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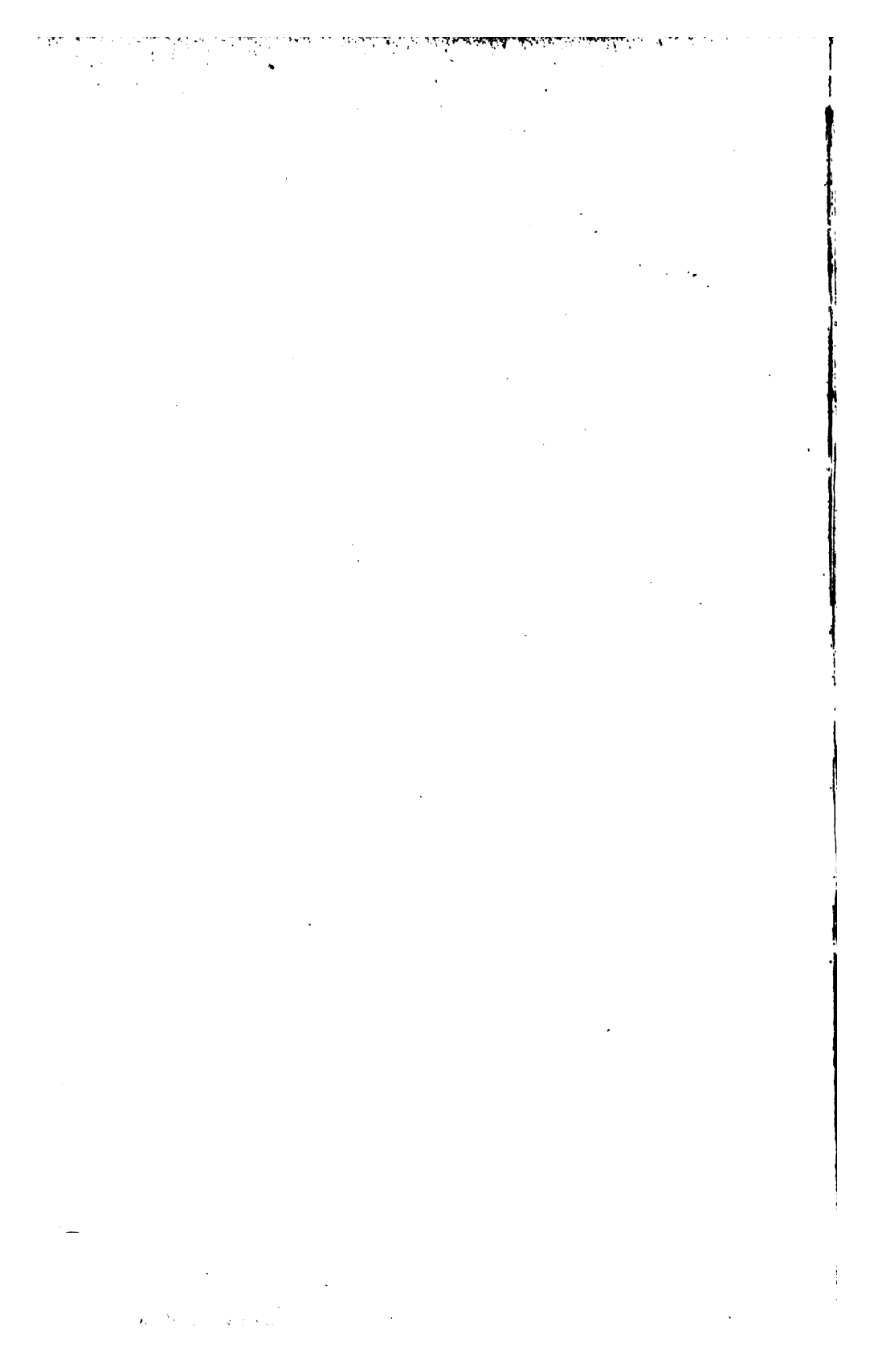


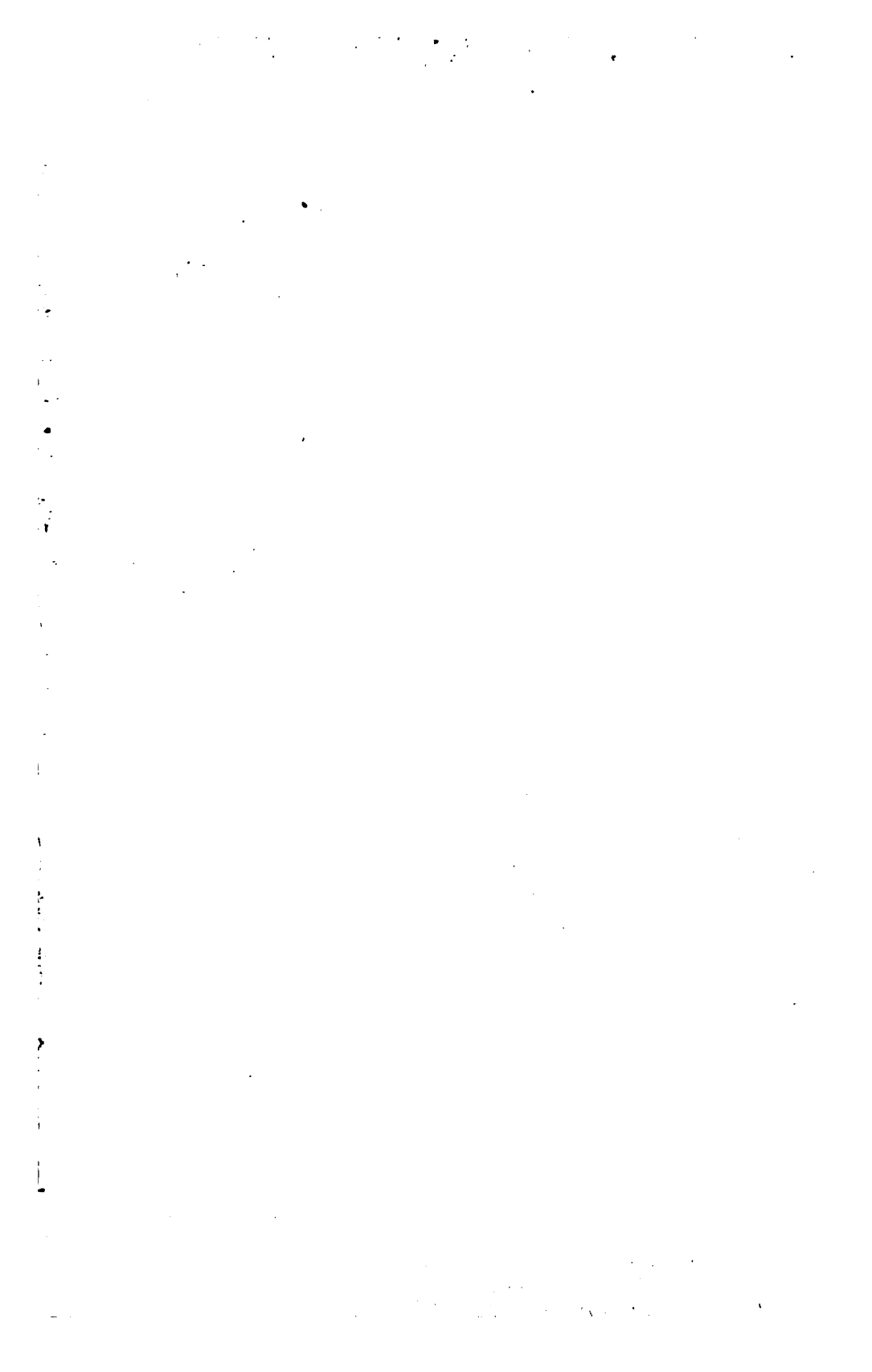
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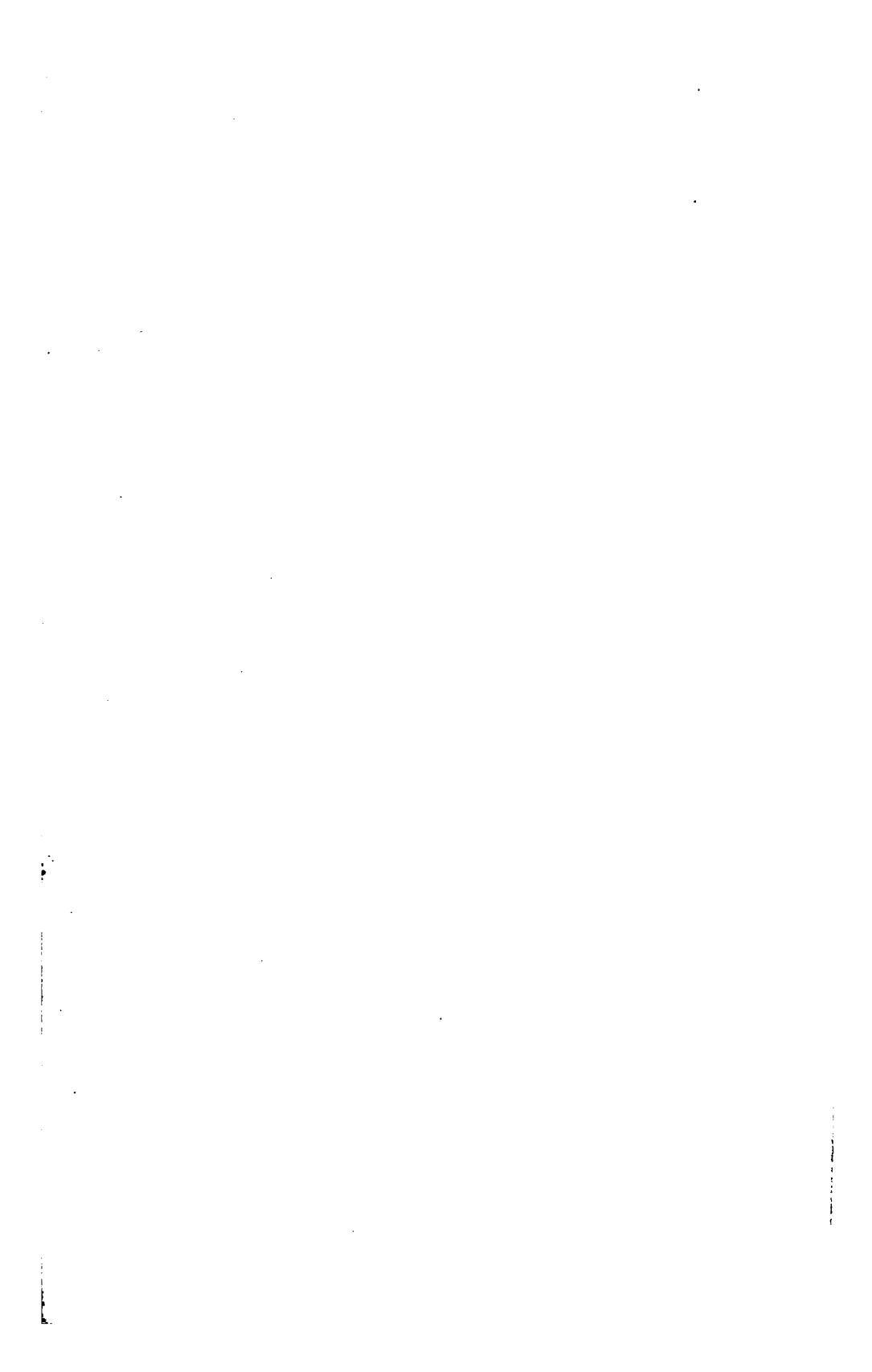
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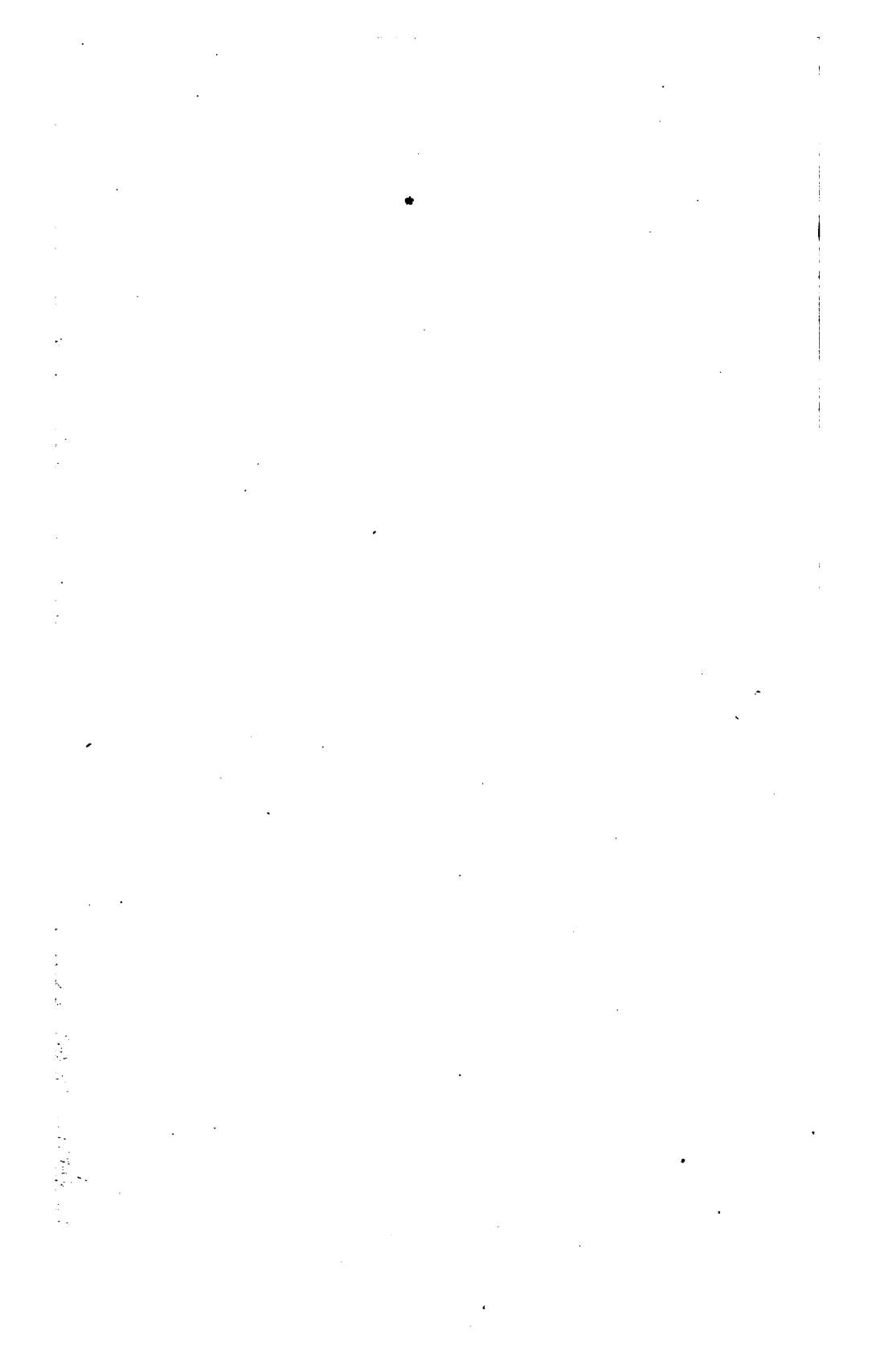
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THE
MORNING WATCH;
OR
QUARTERLY JOURNAL ON PROPHECY,
AND
THEOLOGICAL REVIEW.

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

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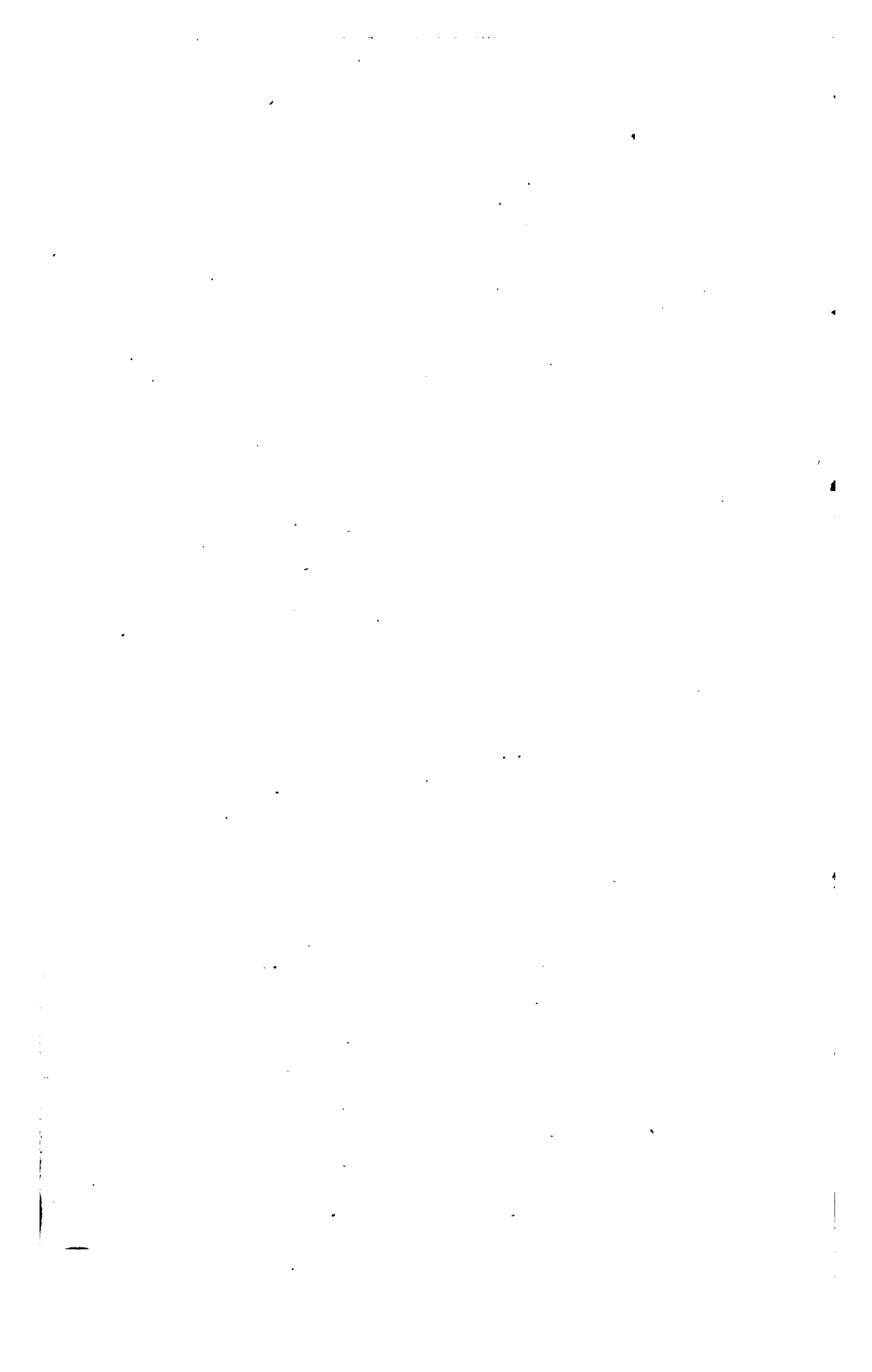
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THE
MORNING WATCH.

MARCH 1833.

THE GLORY OF GOD IN THE LAND OF THE LIVING.

THE heavens declare the glory of God, and the firmament sheweth his handy work ;” but the land of the living is at present in the power of “the prince of this world, the spirit that now ruleth in the children of disobedience :” they have yielded to him that dominion which God at first vested in man. Satan now giveth the power to whomsoever he willeth ; and the delegates of Satan shew his image, and cause terror in the land of the living, instead of shewing the image of God, and dispensing grace and bounty to all the subject creatures, by manifesting how excellent throughout all the earth is the name of the Lord our Lord (Psa. viii.)

When Christ was tempted of the devil, he was taken up into an exceeding high mountain, and all the kingdoms of the world, and the glory of them, shewn to him there. “And the devil said unto him, All this power will I give thee, and the glory of them ; for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt fall down before me, all shall be thine.” And Jesus does not deny the possession by Satan of the power he claimed, but repels him, by pointing to God, from whom all power proceeds, and by whose long-suffering alone Satan continued to hold that dominion yielded up to him by the fall of Adam.

The devil is often called “the prince of this world” by our Lord (John xii. 31, xiv. 30), and “the god of this world” by the Apostle (2 Cor. iv. 4), the “prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. ii. 2), with principalities and powers at his command, as “rulers of the darkness of this world” (Eph. vi. 12).

And it is declared in Scripture, that in the last days—immediately before the day of Christ, provoking his vengeance and ushering in his glory—there shall be revealed a “man of sin,” opposing and exalting himself “above all that is called God, or

that is worshipped ; whose coming shall be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." To him Satan shall give his power, and his seat, and great authority, as he did to the Cæsars ; and shall add thereto great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do, and shall cause that as many as will not worship the image of the beast shall be killed ; and shall cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads (Rev. xiii. 6). This is the personal Antichrist, whose power is now fast gathering head, in whom all confederacies of evil shall be consummated and crowned ; and this generation shall see that wicked one revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming (2 Thess. ii. 8).

Royalty is of God ; the expression of that dominion which God gave to man, and which Adam lost by the Fall. "Let every soul be subject unto the higher powers ; for there is no power but of God ; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God ; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same ; for he is the minister of God to thee for good. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. xiii. 5). From whence it is clear that kings are God's representatives ; a blessing to them that do good ; to praise and reward the good the natural and proper office of rulers, wrath and terror being the unnatural consequence of evil, of sin, the most unnatural of all things in the creation of God, the contradiction of His being and attributes.

Man's abuse of the ordinance of God in royalty is no argument for denying or setting aside the ordinance, as Adam's loss of dominion is no proof that he never had it, no argument that Man shall not again be put in possession of lordship. But we know that the days are coming in which a KING shall reign and prosper, and shall execute judgment and justice in the earth (Jer. xxiii.) ; that the Lord will anoint his KING upon the hill of Zion (Psa. ii.) ; that the hitherto despised Jesus shall become "KING of kings and LORD of lords" (Rev. xix.) ; and that then also man shall be reinstated in his lost dominion, though now we see not yet all things put under him (Heb. ii. 8, Psa. viii.)

The two offices of a king being to reward the good and to

punish the evil, Israel's demand for a king in the days of Samuel was rebellion against God, rejection of His authority, and denial of His presence. The Lord God was their king: he had led them forth unarmed from the brick-kilns of Egypt; had destroyed before them Pharaoh, the mightiest monarch of the earth; had smitten by their hand Sihon, and Og, and the kings of Canaan; had raised up judges, to deliver them from the kings of Moab, and Ammon, and Midian, and the Philistines, whom their sins had brought upon them; and had given them Samuel the prophet, to teach them His laws, and to save them from the hands of their enemies. But when the sons of Samuel walked not in the ways of their father, the people, instead of waiting upon the Lord to raise up for them another prophet, as he had raised Samuel in a similar case, rashly called for a change in the ordinance of God; rejected the government of a prophet; rejected the Lord for their King, saying, We will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles. "And the Lord said unto Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them; according to all the works which they have done since the day that I brought them up out of Egypt unto this day." (1 Sam. viii.) "They forsook the Lord God of their fathers, which brought them out of the land of Egypt. And the anger of the Lord was hot against Israel, and he delivered them into the hand of spoilers that spoiled them. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them; and when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord, because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned and corrupted themselves more than their fathers. And the anger of the Lord was hot against Israel." (Judges ii.)

The demand for a king was rebellion against God, who was their KING. Their call for a king to fight their battles, when the Lord fought for Israel; and desiring to be judged by a king, when Samuel was ordained their judge; was rejecting the authority of God: and the reason assigned for the demand, that they might be like all the nations—nations who worshipped and served other gods—was a denial of the presence of God in Israel, whom he had chosen, and among whom he had promised to dwell. "The Lord sent Jerubaal, and Bedan, and Jephthah, and Samuel, and delivered them out of the hands of their enemies on every side, and they dwelled safe. Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and

delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto Him, Nay, but set a king over us; when the Lord your God was your king. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king" (1 Sam. viii. x. xii.)

The sin of Israel lay in rejecting the Lord their King, and in desiring to become like the nations, from among whom the Lord had chosen them, and against following whose practices he was continually warning them. To have a king was no evil thing; and God had repeatedly said they should have one, and soon after gave them David, the man after his own heart, and promised to establish the throne of his seed over the house of Israel for ever. The circumstances attending the demand, and the rejection of God in the demand so made, constituted the sin, and brought with it a correspondent punishment; both in the perpetual wars of Saul, and in the postponement of the reign of David, and of the prosperity of Israel under a king of God's choice. The Jews before Pontius Pilate in like manner rejected God, and chose Cæsar for their king; and that which they thereby strove to avert came upon them to the uttermost: "the Romans took away their place and nation." And before the appearance of the True David, the King of kings, an antitype of Saul will be chosen by this rebellious generation; who, when he cometh, must continue not many years, as Saul did, but a short space; for "he was, is not, and goeth into perdition" (Rev. xvii. 11).

The pattern of Royalty was shewn in David and Solomon, for war and for peace: the father, by reconquering the inheritance of Israel, and subduing all their enemies; and then, by restoring the worship of God, reconstituting the service of the sanctuary, himself the foremost amongst the worshippers; and finally, by dedicating his soul to the service of God in hymns of praise, and his spoils to the temple of God, to be built by his son;—and the son, by perfecting through peace the prosperity of the kingdom, endowed by God with pre-eminent wisdom for that very end; the building a house for God being the first and chief act of his reign, and owned of God by his descending in glory to take up his abode there. "Happy are thy men (said the beholders of Solomon), happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice" (1 Kings x. 9).

And David and Solomon were prohibited from considering the throne as their own, or the government to be exercised according to their own pleasure : the throne belonged to the Lord, and they were only his vicegerents, to carry his laws and his pleasure into execution ; even as David with his last words charged Solomon, "Be thou strong, and shew thyself a man, and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes and his commandments and his judgments and his testimonies, as it is written in the law of Moses" (1 Kings ii. 2); and according as it is written of him, "Then Solomon sat ON THE THRONE OF THE LORD as king, instead of David his father" (1 Chron. xxix. 23).

From this time the children of Israel stood represented in their king ; the king being held responsible for the conduct of the people, and his sins bringing judgments upon them. This was seen even in David's reign, when seventy thousand men were slain for the folly of the king in numbering the people. (2 Sam. xxiv.) It was seen still more in Solomon, when, for the idolatry of his latter years, God dooms his posterity to the loss of ten tribes of Israel, and entails upon both halves of the nation reciprocal hostility. It was seen still more in the following kings, who were blessings or curses to the people just in proportion as they obeyed or forsook the Lord their God. The faith of Josiah and Hezekiah brought deliverance and prosperity, but the sins of their successors wearied out the long-suffering of God : he withdrew his protection, and they fell under the king of Babylon, whom God had strengthened for a chastising rod and scourge.

But had the people waited till God gave them a king ; and had the kings stedfastly followed the Lord their God, and led the people in the right way ; not only would the people of Israel have escaped the sorrow and fear and hard bondage, wherewith they have been made to serve the kings of Babylon, but "the whole earth had been at rest and quiet, saved from the staff of the wicked, and the sceptre of rulers who smote the people in wrath with a continual stroke, and have ruled the nations in anger" (Isai. xiv.); and God would then have set that glory in the land of the living which David and Hezekiah desired to see (Psal. xxvii. 13 ; Isai. xxxviii. 11), and shewn the exact, and not the marred, type of the kingdom of heaven, and of the government which shall rest upon the shoulder of Him whose name is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace ; "when in mercy shall the throne be established, and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness" (Isa. ix. 6, xvii. 5). And had the house of Israel, at the return from Babylon, or at any subsequent period, known the time of the Lord's

visitation, and accepted his offers of mercy, He would have returned to them, and set his glory in the midst of them. He was continually feeling those yearnings of compassion which Jesus expressed when he drew nigh to the city and wept over it, saying, "If thou hadst known, at least in this thy day, the things which belong unto thy peace!" (Luke xix. 42:) "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. xxiii. 37.)

The raising up of the king of Babylon was a new æra in the purpose of God, and the Israelites were commanded to mark well the time when Jerusalem was delivered into his hand: "Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day" (Ezek. xxiv. 2). At that time the kingdom departed from Israel, and the representation of God's sovereignty was transferred to the Gentile monarchies, of which Babylon was the first, and its kings the head of gold. God spake, by his prophet of the captives of Judah, to Nebuchadnezzar, saying, "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Dan. ii. 38).

The dominion thus given being ample and complete, as that originally promised to Adam, supersedes every other sovereignty, and forbids our recognising such royalty elsewhere at that time, either in Israel or among the nations. And if not at that time, not at this time; for the vision includes the whole of time, in four successions of monarchy; and the fourth, the Roman, still subsists, to be destroyed at the end of time by the Stone cut out without hands, and to be superseded when the God of heaven shall set up that kingdom, spoken of in all Scripture, which shall never be destroyed; "the kingdom which shall not be left to other people, but it shall break in pieces and consume all preceding kingdoms, and it shall stand for ever" (Dan. ii. 44).

The Jews from that time to the present have not had any dominion, not any independent sovereignty: their Tirshathas under the Persian empire are not to be called kings; nor yet should we so call the Maccabees, who held under the Antiochi, or sought support from alliances with Greece and Rome. These have been given an undue importance, from a misunderstanding of the prophecy of Jacob, Gen. xlix.; and from an over-anxiety to discover the accomplishment of that event, which our own impatience has anticipated, and our ignorance misinterpreted. The sceptre did depart from Judah when he was put under the dominion of the king of Babylon; Christ, in his

character of Shiloh (or Prince of Peace), hath not yet gathered his people of Israel; hath not yet taken to him his great power over the nations; doth not yet sit upon the holy hill of Zion with his raised and glorified church: but the time draws near; the kingdom of God is about to appear, the King of kings is soon to be revealed, and then "the sceptre shall not depart from Judah, nor a Lawgiver from between his feet, henceforth when Shiloh shall come; and to him shall the gathering of the people be." This rendering, Maccaph, *omitted* between the particles, *inserted* before the verb, requires. As Adam lost his dominion by the Fall, and became the bondsman of Satan; and as the kings of Israel for their sins were given into the hands of the king of Babylon; so we find the Gentile head of sovereignty, failing in the purpose for which it was appointed, both in exceeding its commission to punish Israel and in boasting of its own independence, was delivered over to Satan, called in the Apocalypse, the "Beast, and the Dragon," until the Redeemer shall come to cast him out, and to set the glory of God in the land of the living. To this the king of Tyrus (Ezek. xxviii.) may seem an exception; but is not so, being another mystery, growing out of the above and explaining it, as we shall shew further on in this paper.

The Gentiles have exceeded their commission in punishing the Jewish people: for this they are reproved by the Prophets, and it is declared that they shall be cast out. "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy: and I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." "These are the horns which have scattered Judah, so that no man did lift his head: but these four are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." (Zech. i.)

This sin still continues on the Gentile kingdoms, and is continually adding to their guilt. The martyrs are continually crying out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" but on the last generation shall all the judgments fall. The mystical Babylon, church and state combined; the beast bearing a woman drunken with the blood of the saints and with the blood of the martyrs of Jesus, brings down the vengeance; "and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. vi. xvii. xix.)

The Gentile monarchies were raised for the very purpose of chastising Israel in order to reclaim them; to correct, not to destroy them. To the first of them the Lord says, "O Assyrian, the rod of mine anger, and the staff of mine indignation, I will

send them against an hypocritical nation, and against the people of my wrath will I give him a charge... Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom, for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself as if it were no wood. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more stay again upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth" (Isai. x. 5—20).

For this stoutness and pride of heart Nebuchadnezzar was rebuked, that he might know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will (Dan. iv. 25). And he was taught by the punishment of God to praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment, and who is able to abase those that walk in pride: and he blessed the Most High, and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? And he was established in his kingdom, and excellent majesty was added unto him (iv. 36).

But his grandson, Belshazzar, for still greater arrogance, was utterly cast off, in these words: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom and majesty and glory and honour; and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but

hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Thy kingdom is divided, and given to the Medes and Persians" (Dan. v. 18—28).

Darius the Median, who took the kingdom, feared the God of heaven, and made a decree that in every dominion of his kingdom men should fear and tremble before the God of Daniel; for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end (Dan. vi. 26): and of Cyrus the Lord saith, "he is my shepherd, and shall perform all my pleasure" (Isai. xlv. 28); and "thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me." And he, thus called, made a decree, saying, "Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem" (Ezra i. 2). And he restored the vessels of the house.

We have been thus particular in shewing the exact standing of these first two of the Gentile monarchies, as they were servants of God, and had work appointed them to perform; Assyria in chastening Israel, and Persia in restoring them after the appointed chastisement of seventy years; and that we may shew how the Grecian and Roman monarchies became the tools of Satan, instead of the servants of God; and, in common with the other heathen nations, have been the terror of the Almighty in the land of the living; for which they shall all be brought down to the pit together, when the Lord shall cause His terror in the land of the living (Ezek. xxxii. 32), in preparation for setting His glory in the land of the living (Ezek. xxvi. 20).

The throne of Shekinah glory shall be planted in the midst of the restored tribes of Israel, in the temple which shall be built on mount Zion; Christ's personal presence being the heavenly Jerusalem to be revealed at the same time, where the Lord will dwell for ever in the midst of his raised and glorified church: He and his bride, then seated with him on the heavenly throne, governing all things; in heaven and in earth (Rev. iii. 21; Matt. xxviii. 18): the tribes of Israel receiving His mandates from the cloud of glory in the most holy place of the temple, as in the days of old; and the world blessed under their rule, as they under the rule of Christ and his church. (Compare Isai. lxx. 17; Jer. xxxi. 31, xxxiii. 15; Ezek. xliii., xlvii; with Rev. xxi. xxii.)

The first two of the Gentile monarchies (the Assyrian and Persian) were not at once abandoned to their own wickedness and to the power of Satan, but were chastised for their pride, and allowed a time for repentance. But the last two monarchies (the Greek and Roman) seem from the beginning to have been under the instigation of Satan; so that he could say at any period of their history, "All this power is delivered to me, and to whomsoever I will I give it" (Luke iv. 6). The Greeks and Romans, when "they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," and to those abominations of which so fearful a catalogue is given in many parts of Scripture. (Rom. i.; Eph. iv. v. &c.)

Unless the account of Alexander's respect for the high priest may be deemed an exception, there is no instance of the fear of God among the Greeks till after the time of our Lord, when the monarchy had passed over to the Romans. And the Romans, who are lauded for their policy in tolerating all religions, were tolerant only of error, and most determined enemies of the truth. Of Pagan and Papal Rome this is notoriously true, and needs no proof; nor would the proof be difficult, even of Rome under Constantine, were that short period deserving of being regarded as any thing more than an exception to the general character of the fourth monarchy given in many parts of Scripture. Rome is called the special engine of Satan; and to him that ruleth there Satan giveth, from the commencement of the Apocalyptic vision, his "power, and his seat, and great authority" (Rev. xiii. 2). Satan, who gave them power, is the being they worship; and God they blaspheme continually His name, His tabernacle, and them that dwell in heaven (xiii. 4, 5). And the power of Satan in this his strong-hold is maintained to the last; for the beast which shall be cast alive into the lake of fire (Rev. xix. 20) exerciseth all the power of the first beast before him" (xiii. 12): "and Satan there holds his court, making Rome to become "the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird" (Rev. xviii. 2).

In the composition of the fourth monarchy the evil characters of the three preceding ones are united; and the beast by which it is symbolized is a combination of the destructive qualities of the leopard, the bear, and the lion (Rev. xiii.); and the Prophet Daniel saw in distant vision the monstrous compound by which this fourth form of evil was symbolized, with far deeper emotion than the symbols of the powers then existing, or soon to arise; partly from the anomalous and non-descript

nature of the thing, but chiefly from its being the last form of evil before the coming of the Son of Man to set up the promised kingdom of righteousness and peace under the whole heaven; when dominion shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. "After this I saw in the night visions; and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns" (Dan. vii. 7). It is a vision of such terror that nothing is seen but the great iron teeth, the stamping feet, and the ten horns: and when the prophet asks for explanation, the same terrific imagery is all which seems present to his mind: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head" (ver. 19). He seems unable to look steadily at the appalling vision, or define the form of the monster, so as to say where lay the strength, or how put forth: he sees the members of destruction, not the feature and limb of the beast; the instruments of terror, not the power which made them terrible. And this is also the case with us, in contemplating the Roman usurpations, either looking back in the page of history on consular and imperial Rome, or looking around us now on the workings in Papal Rome, which still render it terrible even in dotage and decrepitude; or on the iron teeth of the ten kingdoms of Christendom, which render each one kingdom a terror to the others, and the whole confederacy a terror to the rest of the world.

When Rome, from being a den of robbers, was working its way to become mistress of the world, none could say wherein its strength lay, or define its terrible form; the terror of its name alone subdued many kingdoms. And the terror of the Papacy is undefinable, but the stoutest and the wisest of monarchs have been made to quail before an unseen power, mightier than themselves in their own dominions; which, because without apparent form, they despised; though before the instruments of this formless power they were forced to crouch: witness Henry and Thomas a Becket.

Again, in our own day it is matter of astonishment how that formless, palsied thing which the Papacy seems to be, can put forth such a terrible power of destructiveness as we see at this moment working in Ireland, in Portugal, and in Spain, where we can recognise no form of organization, but only know that the beast is there, diverse from all others,

exceeding dreadful; which "devoured, brake in pieces, and stamped the residue with his feet." And throughout all Christendom another power is at work, also of mighty energy, though formless and undefinable, by which greater havoc and woe will be wrought upon the earth than any thing that has yet been witnessed, the instinctive apprehension of which already fills the hearts of the considerate with terror so great that they shrink from the attempt to prognosticate its form: while those who know the truth turn their eyes for the most part from so fearful a sight, and look upwards, and onwards, to behold "one like the Son of Man coming in the clouds of heaven, to whom is given dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 14).

The difference between the coming tribulation and all preceding woes lies chiefly in the fact, that Satan and his angels, being then cast down to earth, will be mustering all their strength in one last desperate effort to retain possession of the territory over which they have lorded ever since the Fall; to the last verge of which they will then have been driven, ready to be swept into the bottomless pit, and thence for ever consigned to the lake of fire. Of which time it is proclaimed beforehand, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12).

Already is Satan forecasting this his last struggle, and preparing instruments to employ in his service; and one of his principal devices for that end is blinding men's eyes to the approaching time of trouble, and cheating them into a belief that halcyon days of peace and plenty are at hand; when he knows perfectly well that his time is short, and short therefore the time of his deluded votaries. He well knows the time; for God has revealed it, and every creature of understanding may know it; but such knowledge would impel every one to press eagerly forward to enter in at the strait gate which leadeth to life, while the time of acceptance lasts and the day of salvation continues. "He worketh with all deceivableness of unrighteousness in them that perish."

And though we know not the exact form which the last head of power shall assume, so as to say in what place or persons the manifestation of the man of sin shall begin, nor yet the exact time of commencement for the tribulation, we do know the kind of instruments which Satan shall employ, and are warned against those delusions by which he is even now endeavouring to prepare them for his purpose; nay, by which he hath already prepared multitudes to be his instruments: the observation of

which forms one main feature of those signs by which we are commanded to take warning, and to know that we are come to the last days and the perilous times (2 Tim. iii.).

The kingdom of heaven is prepared in the spiritual region, before it is manifested in the region of sense: the Spirit of God in the regenerate brings them into conformity with the will of God in this present world, to render them sons and heirs ready for receiving the kingdom of God in the world to come. During the course of the present dispensation we walk by faith, not by sight, waiting for the manifestation of the sons of God (Rom. viii. 19), saved by the hope for things as yet unseen (ver. 24). But when patience shall have had its perfect work, the things waited for shall appear: He shall appear for whom our soul longeth, we shall appear with Him in glory; we shall be like Him, for we shall see him as he is; for He "cometh to be glorified in his saints, and to be admired in all them that believe, in that day" (2 Thess. i. 10).

As preparation for the kingdom of God is now going on secretly in the souls of his children, known only to God and themselves, but effectually bringing them into conformity to the image of God's dear Son, to which conformity they are predestinated in the fore-knowledge of God (Rom. viii. 29); so preparation is also going on, by the secret workings of Satan in "the children of disobedience" (Eph. ii. 2) for that kingdom of Antichrist which shall draw or force the whole world into its train; and by its enormity of wickedness will provoke the hot thunderbolts of the Almighty, bringing Him down in flaming fire to take vengeance on the fourth beast, in whom all preceding wickedness is summed up with seven-fold aggravation. He it is for whom the lake of fire is "prepared" (Isai. xxx. 33): he is the first born of hell, the chief tool and victim of the king of terrors. They that come after shall be astonished at his day, as they that lived with him laid hold on horror." (Job xviii. *margin*.)

God hath revealed in his word all the main features of the kingdom of Antichrist; not only those which shall be open to sense and to the observation of every one, when the last Antichrist, or wicked one (2 Thes. ii.), shall be manifested openly; but those secret workings which prepare the way for it, beginning even now the kingdom of hell within his followers, as Christ is beginning the kingdom of heaven in the souls of the regenerate. He said to the children of God, "The kingdom of heaven is within you" (Luke xvii. 21): it "cometh not with observation" in this world, or age, but in the next.

These secret workings, which prepare for and usher in the perilous times of the last days, have their beginning in self-love, through which Satan gains a footing, and brings in all the hateful passions enumerated in the black catalogue which follows,

amusing his victims all the while, and keeping them to the last, "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 2—7).—On these characteristics of the last times we need not enlarge, as our readers may refer to Mr. Irving's discourses on "The Last Days," published about four years ago. Nor need we enlarge on the Old-Testament predictions in their private and individual application, as it would be only repeating in different phraseology the characteristics given in the New Testament. But we wish at present to direct the attention of our readers chiefly to the several headships of power which are now gathering strength, and to which the unwarned may be ministering; all which power and strength shall in the last days enlist itself in the service of Antichrist—to shew how the ten kings of Christendom are wrought into one mind, so as to give their power and strength unto the beast (Rev. xvii. 13); and how "the spirits of devils, working miracles, go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" which shall end in setting His glory in the land of the living (Rev. xvi. 14; xix. 19; xx. 3).

In the fourth, or Roman monarchy, all the ten kings merge; being considered only as several members of one body, all acting in concert, and bound together as one whole. And to the Roman kingdom all other kingdoms of the world are regarded as in abeyance; taking their station subordinate to it, and involved in the judgments which apostasy shall bring upon it.

The kings of Christendom have from their earliest times had a common interest in so many points, that they may justly be considered as forming one commonwealth, in comparison with the rest of the world.

In many of the Eastern dialects, all Europeans are called Franks; and the points of difference we consider so marked, strike not an Asiatic, or, if they do, are of less weight than the more striking points of agreement. In the eye of the Oriental nations, Europeans appear all of the same religion, the same laws, the same advancement in morals, science, and art; all desiring the same things with the same degree of eagerness; and all extolling Europe as the seat of civilization and power. And these several elements of unity will bear a narrower scrutiny than that of a stranger, and still remain of some amount; and what weight they do lose is more than compensated, on close inspection, by the many other bonds of union, which then become visible, in the European commonwealth.

All our readers must have themselves observed this in their several channels of intercourse with the world, and we need only remark on the notorious and undeniable extent to which talent in literature and science is idolized throughout the whole of

Europe ;—an idolatry which renders the scientific man a demizen of every country ; which proves an universal passport, a safe conduct, through armed bands of his country's foes.

But the idolatry of talent has gone still further, and abrogated not only territorial and political distinctions, but in a great measure moral distinctions also : witness Byron, Shelly, and Scott.

The stimulus applied to science, and the rapid diffusion of knowledge among all classes of Europeans, has given to this quarter of the globe a preponderance over every other, and is become the most powerful of the secondary causes why every great crisis in Europe should affect the whole world, and may enable the mere reasoner to account for the feverish anxiety which now pervades almost all nations, and the catastrophe which many of them apprehend ; while the Christian knows the just grounds there are for alarm, from the sure word of Prophecy.

The arms and scientific enterprize of England and France have spread the knowledge of European power, not only over that large portion of Asia washed by the Indian Ocean, and watered by the Ganges and Euphrates, but into the heart of Africa also ; and European arts and manners are continually gaining ground, as the power they confer becomes known. In all the northern regions of the old world European habits have been long dominant, planted in Russia by Peter the Great, and diligently cultivated by his successors, who saw the ascendancy which European science and art gave them over the vast extent of territory under the dominion of the Czars.

This tacit acknowledgement of European superiority will eventually bring all the world under the operation of those causes which bring down the judgments of God on Christendom, and therefore will bring the judgments upon each of those nations just in proportion to the degree in which they have partaken of the sin : " Be not partakers of her sins, that ye receive not of her plagues " (Rev. xviii. 4).

These sins all grow out of idolatry of talent in the generality, and self-idolatry in the few ; making slaves and despots in the several regions of intellect, just as obsequious and tyrannical as the slaves and despots in government, which this state of public opinion is sure to produce. Self-esteem in science is more rigid in exacting an homage, more grudgingly yielded, than any other despot exacts from his slave ; and the mind, broken to this homage, has no scruple in transferring the feeling to the ruler of the state, claiming it by a right which is supported by power to coerce and substantial rewards to bestow. And history has recorded the fact for our learning in the French revolution, where the despotism of Danton and Robespierre and Bonaparte trod close on the heels of the literary and scientific despotism of the Encyclopedists.

Idolatry consists in putting something else than God in the place of supremacy; and the most dangerous form is that which makes reason an idol, as the sin lies in the very thing which should be its corrective. The folly of worshipping idols which men's hands have made, may be demonstrated and exposed, as by Jeremiah and Isaiah: the absurdity of imagining more than one Supreme, the Ruler of heaven and earth, may be deduced from principles of reason—they that have not made these heavens shall perish from under these heavens;—but when Reason itself becomes the idol, our hope from secondary means is gone; the Omnipotent God, but He alone, can recover that man who is become a god unto himself.

Yet this is the sin which is become almost universal, and which will be universal in the reign of Antichrist, except in that little band whom he shall persecute to the death: a slender band indeed, as the shaking of an olive tree, and as the glean- ing grapes when the vintage is done (Isai. xxiv. 13), two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof (Isai. xvii. 6).

Over-weening self-esteem is the leading and all inclusive characteristic of the last perilous times: men shall be "lovers of their own selves" (2 Tim. iii.): and self-exaltation is the promise which Satan uses as the master engine to effect his last and mightiest confederacy against the purpose of God as announced in the Gospel, which is self-abasement. Jesus "made himself of no reputation;" He "humbled himself, and became obedient unto death. . . wherefore God also hath highly exalted him." And all his disciples must learn of him in this; must humble themselves now, that they may be exalted in God's good time. "If any man desire to be first, the same shall be last of all and servant of all" (Mak. ix. 35). "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors: but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve; for I am among you as he that serveth" (Luke xxii. 25).

The sin of the Gentile kings had always been an assumption of independent authority,—the denial of God's supremacy, by making themselves supreme; the allowing themselves to be called Benefactors (as Ptolemy Euergetes), when they were the very reverse of representatives of the only Good One, that is, God. The sin of Israel was of the same kind in demanding a king of Samuel, when the Lord their God was their king. The king of Assyria is punished for calling the power his own, and not held under God (Isaiah x. 12).

And the false confidence of them that trust in Egypt is rebuked on this very ground, that they look not to the Holy One

of Israel, though the Egyptians are men, and not God (Isai. xxxi. 1—3). But the fullest exposure of the nature of the sin, and the best safeguard against it, may be derived from an attentive consideration of the case of Tyrus (Ezek. xxviii.); to which we would very briefly point the attention of our readers, leaving the full development of this most instructive portion of prophecy to their own private meditation on the few hints which is all our limits allow us to give.

Tyrus sets forth the true standing of a Christian state, where the king, supreme in the state, represents God, supreme in the universe; king and state both acknowledging the supremacy of the one Lord of all, the King of kings. And the people of such a state should see in their king the representative of God; nothing less, and no more: the representative of our heavenly King, and to be revered for the Lord's sake; but only a representative, and not entitled to any reverence independent of God. "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good" (Rom. xiii. 1—3). This is manifestly the description of a rightly constituted state, and cannot apply to those oppressors who have caused terror in the land of the living; nor can it apply to the times of the last wilful king, subjection to whose power will end in the lake of fire, and whom all the servants of God must resist even to the death. Nor does it apply to the last state even of Tyrus, but only to the time when Tyrus was perfect in its ways, before iniquity was found in it. For Tyrus is represented in two opposite conditions; first, as the work of God, set by him in his holy mountain, full of wisdom and perfect in beauty; and then, as corrupted in wisdom and defiled by iniquity, on which account it is cast as profane out of the mountain of God, and becomes a terror among the people (Ezek. xxviii. 19).

The first condition of Tyrus is described as a perfect representation of the government of God; and the king of Tyrus as God's representative or vicegerent. Every image of Scripture which can express conformity to the mind or delegation to the rule of God, is employed in describing Tyrus and its king. Its constitution was as much the work of God, as the garden which he planted in Eden—revealing his counsels, like the Urim and Thummim in the breast-plate of Aaron—making sweeter melody before him than the sons of Asaph—near to his throne as the cherubim that covered the Mercy-seat—and ever thus near,

through the great High Priest who hath rent the veil, and opened a new and living way into the holiest of all (Heb. ix. 7—11; x. 20). “Thou hast been in Eden the garden of God; every precious stone was thy covering....the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee (Ezek. xxviii. 13—15).

This iniquity comes from traffick in the people, from pride of heart in the king: the people attributing their wealth to their own skill and industry, and forgetting God the giver; the king claiming to rule in his own right, or by wisdom, or by the will of the people, and so no longer continuing the representative of God. “Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee” (ver. 18). And of the king it is said, “Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas....Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; behold, therefore, I will bring strangers upon thee, the terrible of the nations” (vers. 2, 7).

Now we think it is so manifest as to need little if any proof, that the country designated Tyrus in this prophecy cannot be interpreted of ancient Tyrus, nor applied to any kingdom before Gospel times; as such a constitution of things cannot with the least shadow of foundation be asserted of any people but the people of Israel, as to them alone the cherub and mount of God will apply; and not truly of them, as Tyrus is a maritime people, and all the imagery is derived from commerce. But if applicable to no people before the destruction of Jerusalem, there is but one nation to whom it is applicable since that time, which is England. The constitution of England dates its origin, or at least its fixed character, from the pious Alfred, who would allow nothing to be introduced which was not sanctioned by the word of God. Magna Charta, the Statutes of Westminster, the Bill of Rights, and every other public document of former times, assume the laws of England to be fixed, and make it their professed object to confirm these laws, not to change them. *Nolumus leges Angliæ mutari* was their motto; and they unanimously declared Christianity to be part and parcel of the law of the land. The king reigned “by the grace of God:” and every legal act, from the coronation oath down to the bill of lading

of a ship, was a confession of faith, "In the name of the Father, of the Son, and of the Holy Ghost." All this is now passed and gone: our heart has been lifted up because of this beauty; our wisdom is corrupted by reason of the brightness; we have said we are wiser than Daniel, there is no secret they can hide from us; we have been "replenished and made very glorious in the midst of the seas:" but "our rowers have brought us into great waters, and the east wind is about to break us in the midst of the seas" (xxvii. 25, 26).

This judgment upon Tyrus is manifestly at the last time, and when all the other oppressors of the earth are in like manner visited; and the language points us to the time when the Lord shall punish the inhabitants of the earth for their iniquity, and slay leviathan and the dragon of the sea, in order to restore the worship of the Lord in the holy mount at Jerusalem (Isai. xxvi. xxvii.); and it prepares for that great end of prophecy and object of hope, The glory of God in the land of the living. "For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; AND I SHALL SET GLORY IN THE LAND OF THE LIVING; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God" (Ezek. xxvi. 19—21).

Let it here be remarked, that Tyrus is brought low when the Lord comes in glory to the earth; and that the instrument employed to destroy her is the Assyrian, or king of Babylon (Ezek. xxvi. 7), called "*the terrible of the nations*" (xxviii. 7); but the same instrument destroys Egypt (xxxii. 12), and is itself destroyed immediately afterwards, together with Elam, Meshech, Tubal, Edom and the princes of the north, and all the Zidonians, by the sword of the Lord, when He shall cause HIS TERROR in the land of the living (xxxii. 17, 32). And be it also remarked, that this is the time spoken of in all Scripture, when "the Lord shall cause the arrogancy of the proud to cease, and lay low the haughtiness of the TERRIBLE" (Isai. xiii. 11); when "the city of the terrible nations shall fear before the wrath of God" (Isai. xxv. 3; Rev. vi. 16); and when, by the same act, the Lord shall perfect the deliverance of his waiting and oppressed people, who shall sing, "O Lord, thou art my God; I will exalt thee, I will praise thy name....for thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when

the blast of the TERRIBLE ONES is as a storm against the wall. And the Lord will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people will he take away from off all the earth: for the Lord hath spoken it." (Isai. xxv. 1—8; Rev. xxi.)

From the similarity of condition in Tyrus (Ezek. xxvii.) and Babylon (Rev. xviii.) some have supposed Tyrus to be but another name for Rome, which is usually called Babylon; and the judgments upon both being similar, and coming at the same time, seems to strengthen the idea. But this cannot be, for many reasons, two of which may suffice: first, that Babylon never designates a *true* church, as Tyrus undoubtedly does; secondly, Babylon is the destroyer of Tyrus, and therefore cannot be the same. The resemblance, both in character and punishment, is most instructive to us, if we will lay it to heart; for as there will be found to the last hour some of the people of God in Babylon, to whom the call is made, "Come out of her, my people" (Rev. xviii. 4), so we may be assured that those of the dwellers in Tyrus who do not partake of its sins, shall save their own souls, and find deliverance from the general destruction of a sin-laden people.

The sins of Tyrus are of the same kind with those for which Babylon is engulfed; and this is the reason why the punishment of both is similar. And the cause of the earlier visitation of Tyrus may be its aggravation of sin, in having known the truth, which Babylon did not; in having been set for a witness in the earth, and not only ceasing to witness for truth, but being witness to a falsehood instead. "It had been better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter ii. 21).

The sins which call down the judgments of God on Tyrus help us the better to understand what are the crying sins which weary out the long-suffering of God towards Babylon, and to avoid the snares employed by the three unclean spirits (Rev. xvi. 13) to gather the kings of the earth and the whole world to the war of Armageddon, the gathering for final excision. The three evil principles now at work in Tyrus, and throughout the whole of Babylon, are, despotism, infidelity, and superstition; or, fear, the pit, and the snare (Isai. xxiv. 17; Jer. xlviii. 43); or, the lion, bear, and serpent (Amos v. 19), slain by the antitypes of Hazael, Jehu, and Elisha (1 Kings xix. 17); or, the fearful, the unbelieving, and the abominable (Rev. xxi. 8).

Independent self-will is the foundation of despotism; and it forms a perversion of the orthodox doctrine, in which the true

standing of kings under God is set forth, quite as remote from the truth as if the doctrine were wholly denied. This perversion, under the name of Divine right, has brought odium on the *true* doctrine, which by no means asserts that kings are ordained by God to govern as *they* please; but that they must govern as *HE* pleases, and that they are His representatives only so long as they administer His laws. But because rulers have not regarded this, and have each governed according to his own will, therefore "the Lord of hosts hath purposed to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isai. xxiii. 9). The king of Tyrus, lifted up in heart, hath said, "I am a god, I sit in the seat of God, in the midst of the seas" (Ezek. xxviii. 2); and he therefore "shall be made to feel that he is a man, and no god, in the hand of him that slayeth him" (ver. 9).

And all the kings of the earth, who have followed the same course, "shall drink the same wine-cup of fury at the hand of the Lord; all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them" (Jer. xxv. 26). The king of Sheshach, or Lord of Misrule, was shewn in a former Number to be the head of that monstrous confederacy of evil who shall mount the ascendant in the last times, both the creature of and the despot over the mob; like Bonaparte, both the child and the champion of Jacobinism. He is the king "that shall do according to his will; and he shall exalt himself, and magnify himself above every god" (Dan. xi. 36): "he is that man of sin, the son of perdition, who exalteth himself above all that is called god.... whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming" (2 Thess. ii. 8).

To this engine of Satan, *fear* is the spirit that first ministers; fear, not of HIM whom we ought to fear, and "who can destroy both body and soul in hell;" but the base fear of them who "can only kill the body, and after that have no more that they can do" (Luke xii. 4). For the last despot shall cause that as many as will not worship the image of the beast shall be killed: and all that dwell on the earth shall worship him, excepting those whose names are written in the book of life of the Lamb slain from the foundation of the world; though Scripture declares, that "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev. xiv. 9, 10; xiii. 8, 15).

This spirit of fear is undeniably and confessedly the leading

motive of conduct with all the powers of Europe at the present time; and under its influence they make the preservation of peace the sole rule of foreign policy, and keeping the people quiet at home the sole rule of domestic policy. Principle is made to give way before expediency, and it is no longer inquired, What has God commanded? or, What do the principles of government require? but, What do the people demand? or, How much of these demands dare we refuse? God ordained kings and governments to circumscribe by some fixed bound the fluctuations of popular opinion, and to set a barrier between the righteous and the wicked, who "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isai. lviii. 20). But those who were set by God to keep the barrier, instead of repairing its breaches have widened them, and for the most part assented to the monstrous proposition that the sea has constituted its own barrier; that none may be maintained which its surges have shaken; that none ought to have been constructed to stem or moderate its tides. One bulwark after another has been yielded to "the floods of ungodly men" (Psalm xviii. 4), before whom our rulers have been afraid; the waters are sapping and loosening the foundations of the few barriers which remain; the next heavy surge may sweep them all away; may make Christendom "the desert of the sea, the grievous vision, from a terrible land" (Isai. xxi.); like a waste howling wilderness of arid sand; or like a Chesil-bank of pebbles jostled into uniformity by the dashing of the waves.

We scarcely need point the application to our own country, it is so obvious. It is perfectly notorious that intimidation has been the power employed to break down the bulwarks of the English monarchy. Our Protestant standing first gave way, in the repeal of the Test Act and of the Papal disqualifications. Our Royalty next yielded a concession to intimidation which reason and principle had just before refused, as being inevitably fatal to monarchy. The Nobility of the realm next gave way, and from fear assented to the very same measure which but a few days before they had deliberately rejected. And we now see the waves gathering "mountains high" in the horizon, ready to burst upon the Church in such a mighty rush as in all human probability will not leave one stone upon another which shall not be overthrown.

This first spirit of Fear prepares the way for the second spirit, which is Infidelity, the spirit of the pit. From the bottomless pit came the infidel hordes which darkened the Eastern sun, and tormented all those men who had not the seal of God in their foreheads (Rev. ix. 1—4); from the bottomless pit ascendeth that beast who maketh war with the witnesses of Jesus (Rev. xi. 7); and from the bottomless pit shall ascend that blasphem-

mous beast, who was and is not, even he who is the eighth, and is of the seven, and goeth into perdition (Rev. xvii. 8—11).

The way for the spirit of Infidelity is prepared by the spirit of Fear, in all who are weak or irresolute: but the spirit of Infidelity takes a larger range and a deeper hold than that of Fear; working upon many of the strong and the resolute, and scarcely to be cured where it has once infused its poison. It would seem from Scripture, that all but the servants of God will be taken in the toils of one or other of these two spirits of evil, and be all engulfed in the pit of infidelity. But some of them, in endeavouring to escape from the bottomless pit of Infidelity, shall be caught in the snare of Superstition, which is the third form of spiritual temptation, and winds up the present dispensation: "He that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel too and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the *pit*, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients, gloriously." (Isai. xxiv.)

The last and worst form of evil is that superstition which follows infidelity, and especially that which grows out of scientific scepticism; the grossest of those superstitions which have followed ignorance and credulity, are, compared with it, tolerable and hopeful. The public mind, the mind of a whole community, will not long remain without a creed; and when the belief in Revealed Truth has been destroyed, and every thing doubted which cannot be demonstrated to sense, a spurious faith arises out of man's instinctive cravings for something higher than himself, which in its folly demonstrates the necessity and the truth of Revelation. To this craving, astrology, magic, and fortune-telling are continually ready to minister, when men have cast off a reverence for the revealed purpose of God, which is the true food to satisfy the craving soul. And the belief in destiny and fortune, which formed so large an ingredient in the character of Bonaparte, shall be yet more fully developed in his successor of the last days, and in the people that follow in his train. For this we see a working already begun, in the Fortune-telling and Prophetic Almanacks, which keep pace with the publications

“ for the Diffusion of Useful Knowledge,” both in London and Paris. This subject would lead us far beyond our purpose, and might fill a volume ; let it suffice for the present to have adverted to so notorious a fact ; while we now only point to the Scriptures which declare Superstition based upon infidel Science—the woman riding upon the beast—to be the last form of Apostasy, and that which the Lord shall come in person to destroy.

The overthrow of lawful authority inevitably leads to despotism ; the rejection of true religion necessarily introduces superstition : and the levelling and infidel principles of these last days will end in a combination of despotism and superstition, such as the world has not yet seen, and such as God will not long tolerate. The tyranny and superstition of the Papacy were very fearful, and Mahomet’s instant alternative of the Koran or the sword was dreadful ; but the horrors of the Inquisition and the scimitar combined do not make up the aggregate of woe which shall be brought upon Christendom by the last Assyrian ; by the man who shall make the earth to tremble ; who shall shake the kingdoms ; who shall make the world as a wilderness, and destroy the cities thereof ; who shall smite the people in wrath with a continual stroke, and shall rule the nations in anger ; and who will *also* exalt his throne above the stars of God, and aspire to ascend above the heights of the clouds, and to become like the Most High. (Isai. xiv.) And this king shall do according to his will ; and shall exalt himself above every god, and shall speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished : which indignation shall be a time of trouble such as never was since there was a nation to that same time : and at that time the people of God shall be delivered, every one that shall be found written in the book of life. (Dan. xi. 36 ; xii.) At that time all the mighty who have caused their terror in the land of the living shall bear their shame with them that go down to the pit ; for the Lord God will cause his terror in the land of the living. (Ezek. xxxii.) And though now we call the proud happy, and though they that work wickedness are set up, and they that tempt God are even delivered ; yet it shall not be so when that time cometh ; for then shall we “ return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not. For, behold, the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.” (Mal. iv.)

The apostasy, or departure from the true faith, out of which this champion of despotism and superstition shall arise, is pre-

dicted in many parts of Scripture for our warning. And we are told that such as refuse to be led by the Holy Spirit, and will cast the fear of God away from them, shall be abandoned to the seductions of evil spirits, and be brought by fear, both of visible and invisible power, into slavish subjection to that man of sin, to whom Satan shall give his own seat and authority on the earth. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. iv.) "And then shall that wicked one be revealed, whose coming is after the working of Satan, with all power, and signs, and lying wonders" (2 Thess. ii.) "But chiefly them that walk after the flesh . . . and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities. These as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption" (2 Pet. ii. 10—12). "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Pet. iii. 3.) "These are raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever . . . These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage . . . the mockers of the last time . . . these be they who separate themselves . . . sensual, not having the Spirit" (Jude 13—19).

This apostate band fall under the three characteristic titles of "the fearful, the unbelieving, and the abominable" (Rev. xxi. 8): and it includes all ranks and classes of men, kings, captains, horse and rider, all men free and bond, both great and small (Rev. xix. 18). The beast at the head of these kings of the earth, and their armies, is taken; and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both are cast alive into a lake of fire burning with brimstone; and the remnant are slain by the sword of the Lord. Thus perish together the last of those forms of evil which the rebellions and provocations of man have brought upon the earth; the monstrous combination which astonished the Prophet Daniel; the beast ridden by a woman drunken with the blood of saints, which the last of the Apostles saw in vision, and wondered with great admiration. And all hate the monster, yet yield to its sway; and hate the woman which reigneth over the kings of the earth; but God hath put it into their hearts to fulfil his will, and to agree and give the kingdom unto the beast, until the words of God shall be fulfilled. (Rev. xvii.)

This time of tribulation, these days of inexpressible anguish, the Lord hath promised to shorten, for the elect's sake; and we pray continually "that it would please Him, of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his kingdom; that we, together with all those who have departed in the true faith of His Holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory."

And what tongue may tell of that glory, what heart can yet receive its fulness? If the anguish which precedes it be unutterable, much more is the glory which shall follow: for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God" (1 Cor. ii. 9). Encouraged by this assurance, those who are spiritual may and ought to contemplate the coming glory: they may expatiate upon it with joy and profit; loosening their attachment to the things of this world, and strengthening their longings after the world to come, by the glorious hope set before us in the Gospel of the appearing of the great God and our Saviour Jesus Christ; whose kingdom shall then come, and his will be done in earth as it is in heaven.

The natural man has no taste for the heavenly manna. Though angels' food, the seed of incorruptible life, it is generally rejected by man, and their soul loatheth this light bread (Num. xxi. 5), and turneth back to the flesh-pots of Egypt. But let those who are spiritual now, like the faithful of all preceding generations, look not at the things which are seen and temporal, but at the things which are unseen as yet, and eternal; at that heavenly city which shall be revealed in the last times; whose far-distant prospect filled the heart of Abraham with gladness, and whose near approach may well make us exceedingly to rejoice, and leap for joy.

The kingdom of heaven, now at hand; the glory of God, about to be revealed in the land of the living; are set forth in Scripture by imagery taken from all those parts of creation in which the glory of God has been hitherto displayed, and in which the renewed man can find delight. None of the works of God are excluded, none of the faculties which He has given to man are debarred their exercise; sin only is excluded, which is the work of Satan, and has polluted, not destroyed, the works of God. The goodly work of creation cannot be destroyed but by the Creator, or one mightier than He—a thought which we should hold it blasphemous to utter, were it not that it is the very conclusion to which the ultra-Calvinists of our day must come, if they would consistently follow out their own tenets.

Satan cannot create either material or spiritual things : Satan cannot give new properties to matter, or new faculties to man. These properties and faculties all come from God, and were given by him at creation, and all then harmoniously arranged ; each property of matter ministering to the happiness of man, each faculty of man contributing to shew forth the image and likeness of God.

By the Fall, this harmony was changed to discord ; man passed under the power of Satan, creation passed under the bondage of corruption ; and all have continued groaning and travailing in pain together until now. But no new act of creation took place at the Fall, nor was God so baffled by Satan as to have given him power to mar His goodly creation beyond the possibility of recovery. Satan took the elements which he found in nature, and the faculties which he found in man, and turned them to discord. The healthful breeze, set at jar, flashed forth thunderbolts and storms, or swept along in whirlwinds, and siroccoes loaded with fever, pestilence, and ague. Fruits, which were designed for wholesome variety, Satan perverted into stimulants to excess. As blood, when the life is gone, becomes the deadliest poison, the faculties of man, misdirected, become his greatest torment. Think of the anguish occasioned by misdirected love, hope, fear, zeal ; and think how many of the evil passions are perversions of something good ; as ambition, pride, jealousy, obstinacy, and many more. These perversions are the work of Satan ; and this is the power he has exercised since the Fall ; and so successfully exercised it, that, till the time of conversion, of all mankind it is true that every imagination of the thoughts of their heart is only evil continually. Conversion begins the recovery from the Fall, by giving a right direction to all the faculties and affections, pointing them from things on earth to things in heaven.

And what conversion is to the soul of man, the *regeneration* is to the whole creation ; it is the *restitution* of all things, the times of *refreshing* from the presence of God ; when the second Adam shall be revealed from heaven as Lord of all, with all his seed *renewed* after the Creator's image, who as sons of God shall inherit all things. And man, thus reconstituted the image of God, *can be no more* ; for there is nothing higher than being like God : but this image the saints never lose again, being one with Christ, one with the Father, by the one Holy Spirit who dwelleth in every child of God. And henceforth it is proclaimed, "Behold, the tabernacle of God is with men, and he will dwell with them ; and they shall be his people, and God himself shall be with them, and be their God."

Glory to God in the highest is shewn forth by Christ and the church his bride : and through them peace on earth is maintain-

ed; and good will exercised to the children of men in the world to come, a world not in subjection to the angels (Heb. ii. 5).

The sons of God, glorified and raised to the throne of Christ, rule in his name, and with his authority, in the world to come (Rev. xxi. 7; ii. 26; iii. 27); instructing and governing not only all things in earth, but—oh the surpassing glory! oh the overwhelming mystery!—instructing and governing ALL THINGS IN HEAVEN likewise! The heirs of God and joint-heirs with Christ Jesus, who are now called to wrestle, not only against flesh and blood, but also against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places; and, who having withstood in this evil day, and overcome all, do stand fast in the armour of God, (Eph. vi. 12; 13. *margin*.) shall “in the dispensation of the fulness of times” (Eph. i. 10) be raised with him to the “heavenly places, far above all principality, and power, and might, and dominion, and every other name that is named, not only in this world but also in that which is to come;” Christ having all things under his feet, as the “Head over all things to the church, which is his body, the fulness of Him that filleth all in all” (Eph. i. 20).

The promise of God was wrapped up in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed by the Gospel. Nor could the angels themselves comprehend the unsearchable riches of Christ, till he himself came to make all see “what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed by Christ Jesus our Lord” (Eph. iii. 4—11).

When Christ arose from the dead, the Father said to him, “Sit thou at my right hand, until I make thy foes thy footstool” (Psal. cx. ; Acts ii. 34); for the Father must reign till he hath put all things under Christ’s feet. But it is manifest He is excepted which did put all things under Christ. And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under him, that God may be all in all (1 Cor. xv. 25—28). But how thus subject is manifest from the context,—by keeping all things in subjection, and leading all things up to the ever invisible, inscrutable Father: an eternal act of ascription of all power to the incomprehensible God; the kingdom perpetually delivered up by being perpetually retained subject; God truly being all in all when he alone is seen acknowledged and glorified in all things.

The rule and judgment of all things was promised by Christ to his followers: “In the regeneration ye shall sit with me

judging the tribes of Israel" (Matt. xix. 28). "He that overcometh and keepeth my works unto the end, to him will I give power over the nations" (Rev. ii. 26). "To him that overcometh will I grant to sit with me in my throne; even as I also overcame and am set down with my Father in his throne" (Rev. iii. 21). "And I saw thrones, and they sat upon them, and judgment was given unto them" (Rev. xx. 4). And the Apostles not only assume that this general doctrine is universally admitted by the churches, but that the particulars of the fallen angels being reserved for the judgment to be exercised by the church, were points so universally believed then, that none but the wilfully blind could be ignorant of them. "The angels that sinned are cast down to hell, and delivered into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4). "The angels which kept not their first estate, he hath reserved in everlasting chains under darkness, unto the judgment of the great day" (Jude 6.) "Know ye not that we shall judge angels? how much more things that pertain to this life" (1 Cor. vi. 3).

And as the glory given to the sons of God is first in dignity, so also is it first in possession: they are the first-born from the dead; theirs is the first resurrection; they are the morning stars of that day, in the course of which all the elect of God shall be gathered into the kingdom of heaven, and all the enemies of God shall be cast into the lake of fire. For the elect of God are not all chosen to the highest dignity in the kingdom: there are subjects, as well as kings; least, as well as greatest; judges over the tribes, and tribes to be judged, in the kingdom of heaven.

Election includes all who are to be saved; but salvation does not of necessity imply equality of glory among the saved. The angels who kept their first estate were elected to that end: "I charge thee before God, and the Lord Jesus Christ, and the elect angels" (1 Tim. v. 21). Yet we are taught that among them are different degrees of glory and dignity; "that there are thrones, and principalities, and powers, over whom Christ now exerciseth the supreme dignity in heaven above" (Eph. i. 21, iii. 10; Col. i. 16, xi. 10; Jude 6). And so shall it be in the world to come: the elect bride of the Lamb, the queen of the King of kings, shall be first seated with him on his own throne; and then all the subjects of the kingdom shall be successively gathered, according to the faithfulness of their service and the willing obedience they have learned during this present dispensation of trial and labour, of endurance and patience, which the servants undergo while their Lord is absent. He learned obedience by the things which he suffered, and for the joy set before him despised the shame; and they are called to do the same: the diligent servant shall be welcomed according to his diligence: "Have thou dominion over ten cities," or "Have thou

dominion over five cities." "But the unprofitable servants shall be cast into outer darkness, where shall be weeping and gnashing of teeth" (Matt. xxv.); when all the people of the Lord are made willing in the day of his power. (Psal. cx.)

To enthrone the bride of the Lamb in her high dignity, the Lord himself shall descend; shall cast Satan, the prince of the power of the air, out of those heavenly regions which he now occupies: and into this region all those who have died in the faith of Christ shall be raised; and such as have faith in the blessed hope of his glorious appearing now, even "we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore exhort and comfort one another with these words" (2 Thess. iv. 18).

Thus the first act of judgment which the saints are called to exercise, is upon Satan and the apostate angels, against whom we are now in spirit wrestling, and over whom we are empowered to prevail by the Holy Spirit. And the victory now gained by the regenerate, and as yet known only to God and the spirit, shall then be manifested to the whole spiritual world, in the casting down of Satan, and the exaltation of the sons of God.

And the reign of Christ and his church shall then commence, overruling to the greater glory of God the extremest rage of Satan; which shall then be wrought to the highest pitch of fury by the knowledge of his speedy doom. "Woe to the inhabitants of the earth, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). Thus is made the first separation, the first act of salvation, the first manifestation of election, in the first born of the first resurrection; prepared in the heavenly regions to be manifested to all creation as the sons of God, when two other bands of the election shall have been separated from the inhabitants of the earth, and gathered each to its own station in the preparing kingdom of God.

After the translation of the saints to that region of heaven, from which the evil angels shall then be cast down; in the midst of that tribulation and woe which shall be wrought upon the earth by Satan; there shall be two bands of elect men witnessing for God against the utmost rage of Satan and of Antichrist, and supported by unprecedented strength from God to endure the unprecedented persecution which shall make the land of the living one scene of terror. "For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be: and except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. xxiv. 22). The first band of these elect is the foolish virgins" (Matt. xxv.); those who suffer

the loss of all the work they have prided themselves in; the work burnt up, they themselves suffering loss, and saved only as one who escapes with life alone from fire, stript and destitute of all things (1 Cor. iii. 15); himself saved, yet so as by fire. The second band of elect is the Jewish people, who shall then be spoiled in every land, and hunted from land to land, and shall drink of the full cup of the Lord's fury, for so long hardening their hearts and rejecting the Messiah; but who shall still have among them a remnant according to the election of grace, who are beloved for the fathers' sake, and who shall keep up a witness for truth among them, till the Deliverer shall come out of Zion and turn away ungodliness from Jacob. After which the blindness shall be removed from the Jew, and, the fulness of the Gentiles having been already brought in, all Israel shall be saved; and the depth of the riches both of the wisdom and knowledge of God shall be manifested in the election to the admiration of angels, and all the creation of God (Rom. xi.); when the Lord Jesus shall be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of the Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thess. i. 10). "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him" (Rev. i. 7).

And—Christ having finished his work of redemption actually as well as virtually; having bruised Satan under the feet of his people, as he hath already himself bruised the serpent's head (Gen. iii. 15; Rom. xvi. 20); and having swept from the earth all the pollution of the Fall—the glory of God shall be revealed in the land of the living, and all flesh shall see it together. "O thou that tellest good tidings to Zion, get thee up into the high mountain: O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." (Isaiah xl.) "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. And they shall call them The holy people; The redeemed of the Lord; and thou shalt be called Sought out, A

city not forsaken." (Isa. lxii.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii.) "And, behold, the glory of the God of Israel came from the way of the East; and his voice was like a noise of many waters; and the earth shined with his glory. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." (Ezek. xliii.) "Lift up your heads, O ye gates, and the King of Glory shall come in." (Psal. xxiv.) "Yet have I set my King upon my holy hill of Zion." (Psal. ii.) The Lord is great in Zion. Exalt ye the Lord our God, and worship at his holy hill; for the Lord our God is holy." (Psal. xcix.) "Let the heavens rejoice, and let the earth be glad; let the field be joyful, and all that is therein, before the Lord: for he cometh." (Psal. xcvi.) "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last" (Rev. xxii. 13). "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them that destroy the earth. And the temple of God was opened in heaven" (Rev. xi. 19). "And I looked, and lo a Lamb stood on mount Zion, and with him an hundred-forty-four thousand, having his Father's name written in their foreheads. . . These are the first fruits unto God and to the Lamb" (Rev. xiv. 1, 4). "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." "Surely I come quickly: Amen. Even so; come, Lord Jesus" (Rev. xxii. 3, 4, 20).

UNACCOMPLISHED PROPHECIES NOW FULFILLING.

NO. IV.

IN the last essay on the Prophecies of the Old Testament now accomplishing, the mystery set forth by the history of Egypt was explained, but the signal judgments by which that land was visited at the departure of the children of Israel were not considered. Some writers have erroneously taught that the deliverance then effected by God for his people, is a type of the work which Christ did in the days of his humiliation: it is, however, never referred to in the New Testament for this purpose; whilst it is constantly quoted in the Old Testament as the example of the final deliverance from all oppressors, which has yet to be accomplished. It is much more complete in all its parts, and condensed into a smaller compass, both of narration and of time, than any other typical act, and therefore eminently fitted for subsequent reference: it contains a process of mercy, and of judgment; of salvation, and of destruction; of pleading, and of hardening, which always accompany each other;—the emancipation total; every man, woman, child, and beast, every article of clothes and furniture, every relic, even the bones of their ancestor Joseph: the destruction also was total; of the army, generals, and king himself.

We have often shewed in this Journal, that all the prophecies which are to be fulfilled to the Jew in the letter, are first of all to be fulfilled to the church in the spirit: since therefore the exodus was not a type of the work which Christ has done already, but a type of that which He is yet to do; since the destruction in the Red Sea is but an epitome of the final and total destruction of all the oppressors of Israel yet to take place; our business is to point out its present fulfilment in the spirit to the true church of Christ, previous to her translation into the clouds to meet the Lord, and consequently long prior to its fulfilment in the letter to the Jews.

In order to do this, the mystery of Egypt, as explained in our last Number, must be fully borne in mind. It was there shewn that the bondage under which the spiritual members of Christ at present groan is occasioned by the wisdom, science, learning, eloquence—all the forms of the natural man, in which he most prides himself, and which are indeed his noblest characteristics; and, being so, constitute the strongest chains wherewith the Spirit of God was ever yet restrained, and the mightiest weapons with which He was ever yet opposed. All this wisdom is the cause of despising the Spirit, who appears a foolish worker: it is the source of delusion: it is light which is kindled and fed by Satan, and is the blackest darkness to all the things of God. This judg-

ment has come upon the church for rejecting the Holy Ghost. Her struggles, and pretended reformations at various periods, have been like the amendments of the kings of Samaria: one would destroy the priests of Baal, and another would cut down his groves, but none would do that which alone was effectual,—abandon his calves at Samaria, and go up to worship in the temple at Jerusalem. In like manner, the Christian church would at one time protest against transubstantiation, and at another against the withholding of the Scriptures from the people; but she would never do that which constituted the essence of the dispensation,—cry to be indwelt by God; to set forth the mystery continually, of God manifest in flesh; and exhibit the fulness of Christ in his members to the world.

The first judgment that came upon the church was turning the rivers, the waters, the ponds, and the pools into blood. “There is a river the stream whereof makes glad the city of God,” and there is but one; it is the river of pleasures which is at the right hand of God; it is the brook at which Jesus drank, wherefore he did lift up his head; it is the river flowing from the fountain of life,—even the stream of the Holy Spirit proceeding from the very being of God.—All the fish that were in the rivers of Egypt died, and the people could not drink of the waters. Water from the stream of the river of God being despised, the ordinances which should have conveyed life, conveyed it no more; they conveyed poison; the streams were turned into delusions, which led from God, and not to him. God’s call had been despised, and then, and not before, the smiting of the rivers followed: the Spirit being rejected, the judgment proceeded: they who had life, and were really living upon the water, could no longer be sustained by it: the creatures who have drunk have died, and the pastors are responsible for the murder of the innocents. The whole body of the people loathe the old waters, though they were never sustained by them.—The river of Egypt was smitten in the sight of Pharaoh, implying that the manifest and acknowledged abuses, the universal want of life and holiness, is seen and felt by all. The magicians, the greatest and wisest men of the land, seem to have procured a little water from some other source, and turned this into blood also, thereby increasing the evil and helping the hardening of Pharaoh. In like manner, the best men in the church now have drawn the doctrine of the kingdom and true humanity of Christ, and some similar doctrines, as a means of giving a little renovation to the old decayed system; but these too they have turned into delusion, and helped to forward the blinding of the rulers, rather than to refresh and vivify them.—The Egyptians dug round about the river for water; they turned not to God, who smote them, but sought to open new wells of instruction hard by the spoiled river; they

would get at least some filtered soakage: like the Evangelicals in these days, who would strive after some influences of the Spirit while they reject the Spirit himself.—Moreover, the judgment was upon all ponds and pools of water, the reservoirs and depositaries of the smitten running streams. Let the reservoirs be sought for where they may; let them be examined in the different churches, in the colleges of the priesthood, in the theological classes, in the books whence the various tribes of the Egyptians have been nourished—the Tomlines, Mants, Gills, Wesleys, Clarkes, Henrys, Scotts, &c., the whole army of *Libri Critici*—all alike want the life of the living, all alike shew water turned to blood.—This first judgment was never reversed during the whole period that the other judgments were being inflicted on the Egyptians; it continued all the while: and this continuation is the more remarkable, because it is not necessary to the two subsequent judgments in the letter, while it adds greatly to the force of the interpretation of the mystery signified therein.

The second judgment was upon persons: “Behold, I will smite all thy borders with frogs, and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs; and the frogs shall come up both on *thee*, and upon *thy people*, and upon *thy servants*.” The waters being turned into delusions, the ordinances of God, the channels for conveying life, are filled with unclean spirits, who take possession of persons in every class and condition of society, and are in all that they have out of the river. The streams being polluted, the places which they filled could produce nothing but unclean spirits, like frogs. No longer from their still and placid bosoms reflecting heaven’s own sun, and returning his own light and brilliancy back upon the swarms of joyous winged tribes that skimmed along their surface; but sending up fogs, and damps, and dank mistiness, miasmata, and the discordant croakings of loathsome reptiles. The frogs coming upon Pharoah himself (*upon thee*, and upon *thy people*, and *servants*), shews a personal seizure of men by unclean spirits. These are manifested in domestic broils; in the disorganization of *the houses*, of society in general: in the bedchambers, that is, in families; in the beds, the places of retirement and repose; while the servants and people mark no rank to be exempt. So verily to the letter is this fulfilled, that we could name three Evangelical clergymen in one town, two of whom have set the daughters of two families against their parents, and the other encouraged a wife in refusing to dwell under the same roof as her husband. The ovens and the kneading troughs shew that no one necessary act of life can be performed without finding the unclean spirit engendered

by a foul church occupying the ground. Here, too, the wise men only increase, but cannot stay nor divert, the judgment: they brought up more frogs: so do the very best of the ministers of the systems which the Lord has now cursed, and given over to the hand of the destroyer. But let it be well observed, that it was not on the land of Goshen that the magicians brought up their frogs, but on their own land. So now the mightiest leaders of Evangelicalism add to the unclean spirits in their own systems; but the Lord preserves his people, and by the power of His own Spirit within them, the evil one is not suffered to approach them.

The third judgment has been the dust turned into lice. The earth must needs be parched, when the streams which should have moistened and fructified it ceased to refresh by being turned to blood. The Holy Spirit is the only Sanctifier, and where He is not, filth and uncleanness is sure to abound. The Egyptians, and particularly the priests, were remarkable for their cleanliness; these latter shaved every part of their bodies. Without constant washing the corrupt body of men will engender disgusting animalculæ; minute, indeed, but covering every part, although concealing themselves as much as possible. Without constant washing the spirit of the churches, of the priests, and of the people, engender too its corresponding vermin. And all these several forms of judgment are only the necessary consequences of the first lengthened out into their instructive details. The dust was driven about, as uncleanness is sure to be wafted by every wind of doctrine, of which people left to themselves are the ever ready victims. This judgment too the magicians tried to imitate, but failed; they could not bring more lice upon the Egyptians, since every one was covered; they must therefore have endeavoured to bring them upon the people of God, but were not permitted. Hence they could not avoid admitting that the finger of God was displayed in it; but they were not converted: they hardened their hearts and the heart of Pharaoh the more. Thus some of the most strenuous opposers of the work of the Holy Ghost, now going on in the church, admit that what they call a delusion empties their congregations of the most spiritual and holiest members, yet their hearts are the more hardened against it.

The fourth judgment was from swarms of the air. Baalzebub is the god of flies, the power by which the Pharisees accused Jesus of Nazareth of performing all his signs and wonders. The prince of the power of the air is the god of this dispensation, who now and ever worketh in every child of Adam except those who are inworked and possessed by the Holy Spirit of the Almighty God. The churches having not the Spirit of God, have had the spirit of evil: children of disobedience, the prince

of the power of the air has ruled over them, and built up the mockery, the image of the true church, which the forms of ecclesiastical ceremonies every where present throughout Christendom. The Lord now makes the separation between His people and the Egyptians manifest to all: a difference had always been made, but now it is so evident that none can mistake. The power of the father of lies over *ephemera*—the penny magazines, the winged press, the cheap knowledge, the *εκα πτεροεντα*, the tracts, and all the machinery by which his system of delusion is carried on—is here strikingly typified, and receiving a fearful accomplishment in these our days.

The fifth judgment fell upon the cattle. The Egyptians worshipped the ram, the bull, the ox, the heifer: these, their objects of trust and confidence, the kinds of domestic wealth of the most useful and unquestionable nature, were all smitten by the hand of the Lord. It would be tedious to enumerate all the grounds of confidence which every different city of Europe has taken up in turn: one while it has been the doctrine of a Pope, at another the decree of a Council, at another a Confession of Faith, at another a set of Articles and Homilies. All these several stays and various forms of flesh are useful, and have had their use in time past; but being perverted from what is right, have long since become little but pure evil, and now are become objects of common ridicule; each has still some faithful worshippers, but the number of idolators is decreasing daily, and no one of these several gods retains sufficient hold of the devotees to ensure a single martyr at his shrine. Out of this judgment, also, was the complete separation between the people of God and the Egyptians made more manifest.

The sixth judgment was boils and blains on man and beast: an eruptive disease presenting the whole body “full of wounds and bruises and putrifying sores,” the certain symptom of universal internal corruption of the blood in every part through which it circulates. Such is the aspect which the churches and nations of Christendom now present to the spiritual eye; and even the eye that is but tolerably versed in the written Scriptures can discern their state; yet they think themselves sound at heart; they admit some little accidental weakness; but perceive not that grey hairs are upon them; and that the debility they acknowledge is that of vital disease and decrepitude, not of a casual and passing nature. The last judgment was on the beasts of the field alone: this is on man as well; and the magicians, who had resisted up to this time, are now compelled to yield to it. It was brought about, not by Moses with Aaron, like the former, but by Moses alone; representing, that in the time of the antitype the intercessory part of the church shall be well nigh ended. Ashes from the altar bring the

plague that beats down the obdurate magicians: the Elijah witness restored with more than Elijah's power. The trumpets of wrath, in like manner, are brought about by fire from the altar. The true church, filled with the Spirit, at which the wise have been mocking, shall now by that same Spirit destroy the mockers.

The seventh judgment is the hail: the dew, which should have vivified, condensed into hard cold lumps to blight and destroy: the heart of stone, instead of the heart of flesh; the tearless eye, instead of the fountain of waters of the head of Jesus; the chilling indifference to the power of God, produced by the icy barrenness of intellectual doctrines; the miscarrying womb and the dry breasts of the faithless woman smitten for her adulteries, and left to be replenished as she best can by the soothsayers whom she has chosen for her guides. Before this judgment came, another season of repentance was vouchsafed, another call to turn and obey the Lord was made, but in vain.

The eighth judgment is from the locusts. The locust is the hieroglyphic in Egypt for a priest; and what shoals and myriads of these the itching ears of the people have heaped to themselves, who can tell? Certain, however, it is, that, while they have been fed, the people have been starved: they have eaten up all the goodly pasture that was provided for the flock: the vine has been laid waste, so that it produces no grapes; and the fig-tree is barked, so that no fruit is now found upon it; it is clean bare and cast away, and the branches are made white. The swarms of the sectaries among the Protestants vie with the rapacity and hypocrisy of the monastic orders among the Papists; and any dictionary of religious sects will furnish an idea of their numbers.

The ninth judgment was darkness; and it is a very obvious consequence in the mystery, from the hosts of false teachers which are represented by the locusts. What could arise to a nation but obscurity, from swarms of teachers all claiming equal authority to teach; all shewing the same, or rather no, pretensions; all differing from each other in doctrine, ceremony, and practice? Darkness does indeed cover the land, and gross darkness the people: they grope for the day, but, behold, obscurity; and know not the source of their visitation..

The tenth and last judgment is the smiting of the first-born of every house in the land, both of man and beast, from the king that sitteth on the throne down to the captive in the dungeon. The first-born is the pride of excellency, the strength and glory of men. The smiting here is both judgment and mercy, for the same act which destroys the one party is the cause of liberation to the other. Whatever constitutes the pride, glory, and strength of the churches, is now smitten by the hand of

God. His own voice has now come into the midst of us, mocking the eloquence, despising the learning, and overthrowing the strength of the mightiest of the preachers; and the Lord's people are every where fleeing from them, wherever the standard of the Spirit has been lifted up round which they might rally. Although the mystery of Egypt is different from that of Babylon, the smiting of the strength of the former is identical in time with the throwing down of the other: yet in the letter the mystery of Egypt overtops that of Babylon, inasmuch as the witnesses of Jesus are not slain for his testimony until after Babylon has passed into the Egyptian state. This, indeed, took place in a measure in 1792, but shall do in a greater degree shortly.

