*παλαι προγεγραμμενοι εις τωτο το κριμα*), so here the judgment is said to have been from ancient times prepared (*οις το κριμα εκπαλαι ουκ αργει*). In both Epistles the apostates are said *δοξας βλασφημειν*: and they are compared to *αλογα ζωα, φυσικα*, natural, or soulish, beasts. In both Epistles they are said to "speak great swelling words" (*υπερογκα*); which does not, however, prevent their obsequiousness and fawning servility to any whose good-will they wish to court; and which also induces many to believe them in the liberty of the Gospel, although they are all the while the slaves of corruption and of worldly pollutions.

Thus far the subject is sufficiently clear; and there seems to be good reason to believe that these passages both describe one and the same apostasy; and that apostasy the last, and that which is to be destroyed by the coming of the Lord. But a difficulty arises, from the vices described being far greater than those which we perceive practised by any persons in these days who confess the doctrine of the grace of God. In order to arrive at a just conclusion upon this point, we must observe, that the *principle* of lawlessness and insubordination to the mastership of Christ is the crime laid to the charge of all alike; while the forms of rebellion which are manifested may vary in each member of the apostasy, and will be dependent on divers collateral circumstances. The community of the tie is the refusal

to acknowledge the sovereignty of Christ now and ever over this earth; and all who are united within this band ought to be included in the apostasy, however much they may differ from each other in various personal and private particulars. That this is the Divine method of describing classes we know by several instances. The whole Jewish nation is called "Sodom" by Isaiah, chap. i., although it is not therefore to be inferred that every individual of the people deserved to be so stigmatized. The apostasy of "the latter times" is marked by the characteristic feature of "forbidding to marry, and commanding to abstain from meats;" but it does not therefore follow that no Papist married or ate meat. The prophetic warnings give certain marks as leading characteristics, without necessarily implying thereby that every individual member was guilty of all the practices laid to the charge of the system. In like manner, the apostasy predicted by Jude and Peter of these our Protestant days, which despises the sovereignty of Christ, laughs at his coming, or denies his humanity, may contain many individuals who are guiltless of the crimes which brought down God's judgment on the cities of the plain.

Again: the manifestations of evil principle vary, by reason of many external and collateral causes, so that the things which are considered criminal in one age are accounted harmless in another. The Puritanical rigidity with which the Lord's-day was observed in the time of Cromwell, and and is still observed by some persons in Scotland, was unknown to the first Christians; and if any one in the days of the Covenanters had lived in exact imitation of the fathers and martyrs, he would have been counted a profaner of the Sabbath, and little, if at all, better than a heathen man and a publican. It is very common to find the most strict punctiliousness upon some points, co-existing with the most wilful violation of some others. Slander, malevolence, detraction; convicted, acknowledged, confessed, but unrepentant, and persevered in, personal defamation; mark the lawless spirit of man as completely as the vices of Sodom, or the murderous rancour of Cain. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (James iii. 6).

Having been remonstrated with by friends, and censured by foes, for our application of the characteristics of "the perilous times" which were to arise in "the last days" to the actual state of the Religious World amongst ourselves, we have examined the subject repeatedly, to try the justice of our conclusions. The result is, that in our deliberate conviction the passage in 2 Tim. iii. 1, &c., as set forth and illustrated by Mr. Irving in his volume of sermons; the parallels which have appeared in this journal

between the Pharisees in the days of our Lord and the professors of Evangelical Religion now; and the above apostasies of Jude and Peter, do pourtray to the life the times in which we live. In so saying, however, we neither allude to, nor point at, individuals; but we speak of the system of false theology which prevails; the false views of ecclesiastical and political duty; the false views of the ordinances of God; the false views of benevolence; false pretence to love; and false manner of performance, under the name of expediency—all which things engender falsehood, duplicity, and insincerity of various kinds, in the men who are implicated in the system. In like manner Protestants speak of the system of Popery, without meaning to deny that there are many children of God in the Popish Church, who are saved, notwithstanding the wickedness of the system of which they are outward members. When we expose the erroneous systems of Popery or of Socinianism, or the perversions of Arminianism or Calvinism, it is not for the purpose of exulting over the victims of error; nor is such a motive assigned when Evangelical writers do the same. It is done, in all cases, with the view of contrasting falsehood with truth only that the latter may appear more clear; or with the intention of delivering those who have been ensnared by false doctrines. There is no justice, therefore, in imputing different motives to us, when pointing out the delusions now prevalent in the religious world; or in accusing us of personal hostility towards individuals, when we neither name nor designate any one. No: our charges are true, and cannot be confuted; and therefore an attempt must be made to write down the individuals who have made them.