It is not till the sinew of our strength is smitten that we can receive the blessing of the Spirit: it is not till the wisdom of Egypt is cast down and humbled, that we can receive the wisdom from above; it is not until we are as good as dead, that the child of promise can be given us. For this, then, let every one cry; and at the same time let him remember, that during all these judgments there is a process of hardening going on also. Pharaoh's heart was hardened; and the most scientific, the wisest men of his time and court, were those who most encouraged him. These were his magicians and sorcerers; and the mode by which they endeavoured to urge him onwards in his mad career, was by pretending to do the same things as those which the power of God only could effect. The opposition to the work of the Spirit now, is mainly supported by those who contend that they have the Spirit also: they assert, that when they read an essay from their pulpits, which they have previously prepared with great care, they are preaching by the power of the Holy Ghost; they ridicule the voice of prophecy, as a mean and despicable thing in comparison with their own elaborate orations; and claim that they too have the Spirit in their congregations, in their singings and responses.

NO. V.

HAVING challenged the priests, in the words of God, to declare wherefore these judgments are come upon them, and finding their inability to give any answer, we know from this also, in addition to other reasons, that the Spirit of God cannot be amongst them. Yet, since some have the presumption to say that they do possess the miraculous gifts of the Holy Ghost, and that, when we hear them preach a sermon which they have composed with great care, and studied as an actor on the stage does his part in a play, we hear the Spirit of wisdom, or the Spirit of knowledge (for they seem not to be quite sure which it is) speaking through them; we must reiterate our exposure of these

false pretensions. We cannot believe that they are sincere in this assertion; the presumption is so monstrous, it is so flagrant a violation of truth, it is so opposed to the common honesty of common people, that no one can credit it; and it is palpably trumped up by some would-be reasoners, for this express occasion; disgraceful in every point of view to those who have invented it to conceal their aversion to have the real Spirit of God dwelling in them, and to delude themselves into the belief that they have the reality, when they have only a mockery, which deceives no one but those who propagate it. Since, therefore, they cannot declare the causes of these judgments, nor in what they will consist, we now proceed to unfold the declarations of the Holy Ghost upon this subject, according as they are written in *Isai. ix. 8, x. 4.*

This portion of Scripture is found in the midst of a prophecy, contained between the seventh and twelfth chapters, both inclusive, declaring the fate of all confederacies that shall be formed against the Virgin's Child; one of the most extensive of which confederacies is now developed in England, composed of all the teachers of religion—Archbishops, Bishops, High Church, and Evangelical Clergy; Presbyterian, Methodist, Baptist, and Independent preachers;—religious magazines, newspapers, and periodicals of every grade. The prophecy denouncing their fate is fourfold:—1st declaring the spoliation of the wealth of the church, whilst it is still left for a season to exist as a polity; 2d, the desolation of the church as a polity; 3d, the mutual destruction of each other, and of their lawful guides, by the people; 4th, the punishment of all ecclesiastical assemblies, presbyteries, and their defenders.

1. "The Lord hath sent a word to Jacob, and it hath lighted upon Israel." God wrote this warning for the Jewish church, and it has passed on to receive a fuller accomplishment in the Christian church. "And all the people shall know, even Ephraim and the inhabitants of Samaria"—all the people of the ten kingdoms, represented by the people of the ten tribes; and the inhabitants of its capital, even those who dwell in the seat of government—"that say, in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars." The rulers in the churches of Christendom admit that their old institutions have fallen into decrepitude, but they are all intent upon rendering them, by repairs and reform, more permanent and beautiful than ever. The Protestants say that the sycamore, the wild-fig of Popery and superstition, is indeed cut down by the devastating axe of liberalism, that first came into action at the French Revolution; but it is only to make religion itself imperishable, by bringing it into accordance with enlightened reason. "Therefore"—for this very reason; because they

think they will not be destroyed, but reformed; because they think they have not done much amiss, and that they can easily amend themselves; because of “the pride and stoutness of heart” which will not suffer them to turn to the Lord, and acknowledge their transgressions; because they will build for themselves a Babel tower, as a place of defence against a coming deluge—“therefore the Lord shall set up the princes of Rezin” (רִצְיָן, the heads of the kingdom) “against him, and unite his enemies together: the Syrians,” the subjects, and those who obey these princes, “before, and the Philistines behind,” the uncircumcised in lip and heart—the liberal ministers of the Crown, backed by the Radicals, who seek the Church’s destruction;—“and they” united together “shall devour Israel” (the Christian church) “with open mouth”—by law, by Acts of Parliament, by Bills of Reform;—but “for all this His anger is not turned away, but His hand is stretched out still.”

2. “But the people turneth not unto Him that smiteth them, neither do they seek the Lord of hosts:” there will be no public acknowledgment of sin by the Bishops and Clergy; no open recognition of their sins of pluralities, avarice, worldly mindedness, reliance on carnal policy, and despite done to the Holy Spirit. “Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day: the ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail:” the Lord will cut off from the Church all those who rule in the name or in the offices of Christ’s appointment, from the archbishop in his palace down to the lowest little preacher that has sprung up out of the quagmire and stagnant pools of the rabble. “For the leaders of this people,” the ordained priesthood, “have caused them to err, and they that are led of them are destroyed”—all who frequent their preachings and who follow their guidance. “Therefore the Lord shall have no joy in their young men,” who are training for the ministry in their colleges and universities; “neither shall have mercy on their fatherless and widows;” on them who will not have God for their reconciled Father, or cry for Christ as their absent Husband: “for every one is an hypocrite and an evil doer, and every mouth speaketh folly.” Such is God’s declaration concerning the priests at the time he brings his judgments upon them. That they are “hypocrites;” while they say the charge is unjust, for that they are very sincere, and quite willing to acknowledge their errors when they see them;—that they are “evil doers;” while they say the general character of the clergy was never so exemplary for conscientious discharge of their duty, for zeal for schools and education, and for attention to morals;—that their “mouths speak folly;” while they say they are remarkable for their learning and pulpit eloquence.—

“ For all this His anger is not turned away, but His hand is stretched out still.”

3. “ For wickedness burneth as the fire :” the church being now destroyed, both as to its property and as a corporate body in the state, there is no longer any authorized check on the wickedness of the people: the system of *anomia*, lawlessness, has now full liberty to develop itself in the universal destruction of every class: “ it shall devour the briers and thorns ;” by which term the Spirit of the Lord, in Micah vii., designates such princes and judges as no longer recognize Him for their Master, but renounce their standing as office-bearers ruling for Him. And thus, the Son of God being put to an open shame, the land that commits the iniquity, bearing thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned (Heb. vi. 6—8). The wickedness “ shall kindle in the thickets of the forest ”—among the combinations of the people, left to grow wild and untrained, and uncultivated to produce fruit to God—“ and they shall mount up ” over their rulers “ like the lifting up of smoke.” The whole earth, the sun, the air, are all alike darkened by the smoke of the pit: so that neither the things which give light nor those which support life are unaffected by it (Rev. ix. 2, 3). “ Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire.” The people are the pile of wood of Tophet (Isa. xxx. 33) which feeds the fire for the infidel king: it is they that are the fuel which lawlessness consumes. “ No man shall spare his brother: and he shall snatch on his right hand, and be hungry: ” he shall rob his superiors in church and state; he shall seize the lands of the clergy and the lands of the crown; he shall increase the taxes on the higher classes; but yet he shall be in no better condition himself. “ And he shall eat on the left hand, and they shall not be satisfied: ” he shall plunder the poor, and abolish the laws which provide for the destitute; he shall leave every one to starve who falls into want; yet shall he himself be as destitute as before. “ They shall eat every man the flesh of his own arm: ” even his own house and kindred shall not be spared by his selfishness and rapacity: “ Manasseh, Ephraim; and Ephraim, Manasseh; and they two shall be against Judah: ” all the tribes of Israel, all the sects of the church, at war with each other: but “ for all this His anger is not turned away, but His hand is stretched out still.”

4. “ Woe unto them that decree unrighteous decrees; and to the writers that write grievousnesses ” (*marg.*). During the first of the preceding judgments, on the wealth of the Church of England, it is probable that the poverty and want of political importance of the Church of Scotland may preserve it for a season; and that it may find safety for a while in the contempt of the robbers

whilst gorging a richer plunder : but at the last its iniquity shall find it out, and it shall not go unpunished : the “ decreers of unrighteous decrees,” the General Assemblies and Presbyteries that have cast out the people of God ; and the “ writers of grievousnesses,” the blasphemers of the Holy Ghost, the deniers of God’s character of universal love, the rebels against the kingdom of Jesus on the earth ; shall now come up for judgment. “ Woe unto them that decree decrees . . . to turn aside the needy from judgment ;” who, by expelling the true servants of God from their churches, have prevented those who need instruction from receiving it ; “ and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.” The right of the poor is no less than the throne of Immanuel, and the indwelling of the Person of God the Holy Ghost : of this their right the priests have robbed them ; and the robbers are now brought up to suffer for their misdeeds. The widows, who are widows indeed, who do truly lament for their absent Husband, and who long for his return, have been their prey ; and it is they who have God for their Father, though they are ignorant of Him through the treacherous dealing of their teachers ; whom they have robbed, and whose Father now appears to take vengeance for His children. “ What will ye do in the day of visitation ?”—what excuse will the Church of Scotland have to make ? is she to be unpunished for this ? “ What will ye do in the desolation that cometh from afar ? ” it is from the bottomless pit of infidelity that her desolation comes : “ to whom will ye flee for help, and where will ye leave your glory ? without Me they shall bow down under the prisoners, and they shall fall under the slain.” The whole world is at this time gone after the beast, and are led captive by him at his will : the Church of Scotland has not made God her stay, but, while the Church of England has trusted to her wealth and power, has relied upon being the very reverse,—poor, and helpless. The poverty of the one shall be found as unavailing as the wealth of the other. “ Strong is the Lord that judges her : ” the infidel who comes upon her is the rod of God’s anger, and the staff with which he smites is the indignation of Jehovah. “ For all this His anger is not turned away, and His hand is stretched out still.”

These are the punishments upon the earth of the rulers of the earth ; but there is still another day, when, raised in new and imperishable bodies, they shall stand to abide the award of a more fearful judgment ; when the new mystery shall be unfolded of the wrath of the dumb and silent Lamb ; the vengeance of a sorrowful Man ; the fierceness of the gentle Dove. The lion, the god of war, and the eagle will break out on the mockers of the Holy Ghost : the doom assigned will be eternal : no place left for more iniquity, for their cup will have been filled : human

depravity can manifest itself in no more malevolent form. The companionship of infernal spirits is the reward, as it has been the choice, of the scoffers at unknown tongues and prophecy; the harvest of the seed they have sown; the standing memorial throughout ages of ages of the righteousness and holiness of Jehovah.



THE BRIDE, THE LAMB'S WIFE.

THE oneness of understanding, of affections, and of sufferings, in Christ and in his church; our perfect conformity to him, and his perfect sympathy with us; is a doctrine of the greatest practical importance, though scarcely ever practically felt. The sufferings of Christ in the days of his flesh are often used as an argument for patience under our sufferings in the flesh, and his meritorious agony and crucifixion are pointed to as our hope and comfort; but the necessity and the seemliness in the sight of God, shewn in Scripture, for the crucifixion of all flesh, is seldom adverted to. We fear to degrade our now exalted and glorified Redeemer by making him actually sympathize with, and really partake of, the sufferings of his church in the flesh; and we fear to lessen the sole meritorious sacrifice of the cross, by pressing upon the church a necessity for her passing through a baptism of suffering similar to that which her Lord hath gone through; however necessary it be that the wife should become in all respects a fit partner for the Husband; or that by conformity to the likeness of his death we may be ready to be planted in the likeness of his resurrection.

It may be amply demonstrated from Scripture, that Christ at the incarnation became one in all respects with the brethren; and at his ascension bestowed upon the church the Holy Ghost, to conform her by suffering patiently to his life, and prepare her for transformation into the glorious image which he now wears. Christ, our elder Brother, glorified his Father's name upon earth; leaving us an ensample, that we should follow his footsteps. He died for the sins of the whole world, that he might open the kingdom of heaven to his followers. By his meritorious death fallen manhood was recovered, and we became admissible into the presence of God. And by the Holy Ghost, shed down from heaven on the day of Pentecost, the disciples were empowered to become confessors and martyrs to his name; He, the Head, supporting and sympathizing with every member of his body; and they filling up that which is behind of the afflictions of Christ in their flesh for his body's sake, which is the church; yet having their conversation continually in heaven; from whence also we look for the Saviour, the Lord Jesus Christ;

“ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” The God of our Lord Jesus Christ, the Father of glory, gives unto his church the Spirit of wisdom and revelation, for the acknowledgment of him. He enlightens the eyes of their understanding to “ know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to usward who believe, according to the working of the might of his power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also that which is to come. And you hath he quickened, who were dead in trespasses and sins.” “ God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together in heavenly places in Christ Jesus . . . to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord . . . who loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” “ So ought men to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church” (Eph. i. 17—v. 32).

The Apostle, feeling as a man for his fellow-men, who could scarcely believe in the possibility of oneness with Jesus at the right hand of God, uses such comparisons as could not be misunderstood by them, but would express, beyond the possibility of mistake, complete oneness of nature; all the identity between two persons which it is possible for language to convey. We are one in nature with him, as members of the same body, of his flesh and of his bones: we are loved by him as a man loveth himself—no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: we have the same community of all things with Christ—of mind, of affections, of possessions—which a wife has with her husband. Yea, a greater oneness and community; for the form of expression

implies that the mystery concerning the union of Christ and the church is the real and perfect union; as real as that between a man and his own flesh, as perfect as that in the members of one body; and that the union between man and wife should be conformed, as nearly as is possible in *two bodies*, to that more perfect union which subsists in the *one body* of which Christ is the head and the church the members.

Christ as our Head, as the Husband of the church, hath fulfilled, and will fulfil, his part of the contract; and the practical inquiry is, to know how we may fulfil our part; what duties the contract imposes on us, and what ability we have to perform those duties. Our Lord is at present the nobleman gone into a far country to receive for himself a kingdom, and to return. He hath committed the care of his inheritance, his vineyard, his household, his talents, his pounds, to his betrothed the church, saying, Occupy till I come. He hath given to her his whole authority: he hath made her regent in his seat during his absence; saying, "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And this promise he fulfilled on the day of Pentecost, when he endowed his chosen bride with the ample powers which, having ascended up on high and led captivity captive, he received for men, to bestow even on the rebellious, that the Lord God might dwell among them. And these endowments were specially and expressly "for the edifying of the body of Christ, 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....and grow up into him in all things which is the Head, even Christ" (Eph. iv.)

The duties of the bride fall under the two divisions of occupation during the absence of her Lord, and preparation for his return. We have frequently enlarged on the first of these heads, on the negligent manner in which the church has administered the power entrusted to her by her absent Lord; and this time is now nearly expired: we would therefore now turn all our attention to the second head, and press upon the church the urgent, the immediate necessity of preparation for her Lord's return; for the day of her espousals, for eternal union with him in the heavenly city.

The cry hath gone forth, Behold, the Bridegroom cometh—our King is about to return triumphantly to reign—the crisis of the universe draweth nigh, when the sin-oppressed and groaning creation shall be delivered from the bondage of corruption, and start with more than renovated, with unprecedented, beauty into the glorious liberty of the sons of God, there to abide for ever in eternal bloom. The coming of Christ in glory, to set up his

kingdom on the earth, is the turning point in the world's history; is that event in the purpose of God for displaying which all things were created; in preparation for which Christ came in humiliation to suffer and to die, leaving us an ensample that we should follow his steps during our present time of humiliation; promising, that when his kingdom shall be revealed, all those who are contented to take up their cross daily, and follow him till he cometh, shall then sit with him in glory, sharing his throne; shall shine as the sun in the firmament, and as stars for ever and ever.

The end proposed to the bride, is participation of the glory and blessedness of her Lord; and this Lord is now seated on the right hand of the Majesty on high, and exercising all power in heaven and in earth. The means by which this end is attained are, present conformity of the bride to the mind, will, and desires of her Lord; dependence upon Him in all things; diligent preparation for his return, but patient waiting for the time; keeping the word of his patience, that he may keep her from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth; and expecting the fulfilment of the promise, "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown."

Knowing that her absent Lord is seated at the right hand of God, she knoweth that nothing happeneth but according to His will, who loveth her more tenderly than any husband—loveth her as his own flesh. She knoweth, also, that no temptation shall come upon her, but such as is common to man; none which her Lord in the days of his flesh had not felt and overcome: that her loving Lord will not suffer her to be tempted above that which she is able to bear: that he doth not willingly afflict the children of men: that His grace shall be sufficient for her, and His strength shall be made perfect in her weakness. She will therefore, not merely contentedly, but joyfully, endure all affliction: she will not merely bear, but even glory in, tribulation; glory in the cross of Christ.

But let her be quite sure, that the cross she bears is the cross of Christ, and not a cross of her own making: that when she is buffeted it is not for any fault, not provoked by her, not courted as meritorious by her: and then, having done nothing amiss, and being buffeted, and taking it patiently, great is her reward in heaven: so persecuted they her Lord.

And the same Lord which hath appointed and overruleth continually the trials and sufferings of his bride, doth from his throne of glory sympathize with all her sufferings; as the head suffers in the sufferings of the least member of the body, or the members with each other.

"Though now ascended up on high,
 He bends on earth a brother's eye :
 Partaker of the human name,
 He knows the frailty of our frame :
 Our Fellow-sufferer yet retains
 A fellow-feeling of our pains ;
 And still remembers, in the skies,
 His tears, his agonies, and cries."

The assurance of triumphing over all temptation and all power of the enemy, is an important point in the preparation of the bride for her Lord, and is the necessary consequence of the recognition that all power is in his hands; that the trials are appointed by him; and that the power to overcome is derived from him, and not from any strength which we have in ourselves. Be thou faithful unto death, is the call of the Lord: all our sufficiency is from him. He will be faithful to all who continue faithful to him, and give them a crown of life: "To him that overcometh," saith He, "will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father in his throne."

The bride is made up of all the generations of the faithful since the days of the Apostles, and not of the generation living at the second advent alone. The faith of the bride should be one, and her assurance the same, throughout all ages. The bride now must say, with the Apostle, I know in whom I have believed, and that he is able to keep that which I have committed unto him unto the great day. Each of us should be able to say, before the coming of the Lord; I have fought the good fight, I have kept the faith, I have finished my course: henceforth there remaineth for me a crown of glory, which the Lord, the righteous Judge, shall give to me in that day; and not to me only, but to all them that love his appearing. We should feel an assurance as great as that attained by the Apostles, and enjoyed by those who sleep in Jesus, and rest from their labours; who all, as members of the bride, sympathize with our present sufferings, and expect their reward, as we do, at the coming of the Lord to change the living and raise the dead; when he shall accomplish the number of his elect, and set up his kingdom; that "we, together with all who have departed this life in the true faith of his holy name, may have our perfect consummation and bliss both in body and soul in his eternal and everlasting glory."

The idea which now so extensively prevails, of departed saints entering at once into glory, is a figment of modern times, unknown to or protested against by the Fathers and Reformers, and never put forth dogmatically till the time of the Westminster divines; who founded the narrowest, shallowest school of theology which has ever existed, though it has led by the ears the whole Church of Scotland, and nearly the whole body of Dissenters.

This modern notion was ably refuted by Burnet *De Statu Mortuorum*, a considerable portion of which was translated in an early Number of the Morning Watch. But to any one who holds the oneness of the bride, the body of Christ, a refutation is needless; the notion is utterly untenable and absurd. Few persons have followed out this notion into its consequences, or observed how this one error has in fact made void the doctrines of the resurrection, the coming of Christ, the judgment, the glory of Christ and his saints, and all the brightest hopes and prospects set before the church in the Apostolic Epistles. The house of many mansions, the city, the temple, the tabernacle, the throne and kingdom of our God, have all been swallowed up and lost in one vague undefined notion, which they call heaven; and they denounce as presumptuous any attempt to render it intelligible in time, place, or circumstances. The kingdom of heaven, in Scripture, is "the harvest at the end of the world" (Matt. xiii.); is "the coming of the Son of Man" (xxiv.); is "the manifestation of the sons of God" (Rom. viii.); is "the coming down of the New Jerusalem" (Rev. xix. xxi.); is "the Lord's house established" (Isaiah ii.); is "the new creation" (Isaiah lxv.); is "the kingdom of our Lord and his Christ" (Rev. v. xi.); is "the greatness of the dominion *under the whole heaven*, given to 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.)

As Christ now sympathizes with all his members, who constitute the bride, and as they all sympathize with each other, so filling up that which is behind of the afflictions of Christ; it follows that the full fruition of Christ, or the fulness of joy in any one member, cannot be complete and perfect till the whole body is completed. The spirit of every departed saint is blessed in the spiritual communion with Christ, through the Holy Spirit; but none of the departed saints enter into glory till the first resurrection, when they shall receive their glorified bodies together with us, and be for ever with the Lord. No one member has precedence of the rest: all the elect are gathered simultaneously; and the body, being completed and united to Christ its head, is incapable of any further addition, as may be demonstrated with the same certainty as that it can admit of no diminution or decay.

This great truth, of oneness in humiliation and suffering now, to be simultaneously glorified hereafter, is taught the church by a variety of other comparisons as well as by the bride and the body of Christ. He is called the Foundation and Topstone of the temple; his members, living stones: He is called the Lamb; his church, virgins following him: He is called the Shepherd;

his church, the sheep that know his voice; and other suitable figures are employed to convey the same idea.

For each symbol of union a note of preparation is given, distinguishing the church from the world. The bride is prepared in fine linen, which is the righteousness of the saints: the members are quickened with the new life proceeding from the risen Head: the living stones are fashioned for their several places in the temple: the virgins are wise, and have oil in their vessels, their loins girt, their lamps burning bright: the sheep know the Good Shepherd's voice, follow him only, and flee from the voice of a stranger. And a mark or seal from God is also given, which reunites the various symbols, and brings the several truths taught by different symbols, into perfect oneness again. This mark is the seal of the living God upon the foreheads of his servants, like the plate of gold on Aaron's mitre inscribed "holiness to the Lord." In the kingdom of Christ, holiness to the Lord must be written on all things, even on the pots in Jerusalem, and the bridles of the horses (Zech. xiv. 20). And every one who is truly one with Christ now, will have holiness to the Lord written on all his actions, in preparation for his becoming a pillar in the temple of God, and receiving the name of God and of the city of God, and the new name of Christ (Rev. ii. 12). And such shall become integrant members of that New Jerusalem which cometh down out of heaven from God; which is itself a temple, "for the Lord God Almighty and the Lamb are the temple of it," enshrining each of the members and radiating forth from them. "And the city shall have no need of the sun, nor of the moon, to shine in it: for the glory of God shall lighten it, and the Lamb shall be the light thereof" (Rev. xxi. 22).

The preparation for this exceeding great and eternal weight of glory, such as eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive—the preparation begins now, in the secret workings of the Holy Spirit; unseen in his workings, known only in the effects of holiness to the Lord in the members of Jesus. The time of its manifestation to the saints shall be also hidden from the world; for it shall be at the coming of the Lord as the Morning Star, and he so comes only to those who, from heeding the word of prophecy, have had light dawning in a dark place, and the day star rising in their hearts (2 Pet. i. 19). To the rest of the world the sign of the Son of Man will be either unheeded, or an object of terror, from which they will call upon the rocks and the mountains to fall and hide them: the expecting saints alone will lift up their heads with joy, knowing that their redemption draweth nigh. The time of the manifestation of the glory to the world, is the end of that day of the Lord which the morning star and the

translation of the saints usher in. During that day, and before its close, Antichrist and his followers shall be destroyed; and at the close, the holy city, the New Jerusalem, shall descend from heaven on the purified and regenerated earth; wherein Christ and his saints shall dwell for evermore, dispensing righteous government and blessings manifold to the universe, and receiving its allegiance as heirs of God, joint heirs with Christ Jesus.

The present preparation, of holiness to the Lord, is only to be attained, and may only be sought for, in following the footsteps of Jesus. It is a sorrowful, a blood-sprinkled path; cheered only by the unseen consolations of the Spirit; enlightened only by the glory beaming from the heavenly goal in prospect, as reflected in the sure word of prophecy, whereunto we are commanded to take heed, as unto a light shining in a dark place, until the day dawn, and the day star arise in our hearts.

This holiness is not to be sought by seclusion from the world, but by separation from the evil which sin has introduced; not by flying from the enemy, but by conquering him. Christ's holiness was shewn in rejecting the temptations of Satan, and in making every circumstance of life an occasion for glorifying his Father. His delight lay in doing the will of God: he sought out for those who were most destitute of holiness, and called sinners to repentance, saying, "They that are whole need not a physician, but they that are sick;" manifesting perfect holiness even where he was tauntingly reproached as "the friend of publicans and sinners."

Still less is this holiness to be sought or expected by forsaking our lawful business and ordinary occupations; for holiness is the calling of all Christians, and of all alike: if, therefore, all are called to holiness, it is a calling compatible with the occupations of all: the busy are called to make their business holiness to the Lord; the studious, to glorify God thereby; and all, in the lowest as well as in the highest stations of life, whether they eat or drink, or whatsoever they do, to do all to the glory of God.

But holiness must be discerned by the understanding before it can be exhibited in the life; and this discernment comes from the teaching of the Comforter, who taketh of the things of Christ and sheweth them to the soul; who revealeth the holiness of the law of God, and its perfect exemplification in the life of Christ. And when holiness is thus discerned, it can only be attained and ensued by continual faith in Jesus. Faith in the blood of Christ cleanseth from all sin, and giveth the believer a holy standing; and faith in the power of the risen Christ will enable the believer to walk in holiness for the time to come, and to glorify God with the body and the spirit, which are his. The

very ground and preliminary of holiness, is the assurance that Christ hath reconciled us to God, and that he is able to keep us holy; these being the indispensable conditions of salvation, of escape from hell and of entrance into heaven, of deliverance from the final abode of unholiness, and of an eternal standing of joy in the Most Holy God; that Christ is able to do that NOW which we all profess to believe that he will do in the WORLD TO COME.



ON THE PROPHETICAL ASPECT OF ALL GOD'S WORKS
AND WAYS.

By the Rev. EDWARD IRVING, A. M.

1. *The Creation of Man.*

It is my purpose, in the strength of God, to shew from the holy Scriptures, that the great end of all creation, and especially of the creation of man; of the constitution of the world, and especially of this earth; is to bring into manifestation the Son of God in the creature form of the risen God-man, in which to abide and act the will of God for ever, to reveal unto all creatures the invisible and infinite substance of the Godhead, sustain all elect creatures in himself as the Head, repress all reprobate creatures from their activity of evil, and so become the heir and inheritor of all things, under the Father; according as we are taught in these two passages of Scripture: Eph. i. 10, "The mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of the time he might gather together in one (head up or recapitulate) all things in Christ;" and 1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power." The only kind of proof which this great proposition admitteth of is the proof *a posteriori*, as it is called; that is to say, from something posterior to the purpose. No human intelligence can break the seal of God's purpose, which it is the prerogative of the Word to open; and which the Word openeth not by words merely, but by acts producing things outwardly existent; to every one of which acts the Holy Spirit is a necessary co-operator. Therefore it is vain to think to get at the purpose of God otherwise than by searching into the acts of God outwardly manifested in things. For, if you search your own ideas, of the fitness and order of things which no doubt is a great means of coming at the knowledge of God's purpose, what is it that you are doing but searching into a work of God, which is the reason and being of man? And if again you look at creation, or providence, or the incarnation of the Word, or the church; what is it all but a work of God that you are study-

ing? Therefore I say, that all reasoning, both of the *à priori*, or *à posteriori* kind; that is, from the laws of human reason, or the observation of outward things; is, when applied to the purpose of God, but one method, which is the examination of the works of God. For a word of God is only the purpose of a work proceeding from the Son, who precedeth in his office the act of the Spirit, which bringeth that word into work. Be it so then: and, in order to shew the purpose of God to be what we have stated above, we shall undertake to examine the various demonstrations which God hath made from the beginning of his design in all things which he hath created and done. For to the attainment of the purpose or ultimate end of God in creation, there are many steps, or, as they are called in Scripture, ages, wherein dawned, and more perfectly dawned, into the light of day, the mystery of Christ, which from the beginning of the world had been hid in God. These successive openings of the Divine purpose, and manifestations of the Divine work which was laid in Christ before the world was, we shall examine; in order that we may discover what was the mind of God from the beginning, and what is to be the accomplishment of God through everlasting ages;—a high and holy undertaking, which the Holy Ghost alone enlightening my mind to apprehend, and circumcising my lips to utter, will bring forth with success. Yet, high and holy though it be, I believe it to be contained in the revelation of God, and therefore within the sphere of the apprehension of faith; and therefore likewise within the appointed sphere of the man of God, who speaketh from faith to faith. And now I pray that thou, Father, who art, who wast, and who art to come; and thou Jesus, the same yesterday, to-day, and for ever; and thou, all-seeing Spirit of Truth, which doth testify of the Father and the Son, wouldest grant unto me a double portion of the grace which belongeth to this my office as a minister of the truth, and fill me with the Spirit of power, and of love, and of a sound mind, to think and speak aright of all thy works.

The first act of creation, concerning which we must speak a little for the completeness of our subject; and only a little, forasmuch as, though admitted and held in all the churches, it is expressed in none, as a fundamental article of the one faith; is the creation of the invisible hosts in their various orders, concerning whom it is written (Col. i. 16): “that they were made by him, and for him . . . in whom we have redemption through his blood . . . who is the first-born from the dead;” that is, by the Son of God in his predestinated form of God-man; for in this form only of the Christ, have we redemption through his blood, is he the first-begotten from the dead. This shews us already what we shall find to be the sum and substance of all our discourse; namely, that the Godhead had purposed the Christ, or the Son, to

subsist in human form, before he purposed any thing else; and that for him, and by him, in that subsistency, already and always present in the Divine mind, though not yet manifested to the creatures, God did create things invisible, whether they be thrones or dominions, or principalities or powers. Seeing, therefore, the invisible hosts and spiritualities in heavenly places were made for Christ; and, to shadow forth a part of that Being of beings who is the fulness of the Godhead in a body; it doth necessarily follow, that whatever was acted out in that first creation must be for the end of accomplishing the great purpose of God, concerning the manifestations of his Son: and to this agreeth all the information of Scripture, both concerning those which stood and concerning those which fell, of whom the former are called elect; that is, chosen in Christ, and by Him sustained against that infirmity which is inseparable from the creature; and the latter are reserved until the judgment of the great day, to receive sentence from Christ, and through eternity to dwell with reprobate men in the lake that burneth, which is the second death. But if they are to be judged by Christ, and, ever since they kept not their first estate, have been unto that judgment reserved, then must they have committed sin against the Christ; or, which is the same thing, against the law of their being, and the boundary of their habitation; for in Christ all things have their constitution (Col. i. 17). Be it so then acknowledged, that the angels, fallen and unfallen, were created for Christ, in him stood by election, and out of him, fell, and against him sinned by the wickedness which, without an outward cause or occasion, this first form of creature bred within itself: and we now proceed into the second and great act of creation, which is the creation of Adam, and of the earth, and of the things visible; and especially of Adam the head and possessor of the visible, a new act of the revelation of the mystery of the Divine purpose, and another step towards the attainment of the great end of God, which, we have undertaken to prove, is the bringing in of the Christ, and the establishment of Him as the Head of all things visible and invisible.

The creation of Adam hath this advancement, above the creation of angels, that it includeth another kind of existence, another substance, and another exponent of the Divine Mind and purpose, which is the visible, as distinguished from the invisible; the corporeal, as distinguished from the incorporeal; matter, as distinguished from spirit. Hitherto there had only been invisible and incorporeal substance, such as is the soul of man; but now there is to be joined therewith a body which shall possess all material and visible things as its habitation. That matter existed before Adam there can be no dispute, seeing his body was formed out of the dust of the ground; and if it existed ever

so short a time before him, it may have existed ever so long a time. But that it was created of God for a possession unto man, and that till man was made it was an unpossessed, unmastered, unenjoyed substance, I most certainly believe; because, till Adam, there was no creature capable of knowing it, or of receiving impressions from it. The other intelligences already existing, being pure, unclothed, insensible spirits, had no need of a material world to the completeness of their being; and so there was no subject for matter to act upon until intelligence was lodged in a material body; and without an intelligent subject, as well as an intelligible object, there can be no knowledge, enjoyment, use, or end of God attained. And therefore it is that the creation of matter out of nothing;—or, as Paul expresseth it, the framing by the word of God of the worlds, so that things which are seen were not made of things which do appear (Heb. xi. 4);—the creation of the heavens and the earth, as they are set forth in the first chapter of Genesis, from their being a deep, without form and void, until they came into their present harmony of earth, and sun, and moon, and stars, is no more than the cradle, and the clothing, and the food, and the other apparatus for the creation of Adam, who was made to possess them all; and therein stood he the type of the Second Adam, the God in man, who shall possess them all for ever and ever: and whether those six days, or dawns, unto Adam's birth, be years or centuries, or millenniums, or very days, is a question that answereth no end, seeing there was as yet no being created under the conditions of space and time, which pertain not to an invisible spirit, but to the embodied soul of man. And as to all manner of speculations about the inhabitants of the sun, and moon, and stars, I consider them to be as idle and fanciful as the speculations of the middle ages, concerning the number of angels which could occupy a point of space. That they are prepared for the habitation and possession of corporeal intelligencies, like man, I do believe; but that there are in existence at present any such corporeal intelligencies, I do not believe, because I have no ground of reason or of revelation for believing so: but I believe that the Son of man is Lord of them all, and shall people them all in his own time with material creatures, holding of the type, and standing under the dominion, of the First-born from the dead, and the church of the First-born. This earth being, as it were, the remote and solitary valley, wherein the sons of the kings, the princes of the royal blood, are rearing up for the government and possession of the kingdom; for the dominion of that visible, material substance of heaven and earth, which was made for man, and by man shall be possessed. But into these matters I am unwillingly drawn aside by the idleness and wickedness of our physical sceptics, and sentimental

divines ; and do gladly return to take up the subject of Adam's creation, and Adam's estate before he fell.

Concerning his creation, it is said, " Let us make man in our own image, after our likeness ; and let them have dominion over the fish of the sea," &c. This, the fiat of his being, divideth itself into two parts : first, his constitution as a creature ; and secondly, his dominion over the creatures. Concerning his constitution as a creature it is said in this place, Gen. i. 26, that he was made in God's image, and after God's likeness, which I would explain by the help of two passages in the New Testament, the one Rom. v. 14, where it is written, " Adam who is the figure of Him that was to come ;" literally, " Adam who is type of Him that is about to be ;" not that has been, or that was to be, but that is to be. As it is elsewhere said, " the age to come, the world to come, the wrath to come ;" so, by the same Greek words, is it here said that Adam is type of Christ that is to come. The other passage is in 2 Cor. xv. 45, where it is said, " The first man Adam was made a living soul, the last Adam a quickening " or life-giving " Spirit." This passage appropriates the very name of Adam unto Christ ; not while he was in suffering flesh, but after that he had received the promise of the Holy Spirit, and begun to give Him for the building up of the church his bride. For it is a capital point, and common place of theology, that, notwithstanding the acts of power which Christ did in the flesh by the Holy Spirit that was in him without measure, he did not become the dispenser of the Spirit unto others, he did not baptize with the Spirit until he rose from the dead ; and, therefore, the name of Adam doth not become appropriate to him till then : and herein consisteth the Apostle's contrast between the living soul and the life-giving Spirit ; Adam being of that natural (psychical or soulal) order of being, which, in the second chapter of this same Epistle, is declared incapable of receiving the things of the Spirit of God ; but Christ being not only himself of the spiritual order, but the propagator of that new degree of beings raised again, and which is the fallen soul possessed by the Holy Spirit, the creature heretofore out of God brought into union with God through the two-fold nature of the Son constituting him Head, and the indwelling of the Spirit constituting the creatures members of his flesh and of his bones, that is, of his redeemed humanity. Which dignity of being the Father of a new order of the creatures became Christ's when he arose from the dead, and by the Spirit begat sons unto God ; which agreeth with what went before, that Adam is the type of Him that is to be. This becometh still more manifest from considering the forty-seventh verse of the same fifteenth chapter : " The first man is of the earth, earthy ; the Second Man is the Lord from heaven." Here Christ is called the Second Man, in

virtue of his being the Lord from heaven; which distinctly pointeth to his Second Advent, when (Acts i. 11) "He shall come from heaven in like manner as he ascended into heaven." Besides, both Peter, in the second chapter of the Acts, and Paul in the second chapter of Philippians, as well as in the first chapter of Ephesians, and I may say in every other place, make his lordship consequent upon his resurrection, as if his resurrection from the bowels of the earth was the true act of the manifestation or birth of the Second Man; which truly it was, forasmuch as no son of man is arrived at his proper dignity of Adam's first estate, or rather that estate of which this was typical, nor doth attain to it, until the resurrection. The gift of the Holy Spirit unto the fallen creature being the act of its generation out of death into life; the action of the Holy Spirit, in and under the flesh, being the struggles of the creature for its liberty; and the resurrection being its redemption and adoption into the sonship of God; wherefore it is written: "We who have the first fruits of the Spirit do groan within ourselves, waiting for our adoption; to wit, the redemption of the body." Wherefore also, in all the Prophets, and in the Gospels, and in the Epistles also, the resurrection is always figured by a woman in travail, or the earth in travail; and on this account Christ is called "The First-born from the dead: the First-begotten from the dead:" who completing thereby the form of the unfallen Adam, arising out of the form of the fallen Adam, becometh verily, the Second Man, and shall be manifested the Second Man when he descends as the Lord from heaven; and therefore, by Daniel, when seen coming in the clouds of Heaven, he is called the Son of Man; which name he oft useth of himself, as characteristic of him, in his Second Advent: "When the Son of Man shall come," &c. So much interpretation doth the New Testament contain, with respect to the purpose of God, in the creation of Adam, *as the type of Him that is to come.* Resting then upon this as a word of the Holy Ghost, and that a very remarkable word; forasmuch as, though Moses is called a prophet like unto Christ, and Melchizedec a priest like unto Christ, Adam alone is called a type of the Christ: Adam alone of all the men who have lived is declared to be the type or impression of Him who is to be manifested in the age to come;—taking, I say, the guidance of this word of God, we shall endeavour to explain the constitution of Adam, described by these words, "Made in our image, after our likeness."

It is written in the Scriptures, that "Christ is the first-born of every creature" (Col. i. 15); "the beginning of the creation of God" (Rev. iii. 14); and under the name of "Wisdom" which he appropriates to himself (Luke vii. 35), and Paul appropriates for him (1 Cor. i. 24), he is declared (Prov. viii. 23)

to have been "possessed by the Lord in the beginning of his way, before his works of old; to have been set up from everlasting, from the beginning, or ever the earth was." Forsaking then the vagueness, and the error of the speculation of the human intellect, and attempting our knowledge by the organ of faith, which is the proper eye of reason, these passages do teach us that Adam was made after an idea in the Divine Mind, which is Christ the true likeness and indefeasible image of God; and that the constituting of the Christ, or the bringing in of the only begotten in the form of a creature, was the great purpose and end of creation, without which creation is a disordered chaos, an unstable infirmity, a mass of unredeemed iniquity, a thing out of God, and consequently unable to stand in any blessedness. For who is the likeness and image of God? who is the brightness of his glory, and the express image of his subsistency? who but Christ, in whom dwelt the fulness of the Godhead in a body? and who could say, "he that hath seen me hath seen the Father." If then Christ be the only manifestation of the invisible Godhead, the only limitation of that unlimited Being, which yet must be limited in order that limited creatures may apprehend it, what else can be meant by Adam's being made in the likeness and after the image of God, but that he was that form of creature, that type of created being and bounded subsistence, which God would yet appear in, and in it manifest forth his glory for ever; or, as Paul simply expresseth it, that he was the type of him about to be. This was to express in one word the true dignity of the human creature, and his difference from all the creatures which God had yet created and made. And, if you inquire wherein the constitution of man did shadow forth the constitution of Christ, I observe these two things:—First, Adam was a body and a soul, capable of being separated as the event of death proved, and of which the former, when separated, could undergo a change of state, from the corruptible into the incorruptible, from the mortal into the immortal. Now, as it was of the essence of the Divine purpose, that Christ should first be the Lamb slain, before he was the first-begotten from the dead, that he should be a mortal before he was an immortal body; for in the character of the Lamb slain was he contemplated from the foundation of the world; therefore was it also necessary that the creature type to which his Divine Person was to be united, should have a part, capable of being slain, before it was made immortal. And because the two natures, Divine and human, in the Christ, must never be separated after they had been once united, it was likewise necessary that there should be another part, which should still exist, preserving the identity of the person, while the body being separated, underwent this great change. If man had not possessed a body, the great mystery of

the fall into sin, death, and corruption, and the rising again into righteousness, life, and immortality, would have been impossible ; and consequently the grace of God would still have been an unopened, unrevealed mystery of his being. There might have been a destruction, but there could not have been a redemption through death. And if man had not had a soul which could exist apart from the body, then would the union of the Divine and human natures in Christ have had to be interrupted, while the body underwent death, and transmutation into glory, and if that union of the Divine and human natures had ever undergone interruption, though but for an instant, then would its necessity, its eternity, its unchangeableness, have been shaken, and the whole purpose of God to manifest himself for ever in a creature form, would have been defeated. Such I conceive to be the true meaning of man's being created in the image and after the likeness of God, that he did contain in him that two-fold constitution of being which was from all eternity foreseen and predestinated, as the very form which Christ should assume. Adam, as he was created, contained in himself this fitness and suitability to shadow forth the Christ, not under the reality, but only under the possibility of a fall ; for as yet there was no separation of his body and soul threatened upon him, nor to be done upon him, because as yet he was without sin and spotless. He was, until he fell, a type of the Christ, not as he hath been exhibited in suffering flesh, but as he is yet to be exhibited in eternal glory ; who shall then be body and soul of man that once were parted, but now are to be no more parted for ever, even as Adam was body and soul of man not yet parted, and never to be parted, but upon the condition of sin ; possessing an indissoluble union in the constitution of God then set up, yet capable of dissolution, under another constitution not yet set up, namely, the constitution of fallen humanity : even as Christ under his first constitution was liable to dissolution, but under his present constitution, yet to be manifested, is liable to none ; and therefore Adam, in his innocence and spotlessness, and so long as he continued so, having in him no ground of dissolution, was the true type of the Son of Man, as he hath been since the resurrection, and shall be through the age to come, and for ever. This is what can be said of no one creature but of Adam, during his state of innocence ; for every other son of man hath upon him the fiat of the curse ; being a type indeed of Christ's constitution before the resurrection, but no type of the same since the resurrection : for Christ was made in the likeness of sinful flesh ; but he is now, and ever shall be, in the likeness of sinless flesh, that is, of Adam before he fell. And so much have I to say in general concerning the constitution of Adam's being.

From which I draw this conclusion, that if Christ's manifestation in the flesh was the great and ultimate end of God, then

Adam, as he came from the hand of God, was no expression of the Divine purpose, nor type of the Jehovah-man in his eternal and consummated form of being; but if the great and ultimate end of God be, as hath been said, to manifest his Son, in an unchangeable form, and the head of an unchangeable creation, then indeed Adam in his creation, and until he conceived sin, was the true expression and type of that form of creature in which the brightness of God's glory, and the express image of his subsistence was to be manifested for ever. And this is the nature of our proof; and indeed the only kind of proof whereof our proposition is capable, as hath been said: for no man can handle the Divine purpose *a priori*; we can but discover it by what he hath been pleased to constitute and create for the manifestation of the same.

There is yet a deeper mystery in these words, "Let us make man in our image, after our likeness," which we shall essay to open. The creation of the first Adam, we have seen, from the promise had respect unto the Second Man, who, though after the first in the order of manifestation, is before him in the order of the purpose; for in Christ was all the purpose laid before the foundation of the world. As of the tabernacle, so of Adam, he was made in all things after the fashion which was shewn unto Christ within the secret of his Father's bosom, where he dwelt from eternity. The constitution of man standeth in a will, a reasonable word and a body for outwardly effecting the same; wherein he is a figure of God; the will answering to the Father, in that it is a cause unto itself, not caused by things without or motives within, but free in its proper constitution to originate all thought and action, whose teeming variety doth all issue forth of the unexhaustible fountain of the will. The will hath come into the bondage both of the carnal mind and the fleshly members, and of evil spirits and of the natural world; but it was not so from the beginning, and is so now only in punishment of its own base selling of its birthright, which is liberty, into which liberty Christ also hath redeemed us.—Secondly, The originating fountain of the will doth ever seek to pour itself out into the various forms of reason, which all uniting together in the personality of a man, constitute what we call *I myself*. This is the mystery, of the absolute Godhead expressing itself in the unity of the Word, or Logos, who is also a person, and properly *the Person*, in whom the invisible and incomprehensible substance of the Godhead doth body itself into form, for the purposes and ends of creation.—Thirdly, The various forms of the reason, the ideas of the mind, and the desires of the heart, have all the power of giving to themselves an outward subsistence in workmanship, whence come families and societies, and acts and works of every kind; first uttered in a word, and then fashioned into form by generation and by action. This is the Spirit going

forth from the Father and the Word, in order to express their will and their mind in outward creation, to generate creatures, and to build up their habitation in peace and blessedness. So that man in his constitution as a creature, is a type of the constitution of the Creator, three subsistences in one substance, each complete and perfect in itself, yet inseparable and indivisible from one another. This revelation of the invisible God in man, the type, is greatly marred and hidden; but in the Christ, the antitype, it is gloriously displayed; in whom there is first the Word made flesh, one Divine Person subsisting within the bounds of man's being; then the fulness of the Father dwelling ever in this holy vessel, the Father ever generating the Son, and in the Son appearing in his glory, the fulness of the Godhead dwelling in the man Christ Jesus, the Father shewing himself in the Son made man: and for the expression of the Spirit there is the church, the body, into which the fulness of the Godhead, of the Father and the Son, is poured; the Godhead of the Son in the form of holy flesh and blood, the Godhead of the Father in the form of Divine power and glory; the will, the reason, and the powers of the body for expressing in outward things the reasonable will. Such is the Christ, of which Adam was the similitude; not the man Adam, but the man and the woman created in the one Adam: for it is added, "Let THEM have dominion." Now Eve, created out of a rib from Adam's side, of his substance, not by generation but by impartation, is the perfect similitude of the church taken out of Christ's substance, consisting of his flesh and blood, fashioned, builded up into a separate subsistence, yet bound back again to him by the Divine tie of marriage; a union which embraceth relations of one to another; the man the head, the woman the body; the man the worshipful ruler, the woman the obedient partner of his rule. And these two, being brought into the oneness of wedlock, do multiply and people the earth, and have dominion over it. This cometh by generation, and sheweth forth the great mystery, parent of all other mysteries, the Father generating the Son not out of himself but within himself; "the only-begotten Son which is in the bosom of the Father," between whom all relations of love and obligation, of perfect satisfaction, self-contentment, and blessedness subsist. And this inwardness of the Son is shewn forth in the mystery of infant circumcision and infant baptism, whereby the child no sooner becometh physically parted from the parents, than he is bound back into a spiritual oneness of responsibility and blessing. So that a family is also a perfect bodying forth of the Godhead within itself, three separate subsistences, man, woman, and children, bound back into unity by all the bands of love. These things may seem to some fanciful, and to others abstruse; but they lie at the roots of all truth, and are the principles of man's beautiful being. Also they make

man's feelings, and man's words, and man's acts, and man's ways to be not a volatile changeable thing which might have been otherwise, but the very living features of God's invisible being; not formalities but realities, not phenomena but noumena; and settle the great question between the Nominalists and the Realists, which modern philosophers affect to despise, because they do not understand what it was about: but it is in fact the greatest of all questions, being simply this, Whether the words of the holy Scriptures are accommodations for making a guess at God, or whether they be the very expression of the very being of God. They are the latter, because man in his thoughts and in his words is a standing similitude of God, being made so in his creation, in providence preserved so, and in redemption fixed so for ever.

II. We now proceed to treat, in the second place, of the dominion, or the power, or the estate of Adam; as it is expressed in these words: "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth." With respect to this dominion, these words contain the constitution of Adam's being, and the definition of his estate, while as yet he was only contemplated, in the purpose of God; and they contain also the blessing which was pronounced upon the creature man, contemplated as many subsistences incorporated in one person, "Let *them* have dominion." A curious parallel to which occurreth in the xiith of the Apocalypse, where the man-child born of the woman is first spoken of as one, and immediately after as many. "They overcame him by the blood of their testimony." So also of the communion of saints it is said (1 Cor. x. 17), "We being many . . . are one body." And in Eph. i. 4, the elect are represented as chosen in Christ and being in him before the foundation of the world. And the Lord, in his intercessory prayer, (John xvii.) presenteth the oneness of his church with himself as surpassed by no degree of oneness, and equalled only by his own oneness with the Father in the indivisible unity of God; so that Paul could say, "Christ liveth in me." These instances of the oneness of being and substance in a plurality of persons shew out the proper mystery of manhood, as distinct from the angelic nature; whose numbers were never thus recapitulated into one person as mankind were heretofore into Adam, and the saints are hereafter to be into Christ.

But this the constitution of Adam in the divine word and purpose doth not contemplate or provide for his being put in paradise. The Lord did not say, And let us plant a garden, and place him in it; and let us make a help meet for him, who shall be taken from his bleeding side; but simply, Let us make man, and let them have dominion, &c. Adam was one, as Christ also is one; Adam's wife was in himself, as Christ's wife is likewise in himself from

the foundation of the world. Adam's seed was in himself, as is likewise Christ's chosen seed. And Adam, thus including in himself and uniting unto himself a multitude of persons, had dominion given unto him over all the earth and all that breathed upon the earth. This creature stood the head of the creation, sun, moon, and stars, and earth; the world animate and inanimate; creation's lord, who sealed up the sum full of wisdom and perfect in beauty, whom also God pronounced good.

To what then served the garden of Eden, and all the mysteries therewith connected? They served to shew forth the incompleteness of this goodly creature of God, and that there was something for him higher still. They served to shew that the state of creation, all good though it was, is not the accomplishment but only the beginning of God's purpose. In order that the deeper, and higher, and more divine mystery of redemption which alone is capable of shewing forth the being and the perfections of God, might come into manifestation, and the grace of God might be shewn forth in the Lamb slain from the foundation of the world; it was necessary that man should have the knowledge of evil as well as good; and rightly to prepare for this was the garden of Eden planted, that the man which had been made in all the goodness of creation, might have the advantage of the most benignant providence of God; that he might be blessed beyond all power of after complaint; that he might have every possible advantage superadded to his original goodness; that the creature in its first estate might see the insufficiency of the creation state, and the necessity of that redemption state which God had contemplated from the beginning: in one word, that Sublapsarian doctrine might never be heard upon the earth, and men might see that not Adam, but Christ, was the end of man's creation; and not of man's creation, but of angels also; to prove that a creation out of God was not the ultimate end of the purpose, but a creation united to God, and yet not mixed with him, through the union of the creature redeemed with the manhood taken into the person of the Son. This was the reason why man was put in paradise; and it was the reason why he fell too, and why he went grinding on in the bondage of sin until, having proved to the full his own insufficiency and misery, the creature humbled out of self and knowing evil as well as good, might be ripe for the manifestation and the faith of the Son of God in the likeness of sinful flesh, the Son of God under the curse, the Son of God made sin for us, which is the foundation and the chief corner stone of the eternal unchangeable and inflexible creation.

It is said, What is the use of this fall, and recovery again? Was God over-reached? Did he miss his mark? Did Satan win the day? Was the work marred like the vessel upon the

potter's wheel, and needed to be done over again? This, which our Sublapsarian doctrine amounteth to, is the foundation of all Gnostic and Manichean wanderings of all Arian and Socinian heresies, from not understanding that the purpose of God was not complete in a creation, but in a creation redeemed; not in a Christ glorified, but in a Christ humbled in order to be glorified; and, therefore, not in an Adam typical of the power and glory, but also in an Adam typical of the grace of God, which was to be manifested in the humiliation of his Son; and being so, as is sufficiently proved from his being called the Lamb slain from the foundation of the world, and from our being said to be chosen in him before the foundation of the world. Adam is set up first, the perfect image of Christ, as he is to be for ever; many in one, yea a whole redeemed creation standing in his one person through union to his human nature, union of all unions most perfect, and therefore better entitled to the name of oneness than this our body of many members. But because, before attaining to this all-supporting and all-establishing and all-containing pre-eminence of being, solitary though innumerable; as Adam was head of all, including all, governing all, possessing all; because I say, before attaining this condition of the risen God-man, supporting a redeemed creation, it was necessary, according to the Divine purpose, that Christ should pass through the state of humiliation, so was it necessary that Adam the type should pass into a fallen state, to shadow forth Christ in the fallen state; and to this very end was paradise created with all its ordinances. I do not mean to say, that this paradise was the fallen state; nay, it was the better than the creation state, it was the creation state with all advantages to boot, that in the perfection of the privileges of that state of paradise, the imperfection of the creature in the unfallen state might be more illustrated, and the argument for a redeemed state might be made complete.

Now the ordinances of the garden of Eden were these: a tree of the knowledge of good and evil, a tree of life, a sufficiency of all desires, a completeness of all power, the perfect harmony and love of a companion, together with a presence and manifestation of God, as best beseeemed the Godhead and was most profitable for the creature in its creation state, and withal a presence of Satan in such a form as was convenient for the temptation of the creature. These were ordinances and appointments of God. The trees of his planting, the woman of his creating, and Satan of his permitting. And there, as upon a great platform in the sight of all men, of all Adam's posterity yet to be, was the incompleteness of creation without Christ the God-creature at the head of it, made to appear for ever; and all tongues for ever silenced, and every mouth for ever shut, against traducing the work of God, as if it had failed through

oversight, and not come to pass by wisdom, and will, and purpose.

The tree of life outward to Adam did signify that the life eternal and immortal was not yet present in the creature, but distinct and separate from him; God shewing forth thereby, that Adam was capable of a higher kind or degree of life, as he said, "Lest he stretch forth his hand and live for ever." From which I would not infer that Adam was mortal from the beginning; believing as I do the Holy Scriptures, "that death is the wages of sin;" but I do infer, that the creature Adam was capable of a different kind of life than he possessed: and that a provision was signified by the symbol of the tree of life, for communicating unto him the same. No one can be so fanciful as to suppose that this life was in the fruit of the tree, or in any thing else but in the living One, the Christ of God, in whom the life was manifested. But for the present, that tree of life did express these two things: First, That eternal and immortal life was outside of Adam; and, secondly, That it was communicable unto Adam. The same remark applies unto the tree of the knowledge of good and evil. Adam was good: he was very good, as were all the creatures which God had made; creation in its first estate being the great monument of God's goodness. But the knowledge of good, as distinct from evil, was a thing which Adam possessed not. To know evil, evil must first be; and evil was not in all the goodly creation of God. Nor can evil have its origin and fountain-head in the Godhead. It hath its origin and fountain-head in the creature; and by this very thing is the creature distinguished from God, that it is capable of evil, of death, and all its consequences. Now then, to the end of shewing that this knowledge of good and evil was not in the constitution of the creature from the beginning, it is also placed outside of him in a tree, which being the appointed means of man's nourishment; for to eat the herb of the field was a part of his curse, doth signify that this new condition of the creature to know good and evil, which is the fallen condition, was also capable of being communicated to us, although not pertaining to us from the beginning. So that by means of this constitution of things in paradise, we have these three distinct states of the creature shewn forth: First, The state of simple goodness, communicated directly by the hand of God: Secondly, The state of the knowledge of good and evil fallen into by disobedience: Thirdly, The state of immortal life, unto which, after coming into the fallen state, he might have attained, had not God prevented for a while; for when man had fallen, God precluded him from the tree of life, lest "he should stretch forth his hand and live for ever."

We find that God executed his purpose, according to the following disposition or order. First, he formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul, giving to him that God-like constitution of which we have spoken above; then he was taken from the ground where he had been formed, and placed in the garden of Eden, to dress it and to keep it; then all the creatures which God had made and put under him were brought to him to be named; then Eve, his wife, was made out of a rib taken from his side, during a deep sleep; and lastly, she was brought to Adam, and their union was consummated in these words: "This is now bone of my bone and flesh of my flesh: she shall be called Woman, because she was taken out of man: therefore, shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." There is nothing which I would be more on my guard against, in interpreting the manifestations of the Divine purpose, than ingenuity and subtilty; believing it to be one great part of wisdom, in unfolding the types and symbols of God, to know where to stop: and indeed, in this undertaking which I have entered upon, of searching into the great and ultimate end of God, from his various manifestations of the same, I shall take the guidance of Scripture wherever I can find it; and when this fails me, I shall follow the analogy of Scripture and the light of reason, informed by God's Spirit, not the refinements of ingenuity or the wanderings of fancy. And having used the guidance of a text of Scripture to interpret Adam's constitution, I shall now lay the foundation of my doctrine, with respect to his dominion, likewise in a text of Scripture. In the eighth Psalm the mystery of man's dominion is set forth in these words: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas: O LORD our Lord, how excellent is thy name in all the earth." This language is evidently taken from the first chapter of the Book of Genesis, and contains in it the Divine sanction of that idea which we expressed above, that he was created and appointed to be the visible lord of all the visible creation; sun, moon, and stars; as well as earth: and we believe that this Psalm is by many read, as if it contained no mystery, but was a simple song of praise.

and thanksgiving offered unto God, in behalf of the family of men, and so verily it is offered unto God, on account of the first-born of the children, Him that is exalted to that supereminent dominion. For St. Paul, following the common interpretation of the Jews, doth apply it (Heb. xi. 5—9) to the state of the world under Messiah, in the age to come.

His argument and use of the Psalm are as follows:—The Hebrews were prejudiced against the Gospel, because it wanted the outward dignity of a kingdom, or state, or hierarchy, and they were inclined to attribute this to its being given by a man, whereas their law had been given by angels; which prejudice to remove Paul addresseth himself throughout the first chapter, to shew, out of their own Scriptures and their own interpretations, that the Son was a much higher personage in the scale of being than the angels were; and having proved this by direct attestations of God's word, he then assaileth it by a bolder method, saying, verse 5, "Unto the angels hath he not put into subjection the world to come whereof we speak; but one in a certain place testifieth, saying, What is man that thou art mindful of him? &c." Whereupon, quoting the substance of the eighth Psalm, he argues, that there is nothing left that is not put under the Son of man; angels, as well as all other things, visible and invisible. Whereupon he sheweth from Scripture, that this universal heir must be of the same substance with the rest of men, whom he calleth, after the Prophets, brethren and children given to him of God, and presents Him as living by faith even as we do; and finally, he shews the reason of his being "made a little lower than the angels, for the suffering of death, and taking upon him flesh, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage." Such is the Apostle's argument; of which the foundation is, that the eighth Psalm referreth to no other than Christ, and describeth the condition of things in the age to come, or world to come; the world to come being exactly the same form of expression as in the fore-cited passage, the type of Him to come. And he inferreth by the way, that this future age was not then arrived, because they saw not all things yet put under him; and surely we, who witness the world in universal rebellion against him, may say the same. So that, taking these two passages together, we have the conclusion that the dominion of Adam was as much a type of the future age as the person of Adam was a type of the future Christ; of which conclusion, if any one doubteth, he hath only to compare the first two chapters of Genesis, with the last two of the Apocalypse, and observe how the language of the former is used to describe the condition of the latter. Besides, when it is said, Adam the type of him to come, it is so declared not of

Adam as a person merely, but of Adam as a person planted in his estate. It is therefore no imagination, or allegorical refinement, but a manifest truth of God, that Adam's estate, as Adam's person, shewed forth the estate and person of the Christ who was set up in the purpose of God before the world was. With great heed, therefore, ought we to peruse, and with great thoughtfulness meditate, the nature of Adam's dominion. Adam was installed king over the earth, and air, and sea; and further than these his dominion extended not; not over the dead matter merely, but over the life and living things that were therein. But in the Psalm Christ is installed over all the works of God's hands, sun, and moon, and stars, and angels, and principalities, and powers: "all" is the word in the text of the Apostle, and angels are the particular creatures over whom the Apostle argueth his superiority. And having proved the same, he straightway inferreth that the rest of the brethren shall be advanced to the same dignity: so that the true intention of man's dominion and dignity is the supremacy of all created things, visible and invisible. But the honour of attaining it, and of raising all the brethren to the fellowship of it, was reserved for the Son of man himself, who, though first in the intention, was not first in the manifestation, but behoved to wait till man had revealed the infirmity which is in every creature, and needed to be redeemed from the power of sin and death, as well as to be advanced to glory and immortality. Yet was there a totality in the dominion of the first, as in the dominion of the second Adam; the one the totality of the earth, the other the totality of creation. And that the type might be more complete, a portion, and that a very small portion, of Adam's dominion was fenced off from the rest, and fashioned into a garden of God; as it were the metropolis of nature, the palace of nature's Lord, and the sanctuary of nature's Priest. And while this sacred spot was peopled with every form of living kind, and enriched with every fruitful production of the earth, the rest beyond the limit of its borders lay wild and waste, waiting for the sweat of man's face to fatten it, and the tears of woman's eye to water it. Now, if the total earth be the type in Adam's estate of the total creation in Christ's estate, then what meaneth this wasteness of the whole, and heavenly fruitfulness of a part? what in Christ's estate correspondeth to the paradise of Eden; and what to the wasteness of all besides? The answer is simple and easy, Where was Christ's bride taken from his bleeding side, and where for his weak and infirm wife did he endure the temptation of Satan? That is the part of creation which answereth to the garden of Eden. And of all the wide circle of vast creation, this earth was that favoured spot: for here Christ contended against Satan, and here Christ hath purchased unto

himself his elect church; and here is he to be espoused unto her in the resurrection.

But, lest any one may think that we are allegorizing, again I recal your attention to the Holy Scriptures; where it is written (Eph. v. 30), quoting the words spoken by Adam upon receiving Eve, "even as the Lord nourisheth and cherisheth the church; for we are members of his body, of his flesh and of his bones: for this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ, and the church." This application of Adam's words by the holy Apostle openeth to us, why Adam was first formed, and then Eve; because Christ, whom Adam personateth, was first in the purpose of God, and the church of the elect was secondary to him in the same purpose. This likewise shews us why Adam was created with Eve in him, to shadow forth Christ's church elected in him before the foundation of the world. It also shews us why Adam was made in the out-field of the earth, and not in the garden of God; made of the dust of the unreclaimed earth, and afterwards placed in the garden; to shadow forth, that the Christ was to be made of the creature in the unredeemed state before he came into the possession of the kingdom: that is to say, that he was to be of the fallen substance before he became the Head of the infallible substance of creation. It shews us also why the beasts were brought unto Adam to be named by him before Eve was created, to signify that, in the form of the Adam, or risen God-man, Christ did name or give the law of its being to every created thing before he prepared for himself a church. In which former acts of creation, and the sovereignty of them, he had not such delight as he had from the presence and the enjoyment of his church; as it is written; "His delights were of old with the children of men." It also shews us the mystery of Eve's being first in the transgression; and Adam's following her, out of the greatness of his affection, into the fellowship of the curse—namely, that the church should fall into sin whenever she should be separated from Christ, by creation out of him, who, following her in the greatness of his love into the same curse, and becoming a curse for her, should thus redeem her. These things having been transacted in the garden under the type, and in this earth under the antitype, do shew that the earth is the antitype of the paradise of Eden, whose fertility, pacification, and government by Adam and Eve, while the rest of the earth was all lying waste around, doth denote the blessed kingdom of Christ and his church over this earth, in the age to come, when the rest of the visible creation is still lying an unpeopled waste, to be afterwards, as I conceive, possessed with proper inhabitants; when the dispen-

sation of the thousand years shall close in the giving up of the kingdom to the Father ; and all the evil which hath been bred by the spiritual, and by the material, creation shall be cast into the lake that burneth, which is the second death : and Christ, having now completed his chosen ones, shall go forth with his spouse, and, through the mystery of that union of love which hath no similitude but in the union of the Father with the Son, shall multiply intelligent creatures no longer by creation, which is an outward act, casting the creature outward, to become the prey of its own infirmities, but by generation, that most holy and most mysterious act, from which the Son arose before all times ; that relation which uniteth the Father with the Son for ever, while it separateth them as distinct persons in the blessed Godhead.

Seeing, therefore, by the light of Divine Scripture, without any speculation or imagination more than is needful for the unfolding of ideas, as they lie wrapped up in the holy text which I understand to be both the prerogative and the vocation of the man of God, we have ascertained that Adam and his wife in paradise are a type of Christ and his church upon the earth ; I ask whether this answereth to the short season of his humiliation or not ? Surely not. Christ was not then in the state and dignity of a king : He had not where to lay his head ; He was worse off than the foxes of the earth, which have holes ; and the fowls of the air, which have nests. His wife was not with him, for the number of the elect is not even yet completed. The world was not in the state of a garden, but of a waste howling wilderness, as it is still. But why need I run the contrast, when he is expressly declared to have been under the curse, and was exhibited under the curse, by hanging on a tree ; when, as saith the Apostle, he was lower than the angels for the suffering of death. If, then, the dominion of Adam will not square with the humiliation of Christ, we conclude that the humiliation of Christ is not the ultimate end which God shadowed forth in Adam, and that there is something to be manifested which will exactly answer to the type ; and if we be asked what this is, we answer in the words of Paul, in the passage referred to, that it is the age to come which he hath thus put under Christ's subjection ; in which age, immediately after the destruction of the harlot spouse, we are told (Rev. xix. 7) that the marriage of the Lamb is come, and his wife hath made herself ready. In the age to come, " when the wolf shall dwell with the lamb ; and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." In the age to come, when the restitution of all things, spoken of by the holy Prophets ; and, I think, no longer spoken of by any but they, except by the

Universalists, who substitute a most damnable heresy for that restitution of all things, taught by the holy Prophets, at which the heavens shall hold Christ no longer; but God shall send him to reign on Zion, and give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. When he shall come with all his saints, to be glorified in them; and they shall come to reign with him on the earth a thousand years—on the earth now presenting the reality of that whereof paradise was the type,—all things being put under his feet, and yielding subjection unto him, without wars, without strife, without trouble; when men “shall beat their swords into plough-shares and their spears into pruning hooks, and shall learn war no more.”

There is one thing more necessary to complete the definition of Adam's being, as he stood in blessedness, which is the benediction of God upon him and his wife: “Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over it;” which, though spoken to the unfallen pair, had not its effect, and the completion of it in paradise, and therefore is rightly reckoned unto the type; indicating that the time of multiplication and fruitfulness, between Christ and his church, should be after their union with one another in the millennial kingdom, when all things shall be subdued under their feet, and they shall have the dominion. The family therefore of the millennial kingdom, the children then to come from the union of the Lamb and the bride of the Lamb, are those who are to subdue and have dominion over the creation which lieth beyond the paradise of the kingdom; that is, as I have unfolded it, the rest of the visible creation, while Christ and his church shall exercise the rule and government over them;—the whole mystery being a husband and wife ruling the children, who rule and inhabit the visible creation; or to strip the thing of all which is called metaphor, it is the mystery of generation, which is the most ancient and real of all things, being the name for the eternal origination of the Son from the Father, the Fountain Head of Divinity. I would say that the resurrection of the saints, and their advancement unto the fellowship of Christ's throne and judgment-seat, and their exhibition in that honour, beside him and in him, during the kingdom, together with all offices whatever which they shall be called upon with him, He in them, and they in him to perform; their government, their power, their holiness; and above all, their manifest blessedness, and honour above all creatures, will, under God's decree and purpose, yea, is decreed and purposed by God, to work that great multiplication of his church which shall take place in the kingdom; and these, the children of the kingdom, I believe, shall be made princes; not only in every land, but in the time of the Lord, in every part of the

visible heavens, always regarding themselves as children of Christ and the elect church, who have suffered with him, and come with him to reign; and who shall never, never be separated from him any more, but be his court of government, his guard of person, his assessors of judgment, his royal company of honour, his crowned elders round the throne, his living creatures in the throne; his wife, his united wife, bone of his bone and flesh of his flesh, taken from the bleeding side of his humanity, washed and purified, in his blood nourished, upon his flesh and upon his blood, and at length united with him for ever and ever;—one with him, as he is one with the Father: a relation of nearness and dearness, of honour and blessedness inexpressible, which belongeth to none, and can belong to none but those who have lived and died for him, as he lived and died for them, who have loved him more than father or mother; though they saw him not, yet believing rejoiced in him with joy unspeakable and full of glory.

But lest ye may think that these are imaginations, let me shew unto you one or two of the many texts of Scripture, upon which they rest. In the passage quoted from the fifteenth chapter of first Corinthians, as above, the Apostle declareth, That “as we have borne the image of the earthy, we shall also bear the image of the heavenly;” that is, the same change shall pass upon us which passed upon Christ by his resurrection when he shall come the Lord from heaven, and we shall be manifested to be the sons of God, according as it is written, Phil. ii. 20, “Our conversation (or citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself:” that is, in the day in which the things which we do not now behold subject unto him, shall be made subject to him. We shall receive our glorious bodies, with which to dwell in that city, New Jerusalem, which cometh with him out of heaven; as it is written in another place, that the creature, or the creation, which now travaileth in bondage, shall be delivered into a glorious liberty in the day of the manifestation of the sons of God;—for at present our life is hid with Christ in God; and as no one could call him in the days of his flesh, Son of God, but by the Holy Spirit; so now, no one can call us sons of God but by the Spirit: flesh and blood cannot discern either the persons or the things of the Spirit; according as it is written, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:” therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God;

for it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him, for we shall see him as he is." Now he quickeneth by the Spirit, then he shall quicken by the word of the first resurrection; as it is written, "if the Spirit of him which raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you; and, if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may also be glorified together. And this is the meaning of the word, in the fiat of Adam's being, *Let them have dominion, not let him.* Seeing then we look for a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for every man which hath this hope in him, purifieth himself even as Christ is pure.

ARROWS AGAINST BABYLON.

"Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord" (Jer. l. 14).

THE Spirit of truth, who spake expressly, in the days of the Apostles, that in the latter times some should depart from the faith; that in the last days perilous times should come; that evil men and seducers should wax worse and worse, deceiving and being deceived; that the time should come when men would not endure sound doctrine; that false teachers should privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and that many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of;—the same Holy Spirit has, in these our days, again lifted up his voice, to awaken the sleeping church, and call her to go forth to meet her coming Bridegroom; to reveal her bondage in Babylon and urge her to come out from thence, and declare in Zion the vengeance of the Lord; to put on her strength and her beautiful garments; and thus become in the hand of the Lord his battle-axe and weapons of war; with assurance of victory, through the blood of the Lamb and the word of his testimony.

Let every one therefore who heareth say, Come; let every one be strong in the Lord and in the power of his might, who knows the name of Jesus to be the Lamb of God, and the Lord God Omnipotent: let each individual Christian now gird on the whole armour of God, and contend earnestly for the faith once delivered to the saints; holding fast the form of sound words, the true and polished shafts in the quiver of the Mighty One; and thus

prove himself a gatherer with Christ, in the midst of the many who are now furiously scattering abroad. "Spare no arrows," is the command to his soldiers now: and the promises to him that overcometh, are the fruit of the tree, and the crown of life, and the new name, and the morning star, and the walking in white, and the dwelling in the temple, and the sitting on the throne with Him who overcame.

The general acknowledgment, that false doctrines and infidel principles are now more fearfully than ever diffused among the people, is often lightly made and lightly heard; but those only who have made extensive inquiries from house to house among the poor, and had personal communing with the educated classes, respecting the grounds of their confidence towards God and their hopes of future blessedness, can form the least conception of the actual amount of the departure from the faith which exists among those multitudes who still preserve the name and form of godliness, but deny the power; while all must perceive that the great mass of the baptized are in the condition of those of old to whom the Lord sent his prophets, but they did not hear them; and wrote the great things of his law, but they were counted as a strange thing. The cause of all is mainly to be traced to those teachers of lies whom the itching ears of the faithless have heaped up, till in number and character they are like the frogs and the locusts of Egypt; and who, instead of being good ministers of Jesus Christ, nourished up in the words of faith and of good doctrine, have brought the Protestant part of Christendom into a worse confusion than the Papal part presents; and the name by which the Lord has chosen to set forth the state of the Gentile church in the closing years of her apostasy, "Babylon the Great," is the only one that can at all express the confusion, the oppression, the darkness, the unholiness, infidelity, and blasphemy, which every where abound in Christendom; and of which, as Britain is the leading power in most things, so is she the strongest hold and most clamorous vindicator.

Such a charge of general apostasy from the faith is neither to be recklessly made nor recklessly denied: and the most manifest proof of it is found in the many who confess that iniquity abounds, and that evil men and seducers wax worse and worse, and that a separation should be made and a testimony raised, who, nevertheless, from ignorance of the cause of the evil, do, with the best of intentions, only aggravate the mischief. This is most manifest from the number and variety of religious and philanthropic societies now established; all of which aim at doing some part of the work which the church of Christ, the light of the world and the salt of the earth, ought to have done, but are confessedly inadequate to repress the abounding of

infidelity and blasphemy, the encroachments of Popery, and the tide of immorality, oppression, and crime, under which the world groans around us. And why? because they believe not that the present dispensation is rapidly closing in apostasy and judgment, and therefore they seek to ameliorate the system of things, which the Lord has purposed utterly to destroy; instead of calling on the people of God to come out of her, before her final overthrow, and be not partakers of her sins, that they receive not of her plagues.

The following enumeration of some of the leading heads of Apostolic doctrine, contrasted with the errors, heresies, and offences of Christendom (that is, Babylon) at the present day, is presented to the prayerful meditation of the Lord's people who are seeking deliverance from the abounding confusion and barrenness and drought, of what is called the Christian World; that they may, by appealing to the law and to the testimony, not only perceive the evil, but flee from it, and fight against it; and thus not only be themselves quickly delivered, but be fellow-workers with God in the labour of snatching others from the fire, and leading them to the green pastures and the still waters which the Good Shepherd has provided for his sheep, but from which they have so fearfully and systematically departed. The ground-work, or text-book, selected is the Epistle to the Romans, which is the general epistle to the Gentiles, being at once the most full and systematic of all the Epistles, and the least intermixed with any reference to peculiar or private circumstances; and so being of universal and permanent interest in every part of the dispensation.

And in order to prevent, if possible, the turning aside of the point of the following charges from many sections of the great Babylon around us, by appealing to orthodox Articles, and the sermons of several of the leaders of the darkness, who differ as widely from their brethren as the whole mass does from the Apostolic standard, it must be kept in mind, that while in word the Church of England expresses the truth concerning the Incarnation, the Redemption of all mankind by Jesus Christ (which the Church of Scotland has cast out by some recent decisions of the General Assembly), and while several preachers of the present day do in part acknowledge the truth of some of the following heads of doctrine as contained in the Scriptures; still the grand body of the people, and all but the entire body of Dissenters, especially the more exclusive sects, do most stoutly maintain the propositions opposed as under to the Apostolic doctrine; and in very many instances the words and phrases here made use of to set out the error, have been deliberately and repeatedly employed, in writing and preaching and conversation, by the Babylonians themselves, and will doubtless be

recognised by many as the household words of the talkers about religion around them. May the Lord, whose is the battle, give these arrows point, and send them home to many hearts, for their deliverance from Babylon! Amen.

Apostolic Doctrine.

1. The first and foundation truth of "the Gospel of God concerning his Son" is, that He was "made of the seed of David, according to the flesh." (Rom. i. 1—3).

On this truth all the mystery of incarnation, redemption, resurrection, fellowship with Christ now and hereafter, depend: it is the very test of evil spirits and false teachers; the denial of which is the prelude to swift destruction. (Compare viii. 3; ix. 4, 5; 1 John iv. 1—6; 2 John 7—10; 2 Pet. ii. 1.)

2. The name of the Lord Jesus Christ contains good news to all the Gentiles, Greeks and barbarians, wise and unwise; who are all commanded to believe or obey the Gospel. (i. 4, 5, 14; xv. 9; xvi. 26).

3. By spiritual gifts alone can a church be established, the saints perfected, the work of the ministry done, or the body of Christ edified: so that without these gifts the church cannot exist at all, much less can she overcome her enemies, and be ready for the coming of her Lord. (i. 11; viii. 9, 15; xii. 6—8: and compare 1 Cor. i. 7; xii. 7—31, &c. Gal. iii. 2—5; Eph. iv. 7—16; with John vii. 37—39, and xiv. 16, &c.)

Babylonian Doctrine.

1. The nature of Christ's flesh was certainly not the same as ours, having none of the properties or temptations in it at all, which men have and are subject to. He suffered by imputation of our sins to him, and we are saved by the imputation of his righteousness to us. But the point is one better let alone, and silence regarding it is the safest and wisest course to hold.

[Let the reader compare Matt. x. 32—39, with 2 John 7—10, and fulfil the command there given at his highest peril.]

2. The name of the Lord Jesus Christ cannot really contain good news to all men, for all men are not finally saved; and therefore the Gospel is only designed to benefit the elect, who alone have an interest in it.

3. Spiritual gifts are not now necessary for the church, though they were at first, because the Apostles were unlearned and ignorant men, and had to establish Christianity: but now the church has other supplies of wisdom and strength; and although her enemies are all the same, if not worse, than at first, she must not look nor pray for spiritual gifts, but denounce all prayer for them, or claims to them, as delusion, fanaticism, and blasphemy.

Apostolic Doctrine.

4. The Gospel of Christ is the power of God unto salvation to every believer, for in it (or rather in Him, i. e. Christ) the righteousness of God is revealed, first to the Jews, and then to the Gentiles. (i. 16, 17.)

5. God hath revealed himself to man in every age, and by the works of creation his eternal power and Godhead are clearly seen: so that all that is evil in the world, and all the enduring wrath that is to come, have arisen from the apostasy of men from the knowledge of God, whether conveyed in the things that are made, or revealed in the person and work of Christ. (i. 19—21, 28, 32.)

6. The condition of all sinners under the Gospel dispensation is, that the riches of the goodness and long-suffering and forbearance of God are laid upon them, to lead them to repentance; and in the day of the judgment by Jesus Christ, the despisers of all these riches, the impenitent and unbelieving and contentious and disobedient to the truth, shall for their evil-deeds receive condemnation and wrath. (ii. 4—11.)

7. The Jews, who rested in the Law, and made their boast of God, and knew his will,

Babylonian Doctrine.

4. The Gospel is an offer* of love and pardon to him that repents and believes it, but is not in itself a declaration of God's love to men in Christ, or a message of forgiveness to the sinner to induce him to return to God.

5. If God has at any time been revealed to, or known by, any of his creatures, it is impossible for them to fall away, and be finally lost; for, once in grace always in grace; and those who are finally condemned have never known God's love at all.

6. The condition of some sinners, during this day of grace, is, that God loves them, and Christ died for them only, and is gathering them by the Gospel; but as for the rest, God has not loved them, nor has Christ died for them, but they are passed by and doomed to perish even from eternity; and the judgment to come is only to manifest the distinction between the elect and the reprobate.

7. The Jews never had any real standing with God, nor any real interest in Christ, al-

* This word "offer" is not only common to all the Babylonians, but is used by many who are not aware that it is a most unscriptural and erroneous word, conveying a false idea of the Gospel. God does not offer to love any sinner on condition of his believing, any more than he offered to give His Son to die for us, or offered to raise him again. Rejecting an offer could not make God a liar, but the unbeliever does make God a liar. —See 1 John v. 10, 11.

Apostolic Doctrine.

and to whom were committed the oracles of God, did notwithstanding transgress the Law, and dishonour God, and cause his name to be blasphemed among the Gentiles, and fell away through unbelief from their covenant standing with God through circumcision, and were righteously cast off and condemned. And their apostasy and judgment is recorded for example to us. (ii. 17—29; iii. 1—6; xi. 20—25; xv. 4, &c.)

8. The righteousness of God (the Father) is manifested by faith of Jesus Christ unto all men; and upon all them that believe. (iii. 21, 22.)

[It is worthy of special observation, that neither in this passage nor in the following chapter, where much is said of righteousness, is the righteousness of Christ once mentioned at all. The righteousness of the Father is the subject of discourse; which was manifested to all sinners by the faith of Jesus Christ, his life and work of faith; and is still manifested upon all believers, by making them conformed to the image of Christ.]

9. All men having sinned and come short of the glory of God (for there is no difference), are now freely justified (acquitted from the judgment that was against them) by the grace of God, through the redemption that is in Christ Jesus; whom God hath set forth a propitiation (the mercy-seat) through faith in

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though they had a form of doctrine and ceremonies of God's appointing; but a Christian church, who has the substance of the covenant, and has scriptural standards, can never become apostate, and is not in danger of sharing in the judgment of Babylon. The fate of the Jews is not to be held up as a warning to the Gentiles, because things are all changed now.

8. The righteousness of the Father is not the object of concern to us; but the righteousness of Christ, both active and passive, is imputed to the believer, or set down to his account: so that, clothed in this robe or garment, his sins are covered or concealed by it, and shall remain so even in heaven; for thus we are regarded by God the Father as complete in Christ (whatever be the real state of our souls), and therefore perfect and holy. The faith of Jesus cannot be a model to us, for He was God as well as man, but all blessings are included in this imputation.

9. All men, it is true, have life and breath, and all their blessings, through Christ, into whose hand the Father hath given all things—all creatures, angels, men, and devils;—and all sinners have a day of grace given them, and the Gospel preached to them, and a command to repent; and shall be all raised from the dead, and

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his blood, to declare His (the Father's) righteousness through remission of by-past sins, in, or by, the forbearance of God; and this, too, during the whole of the present time, or day of grace; that God might be just, and the justifier, or maker righteous, of him that is of the faith of Jesus. (iii. 23—26.)

10. Righteousness in the sight of God is blessedness, being obedience to the holy commandment of God and oneness of mind with God. Abraham believed God, and was therefore blessed. David believed God, and was likewise blessed. These are examples to us of the righteousness which is by faith; and the record which God gives us of His Son Jesus is, that He was delivered for our offences, and raised again for our justification: believing which, we have peace with God, access to God, and joy in the hope of the glory of God, &c., because the love of God is shed abroad in our hearts by the Holy Ghost, who is given unto us. (iv. v. 1—5.)

11. God commendeth his love to sinners, to the ungodly, who are his enemies, in giving Christ to die for them. (v. 6—8.)

12. Being justified by the blood of Christ, or reconciled to God by the death of his Son, is one thing, and common to all; but being saved from

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judged by the Lord Jesus Christ; and all who believe not the Gospel, but trample under foot the Son of God, and count his blood a common thing, shall be judged by that very Gospel, and condemned thereby. But, notwithstanding of all this, it must not be said that all have an interest in Christ, or that he died for them, and was raised for their justification, but this is true of the elect only.

10. Righteousness is a robe, or covering, which is put upon a believer; and when the righteousness of Christ, in obeying the law, suffering, dying, and rising again, is imputed to him, it is a certain passport to blessedness in the next world. Abraham and David must have had that righteousness imputed to them also, and the blessedness they enjoyed in this life was a reward of their faith and obedience. It certainly should be desired by every one, even while here below, but is not at all essential to the safety of any one, that he should have the Holy Ghost in him producing perfect peace and joy in God, for many believers never have had either joy or peace till after death.

11. God makes an offer of love and mercy to all; but Christ died for the elect alone.

12. Justification by the blood or death of Christ, and salvation from wrath, are but two expressions meaning the same thing, and are both the opera-

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wrath through him, or saved by his life, is another thing quite, and is the portion of the elect only, through the work of the Holy Ghost in them (v. 9, 10).

13. By one man sin entered into the world, and death by sin, and so all die, for all are sinners; even so by the righteousness of One the free gift came upon all men to justification of life; and all men have life now, and resurrection hereafter, through the same righteous One, *i. e.* Jesus Christ (v. 12—18).

14. A baptized man should wholly cease from sin, and may not continue in it, but be dead to it; and for this end are we baptized into Christ, that, like as he was raised up from the dead by the glory of the Father, even so we also should walk in newness of life—*i. e.* in the Spirit, and not in the flesh. (vi. 1—4.)

15. A baptized man should yield his members as instruments of righteousness unto God; and thus, being made free from sin, have his fruit unto holiness, and the end everlasting life. (vi. 13, 22.)

[The power by which alone this can be effected is spoken of in chapter viii.]

16. The law being given to restrain, condemn, and put to death the flesh, having in the person of Jesus Christ been fully honoured and accomplished, no man is now under the law; but all are under Christ, for present teaching and for fu-

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tion of the same Agent, and done for and upon those alone who cease to be enemies of God by faith in Christ.

13. By one man came sin and death, which fell upon and abide upon all flesh; but though all men have life now, and shall live again from the dead, still it is not true that Christ has really done any thing for them who are finally commanded to depart from him because they believed not.

14. A man, though he be baptized into Christ, must, in this life, be always more or less under the power of sin, though he loves it not, but watches against it. In the next world alone shall we be able to walk in newness of life; for while here the influence of the Spirit is seldom strong enough in any one to enable them to do so.

15. A man ought to be holy indeed, for the Scripture calls him to it in many parts; but this cannot mean absolute holiness, for no man has ever attained that state, and it is presumptuous in us to hope for it.

16. The law still continues in full force towards the unbeliever, and acts as a schoolmaster to bring believers to Christ, although it is no longer to be regarded as the rule of righteousness, or a ground of justification.

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ture judgment; and the members of the body of Christ are married to another, to bring forth fruit to God, who is now their Head, their Husband, their Law, their Example, their All in all. (vii. 1—4.)

17. To have the law of the members warring against the law of the mind and bringing us into captivity, is a wretched state, from which we should cry for deliverance; and we shall assuredly receive it, through the law of the Spirit of life in Christ Jesus. (vii. 23—25; viii. 1, 2.)

18. God did send His own Son in the likeness of sinful flesh and about sin, and did condemn sin *in the flesh*; that the righteousness of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. (viii. 3, 4.)

[The only way to condemn sin, is not to commit it; but when temptations from the devil, the world, and the flesh come up to us, we should resist them and deny them all. This Christ had to do, and this he did; and having given us his Spirit, we should walk in his steps. (Pet. ii. 21).]

19. If any man have not the Spirit of Christ, he is none of his. As many as are led by the Spirit of God, they are the sons of God; and, having received the Spirit of adoption, cry out, Abba, Father. (viii. 9—17.)

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[The words "to bring us" in the text cited (Gal. iii. 24), are not in the original text, and should not have been supplied. The argument, then, is one of time, contrasting what was before Christ came, with what is now the condition of all flesh, especially of believers.]

17. To have a constant war between the flesh and the Spirit in us, even though the success be often varied, is nevertheless a good and favourable symptom of our being converted persons; and we should not expect deliverance from it on this side of the grave.

18. God sent His Son into flesh, but not in its fallen and ruined estate, into which the sin of Adam brought it; so that the condemnation of sin in his flesh must have been by imputation, or in some other way not clearly revealed, and into which it is almost blasphemous for us to inquire particularly. Nor is it at all essential to salvation that the righteousness of the Law be fulfilled in us, but only that we be clothed in the righteousness of Christ, or have his finished work imputed to us.

19. By the influence of the Spirit we ought to be better than we are, but are not expected to be altogether holy: and a Christian may never be able truly to say "I have the Spirit of Christ," or "The person of the Holy Ghost is in

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[This is the answer to the question, How can a Christian become perfectly holy?—viz. The Holy Ghost in him leads him to keep the law of God: the Spirit Himself beareth witness with his spirit that he is a son of God; and if a son, then an heir, an heir of God and joint heir with Christ: this enables him to suffer with Christ now, that he may be also glorified together, in the day of the manifestation of the sons of God.]

20. Salvation is the complete and eternal release of the soul, body, and estate of man from the bondage of corruption and oppression of the devil, and the bringing of all things into that condition in which God shall be again well pleased. This shall be revealed only at the coming of the Lord in glory with all his saints. We are saved by the hope of this, though we see it not now; but in patience and affliction here we are being prepared for the glory to be revealed in us. (viii. 18—25.)

21. The first-fruits of the Spirit (producing fellowship with the Father and the Son even now) are manifested in the members of Christ by the cries and groans of the Spirit within them for the redemption of their bodies, and the deliverance of all creation from the oppression of the devil, under which it groans, and is in travail

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me," and yet be perfectly safe in the end.

[N. B. There is no such thing as the influence of the Spirit either named or referred to in the whole word of God; and this unscriptural and most ruinous perversion of the name of the Spirit, leads to the denial of the person and power and manifestation of the Holy Ghost. It is Satan's grand snare in the present day to keep the flesh alive, holding the form of godliness, but denying the power (2 Tim. iii. 5).]

20. The salvation of the soul is the only thing worth attention at all; for when we are perfect and complete by the imputed righteousness of Christ, we need not attend to any details, which only perplex the mind, and prevent our being quiet at any time, or enjoying any of the things which are around us. The coming of the Lord is just the day of our death; and when that may be, or with what circumstances attended, it is foolish for us to inquire.

21. The influence of the Spirit leads the Christian world to institute and keep in action many great and powerful machines, such as Bible and Missionary societies, and charitable and clothing committees, and school and tract societies, and many other public and private associations and institutions; all of which are combined to forward the cause of religion,

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pains : which cries of the Spirit are unutterable by man, and unintelligible to man, but known to Him whose searcheth the hearts of men, and knoweth the mind of the Spirit. This is oneness with Christ ; this is entering into His mind, and sorrowing with him : this, in a word, is salvation. (viii. 22—27.)

22. From such a height of holy communion with God by the Spirit, and in the consciousness of fellowship with our risen Head, we know and rejoice in the working together of all things for good to them that love God, the called according to his purpose and foreknowledge ; whom he hath predestinated to be conformed to the image of his Son, that He might be the first-born among many brethren. (viii. 28—30.)

23. The testimony of the Holy Ghost, bearing witness with our spirits that we are children of God ; that God is for us ; that Christ, who died, yea, rather, who is risen again, and intercedes for us at the right hand of God ; does, in the midst of tribulation and persecution endured by us in following the steps of Jesus, produce the firm persuasion that we shall not by any creature power be ever separated from the love of God which is in Christ Jesus our Lord. (viii. 16, 31—39).

24. We ought to have great

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and hasten the reign of universal peace and happiness.

[This is the only form in which any thing analogous to the doctrine stated opposite, can possibly be seen in the present state of Babylon.]

22. The doctrine of Election being the peculiar mystery of Christianity, is to be kept continually before us in all our dealing with the Gospel ; and whatever appears to be inconsistent with it, in the character of God's love to men, the extent of the atonement, or the possibility of quenching the Spirit, or falling away by apostasy, is to be denied and opposed to the uttermost. The end of election is not our concern ; but God will do all His pleasure, and cannot be frustrated or grieved at all.

23. A firm and steady faith in the doctrine of the final perseverance of the saints is sufficient to produce in us the comforting assurance that we can never fall away, without any need of the attestation of the person of the Holy Spirit in us, which is not now to be reasonably expected, as the days of miraculous gifts have gone by ; and without any testimony arising from outward tribulation or persecution, which would savour of self-righteousness.

24. We need not give our-

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heaviness and continual sorrow of heart for our brethren, who have gone away from God ; as the Apostle, declaring the truth in Christ, and witnessed by his conscience in the Holy Ghost (which declares the mind of God to have been in him), had for his brethren, who had apostatized from the adoption, and the covenant, and the glory, and the promises. (ix. 1—5.)

25. The mystery of the purpose of God from eternity ; the harmony of election with redemption and love to all men ; the object of all creation ; and the final issues of judgment to come ; are all, in so far as God has been pleased to reveal them, shewn out in large characters in the making known of his ways to Moses, and his acts to the children of Israel ; and all these things are recorded for our warning and instruction and comfort. (ix. 6—33.)

26. God's dealings by the Jews are expressly declared to be the rule of his righteousness, both in the goodness shewn to them, and the severity which overtook them when they fell into unbelief. But while it is revealed that they shall yet again be restored to their dignity as the peculiar people of God, when the times of the Gentiles are fulfilled, it is also declared that the Gentiles shall be utterly cut off and destroyed through unbelief and apostasy. (x. xi. 1—24.)

27. The Lord would not have

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selves any real pain of heart by thinking of our brethren who come short of salvation, seeing it must be the purpose of God they should perish ; and though we send them Bibles and tracts and preachers and Prayer-books, yet there is no use in bearing a continual burden of heaviness and sorrow for them, else we should never have any comfort at all !

25. The Old-Testament record of God's dealings with the Jews, their privileges and apostasy, their resisting of the Holy Ghost (Acts vii. 51) and limiting the Holy One of Israel (Psalm lxxviii. 41), contains little that is now of much direct use to us, because we are under a totally different dispensation. The prophecies have been long ago fulfilled, and are the evidences that the book is of Divine origin ; but the New-Testament part is what we must attend to exclusively.

26. The Jewish dispensation was only a shadowy introduction to the Gospel dispensation, which is the perfect one, into the blessings of which the Jews shall be finally admitted ; and then the earth shall be filled with the knowledge of the Lord, and all the glory of the reign of Messiah shall be seen, without any preceding apostasy or consuming judgments at all.

27. It does not affect our

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the Gentiles ignorant* that the off-casting of the Jews, and the consequent calling of the Gentiles, is for a limited period; and that, when it is fulfilled (Luke xxi. 24), the Gentiles must be cut off, that the Jews may be restored to their former place and calling. Then the mystery of God's dealings with man shall be fully revealed; the new covenant made with Israel (Jer. xxxi. 31, &c.), the blessedness of the promised kingdom, shall begin; and the depth of the riches both of the wisdom and knowledge of God be disclosed to the ages to come, that all creation may see and acknowledge that "Of Him, and through Him, and to Him are all things; to whom be glory for ever. Amen." (xi. 25—36.)

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safety whether we be ignorant or not of God's ultimate purpose concerning the Jews and Gentiles: this only we believe, that a thousand long years of blessedness are promised to the world, which surely are not yet begun; and therefore, as the Lord is not to come until after the Millennium, to judge the world, any expectation of his coming, or preparation for it, is foolish and distracting; and not only pernicious to the comfort of the church in the present day, but reflects a charge of ignorance upon our fathers, and all the wise and good men of the present day.

It were a needless labour to follow out this contrast through the details of the preceptive part of the Epistle, because, where there is unsoundness, perversion, and contradiction on all the leading heads of Apostolic doctrine, there must of necessity be a corresponding deficiency and denial of every point of holy conversation. And is not the history of every day the confirmation of this rule, in every square, street, and court of "the great city?" On one occasion the Lord made an appeal, for confirmation of a charge against his apostate people, to the consciences of the people themselves: "Is it not **EVEN THUS**, O ye children of Israel, saith the **LORD**?" (Amos ii. 11.) So now the charges against the men of Babylon the Great are many and

* It is certainly a singular coincidence, that there are but five heads of doctrine in all the Epistles introduced in these solemn words: they form a strange contrast with the proverbial Five Points, for the church is grossly ignorant of them all:—

1. This mystery of the temporary dispensation to the Gentiles.
2. The analogy of the former and present dispensations. (1 Cor. x. 1—11.)
3. The whole doctrine of spiritual gifts. (1 Cor. xii. xiii. xiv.)
4. The first resurrection, at the coming of the Lord. (1 Thess. iv. 13, &c.)
5. The estimate of time which the Lord makes; and the fact that He shall come suddenly, and with fiery judgments. (2 Pet. iii. 8, &c.)

grievous. Is it not so, that the traditions of men are exalted over the commandments of Jesus? that the form of sound words has been supplanted by phrases of man's devising? and that the ample provision of God's house, exhibited in the love and righteousness of the Father, the person and faith of the Son, and the power and presence of the Holy Ghost, has been denied and limited and made void, by the falsehood of human systems and schools and creeds? Is it not so, that through the teaching of men the gift of God has been changed to an offer? that the Gospel, glad tidings of great joy proclaimed to every creature, has dwindled into good news to believers? that, not the goodness of God, but the fear of the wrath of God, is said to lead men to repentance? that the judgment of all flesh by the Lord Jesus, is called an arrangement in which the elect only have an interest? that the apostasy of the Jews is believed to contain no direct warning to the Gentiles? that the righteousness of the Father is confounded with the righteousness of Christ? that the faith of Jesus is attributed to his Godhead, and so cannot be the example left us of faith in God? that righteousness is denied to be the character of one who believeth God, but maintained to be a covering, or garment, prepared for believers, to cover their sins and hide their true character even from God's eyes? Is it not so, that the likeness of sinful flesh is taught to mean the most unlike of all things to sinful flesh? that the power of the Holy Ghost is regarded as diluted and modified into "the influence of the Spirit?" that, because in man's flesh there is no good thing, it is asserted that the power of the Spirit cannot keep a man holy? that spiritual gifts are undervalued and unsought for now, as being fit only for the infancy of the church and uneducated Christians? that a baptized man is called upon, not to keep down the flesh in death by being filled with the Spirit, but to keep up war with it, and seek to put it to death by degrees; and in this warfare to use the law of Moses, rather than the Spirit of Christ; and, consequently, to regard the wretched state described in Rom. vii. as a very hopeful and delightful token of being in the way to heaven? Is it not even thus, in a word, that the absolute and uncompromising word of the Lord, "If any man have not the Spirit of Christ, he is NONE OF HIS," is explained away through notions of imperceptible though progressive sanctification, and human distinctions of ordinary and extraordinary, of saving and miraculous, of temporary and permanent, influences and experiences, and means of grace; whereby a man is regarded, and received, and flattered as a Christian, who neither has, nor pretends to have, the Spirit of God as a Person dwelling in him, leading him, crying out in him, and bearing witness with his own spirit, while he suffers with Christ now and waits for the redemption of his body, that

he is indeed a son of God, and an heir, yea, a joint heir with Christ, of the glory to be revealed at His coming?

Oh come out of her! come out of her! ye people of the Lord! "Go ye forth of Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob: and they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out" (Isa. xlviii. 20, 21). May the great Head of the church, whose name is the Mighty One (Psa. xlv.), give point and power to these arrows of testimony; and quickly gather out many faithful and fearless men to bend the bow of the Spirit against Babylon, to shout against her round about, to bring forth the weapons of the indignation of the Lord; for this is the work of the Lord God of hosts in the land of the Chaldeans. Amen.

W. R. C.

THEOLOGICAL DEPARTMENT.

CHRIST IN US THE HOPE OF GLORY.

DEAR Christian reader, learn to know God, and learn to know yourself, that you may fulfil the end of your being. Know God as the Creator of all things, hating nothing that he hath made, but loving the work of his hands; and as loving man best, the last of his works, whom the Lord God made in his own image, to shew forth his glory. Know yourself, as one furnished with means of understanding what is the will of God, and, in doing that will, of glorifying him.

God, in forming man, endowed him with a capacity for receiving Divine revelations; and adapted the revelation to the capacity, in giving his holy word. Man, thus endowed, is held accountable for the use or neglect of this gift. Those who have used it well, shall be received with, "Well done, good and faithful servant; enter thou into the joy of thy Lord:" those who have neglected or abused the word committed unto them, shall be cast out, as wicked and unprofitable, into outer darkness.

To the responsibility of man it is necessary that he be endowed with a capability of understanding and obeying the commandments of God; that they are clearly revealed, and that he has the power to obey; that he knows his Creator's will, and finds it suitable to his condition. And this responsibility lies upon all men alike, as all are the children of Adam, who was made

in the image of God, and as all are redeemed by Christ, in whom God hath reconciled the whole world unto himself, not imputing unto men their trespasses.

The commandments of God are not of temporary obligation, are not for one age alone, but for the guidance of the whole human race. And responsibility for the knowledge of God and of themselves, revealed to men in the Scriptures, is incumbent, not only on the wise, the learned, and the educated, but upon the lowly and the simple: nay, even more on these last; for "Not many wise, not many mighty, are called;" and "God hath chosen the foolish things of this world, to confound the wisdom of the wise;" making it an especial character of the Gospel, that it is preached to the poor.

Know, then, that God hath given the revelation of Himself in his word; and be assured, that for understanding it nothing more is necessary than the belief that it is the word of God, addressed to the heart of man by his Maker, who knows all its inmost workings. He who formed the heart, and has given the word to mould the heart of man to his will, is not acting at random, is not trying a doubtful experiment; but has adapted the means most exactly to the end; has given his word in a form intelligible by every honest and believing heart, to guide it in the way of salvation. And be assured that his word shall not return unto him void; it shall accomplish its purpose, and prosper in the thing whereunto he hath sent it: it shall be a savour of life unto life in them that receive it, while in them that reject the word of life it becomes a savour of death unto death.

The whole Scripture must be regarded as one revelation; and with equal reverence, as all given in the wisdom of God for one end, and preserved for that end by his constant superintending Providence. He who undervalues any portion of Scripture, loses the instruction God designed to give him; and so not only stints his growth in grace, but greatly perils his soul. Let him fear, moreover, lest he should be guilty of blasphemy against the wisdom and power of God, by acting as if he thought that God may have given forth his word in vain, or created the soul of man with powers incapable of comprehending and obeying the commands of its Creator. He who believes in God, and has faith in his word, shall find that all of it is adapted by Infinite Wisdom to the cravings of his soul, and shall have perfect assurance that as he exerciseth faith on the word his comprehension shall enlarge, till the whole body, growing up to the measure of the stature of the fulness of Christ, every jot and tittle of the word shall have its corresponding reality in the church, and we shall all know even as we are known.

The word of God pervades all time, and abideth for ever. It bears in it the eternity of its Author; being all of it, in strictness

of speech, not past, nor future, but always present. The first word of God to man was, "Have dominion" (Gen. i. 26): the Psalmist extols the excellent name of the Lord, who hath made man to have dominion over all things (Ps. viii.); and this word shall not fail, but have its exact accomplishment in the world to come (1 Cor. xv. 27; Heb. ii. 8). But the word stands good the whole intermediate time: it never has been void, where there has been faith to lay hold on it: Adam found it when every living thing came before him to be named; Noah found it when they came to take refuge in the ark; and our Lord displayed it to the astonishment of his followers, who cried out, "What manner of man is this, that even the winds and the sea obey him!" And this dominion our Lord left as the inheritance of his church, saying, in his parting prayer, "The glory which thou (O Father) hast given me, I have given them" (John xvii. 22); and in his parting words, "All power is given unto me in heaven and in earth: Go ye *therefore*"..and, "lo, I am with you always, even unto the end of the world" (Matt. xxviii. 18): "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke x. 11).

The distinction which is sometimes made between the doctrinal and the prophetic parts of Scripture may be useful as a nomenclature, but is pernicious if carried farther than this. It is pernicious, and very dangerous, to suppose that any one part of Scripture is of less importance than another, or to make ourselves the judges of what is most important in God's word; and still worse to assert that any portion of it is not applicable to ourselves. Against these errors we are continually cautioned in Scripture; and taught in every form of expression, that this one truth might be fully conveyed, of God having formed the soul of man as a casket for the reception and safe keeping of the most precious treasure, his holy word. And the soul answers the end of its creation when every one of its chambers is replenished with its heavenly furniture, and the word, like seed in a good soil, bringeth forth fruit unto life eternal. No Scripture is of private interpretation; it all belongs to the whole human race. Exclude not yourself from, rob not others of, any portion of the doctrine, reproof, correction, and instruction in righteousness; but let every man of God be perfect, throughly furnished unto all good works (2 Tim. iii. 16): for prophecy came not at any time (*marg.*) by the will of man; but holy men of God spake as they were moved by the Holy Ghost (2 Pet. i. 21).

There cannot be any real or essential distinction between doctrine and prophecy; for every prophecy includes a doctrine, and every doctrine is a prophecy of a grace or a glory to come. All the doctrines of the Gospel, and all the acts of Christ, were once

the subject of prophecy ; and all the greater glories of the Gospel, which every believer expects, are only prophecy as yet. Heaven and hell we believe on the prophetic word of God ; our own growth in grace and stability in the faith we expect from the same sure word ; and on it alone we calculate for the morrow's dawn, for the heavens and earth which now are, by the same word are kept in store (2 Pet. iii. 7). Every future object of faith is of necessity the subject of prophecy, *and no more* : faith is the substance of things hoped for, the evidence of things not seen : and when the word becomes realized in possession, faith ceases, being swallowed up in fruition.

The impropriety of distinguishing between doctrine and prophecy shews itself very clearly in considering the person and offices of Christ ; in all parts of which the endeavour to separate between doctrine and prophecy is impracticable, and in some respects would appear perfectly absurd. The declaration, for instance, in the Gospels, that Christ shall judge all men at the last day, is professedly believed by all, and asserted as an indubitable and fundamental doctrine of the Christian faith, while we state it only in these general terms ; but when we attempt to explain the process or time of the judgment, this is forbidden, and reprehended as prophecy. We never have ventured to indulge imagination in explaining these things, but have sought for them in Scripture ; either in the parables of our Lord, in which the process is given ; or in the Epistles of Paul, Peter, and Jude, in which the signs of the times are given ; or in Daniel and the Revelations, in which the times are given : and for doing this we have been proscribed by a large portion of the professing church, and reviled as " pestilent fellows " by many ; and we grieve not at such treatment, but at its coming from some whom we had thought to rank among the excellent of the earth.

A false impression too has been produced, that none but the learned and the studious can understand or value prophecy ; as if God had given the greatest part of his revelation in such terms as to be useless to the greater proportion of mankind. The Scriptures themselves are very simple, easily understood by all simple-minded men ; the prophecies as easily as the other portions, when they are taken literally ; but the prophetic portions contain so many denunciations against rebellious nations, wicked rulers, and false teachers, that the Sadducees, Herodians, and scribes of all ages, have used all their endeavours to blunt and turn aside the arrows of the Lord, which fall so thick upon them from the quiver of prophecy. These arts of concealment and evasion were practised to the utmost in the Papacy ; and at one time succeeded to their hearts' content, wherever the authority of popes and cardinals found respect. They restricted the perusal of the Scriptures to the learned alone, and in their own

version only, and allowed no explanation or comment but such as had been approved by the Church of Rome: Even the learned might not peruse the original Scriptures without a special licence, nor give an interpretation to any passage in any respect differing from the interpretations previously allowed. When concealment failed they had recourse to evasion: the mystical Babylon was denied, and all its burdens of woe shifted to the Babylon of old, or to Pagan Rome: and sometimes the seven-hilled city was interpreted Constantinople, or even Jerusalem; and the false prophet, Mohammed, or Martin Luther. Several of these, as Lindanus and Ofhusius, called by Feu Ardent *docti et acerrimi judicii*, turn Luther's name into the number of the Beast, 666, and make him the Antichrist.

Strange as it may seem, we know that the same arts of concealment and evasion are now practising in all the Protestant churches; in some, by the high hand of authority and avowed coercion; in others, by the less observed but as effectual coercion of universal proscription to any member of the body who dares openly express an original and independent opinion. The cases of Bulteel, Armstrong, and Boys, are notorious instances in the Church of England; and the cases of Campbell, Maclean, Scott, and Dow, in the Church of Scotland: many more of such cases have come to our knowledge, both in these churches and among the Dissenters, which we only forbear to mention lest it should tend to increase the sufferings of individuals without curing the evil.

Those who sanctioned the concealment and evasions of the Papacy were not all designing knaves; some of them were sincere in purpose, and continued to practise concealment which they found already universally established, and had imbibed with their earliest education. And very many of the Protestants are unconsciously sanctioning similar practices, who would indignantly repel such a charge: but it is certain, and will be granted by all, that the great majority of Protestant divines learn their theology not from the Scriptures direct, but from commentators; and we declare, knowingly and deliberately, that the commentators to which the Papists most lean are better guides than those to which the Protestants generally lean: that Jerome, De Lyra, and Paul of Bruges, are better guides than Grotius, Hammond, and the Westminster divines; and that even Erasmus and Bellarmine teach more prophetic truth than Scott, D'Oyly and Mant, or Adam Clarke.

One example from each must suffice. Grotius on Mic. v. 2, thus comments: "At tu Bethlehem Ephrata.. Ex te mihi egredietur. Id est nascitur.. Natus ex Bethlehemo *Zorobabel recte dicitur*, quod ex Davidis familia esset quæ orta Bethlehemo! Et egressus ejus ab initio, a diebus æternitatis. Origo ipsi

(Zorobabeli) ab olim, a temporibus longis : id est, originem trahit a domo illustri antiquitus, et per quingentos annos regnatrice " !
—What an eternity !

Hammond on the First Resurrection and Millennium says, it denotes the Christian church " having and sitting on thrones, which literally signifies the quiet possession of judicatures and censures in the church, as most remarkably they began to do in Constantine's time."... " Here it " (the first resurrection) " is figuratively used to express the flourishing condition of the Christian church for that thousand years wherein the Christian professors, in opposition to idolatrous Heathens and Gnostic Christians, live safely and happily in the enjoying the assemblies ; which is," saith he, " as if the primitive martyrs were fetched out of their graves to live again here in tranquillity upon earth ! "—What a Millennium !

The narrow and exclusive theology of the Westminster divines may be unexceptionably exposed by referring to the " Briefe Summe of Christian Doctrine," which accompanies the Westminster Confession. From this, one instance will shew the constraint they put upon the free grace of the Gospel, to force it into their own narrow scheme. The Apostle says (2 Cor. v. 19), God was in Christ reconciling the *world* unto himself. " The *elect world*, or the world of redeemed souls," say these divines. " Christ Jesus....and the Father in him, hath been about making friendship betwixt himself and the *elect world*."—Who then is not elected ?

Of Scott, D'Oyly and Mant, and Adam Clarke, we should not think it necessary to speak, if they were left in their proper places with the other commentators ; but these have been posterously extolled as the idols of three several parties ; and societies enlisted into the service of promoting their wider circulation. Scott has been printed and stereotyped to an amazing extent, both in England and America ; and sermons are annually preached for translating his Commentary into French. D'Oyly and Mant is printed by the Society for promoting Christian Knowledge ; and Adam Clarke is the oracle of the Wesleyans.

For Scott we have a great respect, as an honest, fearless follower of truth, as far as he knew it ; but he, if living now, would feel as strongly as we do the short-comings of his own Commentary, and protest more strongly than any against the sin and folly of making his imperfect attainments a barrier to further inquiry. His commentary was written under every disadvantage, and he never ceased to deplore his own rashness in undertaking it, and to lament and do his utmost to correct its many defects. Peace to his memory ! we will not throw a stone at him ; but will tell the idolaters of his commentary that the faults which he lamented they have converted into merits, and

the deficiencies which he endeavoured to supply they have not discernment enough to discover. Scott began his commentary ignorant of Hebrew, but, finding its indispensable necessity, endeavoured, though late in life, to supply it. How imperfectly he was able to do this is attested by the blunders which remain; and, gross as they are, none of his subsequent editors seem to have even the smattering of Hebrew which would detect them. One occurs in Genesis iii., where a note is given conjecturing that the serpent took the form of a *seraph* to tempt Eve, and asserting that the word serpent is translated *fiery* (or seraphic) serpents Numb. xxi. 6. This passage has the adjective *following* the substantive—being *serpents fiery*, not fiery serpents—but no such word as *seraph*, or shining, occurs in Genesis; yet this blunder stood in the latest editions we have consulted, and probably stands to the present day.

D'Oyly and Mant profess not to give any thing original, and their notes are a perplexing medley from every school of divinity, except the Calvinistic, and where every one may find bits and scraps to his taste, if he be not very orthodox or very singular. There is much that is really excellent in the medley, but it is so entirely neutralized by the company in which it is found that an inquirer might be ever learning and never coming to a knowledge of the truth: and this may be the very reason why it is in favour with so large a body of *cautious* men, who confess that there is much to be said on both sides in every question, and who, therefore, think it most prudent never to make up their minds!

Of Adam Clarke we will only say, that he denies the eternal Sonship of Christ; that he takes Taylor of Norwich for his guide in Paul's Epistles; and that he at first purposed omitting all comment on the Apocalypse. His notes, too, are so often filled with extracts from heathen writers, none of which are very appropriate, and many of them wholly inapplicable, that a suspicion is generated in the reader that Homer, Virgil, and Ovid occupied the mind of the commentator more frequently than they should have done. But these are the guides which are implicitly followed by a great majority of professing Christians; and by such authorities as these we are answered and put down, when we bring forward the clearest declarations from the word of God.

We are not putting any hypothetical case, but only stating facts which are continually occurring. We ourselves were present at a meeting convened at long notice for discussing the doctrines of the Advent, when one clergyman insisted at great length on the authority of Hammond as deciding the question; another, on the general concurrence of commentators, without naming any; and a Dissenting minister maintained that the

Millennium began at the Reformation. And we know of another meeting, convened at Bristol, at a fortnight's notice, and where many clergymen were present, who all but one passed the question, referring to the notes of Scott as being "perfectly satisfactory" on all points.

It has generally been assumed, and confidently asserted, that great learning and much acquaintance with history would be requisite for every one, if we had not these commentators to help us in understanding the Scriptures: but sure we are, that still more learning and knowledge are necessary to avoid being misled by their comments. Persons are often warned of the danger of mistake in studying for themselves, but seldom duly warned of the tenfold danger of imbibing the errors of others. To understand the word of God for personal edification, is one thing; to interpret it for the instruction of others, is another thing,—the highest gift of God to man. Jesus himself led the way, when, shewing himself to his disciples after his resurrection, and beginning at Moses and all the Prophets he expounded unto them in all the Scriptures the things concerning himself (Luke xxiv. 27). And a like power gave He to his church in the promised Comforter: "When He the Spirit of Truth is come, He shall guide you into all truth" (John xvi. 13). Without the Holy Spirit no one is a member of Christ or a child of God; and every member may expect such teaching of the Spirit as will enable him to learn from the word of God the duties of his place in the body of Christ; so as to know both the dignity of his calling as a son of God, and joint-heir with Christ, and the nature of the road which leads from this momentary state of bondage and corruption to that far more exceeding and eternal weight of glory. The Scriptures are the infallible word of God, and, trusting to the promise of the Spirit, every believer may be assured that he shall be taught all things thereby, and will need no teaching of man. But commentaries are words of fallible men, who lay no claim to inspiration, and which need a double portion of spiritual illumination—first, to understand the meaning of the words, and then to guard us from the errors in the fallible words themselves. If the Scriptures are difficult, and need illumination, the writings of commentators are doubly difficult.

For instructing others therefore, and for guarding against the mistakes of commentators, learning and acquirements are necessary; but self-edification may be carried on and perfected without these helps.

The word of God is very large, suited to every possible condition of man; but so suited, that, while it includes all, it excludes none. The local circumstances of Judea, and the customs and manners of the Apostles, were very different from our own, and the patriarchal times still more dissimilar; yet the most un-

learned of the people find no difficulty in understanding the history, and following the footsteps of Abraham and Moses, of Christ and his Apostles. The Mosaic law, and the book of Genesis, involve far greater difficulties, and need more learning and wisdom to interpret, than any of the Prophecies; but we do not hear men cautioned against studying the Pentateuch, nor is any evil found to arise from the study: the unlearned do not fall into any dangerous mistakes in this most difficult portion of the word of God.

If any distinction be allowable, the Prophecies might be considered as more emphatically the property of all, and the province which all should study; a very large portion of them being denunciations of judgment on the heathen, and the whole world, the great bulk of whom must ever be unlearned and ignorant folk. Whole nations are addressed successively by Isaiah, Jeremiah, and Ezekiel; and every class and grade in those nations, and in the whole world—master and servant, buyer and seller, high and low (as Isai. xxiv.)—and since all people of the earth shall give glory to the Lord when his judgments are made manifest, all are held responsible for knowledge of the declarations of those judgments.

Prophecy, if studied simply, is the least difficult and the most instructive portion of the word of God; needful for guidance at all times, but especially in these times, when the professing church, in her ignorance and dotage, is endeavouring to lull all men into slumber; when Infidelity and Liberalism are sweeping all things before them in one mighty torrent, and so many are rushing into the jaws of perdition, now yawning to receive them. The students of prophecy alone will stoutly stem this tide; they alone, standing on Mount Zion, and having the harps of God in their hands, rejoice in the accomplishment of all the purposes of God, having been taught them from the sure word of prophecy. And while the countless myriads of mankind, who have refused to be taught the judgments of the Lord, behold with dismay the approach of that day, and shall call upon the rocks to cover them and hide them; this little band, this hundred and forty and four thousand, shall lift up their heads with unspeakable joy, knowing that their redemption draweth nigh.

Prophecy is given in such broad and general terms that all may understand it; and all may, by attention to the word, without any other help than comparing passage with passage, discover all they need to know, for guidance in their own times and circumstances, under the leading of the Holy Spirit. The danger, for the most part, is in being learned, not in being ignorant; for learned commentators have so distorted this portion of God's word that an educated man needs to forget his learning, and take the word simply, to understand its meaning; needs to

become a fool, that he may be wise: he needs to dismiss the systems of theology, and all those contradictory speculations with which man has encumbered Prophecy; which is not to be moulded and fashioned by man, and which came not by the will of man, but holy men of old spake as they were moved by the Holy Ghost.

And we, who live so near the end of all things; we, who have seen so much already accomplished, and live in the continual expectation of seeing yet greater things than these; we have especial cause of thanksgiving to God for the assurance he has given that we have a sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts. (2 Pet. i. 19.)

Every promise of God is of necessity prophetic. The first promise after the Fall is not yet fulfilled. Christ in his own person hath bruised the head of the serpent; but Christ mystical, the members of Christ, have not yet done so: yet the Lord shall bruise Satan under our feet shortly. Eve expected the immediate fulfilment of this prophecy, and in that hope named her first-born son Cain, saying, "I have gotten the Man the Lord;" the Bruiser, as she hoped, of the serpent's head. And though Eve was mistaken, and found in Cain his brother's murderer instead of the Redeemer she expected, her mistake made not the prophecy void, but it stood the palladium of the doomed world till the Seed came to whom the promise was made. In like manner, whensoever our forefathers may have antedated the second advent, and have found their expectations delayed, still their misinterpretations should be judged of in the same charity as we judge of Eve's fond anticipation of the hope dearest to her bosom,—the hope of regaining Paradise and of re-union with God, through One mightier than Adam, One wiser than the serpent. In proportion to the fervour of the hope of the second Advent in the church will be the frequency of the disappointment.

All the promises of the Messiah are in the same manner prophecies not yet fulfilled, to receive their accomplishment at the second advent. Christ is the Shiloh (Gen. xlix.); the Lion of Judah; who shall gather the people of Israel, now scattered to the four corners of the earth. He is the Star of Jacob and the Sceptre of Israel, who shall smite the earth with such terrible fury that the seer cries out, in dismay, "Alas, who shall live when God doeth this!" (Num. xxiv.) He is that most Mighty One who girds his sword upon his thigh, and whose arrows are sharp against his enemies; whose dominion is unto the world's end, and his throne for ever and ever. (Ps. lxxii.) He is the mighty God, the Father of the age to come, the Prince of Peace, who shall sit upon the throne of David for ever. (Isa. ix.) He is the

righteous Branch, executing judgment and justice in the earth, over the gathered and reunited remnant of Judah and Israel. (Jer. xxiii.) He is the Lord sitting on the throne of glory in the midst of the children of Israel for ever. (Ezek. xliii.) He is the Son of Man brought to the Ancient of Days to receive dominion under the whole heaven. (Dan. vii.) He is the KING and the LORD of all the minor Prophets: He is the Horn of salvation of the songs of Mary and Zacharias; saluted King of the Jews by the Magi in his cradle, and declared such by the superscription on his cross. To a kingdom was he born—for this end came he into the world—but he himself declared that his kingdom was not then come, nor to be constituted of such a people as the Jews then were. But a kingdom he shall have. He is preparing his kings and priests for it now. They who suffer with him *now*, shall reign with him *then*. We continually pray "Thy kingdom come;" and to every one that overcometh He will give to sit with him on his *future* throne, even as he hath *now* overcome, and is seated with the Father on his throne in heaven (Rev. iii. end).

All the Gospel truths were once prophecies; and the better part of the Gospel, that which makes it in reality GOOD NEWS—the glory to God in the highest, the peace on earth, the good will towards men—are but prophecy still. Faith may apprehend, and enjoy some little foretaste, of the blessedness of union with Jesus; but what a nothing is this, in comparison with the joy unspeakable and full of glory to be realized in all who believe in the *prophecy* concerning it, when they shall be for ever with the Lord? Faith may conceive somewhat of the general purport of salvation; and we may stretch our narrow souls, and strain our puny spirits, to magnify the Lord and rejoice in God the Saviour; but how languid and dead will this appear when the reality of salvation is manifested in the radiance of heaven, on one side, and the glare of hell, on the other, as declared in *prophecy*! Faith in an absent Saviour, and in an unseen God, cheers us in our weary pilgrimage, and beckons us onward toward the mark of the prize of our high calling; but who can yet realize the joy of seeing our King in his beauty, of beholding that glory which he had with the Father before the world was, of seeing face to face, of knowing even as we are known, of being the subject of that most glorious *prophecy*, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son!" (Rev. xxi. 7.)

All the glories and triumphs of the church are likewise future, are hitherto unaccomplished prophecies. The little band of believers *now*, is nothing, compared with the multitudes which no man could number who shall turn from the evil of their ways when the knowledge of the Lord shall cover the earth as the

waters cover the sea. Our present attainments are nothing, in comparison with the time when the laws of God shall be in every heart, and written on every mind; when all shall know the Lord, from the least to the greatest; when there shall be one Lord throughout all the earth, and His Name one. The church is nothing worthy of comparing with the mountain of the Lord's house which shall be established on the top of the mountains and exalted above the hills; and all nations shall flow into it. Nor is any adequate portion of its beneficial effects yet experienced, though the sure word of *prophecy* has declared that men shall beat their swords into plough-shares and their spears into pruning-hooks, and cease from war; has declared that the wolf shall lie down with the lamb, and the lion shall eat straw like the ox, and the child shall play on the hole of the cockatrice den, and none shall hurt nor destroy in all the holy mountain of the Lord, when the latter-day glory shall come.

But these, and all the other unaccomplished triumphs of the Gospel, are but the consequences of Christ's glorification. He, the Leader and Captain of our salvation, hath conquered in that warfare which he calleth his soldiers to fight; and hath not only led the way for them, but given them the whole armour of God, to withstand in the evil day: not only to wrestle against flesh and blood, but that they may be able to stand against the wiles of the devil, and principalities and powers, and the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. vi. 12).

Except in the mount of transfiguration, to Peter, James, and John; except in the momentary vision of glory above the brightness of the sun, as Paul journeyed to Damascus; except to John in Patmos, walking in the midst of the golden lamps and holding the stars in his right hand; the glory of Christ hath not appeared. He came in lowliness, as the Man of Sorrows, the Root out of a dry ground, without form and comeliness, to suffer and to die. Our present calling is to bear his earthly image, to be conformed to his humiliation, to be counted the offscouring of all things for his sake, to pray for our enemies, and to bless when they persecute and despitefully use us; and thus to be perfected through sufferings, and *wait* for his appearing. Till the revelation of Christ's glory, all his people must wait for theirs. He must *first* be revealed from heaven, in the glorious incorruptible form which he now wears, and then his people shall be changed into the same image, from glory to glory; then this corruptible shall put on incorruption, and death be swallowed up in victory. Not till he shall *appear* shall we become like him, and see him as he is; not till he *cometh* shall he be glorified in his saints and admired in all them that believe; not till the Lord himself shall *descend* from heaven, shall the dead in Christ rise,

and the living be changed; not till Christ shall come again, will he receive us into the mansions he hath prepared; not till he *takeh to himself* his great power and reigneth, shall he give reward to his saints, small and great; not till he *leaves* the throne of the Father where he now sitteth (Ps. cx.), and shall have mounted *his own throne* (Ps. ii. Ezek. xliii.) will his people become kings and priests, and reign with him for ever and ever.

As Christ's first advent shot a ray of light across this world's gloom, by the faith it implanted, the spiritual darkness it dispelled, the lively hope it gave by the resurrection of Christ from the dead, and the momentary glimpses of future glory seen by a favoured few; so the second advent, when he cometh as the bright and morning Star, shall be the harbinger of an eternal day, when the Sun of Righteousness shall arise with healing on his wings for all the earth; when the sun of Zion shall no more go down, and the Lord shall be unto her an everlasting light, and the days of her mourning shall be ended; and when the heavenly Jerusalem shall have no need of the sun, neither of the moon, to shine in it; for the glory of God shall lighten it, and the Lamb be the light thereof.

To be told of a deliverance which is only visionary, which is figurative and not real, is no gospel; to be told of a Saviour who is never to appear, never to claim his rights, is not telling of the Saviour of the Bible. The long-suffering of God is salvation, not in the falsification of his word, but in presenting to the faith of successive generations the same glorious truths with equal and instant urgency upon them all. In the lively faith of these truths our fathers overcame, and we laid them in the grave in sure and certain hope of a joyful resurrection; and in the strength of that one and the same faith we follow their footsteps, clinging stedfastly and immoveably to the word of our God, with whom a thousand years are but as yesterday, or as a watch in the night; and our watch-word during the night is the promise of our Lord and Saviour, "Behold, I come quickly: blessed is he that watcheth."

The Gospel would be no good news, and the Saviour would be no deliverer, if the calling of Christ and his members were only to suffering; if their warfare were an impotent and fruitless struggle, in which complete victory and full deliverance are impossible, and not to be expected. The character of the Saviour is but half told out in his work in the flesh and upon the cross: his glory began when he ascended up on high, leading captivity captive, and receiving gifts for men: and his glory, which then began, waiteth yet for its manifestation, both in Him the head, in his body the church, and in the whole creation, which "waiteth for the manifestation of the sons of God." (Rom. viii.)

It were no glory to the Saviour to tell that "he was despised

and rejected of men, a man of sorrows, and acquainted with grief," if we tell not also that "the Lord will divide him a portion with the great, and he shall divide the spoil with the strong." It were no good news to us, that "Him, being delivered by the determinate counsel of God, have men taken, and by wicked hands crucified and slain," if we are not also told that "This Jesus hath God raised up; and, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth the Comforter from the throne of the Father, where Christ now sits, waiting until his foes are by the Father made his footstool." It were no comfort to the groaning and travailing creation to shew that "That those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled," unless there were also declared that "The times of refreshing shall come from the presence of the Lord; and he shall send Jesus, which before was preached, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The "times of refreshing" are the things spoken of by all the prophets, the "restitution" is the Gospel of good news to creation: the power of the risen and exalted Saviour is the word of promise to us and to our children, and to all that are afar off, even as many as the Lord our God shall call: the "inheritance reserved in heaven....to be revealed in the last time," is the end of faith, the salvation of souls. "Of which salvation the prophets have inquired and searched diligently....what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the *glory* that should follow;" the perfected hope, the fulness of grace, that is to be brought unto us at the *revelation* of Jesus Christ (1 Pet. i. 4—13; Acts ii. 23—47, iii. 18—21).

The Gospel is good tidings of great joy to *all people*, in the birth of a Saviour, which is Christ the Lord. Of him the angel declared He shall be great, and shall be called the Son of the Highest; and 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 (Luke i. 32, ii. 10). Jesus continually makes it imperative upon his followers to give up all that man holds dear in this life, that they may enter the kingdom of God. Peter said unto him, "Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye, which have followed me; in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). The regeneration and throne of glory, here spoken of,

manifestly refer to the world to come, so called expressly in the parallel Gospels (Mark x. 30; Luke xviii. 30), and put in contrast with this present time, of which *persecutions*, not reigning, is the inevitable and constant characteristic. But, to set it beyond doubt or cavil, it is immediately afterwards declared that James and John, fondly or ambitiously, desired the seats nearest to Jesus when he should come in the glory of his kingdom: Christ does not reprove them as holding false notions therein, and therefore the doctrine they held is true, that, when Christ shall come in glory, there are thrones of glory for his followers. And he asserts, moreover, that these seats are *prepared* for certain of his followers (Mark x. 40); and further goes on to demonstrate the reality of that future kingdom of glory, by declaring that whosoever desires to be the *chiefest* in that future kingdom, must be the *servant of all* in this present time (ver. 44); even as the Son of Man came not to be ministered unto, but to minister. But as surely as the time of our Lord's ministration came to an end, and he is exalted to the throne of God, to come forth at length as "King of kings and Lord of lords," so surely shall the humiliation of his followers be exchanged for glory and honour at his coming. When he shall appear we shall be like him, for we shall see him as he is. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall *reign with Him* a thousand years. (Rev. xx.)

Every prophecy of Christ concludes in a song of triumph and a vision of glory. It was the joy set before him for which he endured the shame; a joy in which all his followers shall share. "Cast not away, therefore, your confidence, which hath great recompence of reward; for yet a little while, and he that shall come will come, and will not tarry." By faith in the coming glory all the elders endured the trials of the present life, and the rage of all the powers of evil; not accepting deliverance, that they might obtain a better resurrection. But, deprived of the glory in prospect, of the better country, of the city prepared for them by God, their faith would be without an object, they would have no promises to look to, and would not be declaring plainly that they seek a country. And we, in like manner, if deprived of the hope set before us in Scripture, the hope of deliverance from the bondage of corruption into the glorious liberty of the sons of God—we, deprived of this, have not any thing real and stable on which the mind can rest. "If in this life only we have hope, we are of all men the most miserable." And the popular objections to the doctrines of the Second Advent do in fact make the resurrection itself nugatory, by making it no necessary part of faith—by making it so vague that the mind rests upon it with

no satisfaction; or by making it a hindrance and an incumbrance; instead of a recompence and a joy.

This world is often represented as so fallen, and devil-possessed, as to be wholly beyond the power of God to reclaim; and the body of man, the most finished work of creation, formed to exercise dominion over all the other creatures of God, is consigned to corruption, without thought or inquiry of its future destiny, without considering what a large share it has in the world to come. The soul is but half the man, and it may be doubted whether the soul without the body can exercise any of the functions of a man. But we have often heard it said, and applauded as a proof of spirituality, that this sinful body, when laid in the grave, might be looked upon with abhorrence by the separated soul; and that this fallen world would be the aversion of an emancipated spirit.

This is false philosophy, and still worse theology; and is generally either the refuge of indolence, which shuns the trouble of accurate inquiry; or the shelter of lies for a troubled conscience, which dreads a coming scrutiny of the deeds done in the body, and the records of its sin impressed upon his companions and *habitat*. These fears are too often lulled by the opiate of unbelief; and many drink deep of the opiate without knowing it, and lull the care for the *realities* of futurity in the specious pretence of spirituality. The true spirituality consists in minding continually the things of the Spirit. Spirituality is not the negation of the corporeal and the local: there is a *spiritual* body, as well as a natural; there are bodies celestial and terrestrial; there is a heavenly city, as well as an earthly. Faith is a thing substantial and real, not visionary; the substance of things hoped for, the evidence of things not seen.

The Lord said to Abraham, "I am God all-sufficient: walk before me, and be thou perfect" (Gen. xvii.); and God required of him no *impossible* thing. Christ saith to his disciples, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples;" and, "Ye are my friends, if ye do whatsoever I command you." (John xv.) "As thou hast sent me into the world, even so have I also sent them into the world." (John xvii. 18.) This following the commandments of God is therefore the imperative duty of all; and strength to perform every duty required, is ever given by him (John xiv. 21): and Christ declares that the judgment shall be according to the deeds done in the body, whether they be good or bad: saying to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat....inasmuch as ye have done it unto the least of these my brethren ye have done it

unto me....But many shall say in that day, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? and he shall say unto them, Depart from me, ye workers of iniquity."

And the world to come, or the kingdom of heaven, is the restitution of all things, not their destruction; is the exhibition of God as the source and fountain of being, and all other beings standing in order under him, and teaching some lesson concerning him. God shall be all in all, when, by an act, mightier and more astonishing than the wonders of creation, all things shall be recapitulated in his Eternal Son, from whom they all began. Christ Jesus was from eternity the Brightness of his Father's glory and the express Image of his person. He in the beginning of time made man after his own image, to represent on earth the sovereignty of God in heaven. And when man, having fallen, no longer shewed the image of God, the Creator Son humbled himself to become the servant of fallen man, and became obedient to death, even the death of the cross; first, to reconcile sinners, by dying for the ungodly; next, to empower them to become sons of God, by renewing them after the image of the Creator, in righteousness and true holiness; and, as the inseparable consequence to all who are thus prepared, coming again, in the fulness of time, to bring the sons to their inheritance, the mansions prepared for them in their Father's house, whither Christ is gone before. (John xiv.)

No one part of this glorious work may be spared—neither the beginning, the middle, nor the end. It is as perilous to disregard the future and the unaccomplished portion, as that which is already fulfilled and past, or that which is now in progress. Nay, it is more perilous, if there be degrees, inasmuch as the end and goal must be steadily kept in view by all who would run with patience the race set before them; inasmuch as looking to Jesus, the Finisher of our faith, is the proper attitude of those who have set their hand to the plough, and are pressing forward to the kingdom of heaven, looking to the mark of the prize of our high calling.

Be assured, brethren, "we do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience, and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood,

even the forgiveness of sins : who is the Image of the invisible God, the First-born of every creature : for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him and for him ; and he is before all things, and by him all things consist : and he is the HEAD of the BODY, the church : who is the Beginning, the First-born from the dead ; that in all things he might have the pre-eminence : For it pleased the Father that in him should all fulness dwell ; and, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven....even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.... which is, CHRIST IN YOU THE HOPE OF GLORY" (Col. 1. 9—20, 27).

This mystery of "Christ in us the hope of glory," is yet more largely expressed in other Scriptures. It is called the "glory of his grace;" the "riches of his grace; wherein he hath abounded towards us in all wisdom and prudence ; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth ; even in him ; in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of his own will." (Eph. i.) Such is the hope of our calling ; such are the riches of the glory of his inheritance in the saints ; such is the exceeding greatness of his power to usward who believe.

And if any think that we are giving undue prominence to this glorious hope, the very thought condemns their own shortcoming of the truth, the leanness and scantiness of their faith compared with primitive times. If any think the quotations we have just made are too long, let them know that they have not the mind of Christ and of the Apostles in this matter. He ever set before his followers the real substantial images which the faculties of man exercised on visible things can comprehend ; and which, we maintain, was the very end for which all things were created, and man endowed with reason : and the Apostles ever set their hopes upon "the glory that should follow" this present weary pilgrimage ; the far more exceeding and eternal weight of glory, which our light afflictions of a moment are working out.

It is not spirituality to refuse attention to those things which the Spirit revealeth, and to substitute in their place an airy vision of some imaginary region, which the moderns call heaven,

and from which every material object, and every corporeal idea, and every exercise of the faculties of man, are excluded. Such a visionary and unsatisfactory place of abode is not the heaven of Scripture, is not that which will content the soul of man, is not the end for which he was created. This was admirably expressed by Dr. Chalmers, in his Sermons at St. John's; Glasgow, p. 87:—"Conceive a man to be standing on the margin of this green world, and that when he looked towards it he saw abundance smiling upon every field, and all the blessings which earth can afford scattered in profusion throughout every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society. Conceive this to be the general character of the scene upon one side of his contemplation; and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and fathomless unknown. Think you, that he would bid a voluntary adieu to all the brightness and all the beauty that were before him on the earth, and commit himself to the frightful solitude, away from it? Would he leave its peopled dwelling-places, and become a solitary wanderer through the fields of non-entity? If space offered him nothing but a wilderness, would he for it abandon the home-bred scenes of life and of cheerfulness that lay so near and exerted such a power of urgency to detain him? Would he not cling to the regions of sense and of life and of society? and, shrinking away from the desolation that was beyond it, would not he be glad to keep his firm footing on the territory of this world, and to take shelter under the silver canopy that was stretched over it? But if, during the time of his contemplation, some happy island of the blest had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweeter melody; and he clearly saw that there a purer beauty rested upon every field, and a more heartfelt joy spread itself among all the families; and he could discern there a peace, and a piety, and a benevolence which put a moral gladness into every bosom, and united the whole society in one rejoicing sympathy with each other, and with the beneficent Father of them all: could he further see that pain and mortality were there unknown; and, above all, that signals of welcome were hung out, and an avenue of communication was made for him; perceive you not, that what was before the wilderness, would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beatific scenes, and beatific society. And let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still, if another stood revealed to the prospect of man,

either through the channel of faith or through the channel of his senses; then, without violence done to the constitution of his moral nature, may he die unto the present world, and live to the lovelier world that stands in the distance away from it."

This beautiful passage derives all its force from the assumption that our faculties and affections are not destroyed by passing from time to eternity; but, on the contrary, enlarged and gratified in a far higher degree in heaven than on earth;—an assumption without which earth would be no education for heaven, and the risen saints would not be men. But the imaginary heaven, which our modern religionists have substituted for the kingdom of Christ, is scarcely more attractive to the heart of man than Dr. Chalmers's dark and fathomless unknown; and is nearly as barren of loveliness, joy, and beauty, to break the ties which bind man to this world, as the frightful solitude pictured above. And to Dr. Chalmers we present, in place of that sport of imagination, the "*happy island of the blest floating by*;" a region where all that he has so well pictured is fully realized, and far surpassed; where is every thing externally beautiful and internally attractive, which the mind of man can conceive or the heart of man feel; and where, to every thing hitherto known of joy, will be added a joy never yet experienced, except by Christ, but then to be realized in all his followers,—the joy of being one with God, in union as intimate and complete as that between Christ and the Father. "The tabernacle of God shall be with men, and He will dwell with them; and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.....And 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."

But the glorious hope on which our affections are set, is no floating island of the blessed, the creature of the fancy of a man; nor did the Apostles follow any cunningly-devised fables when they made known the power and coming of the Lord Jesus Christ. "They were eye-witnesses of his majesty" on the mount of transfiguration, and by the ever-present remembrance of that glorious scene, which prefigured the second advent of Christ, they were kept continually "looking for and hastening unto the coming of that day of God" (2 Pet. i. 16, iii. 12). And we, for the foundation of our hope, appeal to all the Scriptures, as inculcating this one end and consummation of the purpose of God;—to exhibit man as His own image, holding dominion over all the other works of his hands. In the faith of this all the

Old-Testament saints lived and died, confessing themselves strangers and pilgrims on the earth, and knowing that God hath prepared for them a city. "And these all died in faith, not having received the promise God; having provided some better thing for us, that they without us should *not* be made *perfect*." (Heb. xi. 13, 16, 40.) And the "better thing for us," is the heavenly Jerusalem, the general assembly and church of the first-born, enrolled in heaven; the throne of God; the fellowship of the spirits of just men *made perfect*; Jesus, the mediator of the new covenant ratified in his own blood. (Heb. xii. 22, 24.) In the faith of these substantial hopes we are called to live; in the expectation of their speedy accomplishment all our plans are laid, all our conversation ordered: and whether of the twain is the safer guide, the imagination of man, or the word of God, judge ye.



LECTURES ON CERTAIN PASSAGES OF OUR LORD'S LIFE
AND MINISTRY.

I.

The Casting-out of Legion from the poor Maniac of Gadara.

"And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee Jesus, thou Son of God Most High? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it, told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear. And he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him. But Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him."

THIS remarkable passage in our Lord's ministry is so full of curious and most profitable matter, that we shall carefully ad-

dress ourselves to consider it in order; premising only, that to make this visit to the Gadarenes, who dwelt on the other side of the lake of Tiberias, or the sea of Galilee, he had with his disciples taken ship, and encountered a fearful storm, in which they would have been swallowed up, but for the omnipotence of that voice which said unto the winds, Be still, and to the waves, Cease your raging; and there was a great calm. He was proceeding on his mission of mercy to the people of Gadara, which was the chief town of the region of Peræa, beyond the Jordan. To this town, which was upon the extreme border of the Jewish territories, pertaining sometimes to Syria, but at this time to the Jews, our Lord proceeded, on the same errand on which we are told in the first verse of this chapter he had gone throughout every city and village of Galilee,—preaching and shewing the glad tidings of the kingdom of God. He had just proved himself the Lord of the winds and the waves, those two most rebellious and ungovernable of the elements of nature: speaking to them, and it was done; commanding them, and they stood fast. And he is about to encounter also two of the rebellious and ungovernable elements of the spiritual world, demons and men: of whom the former, doomed of old to chains of darkness and reserved unto the judgment of the great day, have yet liberty to afflict men for their sin, and were permitted to try themselves against the Son of Man in the days of his flesh; of whom the latter have not yet been visited with judgment, but are still prisoners of hope, living at large under the Gospel of grace and forgiveness, until the coming of the Son of Man. With these two regions of the spiritual world, let us now see how the Son of Man dealeth. It is very instructive, and, with the Lord's blessing, may be very profitable unto us all.

Verse 26.—If the incident narrated in the viiith chapter of Matthew be supposed to be the same with this, agreeing as it doth in most particulars, we are to believe that the name Gergasenes, which is there given to the country, has been inadvertently introduced, in the transcribing or otherwise, in some way by us unknown; which is confirmed by the ancient Syriac version of the Scriptures, which read Gadarenes. But there is another variation in Matthew's narrative not so easily to be accounted for, which is, that he speaks of two men being possessed, whereas Mark and Luke speak only of one. This, joined to the difference of place and country, and to other differences not so material, I confess rather makes me to believe that they are two different incidents, agreeing in the great outlines, like the two incidents of feeding the multitude with the loaves and the fishes. Not that such discrepancies in minute particulars amongst the Evangelists, while they agree in the great and substantial facts, are to a wise and judicious mind any stumbling-block in the way of faith, but rather a

greater proof of the honesty and trust-worthiness of the witness; a help, rather than a hindrance; as we find every day in courts of justice and in the affairs of life. If three of us had seen any remarkable event, and taken a part in it—for example, the saving of the crew and passengers of the Kent East-Indiaman by one of our brethren in Christ—and felt it our duty to draw up each a narrative of the wonderful providence;—one of us, say, for the use of the people of Calcutta, whither the Kent and her crew were proceeding; another in South America, whither the passengers of the ship that saved them were proceeding; and another here in England, as actually hath been the case;—and suppose that after a century or two some one should take in hand to question the whole matter, and you were in possession of these three narratives, whether would you consider it a better case that these three narratives, agreeing in the main points—as, the names and destination of the vessels, the cause of the calamity, the circumstances of the deliverance; as, that the first living creature handed down out of the burning ship was a sleeping babe; that when the seamen that manned the boats murmured, and for a moment hesitated to return to the fearful wreck, the captain declared that not a man of them would he take on board unless they returned and brought away every living soul; how, when they were so closely packed on the deck of the little ship and there was not room to work her, the wind did fill their sails and blow them directly to our nearest ports; whither being arrived, but not able to enter, the wind did shift about just so far as to bring them in with ease, and when they were just got safely moored did shift about and blow a very hurricane direct away from our coasts:—agreeing in these and the other leading points, but differing in smaller matters; as to the exact words which were spoken, as to the number of times the boats passed and repassed on their errand of snatching living beings from a two-fold death, as to the exact name of the port they were brought to;—I say, whether would you consider that you had a better case against the doubter and denier by having three such narratives, agreeing all the way in the substance of the matters set forth, yet disagreeing all the way in the manner of setting them forth, and now and then from the different degrees of faithfulness in their memory, or diversity in their attention; differing also in some minute particular; than if they agreed to a nicety throughout all their narrative, and were, as it were, a transcript or copy of each other; so that the most ingenious could not find a discrepancy. Surely every one skilled in such matters would say the former is the better case of the two. The former is as it should be, when honest men, who take in hand, unknown to each other, without communication with each other, to set down the matter

as each remembers it to have taken place. For, you know, one man is more interested with one part of a complex event than another, and that which a man is most struck with sticks fast to his memory: the other things he remembers more loosely, and may easily, nay will almost certainly, err a little in setting down some of them. How much more were this the case if the fact were called in question, not in one or two centuries, but eighteen or twenty centuries after the event, when there remained nothing but the three narratives, with the tradition that they were written by three separate individuals unknown to one another? Then, indeed, these diversities of style and manner, and occasional discrepancies of circumstance also, become doubly valuable, by also verifying to us the constant tradition that they were written by three different persons; and that we actually have three narratives of the same events, drawn up in complete independence of one another. This remark I have been led into, once for all, to shew what great wisdom, and kind consideration of our doubt and scepticism, there was in the Holy Spirit permitting these occasional divergences from each other to be found in the three narratives which we have of our Lord's life: for that of John is rather a record of his discourses, with so much of narrative and incident as might shew the occasions on which they were delivered. But for the particular instance before us, I rather incline, I confess, for my own part, to believe that they were two different events which took place: the one in the country of the Gergasenes, that is, in the country of Gergasa, which was inhabited by the ancient Gergashites; the other in the country of the Gadarenes, whose chief town, Gadara, stood about eight miles distant from Tiberias.

No sooner had he set foot on this inhospitable shore, than there met him an object than which the earth held not at any time any more fearful, and perhaps hardly ever one so fearful. A lion or a tiger roaring in their strength against their prey, is a sight which hardly any animal can listen to without terror, and which a stout and courageous man fully armed feareth to encounter. But a frantic man, whom madness hath transformed into a fury, and fell destructiveness hath driven from the habitations of men, to dwell in the mountains and amongst the tombs; a maniac raging in the height of his fury, and coming against us in the fierceness of a ravenous creature; is a thing more horrid to human sight, though perhaps not so dangerous to human life, than any natural tenant of the wilderness. I remember once, when journeying amongst the mountains, and entertaining myself with the discourses of the sober and religious shepherds, it fell out to me one day, while crossing a wild and moorish upland, that I spied at a distance, beside a ruined shealing, or shelter for the sheep,

upon the summit of the hill, a man who seemed to be watching his flock. Expecting to meet the refreshment of a pious peasant's conversation, for which I had forsaken the public highways, I hastened to draw near to him; and, coming up to him, I found him to be a helpless innocent, to whom the use of reason and of speech had been denied, in order to teach us the value of these divine and Godlike gifts: and never shall I forget, while memory lasts, the awful impression which was upon my mind, to find myself disappointed of a reasonable being in a reasonable being's form. It was not fear; for he was harmless, and piteously signified to me his helplessness: it was not a desire to help; for, alas! I wanted faith to be able to deliver him: it was not the being alone with him in the wild untenanted moorland; for I loved the wild, and was a stronger man than he, with reason to boot: I hardly know what it was, but there came over my soul such an unwonted and awful feeling that I want words to describe it. I never felt it in a city madhouse, nor in the streets of a village or town, when I have oft visited and encountered such helpless creatures. But to have my attention concentrated upon, my eye wholly occupied with, one who wore my form, and had about him all my animal functions; who looked and moved and listened like another man, and was able to guide himself a-field, and somewhat tend a flock: and yet to find him destitute and naked of all reasonable gifts, his will absent, his mind astray, wholly unable to communicate with his kind—there was a fear, which yet was not fear; for I remember I hurried away from him, though I had yet no apprehension of danger from him.

This little incident, which more than a dozen years ago befel me amongst the pastoral solitudes of my native country, a little helpeth my imagination to conceive the scene, and the impression of the scene, which occurred to our Lord and his disciples upon their landing upon the mountainous shores of the Lake of Galilee, and which is thus described by St. Mark, with a wonderful picturesqueness. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains and in the tombs, crying, and cutting himself with stones."

This creature in human form disguised by the power of Satan, and endowed of him with the superhuman strength of breaking iron chains, and bursting asunder every band with which they bound him; whom the spirit of evil had estranged from his kind

and drave continually into the wilderness, to keep it sacred to the powers of desolation, so that no man might pass that way: this wretched creature, combining the destructiveness of the wild beast with the arts and resources of human reason and the malicious suggestions of hell, no sooner saw a boat disembark its passengers upon his solitary and fearful domain, than, like the giants of fable, he hastened down with fury to do to them all possible injury. The naked savage, who loved the tombs of the dead better than the habitations of the living, was nothing daunted by the number of men who had landed upon the shore, but came down, as I believe, in the spirit of cruelty and destruction; for, brethren, I can hardly believe that the devils who possessed him would have brought him to Jesus on any other errand. They were not long, indeed, in perceiving their fatal error; for while they were afar off they recognised amongst the number Him who had come to destroy the works of the devil: which had they known at first, they would rather have carried him any whither than to meet Jesus, who was to spoil them for ever of their prey. But God, who is greater than the devil, desiring to shew forth the power and glory of his Son, that his disciples might believe on him; and having a pity for this poor wretched man, whom Satan so cruelly abused; did take these devils in their own wickedness, and, when they would have forced their victim upon mischief and murder, did lead him to his Redeemer, and force them upon their own defeat and disappointment: into which wonderful, and wonderfully instructive, act of Divine power, we would now inquire in order, making all careful observations upon every part of it; forasmuch as we are persuaded that all the actions of our Lord's life, and especially those which concern the possessed, are not only full of every human and Divine excellence, and much instruction both to the natural and spiritual life, but also because I have to notice that they are emblematical of things to come, which shall yet be accomplished by Him, not upon one or two individuals, or in a corner of the earth, or over three years of time, but every where, on all men, and for ever. And now may the Lord enable me to bring out of this act of his power all the instruction with which I believe it to be fraught!

In opening this subject, we shall shew,

First, That these demoniacal possessions, recorded in the Gospel, stood in the real presence of an evil spirit overruling the spirit and body of a man.

Secondly, We shall inquire into the Scriptures for information concerning the nature and operation of these evil spirits.

Thirdly, We shall follow the narrative in order; and dwell upon the various persons and incidents contained in it, as the Lord giveth us the ability.

I. There be some religious physiologists, for I can hardly call them divines—who have written largely to prove that those persons spoken of in the Gospel as having been possessed with devils, were no more than persons labouring under the various forms of lunacy, or madness. This case puts an end to all such vain and mischievous speculation. It is not possible this man could have been labouring under frenzy, or madness; but that he must have been possessed with a spirit, or spirits, different from the spirit of man: and into the nature of which we shall inquire by and bye. For, first, though frenzy, or lunacy, will drive a man away from human habitations into solitude, and infuriate him against his kind, and embitter him against himself, so that he will take delight to cut and maim himself, and to tear his clothes, and go naked—for I myself remember to have seen in Ireland a wretched madman upon the high-way mother-naked, who the people told me would by no means endure clothing—yet I never heard of any form of madness, the most frantic, which would endue a man with the supernatural strength of breaking iron chains and bursting bands such as they essayed to bind Samson withal. As this, in Samson's case, was supernatural, it was not in him, nor of him, but superinduced by the Spirit of God upon him: placed not in his sinews, but in his unhorn locks; and removed from him when they were shorn, though the thews and sinews of his body remained the same: even so this man's strength was also supernatural; not in him nor of him as a man, but derived into him from that supernatural spiritual power of demons which possessed him, and departing from him at the same time at which they departed. And until they will shew me a form of madness which produces such inhuman strength as not to be confined by chains, or strait-jackets or other appliances, I must believe this, from the mere description of it, to have been from another spirit than human, inhabiting and commanding the spirit of the wretched man.

I conclude the same from their supernatural knowledge; which is also to be observed in a former instance of a demoniac recorded in this Gospel, who in the synagogue of Capernaum said, "I know thee who thou art, the Holy One of God;" no doubt spoken out of the malicious intent of marring the work of Christ; who therefore rebuked him, saying, "Hold thy peace, and come out of him." In which words, be it remarked, he addresseth not the man, but the unclean spirit that had possession of the man, reproving him as the originator of that knowledge and the utterer of those words: whence we infer, that it was not the man himself, but the spirit which overwhelmed him, that possessed such deep insight into the Divine Person of Jesus of Nazareth. The same conclusion is to be drawn, and that much more forcibly, from the dialogue which took place between Christ and the miserable man

in the passage before us. Jesus began the dialogue by saying, "Come out of the man, thou unclean spirit." In these words the man and the unclean spirit are spoken of as separate beings, whose union was not necessary, but accidental. Of this remark they would turn away the edge by replying, that the woman who had been bowed together for eighteen years is said to have a spirit of infirmity. To which I answer, that Jesus does not say to the spirit, Come out of her; but only, "Woman, thou art loosed from thy infirmity," and laid his hands on her, which was the sign of communicating the spirit of joy and health and strength. Besides, in that very place it is said by the Lord that Satan had bound her: now, as we shall show in the sequel, not Satan, but Beelzebub, is regarded in Scripture as the head or leader of the demons which possessed men; and the former is never at any time confounded with the latter. On which account we consider it as in no respect a parallel case; and hold to our conclusion, that the very first words of our Lord in the dialogue, "Come out of the man, thou unclean spirit," prove that there was in him, and ruling over him, another spirit besides his own, from which to distinguish it, it is called *unclean*, or foul—that is, as I judge, without any purification from sin, unatoned for, unanointed, unsprinkled with any water of purification, hopeless and helpless in its sinful and vile estate. Now mark the reply of the spirit which possessed the man: "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not;" and in Mark, it is said, that before saying this, "when he saw Jesus afar off, he ran and worshipped him." Now whether you regard the act of worship, or the knowledge which it implied, or the confession, I say that they were all superhuman. For, in respect of the knowledge, it is to be believed that this wretched man had never beheld the power of Jesus, who, from every thing that appears, had never been in this country before; as he never was in it after, but left the man as a witness in all the region of Decapolis against his rejected and despised ministry. How, then, could the man know who or what he was? How could he know that he was a supernatural person? How could he know that he was the Son of God most high? For this knowledge hath he not by narrow scrutiny of his person or penetrating inspection of his countenance, but while he was afar off, at such a distance as required him to run in order to draw nigh and perform this act of suppliant homage. I have not heard of any disease which gives such supernatural penetration unto men, as to discern in others what their most intimate confederates and companions have not been able to attain unto: nay, what flesh and blood was not able to penetrate into through the veil of flesh which the Divinity had taken. For when Simon Peter, some time after this, doth make the like confession, the Lord

answered and said, "Blessed art thou, Simon Bar-Jonas; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." If no one, then, could say that Jesus is the Christ but by the Holy Spirit, it puts it beyond all manner of doubt that this wretched man, who for himself was not in his right mind, had the knowledge not from himself, much less from being beside himself, but from the superhuman spirit which at that time possessed and over-ruled his person. So much for the knowledge and the confession. And for the act; how is it possible to believe that a wild and naked man, who hated man and the habitations of man, and his very self, should at the far-off view of a man surrounded by many others, who bore no emblems of superiority, or over-awing symbols of office—should all at once change his custom which had made him the terror of the country-side, and fall down in humble supplication, and worship in awful reverence. And as concerneth the word, this also was superhuman. We find only once that his Apostles worshipped him (in the boat, when they saw his mighty power), till after the resurrection, not till they clearly apprehended his Divinity. The blind man who witnessed the good confession did indeed worship him, because to him was given the discernment of faith beyond any other man mentioned in the Gospel, and Jesus plainly revealed to him his Divinity. But besides these two instances we find no other act of worship offered to him as the Son of God, except this one, offered to him by a man out of his right mind, who held all the country in fear and terror. How can this be otherwise accounted for than upon principles supernatural; namely, that the spirits which possessed him, having a spiritual discernment of the Son of God, who was hidden from the world in the Son of man, and knowing the unbounded power of his word, did, out of a slavish fear of his great wrath and indignation against them for having dared to abuse this son of Abraham, fall down and worship; believing and trembling, and crying out with a loud voice, "I beseech thee, torment me not;" "I adjure thee by God that thou torment me not."

The very substance of this petition also, as well as the knowledge which it implied, proveth beyond a doubt that the unclean spirit in the man was a different being, a different self-conscious being, from the man himself: because the words which Jesus had uttered, "Come out of the man, thou unclean spirit," had in them no prognostic of torment unto the man, neither were they followed by any thing of that kind; for the spirits did not tear him in the act of coming out, and, being come out, left him in a sweet state of peace and tranquillity, restored to humanity's sweetest condition; clothed, and seated at the feet of his Divine Benefactor; afterwards to proceed through all Decapolis, that is, the ten cities of the region beyond Jordan, to publish what great

things Jesus had done for him. If, then, the words "Come out of the man, thou unclean spirit," had no evil but every good prognostic to the man, what meaneth the adjuration, "I adjure thee by God that thou torment me not?" It meaneth that the unclean spirit in the man, who recognized Jesus afar off, who also confessed him to be the Son of God, and as such worshipped him, felt that in those words there was a power which all the powers of hell must obey; and, feeling the grasp of that powerful word, which the waves and the winds had just obeyed, to be already upon him, and that he must obey and return to that dolorous deep or abyss whereto he is eventually doomed, he doth, in an agony of desperation, cry out with a loud voice, and adjure Christ, by that Name which most the devils hate, but which he knew Christ did supremely reverence, the name of God: "I adjure thee by God that thou torment me not. I must obey thee; thy strong hand is even now upon me: and I will obey thee: but oh send me not to the torment from which I am escaped: not thither, O thou Son of the Most High God; not out of this country: if it might please thee, into these unclean swine, or any where, but not back again into the deep, I do beseech thee, I do adjure thee by the living God; for that is torment whereof the thought doth ever haunt me. Oh! send me not thither before the time. It comes too soon: oh forestall it not!"

If any thing more were needed to set the question to rest concerning the reality of those possessions, it were found in the sequel of the dialogue between Jesus and the possessed man, or rather that very intelligent though very wicked spirit which possessed him. "Jesus asked him, What is thy name?" The answer given to this question, as recorded by Luke, would leave it in some doubt whether the spirit made answer or the man; but as it is given in Mark it leaves no doubt that it was the former: "My name is Legion; for we are many." The spirit answereth, as before, to the question which the Lord addressed to him, "What is thy name?" That there were divers kinds of these demons which in the days of our Lord's flesh had power over men, there can be no doubt, from that saying of our Lord to his disciples, when their power had been foiled by the deaf and dumb spirit which tormented a certain child, "Howbeit, this kind cometh not out but by prayer and fasting." Now the name of any thing, in the language of Scripture, means the description or definition of his being: and therefore our Lord did inquire of what name, or kind of evil spirits, was this one with which he conversed. There are angels and seraphim, and thrones and principalities and powers, in the orders superior; and doubtless there are spirits of various name in the orders inferior: into which subject we are not called upon at present to enter,

being satisfied to know they are of various kinds, and therefore of various names. The answer which the unclean spirit made to this question of the Lord is very curious: "My name is Legion, for we are many." I say, it is very curious, because he speaketh of himself both in the singular and the plural number; as he likewise also doth in the petition which he immediately tendered to his Lord and Master, the man Jesus Christ: "And he besought him much that He would not send them out of the country;" or, as it is in the original, out of the earth: in Luke it is, "would not command them to go into the deep," or the abyss. In both these instances he speaks of himself as one, though very many united in one; and again, though he had spoken of himself as one, they spake of themselves as many; so many, indeed, as a Legion, which included not fewer than six or seven thousand men: also, the herd of swine into which they went forth is said to have been "many," and "great;" perhaps the collected herd of the town and country around, entrusted to the care of several herdsmen. Now, of an embodied spirit, such as man, it is the essential property that he cannot be in two places, or occupy two persons; and also that two or more cannot occupy one place, or one person: but of these superhuman spirits this doth by no means seem to be the law or definition: directly the contrary appeareth from what is written in the xviiith chapter of the Second Book of the Chronicles, where a spirit presenteth himself before the Lord, and saith, "I will go out, and be a lying spirit in the mouth of all his prophets;" in which being permitted, he did accordingly proceed forth, and possess all the prophets of Ahab, to persuade him with false assurances to go up to Ramoth-Gilead. In like manner, those three spirits like frogs, which John in the Apocalypse saw proceeding forth out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, are declared to have such power of diffusion and possession as to go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. From which two instances it is most manifest that one spirit hath the power of ruling over and possessing many men. And on the other hand, it is manifest that many may inhabit one man, not only from this passage, but from another remarkable passage recorded both in the Gospels according to Matthew and Luke. It is in Luke (xi. 24—26): "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." Though

I may not turn aside to open this very remarkable passage, I cannot quote it without observing, as I pass, what testimony it beareth to the truth that diabolical possessions were really and substantially so, and not merely diseases of lunacy and madness expressed after an Eastern way. For what meaning were there of a disease leaving a man and walking through dry places, seeking rest and finding none; and going and fetching seven other diseases more wicked than himself, and with them returning and entering into the man from which he, the diseased, had been cast out? Moreover, this passage proves that the Jews in general believed the demoniacs to be really possessed with other spirits than their own, because it is used by our Lord as an illustration; and no man chooseth to illustrate his subject by a thing of whose reality or truth the hearers stand in doubt; for that were only to add perplexity to perplexity and uncertainty to uncertainty. He is illustrating the case and condition into which the Jewish nation was about, by unbelief, to bring itself; and he likeneth that generation to the very person before him, out of whom he had just cast a devil; declaring, that, if the devil which had gone forth of him should wander about, and, finding no other tenement, bring seven other disciples with him, and, entering to his former house, the body of this man, should find it ready to admit him, and by wickedness prepared to welcome him and obey him, and thereupon with all the seven should take up his old quarters, and make the latter end of that man worse than the beginning; this would be a very apt illustration of the condition to which that nation was about to be reduced; out of which the demons had, as it were, been expelled by the knowledge of the true God, but into which, not one, but many were about to enter, for their rejection of the Son of God and of the Holy Ghost, and exceedingly to vex and torment them. This illustration, addressed to the cavillers with whom he was surrounded, is indeed enough to convince me that the possession of devils is not only a fact in itself, but was a fact universally admitted, even by the most sceptical of that generation; who never said, 'They are not devils which he casteth out,' but "He casteth out devils by Beelzebub, the prince of the devils." But the object for which I quoted this passage was to shew that the fact here brought before us, of many devils dwelling in the person of one man, was a point so commonly believed in those times as to be made use of by our Lord for the illustration of other points not so obvious in themselves, or so commonly held by the people. Now those devils went forth from the poor maniac, and possessed themselves of the unclean bodies of the swine which were feeding by the lake: and such was the madness with which the brutal creatures were taken, to find themselves so invaded, that, against all natural desire of life, they hurried down the steep

mount and plunged into the sea, and were choked. This of itself, were there no other reason, would be sufficient to shew us the reality of these diabolical possessions. For who ever heard of the lunacy of a man leaving him and seizing upon the brute creatures? These are diseases of the reason of man, and proper only to man, who is reasonable. They cannot by infection be communicated; they cannot be transferred to a dumb and brutal creature; for reason is essential to their very existence: there must be reason before there can be the derangement of reason. Reason is the substance, and the diseases of lunacy and mania are but the accidents of it. Now how, when the substance is not present, the accidents may yet be present, I confess myself wholly unable to fathom. So that, if an instance had been chosen on very purpose to teach us the reality of these demoniacal possessions, this is that very instance. It is what the logicians call the *experimentum crucis*, that upon which the whole issue may be rested. And therefore it is, that I have opened these Lectures by sifting this question to the bottom, and shewing the absurdity of the opinion which hath been broached within the last fifty years, and is, I fear, so widely spread in the church; and henceforth I shall consider it as a point set at rest, and in all future Lectures proceed upon it as undoubted. We do not grudge to have dwelt upon this point at length in this Lecture; for I would wish to establish you thoroughly in the faith of these things, that you may have a reason of the faith that is in you, to give to every man; and because this subject of expelling the demons, is one of the capital objects of our Lord's ministry.

II. Having shewn that these demoniacal possessions were truly produced by the presence and abiding of evil spirits in the bodies of men, and that the attempts of these sceptical times to explain them away into forms of disease, such as lunacy or madness, are at once shallow, fruitless, and wicked, we proceed now to consider what information we have in the Scripture concerning those evil spirits which were permitted of God to hold men under their miserable thralldom. And first of all, in order that the unlearned may be guarded against a mistake to which the learned are not exposed, it is to be observed, and borne in mind by you, that the name of these evil spirits is always and altogether a different word from the name of Satan, or the devil; who hath many appellations—as, the evil one, the tempter, the adversary, the great dragon, the old serpent, &c.—but never, in any one instance, the appellation of demon, by which these spirits are always named, and by which word they should certainly have been named in our version of the Bible. Satan, or the devil, is always one; but these are many: he is the prince of the wicked

and the accuser of the righteous, the great antagonist of God and leader of the powers of evil; no doubt, also, the head of these demons, as of all other wicked beings; but not their immediate prince, who is frequently declared in the Gospel to be Beelzebub: "By Beelzebub, the prince of the demons, he casteth the demons out." Yet that Beelzebub and all his order look unto Satan, as the vassal to his liege-lord, there can be no doubt, from the reply which our Lord made to that railing accusation, as you have it written in the third chapter of Mark: "How can Satan cast out Satan? and if a kingdom be divided against itself, that kingdom cannot stand. No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his goods:" which words do manifestly both give unto Satan the supremacy of the kingdom, and represent these demons as a part of the house over which he is the strong and powerful master. So also is it said by Simon Peter, when preaching the Gospel unto Cornelius and his household, that Christ "went about doing good, and healing all that were oppressed of the devil:" from which word we learn that Satan, who is at the bottom of all mischief, a liar and the father of it, was regarded by the Apostle as the great cause and acknowledged head, not only of all their demoniacal possessions, but also of all the sore sufferings and cruel diseases from which our Lord in the days of his flesh went about to deliver the children of Abraham. And the same is taught in that which he said of the woman who was oppressed with a spirit of infirmity: "This daughter of Abraham, whom Satan hath bound these eighteen years." You will not understand us, therefore, as dividing the empire of evil into two parts, refusing to Satan the bad supremacy thereof, when, for the sake of pursuing our inquiry into the nature of these evil angels of his, properly called demons, we bear in mind that the two are ever preserved distinct in Scripture, as Christ and his disciples, as God and angels: and doubt there can be none, that what the angels are to God in the good government of the unfallen universe, and what believers are to Christ in the dispensation of his grace, these demons, and Beelzebub their prince, with all other the orders of the wicked hierarchy, are to Satan, the prince of the power of the air, the prince of the darkness of this world, and the subtle monarch of the spiritual wickednesses in high places.

Concerning these demons, then, let us inquire into the effects which they wrought upon the persons of whom they had gotten the possession. And, first, upon their bodies they had power; and did delight to take away from them their senses, both of sight and hearing, and also the faculty of speech: which being the three great means of human intercourse and brotherly communion, of instruction also, and consolation, do prove to

us the solitary and selfish malignity of these reprobate spirits, who, having gotten hold of their victim, proceed to shut out from him the whole world of light and love, and to make of him a living tomb, in the darkness and misery of which they may do all their cruel work. While the conscious spirit of their poor victim hath any mode of communion with this world of hope and grace and knowledge, they feel their possession insecure, and, like the cursed Inquisition, of which no doubt, as we may shew in the sequel they were the secret instigators, they must first put out the eye of knowledge, then close up the ear of hearing counsel, and make mute the tongue of revelation, in order that upon the miserable man, thus cut off from his kind, and from the privilege of heaven's light, and the divine faculty of discourse, they may, in the dark chamber of their machinations and the secret dungeon of their horrid cruelty, proceed to do their utmost violence and most injurious torments. Accordingly, these demons, when they had so far obtained the mastery would cast their disguised victim into the fire, to burn him; or into the water, to drown him; or upon the earth, to wound him and leave him wallowing in the filth thereof; or they would set the nobler organs of life within into such violent agitation that he should wrestle with the pain, and foam at the mouth, and be convulsed beyond the endurance of human sight. They would strip him stark-naked, that he might be the more pinched by the nightly cold, and scorched by the daily heat, and wet with the dews of heaven. They would hunt him from the habitations of man, and make him the hungry raging keeper of the wastes and wilds of nature; or carry him to the charnel-house, to dwell among the tombs, and haunt them with fearful superstition and real terrors; and raise him into such fury that he should take weapons against himself, to cut and carve his quick and living flesh, as if he were a dead or inanimate thing. By all which particulars of distress there is evinced in these demons a general disposition to cruelty, and delight in pain for its own sake. To do evil, to produce suffering, to rack and torment, but never to destroy; to accumulate the greatest load of pure suffering which nature can endure without dying; this is the law of their being. We have no instance recorded in which they destroyed their victim by any of their excessive torments; for then their occupation were ended; which fear of being cast out into the void abyss from the tenantry of a living thing, moved them to pray our Lord to give them a shelter in the body of the brutes. But the swine, not having that power of self-preservation which man hath, no sooner felt themselves stung with such demoniacal instinct, than they rushed right on to destruction. It may give us some idea of the quick and stinging presence of these evil spirits, to observe with what wild haste this herd of harassed creatures rushed into the deep. It could be no disease

with them, no unaccountable sympathy, no bewildered reason, no disorganized will: they were feeding quietly upon the mountain side; but no sooner did the legion of demons enter into them with their insufferable torment, than they rushed amain upon death, and plunged down the precipice into the sea. Here again we observe the use of this miracle, in proving to us not only the reality of these possessions, but the torment, the bodily torment, the torture to animal life, which it is the nature of these demons to inflict upon all on whom they have got possession. And now, brethren, if such be the cruel and vindictive nature of a spirit which is placed beyond the region of grace and hope and the possibility of redemption, under the fearful sentence of reprobation, I conclude that such will be the natural instinct and office of the spirits of the wicked, who are separated from the spirits of the righteous by a gulf across which they cannot pass: for they are then beyond redemption, past all remedy of grace, and reserved, like those evil angels, in chains of darkness until the judgment of the great day: and when, at the judgment of the great day, each one of them shall receive a body to wound and grieve and torture, and which cannot die, what shall we say of the anguish of bodily misery which such a tenant will continue to inflict for ever, and will for ever be fed and nourished with the power of endurance. Well might our Lord say, "Where their worm dieth not, and their fire is not quenched; where there is weeping and wailing and guashing of teeth." I cannot describe, and if I could I have not space for describing, the aspect of fearful misery which this reflection openeth up to me in the condition of the reprobate; the misery, the unrelenting misery, which a spirit thus infuriated, and a body thus endowed, will engender between themselves; and which no name is worthy to represent, save that word in Scripture, the second death—the perpetual torments of a death which cannot die.

Let us consider, now, the nature of that knowledge with which these demons endowed the minds of those whom they possessed. We shewed above, that the knowledge which these demoniacs had of our Lord's person was superhuman, and the Lord himself doth every time ascribe their insight to the demons, and never to the crazy subject of their evil influence. Now, if we inquire into the use which they made of it, we shall always find it to have been for evil, and never for good; always for the end of marring, never for the end of promoting the great work which he came to fulfil, and in fulfilling which he proceeded with the greatest wisdom and discretion. To have avowed himself openly as the Son of God, before he had made out his credentials by fulfilling the things written of him in the Prophets and the Psalms, would have brought down upon his head, in the first beginnings of his ministry, that persecution and death

from which all the demonstration of power and wisdom that he gave was not able to protect him at the last. And if his ministry had been thus arrested in its opening bud, there would have been no cleansing of his disciples from the carnal state by the word, for the indwelling of the Spirit with power, to make them the foundation of the church. And how utterly unable the Jewish people were to receive such an avowal, is made most manifest by the doubt and disbelief of his own disciples and apostles, who had seen all his works, and heard all his wisdom. And when at length he did avouch the solemn truth in the hearing of the council, the high priest rent his clothes, and said, "What more need have we of evidence? ye have heard what he saith." The most capital disservice, therefore, which these demons could do him, and the people whom he would fain have saved, and all future generations, was to mar the gradual unfolding of the mystery; and at once stake him upon the moral weapons of his enemies, before he had provided for himself any covert in the hearts of the people, or laid the secure basis of his church in fulfilment of the prophecy and ministry of the word. And this they continually strove to do. The first instance which we have upon record is that which took place in the synagogue at Capernaum, where, the first time he preached, one of these crafty demons withstood him, and cried aloud, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." In which brief sentence is manifested, first, that fearful and trembling faith, that faith yielding no joy but only fear, which these reprobate spirits are possessed of: "The demons also believe, and tremble." Being without hope, their faith in the power of Christ is only the food of despair, the assurance of their own fore-doomed misery. In another Evangelist it is, "Art thou come to torment us before the time?" that is, before the time of the judgment of the great day, until which the angels that kept not their first estate are reserved in chains of darkness. There is annexed to this the most malicious and contemptuous defiance of the Lord's cautious and considerate promulgation of his Divinity, and a throwing in his teeth of that which above all things he sought for the present to withhold: "I know thee who thou art, the Holy One of God:" with which Christ was so grievously offended, that he rebuked him, saying, "Hold thy peace, and come out of him." And on the same day, it is added in the narrative, "At even, when the sun was set, he cast out many devils; and suffered not the devils to speak, because they knew him." And in the third chapter of the same Evangelist it is said, "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should

not make him known." Which rebukes and charges of the Lord do all teach us, that those demons which possessed men did use whatever knowledge they are capable of, which seems infinitely more than man's, not to the furtherance, but to the hindrance of God's glory, and to the sweet processes of his redeeming grace; ever attempting to frustrate that purpose of the Lord, which must to their frustration be fulfilled; ever seeking to substantiate a lie and to realize an impossibility. Wasted powers, disappointed hopes, frustrated purposes, compose their miserable activity. Ever active to accomplish nothing, ever passive to suffer all things; their intelligence a light which lureth them into misery. Such is their calamity; and such the calamity of all who are overruled of wickedness, who resist the good and gracious counsels of the Lord to extinguish wickedness, and establish righteousness triumphant on the earth.

If, before leaving the influences of demons upon the persons of those whom they possessed, and in whom they were for a season to shew their inhuman cruelty, you be disposed to inquire of me for what ends the Lord did permit such a supernatural presence and power of evil spirits, I answer, In order to manifest the supernatural power of the Son of Man in expelling them, which there was no other possible way of revealing. To bruise the serpent's head, and destroy the works of the devil, was the very end for which the Seed of the woman was promised, and in due time revealed: but if there had been no opposition made to him save by men, it is manifestly impossible that the accomplishment of this hope and promise could have been manifested. I say not that it might not have taken place, but I say that it could not have been manifested. For there is no doubt that in overcoming sin in the flesh, and in conquering death and hell, the power of Satan was overcome: but that only in the invisible, not in the visible region. Now, forasmuch as the incarnation was a visible manifestation of the power of the Son of God in manhood, intended to be looked upon and felt by all creatures, and as this earth was the theatre of the devil's ambition, so ought it to be the theatre of his defeat; and forasmuch as the former advent was to give the earnest and rudiments of what in the second advent shall be completely done and accomplished; it was altogether according to the promise and the progress of the revelation, that thus the powers of hell should come up into the field, and contend with him for that which they had won and so long possessed. That this is the view which our Lord himself had of these miraculous possessions, I can shew from the xth chapter of this very Gospel, where it is said, at the 17th verse, "The Seventy returned again with joy, saying, Lord, even the devils (demons) are subject unto us through thy name." In which Jesus, perceiving the downfall of Satan's kingdom, thus

maketh answer, " 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 devils are subject unto you, but rather rejoice because your names are written in heaven." In these words I behold the revelation of a great bereavement and humiliation of Satan's power and dignity, in virtue of the incarnation of the Son of Man, and of the power which he bestoweth on his disciples : that God did therein give us the assurance of strength and might against the power of the devil ; which comfortable assurance we could in no other way possess. I believe, moreover, that the chain of darkness was loosed, and certain of its miserable prisoners permitted to come abroad, in order to shadow forth that judgment of devils which Christ and his saints shall yet exercise at the judgment of the great day ; when Satan with all his host of wicked spirits shall be loosed, to put forth their wicked and malicious power upon men, previous to their great and everlasting consignment to the lake that burneth. And here I have to observe, that there are but three such processions of the unclean spirits mentioned in Scripture, and each at the end of an apostasy. The first, of which we now treat, at the end of the Jewish ; the second under the sixth vial, in this very time, at the conclusion of the Gentile apostasy ; and the third at the end of the Millennium, in the time of the universal apostasy ; each immediately preceding a judgment : the former before the judgment of the Jewish apostasy, this now in being before the punishment of the Gentile apostasy, and that last before the judgment of the whole earth. And I observe further, that the former of these was a carnal and visible manifestation of those unclean spirits, because the dispensation was carnal and visible: the present, which is now proceeding, is a spiritual, but not less real, as we shall see in the sequel, because our dispensation is essentially spiritual : and the last will, I believe, be both visible and spiritual, according to the more complete character of that Millennial church for which we wait and pray. Furthermore, and finally upon this part of the subject, I do believe that the wretched men who were made the particular subjects of this diabolical possession were in general far gone in wickedness ; or, if not so, were made temporary sufferers, in order that the glory of God's power might be manifest in them : but in general the former : which I ground upon that remarkable passage in the xith of Luke, to which I have already made so much reference, when the Lord, speaking of the sevenfold misery to which the Jewish nation should be brought, represents them by the emblem of a man who hath had a spirit cast out of him ; which spirit afterward returneth with seven more, and finds his former house swept and garnish-

ed, and straightway takes possession of it. This sweeping and garnishing of the Jewish nation lay in their having rejected the Holy Ghost, and being to all good reprobate. Therefore the seven evil spirits have racked and tormented them above aught endured by them in Egypt from Pharaoh, before the evil spirit was first cast out of their nation by the ordinance of God. Wherefore, so far as you can reason from a similitude or emblem, I do infer, that these evil spirits, being let abroad, did enter into those tenements which they found swept and garnished; that is, into those men whom they found most void of the Divine Spirit of faith and love, and furnished with that garniture of evil lusts and passions, of which they make unto them wicked and unclean ministers.

And now I pass onwards, to open up some other views of the nature and influences of those demons, besides those personal and bodily influences which they took in the days of our Lord's flesh. And these are two-fold: the one as connected with Pagan worship, and the other as connected with the Christian apostasy. With respect to the influence which demons had in Pagan worship, we have to direct your attention to three passages of Scripture. The first in the viii th chapter of the First of Corinthians, where the Apostle is instructing the church in the true principles upon which they should abstain from idol sacrifices, if they should deem it good to abstain: not, saith he, through any idea of its being polluted by the idol, "for we know that an idol is nothing in the world, and that there is none other God but one;" but because "the things which the Gentiles sacrifice, they sacrifice unto devils (demons), and not to God; and I would not that ye should have any fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons: ye cannot be partakers of the Lord's table and the table of demons." Now, it hath been argued upon this passage, and that by a very learned and acute doctor of the church, that the Apostle doth not identify these demons, whom, under the false name of gods, the Gentiles worshipped, with those evil and malignant spirits who are mentioned in the Gospels, but useth it rather in the good sense in which the heathens did use the word—as when Socrates spake of his demon—to signify those powers, inferior to the one Almighty God, to whom the heathen offered worship and homage. But to me it is manifest, from the constant use of the word in Scripture of evil spirits, and from the scope of the passage, that this interpretation cannot be received. In those times, when the Christian church was gathered from among the Gentiles, the converts were much tempted by the universal presence and practice of idolotry, which, as is still the case in heathen countries, introduced itself to their private tables, because parts of the victims which had been sacrificed were eagerly desired and

bought up in the shambles, where they were exposed to sale: Whether they might eat those or not, became a question amongst the brethren; the stronger-minded; with the Apostle, being disposed to disregard the idol and all his appurtenances as nothing at all; while those of weaker mind and very tender conscience were afraid, lest they might be countenancing or consenting to the idolatry. The Apostle, having in the viiith chapter put this question upon its proper basis of mutual charity and condescension of the stronger to the weaker party, and shewn them that there was no principle of absolute unlawfulness involved in it, but a principle of mutual love and forbearance, takes up the subject again in the xth chapter, under another form, and guards them against the danger of the creeping in of idolatry by the door of that liberty which he had given to them of partaking when they could do so without offending a brother. And his mode of reasoning is simple and conclusive. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread." That is, our sacrament of the Holy Supper, which we eat in common, doth declare and signify that we are one with Christ, and one in Christ; having communion and fellowship with him and with the Father in spirit and in truth. Though we be individuals as to our old man, having each a central will within himself; as to our new man we are gathered into one, having Christ as the common centre of our being, whose members we are: one in him, as he is one with the Father. Having laid down this undeniable principle, the Apostle then proceeds to apply it to the practice of communicating with the heathen in their temple feasts; and he takes his first instance from the Jews, saying, "Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?" That is, Are they not of the community of the altar? would it be allowed to any but a circumcised undefiled Jew to partake thereof? Is it not a sacramentary act? Is it not of the covenant; and proper only to the children of the covenant to sit down and feast upon that whose fat and other more holy parts have been offered on the great altar in the temple? Well then, saith the Apostle, and if it be so both in the carnal sacrifices of the Jews and the Holy Supper of the Christians, what else is it in respect to those heathen sacrifices, if you should sit down and partake of them, than that you become of their fellowship, and of the fellowship of those demons to whom they offer the victims, and in honour of whom they assemble together in their temples; to eat the victims? It is not, saith he, that the idol is any thing; or that which is offered to idols is any thing more than common meat; which, if you find in the shambles, exposed to sale, buy and eat;

or if you find it at the tables of your friends, eat, and ask no questions. But if you go to the temple, and sit down with them who go thither to eat in honour of their fabled deities, then, what say I? I say that "the things which the Gentiles sacrifice, they sacrifice unto demons, and not to God: and I would not that you should be of the communion of demons. Ye cannot drink the cup of the Lord and the cup of demons: ye cannot be partakers of the Lord's table and of the table of demons?" Now I ask, brethren, if the Apostle doth not set Christ into the strongest opposition to the demons. It is not merely a diversity, but a contradiction, which he declares: such as is frequently to be met with in the Scriptures; as, for example, when reasoning against fornication, in this very Epistle; "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them the members of a harlot?" where the pure and chaste community which we have with Christ is set in opposition to all impure and unchaste communion. And again, in the Second Epistle he saith, in the same strain, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols?" In like manner it is said by our Lord, "Ye cannot both serve God and mammon." From all which I infer, without a shadow of doubt, that the beings which the heathens worshipped, and worship still, under the name of deities, are demons, as the Apostle declareth; whose nature is the same with that of the demons who distressed and distracted the bodies of men: and that the tendency of their worship, in so far forth as it taketh hold of the people, is to produce the same character of body and of mind, whose intense horror was shewn in those persons whom the Lord delivered. But that this may be clear to you as the constant doctrine of Scripture, I request your attention to two passages of the Old Testament: the one is the Song of Moses, written for an everlasting memorial in the xxxi^d chapter of Deuteronomy; where, speaking both historically and prophetically of Jeshurun's wantonness and idolatry, the Lord thus expresseth himself: "They provoked him to jealousy with strange gods; with abominations provoked they him to anger. They sacrificed unto devils, and not to God; to gods whom they knew not; to new gods, that came newly up, whom their fathers feared not." Here is a summary of Israel's idolatries under every variety of strange gods, that is, gods of the nations; and new gods, that is, inventions of yesterday; and gods whom they knew not, that is, whom they adopted out of mere novelty and wantonness and love of change: and they are characterized by one word, devils or demons, for under that general name they are set in opposition to God, the Rock of their salvation, of whom they had been unmindful. But if any doubt remained that under these idols it was devils, or demons,

whom they actually worshipped, we have it removed by what is written of the backsliding and adulterous Israelites in the cvith Psalm: "And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils: and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan." We conclude therefore, of a surety, that the beings whom the ancients worshipped under the name of gods and demigods, and which the heathens worship still, are demons; that the name or power which they adore is some inferior agent of Satan, whom he commissioneth to take possession of the darkness of men and nations, and to rule over it. To accomplish which, he permitteth them to take the names of famous men—as of Osiris, and Hercules, and Jove—in order thereby to steal their way the more easily, by the reverence of ancestry, or the admiration of greatness, into the hearts of the people. The arch-deceiver seizeth upon the darkness of antiquity, and availeth himself of the credulity of men, and so windeth himself into their hearts in various ways, to lead them captive at his pleasure. That idolatry is therefore the worship of demons let us never forget, in order that our souls may abhor it, and take every means to extirpate it.