In the illustrations which have been given, one point was still wanting to make the similitude perfect; and that was, to find the religious world itself adopting, with reference to those who brought forward these charges against it, the very same language and line of defence which the Pharisees adopted when accused by our Lord of similar delinquencies. On some occasions they resorted to the places where he was wont to teach the people, and “begun to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him” (Luke xi. 53). How, and to what extent, this has been done towards Mr. Irving, they who have read some recent pamphlets and journals can best declare.

While the Pharisees perverted the meaning of our blessed Lord, charged him with blasphemy, and imputed sentiments to him which his righteous soul abhorred; his own countrymen attacked him upon a different ground: these taunted him with his birth, parentage, and education: “When he was come into his own country, he taught them in their synagogues, insomuch

that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? whence then hath this man all these things? And they were offended in him” (Matt. xiii. 54). The persons who have acted in the same manner now, have not been rejected for the same by the religious world, but are its selected leaders. These things have not been done now in a corner, by obscure individuals, or by journals of the lowest kind, but by great doctors in the church. Neither have they been done by these solely in their individual capacity, but in publications which are circulated, lent for perusal, and recommended as sound and nourishing spiritual food, by others of equal celebrity. We have therefore as perfect an index of the mind of that body called the Religious World as it is possible to be furnished with in the nature of the case.

The Record newspaper avows itself the organ of the religious world: large sums of money have been subscribed for its establishment, and its managers seek for support expressly on that ground. It puts forth its pretensions to be received into families, as a more pure vehicle of information than other periodical journals. Its assumed and acknowledged title, therefore, to be the organ of the religious world, is indisputable. Now it is to be remembered, that in the articles which Mr. Irving communicated, to be printed in the Morning Watch, as descriptive of the system and practices of this same religious world, there was not the most distant allusion to any individual; there was not a vestige of personality; and not the bitterest and the most virulent have ever ventured to impute such a charge. The Record newspaper took notice of these articles expressly on the ground of their application to the Religious World *en gros*, and justified two long leading articles, levelled against Mr. Irving, for that especial reason. And what was the nature of its reply? An entirely personal attack upon the birth, parentage, education, and private life, as well as ministerial duties, which are of a private nature towards his congregation, of Mr. Irving. This attack, indeed, was pronounced, by several of the supporters and admirers of that journal, who were no friends to Mr. Irving's sentiments, to be “perfectly infamous:” and had its patrons compelled it to make the smallest apology, retractation, or even palliation, no observations should have been made by us: but since nothing of the kind has appeared, and since its conduct has supplied that which was lacking to the accuracy of the likeness of Mr. Irving's portrait of modern Pharisaism, we deem it indispensable to point out to our readers the quarter in which the picture has been completed. These two articles were so strictly and exclu-

sively personal, that they would not have disgraced the columns of the ordinary worldly political newspapers; and no parallel can be found for them, except among the lowest dregs of the press: yet these were the elaborated sentiments of a religious newspaper!

Such is the "way of Cain" in moral murder; blasting of fame, and destroying reputation, under the pretence of doing God service. Well indeed was it said, "If they have called the Master of the house Beelzebub, what shall they call those of his household?" Such is the way of Balaam, who cursed in his heart the people of God, while with his mouth he was constrained to corroborate the purposes of God which they declared. Such are "the pollutions of the world" in which they indulge, while pretending to have escaped them "through the knowledge of the Lord and Saviour Jesus Christ." So that "it has happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."



THE CHURCH, WITH HER ENDOWMENT OF HOLINESS AND POWER.