(To be continued.)

WHAT CAUSED MR. BAXTER'S FALL?

It is written in the Scriptures, "Blessed are the pure in heart, for they shall see God." Give me, O God, the heart purged by Christ's blood, the single eye of sincerity and truth, that I may now clearly see and shew forth the mystery of Thy dealings with my friend, and more than brother, Robert Baxter, who having been called of thee as a prophet, and as such been attested of thy Spirit, and approven of thy church, hath now openly set himself against thee to pull down that which thou didst set him to build up. To me it appertaineth not to sit in judgment upon him, nor to account for the inconsistencies wherewith he chargeth thy Spirit that spoke in him: nor to distinguish whether these be really inconsistencies, or only inconsistencies between the spiritual word and his own interpretation thereof; and, if real spiritual inconsistencies these be, to determine whether like Saul he may have been visited by an evil spirit from the Lord for his haste and unbelief,—or whether he may, being still a true prophet, have spoken presumptuously and beyond the analogy of faith,—or whether being, like Balaam, at heart a Moabite, he may have been drawn out from the river of his people, and constrained against his proper nature to bless the people of God:

to determine whether of these be the manner of his fall, I undertake not, because he standeth not at my bar, nor is one of my flock ; but in love to his soul, and the souls of those whom he hath stumbled, and chiefly for the glory of God, I will shew forth the righteousness of God in permitting him to be brought thus low.

Robert Baxter is a vessel marred upon the wheel of the Potter, whom the Potter would yet make into a good vessel for the hand of the King, to be filled with treasures of glory for the good of the church. But he fighteth sore against the gracious purpose of his Maker, and standeth in peril of being dashed and broken in pieces. The Lord called him to be a prophet ; and more than a prophet ; a strong stone, but not the Corner-stone of his house ; nor yet the Builder thereof, though a master builder under the Builder whose name is The Branch. The Lord, which is the Word of God, opened his mouth in mighty utterances, of things unutterable by the lip, inconceivable to the mind, of man ; and gave them forth with a richness and variety and exuberance of knowledge, with a majesty and a strength, with a melody and power of harmony, and yet with a calmness and distinctness and exactness, yea, and minuteness of truth and beauty, which if Satan hath power to give then Satan may have written all the oracles of God. For, verily, there be no parallels to the words which he spake, nor to the manner and method of his discourse, but those which the universal church hath stamped by the name the word of God. If Satan, as an angel of light and a minister of righteousness, can give forth the honour, the nobility, the grandeur, the glorious truths, which not thy poor formal intellect, Robert Baxter, but He that spake them in defiance of thy formal intellect, did utter, in my hearing and the hearing of my church ;—then say I again, Satan may have indited the word of God, which is of all blasphemy the most horrible and guilty.

Yet, for all this, Robert Baxter—a man of a godly spirit, but yet an enthralled understanding ; a man of truth in the inward parts, but of tradition in the outward ; a man in his reason taught of God, but in his understanding taught of the traditions of men ; a man who in unfolding the forms of godliness in the law and the traditions of the church, surpasseth the men of this day, as is manifest from his two papers in this work, but whose spirit hath not informed his understanding with the heavenly life—he, even such a one, hath endeavoured to shew that the mighty Spirit which spake in him these utterances of honour and glory is no other than the spirit of error : for he is too honest a man to believe, or to say, that it was excitement of the flesh. He knoweth too well what an ungodly thing—what a rash, riotous, turbulent, wayward, and contradictory thing—the flesh is, to mistake for its excitement that heavenly rapture,

that sober certainty of truth, and collected wisdom of God, which first enwrapped him into divine assurance of faith and love and rest, and then poured forth through him streams of the water of life, beams of the sun of glory. Oh, my brother, my brother! where is thy discernment gone between God and Satan, Christ and Belial, good and evil, Spirit and flesh, that thou shouldest thus turn aside like a deceitful bow in the hand of thy Maker! Here, therefore, is an enigma, and a dark riddle; that a man with more formal theology in him than most men I know of, should have committed this most fearful sin, of naming the Spirit of truth and holiness by the name of the father of lies. And how cometh this to pass? where is the interpreter to interpret this parable?

It cometh to pass from this, that the natural understanding apprehendeth not the things of the Spirit of God. No, nor no single mind of even the spiritual comprehendeth all the words and ways of God; which are spoken not for one man, but for the church, of many members composed; nor for the church of one generation, but for the church of all generations: for no prophecy of the Scripture is of any private interpretation, but holy men of old spake as they were moved by the Holy Ghost. And least of all is the prophet himself capable of resolving his own words. Sufficient is it for the tongue, to have the glory of utterance. The ear must have the glory of hearing; the heart the glory of understanding; and the mind the glory of bringing forth the flowers and fruits of the word rooted in the heart of love. But thou, Robert Baxter, prophet of the Lord, in thy rashness, in thy strength of head, in thy solitary self-sufficiency, in thy great personal stedfastness—for there was no soldier like thee in all the camp, for personal single combat: thou wast a rock beside other men; a lion wast thou, amongst the beasts of the field; yet see, O brother, how thou art fallen before the Rock of Israel, the Lion of the tribe of Judah;—thou thoughtest by thine own capacity to measure the capacity of the word that thou wast made instrumental to utter. This was the reason wherefore God took thee to use thee, that thou hadst strong personal parts, in a day of confederacies. Thou wast not afraid to trust thy God; and thy God did not belie thy trust. He did open thy mouth in majesty, but not until he had found an ear to hear, a heart to understand, and a mind to reason, in the church whereof I am the pastor. And if thou hadst heeded the counsel of Him that sent thee, and staid there where thy mouth was opened until the power was given, it would have been well with thee at this day, instead of being very evil. For, O man, thou art not the pillar and ground of the truth, strong though thy manhood be; but the church is the pillar and the ground of the truth. Therefore it is thou hast fallen, because thou wouldest be both giver and

receiver, both utterer and container, both prophet and angel, and pastor and teacher : and so, by usurping all offices, which dignity pertaineth only to Jesus, thou hast lost all, and become nothing but a stumbling-block in the way of the children of the Lord.

Ever and anon, as thou didst utter a thing, thou wouldst understand it : thou wouldst settle down into space and time the word of the Lord, which is unto all generations. The Spirit in the prophets warned thee of this : and I, according to the light given unto me, did also warn thee, and in some cases was able to deliver thee. But still thou wouldst be grasping with thy fist the wind of the Lord ; and with thine understanding, which is formal and fashioned according to traditions of men, thou wouldst be containing the word of the Lord. Did ever Isaiah think of comprehending what the lips of Isaiah spake ? And when Jeremiah gave formal expectation to his words, instead of patience of hope, his feet had well-nigh slipped ; and he was only brought back from this state of saying, ' I will speak no more in this name,' by his obedience, greater than thine, which, when the fire burned within him, constrained him to speak. But thou, O man, hast not grace to do this ; for thou hast called the Spirit of thy God the spirit of evil, and the word of thy God the word of the father of lies. Take heed, take heed, O my brother ! lest the Lord harden thy heart, as he hardened the heart of Pharaoh ; and lest thou perish, as Balaam did, in the slaughter of Midian and Moab.

God is righteous in his dealings with Robert Baxter, whom, for the last ten years that I have known him, he hath led by a gentle and steady hand into the knowledge of all the forms of truth written in his word, especially of the purpose which he hath laid in the Christ. I say, the Lord led him onward with a steady hand into the forms of the truth ; and at the same time gave him a child's heart for simplicity and gentleness. A tender husband, and a tender father, and a tender friend, did he make thee, O my brother. But thy heart lay in its guileless simplicity of childhood, and did not grow up to fill the majestic forms of thine understanding with the life of God. Thou buildedst, and buildedst in thy understanding : thou didst fashion and mould, until thou hadst made it a noble temple : but the voice within it was but the voice of a child. Thine understanding was not a living temple. Thou hadst quickened none of thine articles of faith, none of thy forms of truth. They were but an outward shape, whose proportions thou couldst measure ; not the food of an inward joy : not the growth of an inward principle of organic life. Thy child-like spirit from within the temple called upon thy Maker for strength and power : thou didst lie sore upon thy Father, thou didst entreat him much ; and thy Father could not refuse thee thy desire. But, well knowing what readings his Spirit must make in the temple which thou hadst

built around thee, he sent thee first into the bosom of a living temple; a church whose understanding of truth had grown out of a vital informing principle: and he would have had thee submit thy building of man to the building of God. And he did put thee there to prophesy to the builders of the house, to ask change of raiment for Joshua, and to strengthen the hands of Zerubbabel; but thou wouldest not: thou wouldest be both prophet and church unto thyself. The Lord saw that he must either part with thee for his prophet, or part with us for his church. So, when thou hadst sown amongst us the seed of hope, the hope of the Man-child, he shut thy mouth, like Zacharias, for disbelieving the word and asking for a sign: and thou shalt be dumb, like him, for a season; aye, and until thou shalt yield thyself to be fashioned and builded by the Spirit of God, according to his mind, and not according to thine own.

All thy doctrines concerning our Lord's flesh, and concerning regeneration, and concerning the holiness of the believer, and concerning the baptism of the Holy Ghost and of fire, are dead letters of tradition, as thou holdest them, blind conceptions, having in them a form of godliness without the power. O brother! I would teach thee, for I am set as a teacher in the house of God; but thou wilt not be taught. Those letters which, contrary to all honour and friendship—letters, so private, so holy—those two letters of mine, which thou hast dared (or rather, I should say, been constrained by God overruling thine evil) to publish, would have taught thee the truth, the living truth of God, concerning these great heads of doctrine. But thou wilt not be taught by any man, by any ordinance: nay, thou wouldest not be taught by the Comforter dwelling within thee; how shouldst thou be taught by man? Yet once more, for thee, and for the multitude that follow after thee, I will set forth again distinctly what my faith is, what the only living faith is, concerning these matters.

I believe that Christ's flesh, or whole human nature, differed in no one particular from the flesh of all other men; having the same sensations, feelings, inclinations, passions, thoughts, and propensities of every kind;—a part taken from the common lump without any thing added to it or taken away from it. I believe that it had no sin in it, but was ever most holy, notwithstanding that its will and its reason and its understanding, and all its members, were under the same bondage, and exposed to the same temptations, as the rest of the brethren do continually fall before; but He never fell before them, but prevailed against them and overthrew them with a great overthrow; evermore presenting his body a living sacrifice, holy and acceptable unto God. I believe that he was mortal, and liable to all diseases, and was evermore delivered from death in that he feared God, and was free from all disease and

every taint of corruption. Also, that he was under the curse, and as much brought under the hand of all devils as we are, whose captivity be led captive, triumphing over the principalities and powers of darkness all his life long, and being verily the Redeemer of the body from death and corruption, and of the soul from the prison-house and captivity of hell: all his life a willing bondsman out of love to us, and a self-redeemer of himself, and of us whose common fare he took, to redeem us out of the fearful pit and the miry clay; wherein our feet would have stuck fast for ever, but for this Strong One, upon whom our help was laid. I believe that what he did openly, and once for all endure upon the cross, he did all his life long spiritually and really endure, in the crucifixion of every member of his natural man, as a just and true satisfaction made to the justice of an offended God for the sin of all men, both original and actual;—that his body was always mortal and mortified as it was when lying in the tomb, and that his soul was always under the same captivity as when it went down into hell;—and like as he did burst the gates of hell, and saw no corruption in the grave, so all his life long did he feel no taint of corruption, nor was brought into any disobedience of the law by his will; but did ever live a life out of death, triumphant over all the power of the enemy. The cross, the tomb, and the descent into hell, are but the outward manifestations of that cross, mortality, and spiritual oppression which lay on him all his life long; being ever the spotless sacrifice of God, the Lamb slain, the Man of sorrows and oppression, and ever arising above them all into the paths of life, and the fulness of joy, and the pleasures which are at God's right hand for evermore. So that the work of Jesus in the flesh was the taking of God's creature, man, under the power of sin and death and hell, and enabling that creature to do God's holy and perfect will in all things; to be alive out of death with God's own everlasting life, and to be free from the captivity of hell with the liberty of the sons of God. Sin was there doing its utmost, but nothing availing to prevent his spotless holiness: death was there doing his utmost, but nothing availing to interrupt or hinder that health which went forth from his very garments, that life which was Almighty: hell was there with all its spiritual wickednesses, but nothing availing to prevent Him from ever hearing the voice of his Father and doing his good pleasure in all things. This is what I believe of the work of Jesus, that he brought into my very flesh the holiness, the power, the joy, the blessedness, and all the ways of God.

I believe that He, the Person who did thus make sin, death, and hell, to leave their hold of my flesh, and bring thereinto the will, the mind, the work, and every way of God,—so that flesh of my flesh, under the curse subsisting as I subsist, should be God's delightful temple, his heart, his mouth, his

hand, his every feature, the brightness of His glory and the express image of His person,—is the WORD which was in the beginning with God, and which was God; very God of very God, the eternally begotten Son, which was in the bosom of the Father, and whose goings forth are from everlasting. The WORD was made flesh: not the FATHER, not the HOLY GHOST, but the WORD, He was made flesh, and dwelt amongst us. The ruin was under his hand, and he made it to be the pavilion of God. It was His to receive the arrows of the curse, to be bound with the cords of death, and to be held with the pains of hell; to be laid in the lowest pits, in darkness in the deeps. It was His to bear our sins in his own body on the tree; to be the Lamb of God which taketh away the sin of the world. It was His, by coming in the likeness of sinful flesh, to condemn sin in the flesh; and His it was by death to destroy him which had the power of death, which is the devil. And all this he did, not by altering the flesh, for it was in him the same weak, fallible, mortal, cursed creature that it is in me; nor yet by bringing into it his Godhead nature, which it can in nowise contain; but by emptying himself into the measure of a man, and the condition of a serving man, and the misery of a crucified man. And ever making himself man, he was darkened, deadened, sorrow-stricken, woe-begone, and so marred, more than the sons of men; taking the lowest cast, the roughest weather, and the hardest post, which it was possible to find. For, in very deed, all the arrows of God stuck fast in him, all the billows and water-spouts of God passed over him; and, compared with any other of the cloud of witnesses, he was treated of God as a worm, and no man. Yet, withal, he was not mere man, but the Son of God acting within the most extreme and most perilous condition of man the work of man, and bearing the curse and the burden which sin had brought upon man: and he shewed himself to be the mighty God in that very thing, that, being thus cribbed up and hemmed in, weakened and oppressed, and with no weapons of any temper but those withered rushes of man's fallen being, he did by endurance, by the perfect work of patience, by the long-suffering of love, and the full confession of man's guilt and allowance of God's righteous judgment, by bearing all and enduring all with shame and confusion of face, that it should all be due to sin; saying (Ps. xl.), "Mine iniquities have taken hold upon me, so that I am not able to look up;" and ever pleading the mercy of God, "Withhold not thou thy tender mercies from me;"—in one word, by willing to bear what God pleased to inflict, by minding to do what God desired to be done, and by believing what God had promised to do for sinful man; by setting his God always before him, and persevering in his uprightness; magnifying the Law, and making it honourable; thus, and no otherwise, by continuing in that way in which all men are required to serve and wait for God, did he prepare the vessel, the living

holy vessel, unto which his Father might perform all his good pleasure before the sons of men. For this was what God desired to have in man, a living creature meet in all respects for the living God to dwell in ; where he might find room and verge enough for expressing his mind to all creation, upholding their blessedness, and ruling them with the royal law of liberty. Adam failed to give God this his desire, and brought God's building into a ruin : Jesus took up the ruin, and gave God the fulness of his desire ; redeeming, regenerating, and renewing man wholly after the image of God, who thereupon straightway did present in man the form of his subsistence, of his disposition, and of his action towards all creatures, both visible and invisible. The living vessel had become dead ; Jesus made it alive, to shew a living God : the vessel had become sinful ; Jesus made it sinless, to shew a holy God : the vessel had been occupied with the prince of death and darkness ; Jesus possessed it with the spirit of an upright, faithful man, that God might express all his love and holiness to the creatures whom he had made. Oh the mystery of godliness, " God manifest in the flesh !"

Such are the views of Christ's work in the days of his flesh which so helped on the downfall of my brother. He thinks that they degrade the work and the Workman alike ; but I do testify before my God, and before all saints, that I believe the work of the Son of God in sanctifying his own flesh to have been as perfect and complete in the act of his being made flesh, as in the act of his offering himself upon the cross, and all the acts which lie between these extremes, by reason of temptation and suffering. And therefore I believe Christ's flesh to have been most holy, through the operation therein of the Word of God : which Word of God did thereby sanctify all flesh ; and wherever there is faith upon him, there is holiness in the flesh : " For this is the victory which overcometh the world, even our faith." Ofttimes have I said to my dear brother, that he either would not or could not apprehend me, and did grievously misrepresent and traduce me, thinking he did God service : he willing to say that the law of sin was not in the members of Christ, to the intent that he might keep them holy ; I willing to say that it was there ever made void, by the same energy of God which he acknowledgeth was needed to make it void in the Divine generation. Now he cannot understand, that what God doeth he ever doeth, and till he will understand this, he must ever mistake, not this point only, but every point of divinity. Whether is better, to believe that this pen which I hold in my hand is nothing, by the creative word of God formed into and upholden as something ; or to believe that it was made a pen by the creative word six thousand years ago, and that God hath had nothing to do with it since ? Surely it is the right way of honouring the Creator, to feel at every moment that we, and

the world we dwell in, are nothing in ourselves, but ever upholden in our state by the creative word resting in power upon us. Even so the Word being made flesh, that flesh was holy; but its holiness standeth not in itself, being sinful flesh, as part of the lump made holy by the incarnation, and kept holy by the presence of the incarnate One. I give unto the Word the honour of making and upholding flesh holy against its own natural rebelliousness: thou givest him no such honour, and therein pluckest the crown from his head, for which he suffered and laboured so extremely. Why wilt thou, O my brother, treat me as a blasphemer of my Lord, whom thou knowest, by the fellowship of many years, to be no such hateful person? When wilt thou cease to put thy formal conceptions, in place and time subsisting, for living, spiritual truths, which alone do quicken the soul? But I am not making any apology for myself, or for my faith, but only once more endeavouring to take the stumbling-block out of the way of thee, and such-like honest though ill-instructed men. If thou ask me, brother, why I speak so surely and authoritatively, I answer, Because I have long stood in the ordinance of a teacher in the house of my God, and by serving him faithfully therein have earned for myself great boldness in the faith. Thou hast not stood in that ordinance, but wilt erect thyself above those who there do stand; and therefore hast thou fallen.

Now, as concerneth Atonement, and Imputation of Righteousness, which thou sayest I set aside: again thou errest in thy judgment, and smitest me wrongfully. Atonement is the finished work of Christ in the flesh; for all flesh performed, by keeping of the law, by suffering unto the death, and continuing under the power of death for a time: and imputed righteousness is the partaking thereof by faith therein; whereby God doth accept us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone. But, being accepted of our God in the name and for the sake of Jesus, and putting away the filth of the flesh in the waters of baptism, and out of them arising with the answer of a good conscience toward God; what then, O my brother? is the Christian life thereby ended, or is it only thereby begun? Thou hast got the mercy-seat fashioned out of the lump of pure gold, but thou art only beginning to fashion the cherubim out of the same lump. Now, that we have got into thine own region of types and forms, learn thou that the cherubim and mercy-seat were hammered out of one piece of gold. Thou hammerest the mercy-seat, and thou dost well: but I go on to hammer out the cherubim also, and I do better. Why wilt thou not understand and be wise? Put away thy Manicheanism from thee, and be a Christian; neither go thou about to say that from the fall of

man there floweth, hath flowed, and ever shall flow, a stream of evil, which God is not minded, or, being minded, is not provided with means, to destroy; but only is able to open a fountain of good, which sendeth forth a tiny streamlet, flowing side by side with the main rushing stream of evil. Then makest thou the fall of man an origin, a principle, a stronger power in creation than God. Why wilt thou indulge thy flesh, whereof the waters of baptism have purged away the filthiness; abolishing, even according to thine own good traditions, the body of sin and death—why wilt thou quicken it with thy vain philosophy, and by thy evil words quicken it in others? Be taught, thou prophet of the Lord, by one whom the Lord hath set as a teacher, and, as thou well knowest, approved often to thy conscience as thy teacher.

Touching also the sameness of the generation of Christ and the regeneration of the believer, thou dost miss the mark, wresting the truth unto thine own destruction. Brother, is it any disparagement to Adam, that out of him should have issued millions like unto himself? And are we not predestinated to be conformed to the image of the Son of God, that he might be the first-born of many brethren! The generation of Christ, O man, and the regeneration of believers, is one work of God; for the sanctification of flesh, which Jesus by faith ever sustained, which we by unbelief ever destroy, and quicken not the flesh only again, but produce the mystery of iniquity in flesh; not again returning into Egypt, but the Assyrian becoming our king. Learn, O child of the Spirit, and become in understanding a man.

Thou blasphemest the work of the Comforter amongst us, as if it suppressed the understanding. It doth but open the blind eye, which sin hath closed, that the pure light of life may fall upon the eye of conscience, which then doth ever see God. But thou, and with thee the brother that was wont to sit on my right hand, would not admit the light: ye called the blinds upon the windows, the windows; and ye said they must by no means be meddled with; and so ye are in darkness unto this day. And now, when God brought you to the light, yea, and brought the light into thee, thou, having made proof of it, dost say, The darkness is better; because thou wast in love with the hollow of that dark cave wherein heretofore thy spirit dwelt, because thou hadst graven it all over with the dark ciphers of space and time, of type and tradition. Oh what a shipwreck thou hast made of heavenly treasure! Oh how thou hast rejected spiritual peace and joy, and bliss and rapture—fellowship with the Father and the Son presence of the Holy Ghost—for thine own wisdom and self-sufficiency! The shield of the mighty hath been vilely cast away. O Jonathan, my brother! thy bow never returned empty from the battle, but it is too much for a man to contend with his Maker.

As concerneth the inconsistencies which thou findest in thy prophetic utterances, publishing thine own shame, I leave thee to settle that matter with thy God, testifying to this one thing, That, of the thousands of utterances that I have heard in the face of my church, or in private, I have heard not one inconsistency; and thou hast been falsely informed, and propagated a falsehood, when thou saidst in thy book that once upon a time I told a prophet to speak more unto the purpose, or to cease speaking. But this and the other wounds thou hast dealt unto me I say nothing of, except that the wounds of a brother are hard to bear. But thou thinkest thou dost God service, and that grieveth me the most of all; for thou wast a field that he did bless, and he hath spared no pains upon thee; but thou hast brought forth thorns and briers, and art well nigh unto cursing, whose end is to be burned. Repent, repent, or thou shalt be taken in the greatness of thy way and broken to pieces. While I believe that in the presence of my flock thou wast holden from being tempted of the enemy to utter in his power, I can well suppose, having known an instance of the like kind, that in private he may have gotten the use of thy lips, through the uncleanness that now sheweth itself to have been in the vessel; and that, though God hath a great jealousy over the utterance of those whom he setteth in the ordinance of prophets, it is not so great as to destroy their responsibility, and set them far away beyond temptation and a snare. Nevertheless, the Lord, for the ordinance sake, is slow to strike down the ordinance-holder; but slowly and at length he doth it, to those who exalt themselves, their own form and system of words, their own personal and domestic ends above the infallible word of God and the common weal of his church. That thou didst so, I say not; that thou mayest have done so, I can well suppose, though I am very slow to believe, for an evil thought of thee never harboured in my heart, and hardly findeth entrance now. But the day which trieth all things will try whether thou wast faithful to God, or as thou makest it out, God was faithless to thee; for that God spake not by thee I may not express even as a supposition, without subverting the foundations of believing within my soul, and casting the providence of a good God from the head of creation, the guardianship of the good Shepherd from the head of the church. Thou art a valiant man—stout, very stout—but no man may stand against his Maker. Ah, even still my heart goeth up for thee. O my God, let him live in thy sight!

But what serveth this dispensation to the church? Much, every way. Chiefly to mar the work in the sight of the multitude, who were gaping after it, as to a market-place of mighty power and signs and wonders;—to separate those who bowed the knee to the waters of the Spirit and drank, from those who did but stoop their girded loins and stretch down the hand of

faith to the brook that runneth in the way: to send back the thousands to their homes, while the handful pass onward with Gideon to the fiery fight. For this battle is not with confused noise and garments rolled in blood, but with burning and fuel of fire: whereunto who would send the hay, the wood, the stubble, and the chaff? Nay, but only the gold and silver and precious stones may abide that fiery conflict. Therefore is it that God hath permitted thee to put forth thine own shame, which will serve as a touchstone, to distinguish the men that have been feeding upon the word of God, from the men who have been eyeing it with suspicion, lying in wait for the faltering of their God, and taking good heed to risk nothing for the Saviour of their souls. But, O ye little ones, who are stumbled by this stumbling-block which a giant has cast in your way—for he is a very mighty man—know the word of the Lord to Zerubbabel: “Not by might, nor by power, but by my Spirit, saith the Lord.” Taste and see that God is good; prove ye the meat by the eating of it; know ye Satan from Jesus, by the house which he buildeth; come amongst us, and see whether we be a church of the living God or a synagogue of Satan. Ah! this pang woundeth the deepest, that Satan should have the credit of such a work! O thou enemy, thou hast triumphed; but thy triumph is short. And thou, Robert Baxter, hast lifted up Satan in the sight of many men, and crowned him as the author of a work which has been, and is, the joy and edification of thousands of saints. Be ashamed! fear and tremble! Repent of thy wickedness, and pray, if haply the thought of thy heart, the word of thy mouth, and the work of thy hand, may be forgiven.

EDWARD IRVING.



THE ALPHABET OF PROPHECY.

In establishing this Journal, it was a primary object to bring before the church the abstruser, and too often forgotten, points of doctrine, which it was supposed were especially needed at the present time, though from the peculiar character of the age they were especially deficient in the quarters where most needed. This primary object we have never lost sight of, and it has given our journal a dry and didactic character, of which those who know not the reasons for it have sometimes complained. To these we would say, that it is the importance of the subjects before us, the shortness of the time for discussing them before the dispensation shall close, and our wish to tell as much truth in as few words as possible, that have prevented us from going over the elementary grounds, both of doctrine and of prophetic interpretation. We have thought it better, also, chiefly to select subjects suited to the ministers of the church, and to treat them in a manner

calculated to rouse their attention and forward their inquiry; leaving it to them to break down the truths they might receive to the less informed understandings of their congregations, and translate them into an elementary form. But we have been requested by so many to give a simple statement of our conclusions on unfulfilled prophecy, and the path by which we have been led to form these conclusions, that we no longer delay complying.

The grand conclusion, which comprehends all the rest, is the demonstrable fact that a very large portion of the word of God remains yet to be fulfilled: and the path whereby all the other conclusions may be most readily attained, is the study of the parables and discourses of our Lord, compared with the Old-Testament Scriptures on which they are founded, or to which they refer. The chief conclusions being thus established on these indisputable premises, all the minor details may be gathered from the Prophets, whose various strains, uttered at various times, are all then found to fall into regular order; and the whole is illustrated and confirmed by the types, histories, and ordinances of the Jewish people, all of which then become significant and instructive.

It is a demonstrable fact that a large portion of the word of God still remains unfulfilled, even all that portion which threatens universal destruction to the wicked, and which promises universal triumph, peace, and joy to the people of God. A still more glorious portion, which yet remains to be fulfilled, is that which declares the universal rejection of the truth by all the inhabitants of the earth; the universal worship of the one true God, whom all shall then know, from the least of them to the greatest of them: "and in that day there shall be one LORD, and his Name One." And a still more glorious portion is that which predicts the coming of the Son of Man in the clouds of heaven, with power and great glory, to receive the "kingdom and dominion, and the greatness of the kingdom under the whole heaven;" which shall then "be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him."

The mere statement of these points will receive the assent of the attentive students of Scripture, and a few texts will suffice to demonstrate them to all. Wickedness shall not always triumph on the earth, as we behold it now, when not a hundredth part of its population make even a profession of Christianity, and when, of those who do profess it, not one in a hundred is a true Christian. But a day is coming when this melancholy prospect shall be wholly reversed; nay, more than reversed, shall be wholly joyous; and say not in your heart, "how can these things be?" The God of truth hath said it, and He, the Almighty, will accomplish it: heaven and earth may pass away, but the word of God shall not fail.

This first point, of the destruction of the wicked, for the deliverance of the people of God, is demonstrable from a great variety of passages of Scripture, in which the time is called the day of the Lord, and the day of vengeance, and the time of harvest; the gathering is called the supper of the great God, the battle of the great day of God Almighty; and the place of gathering is called the valley of Jehoshaphat, and of Jezreel, Armageddon, and the valley of decision, or excision: for there is decided the controversy between the children of God and the children of Satan, between the Seed of the woman and the seed of the serpent, which has been going on ever since the Fall; and there all the wicked of the earth are congregated for final excision.

“Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth 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 will lay low the haughtiness of the terrible” (Isai. xiii. 9). This destruction of the wicked, and this darkening of the sun and moon, we know, from the words of our Lord, shall immediately precede his glorious advent, and is the time of the *mystical* Babylon’s fall. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory” (Matt. xxiv. 29). “And I beheld when he had opened the sixth seal, 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 by a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the 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 mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?” (Rev. vi. 12.) A puerile objection is sometimes made here, that the departure of the heavens as a scroll indicates the destruction of both heaven and earth: but how, then, could the terrified spectators of the glorious Advent which follows, call upon rocks and mountains to

hide them? This we only notice in passing, having occasion to say more on this point under another head.

This time of destruction is the gathering called the time of harvest both by our Lord and by the Prophets; when the righteous are gathered as wheat into the garner of God, and when the wicked are gathered like tares into bundles, to be consumed in the lake of fire, prepared for the devil and his angels. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31). "The harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. xiii. 40). "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. xiv. 14). "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither the Lord shall bring down the mighty. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (Joel iii. 11). "Thus saith the Lord of hosts, the God of Israel, The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the time of her harvest shall come" (Jer. li. 33).

And the destruction of the wicked in the course of that day of vengeance is universal and complete; as is evident from many of the above texts, and still more so from those in which the supper of the great God is spoken of; as: "and I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye 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 sat on them, and the flesh of all men, free and bond, both small and great" (Rev. xix. 17).

“The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon *the whole earth*, and this is the hand that is stretched out upon *all the nations*. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” (Isa. xiv. 24.) “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 beast of the field, to be devoured.....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. So the house of Israel shall know that I am the Lord their God, from that day and forward.....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. 4, 21, 22, 29).

This last passage shews that favour to Israel is the sequence of the destruction of the wicked; and favour which shall never be withdrawn: that the Lord cometh, mighty to destroy, but mighty also to save: that, though the day of vengeance is in his heart, the year of his redeemed is also come (Isa. lxiii. 4). And this time of God's return in mercy to Israel is also the consummation of the glory of the whole church and the beginning of unalloyed blessedness to the world. If the fall of the literal Israel was the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their fulness be such? And if the casting away of Israel was the reconciling of the world, what shall the receiving of them be, but life from the dead? (Rom xi. 12, 15.)

In the verse before the passage quoted above from Joel, it is written; “Proclaim this, ye among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up: *beat your plough-shares into swords, and your pruning-hooks into spears*: let the weak say, I am strong” (Joel iii. 9, 10). But immediately after the destruction at Armageddon, the exact reverse of this shall take place; 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 plough-shares, and their spears into pruning-hooks*: nation shall not lift up a sword against nation, neither shall they learn war any more” (Mic. iv. 3). And a corresponding reversal shall at the same time take place in the present sin and ignorance of

man, and the present misery of the fallen world : for where it is said that the Lord shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked, it is immediately added, " And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall die down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a Root of Jesse which shall stand for an ensign to the people : to it shall the Gentiles seek, and *His rest shall be glorious*" (Isa. xi. 10). This is the cause of all the blessings to the earth, **THE LORD IS THERE!** This is the assurance of their reality, this the guarantee of their perpetuity. Blessings more than the heart of man can conceive, or the tongue of man express, cannot but irradiate that favoured spot of creation where the Eternal and Almighty God shall plant his throne for ever ; and that spot is this redeemed world, purchased by the blood of Christ, to be claimed as his own at the time we speak of, and thenceforth for ever kept by him, creation's Lord, the world's Redeemer. " The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God " (Isa. lii. 10). " In a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee " (Isa. liv. 10). " Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations..... And thou shalt know that I, the Lord, am thy Saviour and thy Redeemer, the mighty One of Jacob.....the Lord shall be unto thee an everlasting light, and thy God thy glory.....Thy people also shall be all righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.....I the Lord will hasten it in his time " (Isaiah lx. 15, 22).

These few passages suffice to demonstrate how large a portion of Scripture remains yet to be fulfilled under these few heads alone; and the texts we have quoted draw with them whole chapters, and even books of prophecy, as a reference to the contexts and parallel passages will shew. And they prove that the day of the Lord is not yet come, inasmuch as the wicked are not yet destroyed, nor have wars ceased, nor are the Jews gathered to their land, nor is the creation delivered from misery and thralldom, nor has the Lord planted his throne of glory on the earth. But we must further shew that the earth itself abides through these trials, and that some generations of men continue as subjects of the kingdom of heaven upon the earth. For the arts of evasion are two-fold: one party making void the word of God by representing it as all fulfilled; another party depriving it of all practical influence, by postponing its fulfilment beyond the time when we can feel any interest about it, or at best making the fulfilment simultaneous with the destruction of the heaven and the earth.

In order to do this, we need only advert to the Jewish people, in their two-fold relationship to the Christian church and to the rest of the world: for the fulness of the Gentiles come into the Christian church *before* the Lord turns away ungodliness from Jacob (Rom. xi. 26); after which the fulness of the Jews takes place; and all Israel, thus saved, become as life from the dead to the world, and deliverance to the creation from the bondage of ignorance and sin. And these several stages of the purpose of God go on in continuity, without interruption by destruction of the earth.

The context of most of the passages to which we have referred in proof of the destruction of the wicked, will demonstrate that the house of Israel is restored to the land of Judea, and excepted from those judgments which fall upon their enemies: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down to the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel iii. 1, 2). And after thus pleading with the nations, destruction shall light upon the rebels thus assembled: and "the sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more But Judah shall dwell for ever,

and Jerusalem from generation to generation. For I will cleanse their blood, that I have not cleansed : for the Lord dwelleth in Zion " (Joel iii. 15, 21). " The Lord is there " (Ezek. xlviii.). To those who wish for further demonstration of the same kind we would mention the following passages, an attentive perusal of which must satisfy every one that Israel is gathered at Jerusalem before the final destruction of their enemies ; and that no destruction or change which ensues will affect the locality of Judea ; the temple on mount Zion thenceforth abiding for ever, and all nations that have escaped the destruction worshipping the Lord there. Isai. xiv. 1 ; xi. 11 ; xii. ; lxxv. 17. 25 ; lxxvi. 23 ; Jer. xxxi. 1, 4, 6, 10, 14, 23, 27, 31, 35, 38 ; Ezek. xxxvii. 12, 21, 25 ; xliiii. 7 ; xlii. 2 ; xlvii. 12, comp. Rev. xxii. 2 ; Dan. xii. 1, 13 ; Hos. i. 11 ; iii. 5 ; Amos ix. 15 ; Obad. 21 ; Mic. ii. 12 ; v. 4 ; vii. 11, 20 ; Zeph. iii. 17 ; Zec. ii. 10 ; vi. 12 ; xii. 8, 10 ; xiii. 1 ; xiv. 3, 5, 9.

What is thus demonstrable of the restored tribes in the earthly Jerusalem, is of course, and a *fortiori*, true of the glorified saints in the heavenly Jerusalem. While the Jews are gathering to Judea, the saints are gathered and translated to the clouds of heaven, from whence Satan will then have been cast to the earth. And by the convulsions and conflagrations of the heavens which afterwards ensue, the dwelling-place of the saints will not be affected, because Christ will be there in the midst of his church ; just as the presence of Jehovah in Zion, the mountain of the Lord's house (Isai. ii.), will be its guarantee against future destruction ; and the Personal glory shall be revealed from heaven, at the same time when the Shechinah glory descends to fill the Ezekiel temple.

While the Jews shall be gathering to their land, the saints, who shall have been raised and translated in the morning of that day of the Lord, shall be employed by Christ in preparing all things for the manifestation of His kingdom. And the potentates of the earth, being brought under the sceptre of Christ, or else dashed in pieces like a potter's vessel (Psal. ii. 8 ; cx. 2 ; Rev. ii. 26, 27), all things on earth are prepared : and, the bride being then herself made ready (Rev. xix. 7), the holy city, the new Jerusalem, shall be seen coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. xxi. 2) ; the distinction between the earthly and the heavenly Jerusalem being as great as that between type and antitype, as that between Moses and Christ, as that between the temple built by Solomon and the temple of the Holy Ghost, " whose temple are ye." In the heavenly Jerusalem there is no temple, all being living temples of God (Rev. xxij. 22).

These general conclusions, concerning the future blessedness of the earth, and the restoration of the Jewish people, and

the triumphant estate of the Christian church, are so clearly revealed that no one who has faith in the word of God can doubt of their being accomplished at some time yet future. The time for their accomplishment we believe to be come, in the commencement of that series of events which mark the day of the Lord as near at hand; the very dawn of which day will be the termination of the Christian day of grace; the loss of sonship to all who are not previously members of Christ Jesus, who have not already "made their calling and election sure." The Lord is about to "make up his jewels" (Mal. iii. 17); he is about to "gather his elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31.)

Our Lord reproved his disciples, as "fools, and slow of heart to believe all that the prophets had spoken" (Luke xxiv. 25); and reproved the men of that generation for "not discerning the signs of the times" (Matt. xvi. 3); and hath left a standing admonition to his church, not only to watch at all times, as not knowing how soon the Lord may come; but hath commanded them to look out for the signs of his approach: "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv. 42, 32.) The general command to watchfulness was for all generations; the special command to discern the signs of the times applies peculiarly to the last generation; to the last of the Mosaic and the last of the Christian dispensations; to both the type and the anti-type; to each of whom it is alike said, "Verily I say unto you, All these things shall come upon this generation:" "Verily I say unto you, This generation shall not pass till all these things be fulfilled." (Matt. xxiii. 36; xxiv. 34.)

The signs which we are thus commanded to watch are manifold, and depend upon the situation and the spiritual discernment of the members of Jesus. Some of the signs are so obvious that all may read them; but some are working so stealthily, both in the church and in the world, as to pass unobserved by the generality of Christians, though most easily recognisable when brought under their notice.

Those given by our Lord himself are applicable to the last generation of each dispensation, from the exact correspondence which he knew there would be between the last condition of the Mosaic and of the Christian churches, and the likeness in the judgments which would fall on both, though aggravated to the Christian church in proportion to its increased privileges and consequent responsibility. False Christs and deceivers tempt that generation and the present (Matt. xxiv. 5, 23.) That generation is told of wars and rumours of wars (xxiv. 6); and

upon this generation shall come the great tribulation "such as was not from the beginning of the world to this time, no, nor ever shall be" (xxiv. 21.) Upon that generation, and upon Jerusalem, came "all the righteous blood shed upon the earth" (Matt. xxiii. 35); and upon this generation, and upon Rome the mother of abominations, shall heavier judgments fall, because "in her was found the blood of prophets and of saints, and of all that were slain upon the earth" (Rev. xviii. 24.)

The standing sign permeating the whole time of the Christian dispensation, though increasing towards its close, is the preaching of the Gospel. "This gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come" (Matt. xxiv. 14.)

And the signs peculiar to this generation, given by our Lord, are *immediately after* the tribulation, when "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (xxiv. 29.) Which last signs were only mystically fulfilled at the French Revolution, when the mystical period of 1260 years ran out; but shall be literally fulfilled when the literal period of 1260 days, assigned to the literal Antichrist, shall have run out. Then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; because the day of grace will be then gone by, and the day of judgment will have begun.

But many signs, peculiar to this generation, are given in the other parts of Scripture; as, in the Apocalypse, where the successive characteristics of the church are given in the addresses to the seven churches in Asia; and where the several oppressors of the church are foreshewn in appropriate symbols; and where the times during which their oppressions continue are given in symbolical numbers; and where the agency by which the last confederacy is gathered is announced, and its overwhelming power declared. On these signs we need not now enlarge, as the explanation of them has always occupied a prominent place in this Journal. It may suffice to advert to those which even worldly politicians behold with astonishment, and acknowledge to be indubitable prognostics of the most important changes over the whole civilized world. The downfall of the Ottoman power is one of these, called in the Apocalypse "the drying up of the great river Euphrates, that the way of the kings of the East might be prepared" (Rev. xvi. 12); and certainly no one would now be surprised at any negotiation which might be set on foot to bring about the restoration of the Jews, as a barrier between the contending parties. The increase of the Papal power of late, notwithstanding the increase of Liberalism and Infidelity, is another marked sign of these

times : and the alliance of such heterogeneous principles is still more remarkable, and in precise agreement with the declaration that the ten kings of Christendom shall hate the Papacy, and yet agree to give their kingdom to the beast, until the words of God shall be fulfilled (Rev. xvii. 17). But the greatest sign of all, to those who are placed in a situation to mark it, is the increased and increasing preparation in the Church, which seems only to go on the more rapidly by the fierce opposition of the champions of ignorance. Points are now received as established truths which four years ago were generally denied, and their discussion forbidden as presumptuous and dangerous : at that time, those who would keep in favour with the synagogue were constrained to come, like Nicodemus, by night, to learn tidings concerning the kingdom of heaven (John iii.) ; but now there is a goodly company, in every quarter of the land, watching and keeping their garments, looking for and hastening unto the coming of the day of God (2 Pet. iii. 12 ; Rev. xvi. 15).

And now we would endeavour to second this general spirit of inquiry, by pointing out the path in following which the inquirer will be led to just conclusions, and understand all that concerns him and his generation in unfulfilled prophecy. This path follows the footsteps of our Lord, in order to hear his discourses and understand his parables, not one of which is of indefinite application, or of vague interpretation ; but each discourse and parable, taking its rise from the circumstances of those times, was designed to give instruction to the whole church — to the disciples and first converts, in their day and generation ; and also to us, in this our day.

Every discourse of our Lord took its rise from some passing occurrence, and every parable is linked on to some discourse or occurrence by the copulative “ *then,* ” “ *at that time,* ” “ *in that day,* ” “ *when,* ” “ *as,* ” “ *so,* ” “ *in like manner,* ” &c. The discourse on the mount of Olives, in full prospect of the temple (Matt. xxiv. Mark xiii. Luke xxi.), took its rise from the disciples pointing with admiration to the goodly stones of the building ; to which Jesus had replied, “ *Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down.* ” We have often contemplated with like admiration our beautiful temple, the Church of England, “ *how it was adorned with goodly stones and gifts ;* ” and knowing, from the word of the Lord, that it also shall be overthrown, we would ask, as the disciples did, “ *When shall these things be ? and what shall be the sign of thy coming, and of the end of the world ?* ” We, like them, desire to know how soon, and by what means, our goodly structure shall be destroyed ; and whether the demolition of the temple shall be at the end of the world, or some other sign shall precede the coming of the Son of man, and other signs occur

before the end of the world. In answer to the inquiry of the disciples our Lord gives no dates, no signs peculiar to them alone and unknown to the world; but, cautions against being deceived, wars and rumours of wars, and reference to the prophet Daniel, "Let him that readeth understand." But, on referring to Daniel, we find that "none of the wicked shall understand; but the wise shall understand" (xii. 10); and that "they that understand among the people shall instruct many" (xi. 33).

From hence we learn the character of the "faithful and wise servant; whom his Lord hath made ruler over all his house," because he is that "blessed servant, whom his Lord when he cometh shall find so doing" (Matt. xxiv. 45, 46): and we learn also wherein consists the specific distinction between the *wise* and the *foolish* virgins, to whom the kingdom of heaven shall **ΤΗΝ** be likened—*then*, when the Son of man cometh in the clouds of heaven, and when the cry is made to all the virgins, foolish and wise, "Go ye out to meet him" (Matt. xxv. 1, 6).

All the virgins expect the coming of the Bridegroom, and all go out to meet him at the first call: all have their lamps, and all the lamps burn equally bright at their first setting out: the difference between the wise and the foolish did not appear till afterwards. But the Bridegroom *tarried*; the virgins grew weary and heavy with watching; and all slumbered and slept, till the oil in the lamps was so wasted that the light grew dim, and was near going out. At this juncture all are suddenly roused from their slumbers by the cry, "Behold, the Bridegroom cometh; go ye out to meet him!" And now the difference appears between the wise and the foolish virgins. The wise virgins had forethought; they had calculated on the possibility of the Bridegroom's tarrying, and on the exhaustion of their lamps if that should be the case: they had therefore taken oil in their *vessels* as well as in their *lamps*, to furnish light not only for their guidance to the place of waiting for their Lord, but to welcome his coming with the brilliant light of fresh-trimmed lamps: and these wise virgins only, and none of the foolish, enter in with the Bridegroom, before the door is shut.

Now these indisputable points in the parable will demonstrate, on any possible system of interpretation, the following prophetic truths: First, that the church, consisting both of wise and foolish virgins—all *virgins*, and therefore all of the church—began their pilgrimage with lamps of equal brightness; and all had oil sufficient to meet the Bridegroom, had he speedily come. Secondly, that the lamps of the wise grew dim in waiting, and needed trimming, just as much as the lamps of the foolish. Thirdly, that the store of oil to replenish the lamps must be laid up beforehand, and carried forth with the lamps: for though it

may be obtained at any time from the store-houses, yet, if provision be delayed till the coming of the Bridegroom, by that delay all will be lost: the door will be shut while the foolish are gone to the store-houses for oil.

If the oil be interpreted of the Holy Spirit, the doctrine of the parable is, that, the Holy Spirit, in all his fulness, which shone so bright in the gifts and graces of the Apostolic churches, would, in the drowsiness of the church, slumbering while her Lord tarried, become dim, and seem to be going out; but should become revived in the wise virgins, by a fresh infusion of the Holy Spirit, which these wise ones have never been without, though the time for its manifestation is not till *all* are called to trim their lamps. If the oil be interpreted of the word of God, which is called a light to our feet and a lamp unto our paths (Ps. cxix. 105), the doctrine is, that the Scriptures, which all alike illuminated all parts of the church, would, in the apathy of a slumbering church, become obscure, and of dubious, partial brilliancy, like a lamp flickering in the socket; till, by another trimming, and a fresh filling from the store-house of the word of God, the church shall be enlightened to welcome the Bridegroom and enter with him into the kingdom of heaven. Now it is universally notorious, that all the efforts of the Papacy have been for ages directed to the one end of keeping the people in darkness, by withholding the Scriptures; and it is equally notorious, to most of our readers, that all the efforts of large bodies of the Protestant churches have been for many years endeavouring to keep their followers in darkness concerning some most important doctrines, by withholding from them a large portion of the Scriptures; although that portion is especially pointed out by the Apostles as deserving of peculiar regard: "We have a more sure word of prophecy, whereunto ye do well to take heed, as unto a light shining in a dark place" (2 Pet. i. 19).

Our Lord, in referring to the prophet Daniel, specially tells us to be wise; to be at pains in searching for the meaning: "whoso readeth let him understand" (Matt. xxiv. 15); and we may be assured that we cannot otherwise know the meaning of our Lord's own discourse, concerning his coming and the end of the world. And the book referred to declares that "the wise shall understand;" and that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as stars for ever and ever." (Dan. xii. 10, 3).

Having thus ascertained the general purport of any discourse of our Lord, and the final conclusion to which it leads, we may easily gather the order of events, by following the same method of comparison with the context in the Gospels and with the Old Testament prophecies.

The Jews having been chosen by God to be the type of his

dealings with mankind, the rejection of Christ by the Jewish people, and the consequent destruction of their nation, typified the rejection of the Gospel by the great majority of mankind, and the judgments which will fall upon them in consequence. But within this general truth there is a deeper mystery, concerning the nominal and the true church; for the people heard Christ gladly, and would have chosen him for their king, but they were stirred up by the leaders of the church to crucify him: and "the chief priests and elders *persuaded the multitude* that they should ask for Barabbas, and destroy Jesus" (Matt. xxvii. 20). And, on the other hand, the true church then stood represented in that little band of disciples who still believed in Jesus as the Christ, though terrified to that degree that the boldest of them, before the cock crew, denied him thrice. In the antitype of Jerusalem, therefore, which is the Christian church, we must expect to see the same things fulfilled: to see the great bulk of nominal Christians reject Jesus, and choose Barabbas; to see the multitude persuaded to do so, by the leaders of the church; and to see that very destruction overtake them which they had sought by their policy to avoid,—to see the *Romans* come and take away their place and nation.

Our Lord therefore so frames and orders his discourse in the Gospels as to give the necessary instruction to the true church then, and to the true church now; instructing them how to escape from the destruction of Jerusalem, and instructing us how we may escape in that day which as a snare shall come *on all them that dwell on the face of the whole earth*: commanding us to watch and pray always, that we may be accounted worthy to *escape all those things* that shall come to pass, and to stand before the Son of Man; and promising to each one who is faithful, "There shall not an hair of your head perish. . . In your patience possess ye your souls."

The whole tenor of the discourse is most readily gathered by referring to the three Gospels, either in Griesbach's Synopsis, White's Diatessaron, Newcome's, Sir M. Hale's, or Baxter's Harmony; or by opening three Bibles at Matt. xxiv. Mark xiii. Luke xxi. and Luke xvii. 20, for a few points. And we begin with this last passage, as establishing beyond contradiction the order of events for which we have so often contended: First, that the kingdom of God begun in the preaching of our Lord is wholly internal and spiritual; begun in the soul of man, and preparing for the kingdom of the Son of Man; but *only the preparation*, and not the kingdom itself. Secondly, that that generation should only witness the sufferings of Christ, and not the glory that should follow; for all the evils threatened against Israel by Moses and the Prophets should be brought upon that generation by their rejecting the Messiah: the temple should be destroyed, and themselves scattered into all corners of the earth.

Thirdly, that even the true disciples should abide long without seeing the Son of Man, and desire to see his day before it would come; and by that desire be in danger of following deceivers, who should give signs, and say, "See here, or See there." And fourthly, that the Son of Man shall be revealed suddenly, while men are eating and drinking, marrying and giving in marriage, as in the days of Noah; and that in HIS day all men shall see the Son of Man, as the lightning that lighteneth out of one part under heaven and shineth unto the other part thereof.

Be it carefully observed, that our Lord declares to the Pharisees that the kingdom of God which he was then preaching came "not with observation" (Luke xvii. 20). Be it also remarked, that to the disciples he declares that "*first* must he suffer many things, and be rejected of that generation" (ver. 25). And be it further observed, that for this their rejection of Christ, the last of the Prophets, upon them came all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Jesus—all came upon that generation (Matt. xxiii. 36). And of that generation our Lord said, "These be the days of vengeance, that all things which are written may be fulfilled" (Luke xxi. 22). But these days of vengeance on the Jewish people are the opening of a new dispensation to the world; for while the Jews are cast off the Gospel is preached to the Gentiles: and at the conclusion of this dispensation the Jews shall be gathered from all countries to their own land, and the saints of the Gentile dispensation, with those Jews who are converted to Christ, shall be raised and translated at the same time to the fellowship of Christ's glory in the kingdom of heaven. For it immediately follows in the Gospel, "They (the Jews) shall fall by the edge of the sword, and shall be led away captives into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 24—28).

It is certain, therefore, that the days of vengeance on the Jews lie on them through the whole period of the times of the Gentiles; and that when the Gentile fulness shall have come in, the day of vengeance on those Gentiles who have rejected the Gospel shall begin with signs in the sun, moon, and stars; and at the appearance of these signs, all believers, whether Jews

or Gentiles, are exhorted to lift up their heads, in expectation of the glorious manifestation of the Son of Man from heaven, and of the coming deliverance.

The same truth may be drawn also from the Prophet Daniel's several visions of the abomination of desolation; the first setting up of which cannot precede the warning given concerning it: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh" (Luke xxi. 20). But it is declared, that, after the city and the sanctuary shall be destroyed, desolations are determined *unto the end of the war*; and he shall make Jerusalem desolate, even until the consummation; and that determined shall be poured upon the *desolator* (Dan. ix. 26, 27). In the preceding vision it had been likewise declared that in the transgression of desolation both the sanctuary and the host should be trodden under foot for 2,300 years—then shall the sanctuary be cleansed—a period which, according to the best estimate we can form, will expire between 1843 and 1847. And in the two other passages of Daniel where the abomination of desolation is mentioned it is manifestly very near the time of the end, when Michael shall stand up to deliver the Jewish people, and to raise, the dead (Dan. xi. 31, 40; xii. 1); very near the time when Daniel, shall stand in his lot at the end of the days (Dan. xii. 11, 13). The mystery of the abomination of desolation is the counterpart of the mystery of Antichrist: the one and the other have been in operation from the Apostles' days, in the church and in the world; and both shall be brought to an end at the same time when the beast and false prophet are cast into the lake of fire.

The Jews being thus seen as a type of the Christian church, not only in their past history, but even at present; a standing type of the church now oppressed by the powers of the world; we may find in their coming glory a type of the glory of the church, which shall follow immediately after the destruction of that confederacy typified by Herod, Pontius Pilate, and the rulers of Israel (Acts iv. 27), which brought on the destruction of Jerusalem, the type of that destruction of the merely nominal church to which we have already pointed. The discourse of our Lord thus becomes perfectly clear in its application both to that generation and to the present; and we see at once why in so many points the same warning will apply to both, and wherein lies the distinction necessary to limit any of the warnings either to the one or to the other. The wars and rumours of wars are common to both; the warnings against false Christs are given to them and to us; we, like them, must preach the Gospel to all nations; we must expect persecution, such as theirs; and be ready to forsake all and flee out of Babylon, as they fled from Judea. But they were commanded to do all these things, and endure all these things, with the conviction that the day of Christ's

glory, and of their reward, was far distant, and that they should desire to see one of the days of the Son of Man, and should not see it (Luke xvii. 22); while *we* are called to lift up our heads with joy, knowing that our redemption draweth nigh; and do assuredly believe that our Lord cometh quickly, to give to every man according as his work shall be.

But when the Jewish church is found to typify the Christian church in these instances, and the condition and crisis of both are found thus united, a very large field of prophecy is made available to the Christian church, and a clear mark is given to distinguish between the fulfilled and unfulfilled prophecies, for their application to us.

All the prophecies concerning the Jews, without a single exception, conclude in promises of peace, prosperity, and glory, preceded by chastisement of them for their sins, and by the destruction of all their enemies; and this same ordeal the Christian church must go through, and this deliverance receive, before she shall attain to her eternal glory. The church is called to exercise patience and faith under all tribulations, that she may be counted worthy of the kingdom of God, for which she also suffers: "seeing it is a righteous thing with God to recompense tribulation to them that trouble the church, and to such as are troubled rest with the people of God; when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

In the prophecies concerning the Jews, no time is definitely assigned for their casting off, or for the continuance of their desolation, so as to appear to necessitate their continuance in unbelief for so long a period: we know that God is ever willing to return to them, whensoever they return to him. Nor is the Christian dispensation, which resulted from the unbelief of the Jews, ever so put as to necessitate their sin; nor does the delay of his promised coming proceed from any slackness concerning his promise; but in all cases the long-suffering of God is salvation, "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9, 15).

And so in the discourses of our Lord no time is given for the continuance of the tribulation, but it is only declared that immediately afterwards the Son of Man shall come; and it is moreover graciously promised that for the elect's sake those days of affliction and anguish shall be shortened, as an encouragement to our fervency in prayer, and as a support to our shrinking nature.

But though the time is concealed from all, there are signs given by our Lord, and in the Apostolic writings, by taking heed to which the church may know of the approach of that

day, may know that "it is near, even at the doors" (Matt. xxiv. 33): signs not only in the sun, and in the moon, and in the stars, but also 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. And when these things *begin to come to pass*, then may we look up, and lift up our heads, for our redemption draweth nigh (Luke xxi. 28).

An attention to the signs of the times becomes, then, incumbent upon all who would enter the kingdom of heaven; who would obtain an interest in that redemption for which they profess to be waiting. It is incumbent, not as a speculation, not as an intellectual enjoyment, not as a stimulus to greater diligence merely, nor solely for increasing our watchfulness; but for salvation; for wisdom to enter in before the door is shut, and as we would escape condemnation with the hypocrites, "who could discern the face of the sky, but cannot discern the signs of the times" (Matt. xvi. 3).

The signs are threefold, to the world, to the nominal church, and to the true church; and all three have now their warnings; the signs of the approaching end are begun. The world acknowledges its signs: it acknowledges that a crisis is approaching, the like to which has never before been experienced. Its hopes and its fears were for some time balanced, and it felt little more than an instinctive dread of so total a change, without distinctly apprehending whether the crisis was for weal or for woe: but now the world itself is appalled at the signs of the times, and all its efforts, are directed to prolong at any sacrifice the hollow truce which subsists between the demons of anarchy and the powers that be; a truce during which not a moment is lost by the ministers of darkness in enlarging the mine under the very foundations of Christendom, and accumulating combustibles for a more tremendous explosion, which will not leave one stone upon another in the fabric of society that shall not be overthrown: while the waters of the great river Euphrates are now verily well nigh dried up, that the way of the kings of the East may be prepared. The Jews are near their home.

The signs to the nominal church are no less manifest, and have been long seen approaching by all impartial persons, by all but the slaves of system, and are now recognised even by them. Orthodox forms, establishments, the protection of Princes, have been the grounds of false confidence to the nominal church, which for a long time hoodwinked the church from beholding the manifest signs of an approaching storm. The heavens are now black over its head; the tempest already whistles in its ears; and it is dizzy, as he that lieth down in the

midst of the sea, or upon the top of a mast. As long as the nominal church forebore to excommunicate and persecute those who were confessors of the truth, so long did God bear with it, for the sake of its faithful founders, and for the sake of the people of God imprisoned therein. But, now that it is risen as an enemy against God, he is risen as an enemy against it, and is calling upon all his people to flee from every form of Babylon; saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."

To the nominal church, still in slavery, and to the people of God who are fleeing from thence, we would gladly say a few words of warning, but fear that they have forgotten the language of Zion by residence in Ashdod, Ammon, and Moab, and we cannot speak half in the speech of Ashdod. They have been taught to trust in forms, and creeds, and doctrines, without real conformity of mind and heart to God: to believe in the imputation of Christ's blood and righteousness for justification, but not for sanctification, or holiness of life: that he *hath reconciled* us by his death, and that this is all we need to know; not how he *hath saved us by his life*. To such we address a few lines from the pen of one who knows their speech, Dr. Chalmers, "On the sure Warrant of a Believer's Hope," p. 116.

"There is something more than a shade of difference between being reconciled and being saved. Reconciliation is spoken of as an event that has already happened—salvation as an event that is to come. The one event may lead to the other; but there is a real distinction between them. It is true that the salvation instanced Romans v. 9, is salvation from wrath; but it is the wrath which is incurred by those who have sinned wilfully, after they had come to the knowledge of the truth, 'when there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' Jesus Christ will save us from this by saving us from sin. He who hath reconciled us by his death, will by his life accomplish for us this salvation. Reconciliation is not salvation: it is only the portal to it. Justification is not the end of Christ's coming: it is only the means to an ultimate attainment. By his death he pacified the Lawgiver: by his life he purifies the sinner. The one work is finished: the other is not so, but is only going on unto perfection. And this is the secret of the unwillingness. There is a willingness that God should lift off from their persons the hand of an avenger; but there is not a willingness that Christ should lay upon their persons the hand of a sanctifier. The motive for him to apprehend them is to make them holy: but they care not to apprehend

that for which they are apprehended. They see not that the use of the new dispensation is for them to be restored to the image they have lost, and, for this purpose, to be purged of their old sins. This is the point on which they are in darkness, 'and they love the darkness rather than the light, because their deeds are evil.' They are at all times willing for the reward without the service: but they are not willing for the reward and the service together. The willingness for the one they always have: but the willingness for both they never have. They have it not to-day; and it is not the operation of time that will put it in them to-morrow. Nor will disease put it in. Nor will age put it in. Nor will the tokens of death put it in. Nor will the near and terrific view of eternity put it in. It may call out into a livelier sensation than before, a willingness for the reward; but it will neither inspire a taste nor a willingness for the service. A distaste for God and godliness, as it was the reigning and paramount principle of his life, so may it be the reigning and paramount principle of his death-bed. As it envenomed every breath which he drew, so may it envenom the last: and the spirit going forth to the God who gave it, with all the enmity that it ever had, God will deal with it as an enemy."

Deliverance of the people of God from a state thus powerfully set forth, is the great sign now apparent in the true church. God has poured out his Spirit upon his waiting children; has set them free from the doubts and fears and hindrances which the systems of man had woven round the church; has taught them their liberty of access to Him through their merciful and faithful High Priest, to ask whatsoever they will, in full assurance of being heard; knowing that they ask only such things as are according to the will of God in pleading for a fulfilment of his own promises, in coming boldly to the Throne of Grace and asking that Holy Spirit which he hath promised to bestow much more willingly than the father giveth bread to his children. Led by the Spirit of truth, they are from day to day advancing in the knowledge of all truth. By the presence of the Comforter they have eternal life, in the knowledge of the only true God, and Jesus Christ whom He hath sent. Their Father doth sanctify them through his truth, and they find his word to be indeed the truth (John xvii. 3, 17).

Nor will the true church shrink back from any of the trials and tribulations to which she is called; knowing that Infinite Love hath appointed them all, as the way which Infinite Wisdom hath ordained to attain the end of our being,—to become the image of God, full of holiness and joy; the fulness of him that filleth all in all. God doth not willingly afflict the children of men; and could any other way have been devised, a less grievous way than the way of affliction would have been chosen

by our heavenly Father. But God spared not his own Son: He laid upon him the full load of agony and sorrow, to procure pardon for us: and we, if we be true followers of Jesus, shall be men of sorrow and acquainted with grief; shall take up our cross daily; knowing that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:" nay, we shall even glory in tribulation, knowing that it worketh patience, and experience, and hope which maketh not ashamed. (Rom. v.)

Christ hath suffered, "the Just for the unjust, to bring us unto God." Let us fix this firmly in the mind first, that Christ's sufferings were not imaginary, but real; and then we may take the assurance of his many promises to be with his people in all their trials.

"We have nothing but the facts of Revelation to guide or to inform us; and yet from these we most assuredly gather, that the Saviour, in stepping down from the elevation of his past eternity, incurred a substantial degradation; that when he wrapped himself in the humanity of our nature, he put on the whole of its infirmities and its sorrows; that, for the joy which he renounced, he became acquainted with grief, and a grief too commensurate to the whole burden of our world's atonement; that the hidings of the Father's countenance were terrifying to his soul: and when the offended justice of the Godhead was laid upon his person, it required the whole strength of the Godhead to sustain it What mean the agonies of the garden? What mean the bitter cries and complainings of abandonment, upon the cross? What meaneth the prayer that the cup might pass away from him, and the struggle of a lofty resolution with the agonies of a mighty and unknown distress, and the evident symptoms of a great and toilsome achievement, throughout the whole process of this undertaking: and angels looking down from their eminencies as on a field of contest, where a great Captain had to put forth the travailing of his strength, and to spoil principalities and powers, and to make a shew of them openly? Was there nothing in all this, do you think, but the mockery of an humiliation that was never felt—the mockery of a pain that was never suffered—the mockery of a battle that was never fought? No, my brethren, be assured that there was on that day a real vindication of God's insulted majesty. On that day there was the real tranference of an avenging Hand, from the heads of the guilty to the head of the Innocent. On that day one Man died for the people, and there was an actual laying on of the iniquities of us all. It was a war of strength and of suffering in the highest possible aggravation, because the war of elements which were infinite." *Chalmers*, p. 106.

"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" . . . "but the end of all things is at hand; be ye therefore sober, and watch unto prayer."

REVIEWS AND MISCELLANIES.

OF THE CHINESE SEXAGENARY CYCLE AND ASTRONOMICAL
SYSTEM OF TIME,
AND OF THE AUTHENTICITY OF THE EARLY HISTORY OF CHINA.

By ISAAC CULLIMORE, *Esq.*

No writer questions the authenticity of the history and chronology of the last nineteen Chinese dynasties, extending from the year B. C. 250 to the present time; while learned men are divided in their opinions as to that of the three most ancient dynasties, reaching upwards to B. C. 2207 (140 years after the Deluge, according to the sacred Hebrew account of time), and of the preceding Patriarchial reigns, because Xi Hoamti, the second emperor of the fourth dynasty, who built the great Chinese Wall, caused the records of the three previous dynasties to be destroyed, that the æra of the empire might commence from his own time. This happened in the thirty-fourth year of his reign, and B. C. 214. These records were restored and republished seventy-eight years afterwards, in the fifth year of the reign of Vuti, the fifth emperor of the fifth dynasty, B. C. 136; and their history and chronology are authenticated by a number of recorded astronomical observations, several of which have been calculated and verified by the Jesuit missionaries. "And what more can be required to verify an epocha?" says P. Gaubil: "nay, what have those done more who have examined the eclipses mentioned by Herodotus, Thucydides, Plutarch, Dion? &c." Others of the learned are of a different opinion, there being some uncertainty as to the beginning of the Chinese year in those early times, and consequently of the time of the year in which those recorded observations were made, which, by calculating from the present origin of the year in China, appear for the most part to be false, and the high antiquity of the Chinese empire thus devoid of astronomical support. All agree that its antiquity is great; and the epoch of its origin ages before the date of the destruction of the annals; but, on the assumption that the present chronology of the first three dynasties is unsupported and extravagant, there are nearly as many opinions on their epochs as authors who have treated of the subject.

Some writers (as the compilers of the *Universal History*, and Arthur Bedford) bring down the time of Yao, who is said to have lived in the second generation before the first dynasty, and with whom the Chinese historians reckon their true history to commence, from the twenty-fourth century before the Christian æra,

to the fifteenth, on the supposition that the relation of the sun not having set for ten days, during his reign, has reference to the miracle in the 41st year of the Exode; to effect which they are compelled to make the ancient dynasties contemporary, and not successive, contrary to their history. By the same arrangement they bring Fohi, the ninth generation before the first dynasty, to the time of Noah, supposing Fohi and that patriarch to be the same personage, although the history of Yao, above mentioned, is plainly that of the second parent of mankind. Sir W. Jones reduces the origin of the empire to the eighth century (see *Asiat. Research. vol. ii. on the Chinese*); while others bring it as low as the fifth century before the Christian æra.

The learned Missionaries implicitly adhere to the chronology of the annals as they now stand, confirmed by an unbroken series of sexagenary cycles setting out from the year *v. c.* 2697, and continued without interruption to the present time; the year of the cycle in which every event mentioned in the history of China occurred, being noted, from its origin to its conclusion, a period of above 4000 years; on which Couplet remarks, "that the antiquity of the reckoning by the sexagenary cycle, at least from the generation of Yao to the present time, is no more to be questioned than the computation of the Greeks by the olympiads, to which such faith and authority is given."

Duhalde destroys the series of sexagenary cycles by cutting off the first five, and reckoning the first cycle from the reign of Yao. "The cycle of sixty years cannot," says he, "be used before the reign of Yao; for although it was invented by the famous Hoamti (the sixth generation before Yao), the duration of these first reigns is very uncertain: on the contrary, from the Emperor Yao to Christ the chronology is perfectly well kept, and the Chinese writers have very particularly distinguished the events of each year..... This induced me to begin the cycle with the Emperor Yao." By which arrangement he treats the sexagenary cycle entirely as a civil period, destroying every evidence to be derived from the cycle itself, the æra of the first, which is the radix of the whole system, being altogether astronomical, as will appear.

Another learned man attempts to prove the use of the cycle of sixty years in the Chinese annals no older than the author of the *Kangmu*, or *Great Annals*, who died *A. D.* 1200, and who, he supposes, converted the cycle of 60 days into one of 60 years: while no less an authority than Professor Playfair has this remark respecting the Chinese observations and cycle: "No mention is made of any radix whence they computed. The cycle of sixty years was entirely civil, of the same nature with the Roman Indiction, and had no reference to the motions of the heavenly bodies."

But that the direct converse of all this was the case, will be proved; namely, that the epoch of the first sexagenary cycle, as stated in the Chinese annals, and the point in the ecliptic whence it originated, were the radices from whence the ancient Chinese astronomers computed, and regulated their calendars and almanacks; that the cycle itself is entirely astronomical, and determines its own epoch and the number of cycles elapsed, which number cannot be a cycle more or a cycle less than the number set down in the annals; and that it was consequently governed by, and entirely dependent on, the motions of the heavenly bodies. All of which is clearly demonstrable from the annals themselves, and conclusive with regard to their veracity, besides setting the recorded observations in a clear and unquestionable point of view, although these properties of the sexagenary cycle have, I believe, been entirely overlooked by the learned in Chinese antiquity.

The placing of the authority and antiquity of this cycle on their true bases, is the more important, as on it wholly depends the authority of the history of a nation which has seen all others rise and fall since the first beginning of kingdoms; a nation which existed before, not only the "fabulous," but the "unknown" ages of the Greek historians, and still continues in a flourishing state; and, finally, whose records connect the sacred account of the beginning of kingdoms with our own times by an unbroken series of years.

It may be well to observe, *in limine*, that there is nothing absurd or extravagant in the periods assigned to the early parts of Chinese history. The times of the first two generations, Fohi and Xinnun, are agreed to be unknown. To the seven next before the commencement of the empire and dynasties (for the Chinese, like the Egyptians, the Phœnicians, and the Chaldeans, appropriated the history of the ante- and post-diluvian patriarchs to themselves), beginning from the setting out of the sexagenary cycle, 490 years are assigned, which is 70 years a-piece. The period of the first dynasty, consisting of 17 reigns, is 441 years, which gives a mean of 26 years to each prince; that of the 28 reigns of the second dynasty, 644 years, being the average of 23 years; that of the 35 reigns of the third, 873 years, or 25 years each; all which is perfectly consistent with history, and chronology, and the course of nature.

With the third dynasty the ancient line of emperors became extinct, and with it ends the history contained in the most ancient annals, called Xu Kim; the whole period being 2457 years, distributed among 85 successive generations and reigns.

The sexagenary cycle consists of a combination of two minor cycles, of 10, called *kia* and 12, called *tse*, or *çu* (the *decaëteris*

and dodecaëteris of the Chaldeans, which latter is still used by the Tartars and other Oriental nations), every year of either being designated by particular characters; so that 6 cycles of 10 and 5 of 12 being placed in parallel columns, the same years and characters of both can return only with the commencement of a new sexagenary cycle: and hence the years of the cycle of 60 are marked by the corresponding characters of the cycles Kia and Tse for each year; so that all Chinese dates are fixed by their characters—a principle which not only applies to years but to the days of the year (as in the *zossus* of the Chaldeans). And as the sexagenary cycle of days will not divide into the number of days contained in the sexagenary cycle of years, it follows, that as the characters of each Chinese year determine the year of the cycle in which every recorded event occurred, so the character of the day determines the number of the current sexagenary cycle.

In like manner the twelve lunar months are designated by the characters of the cycle of 60, so that every five years the same characters for the months return (the intercalary months being named from the previous lunar months); a principle which seems to have some connection with the pentaëteris of the Egyptians, Greeks, Romans, and Hindoos.

The hours of the day and the signs of the Zodiac are named from the characters of the cycle Tse, or 12; and sometimes the lunar months are also named in this manner.

So far the sexagenary cycle is entirely of a civil nature.

The origin of the present Chinese year, as well as of that of all the adjacent nations, is from the new moon nearest to the day answering to the fifteenth degree of Aquarius; and it is agreed to by all, that this was the original epoch of the year and cycle; commencing from the first year of the patriarchial reign of Hoamti (B. C. 2697—2597), in whose time the sexagenary cycle is recorded to have been perfected, although discovered by Fohi, two generations earlier. This epoch is said to have been fixed by Chuenhio (B. C. 2513—2435), in the next generation but one after Hoamti. "This emperor decreed," says Martinius, "that the first day of the year and first month should set out from the conjunction of the sun and moon nearest to the 15° of Aquarius, which is still observed by the Chinese. The reason that the year originated at this time rather than any other, was because, when the sun is about the middle of Aquarius all things begin to vegetate." "I do not deny, however," continues Martinius, "that the beginning of the year among the Chinese was not always the same, but different, according to the will of different emperors." The origin of the year from the 15° Aquarius applies to the origin of the sexagenary cycle in the time of Hoamti, for it was from the new moon nearest 5 deg. Aquarius

in the calender of Chuenhio. "The emperor Chuenhio," says Couplet, "fixed the origin of the year from the new moon nearest the beginning of spring, which answered in China to the 5 deg. Aquarius; which order of time was frequently changed and anticipated by a month or more; but at length, under the fifth dynasty of Han, and the fifth emperor Hia Vu (Vuti), it was recalled as it is now observed."

The apparent contradiction between Martinus and Couplet, about the origin of the calendar of Chuenhio from the 15° or 5° Aquarius, will be explained.

The calendar of the emperor Yu, the first of the first dynasty (B. C. 2207—1766), Hia, is recorded to have originated with the moon Yu and sign Aquarius; that of the emperor Chimtam, the first of the second dynasty (B. C. 1766—1123), of Xam, 441 years afterwards, one moon earlier, or the moon Tchew and sign Capricornus, answering to the Julian January, or from the new moon nearest the winter solstice. "The emperor Tangh (Chim Tam) decreed," says Martinus, "that the beginning of the lunar year should be the first conjunction nearest to the winter solstice."

The calendar of the emperor Vuvam, the first of the third dynasty (B. C. 1123—250), Tchou, 644 years afterwards, set out one moon earlier still, or from the moon Tse and sign Sagittarius, answering to the Julian December. This calendar was formed by the astronomer Tcheou Cong, the brother and first minister of the emperor. "In the city Teng Fong....in the province of Honan," says Duhalde, "there is still a tower to be seen, on the top of which it is said that Tcheou Cong, the most skilful mathematician that China ever had, who lived 1200 years before Ptolemy was born, made his observations." This calendar is named Tchou, and the time of the year of all the eclipses recorded in the annals, from B. C. 776, the date of the first certain one, till the end of the third dynasty, B. C. 250, is reckoned from the first moon of this calendar—including the eclipses mentioned by Confucius, who was born in the year B. C. 551, and recorded in his book Tchun Tsiou, as observed from B. C. 709 to B. C. 481, according to the commentators who wrote under the third dynasty—and several other eclipses observed till the end of that dynasty."

Respecting those recorded in Tchun Tsiou, P. Souciet remarks, "that there is some doubt as to the months in which they happened," (in consequence of the variation of the Chinese year;) a difficulty which will be cleared up as we proceed, for the Tchou calendar itself varied considerably before the end of the dynasties.

The calendar of Xi Hoamti, the second emperor of the fourth dynasty (B. C. 250—207), Tsi, 876 years after Vuvam, set out also from the new moon nearest 1 deg. Sagittarius. "The emperor

Xi," says Martinius, "decreed that the beginning of the year should be placed at the lunar conjunction in Sagittarius," at which he fixed his new epoch of the empire, after the destruction of the ancient annals.

In the calendar of the emperor Vuti, the fifth of the fifth dynasty (B. C. 207—A. D. 220), Han, about a century afterwards, the ancient beginning of the year was restored as above, namely, to the new moon nearest 15° Aquarius, and it has continued so ever since, as appears by a great number of eclipses recorded by the tribunal of mathematics, and verified by calculation.

The only question as to the truth of the ancient observations, arises from the various beginnings of the year; but if it can be shewn that the origin of the ancient Chinese year varied, and receded through the ecliptic, according to a regular astronomical law, which fixes its origin for every year recited in the annals, and corresponds to the date of every recorded astronomical phenomenon, there can no longer be any doubt of the truth of these annals, or of the method to be used in verifying them.

The Chinese astronomers have always computed the tropical year at nearly its true quantity, namely, 365d. 5h. 50m.; which they divide into 24 semimonths of 15d. 5h. 14m. 35sec. each, named from the seasons. This year was therefore fixed, or rather differed but about 1 min. per year from the true quantity, amounting to 1 hour in a sexagenary cycle, and 1 day in a cycle of 1440 years (the Chaldean and Persian embolismal period) or 24 cycles: which variation was corrected by frequent observation of the solstices and equinoxes.

They estimated the lunation at 29d. 12h. 44m. and the lunar year at 354d. 8h. 48m., a quantity which differs not a minute from the truth; and was also corrected by frequent observations of solar eclipses, which were always referred to the last day of the month, which was reckoned from conjunction to conjunction.

The calendar has been always regulated by the lunar months, which were, and are still, reconciled to the solar tropical year by frequent intercalation. Martinius tells us that "The entire sexagenary cycle contains 22 embolismal years, the rest being either common, deficient, or abounding;" and, in another place, "The intercalary months recur 22 times in a sexagenary cycle." He moreover observes, "The emperor Hoamti invented the sexagenary cycle, which is a cycle of 60 years, in which space of time the same name of the year returns: but a conjunction of the sun and moon does not return at the same time, there being a difference of nearly 3 days;" and hence the variations in the Chinese calendar; "the year in that of Chuenhio being frequently anticipated by the space of a month or more,

till the emperor Vuti restored it," as Couplet tells us ; and it is to be noted that all the variations mentioned are anticipatory.

	<i>d.</i>	<i>h.</i>	<i>m.</i>
The Chinese Tropical year, as above.....	365	5	50
The Chinese Lunar year	354	8	48
The Epact.....	10	21	2
			60
The Epacts in a Sexagenary Cycle.....	652	14	0
22 Lunations.....	649	16	8
The Epact of the Sexagenary Cycle.....	2	21	52

which the first year of each cycle anticipated that of the previous cycle in the tropical year and the ecliptic ;—a difference which in the space of 10 cycles, or 600 years, amounted to 29d. 2h. 40 m. being 0d. 10h. 4m. only short of a lunation. So that by intercalating an additional lunation at the end of every lunar period of 600 years (the Patriarchal Lunar period, and the Nerus of the Chaldeans), the emperor Vuti and his successors rendered the Chinese year and cycle in some measure fixed, and prevented its varying more than a month from its place in the tropical year.

The anticipation of 2d. 21h. 52m. per cycle, would amount to the quantity of the tropical year in about 125 cycles and a half, or 7530 (7528 exact) years, which was therefore the annus magnus, or total revolution, of the sexagenary cycle.

This movement is at the rate of $2^{\circ} 52' 6'' 41''' 36''''$, which each cycle receded through the ecliptic : for $360^{\circ} \div 125\frac{1}{2}$ cycles = $2^{\circ} 52' 6'' 41''' 36''''$ *ferè*.

The anticipation in time was at the rate of 3d. 7h. 52m. per cycle through the Julian year, which exceeds the Chinese tropical year 10m. annually, or 10 hours in a cycle ; and 2d. 21h. 52m. the Chinese tropical epact + 10h. = 3d. 7h. 52m. the Julian epact of the cycle, which amounts to the quantity of the Julian year in about 110 cycles or 6600 years (or 6593 exact).

The Julian epact of the sexagenary cycle, I use in calculating the Chinese epacts, being the most convenient for chronological purposes.

It should be noted, that the true anticipation of the cycle, in time and motion, differs a little from the Chinese estimate, which is however sufficiently exact for our purpose.

The anticipation in motion is at the rate of 1 deg. in 21 years ; for 7528 y. \div 360 deg. = 21 years *ferè*.

The anticipation in time through the Chinese tropical year, is at the rate of 1 day in 20 $\frac{1}{2}$ years, or 3 days in 62 years ; for 7528 years \div 365d. 5h. 50m. = 20 $\frac{1}{2}$ years *ferè*.

The anticipation in time through the Julian year, is at the rate of 1 day in 18 years ; for 6593 years \div 365d. 6h. 0m. = 18 years *ferè*.

Hence it is evident, that by dividing the number of years

elapsed from the epoch of any sexagenary cycle, by 21, the quotient will be the number of degrees which the origin of the Chinese year had receded through the ecliptic, from its place at the setting out of the given cycle—*i. e.* the point at the new moon nearest to which the current year of the cycle originated.

In the same manner, by dividing the number of years elapsed from the epoch of any sexagenary cycle, by 18, the quotient will be the number of days which the origin of the Chinese year had receded through the Julian year, from its place at the setting out of the given cycle—*i. e.* the day answering to the degree of the ecliptic, at the new moon nearest to which the current year of the cycle originated.

In like manner, by dividing the number of years elapsed from the epoch of any sexagenary cycle, by 20 $\frac{2}{3}$, the quotient will be the number of days the origin of the year had receded through the Chinese tropical year, from its place at the setting out of the given cycle—*i. e.* the day answering to the degree of the ecliptic at the new moon nearest to which the current year of the cycle originated, as before.

In like manner, the day of the new moon is found, or very nearly, by reckoning backwards 3d. 7h. 52m. through the Julian year, for each cycle elapsed since the epact of the given cycle, and calculating the new moon of the current year in the usual way—*i. e.* dividing by the lunar cycle, 19, if the current number exceed it; multiplying the remainder by the epact 11; and dividing the product by 30, or subtracting 30 from it. The remainder will give the number of days the new moon had receded from the new moon at which the current cycle originated, sufficiently exact to demonstrate the Chinese system. But if the new moon found be distant more than half a lunation from the day answering to the degree at the new moon nearest to which the current year originates, then a lunation must be added, and the required new moon will fall 30 days later in the Julian year.

To demonstrate what we have advanced, let us compute from the epoch of the first sexagenary cycle, *viz.* the new moon nearest to the day answering to 15 deg. Aquarius, *v. c.* 2697. The 15 deg. Aquarius in that year coincided with Feb. 27 in the Julian year, and the nearest new moon was on the 11th March.

The first observation noted, as above, was the conjunction nearest to 5 deg. Aquarius, at which the year set out in the calendar of Chuenhio.

The first year of Chuenhio is placed an. 5, cycle 4, *v. c.* 2513, being the 185th year from the origin of the first cycle, which we will call the æra of Hoanti. But 184 complete years $\div 21 = 8\frac{8}{21}^{\circ}$ for the anticipation of the place of the origin of the year in the ecliptic; and Aquarius $15^{\circ} - 8\frac{8}{21}^{\circ} =$ Aquarius $6\frac{13}{21}^{\circ}$; and $184 \div 18 = 10\text{d. } 5\text{h. } 20\text{m.}$ which the day answering

to the required degree had receded; and Feb. 27 — $10\frac{1}{4}$ days = Feb. 16d. 18h. *ferè*, answering to Aquarius $6\frac{1}{2}^{\circ}$. The new moon of the current cycle had receded in 3 cycles, or 180 years; $3d. 7h. 52m. \times 3 = 9d. 23h. 36m.$; and March 11 — 10 days = Mar. 1, the epoch of the fourth cycle. But for the fifth year, $4 \times 11 = 44$ days — 30 = 14 days, and Mar. 1 — 14 days = Feb. 15, for the new moon of the first year of Chuenhio.

But it is not said in what year of Chuenhio his calendar was formed. His time is stated at 78 years, during which the place of the year's origin receded from the 7th to the 3d deg. of Aquarius. But after the lapse of a lunar cycle of 19, or in the 20th year of Chuenhio, the place of the year's origin had receded to Aquarius $5^{\circ} 20'$, the corresponding day being Feb. 15, which was also the day of the new moon, according to the same method of calculation.

There was therefore a conjunction in the 5th Aquarius, within the time assigned to Chuenhio; to which precise point the year had receded (reckoning from the assumed radix), agreeably to the Chinese annals, at the origin of the calendar for the twentieth year of his reign.

It should be remarked, that the ancient Chinese astronomers are said to have had no knowledge of equations, but computed the movements of the heavenly bodies by mean time and motion; and rectified the errors, which on this account crept into their calendars and cycles, by frequent observations of solstices and solar eclipses. The general rules I have mentioned cannot, therefore, give the exact place and time of the celestial phænomena at all seasons of the year, but with quite enough of exactness to explain their system.

At the commencement of the second dynasty, Xam, when Chim Tam began to reign, the calendar set out from the new moon nearest Capricornus 1° , or the winter solstice, as above.

This dynasty began an. 32 cycle xvi., B. C. 1766, or in the 932d year of Hoamti. But $931 \div 21 = 44^{\circ} 20'$ which the place of the year had receded in the ecliptic; and Aquarius $15^{\circ} - 44^{\circ} 20' =$ Capricornus $0^{\circ} 40'$; so $931 \div 18 = 51\frac{1}{3}$ days from Feb. 27 = Jan. $6\frac{1}{3}$, the actual day of the solstice, and therefore corresponding to Capricornus 1° .

The 16th cycle set out at the new moon Jan 20; for $3d. 7h. 52m. \times 15 = 49d. 12h. 0'$ from Mar. 11; and the 32d year of the 16th cycle = 31 complete — 19 = $12 \times 11 = 132 \div 30 = 12$ days from Jan. 20 = Jan. 8, the new moon from which the first year of Chim Tam, whose reign was 13 years, set out; and this confirms the origin of the year, as we have stated it, in the reigns of Hoamti and Chuenhio.

This epoch, agreeing so perfectly with the movement of the cycle, proves that the calendar of Yu, the first Emperor of the first dynasty, Hia, originating one lunation and one sign after

that of the second dynasty, Xam, likewise corresponded with this movement.

In the calendar of Tchou Cong, in the reign of Vuvam, first emperor of the third dynasty, Tchou, commencing an. 16 cycle 27, an. Hoamti 1576, B. C. 1123, the year set out one lunation and one sign before that of Chintam, *i. e.* at the new moon nearest Sagittarius 1°. But $1576 \div 21 = 75 \frac{1}{2}$ deg., which the year had receded in the ecliptic; and Aquarius $15^\circ - 75^\circ 3' =$ Scorpio $29^\circ 57'$, differing but 3 min. from 1 deg. Sagittarius; and $1576 \div 18 = 87 \frac{2}{3}$ days from February 27 = December 1d. 13h. *ferè* the day answering to 1 deg. Sagittarius. But the 27th cycle set out from the new moon Dec. 14; for 3d. 7h. 52m. $\times 26 = 86$ d. 12h. *ferè* from March 11. But the year of the cycle, $16 = 15$ complete years $\times 11 = 165 \div 30 = 5.5$ days, and Dec. 14 - 15 days = Nov. 29, the neomenia of the first of Vuvam. Previous to this time the origin of the cycle had receded from January to December in the Julian year, and therefore the cycles henceforward are to be antedated one year in Julian time, like the years of Nabonassar after the first year of Darius Hystaspes, B. C. 521. The time when this variation took place was soon after the commencement of the second dynasty, as will be seen by comparing the foregoing calculations.

An eclipse of the sun is recorded to have been observed on the last day of the tenth moon in the second year of the thirty-third cycle, being the year of Hoamti 1922, B. C. 776. But $1921 \div 21 = 91 \frac{2}{3}$ deg. from Aquarius 15 deg. = Scorpio 13 deg. 30m. *ferè*, and $1921 \div 18 = 106 \frac{2}{3}$ days from Feb. 27 = Nov. 12d. 16h. *ferè* the day answering to Scorpio 13° 30'. But the thirty-third cycle set out from the new moon Nov. 25 B. C. 778; and the second year consequently from the new moon Nov. 14 B. C. 777; and the tenth moon ended September 5 B. C. 776, on which day there was an eclipse of the sun visible in China, according to the catalogue of M. Pingré, whose calculated eclipses ascend to B. C. 1000; and P. Gaubil also calculated and fixed upon this eclipse as that recorded in the Chinese annals.

Again, the same annals record an eclipse of the sun, and so do Confucius (in lib. Tchun Tsiou) and his commentators, on the last day of the eighth moon in the ninth year of the thirty-fourth cycle, being the year of Hoamti 1989, B. C. 709, which is the first eclipse of the Tchun Tsiou. But $1988 \div 21 = 94 \frac{2}{3}$ from Aquarius $15^\circ =$ Scorpio $10 \frac{1}{2}^\circ$; and $1988 \div 18 = 110 \frac{2}{3}$ days from February 27 = November 8 $\frac{2}{3}$ d., the day answering to the 11° Scorpio, to which the year had receded. But the thirty-fourth cycle set out at the new moon Nov. 21 B. C. 718 for 3d. 7h. 52m. $\times 33$ cycles = 109d. 19h. 36m. from March 11 = November 21d. 12h. *ferè*; but the ninth year = 8 complete $\times 10$ d. 21h. 12m. = 87d. 1h. 36m. - 3 lunations or 88d. 14h. 18m. = 1d. 13h.

lunar excess + November 21d. 12h. = Nov. 23d. 1h. *ferè*, B. C. 719, the origin of the ninth year of the cycle. The end of the eighth moon therefore fell July 17, B. C. 709, on which day there was a solar eclipse visible in China, according to M. Pingré's catalogue, and this eclipse was also calculated and fixed upon by P. Souciet.

I may here remark, that the learned Mr. Bedford, who endeavours to confute the Chinese chronology by attempting to prove their recorded observations to be fictitious, calculated these two eclipses, assuming for a radix the new moons of February nearest Aquarius 15deg. for the origin of the year, as it is at present; according to which he finds the eclipse B. C. 776 should fall Dec. 3, being the last day of the tenth moon, as he reckons it, and the eclipse B. C. 709, about Oct. 14; but he finds by calculation that no eclipses could happen on either of these days, and therefore pronounces them false. This, compared with the above, is a powerful example of the truth of what is there advanced. Several other recorded eclipses may be examined, and verified in the same manner, down to the fourth dynasty, Tsin, whose second emperor, Xihoamti, caused the beginning of the calendar to be restored to its place in the original calendar of the Tcheou dynasty, from which it had receded about 48 days and 41 degrees in his reign.

But it may be enough to examine the only eclipse recorded under the Tsin dynasty, which was on the last day of the fourth moon, in the 50th year of the 41st cycle, an. Hoamti 2450, B. C. 248, and 2 years before the reign of Xihoamti. $2450 = 2449$ current $\div 21 = 116 \frac{4}{7}^{\circ}$ from 15° Aquarius = Libra $28 \frac{4}{7}^{\circ}$, the place of the origin of the year in the ecliptic; and $2449 \div 18 = 136 \frac{1}{2}$ days from Feb. 27 = Oct. 13 $\frac{1}{2}$, the day answering to Libra 29° . The 41st cycle began at the new moon, Oct. 30d. 8h. *ferè*; for $3d. 7h. 52m. \times 40 = 131d. 20h. 40m$ from March 11. But the 50th year of cycle 41 = 49 complete $\div 19 = 2$ lunar cycles and 11 years $\times 10d. 21h. 12m.$ the Chinese epact of the Julian year = $130d. 8h. 32m. - 118d. 3h.$ for 4 lunations = $12d. 5h.$; and $Oct. 30d. 8h. - 12d. 5h. = Oct. 18d. 3h.$ the new moon at which the 50th year set out B. C. 249 + $118d. 3h.$ for 4 moons = Feb. 13d. 6h. B. C. 248, the day of the eclipse at the end of the fourth moon.

In conclusion, enough of evidence has, it is hoped, been brought forward, and practically applied, in these remarks, to determine the general principles of Chinese astronomical time, and to place the disputed portion of the history of this singular people on a footing of authority, at least equal to that of the early annals of the other primitive Oriental nations, with whose antiquities the general reader is more familiar. It is manifest, that, like the ancient Egyptians, the Chinese philosophers had

adopted into their records a system of revolving cycles, which connected, measured, and proved their different epochs and periods; in a manner analogous to the use of the revolving Sothic period in the Hermaic Records, and the Canon of Ptolemy; the last-mentioned document being the admitted standard of chronological perfection, and the grand connecting link between the historical canons of the Old and New Testaments. For as in the case of the Ptolemaic Canon, by knowing the year of Nabonassar in which any king's reign began, and dividing it by 4, we deduct the quotient in days from Feb. 26, and thus ascertain the Thoth of his reign in the Julian year; and in like manner, by knowing the Thoth of his reign, and multiplying the difference between it and Feb. 26 by 4, we ascertain its date, in the expired quadrienniums of Nabonassar: so by dividing the year of Hoamti in which any Chinese reign commenced, by 21, we have the number of degrees which the Chou of the reign had receded from Aquarius 15°, and thus ascertain the degree answering to the Chou in the current year; and on the other hand, by knowing the current degree, and multiplying it by 21, &c. we ascertain the date in the expired periods of 21 years of the epoch of Hoamti. This so long as the cycle was permitted to revolve, after which we have the series of the annals written at the times of the history they relate. Thus the Thoth of the first year of Darius Hystaspes fell 31st Dec. in the Julian year, but Feb. 26 — Dec. 31 = 57 days \times 4 = 228, which shews that Darius began to reign in the 57th quadriennium, or a little before the 228th year of Nabonassar. So the Chou of Chimtam, the first emperor of the second Chinese dynasty, was at the winter solstice, Capricornus 0°; but Aquarius 15° — Capricornus 0° = 45°. Hence Chimtam began to reign in the 45th period of 21 years, or a little before the 945th of Hoamti: while the Nabonassarean Thoth, and the degree of the ecliptic in connection with the Chinese Chou, are obtained by the converse of these operations, as above.

SUPPLEMENTARY NOTE.

In dismissing to the press these observations—which, although now first published, form part of the results of inquiries carried on many years since—I would apprise the critical reader, that although it is hoped the principles developed, together with their practical results, will be found valid, and not unimportant towards the establishment of another pillar of chronological truth, the calculations, though right in principle, are generally more crude in practice than would have resulted from the present stage of my inquiries. It seems likewise necessary to state, for the satisfaction of those readers who, like myself, implicitly recognise the chronological integrity of the sacred Hebrew text, that although the general

accuracy of the above-mentioned results, in reference to ages anterior to the true era of the origin of kingdoms, and even to that of the Deluge, may seem either to require the latitude afforded by the Greek and Samaritan computations, or to imply an antediluvian origin for the Chinese system—and thus to make it the original stem whence the analogous systems of the Hindoos, the Chaldeans, and the Egyptians, and in fact of all civilized antiquity, branched off about the time of the dispersion—yet neither of these alternatives is called for. For, although not stated in the text (the paramount importance of the actual epoch of construction not appearing so palpable at the date of the composition as subsequent and more general inquiries have rendered it), I found by calculation that the epoch of the Chinese system, or the age wherein the computed and the celestial phenomena agree, could not be dated earlier than the eighteenth century before the Christian era; and belongs to the early part of the second dynasty, Xam, which reigned between the years B. C. 1766 and 1123; the anterior phenomena of the system being calculated, and the recorded genealogies regulated by such calculation, in a manner analogous to the proleptical arrangement of the early Chaldean dynasties, and the Egyptian princes of the Cynic cycle, and partaking of a similar degree of accuracy. (See my papers on the Chaldean and Egyptian Systems, *Morning Watch*, Nos. XV. and XVI.). It seems to follow, that we possess the primitive Chinese history as it was understood by astronomers about the middle of the second millenary before the Christian era; just as we possess the outline of the Chaldean and Egyptian records, with nearly the same limitation—a limitation which, however, brings about fifteen centuries of the disputed period of Chinese antiquities under the head of contemporary history. Although many historical critics question the authority of the records, so far as regards the first three dynasties, astronomers (including La Place), by adopting the observations of Tcheou Cong (who determined the obliquity of the ecliptic about B. C. 1123) as genuine, recognise the historical integrity of the annals from the epoch of the third dynasty downwards.

Under the head of proleptical calculation comes the first eclipse revealed in these annals, and the only one mentioned previously to that of the year B. C. 776, already adverted to. The former is said to have been observed at the autumnal equinox, anno 3, cycle 10, or B. C. 2155, in the reign of Chumcam, fourth emperor of the first dynasty. Modern calculation shews that a solar eclipse occurred at the time mentioned, but that it was not visible in China. There are, however, some other observations recorded, anterior to the epoch of the sexagenary system, although not necessarily connected with it, which carry self-evident proof of being real observations, common to the undivided human race, and adopted as parapegmata for the construction of the subsequent systems. Such were the solstitial and equinoctial observations in the patriarchal reign of Yao (Noah), B. C. 2357—2257; among which the intersection of

Pleiades by the equinoctial colure is the most important—a phenomenon noticed in the records or traditions of nearly every primitive nation, and giving its character to the year of the Poets, from the days of the patriarch Job until the age of the Antonines.

These observations are referred to the twentieth year of Yao in Chinese history—i. e. B. C. 2338;—and, what is very remarkable, this is the date assigned by Dr. Brinkley's calculations to the sphere of Job: "Canst thou bind the sweet influences of Pleiades" (xxxviii. 31.) But that Job flourished in the age in question no more follows, than that Hesiod, Aratus, Livy, Cicero, Virgil, Censorinus, who, like Job, recognised the Pleiades as the vernal harbingers of the year (*Vergiliae*), were the contemporaries of the inspired patriarch, or of each other. Yet an assumed synchronism between the age of Job and the date of this first postdiluvian sphere, is, by the defenders of the Seventy, opposed to the integrity of the Hebrew numbers; because 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." (See Mr. Cuninghame's Dissertation, Morning Watch No. X. p. 422). It is however plain, that the same principle of argument might be applied to raise Censorinus, who wrote A. D. 238, to the age of the vernal intersection of Pleiades. This first observed state of the postdiluvian sphere, is one of those common characters which not only binds the stems of all nations together, but operates as an imperishable record that mankind formed but a single community until after the twenty-fourth century before the Christian æra; it being in this and the subsequent century only that the coincidence of Pleiades with the equinox could have been observed. Let the advocates of the Greek and Samaritan eras of the separation of the human race, answer this. We accordingly learn from Duhalde, that the learned among the Chinese claim no higher limits for their authentic history than the reign of Yao.

The calculations requisite to fix the Chinese epoch of construction I have not at hand, nor will time allow me to re-compute them on the present occasion. I hope, however, to lay them before the public at some future opportunity; and for the present it may answer to notice some common characters, which bring down the general branching off, or constructing of systems, in which China, India, Chaldea, Persia, and Egypt, were common partakers, to about the middle of the second millenary B. C. as above.

1. To the patriarchal line of China the first imperial family, Hia, succeeded, and reigned 441 years; or from B. C. 2207 to B. C. 1766, after which falls the æra of the system.

2. To the patriarchal line of Chaldea the most ancient Chaldean and Arabian dynasties succeeded, and reigned 440 years, or from B. C. 2233 to 1793, the time when the arrow-head calendars of Babylon appear to have been brought to perfection; and followed in 1633 by the first Chaldean adjustment of the tropical year, and in 1576 by the arrival of the Egyptian Belus, with the scientific

improvements of his country. (See *Morning Watch* No. XV. ubi supra, and "Tabular View" in No. XVI.)

3. To the gods and demi-gods, or ante- and post-diluvian patriarchs of Egypt, succeeded the first royal line of the Cynic cycle (or of the princes whose reigns and period were proleptically accommodated to the cycle so named), reigning 443 years, according to the Theban archives translated by Eratosthenes, or from B. C. 2188 to B. C. 1745, the age of the first addition of the Epagomena, or five intercalary days, to the end of the Egyptian year, and of the hieroglyphic calendar—B. C. 1769 to 1645—followed by the Hermaic system of time, and the discovery of the Egyptian tropical year, &c. in the sixteenth century B. C. (See *Criteria*, *Morning Watch* No. IX. and *Hermaic Essay* in No. XVI.)

4. To these may be added the Assyrian æra B. C. 2185 (*Æmilias Sura*, *Castor Rhodius*, *Africanus*); from which the ancient Persians deduced their empire (*Hellanicus*, *Herodotus*, *Ctesias*, *Callisthenes*), and the reformation of the calendar, and institution of the Persian embolismal period, by king *Gjemschid*, B. C. 1769 (see the authorities in *Hyde*)—an interval of 416 years.

5. Let us add the general epochs of the origin of primitive kingdoms, according to sacred and profane history.

- I. B. C. 2247. The birth of Peleg, according to the Hebrew.
- II. — 2233. The astronomical æra of the Chaldeans.
- III. — 2207. The first Chinese dynasty.
- IV. — 2204. The kingdom of Maghaddha, in India.
- V. — 2188. The Egyptian monarchy founded.
- VI. — 2185. The Assyro-Persian æra.
- VII. — 2171. The æra of the kingdom of Sicyon, or of "the isles of the Gentiles."
- VIII. — 2102. The kingdom of Oude, in India.
- IX. — 2008. The death of Peleg, according to the Hebrew.

Hence it appears, that the life-time of Peleg ("in whose days the earth was divided"), according to the sacred Hebrew text, is, by the common consent of nations, from China to Peloponnesus, the chronological limit of the dispersion.

A comparison with the foregoing dates and periods will make it evident; first, that the same age, and nearly the same æra, for the origin of kingdoms, was common to the historians of all primitive nations, however widely separated: secondly, that the age when individual systems began to be framed, and the events of history digested and arranged on scientific principles, was likewise common to most, if not all of them: thirdly, that it was not until after the eighteenth century B. C. that the Chinese, Chaldean, Persian, and Egyptian systems were constructed; because we find the same period of about 440 years (being the interval between the first rude and common epoch of observation, and the second or proper and more refined epoch) engrafted on the history of each nation, and their previous individual history and genealogies regulated and chronologically measured by it.

It is less difficult to determine the fact, of this general interchange of system sixteen or seventeen centuries before the Christian æra, than to ascertain how it came about to so great an extent. The intercourse between the philosophers of Egypt, Chaldea, and Persia, about the period in question, may be traced and demonstrated, both from historical facts and common principles of science; while the intercourse between these and the more remote nations, although not matter of history, may be inferred, without much danger of error, from the common characters already mentioned, as well as from common principles, which were necessarily of the growth of centuries. The Chinese sexagenary æra, for instance, falls in the same year (B. C. 2697) with the corrupted diluvian æra of the Egyptian records (see *Criteria*, Morning Watch No. IX)—a coincidence which cannot well be accidental. The sexagenary cycle, which is common to the Chinese and Hindoos (with this difference, that the Indian cycle is three years later in its epoch), is manifestly identical with the Chaldean *soosus*. So is the cycle of twelve, common to China, India, and Chaldea; the cycle of ten, to China and Chaldea; while the cycle of five is Chinese, Indian, Egyptian, Greek, and Roman. The Nerus, or great lunar period of 600 years, to which Josephus assigns a patriarchal origin, forms the basis of the Chinese and Chaldean systems; and the great sidereal revolution of 432,000 or 438,300 years, which involves and reconciles all other cycles, was adopted in China, India, Chaldea, and Egypt, and formed the grand outline of system from the Mediterranean to the Yellow Sea. These nations, moreover, with one consent, estimated the solar year at a little less than 365 $\frac{1}{4}$ days, in the age of which we are speaking. Even the fables invented to obscure the origin of science, and render its mysteries more mysterious, were co-extensive with science itself; and in the Chinese Fong Whang, whose appearance is referred in the annals to the time of Xao Hao, the successor of Hoamti, we can easily recognise the Musarus Oannes of the Chaldean patriarchal ages.

Des Guignes saw the chronological parallel of which I have spoken, as regards China and Egypt, and went so far as to infer that the history of the first 1085 years of the former empire was adopted from the Egyptian records; this being the period of the first and second Chinese dynasties (441 and 644 years, equal to 1085); while the period of the Theban catalogue of Eratosthenes, which the above writer supposes to have been adopted and translated by the historians of China, is 1076 years. It is evident, however, that both history and astronomy limit the parallel to the first 441 years of the one series, and the first 443 of the other, as above; and that it is but a chronological parallel, which may be clearly accounted for—not an historical identity.

I. CULLIMORE.

Feb. 14, 1833.

CHURCH REFORM.

THE works of Lord Henley and others on Church Reform are the manifest enactment before our eyes of the part of the "foolish woman" who pulls down her house with her own hands (Prov. xiv. 1). Their projects are without any check from the principles laid down in Scripture, or from custom, or from law; genuine examples of modern reform, which would in all former dictionaries have been called Revolutions. The plan for mending the Liturgy, is to reform the Church by unchristianizing it; to leave out every thing that can offend the Socinian, Jew, Turk, or Infidel; to make it as nearly as possible a church service for Deists. Without further notice of these speculators, we shall proceed to shew some points for which God has a controversy with the Church.

As all corruption begins at the head, we commence with the *Congé d'elire* of the Bishops. This is a mock election. The right to choose their bishops resides in the clergy of a certain district: the king sends them an order, in a shape which says he gives them leave to elect a particular person named by him, and no other: this person they forthwith elect. They exercise no discretion whatever; and none is permitted them. The election therefore is no election: it is a wholesale lie, deliberately told, and continually persevered in, by king, bishop, and clergy: and this falsehood is the first aspect that is presented by the church which calls itself the peculiar assembly of the God of TRUTH; the God who hates deceit, dissimulation, and fraud. "The church is the pillar and ground of the truth," the representative of God to the world, the witness-bearer for God; so that every one who is called to look on the church, is called to look on the manifested character of God. The character manifested by the church in this particular, is one of lying, false pretensions, and trick: and the offence in the eyes of the Holy God, who is most jealous of His own character, must be more heinous than the sins of murder or adultery.

The next crime in order, consists in the nomination of parsons to the cure of souls. The right to appoint to the cure is vested in individuals of all classes, and bought and sold, like cattle in the market. By the help of legal subtleties, Jews, Papists, and Heretics of every description, may purchase this right, and actually appoint any person that has been ordained by a Bishop, to such a cure. These rights are matters of bargain and sale, and commonly purchased to make a provision for sons or other relatives, who are bred up to occupy those posts, as others are bred to ordinary trades. There was nothing in the worship of the

Temple at all worthy to be compared with this, although the Lord declared it to be "a den of thieves," and "a house of merchandize." The doves and lambs that were therein sold, were really necessary for the use of the worshippers, who came from a distance; and so likewise were the tables of the money-changers: but no such excuse can be made for the sale of livings in the Church of England. It is a pure trade in the souls of men (Rev. xviii. 13), distinctly and indelibly marking her as Babylon the Great. It is a very trivial way of looking at this crime, to call it merely a corruption of something that was good and is become bad: its present aspect is the only point to be considered. She is found with it, and the Lord hath indignation against her for ever. Nothing in Judah was so bad as this: no such abomination was ever before done on the earth: it did not exist in so barefaced a manner under the Papacy, as it has done under Protestantism: God cannot pass it by, now that He has risen to judgment; He must give her according to her deserts. The priests bear false witness for God, in saying that the office of pastorship in his church may be purchased for money; the whole body is guilty of Simony.

Not content, however, with this trade, the priests and the bishops all contend that they ought to possess cures of more flocks than one, and at such distances from each other that they cannot be reached in the same day. No person ever yet presumed to ask a king to let him hold two commissions in two regiments, or in two ships. Well may God say, "If I am a Master, where is my fear, saith the Lord of hosts unto you, O priests, that despise my name?" When this matter of pluralities has been pressed upon the bishops, they have tried to pass a hypocritical law, sanctioning the practice in certain cases; their sole reference being to how much of it the voice of public indignation would allow them to retain, not to what they owed God in the matter.

Whilst these have been the practices of the superior clergy, the inferior, or curates, have been treated very cruelly. In most cases they have had an insufficiency for their decent support; and when their condition was attempted to be remedied by the legislature, in a bill brought in by Lord Harrowby, it was opposed by the bishops, until they annexed to it a clause, by virtue of which they could discharge, without assigning any reason whatever, any curate who might happen to be obnoxious to them. This law was entitled, "for the relief of stipendiary curates;" and has proved perfectly inefficacious for that end. The object of the law was to compel the possessors of the revenues, who did not do the duty annexed to those revenues, to allow an income, to those whom they employed as deputies, proportionate to such revenues. In the first place, there is flagrant

dishonesty in any man receiving wages for work which he does not perform himself; and, in the second place, there is great dishonesty in evading the plain and obvious meaning of any law whatever. Yet this law has been perpetually violated. The Evangelical Clergy, although pretending to such superior sanctimoniousness, have violated the law as completely as the rest: and we need not go a hundred miles distant from Clapham to prove the justice of our charge. The Church of England has sinned in this matter against warning, and shall be judged out of her own mouth; for the sin of the Romish clergy on the same point—the luxury of the higher and poverty of the inferior clergy—was one of the great causes that led to the Reformation.

We have often alluded to Ireland, and it is not necessary to repeat what has been put forth before. It is the only country in the world, and the Church of England the only church, in which men have pretended to exercise the office of pastors over a people whose language they could not speak nor understand. Most righteous are the judgments which she is now experiencing; and however bad may be the motives of those who are inflicting them, her clergy have not a word to say in their own defence. They bear another false witness for God: they say that He speaks to people in a language they cannot understand, and holds them responsible for obedience to commands so conveyed. Did Christ speak to the inhabitants of Judea in Chinese?

“Holiness becometh the house of God,” and ecclesiastical discipline is no longer attempted; it is as completely unheeded in the Church as the laws of the Saxons. The righteous constitution of the realm was, that no man should be a servant of the king but one whose outward deportment marked him to human eyes to be a Christian. It was the duty of the priesthood to give to such, and to such only, certificates of their orthodox conduct. The king, however, frequently appointed men of flagrant immorality; and to these the priests also administered the rite of the Lord's Supper, lest they should fall under the condemnation of the secular arm for being instrumental in preventing any person from receiving temporal emolument. The priesthood ought to have refused; they ought to have rebuked the king and the secular power for suffering them to be punished for their faithfulness to their God: but they preferred to be faithless to God rather than to displease the princes, and there is no such thing as church discipline in the land. Thus, again, is no witness for holiness presented by the Church: instead of shewing God's house to be a holy house, she shews it to be one into which clean and unclean are alike admitted, and alike welcome: she tramples on the rites and ordinances of the house, by giving them alike to the holy and to the unholy; and whether her communicants rightly discern the Lord's body or not, gives her no concern. “And

now, O priests, this word is for you : If ye will not hear, and if ye will not lay it to heart to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and will curse your blessings ; yea, I have cursed them already, because ye do not lay it to heart.....Ye have wearied the Lord with your words : yet ye say, Wherein have we wearied him ? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them ; or, Where is the God of judgment ? ” Thus does the Church now exhibit another false character of God, even that He is indifferent to the holiness of those who worship therein. As to the power of the keys, to bind and loose in heaven as in earth, we doubt if there be a single clergyman in the whole kingdom who will venture to lay claim to it.

The conduct of the Church with respect to our colonies should not be forgotten in an enumeration of the misdeeds for which the Lord is now bringing her to account. No check, or even remonstrance, has ever gone forth from her to the horrors that have been committed by men-stealers and traders in human blood in the West, nor to the support given to idolatry in the East Indies. For aught that she has ever taught the people, both those systems have been well pleasing in God’s sight. When the bustling activity of the sectaries, in this instance righteously exercised, had caused them to send forth missionaries, the Church of England followed at a considerable distance, and only for the emoluments that were annexed to the employment : just as she had bestirred herself in Bible distribution, and schools, after her enemies had begun to alienate the affections of the nation from her by those means. But in none of these cases did she humble herself before God for former neglect of duty : yet, if she were right in the former course, she was wrong in making the change ; and if she were wrong in past times, she was proud and unhumbléd not to make public confession.

The Church does indeed require reform, but it cannot be effected in the way that it is attempted ; nor by any means, except by the Spirit of God. When the Spirit has named a person for the office of bishop, the other elders, (priests, *πρεσβυτεροι*) ought to set him apart by the laying on of their hands. They are not the electors : the Spirit is the elector. The attempt on their part in the flesh to appoint officers in the church of God, without waiting for the direction of the Spirit, is a sacrilegious meddling with the ark of God ; the sin of Uzzah ; for which, like him, by whose fate they should have been warned, the heads of the churches have been smitten, from the day when they first committed it, in the third century, unto this hour. So that the Spirit of Christ, the life of God, has not been preserved in the church within their ken, but in retired hamlets, the holes and corners of the earth ; where it hath wept and mourn-

ed in secret, oppressed by the fat of the flock, the goats, and the chief ones. Neither king nor priests should interfere in the matter, except so far as the former ought to provide the servant of the Lord, so chosen by His Spirit, with sustenance out of the revenues of his realm; and the latter should deposit their own power of eldership on the head of him whom the Spirit has appointed to rule them.

The ordination of ministers, and consecration, or setting apart, of pastors to particular flocks, would then flow in the same channel as the due appointment of bishops. When a congregation or church has lost its pastor, it should pray that the Lord would designate his successor by His Spirit, which prayer would in due time be granted. The elders of that church, and some neighbouring bishops, would also be invited by the same Spirit to lay their hands upon the angel so named. This is all the jurisdiction that any bishop can have over any other church than his own: every pastor, or angel, of every flock, being to all intents and purposes its sole head, overseer, bishop, and ruler.

But not a particle of this can be effected without the voice of God being heard in the churches: this voice the priests and bishops are determined shall not be heard, and therefore they cannot be saved from destruction. They perceive that things cannot remain as they are, and that they must make a great change, which they call reform; but it is made without repentance, it is made in hypocrisy; it is made to please man, and not God; it is a mere compromise with their enemies, to give up a part in order to retain the remainder; and if they could have their own way, they would make no change at all. Why do they then? Are their practices according to God, or not? If the former, why do they not stand to them as to their lives, and give up the one only with the other? This is what the Popish priests in France did; for they, however erring, were sincere. But if the practices of the clergy of the Church of England be not according to the mind and will of God, why do they not humble themselves before Him, in the sight of the nation, and confess their avaricious traffic in the souls of men; their adulterous intercourse with the kings of the earth, by which their bishops have acted a continual fraud in the sight of heaven? No, they will not bend. They long to keep their *congé d'elire* as it is; they long to keep their pluralities; they long to draw tithes from Ireland without preaching to the people; they long to live in idle luxury, and leave the care of their flocks to half-starved deputies.

Ecclesiastical discipline cannot exist without the Spirit of God. The power is that of God himself, and may not be delegated to any fallen man. The power of consigning to pining sickness, or to sudden death; the power of discerning the fair outside observer of all decencies and moralities, and the eloquent and orthodox preacher of the truth, to be still without the Spirit of

God, without the life from above, is what could be confided to no created being. The Lord has now arisen to make a holy church: nothing but the presence of His Spirit in power can effect it: the Church of England will not admit the Spirit of Holiness, and therefore the Church of England must be destroyed. The glory of Jesus cannot be exalted but by her destruction: she is setting up a lie for His truth: she is calling an unholy church, a church which does not try to be holy, His church: she is calling a church without discipline, His church: His church must testify against her, must cry for her downfall. His Spirit in his people has pleaded with her in vain; has knocked at her door and been rejected; has been mocked at by her priests; has been railed at by her doctors; has been set at nought by her idols, whom the people consult,—the divines, the seraphim, before whom they bow. All who love Jesus must spare no arms against her: His Spirit has lifted up the banner: His church is being builded: within its pale only is salvation: this is the Zoar for all the Lord's people who still linger in the doomed city: to this must they all resort. Let not the people of God go back into the city of confusion, in the vain hope of mending her: "her sun is gone down while it is yet day:" the word of the Lord is, "Let them return unto thee, but return not thou to them" (Jer. xv. 19).

Of all the extraordinary delusions with which men were ever deceived is that of saying that the Church of England cannot be included in the term Babylon, because her Articles, creeds, and confessions are sound, even if it be granted that the *congé-d'elire* of the bishops, the non-residence of her clergy, the holding of pluralities, the ill-treatment of the curates, and the want of discipline, are wrong. The priests of Judah might have made the same defence: they might have admitted the charge of adultery to be applicable to Samaria, as these do to Popery, but asserted that so long as they worshipped in the true temple all must be right and safe. The word of the Lord has declared, that, so far from their plea being valid, the priests of Judah were worse than those of Samaria; and we have no doubt whatever, that—viewing Popery and Protestantism, as two systems at present existing in the world, in the light of God's Spirit; and measuring them, not by their past acts, but by their present; and comparing them, not with our historical predilections, but with the church which is now building by the Holy Spirit—that Popery is a less intolerable abomination in the sight of God than the Church of England. We say "a less intolerable abomination," because we do not wish to use a term which should in any way justify Popery; whilst at the same time we desire to weigh both systems in the balances of the sanctuary alone, and give to each their respective dues.

The error of men who argue in this way is very worthy to be

observed, for it is of a piece with their whole creed, and demonstrates their religion to be a system of propositions, not of personal conditions; and their God to be an abstraction, and not a person: therefore they think their church stands in *books*, and not in *men*; in the Articles and Liturgy, not in the Bishops and Clergy. The converse of this statement may help to enlighten some. Supposing their church not to be Babylon, because her theory is sound, although the majority of the nation her children are unsound, it follows that they think all religion to consist in words, and their God also. This is really at the root of their antipathy to the present work of the Spirit in the church: it brings them into contact with a personal Spirit; and contact with such persons is just what they dread. So long as it is merely a question of words, and arguments, and disputation, and intellectual fighting, they like a new thing started on the stage of the pulpit, as they do a new entertainment on any other stage; but when the matter is wholly changed from words to persons, from sounds to realities, from shadow to substance, they can endure it no longer, and they fly from before it.

The work achieved at the Reformation has been greatly misunderstood and overrated. Protestants and Infidels have combined to extol it, but very little mention is made of it in Scripture, and chiefly to denote Protestantism as an apostasy similar to Popery. The Reformation then and now resembles those effected by various kings of Israel: some would curtail the worship of Baal, and others would even go the length of suppressing it; but none would do that which alone was effectual,—resort exclusively to Mount Zion for worship. Thus, in like manner, it was good to protest against the perversion of truth which the Papists had invented, and it is good now to abolish pluralities, and be more just to the curates; but the only effectual reform—the return to the guidance and direction of the voice of the Spirit—is as much opposed by the rulers of Protestantism as the return to the Temple was by the rulers of Israel. The reform effected by the Protestants was not greater than that accomplished by the Maccabees, so vaunted by Josephus; yet God has thought neither worthy of a place in His book, but left us to seek for the history of both in apocryphal records.

Still they are both churches: the priests and bishops of both can never be less; they cannot descend to a lower grade of responsibility; they are ambassadors from God. If they have not delivered their Master's message, but a different one; if they have given a false report of Him; if they have betrayed the cause on which He sent them; still they are His ambassadors, and as such shall be judged, and, if found guilty, be consigned to a hotter fire, and to a more intolerable anguish, than the people whom they have deluded. If they will stand to their

respective offices, and receive the Spirit, they shall be honoured in them, and recognised as office-bearers in the church of God : but whilst resisting His Spirit they shall never prosper. The churches are cursed, like Michal, with barrenness, for mocking at the Spirit in the Davids, the beloved ones of the Lord : they are set aside ; they are synagogues of Satan, and the pastors of them are ministers of Antichrist. We warned them that into this state they were fast passing. Some among them thought to wait until they saw a miracle : the Lord would be hindered no longer : He has set up His own church. There never was, nor ever can be, two churches of God's appointment at the same time on the earth : He hath ordained elders, pastors, evangelists, teachers, helps, prophets, and apostles, by His Spirit, and therefore of necessity He recognises no other ordination for the future : " for, the priesthood being changed, there is made of necessity a change also of the law." The re-constitution of one by the Spirit, has *ipso facto* set aside the other ; and it is now our duty to call incessantly for the downfall of Babylon, the opposing city, which holds the Lord's children in captivity. Moreover, it is necessary for the evangelists to warn the people every where against the idea that the Holy Spirit is now merely adding a new sect to the multitude of sects which already exist, and to proclaim that He is setting up the only church in which they can be saved. It is this truth which exasperates the false priests now, as it was that which exasperated them of old. If the Christians at Pentecost would have consented to let the crucifix be set up in the Pantheon, the temple in which every sect had its god (which is the exact model of the thing now called the church) ; if they would have allowed the sect of the Cloven Tongues to be added to the sect of the God of Nature, the tolerant Romans would never have tried to exterminate them by ten hot persecutions. In like manner, if we will permit the teaching of the Holy Ghost to rank merely side by side with the teaching of Wesley, and Doddridge, and Scott, and D'Oyly, and Mant ; if we will allow the voice of the Holy Ghost to be equal only to the voice of Chalmers, and of B. Noel, and of M'Neile ; then indeed will little opposition be excited, beyond that which usually exists between rival trades or political factions : but when we declare incessantly, that all who will be saved must join themselves to the church in which this voice is heard ; that they must come out of every assembly falsely called a church, because God is not in them ; that the priests must remove all creeds, confessions, articles, canons, and institutions, as bonds of membership, and take the bond of the Spirit alone ; then will they storm and rage as hotly as the Neros and Domitians of old, although they have not the power to turn us into candles ; for another system of iniquity has grown up under the fostering care

of the false and faithless church, even Infidelity, which will now, like the fiend of Milton, tear out and feed on the entrails of her who engendered it*.

There are many zealous ministers of religion to be met with, and we wonder they are not appalled at the reflection of the responsibility which they are under for the souls of the people committed to their care. It is impossible for them to give due account of the stewardship which they have rashly taken upon themselves, without the continual direction of the Holy Ghost. God will guide those whom He sends; but they who take upon themselves the charge, must carry on the war at their own expense. It is only in the light of the true spiritual church that we see the awful blackness of the false; and this accounts for the continual cries which the Spirit has made, through all the persons by whom he speaks, to plead and pray for the pastors. Truly their doom is dreadful!

And what a goodly thing is a church and state combined in one polity to devote all the energies of man's whole being to the glory and service of Him whom both set forth in various completeness! Severe, indeed, will be the doom of those by whom this fabric is destroyed; and severe also is the doom of those who have so corrupted it that it has become an offence in the eyes of the holy God. Our present testimony must be against Babylon; and our difficulty and our care must be, to avoid smiting her in the spirit and with the weapons of her enemies. We grieve over her because her glory is departed; they hate her for the faint glimmer that yet lingers in her shrine: we would heal her, and lay down our lives to preserve her; they would destroy her, and wreak their hands in the blood of her ministers: we would leave her in all her outward splendour, and add to her moreover the true riches of God's house; they would plunder her treasures and sack her houses, and trample under foot the only true wealth.

* This judgment is now begun: the following statement by the Primate of Ireland is evidence complete and indisputable. "The evil is no longer local, but has extended itself throughout the whole of the southern dioceses. The Clergy of Kildare, Ossory, Meath, Waterford, Cloyne, and parts of Limerick, are situated precisely in a similar position with the diocese of Leighlin. Out of two years' income, no man has, scarcely in any case, received more than six months', and the majority have only received so much out of three years' income. The consequence, therefore, is, that those who have private fortunes (which, to any extent, are not very many), on account of the sudden and totally unexpected suspension of a large portion of their funds, being unable to meet their previous engagements, are fast getting into pecuniary embarrassments by borrowing and raising money, while those who have not private fortunes are actually in want of the necessaries of life. Many have hitherto lived on the bounty of their friends, but, as that is a means which cannot, and ought not, to last always, even this painful mode of relief has already failed many, and must eventually fail all."

RECENT PUBLICATIONS ON SPIRITUAL GIFTS.

HAVING endeavoured to do justice to a few of the more influential and elaborate works on this subject, we proceed to notice some minor publications. We are happy to observe that our friends, the advocates for the "gifts of the Spirit," have been enabled to evince so much of the "graces of the Spirit;" and in the under-mentioned works (as well as those previously noticed) favourable to what we deem the truth and work of God, there are no slights of orthodox doctrine, no remissions of practical religion, no violations of catholic love; whilst there are many aids to difficult investigation, many incentives to higher attainments, many excitations to greater holiness.

We remember being compelled, by the numerous and repeated accusations of opponents, in an early stage of our labours to challenge *a comparison* of the character and tendency of the writings advocating Prophetic Inquiry in general, and our Lord's Second Advent in particular, with the writings in opposition thereto; which latter, we contended, suffered by the comparison: and now we have the satisfaction of making a similar appeal in favour of the advocates for the doctrine of Spiritual Gifts, and we defy our opponents to produce an equal number of publications on their side of the question, so contrary to the spirit of dogmatism, fanaticism, and uncharitableness, and so consonant with the spirit of wisdom, love, and a sound mind, as those now laid before our readers. We consider the great, the increasing, the accumulated evidence in favour of the work of the Spirit, to be the searching calls for holiness which it constantly and powerfully urges and enforces: and we implore all the advocates and friends of the work in progress, to remember and exemplify (amidst all their laudable and necessary illustrations and defences of "the word and doctrine") the Apostle's injunction, so peculiarly appropriate and pre-eminently applicable to them and to us; "What manner of persons ought we to be, in all holy conversation and godliness!"

I. *The Day of Pentecost; or the Baptism of the Holy Ghost: A Treatise in three Parts: (1) The Promise contained in all the Scriptures: (2) The Fulfilment on the Day of Pentecost: (3) The Effect in the Edification of the Church.* By the Rev. E. Irving, M.A.

This, like the other publications of Mr. Irving, has been grossly misrepresented, to an extent and with a malevolence precluding all attempt at regular detail and formal reply; but we trust, that, like other "castings upon the waters" of controversy, it may "be found (with some portion of the bread of life) after many days." The few following extracts are chiefly selected to remind

the friends of truth of certain practical and profitable considerations ; though, at the same time, they contain ample refutation of some calumniations of Mr. Irving, especially those which make him advocate the gifts as *essential to salvation*, and the *gifted persons as secure by infallibility*.

'Though our guilt be great in having foregone this our inheritance, and lost those gifts which are without repentance or withdrawal on the part of God ; and though our loss in all ways be inestimably great, and God's glory obscured, and Christ's love not exhibited, and the church's union all dismembered, and the world defeated of her proper witness, all through our unfaithfulness ;—yet is it comfortable to know that we and our fathers may still have been Christians, true members of Christ, washed from our sins in his blood, and changed of heart, notwithstanding we have no signs of the Holy Ghost's baptism, nor tokens of an indwelling Father to produce. And this I believe to be the exact condition into which the church hath fallen back since the first three centuries ; the same as the condition in which the church stood anterior to the day of Pentecost, with a Baptism for repentance and remission of sins, with a Lord's Supper for union to Christ and feeding on his flesh and blood ; in which the Ephesian church was anterior to the visit of Paul, " speaking and teaching diligently the things of the Lord.. mightily convincing the Jews, and shewing out of the Scriptures that Jesus is the Christ ;" yet without the baptism with the Holy Ghost, which it is Christ's chief office to bestow' [this prerogative of Christ's baptizing with the Holy Ghost, being the only one announced by *all* the Evangelists], 'the church's chief glory to possess, the Father's great desire to exhibit in the sight of the world. But some will say, if we have regeneration, and union with Christ, we are well off ; what more would we have ? Brother, have what it pleaseth Christ to give thee. Art thou going to stint the Father and the Son ? Art thou going to domineer over their givings ? God forbid ! Art thou to say, I will take what is needful to save me, but any the least work for God's glory I will not do ; I will not charge myself with any of his affairs, but I will burden him with all mine ? Oh, brother ; this baptism with the Holy Ghost, which I am about to teach thee of, is the very glory of God in the sight of angels and of men : wilt thou not be the bearer of it ? Whilst thou heard not of it, thou couldst not desire it ; but now that I am about to teach it thee, I beseech thee to open thine ears, for it is the most glorious and blessed theme of which I have ever yet discoursed, or of which thou hast ever yet heard. Come not over the course of our sweet communion with such fallacious questions as these, " But what then are we to make of

‘our fathers, who knew little or nothing of this and had no marks of possessing it; nor the Reformers; nor the saints and martyrs later than the third century?’ I have given thee rest on this question. They might still have regeneration and remission, and the grace of both sacraments: but God is leading us of this age back to fountains of which our fathers never drank; which were open to them indeed as to the first Christians, but the way unto them was not known. Neither say unto me, ‘And what art thou, who presumest to pass beyond the Luthers and the Calvins?’ I am a minister of Christ, as well as they; and as near to God as they; to whom his book is as free as to them; and I seek to occupy the work of my day and generation, as they also did. Let us not trouble ourselves with such irrelevant matters, but proceed, book in hand, and the Spirit of truth in our heart, to open what the baptism with the Holy Ghost is, having opened already what it is not.’ pp. 28—30.

‘Oh how I tremble for the present unprepared state of the church, so uninstructed in things supernatural, so taught to surrender its faith upon the shew of things miraculous! The doctrine which is constantly taught in the schools, ‘Shew me a miracle, and I must reason or think no more, but only listen and believe,’ hath prepared the church for Satan’s workings whenever it pleaseth him to appear. The more need that men do instantly betake themselves from all such doctors to the great Teacher, who giveth, as the test for trying persons supernaturally gifted, to know their fruits, that is, their good words and works—a test which requireth our own conscience to be clear, and our own life to be sanctified by the continued indwelling of the Spirit of love and truth: without whom I believe it is not possible to discern between the workings of an unclean and a clean spirit in the men whom they have possessed.’ p. 103.

‘Truly it doth mightily increase the guilt of a man to be introduced into this region of superhuman power of Divine inworking, and still to resist and rebel against God. But yet it is possible, in order to shew that of that region also Christ is the only Lord, and that spiritual persons are dependent for their salvation as entirely upon Jesus, as they were before they received their spiritual baptism. Solemnly therefore do I counsel those who have not been baptized with the Holy Ghost, to seek first the indwelling of Jesus, that they may abide in him, and that his words may abide in them, before they seek the indwelling of the Father. Most solemnly also do I counsel those who have received power from on high, to be only the more jealous over their allegiance and obedience unto Jesus: for though God in that region is the same gracious God as in every other, yet there also will he suffer no name to be exalted but the name of Jesus; and no will to be done but His, who is

‘the Lord of all.’ [Hence the propriety of “every spirit confessing that Jesus is the Lord.”] p. 106.

‘And if any one be seeking gifts for the mere pride and power and notoriety of possessing them, I entreat them to desist, lest they receive that which will be sure to prove in their hands for a bane and a curse: but if any one, for the prosperity of their own souls in holiness, for the edification of the church in unity, and for the manifestation of the power of the Father, Son, and Holy Ghost, shall pray for such a distribution of the Holy Ghost as may seem to the great Lord most meet to their place in the body, it shall not on any wise be refused. And he need not be afraid that God will send, in its stead, an evil fruit of enthusiasm, fanaticism, or diabolical delusion. But let him keep his heart and mind in Christ Jesus, otherwise he will wander into some form of error, and use his gift for some end of evil. That which he received as a true gift of the Spirit, may become an instrument of the flesh, and end in the most abominable and foul prostitution of the spirit to sensuality. This ariseth from forgetting our responsibility to Christ, and yielding ourselves to the gift, or else using it for other ends than the edification of the whole body.’ p. 114,

How delightful and profitable it is, to take up the plain and simple conclusion of the author:—‘I do bless our Lord and Saviour, that, when opening our liberty to apply for the Holy Ghost, he did it in such language as neither the ingenuity of the sophist nor the profanity of the blasphemer can turn aside: “If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Ghost [good gifts] to them that ask him?” I need no other warrant to ask for the Holy Ghost in all his functions. He that doth, is an unbeliever; and, by God’s grace, I will not cease to pray, and to teach, and to believe, till he make the church of which I am pastor to come behind in no gift, waiting for the coming of the Lord Jesus Christ. And I do beseech every faithful and enlightened minister to persevere in the same course; and exhort the people, whose ministers oppose this work, to meet and pray for the increase and edification of the churches to which they belong.’ p. 116.

II. *Facts connected with recent Manifestations of Spiritual Gifts.* By the Rev. Edward Irving. [“Fraser’s Magazine” for March, January, and April, 1832.]

These narratives of actual occurrences, interspersed of course with controversial statements, very appropriately were submitted to the public through the medium of a popular magazine; the liberal newspapers and the religious periodicals excluding all

communications illustrative of, or favourable to, Mr. Irving's opinions and proceedings. They are prefaced by an introductory note from Mr. Irving to the Editor, which we give, for the purpose of shewing the object of the communication.

'Your urgent request, that I would permit you to publish through your magazine some authentic account from my own pen of the work of the Spirit in my church and elsewhere, in order to stay, if possible, the torrent of blasphemy which is sweeping through the land, and give reasonable and religious people the means of making up a judgment upon so important a matter, has at length prevailed with me; and I sit down faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources. For, while it is a great point of duty not to cast pearls before swine, nor to give that which is holy to the dogs; it is so also, to "sow beside all waters," and especially to make known the work of the Lord among other classes, now that the religious world are violently rejecting it. These two duties I shall endeavour to unite in this narrative, by presenting the subject in an historical form, with only so much of doctrine intermingled as is necessary for the right exposition of the matter.'

In that part of the narrative which refers to 'women speaking,' the following brief but salutary rebuke is introduced: 'Nothing more fully shews me what a letter-killed state the church is come into, than the way in which the whole work of God has been resisted upon the strength of that single precept, that "women should keep silence," which no church till now hath interpreted in the letter since the world began. But, indeed, there is no longer a church interpreting the word of God by the Spirit; but a number of intellects hammering away at the letter of a book. The Roman-Catholic use of the Scriptures is nothing so frightful as the use which Protestants are now making of them.'

To the following description of the subject-matter of the utterances (as far as they can be described), we would add our humble testimony; commending it to the attention of those who, with the Rev. Wm. Harness and others, have found the simplicity of the words spoken to be "foolishness and a stumbling-block."

'Such depths of doctrine, such openings of truth, such eagles glances into the mind of God, such purity of love, such earnestness of exhortation, and, in one word, such heavenly exaltation of spirit, heard I never from man's lips, as I have heard from those speaking in this manner' (unknown tongue, &c.) by the Holy Ghost. And the same of those prophesying;—the

‘ heavenly holiness, the blessed unity, the living and life-giving spirit of their discourse, passeth all understanding. I knew it not to be of man, by that which stumbled so many, because there were none of the peculiarities of a system—none of the speculations of the age—none of the idiosyncrasies of the person in it. It was after no kind but the catholic kind of God—it is living water—it is marrow and fatness. And the man who feels it not to be so, may be a sound-minded man, orthodox, evangelical, eloquent, argumentative, or any thing else, but he lacketh one thing, and that the chief thing, viz. spiritual discernment—the unction of the Holy One—the mind of Christ. Of this I have no doubt, and without any qualification I do express it. I say not therefore that he is not a Christian; but that he is not spiritual, I do unhesitatingly say. He is like the Corinthians, of whom Paul speaks thus; “ And 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; for ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ?” (1 Cor. iii. 1—3.)’

III. *A Brief Account of a Visit to some of the Brethren in the West of Scotland; with Remarks on certain Doctrines, &c.*

This is a pamphlet full of facts and texts; submitted to the inquiring part of the Christian church some time before the exciting and the extravagance of the “ world, religious ” and profane, gave forth their clamorous denunciations of the general doctrine and the individual cases of the Spirit’s work. We decline interfering with the simple narrative or scriptural arguments of this book, by partial extracts.

IV. *The Testimony of Facts concerning the Continuation of Miracles in the Church.*

A pamphlet like the one last-mentioned, with facts for arguments; compiled by an Elder of the Church of Scotland, whose adherence to the truth and sympathy with its advocates have led to his separation from that fast-liberalizing church. The following prefatory remark will shew the author’s object and method: ‘ Even were it the fact that miracles had ceased since the Apostolic age, we could never allow this to contradict the express declarations of God; any more than we can allow the awful fact that a great multitude of the human race continue in unbelief, and perish in their sins, to be any proof that this is according to the will of God; who has commanded all men to be holy as he is holy; who has sworn by himself, that “ He has no pleasure in the death of him that dieth, but that they

‘ should turn to him and live ;’ that “ he would not that any
 ‘ should perish ;” that “ he would have all to be saved, and
 ‘ come to the knowledge of the truth.” But as this assumption’
 (of the cessation of miracles, &c.) ‘ is a stumbling-block to
 ‘ many, hindering them from coming with simplicity of heart to
 ‘ ask what does the word of the Lord testify concerning these
 ‘ things, and from considering and pleading the promises of Him
 ‘ who cannot lie, and who has never left any to be confounded
 ‘ who trusted to his words ; I desire to lay before my readers a
 ‘ few facts, vouched by the most unquestionable authority,
 ‘ which cannot fail to convince every one, not determined to
 ‘ reject all evidence, that the authentic history of the Church
 ‘ gives as little countenance as the word of God does, to the
 ‘ assertion that the gifts of the Spirit were limited to the days
 ‘ of the Apostles ; but, on the contrary, that the Lord has never
 ‘ ceased to manifest his presence in his church, from time to
 ‘ time, by working mighty works, beyond the power of man.’
 p. 4.

All well-informed readers are familiar with most of the selec-
 tions from ancient writers, in testimony of the continued gifts ;
 and, amongst others of a similar nature, that from Athenagoras
 (A. D. 180), which we repeat for the purpose of correcting the
 view (still “ argued upon” by some writers in the Investigator,
 and by others whom we respect) that “ *prophesying is limited
 to prediction of events.*” This narrowing of the meaning and
 restricting of the gift of prophecy, is an outrage upon common
 sense and Scripture propriety, which must be met and resisted.

‘ The Spirit of prophecy gives his assent to our prayer ; for the
 ‘ Holy Spirit pours out prophetic words in those on whom he
 ‘ operates. *I call them prophets who, being out of themselves and
 ‘ their own thoughts, did utter forth whatsoever by the impel-
 ‘ ling power of the Spirit he wrought in them ;* whilst the
 ‘ Divine Operator served himself of them or their organs, even
 ‘ as men do of a trumpet, blowing through it. Thus have we
 ‘ *prophets* for witnesses and affirmers of our faith ; and is it not
 ‘ equal, and worthy of human reason, O ye emperors, to yield
 ‘ up our faith to the Divine Spirit, *who moves the mouths of the
 ‘ prophets as his instruments?* We exhort you, therefore, to cease
 ‘ from human persuasions.—*Apology for the Christians.*’

We wish our limits permitted the extract from the Appendix
 in refutation of the “ extravagant notion” which with a daring
 wresting of text from context makes “ *that which is perfect*” to
 have long since “ *come!*” but we have only room to recommend
 this tract to all inquirers, and particularly to those unable to
 obtain the more elaborate work of the Rev. Thos. Boys, on this
 historical branch of the subject, noticed in our last Number.

V. *The Scripture Doctrine concerning Baptism with the Holy Ghost, as distinguished from His ordinary Influences.*

A cheap tract, illustrating six points—namely: ‘Baptism with the Holy Ghost, (1) means something more than regeneration, or what are termed the ordinary influences of the Holy Spirit; (2) does not appear to have been conferred in the act of baptism with water, and is therefore not to be confounded with the ordinary grace of baptism; (3) was not a mere invisible grace, but manifested immediately in effects that came under the cognisance of the senses, and therefore left no doubt on the minds of the by-standers as to the reality of the gift; (4) implies an extraordinary communication of spiritual knowledge and power, whereby those thus baptized are enabled to know things beyond the reach of the natural faculties of man, and to do things which cannot be done by his natural powers; (5) was not the exclusive privilege of the Apostles or the apostolic age, but is the distinguishing promise to the church in all ages; and (6) was conferred either immediately by the Lord himself, or mediately by the hands of the Apostles.’

The following remarks, under the fifth head, appear to us plain and scriptural reasoning, practical and appropriate application:

‘The Prophet Joel limits baptism with the Holy Ghost to no particular class of men, but promises it to all, old and young, male and female, yea, to *all flesh*; which does at least signify that this gift was not to be confined to the Jews, but also to be bestowed upon the Gentiles. John the Baptist, in his announcement, makes no restriction; but promises that it should be as general as the water-baptism of which he was the minister. Our Lord promises it to all who should believe, without any respect to time: “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which *they that believe* on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” This passage can be referred only to the extraordinary effusion of the Spirit; for the ordinary influences had been already given before our Lord’s glorification; as was evidenced by the faith of all who had believed in our Lord before his crucifixion, and by the holy lives of the Old-Testament saints. Certain it is, that the extraordinary works, which we have already shewn to be the effects of baptism with the Holy Ghost are promised to *all* who believe, Mark xvi. 16. Here the promise of these extraordinary gifts to faith, is as general as that of salvation. “*He that believeth* shall be saved:” “These signs shall follow *them that believe.*” He

‘ that restricts the latter, may with equal propriety limit the former promise, and assert that some may believe and yet be lost. If any should attempt to explain away the latter clause as a general promise to the church, which does not include every individual believer, he will find in John xvi. 12 a special promise to every believer, confirmed with an oath: “ Verily, verily, I say unto you, *He that believeth on me*, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” St. Peter in his sermon makes the promise quite as large: “ Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and *ye* shall receive the gift of the Holy Ghost. For the promise is to *you*, and to *your children*, and to *all* that are afar off, even as many as the Lord our God shall call.” St. Paul appears to have considered it as a privilege of those baptized in the name of the Lord Jesus, and as something to be expected in all who believe. So much at least is implied in his question to the disciples at Ephesus; “ Have ye received the Holy Ghost since ye believed? ” And when they answered him in the negative, he asked them, with an air of astonishment, “ Unto what then were ye baptized? ” Yea, he makes this gift of the Holy Ghost, this extraordinary effusion (as appears from ver. 6), to be the essential difference between the baptism of John and Christian baptism: “ John verily baptized with the baptism of repentance, &c.”

‘ Now, Christian reader, what would you answer, if St. Paul’s question were put to you: “ Have you received the Holy Ghost since ye believed? ” You would perhaps reply, ‘ I hope I have received the ordinary graces of the Holy Spirit.’ I ask then, How do you differ from one of John’s disciples? Do you think that none of John’s disciples enjoyed the ordinary influences of the Spirit? To what, then, did John baptize? Unto repentance. And is not repentance one of the ordinary works of the Holy Spirit? You may have received the gift of repentance, be instructed in the way of the Lord, and do your utmost to promote the knowledge of the Saviour amongst those that are ignorant, and yet be destitute of that very privilege which constitutes the essential difference between a disciple of John and a disciple of Christ. Apollos was a man “ instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John* ” (Acts xxviii. 25). What difference is there between you and this disciple of John? And if baptism with the Holy Ghost, as described in the preceding paragraph, has ceased, what difference is there between the Christian church and a congregation of John’s disciples? And where is the testimony that Christ has left? And where is the truth of

John's record ; " I baptize with water, but He shall baptize with the Holy Ghost and with fire ? " Nay, we go still further, and assert, that if the promise of the Father be not universal for all times and for the whole church, the church is in a worse state under the Christian than it was under the Mosaic dispensation : and if so, must not the language of the Apostle be reversed, and the Law be called the " ministration of the Spirit ? " For, from the time of Moses to Malachi, a period of 1000 years, the Holy Spirit was pleased to manifest himself in the prophet, by signs and wonders and prophecy ; and the high priest was able, by the power of the Spirit, to give a certain answer from the Lord in time of need. Whereas, according to the received system, the church under the Gospel dispensation has had no miraculous gifts since the second century ! To which dispensation, then, would an impartial Jew or Heathen give that glorious title, " The ministration of the Spirit ? " "

But, if we grant that this promise of baptism with the Holy Ghost is *to the whole church*, the glory of the Christian dispensation, as " the ministration of the Spirit," is at once manifest. Under the Mosaic dispensation the Spirit was given to a few, in the Christian it is promised to all : so that the Jew himself must confess*, that Christ has realized what Moses could only wish ; " Would that *all the Lord's people were prophets*, and that the Lord would put His Spirit upon them." (Numb. xi. 29.)

VI. " *Have ye received the Holy Ghost ?*" (Acts xix. 2.)

VII. " *Try the Spirits.*" (1 John iv. 4.)

We recommend these two tracts to equal attention, agreeing as they do in the main points of the truth involved in the texts appropriately selected for titles, though differing in their mode of treatment ; the former being bold and uncompromising, whilst the latter is cautious and reserved, in advocating the general doctrine, or defending the particular cases at issue. Possibly, in the pamphlet first mentioned there are a few minor statements, made in an early period of the controversy, which the *zealous* author would now qualify ; and, probably, in the other there are a few litigious surmisings, which the *jealous* author would now abandon. From the honest reproofs of the one, and from the gentle expostulations of the other—both of which are still suitable and necessary—we select the following :—

* The reasoning of the writer is not (as rashly censured by many) a modern invention ; the Fathers of the church argued thus : " With us the prophetic gifts remain even to this day ; whence ye ought to understand, that they, though formerly in your nation [writing to the Jews], are transferred to us" . . . " With us also are to be seen both men and women having gifts from the Spirit of God."—*Justin Martyr. Dialog. cum Tryphone*, pp. 308, 315.

' The church of Sardis receives a severe rebuke from our
 ' Lord, because it had a name to live yet was dead. It was a
 ' church of great profession, without any open denial of truth ;
 ' it had a professed avowal, with a practical denial. I say it in
 ' great sorrow, with love unfeigned, yet in sober and deliberate
 ' conviction, that at the present time the vast majority of reli-
 ' gious professors, of those most esteemed and followed in the
 ' churches, do practically deny the existence, or, if not the ex-
 ' istence, the functions, of the Holy Ghost, as a Person actually
 ' pleading with every man, and actually manifesting Christ in
 ' every saint. He is doubtless in the minds of many. Nay,
 ' there is such a form and semblance 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,
 ' the blight of a universal cold, uncharitable, world-conciliating,
 ' truth-extinguishing leanness. 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, mys-
 ' terious, and almost fabulous influence from Deity in the ab-
 ' stract, not from God in Christ. . . . The Holy Ghost is neither
 ' an object of their worship, nor recognised as the personal
 ' inhabitant of their persons : one who is degraded into being
 ' 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 de-
 ' monstrates, 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, in-
 ' sulted—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, in-
 ' terest, animation, or due preparation for death. 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 of 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. There has been got up in the church a simi-
 ' litude 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 and old ; and the new man just a
‘ better old man, not a crucified and risen man. Men have
‘ become too civilized to relish, too slavish to receive, too eager
‘ for safety and for 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 duties, and sundry
‘ other devices, to ripen the natural into the spiritual ; whilst a
‘ set of empty changes are rung upon the character of that
‘ Spirit who alone knoweth (and revealeth) the deep things of
‘ God.’ Have ye received, &c. pp. 29—31.

‘ Dear Christian brethren, to whomsoever these pages may
‘ come, suffer the word of exhortation from one of the lowest
‘ and meanest in the church of Christ. Let no man deceive you
‘ with vain words, after the philosophy of this world, tempting
‘ you to believe that the Lord hath forsaken his church or made
‘ his promise void. The promises of God in him are yea, and in
‘ him amen : and the gifts received for his people are without
‘ repentance. The Holy Ghost, once bestowed on the church as
‘ her Comforter, to abide with her for ever, shall never depart
‘ from her ; and the belief that the gifts of the Spirit were only
‘ intended for the first believers, standing as it does without one
‘ syllable of warranty from Holy Scripture, seems to me a com-
‘ pound of the fables of the dark ages, and the neology of the
‘ now Laodicean slumbers of the church. Do not receive this
‘ fatal error, so dishonourable to God and so injurious to man.
‘ Remember that Jesus Christ is “ the same yesterday, to-day,
‘ and for ever ; ” and rest assured, that the anointing, the seal-
‘ ing, the baptism of the Holy Ghost, so often promised, and
‘ yet so partially received, are now in His hand, ready to
‘ be poured out on every humble believer who draws near to his
‘ throne of grace to ask for them. Oh ! let the cry of the church
‘ then go up in the agony of prayer ; let each believer, and each
‘ family and each congregation of believers, lift up their petition
‘ to him, that he will manifest himself again evidently, and with
‘ power in his church ; that he will grant signs and wonders to
‘ be wrought through his name ; and that his Spirit may speak,
‘ not only in our hearts, but also in the church. He hath said,
‘ “ If two of you shall agree on earth as touching any thing that
‘ they shall ask, it shall be done for them of my Father which is
‘ in heaven.” Let us take and plead this promise ; let us concur
‘ in asking for those precious gifts for which, in our sloth and
‘ blindness and self-conceit, we have not hitherto implored :
‘ and “ the spirit which now worketh in the children of disobe-
‘ dience ” must have gained a fearful supremacy amongst us, if
‘ the Spirit of God do not straightway flow from the church as
‘ rivers of living water.’

VIII. *The Song of Solomon interpreted; being the Unfolding of the Mystery of the Bride; the Lamb's Wife. (Parts 1 and 2.)*

This little work differs from most of those noticed, in its more sacred object and spiritual character; and whilst we call the attention of the prayerful student of all Scripture to this profitable exposition and practical application of the Song of Solomon, we would remind all others, in the language of the writer, 'the ground is most holy, the subject most sacred; therefore put off the shoes from thy feet; let none approach the holy precincts but those who out of a pure heart love the Lord Jesus Christ in sincerity and in truth.'

Men call for logical reasons in favour of spiritual gifts: we prefer such interpretations as are here submitted "from faith to faith," "comparing spiritual things with spiritual." It is a delightful and powerful argument for the present manifestations, "foolishness and stumbling-blocks" as they are to many of "the wise and prudent," that they have, directly and mediately, clearly and copiously expounded and enforced so much of the obscured and neglected portions of the written word, and have induced many of those who "hear what the Spirit says unto the churches," to redouble their zealous and devout searching of the Scriptures as for "hid treasure:" as instanced in the case of the writer before us, whose spiritual interpretations of the Song of Solomon most appropriately succeed his diligent and instructive labours as the author of "the Apocalypse of Jesus Christ explained," and also of the justly-celebrated and widely-blessed effort advocating the glorious truth of the coming Bridegroom, entitled "A Cry from the Desert." We thus allude to the former and valuable services of the author, for the purpose of calling attention to his present and difficult undertaking, the sacred subject of which ought, however, to form a sufficient recommendation.

LX. *Sermons and Expositions (1831-2) by the Rev. Edw. Irving and Rev. Nich. Armstrong. From Short-hand Reports of W. Harding.*

These little messengers of faithful testimony, we are happy to learn, have been, and still are, travelling through the kingdom; and we are bound to include them in our notices, if it were only to urge attention to the powerful discourses of Mr. Armstrong, whose pulpit labours, with every high and holy recommendation in their favour, have been too much neglected, even by the friends of those truths for which he has so ably contended and so nobly suffered; whilst he himself, though recently one of the most popular preachers of the English Church, and most loudly applauded orators of the Religious World, has been altogether abandoned by his Christian friends and brother ministers; and

all his zealous and talented and disinterested and efficient services for God and truth, forgotten; because he has taken the liberty of an honest man and Protestant minister, to ascend above the low-water-mark of this newspaper's or that society's standard of faith; to diverge from the current of modern theology, and launch into the ocean of Divine Revelation.

As Mr. Irving's ministry continues to be attended by thousands of all classes and opinions, the duty of calling attention to his reported discourses is not so urgent; yet we cannot but express a desire for most of our readers to procure and circulate the Sermon delivered on the Fast-day, "On England's Rejection of Christ;" and that "On the Tests whereby to discern the Spirits," one of several preached from the text "Believe not every spirit, but try the spirits;" which if some critics would read, they would find their charges against Mr. Irving, for rashness, credulity, &c., amply refuted. At present we confine ourselves to a most earnest recommendation of all Mr. Armstrong's sermons; especially those on "The present degenerate State of the Church," "The Millennial Rest of God's people," "The Reformed Church a defective Church," and "The Church as it ought to be;" also, "The funeral Oration at the Grave of the Rev. W. Wilks" (together with a sermon by Mr. Bulteel at the opening of his new chapel at Oxford), and "The Services at the Opening of Salem Chapel."

X. *A Word for Inquiry, previous to Decision, in the Matter of the Manifestations. By one of the Congregation (late) of the National Scotch Church.*

This pamphlet contains a statement of the general doctrine—a narrative of recent proceedings—notices of principal objections—considerations in favour of the particular cases, &c. It has passed through two editions without being noticed by any of the religious magazines or reviews, excepting only the Edinburgh Christian Instructor, which names it in a postscript, and dismisses it with the compliment of being "by far the ablest in defence, &c." The rest of our reviewers (with whom we believe the Author has communicated, and to most of whom we understand he is known as the son of a late popular minister) have followed on this, as on other occasions, the course of the Times Newspaper, and, when not invited to circulate malignant misrepresentation, quietly "decline saying any thing upon the subject." This "sign of the times" is worth observing, as a mark of the value of certain loud and "liberal" professions about love of inquiry and freedom of discussion.

XI. *The Prayer of Faith viewed in Connexion with the Healing of the Sick.* By the Rev. H. J. Owen, M. A.

Although the latter part of the title appears to limit the subject, we can assure our readers this is an elaborate and efficient treatise upon spiritual gifts in general. Recommending it without reserve as a pre-eminently scriptural and satisfactory work, we cannot do better than select its concluding sentences.

'The great moral and conclusion of the whole matter which 'I shall adduce, you will find in St. Paul's language; Be not ' "ignorant of spiritual gifts," and "covet earnestly the best;" 'yea, brethren, "covet to prophesy, and forbid not to speak with 'tongues." Apostolical advice cannot prove injurious. Cast 'off the fetters of *any system* which runs counter to the reve- 'lation of the Holy Ghost. St. Paul would not have you igno- 'rant of spiritual gifts: fear, then, God's just rebuke and 'righteous judgment upon voluntary ignorance and wilful un- 'belief. Covet earnestly the best gifts; such as may most 'effectually tend to the glory of God, and the edification of the 'church. Implore God to put that energy into your prayers, 'that you may open the mouth of supplication as wide as are 'the demands of your souls' well-being and the interest of the 'church at large. Implore the Spirit of prayer to be out-poured 'upon all her members: cry aloud, that God may attest his 'work as heretofore, and multiply the signs of his approaching 'advent. Let each true believer pray for larger, clearer, and 'more general manifestations of the Divine power in the church, 'going unto Jesus in the spirit of the Syrophenician (Matt. xxv. '21—28), and, without particularly specifying the nature and 'character of the blessing, implore God to "raise up his great 'power and come amongst us, and with great might succour us." 'Throw not behind your back the great question of *spiritual 'gifts*. Blot not out of the book the innumerable passages 'which speak of them as the property of the church, and the '"earnest of her inheritance" (Ephes. i. 13, 14; Heb. ii. 4; '1 Peter i. 12; compared with those numerous passages in 'the Acts where the descent and effusion of the Holy Ghost are 'recorded). Because you possess them not, and I possess them 'not, do not say, God will never revive his works which he did 'in days of old. Do not, building upon fallacious premises, 'repudiate hastily the manifestation of healing virtue, or 'the gift of tongues, as *necessarily* imposture and deceit; 'remembering first whose example you *may* be following, even 'the revilers and mockers of the Apostles on the day of Pentecost; 'and further, that Joel's prophecy, quoted by St. Peter upon 'that occasion, has hitherto received but a limited and partial 'realization, and evidently looks for a full and final accomplish- 'ment in days, as we believe, soon about to come.'

‘ But while you follow apostolical advice in understanding
 ‘ and coveting the best gifts, oh, learn to bring forth abundantly
 ‘ “ *all the fruits of the Spirit,*” in their varied and harmonious
 ‘ exercise ; and especially to walk in that “ more excellent way ”
 ‘ he shews you, the way of charity. Strive and labour to
 ‘ dwell in love ; and then shall you be stirred up to know and
 ‘ to exercise the gift that is in you ; and, however humble your
 ‘ condition, and mean your endowment, you shall prove a blessing :
 ‘ Your prayer shall be heard, your efforts shall be honoured ; and,
 ‘ though you may be devoid of all gifts which may create astonish-
 ‘ ment, those manifestations which come by others may be in
 ‘ answer to *your* supplications, addressed to the Great Head of the
 ‘ church ; while there is one gift of the Father which no man
 ‘ taketh from you, even that gift which is in His Son, the “ gift of
 ‘ God, which is eternal life, through Jesus Christ our Lord.” ’

XII. *Narrative of Facts, characterising the Supernatural Manifestations in Members of Mr. Irving's Congregation, and other Individuals in England and Scotland, and formerly in the Writer himself. By Robert Baxter.*

The publication of Mr. Baxter's narrative was greatly depre-
 cated by his best friends, but it was strongly urged by many
 to whom he lent an ear, and they prevailed. It was on his own
 account, and for his own sake, that such a step was to be
 deplored, lest he should become hardened thereby, and irreco-
 verably abandoned : for the sake of truth, it is always desirable
 that every thing should be made known ; and in this particular
 instance the truth which Mr. Baxter now rejects will, by his
 own narrative, be received by thousands who are not beset with
 those temptations by yielding to which he has been snared, and
 lies captive in the power of the enemy. This publication will
 not stumble the weakest believer : those alone who have no real
 faith will be injured by it : they will be supplied with plausible
 grounds for hardening themselves in unbelief.

This publication, too, will put an end to those significant hints
 and portentous surmises which were so industriously buzzed
 abroad, and by which many were led to imagine that a mystery
 of iniquity is now at work, so deep and dreadful that it may not
 be uttered. The mystery of iniquity has been at work truly,
 but it was in the opponents of the work of the Spirit, whom Mr.
 Baxter has for the present joined, not in the spiritual persons
 he has forsaken : these last love the light, and desire to have the
 eye of every servant of God upon them, knowing that His all-
 searching eye beholds the inmost workings of their hearts, and
 that all things are naked and manifest before Him with whom
 they have to do. Mr. Baxter was received by the spiritual

church as a brother, with full confidence; was admitted into their domestic privacy; saw them, without the possibility of disguise, in their seasons of closest communion with God; when some might charge them with enthusiasm, but when it would be absurd to charge them with hypocrisy;—and what is the testimony he bears? His whole narrative shews that Mr. Baxter saw nothing but that holy walk and conversation which becometh the saints of God. ‘The regard I bear them as sincere, though deluded, followers after truth; the debt I owe them, as well for the affectionate kindness evinced towards myself, as also for the wounds I have inflicted or exercised on them.’—‘The word spoken seemed to be the Gospel of Christ, and the effect upon the hearers a prostration of pride, and a devotedness, and apparent patient waiting upon God.’ (pp. 2, 7.) And just as the evidence writers adduce, the testimony of Judas, to the innocency of Jesus and his disciples, both from his opportunities of knowing and from his having every inducement to detect any inconsistency in them; so Mr. Baxter’s testimony may be taken as perfectly competent and impartial, and will, we trust, be attended with a different result,—that no man, who calls himself a Christian, will turn disdainfully away, saying “What is that to us? see thou to it;” and that Mr. Baxter himself may be among the first to be recovered by reflecting on his own case.

This impartial testimony we could not have but by Mr. Baxter’s temporary fall; and though he represents himself as in the awful state of scarcely daring to pray, lest he should fall into delusion, yet we assure him that the prayer of faith is continually presented to the Throne of Grace for him, by many, who fear not to put all their energies into their prayers, and pour out their whole souls to their heavenly Father; who will not give his children a stone instead of bread, or a serpent for a fish, and who can, and we believe will, recover Mr. Baxter from the state thus fearfully described. ‘Long after I gave up the work as delusion, the power so continued with me, that I was obliged to resist it continually: *when in prayer*, the power would come and carry out my utterance in power, and I was *obliged to stop* to resist it. This was very distressing for a long time, joined as it was to the darkness and deadness of a mind so long swayed by such delusions; but, under such circumstances, all we can do is to hold fast our confidence that God will not abandon us; and to watch against every spirit of repining, or complaint against God; humbling ourselves, and pleading the blood of sprinkling of the Lamb of God, who taketh away the sins of the world: His mercies fail not, but are new every morning.’

To do what in us lies to help forward the recovery which we hope and pray for, we would make a few remarks; not in the expectation that the wisdom of man can help him, but in the

desire to be led by the Spirit to the discernment and utterance of some truth which the same Holy Spirit may apply to the conscience of one whom we believe to be honest and sincere, and ready to follow out his convictions boldly.

No one, who attaches any credit to the statements of Mr. Baxter, can doubt of the supernatural character of the work he once received, but now opposes. To the question "Why persuade yourself that the work was supernatural?" he replies, 'Glad indeed would the writer be, if he could, upon safe grounds, persuade himself otherwise. He has often endeavoured to pursue the course of circumstances, and account for the occurrences from excitement, and the frenzied workings of a distempered mind; but he finds himself utterly at a loss, and, without shutting his eyes to most of the material features of the case, he could not honestly come to such a conclusion.' (p. 11.) Facts and details are given, throughout the whole narrative, which fully bear out the supernatural agency here stated, and warrant the conclusion, that, 'if facts have any force in proof, the facts which have lately occurred have been broad enough to shew the active workings of a spirit; and to shew also, that, though a supernatural power is with us, we are not therefore, of necessity, receiving it of God. The power exercised by the Spirit, in causing instantaneous and unlooked-for convictions, was very striking and mysterious' (p. 9). 'In the utterances of the power, which subsequently occurred, many were accompanied with the flashing in of conviction to the mind, like lightning rooting itself in the earth.' And, speaking in the next page of a time when the power came upon him while *kneeling at the communion table*, he says, 'My tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament.' (p. 10.) On these extracts we remark, that it has been the constant practice of those who resist the work of God to ascribe the power to Satan which they are constrained to allow is supernatural. When the Pharisees said of our Lord, "He casteth out devils through Beelzebub," he exposed the absurdity of supposing Satan to be divided against himself; and appealed also to the experience of other men: "By whom do your sons cast them out?" let them be the judges. We use the same argument, and make the same appeal: if Satan fill the soul with a sense of the presence of God, and in a degree exceeding any peace and joy ever before tasted, "how shall his kingdom stand?" And if it be said that all the fruits of holiness, love, and joy in those who believe, and which, according to Mr. Baxter's own testimony, they manifest, come from Satan let them be the judges. Moreover, we wholly deny to Satan any such power as

that mentioned above, of 'causing instantaneous and unlooked-for convictions,' of 'flashing conviction into the mind, like lightning:' these are the work of Omnipotence, the work of the Holy Spirit alone; and we hold it little short of blasphemy to attribute such power to Satan, contrary to the analogy of Scripture, and subversive of responsibility in man. The power of Satan extends to the suggesting evil thoughts; which we are commanded, in the strength of the Holy Spirit, to resist. The command would be nugatory, and the resistance vain, if Satan had the power supposed; all must become his victims upon whom he put forth the power. And how, on such a monstrous supposition, can any one be sure of any one conviction? how can Mr. Baxter be sure of his convictions concerning the fundamental truths of Christianity; still less of his present convictions concerning the work in question, which he does not pretend to ascribe to any greater supernatural power? We do not mean to underrate the power of Satan, who goeth about as a roaring lion seeking whom he may devour; but the Holy Spirit is the Almighty, the ever-present God, mightier in the members of Jesus than all that can be against them, giving them the confident assurance that nothing shall separate them from the love of God in Christ Jesus the Lord. Mr. Irving's church consists of more than eight hundred members, all of whom have had full opportunities for examination: to these we may add numbers in the congregation who have not yet joined the church, and numbers in other churches, both in London and the country: their experience we put against the single experience of Mr. Baxter: let them be the judges, who know all the facts.

One other gross mistake we have to correct in passing, which lies in supposing that God ever has, or ever will, "send strong delusions, that they should believe a lie," upon any of his children; upon any who are waiting upon him in order to know his will, and using their utmost endeavours to do it. The proposition is monstrous in itself, and, taken in connection with the context, perfectly absurd. The *cause* of the strong delusions is there assigned: they are sent because men receive not the truth in the love of it, and because they have pleasure in unrighteousness: it is the hardening process which passes upon the ungodly and the reprobate, and no part of the Fatherly chastisements of God upon his children: it is the judicial blindness upon apostasy which seems irrecoverable.

Mr. Baxter has also erred in not distinguishing between the power itself and the exercise of that power; though in the exercise it is that all responsibility consists. He may, and we believe does, rightly assume that the power was the same in him and in those who continue to speak still; but we are sure that the mode of its exercise was very different in him from what it is in

them. Had Mr. Baxter realized in himself that most important doctrine, "No prophecy is of any *private interpretation*," he would have been delivered from that egotism which characterised his former proceedings, and which led to and pervades the present publication. The prophecies uttered by the other gifted persons do not regard themselves, but are all for the body of Christ. They feel not, they speak not, as distinct individuals, but only as members of the church universal. But Mr. Baxter almost always had himself uppermost in his thoughts, and so became the object to which he bent the interpretation of his utterances, wherever it was possible to do so. Of this he was repeatedly and most graciously warned by the Spirit speaking in himself, and warning those around him, who listened with a reverence bordering on idolatry. He himself must remember many of these warnings, calling upon his friends to spare him, if they would not have him dashed in pieces; asking them sometimes, "Do you drink the cup, or the liquor it contains? think not of me, but drink the word of the Lord." God hath resolved that only *one* Person in the human form shall take honour to himself, namely, Christ Jesus; every other man must act and feel as a member of the body of Jesus, and give all the glory to Christ, the exalted Head. Mr. Baxter failed in this, and, neglecting repeated warnings, God has marred the vessel.

Mr. Baxter's case greatly resembles that of Jonah, except that Jonah in all his pride and rebellion never doubted the voice of the Lord. The anger of Jonah was kindled because his prophecy of forty days seemed to fail, and Mr. Baxter is stumbled at the non-accomplishment of his expectations in forty days. What Jonah expected to be fulfilled in *days*, was accomplished in *years*; and forty years afterwards Nineveh fell: may there not be a similar mystery in Mr. Baxter's prophecy? might it not have reference to the interval of forty years between the main events of the French Revolution, and corresponding events in our own time? The repeal of the Test Act, the Papal equalization, the Reform Bill, and the measures now in progress, have such a parallelism; and the present year answers to 1793, which was the period of the total subversion of the civil and religious institutions of France. Another of Mr. Baxter's prophecies related to the *fourteenth of the first month*, to which he gave the interpretation of the fourteenth of *January*. But we have yet to learn that this interpretation was correct; as it seems more probable that *April* would be the *first* month, corresponding with Abib in Scripture. The 14th of April was a memorable day, for it was the true anniversary of the Passover, and so kept by the Jews; but, by a mistake in our almanack makers, Good Friday was last year kept a week too late. Had it been rightly kept, it would have been the 1800th anniversary of the cruci-

fixion, corresponding exactly to the day of the week, of the moon, and of the calendar, to the year of the Passion;—a correspondence very rare, if not unexampled. But had it been so kept, Parliament could not have met on Good Friday; and on Friday, April 14, the fate of England was decided, by those measures which forced the Reform Bill into the Committee of the Lords, and annihilated the House of Peers as a legislative body. And we believe that the Bill came out of Committee forty days after that event.

We merely suggest these things for consideration; but sure we are that misinterpretation of what was spoken lies at the root of all Mr. Baxter's wanderings. It pervades the whole narrative; and he himself was able to discover it in some instances, and ought to have detected it in all. When, from some utterances, which his pride and vain-glory laid hold of, he was induced to expect his infant to speak in power and his godchild to prophesy, he was greatly disappointed at finding that these things did not take place. Upon this, he himself had the common sense to re-examine the utterances, to know whether he had rightly interpreted them; and he says, 'On conferring with those who were with us when the utterances were given, we were all of one mind, that there was no authority for this expectation from the words spoken. The declaration as to the child was, that it should be a prophetess, without specifying any time of utterance.' (p. 53.) His brother also seems to have partaken of the same rashness, for it is said, 'A more careful consideration of the utterances brought my brother to see he had been in error upon the points creating his doubts and disbelief.' Happy had it been for them if they had learned wisdom and caution from this! they might still have been standing as supporters and guides of the church, instead of being pointed to as a reproach and a warning.

It is not easy to know whether Mr. Baxter thinks the truths, which he still acknowledges he was made to utter, came from the Holy Spirit, or from the "father of lies, who was a liar and a murderer from the beginning." And this ambiguity gives an appearance of direct contradiction in the statements of several parts of his "Narrative." In the matter of private meetings held by Mr. Irving, Mr. Baxter says; 'It was told him in power, from my lips, that he was offending in this, by giving occasion to the enemy to say the manifestations would not bear the light' (p. 84). Mr. Irving 'changed his plan' accordingly; but Mr. Baxter goes on to say: 'I understand that now he has again, under another name, restored select meetings, and I am deeply grieved to find it so: for here, in the midst of minds duly prepared, Satan can gradually develop the subjects of his delusion;' and much more to the same effect. We do not

stop to correct the inaccuracy of Mr. Baxter's information, but only remark on the contradictions. He now assumes and argues upon the impropriety and danger of private meetings first forbidden by the Spirit in him : does he mean us to infer that that spirit was good or evil ? He reasons as if it were good ; and no one who agrees with his reasoning can believe it to be evil, as Satan would never put a stop to meetings so well calculated to ' develop the subjects of his delusion.' Does he thus counterwork himself ?

Mr. Baxter is reasoning, in this and in all the other instances since his fall, from incorrect accounts, which have been transmitted to him by ill-informed or prejudiced persons ; and there is at present ' a deadness and darkness over his mind ' (p. 145), which prevents his discernment between truth and falsehood, not only in the interpretation of his utterances, but in points of doctrine. Argument would be lost upon him : we can only pray for his deliverance, and warn our readers to be upon their guard ; to take nothing on trust from him, but to examine for themselves ; taking Scripture for their guide, and looking to God for wisdom.

Moreover, Mr. Baxter's perception seems to be very obtuse in discerning between the workings of a false spirit, and mere human error. When, for instance (p. 19), he, from defect of hearing, ' mistook *two hundred* for *wonderful*,' and under this mistake rebuked the speaker ; this is no proof of a *false* spirit, but shews that in that instance there was *no spirit* at all ; it is nothing *supernatural*, but a *defect* of natural hearing : and it is the very opposite of that power of delusion which Mr. Baxter throughout asserts ; a power discerning not merely speech but thought ; a power even flashing conviction instantaneously to the mind, like lightning.

Nor is it credible that the work of conviction and conversion could have been brought about by an evil spirit, or that the full declaration of the truth could be prompted by the " father of lies." ' I have been much confounded with the fact,' says Mr. B., ' that Christ was preached in such power, and with such clearness, and the exhortations to repentance so energetic and arousing that it is hard to believe the person delivering it could be ' under the delusion of Satan.' p. 44, see also p. 45.

With these precautions we earnestly recommend the attentive perusal of Mr. Baxter's Narrative, assured that this engine, designed by Satan to impede the work of God, may by Him be made instrumental in promoting it ; and that Mr. Baxter's present testimony against the presence of the Holy Spirit in the church, will bring a greater number ultimately to the same mind with ourselves, than any testimony which we could give in the affirmative.


ON THE CHALDEAN AND ORIENTAL ZODIACS.

WHEN Omar had condemned to the flames that magnificent library collected with such cost by the Ptolemies at Alexandria, some of his less barbarian followers interceded for its preservation. "If these books," replied Omar, "are conformable to the Koran, they are useless, for it contains all truth; if they are contrary to it, they are detestable." Thus perished this immense treasure of erudition and genius. Repentance and regret soon followed the execution of this barbarous sentence; for the Arabians not long after perceived their irreparable loss, and that they had thus wantonly deprived themselves of the most precious by far of the fruits of their conquests. In inquiries like the present we are often experiencing such regret, when a single treatise, saved from those ruthless savages; might have laid open the path to ancient science; which we are now obliged cautiously to explore, step by step, with the greatest circumspection. But we know too well the danger of going rashly on; and dare not indulge imagination at all, lest we should fall into some such gross blunders as those which are familiar to all antiquarians. Most of these must have heard of the inscription found in the West of England, which was supposed to be either in the ancient British character, or that of the Phœnician traders for tin, till some rustic suggested that they had turned the stone *upside down*, and that, if read the right way, it was the name and year of an old stone-cutter of the neighbourhood; and such in fact it proved though the characters intended for Roman were more like *Etruscan*. Another instance is still more instructive and monitory; for it began, we believe, in sport, and the author had not the courage to confess it an imposition when it was carried by others so much further than he intended. A Welsh antiquary amused himself at an idle hour in making a wooden frame with a verse on each stick; forming the letters, as nearly as he could by transverse notches, in exemplification of what he supposed to be the aboriginal British mode of writing. This whim of old Jolo Morganog, concerning which he was unwilling to be questioned closely, is inserted in Fry's *Pantographia*, p. 307, and copied into Horne's Introduction, as "an engraved specimen of ancient British writing."—The strange confusion in the accounts of most travellers is another obstacle in our way, which makes our progress slower than it would otherwise be; a confusion which we can account for in no other way than by supposing that the notes made at the time were too scanty, and that in making up the book larger demands were made upon the memory than it was able to answer: for this fault prevails most in the books which are technically said to be "well got up." Take,

for instance, Kinneir's Persia, which is one of Murray's finely printed quartos. Here we expected to find an intelligible description of the ruins of Babylon, from one enjoying such opportunities of information. But take his account of the "principal ruin," p. 273 : "This pyramid is built entirely of brick dried in the sun which appeared to me *as fresh as if they had only been used a few days before*. Quantities of furnace-baked brick were, however, scattered at the foot of the pyramid : and it is more than probable, that it was once faced with the latter, which have been removed *by the natives for the construction of their houses*. The outer edges of the bricks, from being exposed to the weather, *have mouldered away* : it is, therefore, only on minute examination that the nature of the materials can be ascertained The bricks of which this structure is built, are larger and *much inferior* to any other I have seen : they have no inscriptions upon them, and are *seldom used by the natives*, on account of their softness." These contradictory expressions occur within less than 20 lines ; and we confess ourselves unable to comprehend how materials having the freshness of yesterday come to be called *inferior* to any other ; and how the two assertions, of the natives having removed for building materials seldom used by them, tally with each other ; or how the assertion, made two lines earlier in the same page, that three of the faces of the pyramid are "*still perfect*," can be true, if the natives have removed the facing.

Take another account, a little further on, p. 279. "From what has already been observed, it must be obvious to the reader that there were several kinds of bricks in use amongst the Babylonians ; some of which were burnt by fire, and others dried in the sun. The most common are about a foot square, and three inches thick ; with a distich of the characters so common at Persepolis, and similar in appearance to the barb of an arrow. There are others, of the same size, *without inscriptions* upon them, similar in appearance to those made in our own country, which are procured in the neighbourhood of *Nimrood* tower. The latter, as well as a small cylindrical brick, more scarce than any of the others, have *in general* also small characters upon them." Here are bricks without inscriptions, which have in general characters inscribed ! Moreover, we wish to know what a distich of characters means : is it a verse, or is it two lines ? We are quite sure no verse is there ; and we are nearly sure, from attentive examination and extensive inquiry, that no two-lined inscriptions are there. Such inscriptions we believe to be characteristic of *Nineveh*, and never found on Babylonian bricks, or in proper Babylonian characters. But of any difference between the characters of *Nineveh*, *Babylon*, and *Persepolis*, the author does not seem to be aware.

The inscriptions found at Nineveh, though for the most part on stone, and in a larger and bolder character than those of Babylon, from their superior antiquity are more defaced than any others. The radix of the Ninevite character is an equilateral triangle, a broad or blunt arrow-head; and all its combinations are quite distinct from the ordinary Babylonian character; though the small character on cylinders sometimes resembles it. The

radical character is the following, and of the same size  or



and its most usual combination assumes this form,  or



or






and frequently




The inscriptions on stone are generally long; but as the specimens found are only fragments, no entire one having yet we think been discovered, we do not know the purport of them. The bricks from Nineveh are some of them prodigious in size, and could not have been designed for building. Some of these are eighteen inches square and from five to six inches thick, and would weigh 80 or 100 pounds. The inscriptions on these large bricks are generally of 7 lines, and cover nearly the whole square; the characters being bold and deep, and therefore perfectly legible, though of such great antiquity. But of this large species only fragments remain, as also of similar inscriptions sculptured on stone; and their purport we have to infer, by comparing the several portions with the inscriptions on bricks of the usual size, many of which have been found entire. These bricks are twelve or thirteen inches square, and have their inscriptions on the *edges*, not on the sides; they are also generally *sun-dried*, while the large bricks are *burnt*. The oldest of these inscriptions have only ten characters, arranged in two lines; which Kinneir would probably call a *distich* of *pentameters*. The more recent are also of two lines, but each line having ten characters. By comparing these entire inscriptions with the fragments of large brick and of stone, it is demonstrable that the same order prevails in the first two lines of all the inscriptions; and that the additional lines are only repetitions of the same series of ten, with slight variations, or intercalations. In their mode of being stamped, also, the Ninevite inscriptions differ from those of Babylon; which last are impressed from a single stamp, or die, on which the whole inscription is prepared; but each character

of the Ninevite bricks is stamped *singly*, the groups being not dressed into line, and some of them being more deeply impressed than others. The Ninevites impressed them singly, and by hand: the Babylonians impressed the whole inscription at once, by a lever, or some power: which is evidenced by a brick in a friend's possession, on which, from a hollow in the clay, the stamp has flown into several pieces under the pressure; proving that the pressure was great, and that the stamp was of some brittle substance, probably a baked tile: and, this impression being thus imperfect, *another* impression was made on the *other side* of the brick, being the only instance we know of a brick with *two* inscriptions; and proving that the inscriptions were designed to be referred to, and were not the mere name of the maker, or a known verse, or the number for counting the tale; as Dr. Hager and some others have supposed.

The radix of the character of Babylon is a wedge, or javelin-head: thus—  or  or four together 

The characters formed by combinations of this wedge, with the interposition of lines and small barbed arrow-heads, amount, on the bricks, only to ten; with certain occasional substitutes for some of the series. These we were in expectation of having ready for this paper, but must now defer till another Number. The

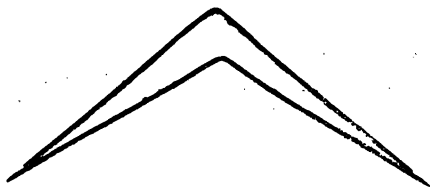
first character, both on the bricks and stones, is this 

and all the combinations at Babylon are characterized by the intersection and contact of the primary forms; whereas the Persepolitan varieties are formed by the mere juxtaposition of three or four characters, with very few instances of intersection or contact.