(From No. xiii. of "*Lectures on the Apocalypse*" by the Rev. EDWARD IRVING, not yet published, but forthcoming.)

MY idea of the church is derived from its name, "The body of Christ;" and of its endowment from the words following, "The fulness of Him that filleth all in all" (Eph. i. 23). It is one as much as the Spirit is one: "There is one body, and one Spirit" (Eph. iv. 4); and as the body without the spirit is not the complete work of God, so neither is the spirit without the body. When Christ went unto the Father, he entered into the promise of the Holy Ghost, and, being seated on the Father's throne, began to act the Father's part, of governing the world. Since that time he hath been known as the spirit, and not as the visible Christ. But a spirit is not that which God appointed this world to be governed by. He made man to be his image and his king, and man is an embodied spirit. And when man became enslaved to Satan, God, keeping in his own hand the sovereignty, which had reverted to himself through the disobedience of his vicegerent, did hold it, not in his character of a pure spirit, but did assume to himself, in the Word, the parts, affections, properties, and attributes of a man, because as a man he was to redeem all, and to govern all. And, now that as a man he hath redeemed all, and is governing all, it were inconsistent with the great idea of the man- and not the spirit-governor, that Christ should now rule from his invisible throne in the spirit without a body. This body is the church, of which he, Christ, is not only the Spirit, but likewise the Head. And the church is united to him, not only by having him inspiring her, but likewise by

being united with Him who is on the throne of God, being his instruments, his members, for demonstrating before the world as much of that power and authority which he hath attained to, as is proper for this present state and condition of the world. This body, the church, the Father giveth to him. It is the Father's gift of an inheritance in the saints unto his Son, Christ. It is the Father's bringing a spiritual seed out of him. It is the Father's forming a wife out of him. It is the Father's producing from him a race of sons of God, in room of those who heretofore mixed themselves with the daughters of men, and forfeited their high estate. It is the Father's deriving from Christ the royal family of kings and priests by whom he is to govern the world. And the church, thus constituted to be the body of Christ for ever, through whom unto eternity he may put forth the fulness of Godhead which is in him, hath at present upon the earth the very same function to discharge; being unto Christ for a body wherein to abide, and whereby to act out before the world that office of a gracious Lord and holy Christ to which he hath been exalted by his resurrection from the dead. I say, the self-same office doth the church now, and upon this earth, discharge, which she shall for ever and over all creation discharge; being the members of one Christ, united by one Spirit, and constituting one household, and following one invariable rule and principle of government, though consisting of many persons, divers memberships; and perhaps also to occupy, as they now do, various places in the one creation of God. Just as, to compare great things with small, our king, by his members, the ambassadors, governors, judges, lord-lieutenants, &c., doth exercise one government, with one law and principle, with one will and one mind, over the vast extent of his dominion; so our invisible King, the Lord Jesus Christ, doth at present put forth, by means of his church, that power and authority upon this earth which is proper now to be put forth. This is our idea of the church; and we give it without hesitation as the true one set forth in the Scriptures.

The next question which ariseth is, into what power hath Christ entered; and how much of that power is it his good pleasure to put forth upon this earth during this dispensation of his absence? With respect to the first part of the question, I answer in his own word, "All power is given unto me in heaven and in earth." Seated in God the Father's throne, he holdeth God the Father's sceptre, and exerciseth God the Father's dominion. He is now creation's God, as he was heretofore creation's Surety and Bondsman: he is now creation's sceptre-bearer, as he was heretofore creation's burden-bearer. Formerly he shewed himself the suffering, mortal man: now he shews himself the ruling, life-quickening God. It is this accession of honour and of power, to which as Christ he passed, upon his leaving this world and going to the Father, that forms the ground of his consolation to his church under the present dispensation of his absence. Therefore said he, it was expedient for them that he should go away, for otherwise the Comforter could not come: therefore said he, they should do greater works than he had done, because he went unto the Father. And, in short, the key to the whole of that consolatory discourse contained in the xivth, xvth, xvith, xvii th chapters of John, is this, that by being absent from the church in