The Persepolitan character is very beautiful in its form, most nearly resembling the straight horn, or trumpet, of the ancients; and, from being sculptured large, and on stone of a very close grain and durable quality, is in general perfectly fresh and distinct in all its parts: its form and largest size is this—



with the interspersion of a very open barbed arrow-head—



and both characters occur obliquely, as well as straight, and of various sizes.

There is another application of the characters, which has only come to knowledge since our last publication, though likely to prove as instructive as any, and probably the most capable of satisfactory demonstration, from there being three monuments in existence with just those points of agreement and those characteristic differences, which cannot fail in time to unravel the whole mystery. Two of these monuments are surmounted by constellations and portions of *the Zodiac*; Capricorn, Sagittarius, and Sirius, being common to both; but Scorpio, Crater, and Hydra, omitted in one of them. The three inscriptions have variations such as these variations in the symbols; and we expect to be able to shew the purport of these inscriptions, to the satisfaction of every one; and to prove them to be local directions for the labours of agriculture, like Hesiod's Works and Days, or the Stellar calendar of Ptolemy, including also the rise and subsidence of the rivers of Mesopotamia. But these records of the phenomena of the heavens and the corresponding return of the seasons, were by the Chaldeans so intimately blended with astrology and supposed planetary influences, that we find it impossible thoroughly to investigate the science of those times without also taking into account the attendant superstitions. The symbols upon those monuments of which we have now been speaking have for some time engaged the attention of Mr. Landseer, to profit by whose researches in this kind we would gladly defer our remarks till after the publication of his opinion. We have derived much information from Mr. Landseer's Sabean Researches, and shall have frequent occasion to shew it, in the course of our further investigations. But we are convinced that it is only on seals, and memorials of *individuals*, that the follies of astrology and the horoscope are fully chargeable: on the public monuments they have a very inferior place, never forming the ground-work, but only explanatory of the main purpose of the monument, which is, to record astronomical facts and periods for the guidance of the whole community. These public monuments we cannot explain without the help of engravings and types, which are now in preparation, and by means of which we hope to shew that from Chaldea all science came; and that in the days of Abram they knew the great cycles and their subdivisions with an accuracy which the invention of the telescope has scarcely enabled the moderns to surpass. We hope to be able to exhibit their Nerus and Metonic cycle on the East-India inscription, their annual inundations on other monuments, and their monthly calendars on the bricks.

The point towards which all our inquiries tend, is, in a word,

the origin of Astronomy : and the higher we have been able to trace it, and the closer we have made the investigation, so much the more firmly have we become convinced that astronomy, in its present form, took its rise at the building of the tower of Babel; and that the Chaldeans then began to record their observations, and deposited them in the temple of Belus at Babylon. According to the Bible chronology, the building of Babel began B. C. 2247; and Berosus states that they had records at Babylon for two periods of 480,000 days, and for 720,000 days. Now Berosus lived B. C. 262; to which add 720,000 days, or 1971½ years, and it extends back to B. C. 2233½, within 14 years of the building of Babel;—a coincidence which leaves no doubt on our mind of the truth of the statement of Berosus.

Another and most important branch of inquiry, is the origin of the Zodiac; and to this we now desire to direct the attention of our readers;—an inquiry which will be found to present most remarkable coincidences, and point to the same conclusion, of one common origin for the divisions of the Zodiac, and of the figures by which these divisions are represented; indicating Chaldea as the place, and the foundation of Babylon as the time, of the adoption of these divisions and the invention of these figures.

There is a fashion in modern science, as well as in the politics and manners of our age. In the last century, Bianchini consulted the French Academy respecting an ancient sculptured zodiac found in the ruins of Rome: Fontenelle, expressing the opinion of his brethren, replied, "The monument, concerning which Bianchini has sought our assistance, belongs to the history of the folly of mankind, and the Academy has something better to do than to waste its time in researches of this kind." The Plurality of Worlds, and speculations of that kind, though folly indeed, and the mere sport of imagination, Fontenelle thought no waste of time; for such speculations were the fashion of the day. But France would form a very different estimate now from that of the Academy, of what would be a waste of time, or what constitutes better employment. The successors of Fontenelle and his companions, the members of the Institute, would now unanimously forward "researches of this kind," as the only safe and legitimate mode of acquiring certainty on the early history and science of the scattered tribes, from whom, by the dispersion at Babel, the nations of the earth deduce their origin. The fashion in France is now changed, and the men of science manifest the greatest zeal and diligence in collecting and investigating such remains of antiquity as that which Bianchini endeavoured to bring under the notice of the Academy. Humboldt has made use of this very monument in his researches; and a monument of the same class, and probably of the same age, the Zodiac of Denderah, has been transported entire from Thebes to Paris.

In the whole compass of antiquarian research there is no subject of inquiry of greater, none we think of such great, importance to science, as tracing the connection and the differences between the zodiacs of different ages and distant climes. The zodiac of each country carries us back to the very origin of its history, in most instances, and to the commencement of its science in every one of them; the points of connection indicating community of origin, and the differences generally shewing at what time and in what way the science was introduced—whether by conquerors carrying the arts in their train, or by the peaceful triumphs attendant upon commerce with nations of greater civilization and superior skill. Astronomical records, however rude, carry internal marks for their own verification; and, contrary to all other scientific memorials, are most important and most obvious in the earliest monuments. The oldest records consist of astronomical facts, unincumbered with the dreams of astrology, or the Alexandrian and Arabian systems of the universe, speculations scarcely better than dreams. We know the motions and periods of the heavenly bodies with such exactness that we can determine with accuracy the relative positions of the sun, moon, and stars at any given period; and the epochs at which certain conjunctions of these heavenly bodies take place are of such rare occurrence, that a record of them, however rude, determines with exactness all the phenomena connected with the same period. But the early Chaldean observations could not have been rude, to furnish data for such accuracy as they attained to, in respect to the true length of the year, and the cycles in which the planets returned to the same relative positions.

These data could only result from long-continued observations, or some of great exactness; and we believe that both concurred: that they very early began to observe, and that they had the strongest motives to induce them to make their observations as accurately as possible. The very subsistence of the first settlers after the Deluge depended on a knowledge of the astronomical periods, since on these depended the periodical return of seed-time and harvest, and the inundations of the rivers where the first settlements took place; from which annual inundations the fertility of the soil in those regions was derived. The seasons in general depended on the solstices and equinoxes: to fix and record these, therefore, was a primary object with the founders of the great nations of antiquity, and from one or other of these periods the fixed year of all the various tribes began: of the vague year, dependent upon lunations, we shall have to speak afterwards.

The plains of Mesopotamia, watered by the Euphrates and the Tigris, and the valley of Egypt, enriched by the overflowing of

the Nile, were among the earliest of the postdiluvian settlements. To situations like these, where regular irrigations of the soil ensured an abundant harvest, great numbers were drawn; just as Lot was attracted by the plain of Jordan, which was "well watered every where, like the land of Egypt, as thou comest unto Zoar" (Gen. xiii. 10). But the same circumstances laid the foundation of other sciences also, in the necessity not only of providing in time for the inundations, but of again duly apportioning the lands to their former occupants, after the inundations had subsided; which could only be done by means of geometry, as the boundaries and land-marks would be obliterated by each flood of the river. It would, moreover, soon be discovered, not only that different rivers varied in their periodical overflowings, according to the latitudes whence the waters flow; but that the same river would vary considerably in different years, according to the relative positions of the sun and moon. These powerful motives constrained the Chaldeans and Egyptians to cultivate the sciences; and that with no figurative taste or appetite, but from the urgent necessity of providing for subsistence; and the same stern necessity forbade speculation in their science, and bound them, on peril of starvation, to plain matter of fact. Happy had it been for science if the same cheek now continued, and every idle speculator lost his bread for his folly: the world would have been saved much mischief, and it would have saved the inquirer much trouble in such investigations as these.

The stars on the position of which the common people made their remarks, were principally Arcturus and the Pleiades for the equinoxes, and the altitude of Sirius for the summer solstice. But the astronomers, who were generally the priests, and who had their observatories and kept their records in the temples, calculated with great exactness the risings and settings of all the stars, the cycles of the moon, the periods of the planets, and the effects arising from conjunctions or oppositions of the sun and moon in different quarters of the heavens, in accelerating or retarding the periodical heats, winds, or rains on which their prosperity depended.

On such conjunctions as these, the truth and importance of which are beyond contradiction, the follies of astrology were soon engrafted, though its absurd details are the spurious growth of a later age. It seems in most instances to have been at first but a kind of *memoria technica* of the priests, unknown in its true signification to the vulgar; and by degrees moulded into fable, to meet the cravings of superstition in an ignorant, besotted people: not originally got up by the priests with the deliberate purpose of deceit and extortion, though we fully grant that they quickly turned it into such an engine of power, and transmitted

it, accumulating fresh additions of absurdity, from generation to generation.

Such a perversion of science would be sure to arise quickly among a people ignorant both of God and of science; and would also arise, sooner or later, in any people who have not the fear of God, however scientific and refined. Unless the mind of man habitually and immediately resolves all power which is above and beyond investigation by the means he then possesses, into the act of God; the inferior agency of demons or planetary influences will be substituted, to explain those operations which will not range themselves under any laws of nature or principles of science at that time discovered. It is far from the truth to suppose that an advanced state of science, or any thing but the fear of God, is a safeguard against superstition; as the increase of Popery and fortune-telling in our own day, and in the most enlightened capitals of Europe, may testify.

We have adverted in a former Number to the perversions of mythology, which all grew out of the impersonation of astronomical truths. The constellations and planets were symbolized in the persons of some living or traditional heroes; the planetary motions were represented by that of serpents, beasts, or birds; their cycles were transferred to the life of the hero; and the influence which conjunctions of the planets had upon the seasons, or the periodical returns they denoted, were, by being wrought into a story where the planetary heroes did every thing necessary to be remembered, brought distinctly and concisely to mind. Men, abandoned to follow their own delusions, quickly perverted this into knavery and folly still more gross than that of the astrologers: and Ben Jonson's Alchemist is not one whit more strongly drawn than the portrait which any contemporary satirist might have drawn of the mythology of Greece and Rome in the time of Alexander and Augustus. But the earlier mythologists clearly refer to the true origin of these old-wives' fables, and to the policy and necessity of wrapping up in mystery that which the people either would not bear, or would misuse.

Ἰδμεν ψευδεᾶ πολλὰ λεγεῖν ἐνυμοῖσιν ὁμοῖα
Ἰδμεν δὲ, εἰ τ' ἐθελῶμεν, ἀληθεῖα μυθησασθαι.

Now simulating truth in stories quaint:

Now casting o'er its form a mythic veil.—*Hes. Theog.*

To find the facts of science unmixed with these fictions, we must have recourse to the astronomical records and monuments which remain, and pick our way from fact to fact, regardless of the toil, and of the many obstacles which beset and encumber the path.

The point in which the science of all countries is found most

nearly to coincide, is that of the zodiac; the oldest record of science, and, although entirely arbitrary and conventional in its origin, presenting so many circumstances of agreement, that we think it impossible to come to any other conclusion than that all the zodiacs were derived from one source, and that the slight variations in different countries are only occasioned by local varieties of climate and product—modifications added by the different colonists after their migrations, and no part of the original contrivance. All nations divide the zodiac into twelve constellations, grouping the stars into the same forms, and arranged in the same order. The nations of the West received their zodiac, through the Greeks, from Egypt; but from whence came the Tartar, Indian, and Mexican zodiacs? No competent inquirer can doubt of their common origin; and this origin must be thrown back to the period of the dispersion of mankind, when by the confusion of tongues men were scattered abroad on the face of all the earth, and carried with them, to Egypt, to Tartary, to China, to India, and to Mexico, traces of primitive science thus indelible, which the lapse of four thousand years has not been able yet to obliterate.

All are agreed that the origin of the Zodiac must be referred to some one country; and the dispute for precedency can only lie between India, Chaldea, and Egypt. The astronomy of India, including that of China, has been alternately too much exalted and depressed. From total mistake of its principle, and misunderstanding of those enormous lists of figures by which their cycles were indicated, Indian astronomy was at one time carried back for millions of years: while at other times it was inferred, from loose analogies and fanciful etymologies, that the Arabians carried astronomy into India, subsequent to the time of the Greeks, and even of Ptolemy. Montucla supposes the Indian constellations to have been thus derived, and says, "It is highly probable that they received them, at some time or another, by the intervention of the Arabs:" to which Sir William Jones replied, "I undertake to prove that the Indian Zodiac was not borrowed mediately or directly from the Arabs or Greeks; and since the solar division of it in India is the same in substance with that used in Greece, we may reasonably conclude that both Greeks and Hindoos received it from an older nation, who first gave names to the luminaries of heaven, and from whom both Greeks and Hindoos, as their similarity in language and religion fully evinces, had a common descent." He then goes on to shew, from the very different present state of Hindoo astronomy, that it could not be borrowed from the Arabs; a state proved to have had existence in India many centuries before the rise of Arabian astronomy, by a reference to Indian authors who lived before the Christian era. "This testimony being

decisive against the conjecture of M. Montucla, I need not urge the great antiquity of Menu's Institutes; in which the twenty-seven asterisms are called the daughters of Dacsha, and the consorts of Soma, or the moon; nor rely on the testimony of the Brahmans, who assure me, with one voice, that the names of the zodiacal stars occur in the Vedas; three of which I firmly believe, from internal and external evidence, to be more than three thousand years old." And he concludes his paper with saying, "I hope on some other occasions to satisfy the public, as I have perfectly satisfied myself, that the practice of observing the stars began, with the rudiments of civil society, in the country of those whom we call Chaldeans; from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of Sisac, or Sacya, who by conquest spread a new system of religion and philosophy from the Nile to the Ganges about a thousand years before Christ." (Sir W. Jones's Works, iv. 91.)

The Zodiac derived from Chaldea underwent slight modifications in the countries into which it passed; not such as to affect its structure, or throw any doubt upon its origin, but merely the substitution of an animal common in the country instead of the original animal, which might be little known. Thus Aries is supplied by a goat in some countries, by a deer in others: Aquarius is exchanged for a water-rat in Tartary, for a crocodile or alligator in some countries, and for a shark in others: Sagittarius is often represented by a bow and arrow, and sometimes by an arrow only: Leo is sometimes represented by the hind legs and tail only: and Pisces occasionally by a single fish. But these are only the representations of the *signs* in the ideal zodiac; and for a very different purpose from the grouping of *constellations*. The forms given to the principal asterisms, both in and beyond the zodiac, may be traced, with very little change, to the remotest antiquity, and afford most important data for settling early chronology and history.

The early astronomers had not the methods of regular intercalation now employed, to keep the solar and lunar year in correspondence, and fix the recurrence of the months to the same seasons of the year. Till after the Exode, the Egyptians and all other nations had no other method of keeping their calendar in any reasonable correspondence with the seasons of the year, than intercalating a whole month, when the discrepancy became of that amount; as the Jews do to the present day. But in the time of Moses, the true length of the year having been determined, and the lunar periods reckoned by long cycles instead of single years, an exact intercalation was adopted, to keep the calendar in correspondence with the equinoxes and solstices. But another irregularity was also to be remedied, arising from

the precession of the equinoxes, which occasions the signs of the Zodiac to recede from the equinoctial station of the sun at the rate of one degree in $71\frac{1}{2}$ years. The remedy applied was that still in use,—a fixed, and a moveable zodiac: reckoning the beginning of the year from the equinoctial point, in whatever sign that might be; and considering that point as the beginning of the first *sign* of the zodiac in all future calculations, however much the *constellations* may have receded from it.

The Zodiac from its structure contains internal evidence to prove that these remedies were applied nearly 1500 years before Christ, which was the age of the second Thoth, Hermes or Mercury of the Greeks; from whom all heathen tradition asserts it to have been derived, and who was either the same with, or shortly preceded by, Belus II. who effected a similar improvement in Chaldean astronomy. This system, introduced by Hermes, is indicated by that beautiful symbol, the Caduceus, which Mercury carries in his hand, and which on many gems is represented placed before him, he in the act of contemplating it; or before the ram, the dog, or the ibis, his symbols. The caduceus, in two opposing serpents, represents the opposite courses of the sun, the ruler of the day; and the moon and stars, which rule the night: represented in Egypt by the symbol of two crocodiles turned in opposite directions, and in the ordinary Zodiac by the opposite courses of Aries and Taurus, between which signs the vernal equinox stood in the time of Hermes. The sun appears to move from East to West in his daily rounds; but all the motions in the ecliptic, of the sun during the year, of the moon during the month, or of the signs receding from the equinox, are from West to East. The serpents of the caduceus are winged, to represent the flight of time; and Hermes is represented also winged, to shew that he kept pace with its flight. On some gems he is represented riding on a ram at full speed, to signify that he fixed the scientific zodiac to the sign Aries, notwithstanding the inevitable departure of the equinox from that constellation by its recession. The cloud from which Taurus is represented as emerging, is between 46 and 47 degrees from the present equinoctial point; which, reckoning $71\frac{1}{2}$ years to each degree, carries us back to the period between 1459 B. C. and 1530 B. C., the exact period at which Mr. Cullimore had fixed the Hermaic corruption in chronology, and at which science certainly emerged from the cloud under which it had been veiled.

The Egyptians represented the commencement of the year by a circle between the horns or on the shoulder of Taurus, or on the head of the Ram; shewing by the same calculation where the equinox stood at the time to which the symbol was meant to refer;—the sun in the head of the Ram denoting some time

posterior to the fifteenth century before Christ, when Hermes lived; the shoulder of the Bull going back to the time of the first Hermes, the contemporary of Ham; and the sun on the Bull's horn ascending to near the time of the creation: the vernal equinox having stood just one degree in advance of the point of the foremost horn of the Bull at creation, if the rate of precession was the same before as after the Deluge; just at that point where the mundane egg stands which Taurus is breaking, in the well known Japanese and other symbols of creation.

One other point only will we for the present touch upon, as illustrative of our inquiry, and that only briefly: the natural history of the animals chosen for signs of the Zodiac. The ear of corn in the hand of Virgo has generally been acknowledged to denote harvest; but we believe all the signs had originally some reference to the natural history of the animals at the corresponding season, or to the turn and return of the year, and its periodical accompaniments. The lion may have been more dangerous at the summer solstice, and the scorpion in autumn: the land crab may have migrated when the sun was in Cancer, and Aquarius may have been chosen to mark the inundations; followed by the fishes, and sometimes exchanged for the crocodile or shark: and Libra certainly denoted the balance of day and night at the autumnal equinox.

These points we shall find occasion to touch upon again; and though they do not all afford evidence equally conclusive, we shall find some of them full and direct to the purpose; and the minor ones strengthen that chain of evidence which, if we are able to produce it to the public in that compactness and consistency it seems to have in our own mind, will bear every trial, and fully sustain all the weight of argument we wish to rest upon it: will bring out at length from Heathen science a demonstration of Scripture chronology perfectly satisfactory and conclusive: will enable us to wrest its trusted weapons out of the hands of Infidelity, and, giving them a heavenly temper, turn them against all the strength of scientific scepticism, and rout it in its strongest hold. With such an end in view, we entreat the patience of our readers; for we feel that some apology is due to them for the slowness of our progress and the dryness of these details. Without this caution we might fall into mistake; without these details no real progress would be made. We must both be sure of our way, and make good our footing step by step.

THE LORD'S SUPPER.

“Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the

Lord : but let a man examine himself, and so let him eat of that bread and drink of that cup : for he that eateth and drinketh unworthily, eateth and drinketh damnation" (*judgment or punishment by divers diseases and sundry kinds of death*), " not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 27—30).

In order, therefore, rightly to discern the Lord's body, meditate on the following heads.

I. Bread—not corn which contains life in it, but bread made of corn which has been bruised to death, and is now, being baked with fire, the staff of life—shews forth the body of JESUS bruised to the death for our sins (Isaiah liii. 5), but now raised to the throne of God to give life to the world. The red wine poured into the cup shews the blood, the life, of Jesus, shed for the remission of sin.

II. The ONE bread broken into many parts shews forth the one body of CHRIST, consisting of many members : the one cup shews forth the one blood, by which all the children of Adam are one with each other, and with Jesus Christ, the Son of Mary and the Son of God—one with his flesh, and with his blood.

III. Bread and wine being the strength and refreshment of the body of man, shew forth that the soul of man also requires to be sustained by corresponding food, even by the body and Spirit of THE LORD. Men, now on earth, can only be united to the body of THE LORD, now on the throne of God, by having the same Spirit flowing through them which is in Him. The bread shews forth his risen and glorified body, on which we feed ; and the wine shews forth the Spirit that flows through all his members from Him the head.

IV. " Christ our Passover is sacrificed for us ; therefore let us keep the feast." (1 Cor. v. 7). The Feast of Unleavened Bread was not kept till after the Passover : " not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." " Christ being raised from the dead, dieth no more" (Rom. vi. 9) : and the church therefore now " keeps the feast," not the Passover. Leaven is always used in Scripture to represent what is evil (Matt. xvi. 6, 12 ; Luke xii. 1) : therefore Christians are commanded to use unleavened bread, to shew forth the perfect holiness which must be in the church, the body of Christ.

Thus in obeying the commands of Jesus to celebrate the Supper in remembrance of Him, we receive the assurance of the remission of our sins which is past ; and also partake of the risen life which He has now with the Father for us, as the Head of his body.

THE REV. JOSEPH WOLFF.

WE stated in our last Number, that the commencement of Mr. Wolff's Journal for 1832, dated from Bokhara in March last, had been received: the continuation has not yet come to hand, and the portion before us will not fill a sheet: we reserve it, therefore, to a future opportunity. In the interim, however, we are enabled, through the kindness of the friend with whom Mr. Wolff corresponds, to lay before our readers a letter from this enterprising Missionary of so late a date as AUGUST LAST, written within the British territory in India.

Simlah, in the Himlaya Mountains,
3d August, 1832.

DEAR PATRON,—First of all I have to say, that I beg you to mention to the Right Honourable J. H. Frere, that I have forwarded, by means of Lord William Bentinck, and Captain Wade, Political Agent of Lodianah, 2480 rupees (10 rupees 1*l*. sterling) to Messrs. Mackintosh and Co., Calcutta; and requested Mr. Campbel, British Envoy at Tabreez, to draw on the said sum, and forward the money to Mr. Frere, as a repay of the bills which I have drawn. Runt Jut Singh, the emperor of the Seiks, has made me a present, in Cashmeer shawls, money, and horse, to the amount of 4000 rupees.

You will soon receive a copy of my Journals from Meshed to Sarakhs Mowr in the kingdom of Khiva, Bokhara, Balkh, Cabool, Peshawr, Lahore, to Simlah; where I have now been longer than a month, with Lord and Lady William Bentinck, and preach every Sunday at his house, in the presence of Lord and Lady William Bentinck, and Sir Edward and Lady Barnes, Commander in Chief: and every week I give three lectures on the Prophecies. Lord and Lady William Bentinck intend getting my Journal printed at Calcutta; and they have permitted me to dedicate it to them.

Love to Lady Harriet.

Yours truly,

JOSEPH WOLFF.

TO CORRESPONDENTS.

MR. H. FRERE has requested us to announce that he has in the press "Eight Letters on the Prophecies, published in 1831: to which is now added, a Postscript, containing Observations on the Prophecies relating to the Individual Infidel Antichrist of the last days."

THE
MORNING WATCH.

JUNE 1833.

THE CHURCH OF THE FIRST-BORN ENROLLED IN HEAVEN.

GOD, in the course of Providence, is making all things in the world to work together towards one point—namely, the bringing in of the kingdom of Christ; and in the true church He is also doing similar work, by preparing all those who truly believe in him, and who are looking for the glorious appearing of the great God, even our Saviour Jesus Christ, for sharing his throne, and worthily administering the laws of his kingdom. To this one point of preparation for rule, should all the attention of the church be now directed; and to it would we now desire to gather in our scattered thoughts, and on it concentrate all interpretations, doctrines, reproofs, and exhortations: lest, having hitherto run well, any should come short of the mark of the prize of their high calling of God in Christ Jesus; or lest, having preached to others, we ourselves should become cast-away.

For dominion, man was created, and in the exercise of rule he sheweth forth the image of God. It is as absurd to suppose that the purpose of God towards man, in ordaining him to have dominion, shall be frustrated by Satan, as to suppose that the throne of God himself shall be subverted. Satan's malice and the fall of man have not annulled the eternal, unchangeable purpose of God; and even in delaying, they will be found only to have heightened in splendour, and aggrandized in dignity, the glory of that kingdom which the word of God hath constituted in Christ and his saints; and which, in that unchangeable word, is already as fixed and certain as when it shall be openly revealed; as when "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" as when the world to come shall be subjected to Man and the Son of Man (Psa. viii.; Heb ii.), and God's own Likeness shall appear.

But who amongst us is now fit to shew forth the image of God? who is prepared to exercise authority in the kingdom of

Christ? to which of us could he say, 'Receive the answer of thy prayers; Go, rule for me in my kingdom?' Conscience must tell each one that for this he is unprepared; and it is the very point to which the Lord would have us driven, that we may lose no more time in speculation, and no more rest satisfied in a mere knowledge of the purposes of God, as an intellectual inquiry; but, feeling the personal responsibility which such knowledge involves, may seek earnestly from God, and labour incessantly to attain, that preparation of heavenly wisdom and perfect holiness by which we may walk worthy of our high vocation, and be ready to take our appointed stations in the kingdom of heaven, whensoever the Lord shall call.

Every ordinance of God is a mean for calling forth the various faculties of rule which the administration of the kingdom of heaven will require. In a Christian kingdom they are shewn forth in the gradations of rank and delegations of authority, by which subordination of the members is made a continual recognition of the one supreme Head. In families the same truths are taught on a smaller scale: rule is shewn in the parents to the children in its most gentle and tender form; the loving restraint, the fatherly chastisement, and the instructed obedience of sons who know their father's will, as soon as they are capable of understanding it. And in master and servant is set forth the absolute rule and the implicit obedience which good government sometimes requires, and which God will exact from all who refuse to be dealt with as children. God will allow of no independence in the kingdom of heaven; and they who refuse the call now made to be wise, they who will not be instructed, they who kiss not the Son now, shall be ruled with the rod of iron in the day when the Lord shall set his King upon the holy hill of Zion, and give Him the heathen for his inheritance and the uttermost parts of the earth for his possession. (Psal. ii.)

But the church is the chief ordinance of God for shewing the pattern of the administration of his kingdom, and for training the heirs of God and joint-heirs with Christ Jesus for the rule of the world to come, which shall be put in subjection to Man, in order that the name of the LORD, our Lord, may become excellent through all the earth. (Psa. viii.) The church is a polity so complete in itself as to represent on a small scale the kingdom of heaven, and to furnish means whereby all the expectants of that kingdom may be prepared for the exercise of that rule to which they are called. The calling is to all; and no one is without some talent to occupy, or some pound to negotiate, during the present time of expectancy and occupation, during the absence of the Lord and the preparation for his return. In proportion to our diligence in the use of what is

given now, will be the reward and authority and joy in the kingdom of heaven. Every man receiveth a gift, according to his several ability (Matt. xxv. 15) : he who hath fully improved the gift is received with welcome on his Lord's return : " Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord ; " or, " have thou authority over ten cities " (Luke xix. 17).

We have often had occasion to shew what a glorious display of the purpose of God is exhibited in a true church ; his Fatherly love to all, in that the whole church is called ; and all are alike partakers of the ordinances and privileges, and all alike responsible for the use or abuse of these gifts of God. Elective love is a still deeper mystery, and shewn forth in the church of the first-born whose names are enrolled in heaven, to be revealed in the last day, and till then known only to the Father. And the last and fullest display, of the purpose of God in the church, is made at the manifestation of the new Jerusalem coming down from heaven,—Christ and his bride, the King and the queen, the Head and the body, the whole Christ, the church universal, the perfected temple of God ; in which God and the Lamb shall dwell for evermore ; and from thence, and by the church, shall govern all created things ; the throne of Christ being also the throne of the church, and granted to every one that overcometh (Rev. iii. 21) ; Christ and his church being manifested as the fulness of Him that filleth all in all (Eph. i. 23).

The surpassing dignity and exceeding weight of glory for which man is designed in the purpose of God, and to which the human nature hath already attained in Christ Jesus, is not sufficiently prized, is not enough insisted on, as the calling of every one to whom the Gospel is preached. It is this deficiency in our apprehension of the purpose of God when he made man in his own image, which renders our perception defective concerning the purpose for which we were apprehended of Christ Jesus, and slackens our pace in pressing toward the mark for the prize of the high calling of God in Christ Jesus. And hence we have not our conversation continually in heaven ; and look not at all, or look only as a secondary thing, to the coming again from heaven of the Saviour, the Lord Jesus Christ : who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. iii.)

The doctrine of the purpose of God in the creation of man has been drawn out with great clearness by the late Mr. Vaughan of Leicester ; and he also clearly apprehended and strongly expressed the importance of a church, and the dignity

with which she is invested in being made the instrument of evolving and manifesting the most glorious of the purposes of God. But so little has the faith of this generation been exercised on these doctrines of full-grown men, that the great majority of professing Christians have been unable to feed on this strong meat, being content with the milk of babes ; while some have ignorantly perverted the former doctrine into Universalism, and the latter into Popery. These errors are not chargeable upon the doctrine, nor upon those who have promulgated it : they arise from the weakness and ignorance of the church, and can only be cured by a fresh infusion from above of health and vigour into the church, and the reiteration of the same doctrines ; which stronger faith will receive and turn into the nourishment and growth of grace, instead of perverting them to poison, and gendering thereby the seeds of death.

God shall accomplish his own purpose, as expressed in his own word ; the opposition of Satan shall not frustrate it, the backwardness of this generation shall not long delay it ; the faith already given to some shall speedily be imparted to all the true servants of God, and his sealed ones be thereby prepared to follow the Lamb whithersoever he goeth.

The first step to that enlargement of faith which produces entire devotion to Christ and patient waiting for the kingdom of heaven, is wisdom to discern the purpose of God as revealed in Scripture. " Faith cometh by hearing, and hearing by the word of God " (Rom. x. 17). The wisdom given to man for comprehending the purpose of God, is the counterpart and image of that Eternal Wisdom set up from everlasting in the eternal Son of God, " from the beginning, or ever the earth was " (Prov. viii. 23). And Christ, from all eternity the prototype of man, did from everlasting joy himself in the contemplation of his own completed purpose ; when man shall become the antitype of Christ, and the perfect image of God ; rejoicing always before his Father ; rejoicing in the habitable parts of his earth, and having his delights with the sons of men (ver. 31). And Wisdom crieth, and Understanding putteth forth the voice, saying, Unto you, O men ; I call ; and my voice is to the sons of men. O ye simple, understand wisdom ; and, ye fools, be ye of an understanding heart. Hear : for I will speak of excellent things ; and the opening of my lips shall be of right things. They are all plain to him that understandeth, and right to them that find knowledge (Prov. viii. 1, 4, 9).

And the first lesson of Wisdom is to teach man the height of his calling ; to teach him what God designed when he said " Let us make man in our image, after our likeness " (Gen. i. 26) : that man is the only being in which the perfect image of God is manifested, and as the representative of God was invested by the

Creator with authority over every other work of his hands : " Let them have 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." " But we see not yet all things put under him : but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour " (Heb. ii.)—he hath through suffering reascended to his primæval glory—" that he by the grace of God should taste death for every man : for it became him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings " (Heb. ii.) He suffered as our Captain and Example ; that we, following in his footsteps, may be perfected through suffering, and as sons of God attain to fellowship with him in the glory and honour with which he is already crowned. " 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). " To him that overcometh will I grant to sit with me in my throne ; even as I also overcame, and am set down with my Father in his throne " (Rev. iii. 21).

The next lesson of Wisdom is to teach us the condescension of Christ in taking upon himself our fallen nature, in order to renew in us the image of God, which we had lost by the fall ; to open the kingdom of heaven to every one that would believe on him and keep his commandments ; to give to all such believers the assurance that they may come to God as a reconciled Father, who will give them all things needful for them in this life, and in the world to come life and glory everlasting. " For as many as are led by the Spirit of God, they are the sons of God . . . The Spirit itself beareth witness with our spirit that we are the children of God : and if children, then heirs ; heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together " (Rom. viii. 17).

The next lesson of Wisdom is to teach, to those who know their own weakness and insufficiency, the strength and the fulness which are provided for them in Christ Jesus ;—that He became one with us in weakness, that we by faith might become one with him and lay hold on his everlasting strength ;—that he took of our flesh, to impart to us his Spirit ; that he might thus receive all the glory, from whom all the strength to overcome is derived. " Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted " (Heb. ii. 18). " Seeing, then, that we have a great high priest,

that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

When man has been taught by God what his purpose was in creating, in redeeming, and in sanctifying the noblest work of creation; he is in a state to receive the full revelation which the Scriptures contain of the character of God, as Creator, Redeemer, and Sanctifier; and the full disclosure of the privileges and glories which are promised to those who, knowing their own worthlessness, are really poor in spirit, and are content to receive as free grace and unmerited mercy that salvation which God hath provided and freely offers in Christ Jesus.

But before we pass on, let us make our foundation sure, by insisting upon understanding the Scriptures which have been referred to, in their plain, literal meaning: for the subtlety of Satan is in these days principally shewn in his inducing men to give an ambiguous or indefinite meaning to the Scriptures, and so entirely evade the force of their application, while they profess to hold them in the highest reverence.

Be it observed, then, that the eternal Son, the second Person in the Trinity, was the manifested form or prototype, in whose image and after whose likeness man was created, and into whose image man is again renewed, in spirit at regeneration, in body and soul at the resurrection (Eph. iv. 24; Col. iii. 10; Phil. iii. 21). The Father is in himself incomprehensible, invisible, and unknown; but is revealed by the Son: "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him" (John i. 18). The Son was from all eternity the brightness of the Father's glory, and the express image of his person (Heb. i. 3). By the Son, the Father revealeth whatsoever he pleaseth to make known concerning himself: by him "he made the worlds," him he hath "appointed heir of all things" (Heb. i. 2). "For it pleased the Father that in him should all fulness dwell" (Col. i. 19); and he hath "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth" (Eph. i. 10). And Christ himself declareth, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. xi. 27).

Man, therefore, being created in the image and likeness of

Christ, it would have been no degradation, no humbling of himself, to take the nature of man in its *unfallen* state; for man in that state was the image of God, and had dominion over all the works of his hands; and Christ would so be assuming that body which was his own proper likeness, in it to exercise the dominion proper to unfallen man, Adam's royal prerogative before the fall. That Christ did humble himself for the work of redemption, is the testimony of all Scripture; he came not to rule, but to be the servant of all. He who was "in the form of God, and thought it no robbery to be equal with God," in becoming man came not as creation's lord, but "took on him the form of a servant....and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8). God sent his Son, not in *his own likeness*, not in the likeness of unfallen flesh, but "in the likeness of sinful flesh, and for sin," and thereby "condemned sin in the flesh" (Rom. viii. 3). And as there was condescension infinite in him thus to step down from his proper form and dignity, and to take our present degraded condition, that by uniting it to himself he might raise it to that glory for which it was destined in the purpose of God; so is there exaltation infinite offered to us, whose nature and condition he assumed, if we by faith become one with him, as he by condescension became one with us. "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death....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 his Spirit that dwelleth in you" (Rom. viii. 2, 11).

And observe further, how all these most consolatory and invigorating doctrines are gathered into the concluding prayer of our Lord, put up in immediate prospect of his crucifixion; the last words which he spake before entering the garden of agony. John xvii.: "Father, glorify thy Son, that thy Son also may glorify thee....I have glorified thee on the earth;" in humiliation "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was*....And all mine are thine, and thine are mine; and I am glorified in them. 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 has sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Thus, the wisdom of God received into the heart of man

renews his understanding, and re-constitutes therein that image of the Creator, which Adam lost at the fall. And, thus taught to know God, we delight in the law of God in the inner man, and continually bring the whole man into subjection, by following the footsteps of Jesus, who learned obedience by the things which he suffered; we pressing forward incessantly to attain the measure of the stature of the fulness of Christ Jesus. But this mark and prize of our high calling of God we cannot reach by our own efforts, and the Almighty power of the Holy Ghost is promised to all them that believe, in order to work in us this seeming impossibility; to make us, even us, creatures as we are, fallen creatures as we are, rebellious creatures as we are—to make us, who in the first Adam became children of wrath, to become in the Second Adam children of grace. The children of darkness thus become children of light; the seed of the serpent become sons of God; the strong man armed is cast out of his castle by one stronger than he, and the tenement of Satan becomes the temple of the Holy Ghost; that we thereby may fulfil our high calling, of being holy as God is holy, and perfect as our Father which is in heaven is perfect. “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. v. 48). Know ye “the riches of the glory of this mystery, which is, Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus” (Col. i. 28). “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are” (1 Cor. iii. 16). “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people...and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Cor. vi. 18).

It clearly appears, from the above, that a right understanding of God, in whose image we were created, lies at the foundation of all Christian experience, and that without this knowledge no certain progress can be made in the Divine life. It further appears, that such knowledge will teach the distinction of the Persons of the Godhead, both externally, in the forms of reason, and internally, in the experience of the Christian;—that “the fear of the Lord is the beginning of wisdom, and the knowledge of THE HOLY ONES is understanding” (Prov. ix. 10);—and that “if any man will do the will of God, he shall know of the doctrine whether it be of God” (John vii. 17). God the Father is incomprehensible in himself; known only to the Son; revealed by him to all; but that revelation understood by none except through the teaching of the Holy Ghost, and only in the degree

to which we abandon our self-sufficiency to hear and to obey the instructions and commandments of God.

As in the infinitude of God the Father there is an incomprehensible depth of being, into which the infinitude of God the Son alone can enter, and which the Son, thus possessing in all fulness, revealeth to finite creatures according to their several measures and capacities; so is there in the soul of man a "likeness" to the Godhead, in the exhaustless depths of thought and boundless heights of enjoyment revealed by Christ in him the hope of glory (Col. i. 27). Each step of dignity and enlargement in the soul of man was incomprehensible even to himself, till attained by the continual impartation of the mind of Christ, and increasing participation of the glory of Jesus, in proportion to our increasing conformity to his image. Even now we are daily led forward into mysteries heretofore unknown, and joys such as we could not till now comprehend; and those reserved for the sons of God hereafter, for the heirs of God and joint-heirs with Christ Jesus, eternity shall not exhaust: they shall go on unfolding and increasing world without end.

And to fill this ever-growing capacity in man, the infinitude of God the Holy Spirit is given; who, proceeding from the Father and the Son, testifieth of the Father and the Son, and glorifieth both. "He shall not speak of himself, but he shall glorify me," saith Christ; "for he shall receive of mine, and shall shew it unto you....All things that the Father hath are mine" (John xv. 26; xvi. 14). It is by the Comforter, then, by God the Holy Ghost, that we are made partakers of the mind of Christ, and prepared for the participation of his glory: a glory "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive; but which God revealeth unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 11).

The Holy Spirit, therefore, in fulness of power, is that which every one first needs to bring him into conformity to the mind of Christ, and to prepare him for shewing forth the glory of God; for becoming truly that image and likeness of the Creator which is the declared purpose of man's creation. And now, when God is about to complete his purpose, and to bring forth the kingdom of Christ, he hath in a more abundant measure begun to pour out his Spirit on those whom he would prepare for becoming kings and priests with Christ Jesus, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to 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).

These elected ones, chosen in Christ Jesus before the foundation of the world, are manifested only by their reception of the Spirit of God, and by that conformity to the image of Christ which the Holy Spirit alone can produce, and which is invariably produced in all who are the enrolled in heaven, if they grieve not, resist not, quench not the Spirit of God, and become not reprobate and cast-away. The election being known only to God the Father, it is presumptuous folly in man to pronounce who is or who is not of the number of the elect; but we are sure that all the elect will welcome and cleave to the Spirit of God, as the only possible way in which they can be made meet for the inheritance of the saints in light.

Whether all those who seem to receive the Spirit will persevere to the end, man cannot discern, man may not decide; but man may decide, nay, must most unequivocally pronounce, that those who reject the Spirit have no part in election: they must become wholly changed, new men, before they can enter the kingdom of heaven. And though this change may at any time be wrought by God, with whom all things are possible, and who does occasionally shew the sovereignty of his mercy in this way; yet such interpositions are the rare exceptions to the general rule; not to be denied to God, but not to be reckoned on by man. The character of the elect will be manifested in heartily receiving every fresh manifestation of the grace of God. They will never think that any gift of God is unnecessary, or deem that they already know enough of the wonders of redeeming love; wonders which time shall not fully disclose, and which eternity shall not exhaust. Those who know most of Christ will be the most earnest in desiring to know more; and those who most long for the salvation of the souls of men will most earnestly long that the church may be filled with all the gifts and power of the Holy Ghost; that apostles and evangelists may go forth to gather in all the children of the kingdom, before the great and terrible day of the Lord; to gather the wheat into the garner of the Lord, before the tares and chaff are burnt with unquenchable fire. (Matt. xiii.; Mal. iv.)

No one, who at all knows the true condition of the church or of the world at the present time, will say that there is less need of the mighty power of the Holy Spirit now than in the Apostles' time; and those who fully know our present condition will think that we need it more; that the trials of the last days are greater than those of the first days of the church; her foes more subtle and powerful, and she more infirm; they in full strength and maturity, and she sunk into the decrepitude of age.

The last days of the church are, throughout Scripture, declared to be the time of her greatest trial, and of the peculiar

rage of Satan : when judgment, beginning at the house of God, shall involve in its progress the whole world in one universal tribulation, unparalleled up to that time, and so dire, that except those days be shortened no flesh should escape ; but, for the elect's sake, those days shall be shortened. (Matt. xxiv. ; Mark xiii. ; Luke xxi. ; Dan. xii.)

At this time it is proclaimed from heaven, " Woe to the inhabitants of the earth ; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time " (Rev. xii. 12). And all his rage is directed against the church : he is " wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ " (ver. 17). By what power shall this extremest rage of Satan be resisted, but by the Almighty power of the Holy Spirit in the church ? In the power of God the church shall prevail ; but she must know both her need, and the promise of help, that she may plead the promises, and lay hold on everlasting strength ; that she may find God to be her refuge and strength, a very present help in trouble. (Psalm xli.)

And if judgment must begin at the house of God, what shall the end be of them that obey not the Gospel of God ; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? (1 Pet. iv. 17.) Very, very fearful indeed, is the doom now ready to fall upon the unbelieving and the impenitent ; dreadful, infinitely more dreadful, to them will be the day of the Lord which is approaching. The church will have to bear the fiercest onsets of Satan in all his rage, but she hath the Almighty God for her strength and her shield ; and when God hath been glorified by her, in her overcoming Satan, and keeping the works of Jesus unto the end, she shall be removed by translation from the midst of the tribulation, which the unbelievers shall be left to endure. These fearful and unbelieving, who by terror or doubt have given Satan an advantage, and resist not his power and his will, shall find, when too late, that they are not only involved in all the tribulation to which the church shall be exposed, but to its tenfold aggravation when the church shall be translated, and the world be left to the unresisted, uncontroled, rage of Satan : and to all these inconceivable horrors shall be added the infinitely surpassing, the eternal anguish of finding the Almighty God their foe ; when the terror of Satan in his utmost rage shall be as nothing ; and when, in the extremity of despair, they shall call upon the mountains and the rocks, saying, " 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 ? " (Rev. vi.)

Thou Church of the First-born, enrolled in heaven, hold fast

that thou hast ; let no man take thy crown. The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy ; having their conscience seared with a hot iron (1 Tim. iv.) : and that in the perilous times of the last days men shall arise, "having a form of godliness, but denying *the power thereof*" (2 Tim. iii. 5). These enemies of the truth are further characterized as "mockers," who walk after their own ungodly desires. These be they who separate themselves from the ordinances and communion of the church ; sensual, or making sense the test of truth ; having not the Spirit, and undervaluing the importance of the Holy Ghost in the church. Against all these errors and dangers the presence of the Comforter in the church is the only security. Let the sheep of the good Shepherd know his voice speaking in the midst of them, and implicitly obey whatsoever he commandeth. And all ye who profess the name of Christ, and believe the Scriptures to be the word of God, know ye, that **THE FEARFUL AND UNBELIEVING**, as well as 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 (Rev. xxi. 8).

Ye company of sealed ones, who have your Father's name of holiness to the Lord written on your foreheads ; who follow the Lamb whithersoever he goeth ; who are redeemed from among men, being the first fruits unto God and to the Lamb (Rev. xiv.) ; know that by faith "ye are come unto 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 enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Heb. xii. 22).

. See then that ye turn not away from that voice which speaketh from heaven, and which soon, very soon shall shake, not the earth only, but also the heaven ; for the removing of those things which may be shaken, that those things which cannot be shaken may remain. We have received a kingdom which cannot be moved. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless : and account the long-suffering of the Lord salvation . . . Therefore, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen. (2 Pet. iii. 13—18).

UNACCOMPLISHED PROPHECIES NOW FULFILLING.

NO. VI.

In the last number of the exposition of unaccomplished prophecies now fulfilling, it was said that the word which had been "sent to Jacob, and had lighted on Israel," in Isai. ix. 8, was the word that had come first to the Jewish church, and had passed subsequently on to the Christian; and also, that Ephraim striving with Manasseh, was Protestantism striving with Popery. It was felt that these expressions required more full elucidation, but it was thought better not to interrupt the interpretation of that portion of prophecy, and to devote a separate paper to its consideration.

It has been the custom to consider the terms applied to the Jewish dispensation as used indiscriminately; whereby not only has much pointed application been lost, but several prophecies have been entirely unintelligible. We believe that each term has a distinct and positive signification; that it is never used indefinitely; and that its right understanding is in many cases a complete key to the opening of Scriptures, which are not to be understood by any other.

Jacob and Israel are names which are both used for Christ, personal and mystical; but not indiscriminately. Jacob is Christ personal in the flesh; or mystical, the Jewish church, or the Christian church in a fleshly state. Israel is Christ personal in the Spirit; or mystical, the Christian church, or the Christian church in a spiritual state. Rachel, the favoured spouse, is the Christian church as a whole; while the changes through which it has passed are set forth by her children. She had only two children, Joseph and Benjamin. Joseph represents the first-born church, as it appeared at Pentecost, and as it continued, with all its richness and largeness of endowment, so long as the Apostles lived; in short, the Apostolic church. But Joseph was sold into Egypt, as the church was sold to honours, learning, dignity, and wealth; and there he begat two sons, Manasseh and Ephraim. In like manner, from the church, which went down into mystical Egypt, arose Popery, its first-born, and afterwards Protestantism. Manasseh signifies "forgetfulness," and aptly sets forth in his name the church which forgot its first love, and thence, taking other lovers, committed fornication with the kings of the earth. Ephraim signifies "that brings fruit," representing that something better should arise after it. Rachel's youngest son was Benjamin: he is the type of the church of the latter rain, as Joseph was the type of the church of the former rain: his mother called him the child of "her sorrow," for she died when he was produced, but his father called him the "son of his right hand." So now the Christian church expires when the church

of the latter rain is produced; the church which is the instrument through which the Father will do mighty deeds, make bare his holy arm, and get to himself the victory before all men. Joseph and Benjamin were alone the sons of Rachel: the churches of the former and of the latter rain, of Pentecost and of the present day, are the only churches which have manifested the likeness of their father Israel, "the strength of God," he who "wrestled and prevailed."

"Ephraim compasseth me about with lies, saith the Lord, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints" (Hosea xi. 12). The term Judah is applied to that portion of the church which has retained its allegiance to the coming King, and stands up for the authority of the Kingly rule of Christ on the earth; and to whom a special promise is made.

From what has been observed already, it is evident that the same terms may be used to express opposite states. For example: under the term Israel, the Christian church may be censured for having apostatized from that which its name imports—namely, its spiritual standing—and become fleshly again: Ephraim, or Protestantism, may be recognised as the true Israel of God, and yet censured for no longer bearing true witness for him; and these several conditions will be readily determined by the context, and subject of which the Prophet is treating. The two great divisions of the Protestant church in these lands—namely, those who reverence authority and ordinances, and those who pour contempt upon them; commonly called the High Church, and Evangelical parties; each bottoming itself upon the Fathers, and not upon the Lord Jesus Christ—are set forth under the types of Ammon and Moab. But there are a few in each of these classes who are looking for the reign and coming of the Lord, and who are spoken of by the name of Judah.

The Prophet Hosea has been completely unintelligible from the days of the Apostles to the present time, as we shall presently shew, and must have ever remained so, together with a large portion of the rest of the book of God, unless the Spirit who wrote it had once more condescended to become our teacher. At the end of this book, in Baxter's Bible, there are some general remarks of Bishop Horsley, which shews how little even he could understand the details: amongst other erroneous observations, he says, "Of all the Prophets he certainly enters the least into the detail of the mysteries of redemption: we have nothing in him descriptive of the events between the two advents of the Lord." Now, the time of which the Prophet writes is the time in which we at present live; yet Horsley, knowing nothing of any similar events, was obliged to draw the conclusion that he did: whereas the Evangelical school has filched scraps of

texts from this writer, and declared them to be written for the Christian church, whilst it was unable to explain any one chapter upon its own principles. Lowth, after praising the style of Hosea, observes, as quoted by Baxter, "This very circumstance, which anciently was supposed to impart uncommon force and elegance, is, in the present ruinous state of the Hebrew literature, productive of so much obscurity, that, though the general subject of this writer be sufficiently obvious, *he is the most difficult and perplexed* of all the Prophets. There is, however, another reason for the obscurity of his style....the duration of his ministry must include a very considerable space of time. We have only a small volume of his remaining, which it seems" (wherefore?) "contains his principal prophecies; and these are extant in a continued series, without any marks of distinction as to the times in which they were published, or the subjects of which they treat. There is therefore no cause to wonder, if in perusing the prophecies of Hosea we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the Sybil." If this learned Bishop had had more faith, and less love of arguing, he would have inferred from the premises he lays down, that the reason why such is the present state of these writings is, that they belong to our times; and that, therefore, the addition of those parts of his prophecies which did not relate exclusively to us, would have only perplexed, without being of the smallest benefit to us. The book called **THE BIBLE** has come to us with every chapter, verse, and word exactly in the place which God intended it should occupy, in order to be of the greatest service to us, "on whom the ends of the world are come." There is as much infidelity in talking about passages being obscure because more is not come down to us, as there is in saying that mere accident has given us any portion at all. Baxter further adds, "Another reason of this obscurity has been assigned by some learned men, who have used very strong language upon the subject,—*the supposed corrupt state of the present text*;—and abundant corrections have been proposed, some on very slender authority, *others purely conjectural*." So then, learned men, not being able to understand God's book, have dared to attempt to alter it! Oh the blessing of an Established Church, which has given us an Authorized Version, and saved us from the abundant corrections proposed by *learned men*. Their ignorance was excusable; but not their rashness.

The book of Hosea relates to the bringing up of the Seed of God out of all the parts into which Christendom has been long and now lies split, and the gathering them into one church. Ephraim, Protestantism, which at the first was animated by the Spirit of God, and in the Reformers did God service against the Papacy, has relapsed into a state of fleshliness worse than

Popery. Nevertheless, down into this lowest state of his apostate church does the faithfulness and love of Jesus condescend, and bring up from thence a people who shall be to Him a praise in the earth. The subject of this book is a second, spiritual Exode, out of a spiritual Egypt, the Egypt of Rev. xi. which is identical with Sodom and Babylon. Thus is it fulfilled now to every child of God, as it was to Jesus of Nazareth, "out of Egypt have I called my Son." The book commences with causing the prophet to take a wife whose character represents that of the church, even "a wife of whoredoms;" out of whom should nevertheless spring Jezreel, the seed of God. In ver. 4, the kingdom of the house of Israel is to cease, for the blood of Jezreel is to be visited upon the house of Jehu: the church as a polity shall be destroyed, but God's seed in it shall be preserved. God will break the bow of Israel in the valley of Jezreel: the seed of God are a despised people, dwelling in the lowliness of humiliation, looked down upon by the strength of the church, yet it is by these little children that the power of the church shall be broken. God will have especial mercy upon Judah: upon that portion which yet cleaves to the Lord as the coming King. They who are first delivered are called upon to plead, in chap. ii., for the children of God their brethren, and for the church, who hugs adulteries to her breasts,—the two ordinances, by which she ought to have fed her children: she is threatened to be stript of her outward covering, when surely she will be bare, for she has nothing else. She is remonstrated with for following her lovers again after she has been brought up out of her fleshly standing, thinking it was these who had given her food and raiment: these lovers are her Luthers, and Calvins, and Knoxes, and Cranmers: wherefore the Lord makes her to feel injustice and straitening, thorns and a wall; till she learns to remember that it was the Spirit in these men which nourished her. In her state of destitution she is spoken to comfortably in the wilderness; and the valley of Achor, in which she gives up the last Babylonish vestige which stuck to her, is a door of hope that she shall sing again with the joy of the Spirit, as she did at Pentecost, when she was originally brought up from the wisdom and power of the carnal mind.

The faithfulness of God in bringing up a people out of Christendom after it had become apostate; and out of the best part of it, Protestantism, but still apostate; and out of the best part of Protestantism, even that which stood for the coming King, but which too is apostate; is beautifully set forth throughout the remainder of the Prophet: while the election, so brought out, is continually rebuked for their proneness to turn back to their fleshly standing, and to set light by the spiritual guidance of Jehovah in the midst of it. This Prophet, therefore, is of

peculiar value to the church, which the Lord is now guiding by His Spirit : the warnings are solemn; that no one may fancy himself the more safe for belonging to the true church, but take heed that he cry continually to be upheld by the power and love of Jesus.

Until the Lord in his mercy sent the voice of his Spirit again into the midst of us, we never saw so clearly that the Christian dispensation had not only its apostasy, but also its return, exactly as the Jewish dispensation has ; only with this difference, that the whole of the Christian dispensation, with its apostasy and its return, both spiritual withal, is an episode which is entirely completed before the recovery of the Jewish dispensation commences. The apostasy of the Jew is fleshly, and his return is fleshly, to a fleshly inheritance : the apostasy of the Christian is spiritual, and his return is spiritual, to a spiritual inheritance. Let us take, by way of illustrating this, chapters xxx. and xxxi. of Jeremiah. The word is “ concerning Israel and Judah ”—all Christendom—and specially addressed to that part which testifies to the coming King : the promise is, that it shall return to its land : the land which the church was given to possess, was the whole realm of flesh, which it was called upon to rule over by the Spirit and bring it into complete subjection : the inhabitants were to be subdued, or destroyed—the science, wisdom, learning, and affections were to be used only for the service of the temple ; and all feelings rebellious thereto were to be put to death. The promise is, that we shall be restored to that dominion ; that the Spirit of the living God shall again come into the midst of us, giving us his wisdom ; his knowledge ; his utterance ; his healing of disease ; his casting out of devils ; his discernment of spiritual existences ; his power over the elements of nature, so that we shall dread neither poisons nor injuries ; his speech, to speak the very mind of God ; and his heart, to have the very affections of Jesus. No sooner has this purpose been effected in the church below, than straightway she is fit to meet her Lord ; who, leaving his Father’s throne, descends to meet her, receives her to himself in the clouds, betroths her, and abides with her for ever. Thus does she then fulfil the name of Benjamin by becoming the “ strength of the right hand ” of her Father, by which he rules over the nations ; the Naphthali, the “ wrestling ” church which prevails, and “ the hind let loose ” from the bands of mortality ; the Dan, the “ judgment ” of God, in the execution of which she is partaker. In like manner the qualities indicated by the other names are all brought out and realized in the spiritual Christian church, Israel, as they shall be subsequently in the fleshly Jewish church, Jacob.

NO. VII.

Moab : the Evangelical World.

“*In that day*, when the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria and from Egypt....and from the islands of the sea, he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth....and they shall lay their hand upon Edom and MOAB, and the children of Ammon shall obey them ” (Isa. xi. 11—14). “And it shall be said *in that day*, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him ; we will be glad and rejoice in his salvation : for in this mount (Zion) shall the hand of the Lord rest, and MOAB shall be trodden down under him, even as straw is trodden down for the dunghill ” (Isa. xxv. 8—11). “Behold, the days come, saith the Lord, that I will punish all the circumcised with the uncircumcised ; Egypt, and Judah, and Edom, and the children of Ammon and MOAB ; and all in the utmost corners that dwell in the wilderness ” (Jer. ix. 25, 26). “MOAB shall die with tumult, with shouting, and with the sound of the trumpet ” (Amos ii. 2). “I have heard the reproach of MOAB, and the reviling of the children of Ammon, whereby they have reproached my people and magnified themselves against their border : therefore, as I live, saith the Lord of hosts, the God of Israel, Surely MOAB shall be as Sodom, and the children of Ammon as Gomorrah ; even the breeding of nettles and salt-pits, and a perpetual desolation....This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts ” (Zeph. ii. 8—10).

The peculiarly prominent action and doom of Moab in the great and terrible day of the Lord, demands especial attention at this time, when the hosts are being mustered and marching to the Valley of Decision with such fearful haste. Both in the historical and prophetic books we find very many and very marked references to Moab, at all the turning points of Israel's history ; and in every one of these the description of his character and the circumstances of his destruction are set forth in the very same language which is throughout the Scriptures employed to describe the last enemies of God's people, and the desolating judgments of the confederate hosts of those who shall fight against the Lamb, and by the Lamb be overcome. Let the reader turn up and compare Isa. xxiv. 17, 18, which is part of the utter breaking down and clean dissolving of the earth (and in the detail of which, xxv. 10, MOAB is the only one of the enemies of the Lord there named), with Jer. xlviii. 43, 44,

where the very same words are used of the destruction of Moab, by the fear, and the pit, and the snare, and the flame of devouring fire.

Where then is Moab *now*? Where is that proud and cruelly reproachful foe of Israel *now*? He must be present, yea, and fully developed also; for the prophets of old have pointed him out by so many unequivocal tokens, that unless our eyes had been holden we surely should have seen, and watched against him, and warned him, and wept sore for him; for his doom is fixed, and his desolation shall be fearful, yet righteous withal; and even when he falls no more to rise again, songs of "glory to the Righteous One" shall be heard from the uttermost part of the earth. Now, we are called to have the mind of Christ; to answer "Amen, Hallelujah!" to his works of judgment, as well as his words and works of mercy: and in order to do this, we must see the righteousness of the doom of Moab, which can only be through our seeing the character and actings of Moab now. Who then, and where, is Moab now?

This is no vague inquiry, exposed to an empirical or superficial answer; for the Spirit of God has recorded of him such a precise and most peculiar character, such a continuity and consistency of action, and such an appalling doom of desolation to be inflicted on him by the hand of the Lord in the day of his wrath, that we may, without any risk of rashness, or using detrimental comparisons, pronounce the mystery of Moab, next only to the overwhelming and all-including mysteries of Babylon and Egypt, to be the most remarkable, instructive, and monitory subject of examination for the people of God in these days, and especially in these lands, where the distinctness of every feature in the antitype is too unequivocally defined to admit of any reasonable doubt as to his complete identification. To the law, then, and the testimony.

Moab's incestuous origin; his implacable hatred of the Israel of God; his relentless cruelty towards the seed of Abraham, his father's friend; his refusal to bring bread and water to refresh the weary tribes of Israel when they came from Egypt; his denying them a simple passage through his border; his cruelty in hiring Balaam to curse them; his craft in seducing them to idolatry through lust; his desperate oppression of the people in the days of the Judges; and his repeated revolts and invasions and confederacies and wars, and his inhuman rage and barbarity, together with his pride, haughtiness, self-conceit, and spirit of mockery and reproach—all combine to form a character so fearfully and minutely peculiar, that not only are we constrained to look for his antitype among the bitterest enemies of God and of His people now, but are assured also, that, when we

have found him, we shall discover the true Israel of God, as he was ever found of old, at the point of his sword, as the mark for his arrow, as the object of all his raging wrath and cursing, all his mockery and scorn, all his proud and arrogant defiance and cruel oppression.

Let us seek, therefore, to trace him step by step, according to the order of the sacred narrative. And, first of all, consider his incestuous origin, and the meaning or number of his name. In Gen. xix. we find the circumstances attending and following the escape of Lot and his daughters from Sodom recorded with peculiar minuteness. In 2 Peter ii. we have the counterpart of at least one portion of the mystery of the cities of the plain, which sufficiently explains the unclean lusts and presumption, brutality and adultery of the Papacy; while it also connects the cursed children, who have fallen through covetousness into the way and curse of Balaam, with the descendants of Moab, as we shall have abundant occasion to see in the course of our examination of the unaccomplished prophecies respecting Moab. Lot and his daughters, therefore, clearly typify the Reformers, and the churches delivered from the doom of those who had long vexed their souls by their unrighteous deeds: and still more particularly the conduct of the daughters of Lot finds its perfect and most undeniable counterpart in those churches, who, after being so delivered, and finding refuge for a while in the caves of the mountains—in gross ignorance of the true mystery of the church, the bride of Christ, the chaste virgin espoused to Him, and specially prohibited from adopting the names even of Paul, or Apollos, or Cephas (1 Cor. i.)—did nevertheless most wickedly and incestuously set up to themselves, as lords and heads and husbands, those spiritual fathers, who, under the guidance of the Lord, had led them from the doomed plains of Sodom and Gomorrah; adopting their names and their creeds, as banners of distinction and standards of faith; and thus giving birth to a race of incestuous children, whose names, though various and multiform now, are still expressed in the sight of God by the one word MOAB, which signifies, “of the father;” and whose characters, though infinitely diversified through the multiplicity and variety of outward circumstances, are still closely and strictly analogous to those of the literal descendants of Moab and Ben-Ammi,

Here, then, we have a simple and most incontrovertible answer to our question, Where is Moab now? We point to the hosts of those who, adopting the names and creeds of men, even the best of men—of whom the Lord says, that they were righteous, as he said of Lot—do thereby commit the incest which the soul of the Lord abhors and never fails to visit fearfully; thereby do

despite to the Spirit of grace ; grieve, vex, and quench the Holy Spirit, and limit the Holy One of Israel ; and, denying the Lord that bought them, by refusing to follow his example, to walk in his foot-prints, and so bring forth children unto God, do set up some human instrument, or human work, or human artificer, whether living or dead, and, bowing down before their idol, do worship an abomination to the Lord. These are the hosts of Moab ; these are the incestuous offspring of the Reformers of old, and of the puny would-be leaders of the Religious World in modern days : in one word, MOAB is the name in the mystery for the Evangelical tribes, or, as they love to be called, the Evangelical World ; as Egypt and Babylon are the names in the word of God for the fleshliness and oppression and bondage and confusion of Christendom.

Nor can it be said, that the vast variety and conflicting attitudes of the several tribes of Evangelicals prevents the application of one common name to all : for this is one remarkable and essential feature in the portrait. The fullest detail of the judgment of Moab is given in Isa. xv. xvi. and Jer. xlviii. where the names of many constituent parts are enumerated to tell out the fearful burden : cities, rivers, plains, vineyards, and wine-presses, are all personified and enumerated, together with the priests and the princes and the idols of Moab ; and the men that flee, and the women that escape, and the little ones that cause a cry to be heard, are all comprehended in the one word MOAB ; whose doom calls forth in the prophets, and all who believe the prophets, a heavy burden of sorrow, and weeping, and howling, and mourning of heart. And even so is it now. It matters not whether the names and books and creeds and lives and doctrines of Luther, or Calvin, or Wicliff, or Knox, in days of old, or the more recent ones of Poole, Mant, Henry, Scott, or Clarke, or of Whitfield, Wesley, Gill, Brown, or Doddridge, be the standard lifted up and followed by the tribes of modern idolaters ; it matters not whether the uniform be that established by authority in a district, or the reverse, which is only tolerated there ; whether the locality occupied by the tribes be high or low, or the soil general, particular, or mixed ; whether the implements of war or of agriculture be primitive or reformed, or entirely new ; the variety of names and tribes, and divisions of city and plain, and of river and valley, only serve to denote more truly the name by which the mixed multitude of modern Moabites love to be distinguished,—the Evangelical World.

The second notice of Moab in the sacred history occurs in the song of Moses (Exod. xv.) The Israel of God had just been delivered from the pursuit of Pharaoh and his hosts, and, under the guidance of the mysterious pillar of cloud by day and fire by night—the manifest token of the presence and power of their

fathers' God—had gained the shore, and lifted up their voices in a glorious song of victory ; to which Miriam the prophetess, and all the women after her, with timbrels and with dances answered readily and joyfully. The song is full of triumph, praising God as their God, and their fathers' God ; as a Man of war, who had smitten the strength of Pharaoh and whelmed him in the deep ; and now had led forth his people, whom he had redeemed, and was guiding them in strength to his holy habitation, even to the mountain of his inheritance, the place made for his own dwelling, the sanctuary which his own hands had established. "The people shall hear and be afraid ; sorrow shall take hold on the inhabitants of Palestina : then the dukes of Edom shall be amazed ; the mighty men of MOAB, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away.

The corresponding mystery now developed is not less striking than instructive. The Lord has again called his people forth of the house of bondage, by revealing His Name as the Vanquisher of all the power of flesh ; by recovering to them the truth of the warfare which Jesus in our flesh had to maintain, and did maintain to glorious victory, against the powers of the darkness of this world, the true Pharaoh, the Dragon, and all his legions. The Lord has again led his people forth, by his own voice speaking in the alternate light and darkness, the cloven tongues as of old ; which to the hosts of Egypt is wholly darkness, and to the mighty men of Moab a cause of trembling and alarm ; filling the powers of Edom with amazement, the Philistines with sorrow, and all the Canaanites with dismay. And now again too, as of old, the daughters of Israel have been the first to answer to the song ; and the Evangelicals have sought in vain to disguise their trembling of heart, under clamour and rage, and affected pity or contempt of the spiritual people of the Lord. And still the song is all of victory, and glory to the name of Jesus ; Jesus in our flesh ; Jesus in Egypt (but not therefore an Egyptian) ; Jesus in the house of bondage, in the iron furnace ; Jesus led forth by the Father ; Jesus exalted to the throne of the Father ; Jesus preparing a holy habitation, a mountain of glory, the heavenly Zion, a sanctuary to dwell in, a body from amongst the children of men ; Jesus coming to take possession ; Jesus building the temple, and bearing the glory. Hallelujah ! Jesus Christ is come in the flesh ! Jesus Christ is Lord of all ! Amen. Alleluiah !

The next reference to Moab, in the order of time, is found in Deut. xxiii.3—6, where the Lord commands thus : "An Ammonite or Moabite shall not enter into the congregation of the Lord : even to their tenth generation shall they not enter into the congregation of the Lord for ever : because they met you not with bread and with water in the way when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor, of

Pethor of Mesopotamia, to curse thee: nevertheless, the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.”—The first part of this charge discovers a character of evil so extensive, that we do tremble to look around us for the correspondent tribes of Moab in midst of whom we live. It is a *negative* transgression, or sin of *omission*, yet not the less enormous in the sight of God. Oh that men were wise and would weigh the rule of judgment by which Jesus shall divide between his own and his enemies in the day of his coming and glory! “I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink;” for “verily I say unto you, Inasmuch as *ye did it not* to one of the least of these my brethren, ye did it not to me” (Matt. xxv. 42, 45). Or that other fearfully specific form of the rule: “He that is not with me is against me; and he that gathereth not with me, scattereth abroad” (ib. xii. 30). By these words of God we are most fully borne out in saying, that all, whether Evangelicals or others, who are now standing back from acknowledging and rejoicing in the work of the Lord now proceeding in divers places of the land; all who are refusing to strengthen the hands and encourage the hearts of those in midst of whom the Spirit of God is speaking and working in manifestations of grace and power; do come under the fearful doom of exclusion from the congregation of the Lord, because they meet not the children of Israel with bread and with water in the way. Nor will it be found any palliation of their guilt in that day, that they have not rushed forth to open war with Israel, like Amalek and the Amorites, as some priests of Moab in these days have even dared to do; or added to their sin of cruel unkindness and cold non-interference, by sending for Balaam to curse the people of God.

This brings us to the second part of the charge above quoted, and certainly to the most fearful instance of active and positive hostility that ever has been or can be manifested against the people of God in these days, or indeed in any days since Judas betrayed our Lord into the hand of his murderers. The details of the counterpart of the mystery manifested in the midst of us are too fresh in every mind to require more than a passing reference, and yet they are too confirmatory of the interpretation of the mystery of Moab to be wholly passed in silence.

Turning to Numbers xxii.—xxiv. we learn, that when the children of Israel set forward, and pitched in the plains of Moab, tidings of his triumphant march under the banner of the pillar of cloud and fire were noised abroad, and MOAB was sore afraid: that Balak the king of Moab, having consulted with the elders of Midian, sent and called Balaam (a fallen prophet of

the Lord) to come to him and curse the people of God, professing at the same time perfect faith in his power to bless or to curse: that Balaam, though peremptorily forbidden by the Lord to go, did presumptuously bring the stumbling-block of his iniquity before the Lord, and was at last allowed to go; yet was solemnly warned, by the voice of the Lord, and the mouth of his ass, and the vision of the angel, to utter nothing but what the Lord should give him to speak; and was so overruled of God that he was constrained to bless with threefold fulness of assurance of the kingdom and the power and the glory which God had prepared for Israel. Moab's part in this transaction is what is most germane to our immediate object in this paper, else might we dwell in sad remembrance on the counterpart of the fallen prophet. Moab sent for him; and though at the first refused, he repeated his message, and increased the wages of unrighteousness; and, when baffled by the first utterance, made a second and a third attempt to get a curse upon the people, to be in some sort a plea for him in making open war on Israel, which was in his heart, though he dared not openly declare it, through the great fear which had seized him and all his people.

This is exactly the state of the Evangelical tribes of this land, in reference to the church in which the Spirit of God is again manifesting Himself. All the rage and cruel wrath of Moab is in their hearts, and their fear alone prevents them from rushing, like Amalek, to a war of extermination; but, having found a fallen prophet of the Lord, they eagerly and repeatedly importune him to furnish them with some tangible apology for their hatred; and having at length prevailed on him to draw up and publish a narrative of his own aggravated offences against God, and apostasy from the way of holy obedience, this they, one and all, combine to regard as a sufficient weapon wherewith to resist the plainest words of Scripture, and the most manifest tokens of a manifested God in his people. But there are some things connected with this that deserve a moment's meditation, as shewing the deep and rancorous spirit of enmity in the breasts of the modern Moabites against the voice and power of the Spirit in the church. In the "Narrative of Facts," published by the unhappy fallen prophet, he does deliberately and repeatedly assert and maintain that he was possessed of an evil spirit; and though he does not dare to say that he has been delivered from this devil, yet he judges himself, and is judged by the unanimous acclamations of Moab, quite competent to treat the mighty doctrine of the indwelling of the Holy Ghost in the members of Christ with the deep and solemn reverence of soul which every part of it demands. The case is one without a parallel; and the peculiar and monstrous exception which it

forms to all the ordinary occurrences of life, is too marked a sign of the times to be lightly passed over by those who are watching for the coming of their Lord. But it does so clearly manifest the Moab of the present day, that we are held upon it, while, for the sake of such of our readers as may not have seen the document, we state in a few lines the amount of the evidence it furnishes of the reality of the presence of the Comforter among the people of the Lord in the midst of us. The unhappy, and *now* seduced, man, to whom Moab has sent for a curse upon Israel, bears witness, that, having heard of the revival of the manifestation of the Spirit of God in certain brethren, and having heard the voice at a meeting of some Christians for prayer assembled, he did set himself most earnestly, with fasting and prayer, and searching of heart, and diligent study of the word of God, to beseech God to bestow on him also the gift of the Holy Ghost (see Luke xi. 9—13): that thereupon, and while thus employed, he did receive a power quite distinct from his own spirit, and answering in all points to the scriptural account of the character and working of the promised Comforter, leading him to prayer, and giving him inexpressible closeness of communion with God; revealing to him many of the hidden mysteries of God; and giving him a power of utterance that was overwhelming and appalling, when declaring the judgments of the coming Lord upon the workers of iniquity; and melting and subduing the souls of God's own children, by revealing the love and grace and truth and holiness of Christ; converting many through the full preaching of Christ crucified, and coming again in glory; giving his own soul joy and peace passing all understanding; exposing him to the hatred and dread of all his worldly, and especially of his Evangelical, friends and relatives;—in one word, introducing himself, and many who heard the utterances of the Spirit through him, to a nearness of communion and conscious fellowship with the Father and the Son such as they nor he ever felt before or since, by embodying almost every word of Scripture which concerns the promise or manifestation of the Holy Ghost, and presenting it no longer as a bundle of doctrines, but as a living power of active enjoyment and obedience. Together with all this power of exhortation, edification, and comfort (1 Cor. xiv. 3), he was made to give forth occasional promises and declarations of coming events in the manner of the prophets of old; some of which did come to pass then, in the way and at the time expected by himself and those who heard him; and others have come to pass since, shewing how very different from man's estimate of time and manner is God's time and method of vindicating his word; whilst some predictions not having been answered in the way and at the moment expected by his natural understanding (the carnal

mind of man, which cannot receive nor know the things of the Spirit of God, 1 Cor. ii. 14), he with a fearful haste, and desperate recklessness, started aside as a deceitful bow, and declared the whole work in himself and others to be a delusion of Satan! In which hideous blasphemy he is greedily followed by the whole Evangelical world, who profess to believe his astounding narrative; and, without one word of explanation as to the confidence reposed in a self-accused demoniac, do rejoice, and make merry over him, and send gifts one to another (Rev. xi. 10); and all the tribes of Moabites, however opposed in other matters, do with awful unanimity unite with the Midianites, and all the other enemies of the Lord's people, to speak well of the fallen prophet. "Woe to him, therefore! for so did their fathers to the false prophets" (Luke vi. 26). But "Surely there is no enchantment against Jacob, neither divination against Israel! How can he curse whom God hath not cursed, or how can he defy whom the Lord hath not defied?" (Num. xxiii. 8, 23). The enemy has thrust sore in this distressing case at the faithfulness of Israel's God; and sought to proclaim Him to the world as the unnatural parent, who gives his children serpents and scorpions, when they cry for bread; but, as in the instance of Balaam of old, the Lord hearkens not to him, but turns his attempted curse into a threefold blessing upon Israel, and visits the sin of Balaam with the avenging sword (Num. xxxi. 8), and the sin of Moab with a sentence of permanent exclusion from the congregation of the Lord.

An additional ray of light is cast upon the causeless hatred of Moab to the people whom the Lord blessed, by another remarkable Scripture. In Deut. ii. 9 we read thus: "Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession." And accordingly we learn, from Judges xi. 18 and 2 Chron. xx. 10, that Israel did not seek to come within the border of Moab, though he dwelt in the plains over against him for a season. The lesson in the mystery is obvious to the merest tyro in sacred geography. No part of the territory of Moab lies within the limits of the land of Canaan, but is separated from it by the Dead Sea, and bounded on all the three remaining sides by the wilderness: so no part of the territory of the Evangelical world now—their popularity, societies, or wealth—is an object of ambition to the spiritual church, whose inheritance is beyond Jordan, though her camp for a season has been set in the vicinity of that hostile world; but between the inheritance of the promise (that is, the possession and enjoyment of the earnest of the Spirit, Eph. i. 14), and the entire territory of the Evangelical world, there lies the whole breadth of the Dead Sea of feelings, influences, expe-

diencies, and fleshly traditions; and all around the other borders of Moab a broad bulwark of wilderness-like commentators and barren systems of human wisdom.

Resuming the order of the Sacred History, we observe the seduction by the daughters of Moab of part of the people of the Lord, whom they could not succeed in cursing, even through the fallen prophet. We need not dwell on this, as the sin of Baal-peor is so often held up as a warning to the people of the Lord that every one can make the deductions that are so obvious. See Num. xxv. 1—5; Deut. iv. 3, 4; Josh. xxii. 17; Psa. cvi. 29; Hosea ix. 10; 1 Cor. x. 8; and Rev. ii. 14. Would that the unstable were warned by the purging of the camp by the plague and the sword at Shittim, and the awful threatening of Him who cometh quickly to fight against the faithless with the two-edged sword of his mouth!

Before leaving the plains of Moab and entering the promised land, Israel received a new token of the Lord's especial favour. Moses is commanded to make another covenant with the people, beside the covenant he made with them in Horeb forty years before (Exod. xix. 1—8). And we are again and again informed, that in the plains of Moab this second or renewed covenant, called the Deuteronomium, or second law, was given to Israel; and the books of Numbers and Deuteronomy were both, in all probability, written there. See Num. xxxiii. 48—50; xxxvi. 13; Deut. i. 5; xxix. 1; and xxxiv. 1.

The analogy in the mystery is beautifully complete in the present attitude of the church of Christ. Taking the wilderness period for the type of the whole dispensation of the Spirit, as we are commanded to do in 1 Cor. x. and the Epistle to the Hebrews *passim*, the giving of the law at Sinai, which constituted the Jewish polity a church-nation, answers to the giving of the Spirit, the law of life, at Pentecost: the forty years' provocation that ensued, answers to the whole history of the church for one thousand seven hundred years; indeed, no other name could tell the truth so well: while the second, or renewed covenant, made with Israel in the plains of Moab at the close of the forty years' wandering, receives its counterpart in the present revived, repeated, or Deuteronomial work of the Spirit now proceeding in the church. The signs of Pentecost and the Centurion's house at Cesarea are again given, with the same effects on those who believe, and those who mock and blaspheme. The second covenant changed none of the provisions or sanctions of the first, but enlarged and confirmed and re-enacted them all afresh: and so again now, the restored utterances of the long-quenched and silent Spirit of Christ, while they breathe forth anew the promises and precepts of Jesus recorded in the Gospels, and the prayers and counsels and admonitions of the Apostles Paul and James and Peter and John and Jude, recorded in all

the Epistles, do likewise bear upon the souls of them that have ears to hear the mysterious tale of the long-suffering forbearance of our Lord and of his Christ, during the prolonged provocation of so many generations of the Gentiles.

Another very instructive incident is recorded in Deut. xxix. 5, in reference to the garments in which the people then stood clothed in the plains of Moab. They were the identical garments their fathers had stood in around Mount Sinai. We need not detail the parallel; but we refer, for much sweet matter of devout meditation on this point, to Acts ix. 31; xiii. 52; Zech. iii.; Isa. li.; Jer. ii. 32; Eph. vi. 10—19; and Rev. iii. 4, 17, 18; xix. 7, 8.

The death of Moses took place also in the plains of Moab, and the appointment and ordination of Joshua as his successor (Deut. xxxiv. 5). Moses had brought the people *out*, but Joshua is selected to bring them *in*. The change of character is very instructive: for, while both are types of Christ (see Heb. iii. iv.), the new name adopted at the close of the wilderness period, and the new character and action of the leader of Israel, suggests many important truths in reference to the present state and aspect of the true church. The sending of the two spies to reconnoitre Jericho from the camp at Shittim in the plains of Moab, may truly be applied to the researches and discoveries made of the long-forgotten field of prophecy, and the detail of the kingdom, which the Albury conferences, and all the labours of the students of prophecy, have brought to light within these few years, while bordering on the territory of their scornful and cruel kinsmen the Evangelicals.

We now come to consider a new aspect of the church's history, arising from the altered circumstances of Israel, no longer wanderers in the wilderness, but occupiers of the territory allotted them by Joshua. And here a very important point or rule of interpretation must be carefully noted. The "last days" being the time universally declared in the word of God to be that reserved for the manifestation of the greatest affliction and greatest deliverance, of the greatest evil and the greatest good; the fearful darkness of the one state can only be manifested by the surpassing light of the other: consequently, the grand combination of all the enemies and oppressors, invaders and troublemakers of Israel, so largely foretold in Isaiah xxxiv., Jer. xxv., Ezek. xxxviii., Joel iii., Hab. i., Zeph. iii., and Zech. xii., must be met and utterly destroyed by the putting forth at once of all the might of the God of Israel, of which portions have from time to time been manifested in Joshua, and Gideon, and Samson, and David, and all the worthies; but the fulness of which shall only be seen in the coming forth of Him who is Faithful and True, judging in righteousness and making war; whose eyes are as a flame of fire, and on whose head are many crowns; whose

clothing is a vesture dipped in blood ; whose name is The Word of God, the King of kings, the Lord of lords, the Judge of judges, the Bruiser of the serpent's head, the Mighty God, the Father of the endless age, and Prince of peace; whose kingdom hath no end. This mystery, ever doing and ever done, shall then be finished when the voice of the seventh angel shall have trumpeted the glorious consummation, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."—Applying this, therefore, to the mystery before us, we learn that all the concentrated enmity, and rage, and pride, and insolence, ever manifested at any point of Israel's history by the cruel hands of the Moabites, may now be expected, in the present day, coming up in one united flood of invasion, oppression, contention, and persecution. But who shall have the victory ? To the word, to the written word.

In the book of Judges (iii. 12, &c.) we read, that on a time, when Israel sinned against the Lord, he strengthened against them Eglon, then king of Moab, who called for the help of Ammon and Amalek, and, having smitten Israel, made them serve him for eighteen years. "But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer ; Ehud the son of Gera, a Benjamite, a man left-handed" (*Heb.* shut of his right hand) ; who, having made a dagger of two edges, went unto the fat king of Moab, and thrust the weapon, haft and blade, into his belly, and left him dead upon the earth ; and, having escaped, and blown a trumpet in Ephraim, and gathered Israel after him, led them to the fords of Jordan, and slew 10,000 Moabites ; all of them lusty men, and all of them men of valour. So the land had rest fourscore years.

The counterpart of this deliverance is manifest to all who have eyes to discern the present state of things in the church. The Evangelicals have long lorded it over the Israel of God, with cruel oppression ; and, like Eglon, the leaders of the modern Moabites are waxen very fat—as old Eli did before his death ; as the oppressor described in Job xv. 27, running upon the thick bosses of the bucklers of God ; as the apostates among the Lord's people (Jer. v. 28) who despise the latter rain, and judge not the cause of the fatherless nor the right of the needy ; as the destroyers of God's heritage in Babylon (Jer. l. 11), and the falseshepherds (Ezek. xxiv.) who have fed and clothed themselves, but scattered the flock of the Lord. But the cry of the oppressed has gone up ; and the Lord hath raised up of the tribe of Benjamin, the last son of Jacob (the last portion of the election of the Father), a man named Ehud—which means 'he that praises'—even the witness-bearing voice of the Comforter ; whose utterance of praise (the two-edged sword) has already struck into the bowels of the corpulent rulers of Moab ; and, notwith-

standing that the spiritual church is as yet shut of her right hand (power of healing and smiting, miracles, &c.), still the deep-struck left-handed blow is assuredly mortal, and the Evangelical oppressor must fall to the earth and die ; while the trumpet shall sound and the judgment proceed to the utter extinction of the hosts of the destroyer.

Following the course of the history, we observe the affecting story of Ruth and Naomi. Driven by a famine from the inheritance of his fathers, a man of Bethlehem-Judah went into the land of Moab with his wife and two sons, and there died. His sons took them wives of Moab, and both died childless. The aged widow, having heard of God's having again given bread in Judah, set out for home. One of her daughters-in-law clave unto her ; and, having renounced the gods of Moab, and done the part of a dutiful child to her aged mother-in-law, the Lord gave her favour in the sight of a powerful and wealthy kinsman, named Boaz, who became to her a *goel* (or kinsman-redeemer) and a husband ; by whom Ruth bare a son, who, nursed by Naomi, was named "Obed : he is the father of Jesse, the father of David."

Much of the counterpart of this remarkable story may have a more distinct fulfilment than we can yet discern, but this at least is clear, That those of the true Israel who have been driven into the country of Moab, the Evangelical world, in search of food, now that tidings reach them again that God has visited Judah in mercy, ought to quit the doomed territory with all haste ; and if any of the daughters of Moab will do the part of Ruth, they shall find a *goel*, a kinsman-redeemer, in Jesus, and become of his bride, and partaker of his glory.

There are several other notices of Moab, in the books of Samuel, which we do not now stop to notice, having still much interesting matter before us of the most undeniably clear application to the days in which we live. Our readers can refer to 1 Sam. xii. 9 ; xiv. 47 ; xxii. 3, 4 ; 2 Sam. viii. 2 ; xxiii. 20. Also as to Solomon's fall, in which the women of Moab were among the principal seducers, who got him to build a high place for their god Chemosh (1 Kings xi.), which Josiah destroyed (2 Kings xxiii. 13). And as Ruth seems the only instance of one of Moab's daughters delivered, so the only notice of a man of Moab in the service of Israel's king, is in 1 Chron. xi. 46. But the analogy of these cases we must leave our readers to trace for themselves.

The circumstances attending the overthrow of Moab, in 2 Kings iii., are full of precious instruction to us now. Jehoram king of Israel, having called for the assistance of Jehoshaphat king of Judah, and the king of Edom, to suppress a rebellion of Moab, these combined hosts were nearly destroyed by a severe

drought. The king of Israel was in despair; "But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him?" Elisha was found, and the three kings stood before him. He severely rebuked the king of Israel: "What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother:" and then, having called for a minstrel, who played before him, "the hand of the Lord came upon him, and he said, Thus saith the Lord, Make this valley full of ditches: for thus saith the Lord, Ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts: and this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand." The water came according to the word of the Lord, and filled the country: the Moabites rose early in the morning; and the sun shone upon the water, which they saw from the other side "as red as blood, and they said, This is blood; the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil!" But his boast was vain: he was completely smitten, and his cities beaten down, and his land marred, and all his wells of water stopped up.

In the analogy of the history of the church and the Moab of the present day we can discern this much clearly, that the Spirit of faith in the utterances of the Lord's prophets, which was ever the bulwark of Judah, has again been asked and given; the rebukes of the Lord to the rebellious ones have been heard, mingled with much promise of abundance of the living water; the ditches in the valley, the empty vessels of earth, are being prepared in humiliation; and the water has begun to flow. The Evangelicals have risen up, and looked across the surface of the water; and, seeing the tinge of the level ray of the rising sun—the doctrine of our Lord's having come into the level of our flesh that he might raise us up to the meridian glory of his kingdom, a doctrine which all the Evangelicals do repudiate as blasphemy—they all cry out at once, This is delusion, therefore let us spoil them as we may. But Moab was deceived of old, to his utter overthrow; and so is it now: Moab shall be trodden down as straw for the dunghill, while the armies of Judah drink of the water that floweth in the way, and lift up their heads, knowing that their redemption draweth nigh.

Passing, for brevity's sake, the marvellous occurrence recorded in 2 Kings xiii. 20, 21—of which the typical character is very obvious, though the application may be not as yet so clear—we come to the narrative of the grand overthrow of Moab, by the hands of his own allies, in the days of Jehoshaphat (2 Chron. xx.) The passage is too long for quotation, and yet too instructive for omission. We beg our readers to turn it up now, and ob-

serve carefully the combination of Moab, Ammon, and others; against Judah, ver. 1; Jehoshaphat's alarm, and proclamation of a general fast, and solemn convocation, 2—4; his prayer to the Lord, as the only Ruler of kingdoms, and the Almighty One, their covenant God, who had promised them help in trouble, 5—9; his complaint against Moab for his causeless invasion, and his earnest cry to God to judge his adversaries, 10—12; the unanimity of heart in all Judah, little ones, women, and children, 13; the coming of the Spirit of the Lord upon one of the Levites in the midst of the congregation, 14; the mighty utterance of the Spirit through him, commanding them to fear not the multitude of their enemies, for that the battle was not theirs but God's, directing their procedure, and assuring them of victory by standing still and seeing the salvation of the Lord, 15—17; the reverence of the king and all the people to the voice of the Lord, 18; the song of thanksgiving for the gracious answer to their prayers, 19; and, 21—29, the detail of the destruction of Moab and the spoil obtained from him; the king's charge to the people on their march, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper;" and his return in triumph, with songs of joy and thanksgiving, to Jerusalem, himself in the fore-front of them; and the permanence of the blessing through the widespread fear of God.

Where are we to find the counterpart of this wondrous story now? Who are now seeking to the Lord in fasting and prayer, confession of sin, and crying for judgment upon the adversary, as did the importunate widow? who are now pleading the name of Christ as Baptizer with the Holy Ghost; whose covenant is, that he would send the Comforter to abide with and dwell in his people for ever? who are now assembled in faithful reverence, praying for and expecting to hear the Lord's own voice? Upon whom comes the Spirit of the Lord now in mighty power of utterance in the midst of the congregation? who now bow the head in holy awe at the manifested presence of the Lord, and worship Him who speaketh from heaven? who now lift up the loud song on high, to the praise of the Lord God of Israel? who now believe his prophets? Where, where are the people who are in such a case? These be the Israel of God, the faithful children of the quickening Spirit. And where are the prayerless and infidel bands of scorners, who most bitterly oppose and persecute these favoured ones? These be the bands of Moabites, whose character and doom we again discover here.

Again: we find in Ezra ix. x. heavy complaints of the princes of Israel, that the people and the priests and the Levites had not separated themselves from the abominations of the Moabites, and others around them; but had taken wives of them, and

mingled the holy seed; also, the full confession and prayer of the holy Ezra, and the reformation effected under his zealous direction. This can need no illustration at our hand from what we have already seen of the mystery of Moab.

But in the last mention of the seed of Moab in the historical books, there is a development of character so peculiarly striking in its application to present scenes and events that we must not pass it lightly by. For the reason already noticed, we rather refer to the entire history than quote it; but without a minute investigation of the passages the force of our contrast, and the argument arising from it, must necessarily be lost. Opening our Bible, then, on Nehemiah ii. 10, we read, that "when Sanballat the Horonite" (Horonaim was a chief city of Moab) "and Tobiah the Ammonite heard" of the mission of Nehemiah from the court of Persia, with ample powers to restore and rebuild the wall and gates of Jerusalem, "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Again, when they heard of the resolution of the Jews to arise and build, they united with Geshur the Arabian, and laughed them to scorn; and despised them, and said, "What is this thing that ye do? will ye rebel against the king?" Then answered Nehemiah, and said to them, "The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem," 17—20. Whereupon, having set to work in good earnest, the faithful Jews proceeded with vigour to build, chap. iii. "But when Sanballat heard, he was wroth, and took great indignation, and mocked the Jews, iv. 1. Scoffing and sneering before his brethren and the army of Samaria, and readily joined by the wit and ridicule of his worthy ally, 2, 3. Nehemiah spake not again, but cried, "Hear, O our God; for we are despised:" and interceded against them, 4, 5. The work advances, and the enemies combine to fight against the builders, 6—8; who in defence continue to watch and pray, amid much conscious weakness, and harassing threats of violence, and still more disheartening advice from their time-serving brethren; who ten times call to them to let the work alone, and return to their former habits of life, 9—12. But the wisdom and policy and indefatigable labour of Nehemiah, marshalling the little band of labourers, and animating them by his courageous example, 13—23; his rebuking the usurers, and restoring the mortgaged lands, v. 1—13; his forbearance of his own legal rights as governor, for the sake of the people, 14—16; his generous hospitality, and his brief but earnest prayers, 17—19; all operated, under the blessing of God, to neutralize the power of the hinderers, and to forward the vast undertaking. And still as the work advanced these enemies of Israel, adding craft and stratagem to their inflamed

rage, seek to divert his attention, and do him some mischief, by pretending to desire a peaceable conference with him, and four times urging him to meet them : but all in vain : he refuses to leave his work for any such thing, vi. 1—4 ; then they send him insulting and threatening letters, accusing him of treason, and most dexterously perverting the utterances of the prophets to give a colour to the charge, 5—7. He coolly repeats his answer, and simply but flatly denies the charge, 8, 9 ; is enabled to discern a false prophet hired by his enemies to make him afraid ; and again and again cries to his God for strength, and for judgment against his restless and cruel foes, 10—14 ; and, to the terror and disheartening of his powerful and crafty adversaries, who had traitorously perverting the utterances all around his person, at length completes the building of the wall, 15—19 ; and sets in order all the charges, and watches, and services of the city, vii. 1—4.

Now, to every step of all this minute detail of the zeal, and devotedness, and faith, and prayer, and steadfastness, of the holy man of God, Nehemiah, we can point to the counterpart in the present day, in proceedings between the faithful children of the Lord, whom their God has led to desire the welfare of the church, and to see restored the Apostolic state of things ; and their Moabitish adversaries, the Evangelical tribes of the land, who, in league with infidels and scorners of every name and grade, have striven, and are still striving, to mar and impede, and if possible destroy and undo, what the Lord by his Spirit has done, and is doing, in the midst of his people ; by every form and kind of open or covert opposition, blasphemy, falsehood, heresy, and treachery. Nay, more : were it at all required, we might safely limit the counterpart of the story of Nehemiah to the single case of Mr. Irving and his flock in London, and produce the evidence, step by step, of every form of assault ; every expression of insolence, threatening, and violence ; every mark of open persecution and plot, or secret treachery, employed against the one and the other ; and also the same defence constructed—watching and prayer—the same wisdom given to meet the surmises, accusations, and misinterpretation of words and actions ; and the same advancing blessing on the labour of the people of the Lord, in the days of the Tirshatha, and in these evil days wherein we live.

But praise belongeth unto God ; and man may not ask or receive it from his fellow-sinners. We therefore point to a few notes, to aid the interpretation of this history, and leave it with our readers as a topic for prayer and meditation.

The name Nehemiah means “ the Consolation of the Lord,” the nearest approach to the name of the Comforter, whose work, now proceeding, has manifested the mystery of Moab, and brought such consolation to the true Israel of God. On the

other hand, Sanballat means "the enemy in secret," who, with his hateful crew of Ammonites, Arabians, and other sworn enemies of Judah and Jerusalem, shews out in act, more closely than any words can tell out, the exactest character and conduct of those bands of the Evangelical world, who, never at one in any single thing till now, have merged their mortal antipathies, and forgot their mutual anathemas, in the one grand combination of all that is fearful and unbelieving and abominable, murderous, filthy, and polluting, against the work of the Holy Ghost now proceeding in various parts of the church. These are the ways of Moab; and these are the ways of modern Evangelicals, who, in league with Papists, Socinians, Radicals, and Atheists, are multiplying daily their soul-sickening and judgment-provoking enormities, in the vain attempt to curse whom God hath not cursed, and to defy whom the Lord hath not defied.

Oh that God would open the eyes of many, ere it be too late! The Lord still waiteth to be gracious to them; but his judgment lingereth not, and their damnation slumbereth not! For the wall and the city shall be built and finished, and the door shall be shut; and Moab shall be as Sodom, and the children of Ammon as Gomorrah (Zeph. ii. 9).

Having thus traced Moab throughout the historical Scriptures, we must now turn to the Prophets, where we shall find the same unity of character and action and doom we have already so frequently anticipated. But there are several notices of him in the Psalms, which must not be wholly overlooked. In the lxth, lxxxiii d, and cviii th, Moab is expressly named; in the cvith the sin of Baal-peor is recorded; and, indeed, in every Psalm that gives any detail of the character of the Lord's enemies in the great day of retribution, we find Moab too plainly set forth to be mistaken by any who are not judicially blinded. The title of Psalm lxth, being the same as the xlvth, lxixth, and lxxxth, points out its reference to the last days; and the whole strain of all these Psalms tells forth the struggle of the church, now proceeding, with Moab and the confederate hosts of Israel's enemies. The full import of the word, "Moab is my Wash-pot," in both the lxth and cviii th, we do not sufficiently perceive; the word being no where else to be found in Scripture; but the "banner given to them that feared God, to be displayed because of the truth," in the former Psalm, and the awaking of the psaltery and harp (long lost in sleep) of the latter, so clearly refer to the restoration of the Spirit in utterance of power and love in the midst of the true church, that all comment on them seems wholly needless here. And the remaining Psalm, the lxxxiii d, in which Moab is shewn as a leader of the last grand confederacy against the people of the Lord, seems peculiarly suited to the counterpart of the days of Jehoshaphat, or Nehe-

miah, already considered. The opening words are the key to the whole of Israel's defence and deliverance: "Keep not thou silence, O God; hold not thy peace, and be not still, O God!"

In the books of the Prophets, the doom of Moab is so repeatedly declared on him by name, that, to save time and avoid the charge of prolixity and repetition, instead of presenting any comment upon each of them, we shall refer our readers to the passages, and limit our closing remarks to one of the many. See therefore Isa. xi. 14; xv. *passim*; xvi. *passim*; xxv. 10—12; Jer. ix. 25, 26; xxv. 21; xxvii. 3; xl. 11; xlviii. *passim*; Ezek. xxv. 8—11; Dan. xi. 41; Amos ii. 1—3; Micah vi. 5—9; and Zeph. ii. 8—11. We select the last mention of him in Jeremiah, which is the fullest of all; and, following the light already obtained, we feel our way plain to the interpretation of it.

The opening of Jer. xlviii. is awfully abrupt, and indicates utter desolation: "Against Moab, thus saith the Lord of hosts, the God of Israel: Woe unto Nebo! for it is spoiled; Kiria-thaim is confounded and taken; Misgab is confounded and dismayed: there shall be no more praise of Moab." Nebo means *a speaker*, the very idol of the Evangelical world; the others are names of cities, or *places of meeting*, as Exeter Hall, and the fashionable houses called churches in these days, where the idols are worshipped, and where Moab has been giving and receiving praise too long in peace. But the word of the Lord now saith, "No more praise of Moab." "A voice of crying from Horonaim" (the city of Sanballat), "spoiling and great destruction: Moab is destroyed: her little ones have caused a cry to be heard," &c. (vers. 1—6). Ver. 6 seems to hold out a ray of hope for the escape of such as flee; but they must flee for their lives, and leave all, and be stripped clean, like a naked tree in the wilderness. Ver. 7 declares the *first* grand reason of his judgment,—self-confidence in his works and treasures. The Evangelicals denounce the true ground of confidence, the love and mercy of God manifested in the coming of Christ into our fallen flesh, and therein tasting death for every man; and they must therefore be trusting to some other stay; whether a doctrine, or a feeling, or a work of flesh, it matters not. The *second* grand charge against him is in verse 11: "Moab hath been at ease from his youth, settled on his lees, not emptied from vessel to vessel; therefore his taste and scent are unchanged." The Evangelicals boast of their consistency, and refuse to admit even the returning Spirit of God, whom they call an innovator, and disturber of their quiet, a troubler of their peace, bringing painful agitation to their all but seared conscience. The *third* charge of God against Moab is in verse 14, for his boasted self-sufficiency for the war: the Evangelicals, without feeling their

need of the power of the Holy Ghost, as of old, to do the least work for Christ in his church, have, in their self-sufficiency, rushed to the fight with Papists, Infidels, Jews, and Heathen; but are now, to every eye but their own, proved incompetent for the war. How could it possibly be otherwise? The *fourth* charge is in verse 26: "He hath magnified himself against the Lord;" that is, the Spirit of the Lord, by derision of the work of the Spirit; therefore the word is, "Make ye him drunken." (See Isa. xxviii. and xxix. for the interpretation of this; and note especially verses 9—14 of chap. xxix.) The *fifth* charge is for pride, lofty, arrogant, haughty pride of heart, ver. 29.

This follows necessarily from the last, and the whole body of the Evangelical world is bloated with it: the manifestation of the Spirit has brought it to light; and its usual forms of expression, "wrath and lies," ver. 30, are so notorious, that even worldlings and infidels are crying out shame upon it!

These fearful charges against Moab are severally followed up by the most tremendous strokes of judgment. For the first the Lord awards him captivity—his idols, and their worshippers, their priests, and their princes together—and the utter spoliation of every city and valley and plain: the Evangelicals shall be driven out from all their refuges of lies, by the sweeping hail and the smiting sword, ver. 7, 8. Again: the call, "Give wings to Moab, that he may flee and get away," ver. 9, seems to betoken a remnant escaping. But the adjuration in ver. 10 forbids all compromise, and casts away the scabbard from the sword of vengeance. Who meets an Evangelical now, meets a deadly foe, and to parley for a moment with him is treason against Christ. Remember Saul's rebellion in sparing even Agag and the spoil, and remember his doom. (1 Sam. xv.) Oh, but the dreadful recompence which God has prepared for the modern Moab's boasted consistency in resisting the Spirit of Jesus! Wanderers! aye, wandering stars, legions of unclean spirits, from the pit of the abyss! ver. 12. For his arrogance and self-sufficiency in the matter of the war, the Lord the King sends all his chosen young men to the slaughter, ver. 15; and his swift calamity and hasting affliction, seen by all around him, is a call to bemoan him, and lament the breaking of the strong staff and the beautiful rod, by all who know his name, ver. 17. "Thou daughter of Dibon, come down from thy glory, and sit in thirst!" ver. 18. Dibon means "understanding, the reason," which is the strong snare of Moab now: the little that he has he erects into a god, and sits in judgment on the things of the Spirit of God, as if he had the master key of the world of spirits. For this he shall sit in eternal thirst: not a drop of water shall cool his flame-tormented tongue for ever! Judgment is laid to the line on "all his cities, far or near; his horn is cut off; his arm is broken, saith the Lord," vers.

19—25. Another call is yet made to the dwellers in Moab, to leave the cities and dwell in the rock, ver. 28. Leave your churches and confederacies, ye who are in the snare of the Spirit-despising Moab, and dwell in Christ, the Rock smitten for you, and flowing with the living water for you, even for you !

The closing portion of the prophecy is chiefly calling for grief and lamentation over the doom of Moab, vers. 31—39 ; and reiterated assurances of the inevitable and swift desolation about to come upon him, 40—46. Ver. 47 may import the gathering of a remnant after the great tribulation : but the words of Balaam recur to us when we read it, “ Alas ! who shall live when God doeth this ? ” In reference to the mourning, so solemnly enjoined on us in the prospect of such dreadful days of visitation, it is but a cold truth to say that it is easier to be angry with the Evangelical world than to weep for its coming destruction : yet we can say, that of the howling and weeping, the mourning and crying out, the sounding of heart and lamentation, so largely called for over Moab, we have both seen, and somewhat felt, the burden ; that in those in whom the Spirit of the Lord now speaks, the same spirit often weeps over the multitudes whose characters and doom we have now been shewing forth ; and that, while the opening of this mystery of Moab by the all-revealing Spirit has proved to our own souls one of the chief blessings for which we have to praise our heavenly Father, the warning and guidance and counsel it has furnished have but enlarged our earnest longing for the speedy deliverance from the cities and plains of the Evangelical world, of all the members of the body of Christ ; that the Father may be glorified in the Son, and the Lord Jesus quickly come again to be glorified in all his saints.

Having thus traced out the most prominent characteristics of Moab, as they are recorded in the Scriptures ; and having shewn how conspicuous a place he occupies in the prophecies, especially in such as relate to the last times ; and having also pointed out similar characteristics which are observable in a large class of professors, occupying a very conspicuous place in the religious world ; we would now in few words complete the demonstration by adverting to some of the passages in the New Testament, in which the prominent features of the nominal church of the last days are given, agreeing very strikingly with the characteristics common both to Moab and the religious world, and often identified with them by the naming of Balaam, or some other mark equally indisputable.

The backsliding, faithless, and apostate portions of the Christian church are often charged with the sins of Moab, and with “ the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication ” (Rev. ii. 14).

These charges are especially brought against the church of the last days, and these sins are made the peculiar characteristics of that generation, against whom the Son of man shall come in judgment; revealed from heaven in flaming fire to take vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.

Peter describes them as false teachers, who *privily bring in* damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of: and through covetousness shall they with feign words make merchandize of the church. They are further described as following the way of Balaam, the son of Bosor; and as the scoffers of the last days, who say, "Where is the promise of the Lord's coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" wresting the Scriptures unto their own destruction (2 Peter ii. 1—15, iii. 3—16). Jude characterises them as *crept in unawares*, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ; as despising dominion, speaking evil of dignities, speaking evil of those things which they know not; as running greedily after the error of Balaam for reward; their mouth speaking great swelling words, having men's persons in admiration because of advantage; as being the mockers of the last times, who walk after their own ungodly lusts. These be they who separate themselves (*themselves* draw the line of separation), sensual (judging and acting by sense), having not the Spirit (Jude 4, 16, 18, 19.)

And because they judge by sense only, without having or seeking the Spirit, they are characterised in both Epistles as brute beasts made to be taken and destroyed, who speak evil of the things that they understand not; and shall utterly perish in their own corruption (2 Pet. ii. 12): for what they know naturally, as brute beasts, in those things they corrupt themselves: Woe unto them! for they have gone in the way of Cain, (Jude 11), hating their brethren for no other cause than that the Lord hath respect unto the offering of Abel.

Some may think these characteristics, of Moab, and of the last-day scoffers, are too strong to be justly applicable to the religious world now. But this can only proceed from inattention to the constant downward tendencies of the natural man, a working which is as invariable in the mind as in the body, and still more dangerous because it is less perceptible, and because it corrupts that which should have been the preservative and the remedy. When any one is become "sensual" in his mind, and thinks that he can understand the things of God without having the Spirit,

such persons will soon become irrational, corrupt that which they touch, speak evil of the things that they understand not, and shall utterly perish in their own corruption: and even in those things which they know naturally, shall corrupt themselves as brute beasts.

The carnal mind is enmity against God, the spring of enmity *there* sends forth all the various streams of corruption, and to heal the stream we have sought to cleanse the fountain. Our readers well know that we have tried every form of expostulation and argument, and only had recourse to strong reproof in those cases which have resisted all gentle methods of treatment: the honest physician must probe the wound, and expel the humour, if he would save the patient's life.

It has been our endeavour to be both honest and tender, to shew both love and faithfulness: "of some to have compassion, making difference: and others to save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." And if in any case we have passed beyond our commission, or come short of our intention, it has been from infirmity, not from design; such sins of ignorance we know assuredly will be forgiven by our heavenly Father, who searcheth the hearts, and whose glory we have ever sought to advance. He is now about to take the controversy into His own hands, and it will speedily appear on which side truth is to be found. The people of God are called to flee out of Babylon, and when this call is answered Babylon shall fall: Moab is charged to hide the outcasts of the Lord, and for betraying these wanderers Moab shall be trodden down like straw for the dunghill: and the Lord shall bring down their pride, together with the spoils of their hands. Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast. (Isai. xxvi.)

THEOLOGICAL DEPARTMENT.

GOD MANIFEST IN CHRIST.

Of whom, as concerning the flesh, Christ came, who is over all God, blessed for ever. (Rom. ix. 5.)

It will be my endeavour to shew that God can only be known as embodied in the person and work of Christ the God-man: but, before shewing the absolute necessity of the Lord's Divinity, I must speak of the state of man. "My tongue shall speak of thy Word," says the Psalmist, "for all thy commandments are perfect righteousness." And this is the commandment on which hangs all the Law and the Prophets, that we love him, the Lord our God, with all our heart, and soul, and strength, and mind: and this commandment is perfect righteousness, inasmuch as it is an infinitely right and most reasonable thing that we should thus love God; both because his hands have made and fashioned us; and because of the infinite fulness of uncreated excellence that is in him, and renders him the worthy object of adoration and love. The exercise of this love to God implies, or leads to, childlike confidence, unhesitating reliance, an acknowledging of Him in all we receive, and in all we do, and a delighting to live, not to our ease and comfort but to his honour and glory; caring not for our own things, but for his. Its exercise is therefore the life of the soul; for it is the life of the soul thus to acknowledge God. And were God thus acknowledged and loved by the children of men, it would necessarily lead to the fulfilment of that other great command, which bids every man love his neighbour as himself; and among the children of men there would be "neither Jew nor Greek," there would be "neither bond nor free," there would be "neither male nor female," but all would be one common family, knit together in the bond of love; and we would not look on our own things, but every one also on the things of others; and we would not seek our own profit, but every one the profit of many; and we would anxiously see to it that our mutual intercourse were a mutual blessing; and count this our reasonable service, our privilege of love. I speak not the language of imagination, but of truth and soberness. But sin has destroyed all this: for sin has blinded the human understanding, so that man does not see the glory of the Divine character, and has therefore no love to God: and sin, by introducing every evil disposition into the human heart, has filled man with aversion to all that is holy, and like to God; so that he cannot bear to be told of the claims which God's love has upon him, nor of the duty, which thence results, of his walking before God in all

holy obedience, and doing all things unto God's glory. The pride of his heart revolts from that childlike dependence on God, which is his life; his unthankfulness recoils from that continual acknowledging of Him, which is his privilege and duty. Nor does the effect of sin cease even here. It has rendered man's perceptions so utterly obtuse with regard to the things of God, that he has not a conception that this service of love and obedience is required of him. You cannot bring him to see that he is called to be thus continually loving and acknowledging God; and he does not apprehend what you mean when you tell him that the honour and glory of this God must be to him an object of hearty interest and desire; that in whatever promotes it he is called to take an interest as real as he does in the acquisition of any earthly good; and that over whatever tarnishes or obscures it he is called to grieve as really as he would do over the blighting of his own good name, or any other disaster which might happen to him. From that life of God, which consists in thus acknowledging and walking with him, he is so utterly alienated through the ignorance that is in him, that he knows not what it means. And thus has sin completed its work of desolation; for it has brought man into that state of total apathy which the Scripture expresses with the fearful emphasis of truth when it pronounces him dead in sins. I tell a man, for example, of something which has happened greatly to God's honour, and he cares nothing about it; it gives him no joy. Or I tell him of something that is to the dishonour of the cause of God, and it gives him no concern, no sorrow. Or I tell him of something which he may now do to the advancement of the cause of God, and it proves to the man no motive. This is to me a proof that he is far sunk in depraved forgetfulness of God. But I find that he cannot be brought to see that there is any sin in all this; or that he is called to have his heart and affections in any other state than that which they are in: and this convinces me that his case is still worse,—that he is even dead in sin, and has lost the very principle of life.

'But you surely do not mean to say that every man is thus ignorant of God, and averse to God, and dead in sin?' Oh surely *every man*, till visited by the Holy Ghost. But on this subject we have higher testimony than human opinion: of man's ignorance of God by nature thus speaks the Faithful and True Witness, and, oh! let us reverently hear His testimony: "*No man knoweth the Son, save the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*" (Matt. xi. 27; Luke x. 22.) And again: "*No man can come to me*"—*i. e.* apprehend my character as the Son of God—"except the Father, who hath sent me, draw him." (John vi. 44.) "It is written in the prophets, And they shall be all taught of God: every man, therefore, that hath heard and hath

learned of the Father, cometh unto me"—*i. e.* apprehendeth my character, and understandeth the purpose of my mission. "For what man," says the Apostle Paul (1 Cor. xi. 11, 12, &c.) "knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, save the Spirit of God. Now we have received the Spirit which is of God," that we might know these things; and we speak them in words which the Holy Ghost teacheth. But the natural man (*i. e.* he who has not received this Spirit) receiveth them not, "for they are foolishness to him; neither can he know them; because they are spiritually discerned." Now these things of God, which the Apostle here declares that the man untaught of God did not and could not understand, were just what he mentions in the second verse of the chapter, "Jesus Christ, and him crucified." This Christ crucified, he declares, in the first chapter, to be a stumbling-block to the Jews, and foolishness to the Greeks; and that the Wisdom of God manifested in Him, none of the princes (*i. e.* chief wise men of this world) knew. So that we have the testimony both of the Son of God and of the Holy Ghost to this, that no man by nature apprehends the character of Christ. And, oh, let us beware how we set them aside, saying, we have always apprehended Christ's character. How do we know that we have apprehended it aright? Have we been taught of God to apprehend it? If not, whatever our conception of it be, we may rest assured it is a false one; for thus again speaks the Lord himself: "Therefore said I unto you, that *no man can come unto me*, except it were given him of my Father." (John vi. 65.)—"But is it not possible to apprehend the character of God, though we do not apprehend the character of Christ? *No, it is not possible*, for God is seen in the face of Christ: "He that hath seen me, hath seen the Father." "I am the way, and *the truth*, and the life: *no man cometh unto the Father but by me*:" *i. e.* I am the true manifestation of the Father's character; no man understandeth it, but he that seeth me. But, besides this, there is express testimony on the subject: "*Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*" We are apt to think it a very easy thing to apprehend God's character; but whatever be our ideas about it—this is most true—if we have not apprehended it in consequence of Christ's teaching, we have never apprehended it at all. It therefore appears that I do not overstate in the least the dismal effect of sin upon the human understanding, when I say that it has blinded it, so that man does not see the glory of the Divine character. On this subject, were other evidence wanting than the Lord's word, we have that of plain fact: Christ was the manifestation of the Father; and while he dwelt in the world, those who were taught of God to receive him as the Son of God,

“ beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.” But did men in general thus apprehend him? So far from this, that the Apostle John declares that “ the Light shineth in darkness, and the darkness comprehendeth it not;” and those very declarations of the Lord which we have just quoted were made in reply to the cavils of the Jews, when, in answer to his expositions of the Divine character, they complained that they did not understand him, and could not conceive what he meant.

And, if I do not overstate man’s ignorance of God, neither do I overstate when I say “ man has, therefore, no love to God.” For how can we love a God we do not know? We may love, indeed, or think we love, a being whom we call God; but the God revealed in Christ, the true God, we cannot love, because we do not know Him: and knowledge of the excellence of God is the very reason of our loving him. Love to a supposed God certainly does exist; but it is perfectly consistent with enmity to God’s real character: and that enmity to his real character possesses every human heart, till visited by the Holy Ghost, is evident, because God declares it (Rom. viii. 7); “ The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be: *so, then*, they that are in the flesh cannot please God.” Now this “ so then” shews us, that in the Apostle’s mind, those who possessed the carnal mind were those who were in the flesh. Those in the flesh, then, are, according to Divine testimony, enemies to God. “ But ye are not in the flesh,” he adds, “ but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” A man, then, according to the testimony of the Holy Ghost speaking in this passage, must either have the Holy Ghost dwelling in him, or he must be an enemy to God. There are only two classes; it is impossible to find a third. And if the only people whom God exempts from the charge of enmity to him are they who have his Spirit dwelling in them, does not this just come to the statement I have already made, that every man is an enemy to God’s real character, till visited by the Holy Ghost? And thus, then, I do not in the least overstate the dismal effects of sin upon the human heart when I say that “ it has filled man with aversion to all that is holy and like to God; so that he cannot bear to be told of the claims which God’s love has upon him, nor of the duty, which thence results, of his walking before God in all holy obedience, and doing all things unto God’s glory.” For this carnal mind, let us remark, which every man has till visited by the Holy Ghost, “ is not subject to the law of God, neither indeed can be;” and it is for this their disobedience that they who are in the flesh cannot please God. But is any man convinced that this character of ignorance and sin

belongs to him, or humbled and abased because of it, or desirous of its removal, but by the Holy Ghost? The thing, evidently, cannot be; the supposition, indeed, implies a contradiction. If there were any conviction of the ignorance, the ignorance would not be complete; if there were any desire for the removal of it, the aversion would not be complete. Thorough ignorance of God, and thorough aversion to him, evidently implies death in sin. But, besides this, God in so many words affirms that every man is dead in sin, till visited by His own mighty power: "You hath he quickened," says the Apostle Paul to his believing children (Eph. ii. 1), "who were dead in trespasses and sins." And while in this state of death, he says, we were "even as the rest;" *i. e.* as the rest of mankind are now. And who put this difference between us and the rest of the dead, between us and those who are now dead? "God, who is rich in mercy, for his great love wherewith he loved us," even when we were thus dead in sins, hath quickened us, and raised us up, and made us live. The difference between us (the living) and the dead, is just that He hath visited us. We were dead until he visited us: they are now dead, for he hath not visited them. But, not to enlarge, the whole of this passage proves most fully the truth of the statement I have made, that every man is dead in sins till visited by the Holy Ghost.

And how, then, does man stand affected towards his fellows? There is much natural affection, much kindly feeling, much love, left in the world; but there is *nothing, absolutely nothing*, of that fervent spirit of deep, disinterested affection, which God desires to see circulating among his creatures, and binding them together as one family, experienced, or that can be experienced, by any man, till his depravity is healed by the Holy Ghost. Of this affection He has given us a very lovely and attractive specimen in the first churches of the saints. But that it was not of human origin we know, because the Apostle Paul, writing to the Thessalonians (1 Thess. iv. 9), says of it, "Ye yourselves are taught of God to love one another;" and to the Corinthians he says (2 Cor. viii. 16), "Thanks be unto God, who put the same earnest care into the heart of Titus for you." He felt it, and recognised it, in both cases, as the doing of God. And I cannot conceive any one, who has drunk deep into the spirit of Paul's Epistles, who must not have discovered in them a spirit of love and exceeding godlike affection, which he will seek for in vain among all the love and affection which are natural to man. And thus I do not overstate the matter when I say, that, considered either with reference to God or his fellows, sin has destroyed man; for it has brought upon him the curse of a depravity which nothing but the power of God can heal.

But to say that God is willing to heal it, is to say that he

pardons it; for this depravity is most offensive in his eyes. And so he does pardon it; and he heals by pardoning—or rather by making the soul to know this pardon: for the knowledge of his pardon is the soul's healing. But here I am treading on the confines of the infinite; how shall I dare to speak of a love that never knew beginning—everlasting as God himself? I labour, and am oppressed exceedingly, with this mighty subject; and that I may be enabled clearly to shew how all this love is put into the face of Jesus Christ, and, residing there, takes the name and character of pardon, that whoso looketh on Him his soul may live, I have already shewn that every man, till visited by the Holy Ghost, is utterly ignorant of God's character. Now ignorance of God's character can only be caused by sin in us, and is therefore a very heinous sin, and therefore requires pardon. And I have also shewn that every man, till visited by the Holy Ghost, is filled with utter aversion to God; and this, too, requires forgiveness. And I have also shewn that every man, till visited by the Holy Ghost, is utterly unconscious that this is his character, and utterly unhumiliated for it; this is death in sin, and also requires pardon. Every man, then, needs to be pardoned; and every man, too, needs to have his spiritual diseases healed. And herein appears the manifold wisdom of God, that his pardon of man's sinfulness, manifested to the soul in its believing the Gospel, is necessarily the healing of that sinfulness: for he has revealed an exceeding glory of love in the face of Jesus Christ, divinely and admirably fitted to display his real character; which, wherever it is seen, removes all aversion to him in the human heart, and fills the soul with admiration of his glorious beauty, and shews it, in contrast, its own worthlessness; so that it is humbled and abased in the very dust, and made earnestly to seek that it may be clothed with all holiness. And this is the healing of the diseases of the soul. They are healed by faith; by faith in God's love, in God's pardon. This love, entering into the soul by faith, becomes there the principle of eternal life; so that the man has from that moment eternal life abiding in him; and thus "This is life eternal, to know thee" (John xvii. 3); and "God is love." And here I would remark, that love and pardon are not the same thing; for I may love one who has offended me, while yet I cannot pardon him. But what is pardon but manifested love? If I love one who has offended me, but cannot pardon him, I shall be careful how I in any way manifest the love I still bear him; for this plain reason, that he will construe that manifestation into a pardon. Thus, when Benhadad, king of Syria, was afraid of being put to death by Ahab, king of Israel, whose prisoner he was, his servants did diligently watch whether any expression of remaining affection would fall from the mouth of Ahab; and

when he said "My brother Benhadad," they took courage. And thus, also, Wolsey, when he received in the mire the ring of king Henry the Eighth. If I have offended any powerful friend, and fear that he never again will acknowledge me; and if in the midst of my anxieties I learn, that, without any solicitation of mine, he has rendered me a most essential and invaluable service, my fear of his not acknowledging me departs on the intimation of his kindness; I read his pardon in the act of his love. Now apply this to God. He might have loved us notwithstanding our sinfulness, though, for the wise purposes of his government, he might not have been able to pardon us: but in this case we should never have heard of his love: but now this love is manifested, and herein consists the Gospel pardon.

We are taught in Scripture that there is one God, and that there is none other but He. But we are also taught that there are Three Persons in this one God,—Father, Son, and Holy Ghost: the Father God, the Son God, the Holy Ghost God; and yet these Three Persons but one God. Were I to give scriptural proofs of this at any length, I should require to transcribe nearly all the New Testament. In their several names the Apostles, God's ambassadors, bless the churches of the saints: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) And into their separate existence and Godhead is every one baptized: "Baptizing them *into the name of the Father*, and of the Son, and of the Holy Ghost." (Matt. xxviii, 19.) Distinct personal actings are ascribed to each: "The Father sent the Son to be the Saviour of the world;" "The Father hath committed all judgment unto the Son." The Son's personal actings are manifest throughout his whole ministry. And we have only to look into the book of Acts to be convinced of the personality and distinct agency of the Holy Ghost: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul" (Acts xiii. 2): "So they, being sent forth by the Holy Ghost" (Acts v. 4): "They were forbidden of the Holy Ghost to preach the word in Asia:" "They essayed to go into Bithynia, but the Spirit suffered them not" (Acts xvi. 6, 7.) I shall only refer further at present to the concluding chapters of John's Gospel. In the xivth chapter, at the 9th verse, the Son says, "he that hath seen me, hath seen the Father...Believest thou not that I am in the Father, and the Father in me?" I leave this language its own comment. It was uttered to those who for three whole years had seen the Speaker's goings out and his comings in; and if any one supposes that any creature, even though he were the most exalted creature the world ever saw, could without blasphemy use such language about himself, I have only to say that I can believe no such thing. His

using this language to his disciples, and his saying, on another occasion, to the Jews, "I and my Father are one" (John x. 30); especially when we take into account the Apostle's commentary, that He "thought it no robbery to be equal with God" (Phil. ii. 16); prove to a demonstration that the Father and He are distinct Persons, and distinct Divine Persons. In the end of the xvth of John he says "He will send the Comforter;" "the Comforter," he adds, "which is the Holy Ghost, who proceedeth from the Father." Now consider this language. The Son is speaking: He has just before claimed equality with the Father, and he speaks of sending the Holy Ghost, who proceedeth from the Father. And we have other evidence of the Divinity of the Holy Ghost. Here, then, we have the Three Divine Persons all at once before us; and they are One God; and it is against Him that man has sinned, while against all the Three Persons of the Godhead his sin has been directed. When the Son was on earth, he was treated with all possible contempt; and he declared that this contempt, in being poured on Him, was poured on his Father also: "He that hateth me, hateth my Father also" (John xv. 23.) And when they said that he had an unclean spirit, he charged them with blaspheming against the Holy Ghost. But while both the combined and separate name of the Sacred Three is God, their combined and separate name is also Love: the Father is Love, the Son is Love, the Holy Ghost is Love: and they have manifested this love to man, notwithstanding his sinfulness; and this manifestation is the Gospel pardon.

Any manifestation of God's love to us, in our sinful and ruined circumstances, ought to have been hailed by us as an invaluable blessing. But had the question been put, in what way it was likely that God would manifest his love to us; while we might have conceived of many ways, it certainly never would have entered into the heart of man to conceive it as a possible thing that God for this end should have taken the course which we find that he has actually done. He might have contented himself with sending to us a messenger from heaven; with despatching an angel from the upper sanctuary to assure us of the favourable regards he cherished towards us, and to tell us of his pardoning mercy; and even this would have been kindness. But this would by no means have expressed the plenitude of that holy affection which he cherished towards us; it would have been a very insufficient exhibition of the riches of that love which refused to flow in such a contracted channel, and sought a manifestation worthy of itself. And this manifestation it found, when God the Son himself took on him human flesh, and appeared in the world. And, oh, what an illustrious guest was He! Of Him the Holy Ghost hath testified (John i. 1), "In

the beginning was the Word, and the Word was with God, and the Word was *God*....All things were made by Him, and without Him was not any thing made that was made....The world was made by Him, and the world knew him not." But they who received him " beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." He came to find the creature in a state of utter estrangement and alienation from him, and he came to reconcile it to himself, by declaring and manifesting his love to it. And this was his employment while he dwelt on earth ; for I speak of One who went from city to city, and from village to village, preaching to his creatures the glad tidings of his love, and healing all manner of sickness and all manner of disease ; I speak of One who, whenever any case of distress was mentioned to him, had this prompt answer, " I will come and heal him ;" of One who, while his creatures reposed themselves on beds of down, had not where to lay his head ; who yet grudged them not their comforts, but only besought them, that, besides them all, they would partake, and be blessed in partaking, of his infinite love. And this One was no other than " the Word made flesh, the Brightness of the Father's glory, and the express Image of His person ;" who is even now upholding all things by the word of his power. Of his ministry the Holy Ghost hath testified, " that God was once in Christ"—*i. e.* his character was manifested, when he was incarnate, in the man Christ Jesus—" reconciling the world unto himself ;" not dealing with the creature according to his sins (" not imputing to them their trespasses," 2 Cor. v. 19), but rewarding him good for his evil. For, surely, had he dealt with man according to his sins, he would not have spent on him a single expostulation, nor shed one tear over human misery, nor borne a single hour with human wickedness. But this was the language of all his ministry : God passing by transgression, no more remembering sin. Nor did his love cease even here. Because without shedding of blood there could be no remission ; because without a sin-offering, set forth to bear the creature's sins, access to God could not be opened to him again ; therefore did the Lord hasten to offer up himself a sacrifice acceptable, well-pleasing to God the Father, a propitiation for the sins of the world. And by doing this, he opened to his creatures access into the holiest ; so that there was none who might not go to God, and go to God with confidence. For thus did he himself most solemnly testify to the Jews : " *Verily, verily* I say unto you, My Father giveth you the true bread from heaven" (John vi. 32) ; " the bread which I will give is my flesh, which I will give for the life of the world" (verse 51). And what it is for the creature to receive his flesh we know from the xth of the Hebrews, where the Apostle Paul says (verse 19), " Having therefore, brethren,

boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, *that is to say, his flesh*, let us draw near." And he made this testimony of his love to those who would not believe it; who ridiculed what he said as incredible, and accused himself that he had a devil and was mad. This, then, was the God who 1800 years ago broke silence, and revealed himself; and such was the revelation he then made of himself. And he is the same God still; being the same yesterday, to-day, and for ever. And the man who believes the Gospel, just believes that the God with whom he has to do hath so loved him that on his behalf he took on him human flesh, and appeared in the world, and tabernacled among men; and was so desirous of his eternal peace, that he offered up, as a sin-offering for him, that human nature which he had taken into closest union with the Divine; and that this sin-offering is now to him a sufficient ground of confidence in approaching God. Now, our having confidence in approaching God, is just our being able to think of God, and go to God, without dismay; and this no sinful creature can do without the knowledge of the forgiveness of sins. How, then, is Christ's offering a ground of confidence to us? what connection is there between it and the forgiveness of our sins? Just this connection—a very plain and obvious one indeed—the knowledge of *him delivered for our offences*, which is his sin-offering, is the knowledge of *our forgiveness*. It is saying too little to say that we infer the one truth from the other, for the truths are the same: the knowledge of *one as delivered for our offences*, is the knowledge of *our pardon*. And it is indifferent to my peace of mind, to my confidence toward God, whether I believe the one of these truths or whether I believe the other: believing either, I have confidence toward God. And the man who believes this Gospel has a *sure* foundation of hope in God: for if he believes that God hath so loved him as to give him so costly a gift (his own Son), he will naturally say (Rom. viii. 32), This God will freely give me all things; my unworthiness shall not prevent him; it did not prevent him giving me Himself. And if the knowledge of this gift be the knowledge of forgiveness, then the state of the man believing this Gospel is blessed indeed. He is persuaded that God loves him; of which he has a sure token. He is persuaded of the forgiveness of sins; of which he has also a sure token. The token of both is the gift of God; and in the possession of both the man rejoices. Now I repeat, what I have already said, that the knowledge of these things is the healing of the soul: *yes, it actually* is eternal life to *know* them; for thus hath the Faithful and True Witness testified: "This is life eternal, that they might *know* Thee, the only true God, and Jesus Christ." (John xvii. 3.) And why, then,

have not men eternal life? The same True Witness answers (John xvi. 3), "They have *not known* the Father nor me." It is because the light which manifesteth these things shineth in darkness, and the darkness hath not comprehended it. (John i. 5.) "But God," says the Apostle Paul, "who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6); and therefore we have eternal life. And I repeat also, what I have already said, that it is when this infinitely excellent Lord God stands revealed in his glory in the soul's view, that it is filled with admiration of his glorious beauty; that then *first* it sees, contrasted with him, its own worthlessness; that then *first* it is humbled and abased in the very dust, and made earnestly to seek that it may be clothed with all holiness. For till the soul has seen God, you never can convince it that it is worthless, and that it is exceedingly depraved: but the instant God stands revealed before it, it is convinced of a depravity, which then begins to be healed; for with the discovery of his combined character of holiness and love, all aversion to that character at once departs, and the soul re-echoes to the account He gives of his own excellence: "God is love;" "a just God and a Saviour," who loveth righteousness and hateth iniquity. And on whom shall I depend, it asks, if not on Him? and whom shall I acknowledge, if I do not acknowledge Him? and to whom shall I commit my way, if not to Him? and to whose glory shall I live, if I do not live to His? And thus the soul begins a new life, being ashamed of its former enmity and its former pride; astonished out of measure that it should have lived so long cherishing those feelings of evil, and yet unaware that it was cherishing them; being now awakened, by the sight of God, from that death in sin which blinded its eyes and stopped its ears, so that it did not discern the case that it was in.

But I shall prove from Scripture that which I have just said, that it is eternal life to know the love of God, and that it is the healing of the soul to know that love; and that the knowledge of the love of God, as manifested in Christ, includes in it the knowledge of forgiveness of sin, as I have already explained. "He that loveth not," saith the Apostle John, "*knoweth not God; for God is love.*" (1 John iv. 8.) "He that loveth not his brother, *abideth in death.* Whosoever hateth his brother is a murderer; and ye know that no murderer *hath eternal life abiding in him.*" (1 John iii. 14, 15.) "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how *dwelleth the love of God in him?*" (verse 17); *i. e.* hath he apprehended, hath he known, hath he believed, the love of Him "who, though he was rich, yet for our sakes became poor, that we through his poverty

might be made rich?" (2 Cor. viii. 9.) For we know that knowledge of excellence produces likeness to it; and if a man have not a spirit of forgiving kindness in him, hath he indeed seen the forgiving love of God? Now these three texts in John, compared together, do very strikingly prove that the knowledge of the love of God by the creature is eternal life abiding in the creature; and they are just the attestation of the Holy Ghost, by the mouth of his Apostle, to the testimony of the Faithful and True Witness (John xvii. 3), "*This is life eternal, that they might know Thee.*" But further: we know that the Apostles of Christ, who were the ministers of the knowledge of God, must themselves have known him: they must, then, have known the truth of their Master's words, that it was eternal life to know him. What was it, then, that they knew about him, which was to them eternal life? In answer to this question I shall refer to the testimony of the three principal Apostles; the Apostle John, and Paul the Apostle of the Gentiles, and Peter the Apostle of the Circumcision. But before proceeding to consider the Apostle John's testimony, it may be necessary to explain that "light" is used in the New Testament sometimes to signify the revelation of the love of God, and sometimes the knowledge of that love. Thus the Lord says, that "light is come into the world;" meaning thereby that God's love has been revealed; or manifested: and thus John says, that "he that saith he is in the light, and hateth his brother, is in darkness even until now;" i. e. he that saith he seeth or knoweth this love. In the first chapter of his Epistle, this Apostle says that he wants to tell us what he has found in God, that we may also have fellowship with him; may feel as he feels, may understand his feelings: "That which we have seen and heard," he says, "declare we unto you, that ye also may have fellowship with us." This, then, is the message, he says, "which we have heard of him, and declare unto you, That God is *light*, and in Him is no darkness at all." He tells us in other parts of his Epistle, that "God is love;" and his language here, when he says that "God is light," seems just the natural expression of the feelings of the creature who is contemplating this glorious love of God as seen in the face of Jesus Christ, till he exclaims, This God is light, and in him, about him, about his feelings to me the creature, there is no uncertainty, no obscurity, no darkness at all. "If we say that we have fellowship with him, and walk in darkness"—i. e. if we say that we know him, and are in ignorance of his love—"we lie, and do not the truth: but if we walk in the light, as he is in the light"—i. e. walk in his wondrous light of love—"we have fellowship one with another:" that is, we understand every one the other's feelings, because we are all seeing the same love. Here the sense pauses; for the 6th verse and first half of the 7th seem a parenthesis,

introduced as exegetical of the 5th verse; and omitting this parenthesis for a moment, we may read the latter half of the 7th verse immediately after the 5th—"And the blood of Jesus Christ his Son cleanseth us from all sin:" i. e. the offering of Jesus Christ his Son giveth us perfect peace of conscience, perfect knowledge of pardon: for "cleanseth" here means purgeth. See the same word used by the Apostle Paul (Hebrews ix.) "Purge your conscience." And what, then, does the testimony of John amount to? Do you want to know what we have found in God, whom to know is eternal life? we have known his love to us; and the death of his Son gives us perfect confidence toward him; "purgeth us from *all sin*."—I shall next give, a little more in detail, the testimony of the Apostle of the Gentiles. Speaking of himself and his fellow-believers, in the 4th chapter of 2d Corinthians, he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Now what it was that God made them to see is evident; for the glory of God is just the manifestation of Himself, and God is love. And that it was the love of God, is still further evident from what follows: the Apostle tells us of his persecutions which he endured from men in his trying to make God known to them: but still, he adds, "though perplexed, we are not in despair; though cast down, we are not destroyed:" and that which enables us to persevere when we are like to faint, and to reward men good for their evil, is our always "bearing about in the body the dying of the Lord Jesus," always remembering his unwearied love to men; that we may resemble him, "that the life also of Jesus may be made manifest in our body." The magnificent language, which at once the Apostle makes use of, "*the light of the knowledge of the glory of;*" his ascribing it to the agency of God; and the effects flowing from it, "the life of Jesus being made manifest in their bodies," prove most satisfactorily that the love which they were contemplating was nothing less than eternal life abiding in them. In the second chapter of this same Epistle we find that Christ, as ministered by him, was to many the savour of life unto life. It is life, then, to believe on Christ; for this blessed effect flowed from their believing: "In them that are saved" we are the savour of life unto life; and none are saved but the believing. And what does a man believe who believes in Christ? According to the declaration of Paul, in the conclusion of the 4th of Romans, we believe on Him who was delivered "for our offences." And therefore it is life to believe in Christ; for believing this, is believing in pardon; believing this, is being persuaded of the reality of the love of God. I find recorded in the 2d of the Acts, that a company of people, distressed in soul, asked the

Apostle Peter, "what shall we do?" I find the distressed Philippian jailer asking the same question of the Apostle Paul, in the 16th of the Acts. I find the answer of the Apostle Peter, according to the real meaning of his words, "Be baptized every one of you into the remission of sins for the name of Christ." I find the answer of the Apostle Paul, "Believe on the Lord Jesus Christ." I find that both Apostles declared that salvation would follow their doctrine being received: I find that it was received; and that the hearers of Peter and the hearers of Paul both rejoiced, believing. But how shall this be, for the answers of the two Apostles were different? Apparently different, but really the same: for, "Be baptized into the remission of sins," just means, Believe in the remission of sins: and I have already shewn, I hope satisfactorily, that believing on Christ is believing in the remission of sins. So that the answers of the two Apostles were really the same; both answers were the savour of life unto life to those to whom they were given. The knowledge of Christ was life to the Philippian jailer; the knowledge of forgiveness was life to the people, on the day of Pentecost, who received the news of it from Peter's mouth. But there is no knowledge of Christ or of forgiveness without knowledge of the love of God: for he that believes in Christ, believes in a most amazing display of Divine goodness; while he that believes in forgiveness, believes in love itself; for what is forgiveness, but compassionate love? In the 2d and 16th of the Acts, then, we have a living exhibition that the knowledge of the love of God is life to the souls of men. And here a very striking scriptural proof occurs to me, that the knowledge of Christ is the knowledge of forgiveness, and that both include knowledge of the love of God. In the 3d chapter of his Epistle to the Galatians the Apostle Paul says, "As many of you as have been baptized into Christ have put on Christ: there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but ye are all one in Christ Jesus." Now I have already adverted to the 2d of the Acts, where we are told of men being baptized into the forgiveness of sins: and any one may satisfy himself that the effects flowing from this baptism into the forgiveness of sins, as given in the same chapter, are just the effects which the Apostle, in the verse before us, declares to result from men's being baptized into Christ. What a striking proof that the doctrine of Christ and the doctrine of forgiveness are the same! for men were baptized into doctrines, as a seal of their receiving doctrines; and the only cause that is ever referred to in Scripture as adequate to produce the blessed effect of binding men thus together in the bond of love, is the knowledge of the love of God. "Beloved, let us love one another, for love is of God;" and, "If God so loved us, we ought also to love one

another," is the continual exhortation and motive of the New Testament: but any one may satisfy himself, by examining the passages of Scripture I have just referred to, that the knowledge of Christ and the knowledge of forgiveness had the effect of thus knitting men together in mutual love: to know Christ, then, and to know forgiveness, is to know the love of God. In the 3d chapter of his Epistle to the Colossians, I find the Apostle Paul saying, "Lie not one to another, seeing ye have put off the old man; with his deeds:" and when I refer to the 15th and 16th of John, I find the deeds of the old man to be evil, and the old man himself to be one *who has not known the Father nor Christ*. "And have put on the new man," continues the Apostle, "who is renewed in knowledge after the image of Him that created him." On referring to the 17th of John, ver. 3, I find the knowledge in which the new man is renewed, to be *the knowledge* of the Father and of Christ. "Where there is neither Greek nor Jew," the Apostle adds, "circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all and in all." This unity and love of the new men, the men renewed in knowledge, evidently arose from what they knew, the Father and Christ: but if this unity can be produced by nothing but the knowledge of the love of God, then to know the Father and Christ is to know the love of God: and if the testimony of the Lord has proved (John xvii. 3) that the knowledge of the Father and Him is eternal life, then the knowledge of the love of God is eternal life. And in the 1st chapter of this same Epistle, the Apostle speaks of "giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness—(now that this word "*darkness*" means ignorance of the love of God, any one may satisfy himself by consulting John's first Epistle)—and hath translated us into the kingdom of his dear Son:" ("the kingdom of God is not meat and drink, but righteousness [or pardon], and peace, and joy in the Holy Ghost," Romans xiv. 17)—"in whom we have redemption through his blood, the forgiveness of sins." Here is the language of believers, of people who had eternal life abiding in them; and this is the way in which their eternal life, if I may say so, expressed itself; for it consisted in their being delivered from the power of darkness, and in their knowing these things.—I shall give one other example of this, from the first Epistle of the Apostle Peter: it is written to some who were elected; now we know that election was to eternal life, ("As many as were ordained to eternal life, believed," Acts xiii. 48): let us see, then, to what these believers were elected, to whom Peter was writing, that we may know what eternal life is. They were elect, he tells us, through sanctification, or setting apart of the

Spirit, "unto obedience" (docile, submissive hearing, the opposite of that spirit, Romans x. 3, "Have not submitted themselves unto the righteousness of God:" the Apostle Paul uses the word in the end of his Epistle to the Romans, "Made known unto all nations for the obedience of faith," *i. e.* to be heard and believed)—"and sprinkling of the blood of Jesus Christ"—(*i. e.* on their consciences; thereby meaning, evidently, to the obtaining peace by Jesus Christ, as the consequence of their hearing, or rather of what they heard, which was the news of one delivered for their offences; hearing it, they had peace with God; were made nigh to Him by the blood of Christ, *i. e.* had confidence toward him by what they heard about his death: and herein their election consisted. Others were wearying themselves with many services to recommend themselves to God, and vainly hoping to be able to make themselves nigh; but the Spirit had taught them the vanity of all such efforts: he had opened their ears, that they might hear the words of peace which God spoke; their eyes, that they might see Christ Jesus as a ground of immediate confidence; and thus had enabled them, on the simple ground of God's testimony, to enter into peace with him: and thus they were elect, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ)—"Grace unto you and peace" (this peace which ye already have) "*be multiplied.* Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively" (*or living*) "*hope by the resurrection of Jesus Christ from the dead,* to an inheritance incorruptible, and undefiled, and that fadeth not away." Now I have many things to observe about this hope.

The hope of the New Testament is not an uncertain expectation, but the *absolutely certain* prospect of receiving all holy blessedness from God; its foundation by no means any thing, less or more, in the creature, but entirely something which God has already done. If there were no other passage in the New Testament to prove this, the passage before us proves it. For, remark, it is a *living* hope; a hope already grasping its objects, seeing them as very near. We are begotten again to the exercise of it. Does it require the power of the Holy Ghost to enable men to have that uncertain expectation which they are pleased to call hope? By no means. Such is not *the* hope of the Gospel; for *it* requires for its exercise the power of the Holy Ghost; *its* foundation is the resurrection of Jesus Christ from the dead; *i. e.* our persuasion that the Father hath so loved us as to give his Son for us, and to raise him from the dead for us, makes us in joyful hope to exclaim, This God will give us all things. And thus it is a hope in the exercise of which the creature is lifted entirely out of himself, and made to find a ground of confidence

entirely in God. We find this hope Rom. viii. 32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And that this is a hope which the Gospel warrants every sinner to cherish, we know from Coloss. i. 23, where we are told of the hope of the Gospel, which was "preached to every creature which is under heaven." The creature cherishes it the instant he is persuaded of the love of God; the instant he is convinced that God hath so loved him as to give his Son for him, he finds it an easy thing to adopt the inference. The knowledge of God, then, is essential to this hope; and men were elected to it, as they were elected to know God; and therefore the Apostle Paul, who testifies of his brethren the Jews that they sought to have hope toward God, declares of the true hope that "the election hath obtained it, and *the rest were blinded.*" (Rom. xi. 7.) "They had eyes that they should not see, and ears that they should not hear" that glorious object and those news of peace, which would have awakened in them the hope of God. The Apostle Paul in a very few words sums up both (this peace and this hope, of which I am speaking), when, in the close of the ivth chapter of his Epistle to the Romans, he tells us that we shall be accepted of God, not by our doing any thing, but by our believing what God hath done for us—"on Him who was delivered for our offences, and was raised again," as the words literally signify, "because of our pardon;" *i. e.* because the gift of pardon had come upon us, which hath come upon men just as the gift of Christ hath come upon men, claiming docile, childlike acknowledgment. "Therefore," he continues, "being justified (or accepted) by faith (in this love of God), we have peace with God, through our Lord Jesus Christ," through what we believe about him. "By whom also we have" not only peace, but "access" or introduction "by faith into this grace," or state of acceptance, "wherein we stand," and not only peace and access, but also "rejoice in hope of the glory of God." It was to this peace and this hope, then, that the believers to whom Peter wrote were elected; and this peace and hope were eternal life to them. But peace with God is only another name for knowledge of the love of God; and the exercise of this hope presupposes knowledge of this love. If this peace and hope, then, be eternal life, the knowledge of the love of God is eternal life.

I do not wish to be tedious, but I must refer once more to the testimony of the Apostle John, to prove *that* to be believing on Christ which we know to be eternal life. "Verily, verily I say unto you, He that believeth on me *hath everlasting life.*" (John vi. 47.) I know that his commandment (to believe on me) *is* life everlasting (John xii. 50), is believing in the love of God. In his First Epistle this Apostle speaks very much

about the love of God; but in the beginning of the ivth chapter he speaks of some who would reduce all his rejoicing to nought, and all his knowledge of that love to the conceits of a feverish dream. This they sought to do by denying that Jesus was the Christ. The Apostle does not stoop to reason with them: he disannuls their heresy at once, by declaring them of the world; "but we," he adds, "are of God." And having thus re-established the truth, that Jesus is the Christ, he strikes his harp again, and calls his brethren to rejoice along with him. "*Beloved*, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through Him. Herein is love; not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. *Beloved*, if God so loved us, we ought also to love one another." Now remark, I pray you, this appellation "*beloved*." The reason of the appellation, he himself tells us, is their mutual knowledge of the love of God; and remark, that no sooner has he settled that Jesus is the Christ, than he cries out "*beloved*." But what connection has Jesus being the Christ with our love one to another? Just this, that if Jesus be the Christ (*i. e.* God in our nature), we know that He with whom we have to do is love; so that if any man love not, he hath never seen him, neither known him. And then, at verse 15, "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*" Verse 16: "*God is love; and he that dwelleth in love dwelleth in God, and God in him.*" Confessing or believing, then, that Jesus is the Son of God, the Christ, is the same thing with dwelling in love; *i. e.* being persuaded of the love of God, and so dwelling in God. And if these be indeed the same thing, and if seeing the Son and believing on him be indeed eternal life, then it is eternal life to know the love of God. And as it regards the healing of the soul, oh! how thoroughly must all aversion to this God of light have given place to fervent, deep, and holy love to him, if there is any sincerity in this triumphant song! It is the holiness of God that man naturally hates; but that this is completely destroyed the moment Christ is known, is evident, because this Apostle declares "*he that doeth evil hath not seen God*" (3 John 11); and therefore, speaking of Christ, he says, "*If any man say, I know him, and keep not his commandments, he is a liar.*" (1 John ii. 4.) We know him to be a liar, whatever he profess; because the sight of God, and love of sin and dislike of holiness, are incompatible; they cannot co-exist: and, speaking in his own name and in that of his believing brethren, he says, "*truly our fellowship is with the Father, and with his Son Jesus Christ.*" Now God loveth

righteousness and hateth iniquity; and in this they have fellowship with him, loving the one and hating the other, even as he did. So that in this Epistle he beseeches those to whom he wrote, with all the earnest affection of a father, that they would walk in the truth; and in speaking of sin, speaking with more than his usual energy, he cries out, "he that committeth sin is of the devil." He declares in the next verse, that that sin which he is reprobating is a transgression of the law. Now let this be noted, I beseech you: it is the law of God, requiring universal holiness, to which the mind of man by nature refuses to be subject, in disobedience to which he delights. I have already proved this, by what the Apostle Paul declares Rom. viii. 7. Now, then, let us see a man in whom this mind by nature was, as I have already shewn, so completely brought down, his enmity so completely slain, that he declares that whoso transgresseth this law is of the devil. And let this be received as a proof that it is no figment of my imagination, but the very truth of God, that the knowledge of his love is the healing of the soul's depravity. And oh! time would fail me, was I to travel over the Epistles of the beloved Apostle of the Gentiles, and trace, in all its exquisitely tender workings, that spirit of deep and holy love to God which the sight of his glory in Christ Jesus had produced in his soul. "The life which I live in the flesh," he says (Gal. ii. 20), "I live by the faith of," *i. e.* by what I believe about, "the Son of God, who loved me, and gave himself for me." What he believed about Christ was the sustenance, the support, the nourishment of the life he led; and, oh! what a life was that! We have only to turn to that most precious Epistle, the First to the Thessalonians, to see a human soul longing and yearning, with much of the earnestness of God, that all might be holy and without blame before him in love. "Ye are witnesses," he says in the ii d chapter, "and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe; as ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." And in this his desires were gratified to the full; for they did walk worthy of God, and they became followers of the churches of God which in Judea were in Christ Jesus, and he heard good tidings of their faith and charity, and that, undismayed by persecution and affliction, they had good remembrance of him always, and greatly desired to see him, and his joy was the more exceeding. "Therefore, brethren," he says, "we were comforted over you, in all our affliction and distress, by your *faith*; for now *we live*, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." Now this exceeding love of holiness is by no means natural to man, neither can it have place in any soul till its depraved love of sin has been healed by the sight of God. The same feature of the character of Paul is most beautifully and strikingly exhibited in his Second Epistle to the Corinthians. He tells them, in the vii th chapter, how much his spirit, and the spirit of Titus, was refreshed by the zeal and diligence they manifested to be obedient in all things, and by the godly sorrow which they discovered for their past offences and carelessness. "I rejoice, therefore," he concludes, "that I have confidence in you in all things." But this was not all; he had heard good accounts of the faith and charity of the churches of God in Macedonia, and his spirit could not contain itself. He unburdens his load of joy in the beginning of the viii th chapter: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;" and throughout the chapter he rejoices like a man who has found great store of spoil; he absolutely triumphs in the exuberance of his gladness; and the cause of all this exceeding joy was because these churches were holy. Now here is something manifestly indicating the healing of the soul; for the human heart is absolutely incapable of such a feeling naturally, if there be truth in that word which declares it an enemy to all holiness; for "it is not subject to the law of God, neither indeed can be;" and if it is by nature an enemy to all holiness, then it is by nature wedded to all sin. But how completely the mind of Paul was divorced from such depraved affection, how deeply he loathed all that was displeasing in God's holy eyes, may be made very strikingly evident to us, if we will turn to the conclusion of the xii th chapter of this same Epistle, where we find him sorrowing, in perfect brokenness of heart, because his Corinthian children were not walking in the truth; "for I fear," he says, "lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wrath, strifes, backbitings, whisperings, swellings, tumults; and lest when I come again my God will humble me among you, and that I shall bewail some who have sinned already, and have not repented." This joy in holiness, and over all that was holy; this sorrow, this lamentation, over all sin; had become as natural to the Apostle's mind as it is to the avaricious man to rejoice in the increase of his wealth and to sorrow over the reverses of his fortune; for this is the holy character of God, and he who sees him is made like to him; and there is in the soul that has seen God, and known Him who is love, a spirit of childlike dependence on him, an acknowledging of him in all good received, in all good expected, and in all things with which

we have concern. I might give practical illustrations of this principle in living action; but I should require to transcribe nearly all Paul's Epistles. Where another man would have said, I hope to see your face, he says, "Night and day *praying exceedingly* that we might see your face;" where another man would have said, I hope my way may be directed unto you, he says, "Now *God himself, even our Father, and our Lord Jesus Christ*, direct our way unto you;" where another man would have said, When I came to Troas I found a door open unto me, he says, "A door was opened unto me *of the Lord*," and again, "Praying also for us, *that God would open to us a door of utterance.*" But these are only samples of that spirit which breathes in every line of his Epistles, and which pervaded the whole man, and led him to an acknowledgment of God so unwearied, and a dependence on him so constant, as is absolutely intolerable to any man till he has known Him who is love; for never till then does it appear a reasonable service. But if then it does appear reasonable, then here we have another proof that the knowledge of the love of God is the healing of the soul's depravity.

I said, when speaking of sin and its curse, that it had separated man from man. But, the knowledge of the love of God knits man and man together again in the bond of mutual love. How strikingly is this proved by the language of Paul, in chap. iii. of the Galatians: "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but ye are all one in Christ Jesus." Equally striking is his testimony in the iii d chapter of his Epistle to the Colossians: "The new man, which is renewed in knowledge, after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." And if we want to see this mutual love in living exhibition, we have only to turn to the conclusion of the ii d chapter of the Acts and to the iv th chapter of John's First Epistle; to both of which I have already repeatedly referred. The Acts of the Apostles abound with illustrations and proofs of what I declare. When we are told of the conversion of the Gentiles, we are told that it caused great joy unto the brethren (Acts xv. 3). Why rejoice in another's welfare, if I do not love him? When Barnabas came to Antioch, and had seen the grace of God manifested in the eternal life of many, we are told that "he was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord" (Acts xi. 23). And the inspired historian, to explain this love he had to believers, and the interest he shewed in their welfare, says "that he was a good man, and full of the Holy Ghost *and of faith*;" for "every one that loveth, knoweth God." When from Miletus Paul sent to

Ephesus and called the elders of the church (Acts xx. 17), he testified to them how long and how faithfully he had served them; and in leaving among them his parting testimony of love, "Watch," he says, "and remember that by the space of three years I ceased not to warn every one night and day with tears. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Whence this thoughtlessness of self, whence this care of others, if not from love, deep, fervent, exceeding love? When this same Apostle testifies, "When I came to Troas to preach Christ's gospel, I had no rest in my spirit, because I found not Titus my brother;" when we find the conclusion of all his Epistles filled with salutations and greetings of love to his brethren, his beloved, his sisters in Christ Jesus; think we that these are words of course? Ah, if we do, we are not seeing the object the Apostle saw. They are no words of course, but express the feelings which really existed in his mind: he was really joined in love to them, as one member to the other members of one family: they and he were beholding one love, and this love knit them thus together. And when we find him testifying, in another place, that he sought not his own profit, but the profit of many, that they might be saved; when we find him, on his journey from Greece to Jerusalem, hasting to improve for the eternal life of many the few days he could afford to spend at Ephesus; when we find him thus speaking of his proposed visit to Rome, "I am sure that when I come I shall come in the fulness of the blessing of the Gospel of Christ;" and when we find him again telling us that he became "all things unto all men, if by all means he might save some;" oh! say, is this perfect carelessness of self, and this entire devotion to the good of others, that which is natural to human selfishness? We have the testimony of Apostolic experience, "All seek their own, not the things which are Jesus Christ's;" and we know that this spirit was found in Paul also, as well as in others; for "I know that in me, that is in my flesh," he says, "dwelleth no good thing." He was enabled thus to labour then, and thus to devote himself, because he had fellowship with God, even with Him who came not to be ministered unto, but to minister. And he had this fellowship with him, because he saw His glory in the face of Jesus Christ: for he himself declares, "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." And if this his knowledge of the love of God knit him in the ties of closest affection to all who looked on the same love, and made him abound in

love to all men, then it is indeed a blessed reality : the knowledge of the love of God is the healing of the soul. That same love in which we put our confidence transforms us in contemplating it into his very image.

Hence, then, I argue the absolute necessity of the Lord's Divinity. Christ known is eternal life, because Christ known is the love of God known : Christ known is forgiveness known, and therefore Christ known is the healing of the soul, because the love of God known is the healing of the soul. But if Christ be not God, I may know Christ without knowing the love of God, and therefore without eternal life. For knowing Christ to be God, I know that my God hath so loved me that he hath come forth to seek and save me ; I know that he hath so loved me that he hath made this provision for my peace—even the gift of His own flesh as a sin-offering for me—that I may have confidence toward him, and may walk with him and before him in all the joy of conscious reconciliation. *And the knowledge of this is eternal life to me.* But if Christ be not God, I cannot know this : I can only know that one most amiable and most exemplary came forth a Teacher sent from God ; that he taught men a very fine and very excellent morality ; and that he laid down his life in attestation of the truth he had delivered to them and doctrines he had inculcated on them. I cannot know any more, if Christ be not God. *But the knowledge of this will not be eternal life to me.* Again : if Christ be not God, he may be known without forgiveness being known ; for if he be not God, nothing that I know about him gives me the smallest information about forgiveness. But I have already proved, by referring to the express testimony of the Holy Ghost on this subject, that the Christ of God known is forgiveness known ; and whatever Christ he be, then, that may be known without forgiveness being known, as included in the knowledge of him, he is not the Christ of God. But if Christ be not God, it is impossible that the knowledge of Christ can be the knowledge of forgiveness ; for there is no forgiveness without a propitiation, and there is no propitiation if the Lamb of God, in his other nature, was not Divine ; for the price of the soul is infinite ; and the infinite dignity of the Person who in his other nature was capable of suffering, and suffered for sin, made his offering of infinite value, sufficient for the sins of the world. A creature's death never can atone for sin : if so, every man might atone for his own sins, for it is appointed unto all men once to die. The knowledge of a creature's death, then, never can be to me the knowledge of forgiveness ; and so, if Christ be not God, *the knowledge of Christ is not the knowledge of pardon.* And if Christ can be known without the love of God being known, and without the forgiveness of sin being known, Christ

can be known without the healing of the soul that knows him. For the Scripture uniformly declares that nothing but the knowledge of the love of God will heal the depravity of the human heart. But if Christ can be known without the love of God being known, then Christ can be known, and still the soul that knows Him be left to the dominion of incurable depravity ; as unholy, as full of enmity to God, as dead in sin, as ever. And so the knowledge of Christ, to which God in his word thus attributes every thing, and which he declares to be attended with all results to the creature of blessedness and holiness and conformity to his own image, may be, after all, an utterly worthless knowledge, unattended with any blessing, and to the creature of no benefit whatever. If Christ, then, be to us a gift of any value, he must be God. This truth is so very evident, if the real circumstances of man be acknowledged, that of this I am perfectly sure, that no one who does not acknowledge the Lord's Divinity ever can receive the statements I have already made about man's sinfulness and God's pardon. For, were the truth contained in these statements acknowledged, the Lord's Divinity would be clearly seen implied in the acknowledgment. But, the truth contained in these statements not heartily acknowledged, the Gospel itself cannot possibly be believed ; for the whole need not a physician, but they that are sick. Unless a man has seen his absolute need of pardon, it is utterly impossible, in the very nature of things, that he should believe the good news of pardon. But good news of pardon to the guilty is the very essence of the Gospel. Tell a man who has seen his guilt that Christ was not God, *i. e.* that he was a mere man, and what will he answer you ? 'The Gospel, then, gives me no information whatever about pardon ; and if so, for all the peace it can afford me, I may be lost for ever.' Tell this to a man who has believed the Gospel, and so has eternal life, and he will feel that you are seeking to rob him of his eternal life : and he will instantly answer you, ' If Christ be not God, there is no propitiation ; if no propitiation, no pardon ; if no pardon, no knowledge of pardon ; if no knowledge of pardon, no confidence toward God ; if no confidence toward God, no further enjoyment of eternal life abiding in me.' Supposing that I were to ask one who did not believe in Christ's Divinity how he knew that he was pardoned, what answer would he or could he make me ? And supposing I went further, and spoke to him of his sinfulness, and convinced him of that sinfulness and its need of pardon, I should inevitably drive him to one of two things,—either to acknowledge himself absolutely destitute of any ground of confidence toward God, or to take refuge in the propitiation of Christ ; and propitiation implies Divinity. Or I might ask one who did not believe in Christ's Divinity, if he believed that God loved him :

and he might answer, Yes : but if I asked him how he knew it, *I am perfectly sure* he would not answer, Because he gave me Christ: and *I am perfectly sure*, that on inquiring further into the kind of love he was thinking of, I should find it to be a vague feeling on the part of God, he scarce knew what—a love he could not put much confidence in; for this plain reason, that he was believing in it without the least evidence that it really did exist. But the love of God in Christ Jesus is declared in Scripture to be of that surpassing glory, that the very apprehension of it, and of ourselves as the objects of it, is eternal life. (John iii. 16; xvii. 3); that it fills the soul that sees it with new feelings, new affections, new desires, new objects of interest, giving it a new life, making it a new creature. Now will any one, who does not receive Christ's Divinity, really say that he has seen in his face such a love as this? He cannot possibly say so; for no such thing is to be seen, except he be acknowledged as God.

'Except, then, I acknowledge Christ's Divinity, can I not have eternal life abiding in me?' I shall answer the question by asking others: Do you know the love of God? the forgiveness of sins? for the knowledge of these things is eternal life. Or have you ever seen any love in the face of Christ that seems worthy of being known; any love that can be said to pass all understanding? Has the sight of this love ever awakened in you any joy in God, of which, if left to the natural expression of your feelings, you would say that it was unspeakable and full of glory; or ever given you any expectation of receiving all holy blessedness from God? because this is eternal life. Or have you ever known Christ as pardon? for this knowledge is being "made nigh by the blood of Christ" (Ephes. ii. 13); is "the sprinkling of the blood of Jesus Christ" upon you (1 Pet. i. 2); and this, too, is the eternal life; because, if you do not know these things, how shall you have eternal life abiding in you? But if you do not know Christ as God, how shall you know these things? It cannot be. You yourself know that it is not; that up to this hour you have not had the most distant idea that there was any thing like love or pardon to be apprehended in the face of Christ Jesus. And, ah! if this be, has a love you have never seen ever filled you with all the fulness of God? ever been in you the principle of a new life? ever made you a new creature? It cannot be: and this is conclusive evidence that you have never apprehended him as he is; for the Apostle Paul says, "If any man be in Christ he is a new creature." And, these things being so, the language of Paul must be to you a perfect enigma: "The life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. ii. 20.) If this language have

any meaning at all, it means that his whole life, his whole character, was formed, and nourished, and sustained, by what he believed about the Son of God, who loved him, and gave himself for him. Now, can you conceive the meaning of this? When the proposition is stated to you, that he hath loved you and given himself for you, you may not dispute or deny it; but can you conceive a man living upon it, drawing all his motives from it, regulating all his desires by it, and actually forming his whole character upon it? *I am sure you cannot, if you do not see Christ's Divinity: indeed, it is impossible in the very nature of things.* Now I say that it is the soul's eternal life to live upon something it sees in God; and this life the Apostle had: and your not understanding the language of that life is a proof that you have it not abiding in you. And thus, because of your not seeing Christ's Divinity, your eyes are holden to the glory of his pardoning love: up to this hour you have not been believing in it; and you are therefore still abiding far from God.

'But I have not been accustomed to take that view of the Gospel which makes the Divinity of Christ a point so essential, so indispensable as this. I have been accustomed to believe that God is love; a tender-hearted, forgiving God;—that Christ hath been sent by him into the world to teach us how to know Him, how to serve and please Him; and that, if we do so, we shall be accepted for his sake. And I do not see that for this view of the Gospel it is essential that I believe in Christ as God.'—To this I have just to say, that while it is certainly true that the Divinity of Christ is not essential to *this* view of the Gospel, it is equally true that this is *fundamentally* and *essentially* an erroneous view of the Gospel: for it makes the coming of Christ a mere circumstance; and so, if it be correct, we can conceive Christianity without Christ at all. But in the New Testament, Christianity is simply *the knowledge of Christ*. He is all in all. If he was a mere teacher, it would not lie so much in the knowledge of Him, as of what he taught. Now, it lies in the knowledge of *Him*, which, as I have shewa already, is declared to be as essential to salvation as the knowledge of the Father. Christianity is never said to lie in the knowledge of the Apostles, but always in the knowledge of their doctrine. And what blasphemy would it be, to say that it was life eternal to know the Father and Peter? We do not need to know any thing about Peter in order to eternal life; we merely need to know what Peter taught: and if this view of the Gospel be correct, the same remark is applicable to the Christ of God. But the Holy Ghost has again and again declared that eternal life consists in knowing *Him*, in believing on *Him*, in feeding on *Him*, eating *His* flesh, drinking *His*

blood ; that all the treasures of wisdom and knowledge are hid in *Him* ; and that, therefore, the creature must know *Him*, before a single one of these treasures can be unlocked to him. This single consideration is sufficient to set aside this view of the Gospel ; it does not give that prominence to Christ Jesus which the Holy Ghost gives. And, besides, this view of the Gospel is essentially unsound for the reasons I have already given : if this be the Christ of God, then he may be known without the love of God being known, and without the forgiveness of sin being known. But we know this to be impossible ; and therefore such a Christ as you believe in is not the Christ of God. But that consideration which more than any other proves this view of the Gospel essentially unsound, is that it involves in it a denial of the necessity of regeneration. If this be Christianity, a man may be a Christian without being born again. But the Son of God has declared this impossible : “ *Verily, verily* ” (observe his solemn asseveration twice repeated), “ I say unto you, Except a man be born again, he cannot see the kingdom of God : ” “ Marvel not that I said unto you, Ye must be born again. ” The declaration of the Holy Ghost is equally explicit : “ If any man be in Christ, he is a new creature ; old things are passed away : behold, all things are become new. ” The Apostle James declares, that we are born again of the word of truth ; *i. e.* that the word of truth which we believe makes us new creatures. But there is no truth, or number of truths, comprehended in that view of the Gospel which we are now considering, adequate to make men new creatures in believing it ; adequate to make them pass from death to life, which is the Scriptural description of the change ; for, “ he that believeth on the Son, ” says the Son himself, “ is passed from death unto life. ” Nothing is adequate to effect this change, but the knowledge of the love of God and of the forgiveness of sin : but if these may be known, *Christ is God*. And if this view which you entertain of the Gospel does not necessarily comprehend his Divinity, then *you know* that what I say is true : *you know* that nothing you believe or have believed about Christ has ever had the power of effecting any such change upon you. And this itself may be an index to you that Christ, as you know him, is not the Christ which the Holy Ghost would have you know, and declares *you must know* for eternal life ; that the Christianity you have taken up with is not Christianity at all. Search, then, the Scriptures, I pray you ; not so much for proof of this proposition, that Christ is God, but to know what our state of sin is—what regeneration or deliverance from this state is—what truth is adequate to this mighty effect—what believing on Christ is—what the soul knows which knows him—what the eternal life is which is the consequence of knowing him—what

it is to be Christians—what that knowledge of God is which is absolutely necessary to our walking with Him in holy obedience; and you will be convinced that the doctrine of the Lord's Divinity is absolutely essential to the Gospel of Christ, and to that Gospel being of any use or service to fallen man.



THE CHRISTIAN CHURCH.

THE true and orthodox doctrine of Christ's assumption of our flesh, is more important than at first sight appears. There is not a single doctrine connected with the redemption of fallen man upon which it does not in some way or other bear. If Christ, as touching his humanity, was not made of the "substance of the Virgin" Mary—in other words, if Mary was not really the *mother* of Jesus; if he did not derive his human nature from *her flesh* and from *her blood*; if he was not verily and indeed bone of her bone and flesh of her flesh—how, I would ask, was he made, as St. Paul affirms, "of the seed of David according to the flesh?" what truth is there in the genealogy which St. Matthew gives of him, in which he traces his descent from David? how can that promise be fulfilled which says of David, "Of the fruit of *thy body* will I set upon thy throne?" We dare not spiritualize this promise away; for "the Lord hath sworn *in truth* unto David," and "he will not turn from it." We contend, therefore, that Christ did not spiritually or figuratively, as some say*, but that he did really take the flesh of David; and that he will really sit upon the throne of David (Ps. cxxxii. 11). Moreover, does not the redemption of all men, the resurrection of all men, the sanctification and glorification of God's elect, which are precious truths of Scripture, depend on the fact, that it was our nature which Christ assumed?

But there is another precious truth of Scripture which rests upon this doctrine—namely, that Christ, being "made in the truth of our nature," passed "through the grave and gate of death" to a joyful and glorious resurrection, and became a new source of life unto his people, that out of his fulness they may all receive; partaking here of his very life, and growing up into him in all things. In reference to this, our Lord said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die

*The writer was told, a few days since, by one of his parishioners, that those passages of Scripture which speak of Mary as the mother of Christ are to be understood *spiritually*; and that our Lord did not take Mary's flesh, any more than Jonah took the flesh of the whale. It will scarcely be credited, that this person has taken on himself the office of a teacher; and is *confident* that he is a guide of the blind, a light of them which are in darkness.

it bringeth forth much fruit." Christ now stands in the place of the first Adam; as the federal head of the human race. In this respect, as in many others, Adam was a lively type of Christ; "the figure of Him that was to come." As it is written, "The first man, Adam, was made a living soul; the last Adam was made a quickening (or life-giving) Spirit." As we through Adam, the parent stock of humanity, derive our human nature; so through Christ, the second Adam, the risen and glorified Redeemer, and Lord, do we derive a spiritual and divine nature; are made the sons of God; being "born, not of the will of the flesh, nor of the will of man, but of God;" and because we are sons, God doth send forth the Spirit of his Son into our hearts, crying "Abba, Father." Christ, then, having taken our nature, and in it having condemned sin and conquered death and hell, ascended unto the Father, from whence he acts the office of the second Adam, a *life-giving Spirit*; communicating that spiritual life unto us by which we are made the children of God and inheritors of the kingdom of heaven. These are the spiritual seed of Christ. These compose the true church, called in Scripture the "body" of Christ, and the "bride the Lamb's wife." The church being thus constituted, she is prepared to receive all that Christ himself received, even the fulness of the Holy Ghost; by which she is enabled to trample upon all the powers of the enemy, and to manifest the very life of Christ in mortal flesh. As it is said, God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." No individual member is filled with all the fulness of God: in Christ alone dwelleth all the fulness of the Godhead bodily; but his fulness is vouchsafed to the whole body, and each member partakes of that fulness, according to his office, and as it seemeth good to the Head to bestow. But, alas! not only is the church apparently destitute of this fulness, but she has forgotten "the gifts and calling of God;" so much so, that a great portion of the New Testament, which speaks of the spiritual man, is become obsolete and unintelligible*. Believers,

* Whitby says on 1 Cor. ii. 15; "Πνευμαλικός here, and in other places of this Epistle, is not the man who is adorned with the fruits of the good Spirit; much less, as Mr. Cl. (Le Clerc) suggests, the man who *relishes, or is affected with, the spiritual doctrines of the Gospel*; but ὁ τῆς τοῦ πνεύματος χάριτος ἕξωμενος, *the man who is endued with a spiritual afflatus, and hath those gifts of the Spirit which are styled the word of wisdom and of knowledge* (xii. 8). For he is the man who speaks 'in demonstration of the Spirit' (ver. 4); 'the wisdom of God in a mystery' (ver. 7); 'to whom God hath revealed it by the Holy Spirit' (ver. 10); 'that he might know the things that are freely given us of God' (ver. 12); and who speaks of them 'in words taught by the Holy Ghost' (ver. 13); and who by this revelation of the Spirit 'hath the mind of Christ' made known to him (ver. 16): who speaks πνευμαλι Θεου, by 'the Spirit of God,' and 'by the Holy Ghost' (xiii. 3). Such were the prophets in the first age of the church, who by this afflatus performed all sacred offices in the church, before they had stated

though quickened by the Spirit, and partakers of the body and blood of Christ, have forgotten this their high and holy calling; yet unto this are they called, even to "know the riches of his glory; to be strengthened with might by his Spirit in the inner man; that Christ may dwell in their hearts by faith; that, being rooted and grounded in love, they may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge; that they might be filled with all the fulness of God." Therefore does the Apostle Paul exhort us to "walk worthy of the vocation wherewith we are called: with all lowliness and meekness; with long-suffering; forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace:" for he says, "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. 1—6).

The particulars contained in this passage are these—that the true church, or mystical body of Christ, is one; that the body is filled by the same Spirit; that the Christian calling is one; the Lordship of Christ one; the Christian faith one; the Christian baptism one; the God and Father of all one; who is above all, being the Head of Christ; and through all, by his pervading Spirit; and in all, even in each individual member, by the indwelling of the Holy Ghost, who is one with the Father and the Son (John xiv. 15—23).

"*There is one body.*" The Apostle, in this and other passages, shews forth the oneness of Christ's church, by comparing it to the natural body, which, though composed of many members, is *one body*. As we have many members in our natural bodies—such as hands and feet, eyes and ears, nose and mouth—which, being connected together by joints and ligaments, and united to the head, from whence they receive nerve and energy and power and wisdom to fill up their several offices, and to act together for the

church officers among them. Whence the Apostle saith, 'If any man be a prophet among you, or spiritual, let him know (*i. e.* acknowledge and discern by his spiritual afflatus that the things which I write unto you are the commandments of the Lord' (1 Cor. xiv. 37). And to those people he writes thus: 'Brethren, if any man be overtaken with a fault, you that are spiritual restore such an one in the spirit of meekness' (Gal. vi 1). This is the constant notion of the spiritual man in Irenæus, who, speaking of those men who had the prophetic gifts for the edification of the church, saith, 'They are men whom the Apostle styles spiritual.' When afterwards church governors were appointed, they seem to have been chosen out of these spiritual men, or to have had for a time, together with their ordination, this gift, which therefore he styles 'The Gift of Truth:' 'And from whom (saith he) the truth is to be learned by others.' If the Church of Rome would from this chapter gather the infallibility of their doctors met in council, let them shew it by their spiritual gifts, or exhibit *charismata veritatis*, as Irenæus speaks."

good of the whole body; so also is the mystical body of Christ; and no one member can be benefited or suffer injury without the other members of the body participating. Thus St. Paul, in his First Epistle to the Corinthians, writes: "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 by one Spirit are we all baptized into one body; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 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? and if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him.... And if they were all one member, where were the body? But now are there many members, yet but one body; and the eye cannot say unto the hand, I have no need of thee; nor, again, the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble, are necessary: and those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another: and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. *Now, ye are the body of Christ, and members in particular.*" All believers in Christ, then; all that are baptized into his name, from the time of his ascension until his coming again; compose his body. The body of Christ includes every believer, even from the least unto the greatest, under every period of the Christian church. A believer in Christ in these latter days is as much a member of Christ's body, as any believer in the middle or early ages of the Christian church: for the body is not yet perfected, as St. Paul shews in the following words (with which read 1 Cor. xii. 28—30): "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *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" (Eph. iv. 11—13). This is not spoken of any particular members. It does not apply to the perfection of individual believers, though each member

should be perfect : but to the whole body ; each member fulfilling his office, until the whole body be perfected ; until it become "a perfect man ;" until it be arrived "unto the measure of the stature of the fulness of the Christ."

The oneness of Christ's body, or church, is also insisted on in St. Paul's Epistle to the Romans ; in which, having discoursed largely on the Gospel of Christ, he exhorteth them not to think of themselves more highly than they ought to think ; but to think soberly, according as God dealt to every man the measure of faith : "For," he says, "as we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith ; or ministry, let us wait on our ministering ; or he that teacheth, on teaching ; or he that exhorteth, on exhortation ; he that giveth, with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness " (xii. 4—8) :

Whilst we maintain the oneness of Christ's body, let us be careful that we do not sever it from the Head. What the members of a man would be with his head severed from his body, dead and useless, such would be the members of Christ's body. Clear as this truth appears, there were some even in the Apostle's days who fell into this error, against which he warns the Colossians : "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ ; for in him dwelleth all the fulness of the Godhead bodily. . . . Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-day (Jewish ordinances), which are a *shadow* of things to come : but *the body* is of Christ. Let no man, therefore, judge against you, being a voluntary in humility (margin) and worshipping of angels ; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind ; and not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." We shall do well to take heed that we be not deprived of the enjoyment and realization of this precious truth, through the philosophy, false humility, and fleshly-mindedness of professors in these days ; for Christ having delivered us from the carnal ordinances, being himself subject to them (the perfect man under the law), till he received the baptism of the Holy Ghost, we must from henceforth "know him no more after the flesh, but after the Spirit." Let us then hold fast our union with Christ our Head, and receive out of his fulness, even grace for grace ; "that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,

and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

The oneness of Christ's church is also set forth by the Apostle under the emblem of a *temple*, of which the Lord Jesus Christ is the foundation and the chief corner-stone, in "whom all the building (*i. e.* every believer in Christ, each being a living stone), fitly framed together, groweth unto an holy temple in the Lord: "in whom they are builded together for an habitation of God through the Spirit."

The oneness of Christ's church, and the union of every believer with Christ the living Head, is also declared by Christ himself, under the emblem of the *vine and its branches*. Through Christ's assumption of our nature, all men are brought into the condition of branches in the Vine; but those only are fruit-bearing branches that receive the Spirit from him, who are united to him in the Spirit, who receive the Holy Spirit from him, even as the fruit-bearing branches receive their living and fructifying principle from the parent root.

The oneness of the mystical body of Christ is also shewa under the emblem of a *bride*. Christ's church is called "the bride, the Lamb's wife" (Rev. xix. 7). Eve was a lively type or figure of this, because she was taken out of Adam: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. ii. 21—24). St. Paul, speaking of this, says, "Husbands, love your wives; even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it; even as the Lord the church: for we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery:

but I speak concerning Christ and his church" (Eph. v. 25—32). This is also the greatest blessedness and honour to which creatures can be raised. Numerous and various shall be the attendants of the bride, when she shall be brought unto her Royal Husband in raiment of needle-work; but the queen alone shall stand on his right hand, in his throne of glory (Ps. xlv. 8—15). Thus Solomon, speaking in the Spirit, said, "There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled, is one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Sol. Song vi. 8—10.)

Having said thus much on the oneness of the church, and her union with Christ her risen and glorified Head, let us consider next "the Oneness of the Spirit. As there is but one body of Christ, so is there but "one Spirit," which dwelleth in the body, and actuates the members of it.

Of the gift of the Holy Spirit, which was first vouchsafed unto the church on the day of Pentecost, our Lord frequently spake; and he ever spoke of it as a gift consequent on his ascension, and which he himself should bestow. The Holy Spirit was not given until Jesus was glorified; then began he to "baptize with the Holy Ghost;" and mightily proved that he was both Lord and Christ. For, "when the day of Pentecost was fully come, they were all"—namely, the eleven Apostles, with the women, and Mary the mother of Jesus, and his brethren—"with one accord in one place: and 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." Thus was fulfilled the oft-repeated promise which Jesus spake unto his disciples previous to his sufferings and ascension: "If I go not away, the Comforter will not come unto you; but if I depart I will send him unto you" (John xvi. 7). "If ye love me, keep my commandments; and I will pray the Father, and he will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you" (xiv. 15—17). This is what John the Baptist spake concerning Christ: "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 11); which declaration was again repeated by Christ himself

unto his disciples, just as he was about to ascend unto the Father: "And being assembled with them, commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 4). It was not until these words were fulfilled in the gift of the Holy Ghost (which proceedeth from and is one with the Father and the Son; and he which hath the Holy Ghost, hath the Father and the Son likewise, John xiv. 16—23), that the Apostles began to act upon the words of the statute, which saith, "Go ye *therefore* (namely, because all power was given unto him in heaven and in earth), and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20). And is this command of the great Head of the church binding on us? And is this the promise of Him who is the same yesterday, to-day, and for ever, and whose gifts and calling are without repentance? Yes; the officiating minister is God's arm, animated of His will. He baptizeth in the name of the Father, and of the Son, and of the Holy Ghost; and not only in their name, but in their actual presence too. The statute remaineth good unto the end of the age; and the church dare not diminish ought thereof, or "change the ordinance," or "alter" it in any respect whatsoever: and she is, moreover, responsible to God for the fulness of the blessing contained therein. Whether the church has been faithful to her trust, or acted faith in the words of the statute, remains to be seen by referring to the blessings conveyed in this ordinance when the words of the statute were first acted upon: for the Christian baptism is one—"one baptism."

Let us, then, refer to one or two instances of Christian baptism as first practised by the Apostles. The first we shall notice, is that recorded in Acts ii. When many were pricked in their heart, "and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?" and "Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost: for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word, were baptized, and the same day there were added unto them about three thousand souls." The next circumstance of Christian baptism we shall notice, is that recorded in the nineteenth chapter: "And it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding

certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether the Holy Ghost yet be," or "be given." (This is evidently the proper translation, and not as it stands in the English version; see John vii. 39; Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33.) And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus; and when Paul had laid (his) hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

This manifestation of the presence and power of the Holy Spirit leads us to notice some other effects of the presence and operations of the Spirit. It is by the indwelling of the Holy Ghost that believers hold communion with the Father, and with his Son Jesus Christ (John xiv. 16—23); that they are enabled to do the *works* of Jesus (ver. 12). It is the Spirit that changeth us into the very image and likeness of Christ, from glory to glory (2 Cor. iii. 18); that "sheweth us things to come;" that "guides us into all truth" (John xvi. 13): "Ye have an unction," says St. John, "from the Holy One, and ye know all things." It is by the indwelling Spirit of God that we overcome the world and the spirit of Antichrist (1 John iv. 3, 4). It is by the same Spirit that the flesh is mortified, and that the righteousness of the law is fulfilled in us (Rom. viii. 1—5); that sheds abroad the love of God in our hearts (v. 5); that carrieth us into the presence of the Father (Eph. ii. 18); that gives us a sense of our adoption, enabling us to cry "Abba, Father" (Rom. viii. 15); that sealeth us with the "earnest of our inheritance" (Eph. i. 13, 14), and maketh us to long for the day of complete redemption (Rom. viii. 23): by whom, also, we know that we dwell in God, and God in us (1 John iv. 13). The forms of the manifestation of the Spirit are indeed various; yet is the Spirit *one*; and given by *one* Lord, even Jesus; and to every man for his "profit." "Now," says the Apostle, "there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh,

that one and the self-same Spirit, dividing to every man severally as he will" (1 Cor. xii. 4—13). And are these the effects of Christian baptism? Are these the fruits of the Holy Spirit? And were they to continue till that which is perfect is come? Then we are not straitened in God, but we are straitened in our own bowels: For of what can we speak beyond "the baptism of John?" Did not that convey to the believer all that Christians *now* know or experience, nay, all that most *desire* to know? For "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." John's baptism contained repentance, or a change of heart, even the quickening of the soul by the regeneration of the Holy Spirit. It taught the remission of sins; or the non-imputation of guilt, through the Lamb of God that should take away the sin of the world. It cleansed the conscience from dead works to serve the living and true God, through faith in the sprinkling of the blood of Jesus. It shewed the end of the divers washings and purifications of the law, and their anti-typical fulfilment in the person of Jesus. It also pointed to the body and blood of Christ as the true manna on which we are to feed; and by which the regenerated man is nourished up unto life eternal. In one word, it seems to have contained all that Christian baptism contains, except the baptism of the Holy Ghost. Hence all that we find conferred on "certain disciples," which Paul found at Ephesus, knowing only the baptism of John, in addition to what they already possessed, was, that, being baptized in the name of Jesus, "they received the Holy Ghost" (Acts xix. 1—6): From this passage it certainly appears that the great distinguishing feature between the baptism of John and Christian baptism, is "*the gift of the Holy Ghost.*" Let any one read it attentively, and say, whether this does not appear on the very face of it. Does it not appear then, that we are fallen back (as to the general experience of Christians) into the standing of the church anterior to the day of Pentecost? For what do we know of "the baptism of the Holy Ghost" as the grand *distinguishing mark of Christian baptism*? What do we know of an *indwelling God*?

: Let us, then, ever bear in mind, that the church, the body of Christ, though made up of many members, is truly and strictly one; that there is one Spirit, which dwelleth in, and sustaineth and actuateth, the whole body; and that this Holy Spirit is given by Jesus, our exalted and glorified Head, whose office and prerogative it is to baptize with the Holy Ghost.

. Mark, next, *the oneness of the Christian calling*: "Even as ye are called in one hope of your calling." We are prone to think, because we did not live in the days of the first disciples of Christ, that we are not called to partake of the same blessed-

ness ; but this is a mistaken notion, no where countenanced in the word of God. The body, and the Spirit, and the calling, are *one*. We are all called to partake of the same blessedness. We dare not divide the calling, any more than the body or the Spirit. "There is one body, and one Spirit, *even*," saith the Holy Ghost, "as ye are called in one hope of your calling."

This is set before us in a very lively and impressive manner in the sacrament of our Lord's Supper, which is provided for the whole world, and of which all are invited to partake, without limitation or reserve. "The bread which I will give," says Christ, "is my flesh, which I will give for the life of the world" (John vi. 51). In this sacrament we are shewn how the life of the Christian is sustained, even by receiving out of Christ's fulness : for whilst we receive the sacred elements of his body and blood, which were given for us, the eye of faith is naturally directed to our risen and glorified Head and Saviour : and if we do not thus look to Christ in this sacrament, and verily and indeed feed upon Him, we receive it *merely* as a *commemorative* ordinance, and not as a means of refreshing and strengthening of our souls. Oh ! when we receive the emblems of our Lord's body, let us remember the words of Jesus : "I am the *bread of life*:" "I am the *living bread*, which came down from heaven : if any man eat of this bread he shall live for ever : and the bread that I shall give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." The "flesh," be it remembered, is "the mystery of the Word," or doctrine of Christ ; "the Word was made flesh ;"—and the "blood" is the life-giving Spirit, or living principle ; "for the blood is the life thereof" (Gen. ix. 4). Thus, whilst the believer recognises that "great mystery of godliness," "God manifest in the flesh," he looks to Christ *glorified*, and drinks in the very *life* of Christ. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me" (vi. 51, 54—57). Let us, then, feed by faith on the most precious body and blood of Christ ; let us not only receive the outward emblems of bread and wine, which are used in the holy sacrament of our Lord's supper, in remembrance of his death ; but "*the inward and spiritual grace*," even that life-giving and sustaining Spirit, which Jesus, our glorified Head, conveys to the faithful in that holy sacrament. This is the blessedness to which we are all invited, "even as ye are called in one hope of your calling." "I speak as unto wise men ; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ ?

The bread which we break, is it not the communion of the body of Christ? For we, being many, are one body, for we are all partakers of that one bread." For want of thus feeding on Christ's body "many are weak and sickly, and many sleep!" Or, to use the language of the Communion Service of the Church of England, "we kindle God's wrath against us, and provoke him to plague us with divers diseases and sundry kinds of death."

The oneness of the Christian calling is also shewn in the ordinance of Baptism. The words of the statute are unchangeably the same—namely, to "*baptize all nations* in the name of the Father, and of the Son, and of the Holy Ghost;" with the promise, "Lo, I am with you always, even unto the end of the age." We repeat, that the Christian baptism altereth not: "One baptism."

The *promises* also contained in Scripture confirm the truth for which we are contending—namely, the oneness of our calling—they being unlimited, and being applied to every member of Christ, until the whole body is perfected and seated with Him on his throne (Eph. iv. 7—13). If we turn to the Prophet Joel we shall find it thus written: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out of my Spirit." The Apostle, in quoting this prophecy, does not limit its fulfilment to the day of Pentecost, but says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The words of Jesus are, "If ye then, being evil, know how to give *good-gifts* unto your children, how *much more* shall your Heavenly Father give his Holy Spirit to them that ask him?" (Luke xi. 11—13). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father: and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*" (John xiv. 12—16). The wording of this passage is sufficient to shew that the promise is not limited to the first disciples of Christ; but this is placed beyond all contradiction from the following words, in the xviiith chapter, which (be it remembered), though broken up in our Bible into separate chapters, is a continuation of the same subject: "Neither pray I for these alone, but *for them also which shall believe on me through their word*:"

that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me : and the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (vers. 20—23). Oh, let us humble our guilty souls before God, that we know so little of this blessedness. And let us "cry day and night unto God," with fasting, and prayer, and supplication, that he may pour down his Spirit upon his body, the church ; that each member of the same may be filled with the Spirit, and live and walk in the Spirit ; so that the very life of Jesus may be manifested in our mortal bodies, that it may be evident that we are indeed very members incorporate in his mystical body ; weeping with them that weep, and rejoicing with them that rejoice ; living in unity and godly love ; and that we may "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

The Lordship of Christ is also one : "One Lord." "There are different administrations, but the same Lord." Jesus is "Head over all things to the church." "By Him kings reign and princes decree justice." He is "the Prince of the kings of the earth ;" and those that will not acknowledge Him supreme, must be dashed in pieces by his iron sceptre, when he cometh in his glory (Psa. ii. 9—12 ; Rev. ii. 27). But the Lordship of Christ extendeth over all matter, animate and inanimate, in heaven, earth, and hell. Thus the Psalmist speaks : "I know that the Lord is great, and that our Lord is above all gods. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places. He causeth the vapour to ascend from the ends of the earth : he maketh lightnings for the rain : he bringeth the wind out of his treasures." Even in the body of his humiliation nothing could withstand his word. Sickness, disease, and death, yielded when he spake : the devils gave up their victims, and fled at his command : the winds were hushed at his bidding, and the boisterous deep ceased to roar : and even when it was the "hour" of his enemies, "and the power of darkness," the simple revelation, "I am He," smote them, that "they went backwards and fell to the ground." Thus Jesus manifested forth his glory when on earth, and his disciples believed on him ; how much more, now he is seated on the right hand of the Father. "Greater things than these shall ye do, because I go unto the Father." And were not the wonderful events of the day of Pentecost proofs of this ? "Therefore," says the Apostle, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

(Acts ii. 36). And the Lordship of Christ is one; and if it is not manifested now as at the first, it is not that it hath changed, but that we have ceased to "hold fast his name," and to ask him to stretch forth his hand to heal, and that "signs and wonders may be done in his name: for "Whatsoever ye shall ask," saith our Lord, "in my name, that will I do, that the Father may be glorified in the Son," and these also are the words of Jesus, which no man dare limit to time or place, seeing that He who spake them hath not done so: "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. 16—18).

The *faith* of the church is also one: "One faith." The body being one, and that one body being filled by one Spirit, there cannot be throughout the whole body but one faith. That such was the unity of faith in the days of the Apostles, when the voice of the living God was heard in the church, no one will deny. If any difference of opinion existed among any of the members of Christ, it did not lead to division, but to union and oneness of faith: for "God revealed even this unto them" (Acts xi. 1—24; xv. 1—29). How earnestly did the Apostle Paul exhort the Corinthians in respect of this: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together in the *same mind*, and in the *same judgment*" (1 Cor. i. 10). A departure from this oneness of faith was not to be endured, or countenanced, even for a moment (11, 12). The Apostle asks, with holy indignation, "Is Christ *divided*? was Paul crucified for you? or were ye baptized in the name of Paul?" As long as the Headship of Christ was acknowledged, and the voice of the living God was heard in the church, so long were the members of his body kept in "one faith," even as the Spirit is one. The presence and voice of the living God was indispensably necessary to the keeping of the members of the body in one faith. If the Apostles had spoken with the enticing words of man's wisdom, there would have been as great a variety of opinion as there are members in the body; but their speech and their preaching was in demonstration of the Spirit and of power, that the faith of the church should not stand in the wisdom of men, but in the power of God. To what, I would ask, must we ascribe the innumerable differences of opinion in the church in these days, but to the teaching in the words of man's wisdom, instead of the words which the Holy Ghost teacheth? God has shewn us, by long and woeful experience, that He alone can keep the church in

unity of faith; and he will shew that this is His prerogative, when the Spirit of the Lord shall again move upon the face of the deep, and bring order and union out of the confused chaos. The enemy has indeed come in like a flood, and now shall the Spirit of the Lord lift up a standard against him. When this unction from the Holy One is poured forth, and all the garments of the bride and her attendants are perfumed with its incense (Psa. [xlv. 7, 8), then it shall be said, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

There is also "*one God and Father* of all, who is *above* all, and *through* all, and *in* you all." The whole Christ—the Head, and body, and members—are subordinate to the Father, and arranged in order under Him. The Head of the church and of every man, is Christ; and the Head of Christ is God; and the day will come when this shall be manifested. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father....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." And through eternal ages shall He stand at the head of the worshippers, the great High Priest of our profession, even the High Priest after the order of Melchizedec; and lead them on in the worship of the invisible Godhead, the one God of our salvation, the Father of us all; of whom our Lord said, "I ascend unto my Father and your Father, to my God and your God." Even now are we taught to trace up our salvation to the eternal counsels of the Almighty Father: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." "For of him, and to him, and through him are all things; to whom be glory and dominion for ever and ever."

The Father also "*is through* all," pervading the whole body by his presence; discerning the thoughts and intents of the heart; shedding abroad his love in their hearts; writing his name on their foreheads, and uniting them to each other in the bonds of holy love. He is, moreover, "*in* all;" dwelling in them as in a temple. "What, know ye not that your body is the temple of the Holy Ghost, which is in you?" (1 Cor. v. 19.) "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x. 20). Mark has it, "It is not ye that speak, but the Holy Ghost" (xiii. 11). He indeed that hath received the promise of the Father, being baptized with the

Holy Ghost, hath both the Father and the Son (John xiv. 16—23); and the great mark of the indwelling of the Father is *love*. “God is love; and he that dwelleth in love, dwelleth in God, and God in him” (1 John iv. 16). All pretensions to piety without holy love, are vain. “Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.” And if this heavenly gift is to be judged of by the unerring standard of God’s word, where is it to be found in these our days? For “Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love *never faileth*.” Oh! let us humble ourselves at the Throne of Grace, and bow our knees in solemn and fervent prayer unto the God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, “that he would grant us, according to the riches of his grace, 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.”

Finally; let no one divide the body of Christ, or the Spirit of Christ, or the lordship of Christ, or the Christian faith, or the baptism of the Holy Ghost, or the God and Father of us all: for He who is the same yesterday, to-day, and for ever, hath declared, that “there is but 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.”

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.

J. H.

**ON THE VARIOUS WAYS OF GOD'S MANIFESTING HIMSELF
TO MAN.**

IN our sixth volume (p. 212, &c.) we briefly noticed the republication of a curious treatise, first issued in 1713, under the title, "The general Delusion of Christians touching the Ways of God's revealing Himself," &c. We have now before us an able tract, written by Bromley, and published in 1761, on the same subject. Of the author's view of what are termed the "extraordinary dispensations," and the leading arguments by which he sustains his opinion, we shall present our readers with a somewhat extended abridgment, retaining as far as we can the author's own language. His work is entitled "An Account of the various Ways of God's manifesting Himself to Man; with Observations on those Dispensations called extraordinary." These "Observations" he commences thus:—

"Various have been the ways in which God hath dispensed himself to his church since the fall of Adam. But my chief design is here to discourse of those now called extraordinary; of which are, revelations; infallible prophecies; responses from the mercy-seat; answers from the high priest's pectoral, named the judgment of Urim; together with angelical dreams, miracles, voices, visions, &c. Now visions, of which I shall discourse more particularly than of the rest, were chiefly those of representation of angels, of the internal heavens, of Christ's glorified humanity, and of the similitude of God. Voices were either internal, which we may call inspeakings, or external; which were either from angels, or from the persons in the Trinity; some instances of which, and other extraordinary ways of God's discoveries in his saints, so far as they suit to the present design, I shall give in the Scriptures I have collected; which I intend first to present into view; and afterward on them, as the foundation, to build my observations, which I shall conclude with a vindication of some, who at this time enjoy many of these extraordinary things."

The author begins with God's discoveries of himself before the Law, which were ordinarily in visions and voices. As to Adam, Gen. iii.; to Noah, Gen. vi. vii. viii.; to Abram, Gen. xii. and onwards; to Isaac, Gen. xxvi.; to Jacob, Gen. xxviii. and xxxii.; to Joseph, Gen. xxxvii.; and to Moses, Exod. iii. &c. He proceeds in like manner to open God's discoveries of himself under the Law and by the Prophets, raised up from time to time for the special purpose of calling upon the people to repent and turn to God, and endowed for this end with extraordinary power from God, to convince the people and to declare the purposes about to be manifested openly.

“ After the re-edifying of the temple, Malachi was raised up an extraordinary ambassador from God, who denounceth a curse against the priests for breaking their covenant, and reproves the idolatry of the people. This was the last before John the Baptist, of whom he prophesieth, whose office was to preach repentance to the Israelites ; who by this time were much corrupted in doctrine, discipline, and conversation ; though in the intermediate space, they had sometimes, though rarely, experience of extraordinary dispensations, as church histories record.

“ But now I shall pass to the writers of the New Testament, who give a fair and luculent testimony to these great, and at that time extraordinary dispensations. We read, Luke i. That there appeared to Zacharias an angel of the Lord, standing on the right side of the altar of incense, which struck him into fear ; but the angel prohibits it, predicts the birth of John Baptist, gives his name, and shews his office : ver. 19, the angel discovers that his name was Gabriel : ver. 20, Zacharias is struck dumb for his unbelief : ver. 26, The same angel is sent from God to Nazareth, where he found the Virgin Mary, and saluted her in these sweet expressions, Hail, thou that art highly favoured, the Lord is with thee ; blessed art thou among women : afterwards he comforts her, speaks of her sacred conception, of the birth of Christ, and names him Jesus ; speaks of the eternity of his kingdom ; and reports to Mary the conception of Elizabeth : ver. 41, Elizabeth, filled with the Holy Ghost, prophesieth : ver. 46, Mary answers in the same spiritual language : ver. 67, Zacharias prophesieth : Matt. i. 20, The angel of the Lord appeared to Joseph in a dream, and informed him concerning Mary’s holy conception, foretelling the birth of Jesus. The Magi were directed from the East by a miraculous star, and arriving at the place where he was born, worshipped him, and presented their gifts, and so returned as the Lord admonished them in a dream, Luke ii. The poor shepherds also had news of this by one of God’s messengers ; for whilst they were watching their flocks by night, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and the angel discovered to them the blessed news of Christ’s birth in Bethlehem ; upon which there suddenly appeared a multitude of the heavenly host with the angel, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men : ver. 25, The Holy Ghost was upon Simeon, and he had it revealed he should not see death, before he had seen the Lord’s Christ ; who, coming into the temple, took Christ into his arms and prophesied. Anna, the prophetess, gave her prophetic testimony also to the Messiah. Matt. ii. 13, the angel of the Lord appeared to Joseph in a dream, and commanded him

to fly into Egypt with the child, because of Herod : ver. 19, the angel in a dream reappeared to him, and bid him return because Herod was dead : ver. 22, being again directed by God in a dream, he turned into the parts of Galilee : Matt. iii. 16, after Christ's baptism, the heavens were opened, and the Spirit of God was beheld, descending upon him in the form of a dove. And, ver. 17, there came a voice from heaven, saying, This is my beloved Son, in whom I am well pleased : Matt. iv. 7, after the devil had left Christ, the angels came and ministered unto him. Jesus walked upon the waves of the sea : he was transfigured before three of his disciples, so that his face did shine as the sun, and his raiment became white as the light ; and there appeared unto them Moses and Elias, talking with Christ ; and a bright cloud overshadowing them, a voice was heard out of the cloud, saying, This is my well beloved Son, in whom I am well pleased, hear ye him. And Luke xxiii. the sun was darkened for three hours, the veil of the temple was rent from the top to the bottom ; the earth did quake, and the rocks clave, the graves also opened, and many bodies of the saints which slept, arose ; and after his resurrection, came into the holy city and appeared to many. When the women came to the sepulchre, there was a great earthquake ; for the angel of the Lord, having descended from heaven, rolled back the stone from the door of the sepulchre, and sat upon it : his countenance was like lightning, his raiment white as snow ; he spake to them, bade them not to fear, declared Christ's resurrection ; and commanded them to tell his disciples of it, and how they should see him in Galilee. It is recorded, they saw in the sepulchre, a young man, clothed in a long white garment ; and it is said (John xx.), Mary saw in the sepulchre two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain ; this is called a vision of angels (Luke xxiv.). Christ appeared to Mary Magdalene, who did not know him. He afterwards appeared in another form, to two of the disciples going to Emmaus. He appeared to the eleven when the doors were shut, and blessed them. He came again when the doors were shut, and stood in the midst of them, who were then all together, at which time he convinced Thomas. Acts i. 9, after he had promised the Holy Ghost, he was taken up into heaven, a cloud receiving him out of their sight ; and whilst they looked towards heaven, two men stood by them in white apparel, and told them, as they saw him ascend into heaven, so they should see him come again from heaven. Acts ii. 1, and as they were come together on the day of Pentecost, there suddenly came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting ; and there appeared unto them cloven tongues, like as of fire, and sat upon each of them, and they were all filled with the Holy

Ghost. Acts iv. 31, after they had prayed, the house was shaken where they were assembled, and all were filled with the Holy Ghost. The Apostles, being cast into the common prison, were delivered by an angel of the Lord, who by night opened the prison doors, and said, "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20). This was done, and the doors shut again without the keepers' knowledge, who, to little purpose, stood without, watching. Stephen, being full of the Holy Ghost, saw the heavens opened, and beheld the glory of God, and Jesus standing on his right hand (Acts vii. 55). The angel of the Lord spake unto Philip, and commanded him to go towards the south, where he met the eunuch (Acts viii. 26). The Spirit of the Lord caught away Philip, so that the eunuch saw him no more, and he was found at Azotus (ver. 40). As Saul was journeying to Damascus, suddenly there shone a light from heaven above the brightness of the sun round about him, so that he fell to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me? (Acts ix. xxvi.) Christ answered Paul, I am Jesus, whom thou persecutest. After this he commanded him to go into Damascus. You may see, that Christ at this time gave Paul his commission to be an apostle: in this vision, Paul saw Christ, as is clear by ver. 17; where Ananias affirms, that Jesus appeared to Paul in the way. The Lord spake to Ananias in a vision, and commanded him to visit Paul, who had seen Ananias in a vision coming in and imposing his hands upon him to restore his sight; Christ and Ananias discourse here. Cornelius, about the ninth hour, saw in a vision, an angel of the Lord in bright clothing, coming to him, (Acts x.) who commanded him to send for Peter, discovering where he was. Peter fell into a trance, and saw the heavens opened, and a certain vessel descending to him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all sorts of beasts, fowls, and creeping things. The voice said, Arise, Peter, kill and eat; the voice spake again; this was three times done, and the vessel received up again into heaven. Acts iv. 22, the Spirit bade Peter go with the three men, which Cornelius had sent: Acts xii. 7, whilst Peter was sleeping between two soldiers, the angel of the Lord came upon him, and a great light shone in the prison, so that Peter was raised from sleep by the angel, and loosed from his chains; and commanded to cast his garments about him, and to follow; he knew not that it was really so, but thought it a vision: but after the iron gate opened of itself, and the angel departed, he saw it was real, but the Christians thought it had been Peter's angel that knocked at the door. Acts viii. 10, The Lord speaks to Paul by night in a vision, Be not afraid, for I am with thee; hold not thy peace, for I have much people in this city. Acts xvi. 2, A vision

appeared to Paul in the night in which he saw a man of Macedonia standing by him, desiring him to come over into Macedonia and help them. Acts xxiii. 11, When Paul was in great danger, the Lord stood by him in the night and said, Be of good cheer, Paul; for as thou hast testified of me at Jerusalem, so must thou bear witness at Rome. In the night the angel of the Lord stood by Paul, and bade him not fear, foretelling the preservation of all that were in the ship. Paul speaks of himself, that he was caught up into the third heavens where he heard unspeakable words, which it is not lawful for man to utter. (2 Cor. xii.)

I shall close these instances with only mentioning the glorious revelation of John, which is made up of divers visions and voices, and therefore cannot but give an effectual testimony to these dispensations, seeming to be the very accomplishment of Christ's promise to John of tarrying till he came, which was a peculiar privilege of his, above his fellow-disciples.

But now having collected these choice Scriptures, in which the enjoyment of these extraordinary dispensations is clearly held forth; and that in the time of the patriarchs, prophets, and primitive Christians, I shall pass to the observations which I intend to draw from them, as the ground-work of my discourse.

The first thing therefore I shall observe is, that from the beginning of the world, till Malachi had ended his prophecy, the church of God in every age hath been blest with some extraordinary dispensations. From the creation to the Law, visions, voices, and prophecy (Judg. xiv.), were the chief, if not the only ways of God's discovery of himself to his church; and after the law was given, and written and commanded always to be retained in the thoughts of the Israelites, God continued the dispensations of visions, prophecy, answer by Urim (Num. xxvii. 21), and by voice from the mercy-seat (Num. vii. 89), as standing ways of God's revealing himself, by which, upon most occasions, the Israelites were directed: so that when they designed war they inquired of the Lord whether they should proceed in it or not. Who sometimes answered them by the high priest, sometimes by prophets (1 Kings xx. 17); discovering what his will was, and it was a sign of God's abandoning those to whom he denied such immediate directions; hence, that of Saul (1 Sam. xxviii. 15). God is departed from me, and answereth me no more, neither by prophets, nor by dreams, nor by Urim. And it was a sign of irreligion, and neglect of God, not to go immediately to him for direction and help, in any extremity or great occasion. Hence it is left as a mark of Asa's profaneness; in his disease, he sought not to the Lord, but to the physicians (2 Chron. xvi. 12). For in such cases, the prophets were wont to be consulted with, who usually discovered God's purpose, and

sometimes cured, as Isaiah did Hezekiah (2 Kings xx. 27). And these ways of God's dispensing himself were very prevalent to work those effects, which the standing law sometimes could not; as may be seen Judg. ii. 4, where the angel's speech forced the disobedient Israelites to tears and repentance; and David was driven to confession and sorrow for his adultery and murder by Nathan's immediate message from God (2 Sam. xii. 13). Whereas, the law, though he knew and understood it as well as any, could not before work that great effect upon him; hence, we see how useful these dispensations may be even to great saints, whilst in the body, and by union with their sensitive part, they are exposed to worldly allurements.

: My next observation is this, That God's withdrawalment of extraordinary prophets and dispensations from the church, after Malachi's time, till Christ's coming, was a sign of God's displeasure against them; for that corruption which began to grow both in priests and people, as you may see in Malachi; and a token of leaving them more to themselves, that so experiencing the sad effects of their own reasons and understandings in the absence of these infallible discoveries of God, the coming of the Messiah, in the renewal of these things, might be the more acceptable and satisfactory to the pious. The truth of this appears by that prophetic commination, which after Malachi's time was fulfilled (Mich. iii. 6, 7), where God speaks thus: "Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then the seers shall be ashamed; yea, they shall cover their lips, for there is no answer of God." Here the cessation of prophesy and vision is compared to the withdrawalment of the light of the sun, and to the darkness of night.

The third thing I shall observe is, that these dispensations, after their long eclipse and cessation in the church (by which much corruption crept into doctrine, discipline, and conversation) at Christ's entrance into the world began again to be renewed, and appear more eminently. Hence the angel Gabriel appeared to Zacharias in the temple, and gave John his name; and afterward to the Virgin Mary, when he predicted Christ's birth and her holy conception: then also, prophesy began to be restored; for Elizabeth was filled with the Holy Ghost, and prophesied, and was answered by the blessed Virgin in the same way. And Zacharias was acted by the same spirit of prophecy; and it was revealed by the Holy Ghost to Simeon, that he should not see death before he had seen the Messiah (Luke i. 67). Over Christ he prophesied in the temple; at which time Anna exercised the same gift in her prophetic testimony; and a little before this, the poor shepherds (not the learned scribes and pha-

risees) received news from the angel of Christ's nativity ; at which time they heard a multitude of the heavenly host, in a divine hymn, congratulating heaven and earth for the happiness of this new-born Messiah, who came to finish transgressions, and to bring in everlasting righteousness ; to rend the veil before the most holy, and to put a period to those legal figurative dispensations, which the priests had as much corrupted, as they vigorously endeavoured their continuance.

The next observation I shall make is, That communion with God and angels by way of vision, is a great and weighty dispensation. Hence Jacob (Gen. xxviii. 16, 17), after he had seen the angels ascending and descending, and the Lord from above them speaking to him, breaks forth into these expressions : Surely the Lord is in this place, but I knew it not ; as intimating some more particular relation to, and extraordinary presence of God in such places, where he opens the invisible world, and shews manifest visions to his saints in union with elemental bodies. Hence Moses was commanded to put his shoes off his feet whilst the flaming vision continued, because of the relation of God's extraordinary presence to that place, at that time, which was therefore called holy ground, though it was a figure of a deeper moral mystery. And this Jacob more confirms by his ecphonesis, ver. 17, How dreadful is this place ! This is none other but the house of God, and the gate of heaven : and Gen. xxxii. 30, the vision of God in a human form is called the seeing of him face to face, which intimates the greatness and honourableness of such visions ; the Apostle expressing the very beatifical sight by the same terms, 1 Cor. xiii. 12. And Jacob thought it a great privilege to have enjoyed such a vision, and yet to live, Gen. xxii. 30. For Isaiah, that high evangelical prophet, chap. vi., after he had beheld the vision of the Lord upon his throne with his attendants, the seraphims, cries out, ver. 5, that he was undone, because he had seen with his eyes the King, the Lord of Hosts ; which shews the weight and glory of such visions, striking those that saw them into admiration of God's Majesty and their own vileness : this Daniel (that eminent saint), chap. x. 8, confirms, who by the bright appearance of the majestic angel confesseth that he retained no strength, and that his comeliness was turned into corruption, and God himself, who is most wise, and knows best what things are great and excellent, what not, Numb. xii. 6, 7 ; makes it a peculiar token of his extraordinary love to, and high value of Moses, to shew him, ver. 8, the similitude of the Lord, which shews it is an high enjoyment to see God by way of similitude ; that is, in that glorious spiritual likeness and similitude which he himself takes up to appear in, as he did to Moses, Isaiah, Ezekiel, Micah, Daniel, and, last of all, to divine John, who saw him in heaven

sitting on a throne in a human form ; and when he beheld this, he was in the Spirit, and wrapt up into or near heaven, Rev. iv. 10, according to that voice, Come up hither : if things then, even in heaven, where God manifests himself most perfectly, are seen under figured determined appearances, as John saw the elders and angels about the throne : I say if, for, as really it is ; this shews that ordinary intellection (such as we commonly enjoy in the body) by imperfect species of things is far below this sight, which beholds things so clearly in God's own light, even as the thinking of a thing is below the real sight of it ; and the meditating of heaven far short of Paul's vision of it in that rapture in which he heard and saw things unutterable ; and the representing Christ in thoughts exceeding mean, in comparison of Stephen's real sight of him in glory, and the life of faith much inferior to that of perfect sight : and although pure intellection being absolutely spiritual, is more noble than the sight of the outward eye ; yet one cannot reasonably argue from thence, that ordinary intellection, which is much corrupted, and hugely short of pure, must therefore be more excellent and satisfactory than the sight and enjoyment of heavenly visions : for most visions, as I know by experience, are seen by the internal, not by the external, corporeal eye ; and so are not material, but spiritual objects : and though visions did all appear to the external eye, yet were not their enjoyments more base, yea, they would be more excellent, all things well considered, than that of ordinary intellection ; which being but the knowledge of things by those species, which once came from the senses, is but a dark imperfect way to converse in ; whereas, the sight of glorious extraordinary objects through the eye, by their visible presence, gives more assurance, satisfaction, and delight, entering deeper into the soul by strong impression, than thoughts without such objects : and who (for illustration) would not prefer a sight of the circulation of the blood in man's body, which might discover to the eye the situation of all the arteries and veins, with the secret passages of the blood from one to another, and so back to the heart ; I say, who would not prefer such an experimental sight, to the representing of it only by thoughts to one's self ? Seeing that in the first there is a joining of the eye and the understanding together, which is not in this last ; which is much to be taken notice of in our comparisons of common intellection, (which in its kind is very imperfect) with the sight of the eye, which, in its own kind, is much more perfect, lest we should disjoin things that go together ; for in corporeal visions, besides the presence of the object, and all advantages that flow from it, there is all that may be called intellection joined with sensation ; which clearly proves that enjoyment of communion with God and angels by vision, though it were to the outward eye only,

were more excellent, and to be preferred before communion by thoughts only; because in visions, besides intellection and reflections of the understanding, there is the addition of a visible extraordinary presence of God and angels, in a way more like the enjoyments in heaven than ordinary communion is; for in such enjoyment, the eye (suppose that of the body) sees a glorious object more beautiful than the sun, the understanding presently apprehends this an effect of God's extraordinary presence, and knows it an extraordinary discovery of his particular favour, which, it may be, is presently discovered by an angelical voice speaking to the soul. O how is the soul then ravished! How is it transported with this open discovery of God! How is it filled with holy amazement, to see God and his angels in such an immediate visible way of discovery so near! How is it struck into profound reverence! How low at this time do all earthly enjoyments seem! How mean the greatest monarch! How much more ravishing satisfaction doth it now enjoy, by such a manifest appearance of God and his angels, or through his angels, than it ordinarily enjoys by intellectual reflections, which are many times eclipsed and disordered by imaginations, raised from the sense of outward objects! What a difference doth it find betwixt thinking of God and his angels, and such appearances of them as present by voice and vision, through which the soul finds wonderful virtue, power, and life conveyed into itself? But, as I shewed before, most visions of the prophets and primitive Christians (as I believe), all those of the opening of the internal heavens, the similitude of God on his throne, of Christ glorified, of the seraphims, cherubims, and other angels when they appeared in sun-like brightness, and most, if not all that we now enjoy, are seen by the eye of the soul, and intellectual power of sight, without the help of corporeal organs, and so more in that way by which angels and saints behold things in heaven, than communion by mere thoughts is, which shews the excellency of the former way over the latter, because that which is more agreeable and like to that which is more excellent is itself, so far as it is agreeable, more excellent also: and questionless this open sight and enjoyment is more like that of heaven than common intellection by thoughts; for certainly in this way of internal sight, John saw all his visions, especially those in heaven, for he was wrapt into the Spirit as a preparation for this enjoyment; and certainly the understanding by image and conception without internal sight, as we ordinarily do, is a great and sad effect of the fall, and shews the prevalency of imagination over the intellect; for, in thinking we behold not the essence of any thing, but only the image or species of it, whereas true, perfect knowledge is the intuition of the Being; or essence itself, and the more we come to perfection, in the

restoration of our primitive faculties in their use, the more we shall enjoy the real sight and intuition of things ; even as the outward eye sees its object, though more nobly. Whence the enjoyment in heaven which the souls of saints partake of (as soon as they are out of the body), is called the seeing of God face to face ; and this is without images, or such species which in ordinary intellection we use ; for there, Rev. xxii. 5, the light of the Son of God supplies their place, who is the only light of the New Jerusalem, by which our spiritual eyes shall be joined with all spiritual objects. And David affirms, that when a man dies all his thoughts perish ; and I cannot understand what more perfect and satisfactory way of knowledge we can desire or imagine, than for the soul to see by intuition the essences of all things, as we do the superficies of things by the outward eye, and to understand in that simple vision the causes, effects, agreements, and distinctions of all things : therefore, it is not a sign of the baseness but of the nobleness of enjoyment for the soul in this life to see in that way spiritually, as the outward eye doth materially ; for such was the manner of John's seeing all those glorious objects in heaven opened, even when he was in the Spirit, and so in abstraction from bodily impediments : and such will our sight be in perfect bliss ; or else we must be in that sad condition blind men are in, that want the sweet and comfortable enjoyment of light, seeing no real object, only entertaining themselves with the thoughts and conceptions of things. But now to proceed a little further in the prosecuting this head, we will particularly shew the weightiness of visions of angels, which appears, in that God lives and acts in them, in such an immediate presence, that sometimes they speak in the name of God as ambassadors, who represent their Prince : hence, Gen. xxii. 11, 12, the angel of the Lord called to Abraham out of heaven, and said, Now I know thou fearest God, seeing thou hast not withheld thy son, thy only son from me. Now Abraham had no intention to offer up his son to an angel ; therefore the angel must speak in the name or stead of God. So Gen. iii. 11. Now this shews how presentially God lives and acts in them ; which is also clearly shewn in Exod. xxiii. 20, 21, where God, declaring how he had sent his angel before the Israelites, commands them to beware of him, and not provoke him, but obey his voice ; adding this as one reason, for my name is in him. Now by name in Scripture is many times meant the nature, power, and image of God (as Deut. xxviii. 58 ; Prov. xviii. 10 ; Acts iii. 16 ; Rev. iii. 12). Therefore it was a strong argument that God used to persuade them to obey that angel that went before them in a visible glory, to tell them that his own nature, power, and image dwelt in him ; and so that he himself through that angel was present in an extraordinary way

amongst them ; and that it is a high privilege and effect of a glorious union, appears by that of Christ, Rev. iii. 12: where he promiseth, as one of the highest rewards to those that overcome, that he will write on them the name of his God ; which is no other than his nature, which we shall perfectly be united to in the state of perfection. Moreover, the name Angel is so honourable, that sometimes the Lord is called an Angel without addition, though not an angel of the Lord. Thus, Hosea xii. 4, It is said of Jacob, he had power over the angel, who, ver. 5, is there stiled the Lord God of Hosts ; so the angels have sometimes been called God, our Lord, as Judg. xiii. 22 where Manoah saith, We shall surely die, because we have seen God : whereas in the verse before it is recorded, that Manoah knew it was an angel of the Lord ; and that angel which God promised should head the Israelites in the wilderness is sometimes called the Lord, Exod. xiii. 21, and the Angel of God, Exod. xiv. 19, promiscuously, which shews the eminent presence of God in them, and what regard we should have of such angelical appearances when God sends them ; seeing at such times his flaming chariots, in whom he rides, do so visibly converse with us. But to conclude, though this communion with angels is a weighty enjoyment, and a great and blessed privilege for those who live in mortal tabernacles ; yet, we are not to worship them, but to look upon them as our fellow-creatures, who owe worship to our Messiah, and their Captain, Heb. i. 6. Let all the angels of God worship him ; although for our good he once became a little lower than the angels, Heb. ii. 9, by assuming flesh and blood for the suffering of death ; even as we are yet far below them in glory and happiness, by reason of our sensitive nature, which are veils hindering our sight of the holiest place, where Jehovah dwells between the cherubims. It is therefore an honour to those who enjoy their society, which Daniel well understood when he gave such civil respect to the angel as we are wont to afford persons of honour and great quality, by giving them their titles, Dan. x. 16, O my Lord, and ver. 17, How can the servant of this my Lord talk with this my Lord ? But in a word, though the angels in the time of our imperfection are far above us in light, power, and glory, yet in the resurrection, Luke xx. 36, we shall be at least *ισόγγελοι*, equal to the angels, if not above them.

Another observation flowing from the former shall be this : 1st, That the enjoyment of visions and other extraordinary gifts hath been the effect of God's particular favour and goodness to those that possess them ; 2dly, A real sign of his dwelling and acting in them in an eminent manner. The first of which appears in that they who were endued with the greatest proportion of these have been the greatest favourites of God ; such were Abraham,

Enoch, Jacob, Joseph, Moses, Elijah, Elisha, Isaiah, Zachariah, Ezekiel, Noah, Daniel, Job; together with Christ, the Apostles and primitive Christians; and that the possession of these gifts and dispensations were the effects of his especial favour to them is clear, first, because amongst the great favours God promised to the Christian church, these are reckoned as very remarkable ones, Joel ii. 28: I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy; your young men shall see visions. I will shew wonders in the heavens, and in the earth, &c.—2. Because the withdrawalment of these enjoyments hath been threatened by God as a great judgment, Mic. iii. 6, 7; and it was a sign of his displeasure against Saul, that he would answer him neither by prophecy, dreams, or Urim.—3. In regard they afford the enjoyers of them many blessed advantages in reference to their spirits and good of their souls: As (1.) they give powerful administration of God's especial presence, and so afford an happy means to saints in the body to carry themselves as before so mighty a presence, Gen. xvii. 3; Exod. iii. 6. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised God, saying, For he is good, for his mercy endureth for ever, 2 Chron. vii. 3. O! what a sweet frame of spirit were they drawn up into, at the sight of this miraculous emanation of angelical glory which descended, as an extraordinary testimony to Solomon's prayer. (2.) They strike the beholders of them into a deep sense of their own vileness, Isa. vi. 5; Dan. x. 8. Daniel when he saw the glorious vision of Him whose body was like the beryl, and face as the appearance of lightning, confesseth that his comeliness was turned into corruption. (3.) They powerfully shew the vileness of the fairest and most enticing earthly objects; for how un-beautiful would that which hath been the greatest allurements in the world, even the beauty of women, seem after such a vision as that of Daniel, chap. x.; and that of Paul, Acts xxvi. 13, when Christ appeared to him in a light brighter than the sun, which yet is the most glorious body of this creation? And what would honour from men, and converse with the greatest princes, seem to that converse Jacob had with the Lord at Bethel; Moses in the Mount; Daniel, with that mighty angel, who told him he was a man greatly beloved; John, with Christ in the Isle of Patmos. The 4th advantage is, that transcendent delight they afford the souls of those that enjoy them: for what degree of pleasure did Paul want, when he was wrapt into paradise? What did Moses feel in his soul, when the Lord caused all his goodness to pass before him? How could Micaiah choose but be transported, when he saw the Lord upon his

throne, with all the host of heaven standing on his right and left hand! What did some of the holy men of God feel, when by the power of the Spirit they were sometimes transported in vision, sometimes wrapt personally up into the air, and carried as upon the wings of the wind! 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. iii. 12; Acts viii. 39. The Spirit much working upon and penetrating through souls and bodies at such times, how could they but be filled with delightful amazement and astonishing joy, to the eternal discredit of all earthly pleasures? especially when in such transportations they had such visions as Ezek. i. 8, 10, of the Lord in Majesty upon his throne, and of the wonderful cherubims moving in state, with a sound like the voice of the Almighty. The fifth privilege the possessors of these receive by them, is the happy capacity they are put into, to do much good for others, and so very much to glorify God, and to make their own crowns the greater at the last day, when all shall be judged according to their works. How useful were the prophets to the Israelites, by their immediate messages from God; and the Apostles by the powerful gifts of the Spirit, when 3000 were converted at one sermon! How did Moses and Aaron glorify God, by the wonders they wrought in Egypt! How helpful was Moses to the distressed Israelites in the wilderness, when by him as an instrument, the red sea was divided, the rock flowed with water in a time of extreme thirst, the enemies overthrown through the stretching out of his arm? How helpful was Elijah to the widow of Zarephath and her son, in making a handful of meal, a store house; and a little oil in a cruse, a lasting fountain in the time of famine? How much good did Elisha do by his gifts? As in discovering the king of Assyria's secret stratagems against Israel; in striking his army blind and leading them into Samaria; in multiplying the widow's oil, by which she freed herself from debt; and raising from death the Shunamite's son; and by healing the poisoned pottage; and in a time of famine, by satisfying an hundred of the sons of the prophets with twenty loaves. I might here reckon up that good which multitudes received by the gifts of healing in the primitive time. But I shall pass to the sixth advantage, which is, that great comfort and refreshment some of these dispensations have afforded eminent saints in time of great trial and sadness. 1 Kings xix, When Elijah was sad almost to death, God sent his angel and refreshed him; and when Daniel was cast into the lions' den, the angel of the Lord shut the lions' mouths; and so freed him from death, and the fear of it; and chap. x., after he had mourned three weeks, an angel with a countenance like lightning, was sent to him, who gave him comfort and refreshment, by discovering that God had heard him, and that he was greatly beloved. And Acts xxiii. 11,

when Paul was in danger of his life by reason of the envious Jews, the Lord stood by him in the night, and said, "Be of good cheer, Paul, &c." Now God made use of this, as a very effectual way of yielding comfort in a very dangerous season; we see, then, that very eminent saints have needed and been supplied with these dispensations. It is not then a sign of the weakness of those who were blessed with this administration, compared to others that did not enjoy it; but of God's particular love to them, in affording them such comfortable ways of communion, being yet in the body; which clearly appears in that Christ himself needed, and was supplied with these supports, Matt. iv. 11. After his temptation the angels came and ministered to him; and Luke xxii. 43, when he was in his great trial, concerning the bitter cup of his passion, there appeared an angel to him from heaven, strengthening him; which clearly evinceth the greatness and powerfulness of this way of support, by the visible ministration of angels; the heavenly wisdom at that time applying the most eminent way of comfort and support, to the most eminent time of suffering and trial. The seventh and last advantage is, the very great obligation which by these dispensations is laid upon those that are blessed with them, to return extraordinary love to God, and to live more to him: and as they do much oblige to this, so they very much conduce to beget it in those that enjoy them; for the very great comfort and spiritual delight which they bring to their possessors, draw their hearts by a holy violence to strong returns of love to the fountain of them; and we find that nothing works so much upon noble spirits (such as most of those were that were most favoured with these enjoyments) to beget love, as the preventing of them in great and eminent discoveries of love, and in affording particular (not common) favours, which cannot but so win upon the souls of such, as that they must be forced to cry out with the spouse in the Canticles, "We are sick of love." And this I know in some measure by real experience, having found the great growth of my soul in the love of God, and answerable obedience, since he bestowed some of these enjoyments upon me.

And that the possession of these gifts hath been an effect of God's living and acting in those that enjoyed them, in a very eminent manner (which was the second branch of this last observation), is clear enough, because they are immediate effects of the extraordinary effusion of the Spirit upon those that enjoy them, as Joel ii. 28, where prophecy, visions, heavenly dreams, are enumerated amongst the effects of the eminent pouring out of the Holy Ghost upon the church, even as all other extraordinary gifts, 1 Cor. xii. 8, 9, 10, are shewed to be the particular rivulets of one fountain, even the Spirit, in reference to the eminent dwell-

ing and acting of it in and through the saints; whence it evidently appears, that God by his Spirit lives in the possessors of these enjoyments, in an especial and extraordinary manner.

My next observation, which flows from the last, and is parallel with the second, is, that as the cessation of prophecy, and other extraordinary enjoyments after Malachi, until Christ's first coming, was a token of God's withdrawing his wonted favour from the Jewish church, and of leaving them more to themselves; so the cessation of extraordinary gifts and operations of the Spirit in the Christian church, was a real sign of God's withdrawing the eminent kindness and favour it enjoyed in the primitive time, and a real demonstration of leaving it more to itself; by which the wonders of Babel came to be manifested, and an occasion ministered of Christ's second coming in Spirit to reform the church, and triumph over the mystery of iniquity. For, 1st, if the bestowing and conferring these extraordinary gifts were tokens of God's very great favour to, and eminent presence amongst, those that enjoyed them; then, on the contrary, the withdrawment of them, and denying the collation of them, must be a sign of the lessening of his favour to, and withdrawment of, his eminent presence from those that do not enjoy them: but the first I proved in the last chapter, and that even in relation to the Christian church; therefore the last also must needs be true, especially considering what I have proved in my second observation. 2dly, The withdrawment of that from the church which preserved pure truth and unity, and so injured and kept out the Antichristian man of sin, and mystery of iniquity, was an effect of God's withdrawing his former favour from the church, and a sign of more leaving it to itself; but the taking away of the Spirit in reference to its infallible extraordinary gifts, was the withdrawing of that which made the church happy with the blessings mentioned; therefore the withdrawing of the Spirit in its extraordinary effects, was an effect and sign of that before expressed. Now the truth of the proposition will appear, by proving the truth of the particular things contained in it: and 1st, that the Spirit by its infallible gifts, preserved truth and unity, I do not see how any can ingenuously deny, because the same Spirit that revealeth truth, and brought forth unity, with the same unction preserved both truth and unity; and 2d, that by this unction which preserved truth, and so unity, the Antichristian mystery of error was hindered from breaking in upon the church, is clear, because whilst this unerring unction continued, it was ready upon all occasions, with its infallible determinations and evident convictions, to oppose and crush breeding error, which questionless it did on all occasions offered; and this is confirmed by 2 Thess. ii. 7, where Paul speaking of he working of the mystery of iniquity saith, "He that letteth will

let, until he be taken out of the way." Now who can be properly meant by this person here, but the Spirit in his infallible gifts? with which he obstructed the inundation of this man of sin and error? but this continued but for a time, even until, v. 7, it was taken out of the way, upon which quickly followed, v. 8, the revealing and appearing of the great mystery of iniquity; so that the withdrawalment of this Spirit made way for the sudden and vigorous coming forth of this mystery of error, as the removing a flood-gate gives passage to the swift flowing in of a pressing water. 3d, That this was a sign of the withdrawalment of God's former favour, and of leaving the church more to itself, appears, 1. By the great blessing the church enjoyed by the continuance of the Spirit in its infallible extraordinary gifts; 2. By the sad inconveniences and miseries it experienced through the withdrawalment of it: as 1st, The starting up of human reason in the church, instead of the Spirit's infallible unction; 2d, The arising of many opinions and controversies for want of the infallible opener of Scripture; 3d, From this pure love and unity began apace to decay; 4th, The creeping in of pride and ambition into the governors of the church, whence came the fierce contests betwixt bishops for power and pre-eminence; 5th, The growing and springing up of idolatry, superstition, outward worship, instead of pure worship of God, in spirit and truth; 6th, The sad darkening of the Scriptures, and obscuring of the spiritual truths of the Gospel; 7th, The hatred and persecution one of another for difference in judgment. In a word; by the cessation of the pure unction of the Holy Ghost; the Christian world relapsed into such horrible corruption, that the outward visible church became a great harlot, committing all manner of spiritual abominations, Rev. xvii., which clearly proves the truth of the third and last particular in that proposition. But, 3dly, If the cessation of these enjoyments be not an effect of God's withdrawing his former eminent favour, and a sign of leaving the church more to itself, and so of its eclipse in Gospel glory; then our present churches reformed according to the letter of the Scripture, may be said to be under the glorious Gospel administration; but that cannot be said in truth and verity. For if our churches, as to their present constitution and enjoyments, be in the pure Gospel administration, then the administration of the Gospel is not more glorious than the administrations of God under the Law; but that is against the testimony of truth, 2 Cor. iii. Now the consequence of this will clearly appear, by paralleling the administrations of God under the Law, with the administrations of our churches: by which I shall clearly shew they are not under the pure Gospel dispensation, but yet under the cloud of God's withdrawalment, in comparison not only to

the primitive times, but even to the church's privileges under the law.

In my parallel, then, I shall begin with those we call Ordinances. 1st, then, we have baptism as a seal of the covenant of grace, giving us initiation into membership with the visible church, and typing forth the washing of the heart and conscience from the filthiness of sin; they under the law had circumcision as a seal, likewise, of the covenant—a sign of initiation into church membership—which was a more lasting figure, and costing them blood and pains, seemed more powerfully to type forth the mystery of internal circumcision, and the cutting off of the fleshly corruption from their hearts, even to the shedding of blood; *i. e.* to the death of the fleshly man. 2d, We have the sacrament of the Lord's Supper, or the breaking of bread and receiving of wine, to type forth the mystery of the body and blood of Christ, and to seal the effects of them. They had the passover or service of the paschal lamb, the innocency of which creature, the killing of it, the sprinkling of its blood, and the eating of it with bitter herbs, did most evidently and powerfully figure out the innocency and bitter death of Christ, with the sprinkling and applying of his blood, as a means of reconciliation and prevention of God's wrath, and also the mystery of feeding upon his body, as the heavenly manna. Besides this, the calling to mind God's destroying all the first-born of Egypt at midnight, with his gracious passing by them; could not but be a great help to the effectual celebrating of this passover. 3d, We keep one day in seven as a day of solemn worship, they kept their Sabbath more strict than we; we have preaching and reading of Scriptures on that day, they had the reading of Scriptures, and lectures upon them, with exhortations, not always confining to one speaker only, but giving liberty to any that had the gift of speaking to edification, which appears by that of Acts xiii. 15; where after the reading of the Law and the Prophets, the rulers of the synagogue sent to Paul and Barnabas, saying; "Ye men and brethren, if ye have any word of exhortation to the people, say on," which gave Paul, v. 16, an occasion of preaching there; and this exercising one after another, was the practice of the primitive times, 1 Cor. xiv. 31, "Ye may all prophecy, one by one, that all may learn, and all may be comforted." And certainly the cessation of this amongst our churches, with the want of pure gifts to perform it, the minister engrossing all to himself, is an evident sign of the corruption of our churches; besides the Jews had many other great feasts, solemn sacrifices and services, and lively celebrations of God's mercies, with an evident setting forth the joys of heaven, with musical instruments and skilful singers, amongst whom there were some in David's time

set apart to prophecy, with harps, psalteries, and cymbals, 1 Chron. xxv. 1; which questionless were useful to those that were spiritual, in raising them to the lively contemplations of the harmony of heaven, and joys of the blessed in singing and loving, and might be more effectual than the preaching of many in our days: for we read, that David by his harp freed Saul from the extraordinary possession of an evil spirit; and that, by the hearing of music, the spirit of prophecy came upon Elisha, 2 Kings iii. 15; which effect we do not hear of from the preaching or praying of our divines, though in the primitive Christian church such powerful outgoings of the Spirit were ordinary. But, 4thly, We have the history of the Gospel, in which Christ's life, death, resurrection, and ascension are declared, and the mysteries of justification, regeneration, and union with God and Christ more particularly discoursed of, more clearly held out than before Christ's coming in the flesh; and on this account, in reference to the Scriptures of the New Testament, we are privileged before them. But we must know this is but a difference in an outward privilege, and that *secundum gradus* only, not in the very substance of it, we enjoying only a more clear discovery of some Gospel truths than they. For we must know, that by the sacrifices and services of the ceremonial law, the noble mystery of redemption was figured forth to those that understood them; yea, the whole work of regeneration, and the mystery of entering into the most holy place by the blood of Christ, as appears in the Epistle to the Hebrews; and were not the truths of Christ's life and death, of his suffering for our sins, of justification by his blood, of the righteousness of God, of the new covenant, of the spiritual marriage and union betwixt the Lord and the church, of Christ's glorious reign in the saints, his members,—in a word, of the resurrection and judgment, clearly held forth in the writings of the Prophets? And we must know that the glory of the Gospel doth not consist in the expression of an outward letter, but in the administration of the Spirit, 2 Cor. iii. 6, in and upon the saints, in its mighty unction and powerful operation according to that promise, "I will pour out my Spirit upon all flesh," Joel ii. 28. Besides, if we do but consider how the great Gospel truths expressed more largely in the New than the Old Testament, are darkened by the spirit of error and apostasy, working in men's reason, instead of the unction of the infallible Spirit; as, for instance, the doctrine of election, the mediation of Christ, of justification and union with God; which, for want of the Holy Ghost clearly to expound his own dictates, are made the ground of many bitter controversies and long disputes, through which the spirit of love and union is much lost. I say, if we consider this, our churches have not much reason to boast of the letter of the Gospel, as it is handed amongst them, in preferring

it before the administration of the Law and the Prophets to the Jewish church. But now I shall proceed in shewing what privileges the Jewish church enjoyed under the Law, which our churches have not. As, 1st, Infallible prophets, who by prophetic messages and revelations were wonderfully useful to the church; whence Moses wisheth, "That all the Lord's people were prophets" (O! that they who sit in his seat were of his Spirit): and of these, there were whole schools, or colleges, to whom God revealed his infallible will; and amongst whom the Spirit sometimes moved so powerful, that it fell upon those that heard them, as upon Saul, &c. Now our churches have not these blessed additions of infallible prophets, or of the gift of immediate prophecy. 2d, Under the Law they had infallible answers from the Mercy-seat, by Urim and Thummim, and from prophets; they were wont to resort to these for directions in things of difficulty and concernment; as about making war or peace, &c. Now what a privilege the Jewish church enjoyed, by these standing infallible oracles, cannot but be evident to all that know what a happiness it is to have a standing infallible way of discovering God's mind in a church, to which there may be addresses in all matters of difficulty and doubt. But these privileges our churches have not; therefore on this account the Jewish church was before them. 3d, Under the law they enjoyed visions, which were both public and private: public, such were the cloud that was wont to cover the tabernacle, and that glory of the Lord which was wont to appear in the temple: private, such were visions of representation, as those of Zech. iv. of the candlestick of gold, of the two olive trees, representing spiritual mysteries; also visions of angels, as of Gabriel, the seraphims, cherubims, and of the similitude of God in glory, as he appeared to the seventy elders of Israel upon the Mount, and to some of the prophets. Now what great privileges these were I shewed before; but our churches are not furnished with these enjoyments; therefore on this score, they under the Law excelled us. 4th, In the time of the Law they had the addition of miracles, even when the Jewish church was settled and established, which were many times of great concernment and use, both to private persons and to the public, as that of Elijah before Baal's priests, 1 Kings xviii. by which the Israelites were turned from idolatry. Now these are not in our churches; hence in this also they had the advantage of us.

But if it be here said, our churches now have more secret communion with God by the inward workings of his Spirit, than they under the Law: I answer, that cannot be made appear, seeing that many of them had those great enjoyments of rapture, prophecy, visions of God and angels, with heavenly dreams; all which were the effects of the Spirit's resting upon, and working

in them in an eminent manner, and which served to increase and heighten inward communion, by inflaming the soul with love to God, and taking them off from regarding any worldly things. Now our churches have not those effects of the Spirit's operation amongst them; and besides, the effects of the apostasy are so prevalent yet, that we make the blessed advantages we might have by the letter of the Gospel useless, by darkening and limiting those Scriptures which press the perfect death and conformity to Christ's life, as means of attaining the high and pure Gospel enjoyments of revelation, prophecy, living in Mount Zion, and of continual communion with God, Christ, angels and spirits of the just, with that perfect love, which is to conform us on earth to God's will as is done in heaven, by which we might far excel those under the Law. But these attainments are looked upon by our divines as impossible in this life, and not to be looked for or expected by any; although some of them were enjoyed under the Law, or Old Testament, and all of them by the blessed primitive Christians, in a more eminent manner than before. And furthermore, if we do but consider the generality of Christians, we shall find far the greater part loose in their conversation, and not able to give an account of their faith in words or works; and of the rest, how many are but merely civil and moral, honest in appearance, not understanding the mystery of conversion? So that the number of those that profess religion, holiness, and Christian zeal, is very inconsiderable, to those that do not, and yet of these, how many are hypocrites? How many make religion a disguise to their carnal interests and designs? How many deceive both themselves and others, in resting upon the performance of duties without an effectual change in their hearts, by the working of the new birth? How few then are those that are really changed by some work of regeneration, and sincerely love God, and in some measure keep his commandments? And yet of those, how many stick in the first work of conversion, setting limits to themselves and others, by which they are hindered from a daily progress toward the mark of perfection? If then we parallel those that are in some work of regeneration amongst us, and the true saints, amongst them in the Jewish church, I know no reason we have to boast of exceeding them in communion with God, and keeping his commandments, seeing the holy amongst them, have these testimonies in Scripture, That they clave to the Lord, and departed not from following of him, were after God's own heart; that they were perfect and upright, fearing God; and such as walked in all his commandments blameless, Luke i. 5, 6. And are not many of them left as excellent patterns for us to follow in particular graces, as Abraham for faith; Enoch for walking with God; the effect of which through faith was his translation;

Job for patience, Elijah for earnest and powerful prayer, through which he both shut and opened the clouds; Moses for meekness, self-denial, and eminency of converse with God? And doth not the Apostle, after he had produced many instances Heb. xi. of the faith of the ancients, affirm, ver. 32, that the time would fail him to tell of Gideon, Barak, David, Samuel, the prophets, and others, who, ver. 33, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; 34, quenched the violence of fire, out of weakness were made strong; 35, women received their dead to life again. We see all these were effects of their faith: O strong faith! Now if the eminent saints in the Jewish church were so far above the most eminent of our present churches, in the gifts and graces of the Spirit; as in visions, raptures, prophecy, power of miracles, faith, patience, meekness, strong prayer, and in walking with God, Gen. v. 24; it is more than probable that the rest which were true saints, seeing their examples, and beholding their wonderful gifts, were somewhat beyond, at least equal to, weaker Christians amongst us.

But if it should be yet objected that we need not these extraordinary dispensations, in which they under the law seem to excel our churches, and which the planters of the Gospel enjoyed, because the Scriptures are now finished, and embraced by all Christians; whence there is no use of such extraordinary things, which seemed to be given more for the sake of those that believed not, than for believers. Ans. To this I answer, and 1st, To that part of the objection, that the Scriptures are finished; I know no Scripture that asserts it. If Rev. xxii. 18, be urged, where it is written, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." I answer, 1st, That is spoken in relation to that particular book, which was a particular prophecy of the church's state to the end of time. And 2d, Though it had been spoken of all the Scripture, yet it excludes not God's infallible opening and explaining of it by the saints, through the revelation of that Spirit which did first dictate it; which expositions, if wrote, would be new Scriptures; but forbids the presumption of man to add any thing to it from his reason and corrupt understanding. For we see a more clear and punctual inhibition given by Moses, Deut. iv. 2, "Ye shall not add to the word that I command you, neither shall ye diminish aught from it." Now this prohibition sets not limits to God's Spirit, but to man's daring understanding and invention: which clearly appears, in that the books of the holy Prophets and Apostles, have been added since the written word of those times. Yea, the observation of the whole ceremonial law in the letter of it hath been abolished and taken away, which by Moses was commanded to be observed; there-

fore these inhibitions do not bind up the Spirit of God from infallible interpretations of what hath been written, or from more clearly opening mysteries, before but briefly or obscurely touched; or from vindicating the written word from the corrupt glosses and interpretations of others, by which the meaning of the Holy Ghost hath been lost, or much obscured. And that the infallible Spirit will again discover itself in such an extraordinary way, appears from that of Matt. xxiv. 14, and Rev. xiv. 6, 7. In the first of which places it is said by Christ, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." You see an universal preaching of the Gospel must immediately precede the end of the wicked world; for this was given as part of the answer to the disciples' question, ver. 3, What shall be the sign of thy coming, and of the end of the world? In the last place, John saw, as a thing to come, an angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Here you see the Gospel was again to be preached, and that to all nations and tongues, which will require the new gift of tongues for the full and free preaching of it, and some highly illuminated prophet (expressed in the text by an angel) come up to the angelical glory, and furnished as the angels are with powerful and immediate messages from God, to fit him for this great employment, which could not be effectual without an infallible unction and suitable power to prove it by extraordinary operations of the Spirit. For if any of our common preachers, or such as they, without extraordinary commission and power, should attempt to go into Turkey, Tartary, or China, to preach the Gospel, what success were they like to have, but shame or death? And what just prejudices might our rents and divisions amongst ourselves give them, both against them and their doctrine; especially considering the contention, bitterness, envy, cruelty, and injustice, which are the sad attendants of differences in opinion? And how could they be sure to embrace the right without extraordinary infallible proof; seeing Christians of several sects judge, condemn, decry, nay persecute, and anathematise one another?

2dly, This truth of infallible extraordinary dispensers of the Gospel yet to come, appears by 2 Thess. ii. 8, where the Apostle, speaking of the man of sin and that mystery of iniquity which should creep into, and overspread the visible church, and so reign as an anti-God or an anti Christ, affirms, ver. 8, "that the Lord should consume him with the Spirit of his mouth, and destroy him with the brightness of his coming." Here you see this man of sin is to be destroyed, 1st, By the Spirit of his mouth, *i. e.* by the power of the Spirit in its outgoings, by the

preaching of the word. 2d, By the brightness of Christ's coming, which intimates that light, evidence, and clearness of discovery in his saints of his own glory, which shall confound and dazzle the eyes of opposers. Now, if by this anti-Christ the papistical hierarchy be meant, we see how they must be destroyed, even by the Spirit of Christ's mouth, and the brightness of his coming: and these must discover themselves by extraordinary operations of miracle, prophecy, infallible revelation; for nothing less will be able to convince them, being fortified with so much reason, subtilty, and prejudice against all but themselves, stigmatizing all others by the names of heretics: and the Protestant churches generally, by long peace, prosperity, and corruption of their ministers, being relapsed into worldly-mindedness, coldness, and deadness of spirit, neglect of the cross of Christ, and some into formal blind zeal; besides, the many rents and divisions amongst them give the Papists such occasion of prejudice against the Reformed, and of more firmly embracing their own religion; that it seems impossible without the infallible unction, and extraordinary power, ever to reform or convince them. But, 3d, If this man of sin and wicked one be more universal than any particular man, company of men, or particular church, having a kind of common nature and living in many of the members of all Christian churches, as that spirit of error and apostasy, opposite to the true unction of God's Spirit; which I believe comes nearer the truth, because he is called a mystery of iniquity, exalting himself above all that is called God and worshipped, which intimates the closeness and depth of this man of sin, or wicked principle, with its exalting of itself in reaching above God and his Spirit, in the souls of men, who are the temple of God: I say, if this man of sin be such a spreading universal nature, and such a mysterious subtilty, how will it ever be perfectly found out and discovered without an infallible light; or destroyed, without the extraordinary workings of the Holy Ghost; being that several sects and churches upbraid one another with the imputation of apostasy, anti-Christianism, and error? Hence it clearly appears, that such extraordinary gifts and dispensations will again be given to the church.

3dly, How shall the church ever attain to the true and certain understanding of all those mysteries wrapped up in the tabernacle and ceremonial law? The services of which were patterns and figures, Heb. ix. 9, 23, of spiritual things, as of redemption, regeneration, &c. Of which Paul affirms, Heb. ix. 5, that he could not speak at that time particularly. And how shall we certainly understand many of the mysterious visions of the Prophets, especially those of Ezekiel (in the beginning) concerning the cherubims; and at the latter end, about the temple, with the meaning of all the exact measures, figures, and situations of

all the parts; of the divisions of the land by lot; with the exact portions of the twelve tribes, and the exact situations of the twelve gates? With the meaning of those mysterious waters which he saw flow from the temple, and that terrestrial paradise which was on the sides of the river? And how shall we know the true interpretation of the deep mysteries in the Revelation of John, and of all other doubtful things in Scripture? I say, how shall we attain this without the renewal of infallible revelation and interpretation again in the church? And that the church shall know these, and all other secrets of Scripture before the end of the world, appears clearly from the end of God's revealing them, which was for the use and instruction of the church militant in this world, and whilst on earth; and not for the saints in glory, who then make not use of that glass, but see face to face, 1 Cor. xiii. 12. Now, if before the end of time all Scripture mysteries be not clearly opened, God would not have his end in revealing them, nor the church the true use of them, or the benefit intended by them. Hence it clearly appears that Christ will yet shew himself again through his saints, in the brightness and glory of revelation, and in other eminent discoveries of the infallible Spirit.

4thly, The calling of the Jews, being a thing yet to come, proves this: Rom xi. 26, "And so all Israel shall be saved, as it is written; there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here we have a second coming of Christ expressed; and that to convert and call the Jews, and that this is not yet fulfilled, is as clear as the sun, by ver. 25, where it is expressed, that this must be after the fullness of the Gentiles be come in. Now how the Jews should be called without the high and extraordinary and infallible actings of the Spirit I cannot conceive, seeing that ordinary gifts of Christians are far more unfit in this time of the corruption of our churches and their inveterated prejudices, than the extraordinary gifts of the Spirit were in the time of the church's purity, which notwithstanding did not then convince them: It seems then, that this coming of Christ in the Spirit, to convince and gather in the Jews will be more glorious and powerful than that was when he first came: of which blessed time Peter speaks, Acts iii. 19, 20, 21, where it is noted as an eminently happy season, being called, "The time of refreshing from the presence of the Lord, and the time of the restoration of all things," of which (as Peter there affirms) God hath spoken by the mouth of his Prophets, since the world began; which I could easily prove, by running through all the Prophets who wrote general instructions to the church; but because others have exactly performed this in collecting the promises, I shall content myself with the annexing of one proof only, which Daniel affords in chap. vii.

26, 27, " But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end ; and the kingdom and dominion, and the greatness of the kingdom ; under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Now I shall answer the other part of the objection, that we need not extraordinary dispensations now, which were for the first planting of the Gospel, and for the conviction of unbelievers, more than for the use of believers. In my answer to this, I shall shew what gifts were more for the use of believers, what more for others, and so examine whether our churches need such or not. 1st, Then, as to the gift of prophecy, that was chiefly for the instruction of the church, and for the comfort of believers, 1 Cor. xiv. 3 ; which Paul makes a blessed and happy enjoyment ; therefore commands the Corinthians to desire spiritual gifts, but rather that they might prophecy, ver. 1. And doth not this command oblige still ? And would not such immediate prophecy as is here spoken of, be of blessed use amongst us, to convert sinners, to convince those in error, and extremely to comfort all sorts of Christians by the power and evidence of it ? And is it not for want of this gift of the Spirit that the preaching of most is so dead and ineffectual, and of some so erroneous, by mistaking the true sense of Scriptures ? 2dly, As to visions they were for the use of the church ; some being of more public concernment as Daniel's of the fifth monarchy ; Ezekiel's, of the temple ; John's, of the state of the church, to the end of the world : others more for the particular use, instruction, and comfort of particular saints, as Daniel's, of the angel Gabriel ; Moses's, of the similitude of God ; Jacob's, of Mahanaim, or the Lord's hosts ; Christ's, of the angel that strengthened him in his agony ; and Paul's, of Christ in the temple at Jerusalem. Now what advantages we might receive from such visions in these days in which Christians are so earthly minded, so drowsy in spirit, so ready to be taken with the opinion and allurements of the world, and so very low in spiritual enjoyments, I need not particularly here demonstrate, having proved their usefulness before. 3dly, For discerning of spirits, that was given for the safety and help of the church ; and what a happiness were it if we had that gift now, when there are so many wolves in sheep's clothing ; so many that pretend to much knowledge of, and communion with God, and yet are corrupt at the heart ; so many that shew so much zeal to truth, that they are ready to call for fire from heaven, and yet have but a form of godliness, denying the power and life of it. 4thly, As to infallible oracles, such as the responses from betwixt the cherubims, of Urim and Thummim, the infallible dictates of the Spirit through the

Apostles: these were for the preservation of truth and unity in the church, and for resolution in doubtful and weighty things. Now, how highly advantageous such infallible oracles and determinations would be to our churches, all cannot but see that do but consider, that by the cessation of the infallible unction, the mystery of iniquity seized upon the church, and that by the absence of it, this mystery of error still continues, and for want of this unction, our controversies started by reason, still abide, yea multiply, to the decay of unity, love, and peace, to the swallowing up of Christian discourse and conversation in sharp and vain janglings; yea, even to the decrying and blaspheming of the Spirit of truth one in another; yet all allege Scripture, from which they clash and oppose one text to another, and this for want of the infallible unction, which did first dictate them. And this the subtle Romanists perceiving, usurped and affixed the title of infallible to their church; but wanting the true unction itself, they came to obtrude many suggestions of reason and deep policy for the truths of God, anathematizing all Dissenters; but the *fraus pia*, or rather *impia*, will one day be arraigned and condemned. 5thly, As to the gifts of miracles and tongues, they indeed were chiefly intended for the conviction of unbelievers, though tongues were also useful qualifications to those that were sent to preach in strange countries, either to ethnics or converts, and besides the use of conviction, gifts of miracles were of much good to believers and others; in raising the dead, healing the sick, in restoring sight, hearing, and strength to those that were blind, deaf, and lame; by which many poor creatures were freed from the miseries of great expence, torment, and poverty. And would not miracles and tongues be very useful now amongst Christians? who in general professing the Christian religion, for the greatest part are no more converted, regenerated, and truly Christianized than heathens, and so might be fit objects for the power of miracles: by which might be proved to them, that they undid their souls by resting upon their education in the Christian religion, and that unless they be converted and born again, it had been better for them even amongst us to have been bred heathens; for then they had not had the prop of outward profession, but might have been sooner convinced of their desperate and sad condition. I say, this set home, by the power of miracles, would startle and amaze thousands, and make them cry out, as those, Acts ii. 37, "Men and brethren, what shall we do?" which now lie in dangerous security, resting upon Christ to be saved, whom they neither know nor love, only own by education and custom. Besides, would not miracles be wonderful useful, attending such an infallible unction, as I spake of before, to convince or shame, and confound all opposers of the truth? by shewing what was the truth, by proving the true

interpretation of Scripture, about which there is so much quarrelling and disputing, to the loss of true faith and charity; by which thousands that are now wandering in the paths of error might be reduced, even as the Israelites were from following and believing Baal's priests by Elijah's miracle, 1 Kings xviii. To conclude, then, the affirming that we have now no need of miracles, or any other extraordinary enjoyments, because of the fulness of Scripture, which by the effects of the apostasy is misunderstood, and made the ground of bitter controversies, is an ungrounded and rash assertion. But I shall here end this long yet necessary chapter, and proceed to my last observation.

My last observation, which is parallel with the preceding is this, that, as immediately before, and just at Christ's coming in the flesh, extraordinary dispensations of visions and prophecy, began to be renewed, and to break forth amongst some choice ones of the Jewish church. So now, just before Christ's second coming in Spirit (2 Thess. ii. 8), to deliver and reform the church, which hath been long in Babylon, extraordinary dispensations of visions and prophecy, &c. begin amongst some Christians to be renewed after their so long withdrawal and cessation: whose enjoyments evidently discover themselves to be of God, and the very fulfilling of that promise, Joel ii. 28; 1st, From the way of attaining them; 2d, From their substantial agreement with those of Patriarchs, Prophets, and Apostles; 3d, From the effects they produce in those that enjoy them.

1st, Then, as to the way of their attainment, it hath been that of the cross, *i. e.* by the habitual practice of self-denial, both internal and external: internal, as, 1. by dying to all vain imaginations and speculative pollutions, keeping up our thoughts to God and heavenly objects; 2. By continual watchfulness over our affections and passions, in exercising the Cross upon the first motions of them; 3. By dying to the desire of repute and honour amongst men in the world, looking after that honour which comes from God only. External, 1. By fasting and keeping under our bodies, by the constant observation of the rules of Christian sobriety; 2. By abstaining from all objects of sensual lust and pleasure, in observing the rules of chastity; 3. By withdrawing ourselves, except for necessity, both from all persons and employments that might interrupt our inward communication, or awaken any earthly passion, as knowing that evil communications corrupt good manners, especially where the habit of mortification is not yet very strong and deeply rooted. A second means hath been frequent and earnest, prayer in private. 3, In spending our time, when together, by redeeming time in prayer and heavenly discourse, in relating our experiences, in exhorting and encouraging one another. And all this from a principle of love to

God and faith in Christ, by whose goodness and spiritual blessing these means have been effectual to the fitting of us for our present enjoyments.

2dly, Their substantial agreement with those of the Patriarchs, Prophets, and Apostles, will appear by paralleling their and our enjoyments. 1st, Then, we have visions of representation, exhibiting spiritual mysteries and truths; so had they, as Zachariah's golden candlestick, and Peter's vessel, &c. 2d, We have visions of angels appearing in brightness and splendour, and particularly of the blessed angel Gabriel, the seraphims, &c.; so had they. 3d, Some of us have seen the vision of Christ in glory; so did some of the ancient pillars of the church. 4th, We have been wrapt up into the third heavens, or paradise, where the majesty and glory of God and the blessed spirits have been beheld; so were some of them. 5th, We are much taught by angelical dreams, and visions in dreams, in which spiritual mysteries are discovered, and future things oft predicted; so were they, as appears by those of Joseph, Daniel, &c. 6th, We see the personal angels, one of another, at a distance; so did some of them.—Now, as to the objects of internal faculties of hearing. 1st, We have internal words, or inspeakings from the Spirit; so had they (Acts vii. xii. xiii. 2). And these inspeakings are oft in the very language and words of Scripture; by which sometimes particular Scriptures are applied to our particular conditions, heavenly mysteries sometimes opened, and directions given in doubtful things. 2d, We hear things spoken by the angels; so did they. 3d, We sometimes hear the harpers upon Mount Sion, and the spiritual songs of the blessed above; so did divine John, and the poor shepherds. 4th, As to other spiritual gifts: 1. We have immediate prophecies, the accomplishment of which, to my knowledge, hath proved the truth of them; so had they. 2. Immediate revelation, and interpretations of deep mystical Scriptures; so had they. 3. Immediate spiritual hymns and songs, which are accompanied with so much power and reviving virtue, that they clearly speak their author to be the Spirit; such also had the saints of old. Other eminent and extraordinary enjoyments I could here annex; but they shall be discovered in their time, few being yet able to bear them.

3dly, As to the tendency and effects of these enjoyments, they have been, and are suitable to the means through which they were attained, leading to those things which are the chief scope of Scripture: as, 1st, To the giving of us a deep sense of our natural corruption and sad condition in this elemental body. 2d, Of the very great grace of God, in affording us such happy means of redemption by the blood, life, and death of his Son. 3d; Of our necessity of conformity to the death and

sufferings of Christ, in regard that the way to life is through death, and the opposition of devils very great and constant. 4th, They lead us to a continual watchfulness over our inward and outward man. 5th, To the denying ourselves of all enjoyments pleasing to the flesh, which are any way hindrances to the spiritual temper and progress of the soul to God. 6th, To the freeing of us (by such abstinence) from many fleshly entanglements, in which many Christians are sadly ingulphed. 7th, To a constant sense and sight of the presence of God and his holy angels. 8th, To the enjoying of exceeding much spiritual comfort and refreshment. 9th, To the loving of God and our fellow-saints with a pure, strong, and constant love. 10th, To the renouncing of the desires of honour and riches in this world. 11th, To the denying of spiritual pride, and the selfish desire of greatness and honour in the kingdom of God. 12th, To the continual taking up of our cross, and constant pressing forward to the mark, for the prize of the high calling in Jesus Christ: hence we shew the danger of spiritual sloth, and the principles that lead to it, affirming it our duty to labour to be perfect, as our heavenly Father is perfect, and that our business and work in this world is, to return to God and paradise. 13th, To the spiritual opening of Scriptures, more to the advantage of God's kingdom, and our spiritual growth, less to the indulging of the flesh and corrupt principles of old Adam.

I have now performed my work in raising my observations upon the collected Scriptures, and in vindicating those saints whom the Lord hath blessed with a renewal of extraordinary dispensations. And I would have the reader know that my scope was not to discourse particularly of every extraordinary dispensation, but, in general, to treat of them so far as to shew the happiness of them that enjoyed them, and the great advantages and privileges that the church, in general, and many of its members in particular received by them, and the great disadvantages and inconveniences our churches lie under for want of them, together with the springing hopes we have of their resurrection, in regard of those blessed Christians who now enjoy them; and God's promises both to increase and spread them over the church again, and I believe it hath been a great design of the devil to raise up many pretenders to visions and revelations, whose lives and ends have been unsuitable to those blessed saints, who, in the purest times, were eminent for them, that so he might raise prejudices against all that shall enjoy or possess them, though immediately given from that Holy Spirit, which must again be poured out upon the saints, for the pure reformation of the church, the vindication of Scriptures from false glosses, the destruction of Antichrist, and for the preaching of that everlasting Gospel which must yet go forth with mighty

power and authority through the world; and this plot of the devil's is the same he invented and set on foot before the first pouring out of the Spirit upon the Apostles, after Christ's Ascension, as you may see (Acts v.) by Gamaliel, that learned and sober Pharisee's speech, in which he shews how, before that time, one Theudas had started up, boasting of great things, who, drawing four hundred after him, was slain, and all his disciples scattered; and, after him, Judas of Galilee, in the days of the taxing, who likewise drew away many people, yet, afterward, perished, with the dispersion of all his adherents. These instances he applied to the Apostles; who, at that time, were called before the Jewish Council, for their miracles, and preaching the Gospel; yet he did not so apply them, as positively to conclude that the Apostles were such deceivers, and that their works and miracles were from the devil; for then he had rashly blasphemed the Holy Ghost, even as they do now, who conclude from the many miscarriages of persons, who pretended to extraordinary things, that all our extraordinary enjoyments, being the very effect of the Holy Ghost, are either pretensions only, or delusions of the devil. But all such should learn charity of wise Gamaliel, who, after these instances, thus concluded his speech to the embittered Jews: "Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

And I know the day will come, when it shall be powerfully demonstrated, that they who now oppose and judge that Spirit which lives in us, and affords extraordinary gifts to us, oppose and fight against the Spirit of the living God; though ignorantly, as poor Paul once did. And as to the interpretation of those Scriptures, in which we differ from the common road, we may take notice, that our interpretation is more to the advantage of God's spiritual kingdom; more to the killing of the flesh; to the calling of us out of the world; to the fitting us for heaven and eternity, and the state of perfection, than the expositions of others: yea, exactly agreeable to Christ's own practice, who came to set us a copy without blur, which we ought to imitate. And is it any wonder, if this last dispensation of Christ's second coming in Spirit be more spiritual, pure, and glorious, than any that have yet been generally embraced? Especially considering that it hath been God's usual way to make latter dispensations, exceed former in glory; as the temple did the tabernacle; Evangelical prophets, that of the law; Christ's dispensation in the flesh, that of the prophets; the pouring out of the Holy Ghost, that of his corporeal presence. And is it not agreeable to Divine wisdom, that this dispensation which is now coming forth, to disperse all the clouds of Antichrist, should be

more bright and glorious, than that upon which Antichrist prevailed? Which carrying so great evidence of truth with it, may teach us to beware of setting limits to God's Spirit, or of confining the Holy One of Israel, in reference, either to his abolishing of any shadows, or to the revealing the substance of truth more clearly, and vindicating it when sadly misapprehended, by a more spiritual and powerful effusion of glory.

Isai. xlvi. 20: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing, declare ye, tell this, utter it even to the end of the earth: Say ye, the Lord hath redeemed his servant Jacob."

Isai. lxvi. 15, 16: "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword, will the Lord plead with all flesh; and the slain of the Lord shall be many."

Jer. li. 37. "And Babylon shall become heaps, a dwelling place for dragons; an astonishment, and an hissing, without an inhabitant."

Isai. xlv. 17. "But Israel shall be saved in the Lord, with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

Isai. lv. 12: "For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field, shall clap their hands."

Joel iii. 16: "The Lord also, shall roar out of Sion, and utter his voice from Jerusalem, and the heavens, and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel."

Joel iii. 17: "So shall ye know that I am the Lord your God, dwelling in Sion, my holy mountain: Then shall Jerusalem be holy, and there shall not pass strangers through her any more."

Joel iii. 18: "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

Dan. vii. 18: "But the saints of the Most High, shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

Rev. xix. 4. "And the four and twenty elders, and the four beasts fell down and worshipped God, that sat on the throne, saying, Amen."

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PLATE I.

Three Examples of Ninevite Bricks, stamped on the Edge.

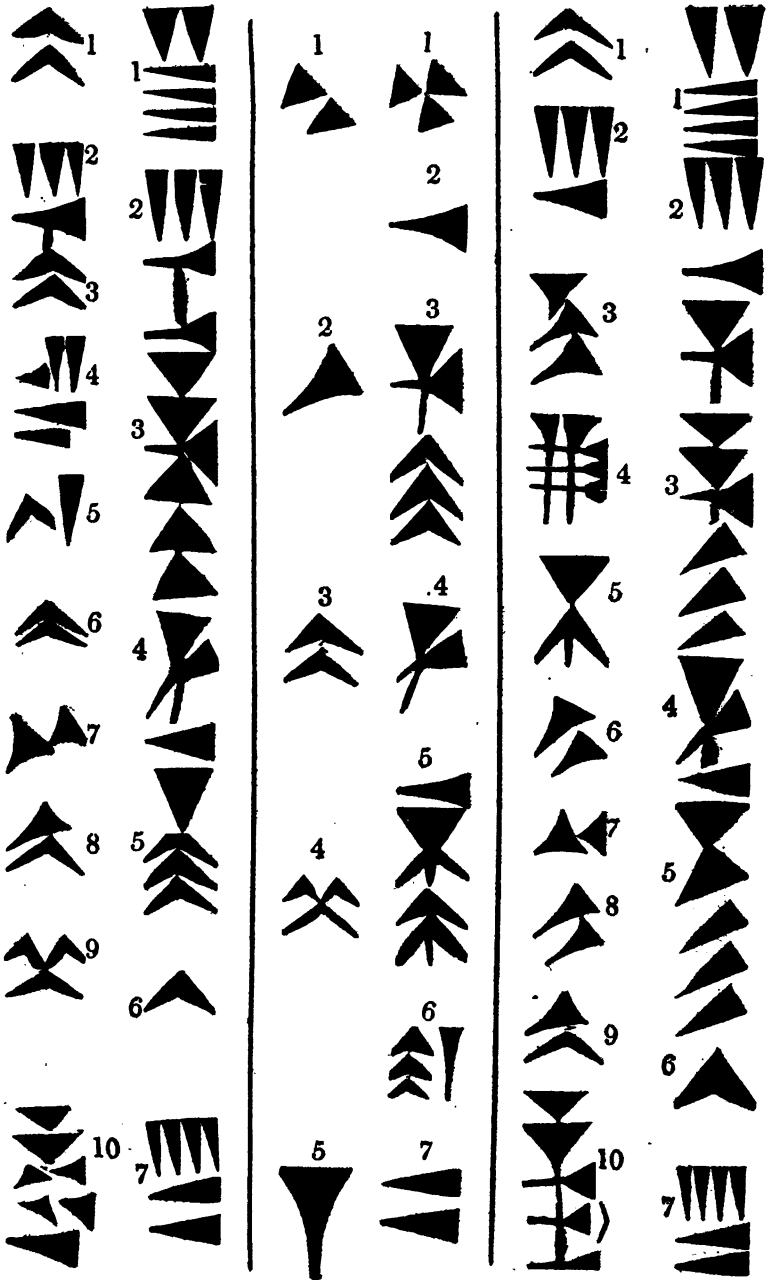
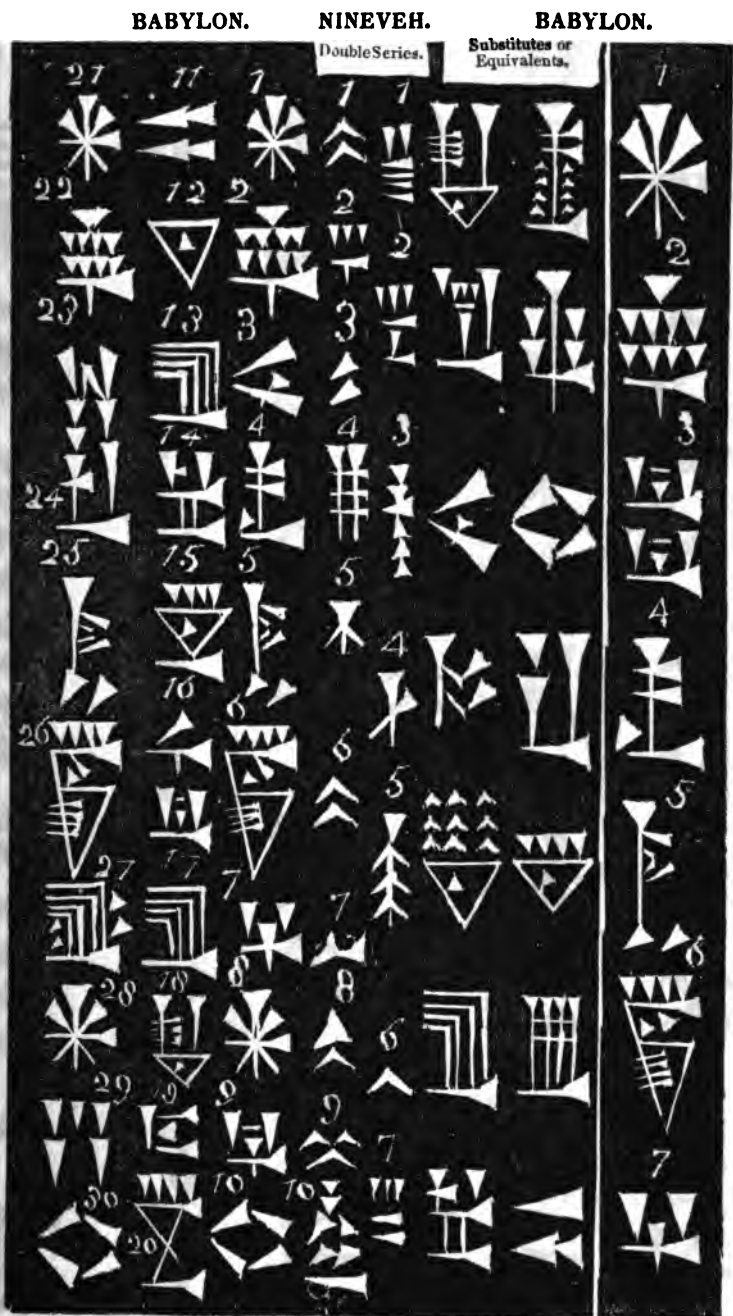


PLATE II.

The two Series of Nineveh compared with the two of Babylon.



to face Plate I.

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PLATE III.

Fac-simile of a Six-lined Impression on a Brick of Babylon.



PLATE IV.

Fac-simile of a Seven-lined Impression on a Brick of Babylon.



to face Plate III.

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REVIEWS AND MISCELLANIES.

 ON THE ARROW-HEADED CHARACTERS OF NINEVEH
AND BABYLON.

IN the papers which have appeared in several preceding numbers of this Journal we endeavoured to prepare the way for a fuller elucidation, when the necessary types were ready, of the long unknown characters of Assyria; concerning which there are almost as many different hypotheses as there are writers on the subject. These characters confessedly reach back to a period of antiquity more remote than any other existing records: the Hieroglyphics of Egypt alone have the least shadow of right to put in a claim for equal antiquity, and we shall demonstrate that the arrow-headed characters are astronomical records far older than the Egyptian inscriptions.

These characters have been termed cuneiform, nail-headed, or arrow-headed, from their supposed origin and form. These appellations do not correctly express the form, but no more correct expression at present occurs to us, and we therefore retain the term arrow-headed, as the best known of the three. The forms of these characters are remarkably fixed and exact, having undergone less change, during the long period which the existing monuments cover, than any other characters, whether alphabetic or hieroglyphic, in the shorter periods to which alone these latter characters extend.

Herodotus, the father of history, does not mention these characters, so far as we can find; though he specifies the hieroglyphic and sacerdotal writing of the Egyptians; and though he describes very fully Babylon itself, and the manners of its inhabitants, and records the several additions to its splendour, and its capture by Cyrus and destruction by Darius. The silence of Herodotus, and the certain fact of their being unknown to all succeeding writers, is a strong argument for concluding that these characters had been disused and forgotten before the time when Herodotus composed his history: and the abundant remains of these characters found on stones scattered over the whole region of Mesopotamia, and impressed upon the bricks which form the very foundations of the walls of Nineveh and Babylon, attest their long-continued use throughout the district, where the sons of Noah first settled, and founded the mighty empire of Assyria, the first of the Gentile monarchies.

It has been assumed without proof, by almost all writers, that these characters are alphabetic; and this fundamental mistake

has not only been an insuperable barrier to right investigation, but has led some to conclusions perfectly ludicrous and absurd, in order to explain well-known and undeniable peculiarities in all the Assyrian inscriptions. We will, therefore, prove the negative, before we come to the positive; we will shew what these inscriptions are not, previous to shewing what they are; will demonstrate that they cannot be alphabetic characters, and then demonstrate that they are astronomical.

A mistake in Pliny has probably led the moderns to assume that these characters are alphabetic; a mistake more pardonable in Pliny than many of his other blunders, as he probably had not the opportunity of examining the inscriptions; but the opinion is quite unreasonable in any one who has seen a sufficient number to compare them, and is thus qualified for coming to a right conclusion. Pliny only refers to Epigenes, as testifying that at Babylon they had records of observations of the stars for a period of 480,000 years (lib. vii. c. 56): "ex quo apparet æternus literarum usus:" 'whence may be inferred the eternal use of *letters*' among the Assyrians. But this conclusion rests wholly upon the assumptions that the years were solar revolutions, whereas they were diurnal; and that the record was kept in words, whereas it was kept in signs like our numeral and astronomical characters. And still less right had Cicero to condemn the Babylonians of folly, vanity, or impudence, on the same account: "Condemnemus hos aut stultitiæ, aut vanitatis, aut impudentiæ" (De Divin.); for the folly was his own, in computing Assyrian time by the Roman standard, and reckoning these anni, these circles, as celestial revolutions, instead of terrestrial. Records of 480,000 and 720,000 diurnal revolutions, equal to 1314 and 1971 years, they actually had; and these observations reached from B. C. 2233 to B. C. 262, when Berosus lived, as was shewn by Mr. Cullimore in a former number of this Journal.

With a prepossession on the mind that they are alphabetic, nearly all inquirers have come to the study of these characters; and, finding it impossible to make the inscriptions accord with the known and inseparable peculiarities of alphabetic writing, have turned inquiry into mere conjecture, or abandoned it altogether as hopeless, or even denied that these inscriptions ever had meaning, ever had design.

Some, with Dr. Hager, have supposed them to be "monograms, formed and combined by an arbitrary institution, and designed to express, not letters or syllables, but either whole sentences, or whole words" (p. 56). Others, with Hyde, have supposed them to be nothing more than architectural ornaments, having no meaning: "Me autem iudice non sunt literæ, nec pro literis intendebantur; sed fuerunt solius ornatus causa in

prima palatii extruotione, merus lusus primi architecti." And others, as Witte, go the full length of absurdity, and suppose them to be no inscriptions at all, but volcanic productions, the effects of physical causes, the work of fire! And all these absurdities arise from searching for an alphabet or a language in these inscriptions: finding none of the known properties of language, they left the inquiry, as if there could be no other mode of record but by letters and words.

The Rev. T. Maurice, in his Observations on the Ruins of Babylon and Persepolis, has made the nearest approach to the truth, where he says (p. 62), "It is probable that those of Babylon, at least, allude to astronomical details, which they were accustomed to inscribe on bricks; or they may be a sort of *calendar*, whereon were noted the rising and setting of the principal stars, useful in the concerns of husbandry; or, lastly, they may contain the history of the founders of those stupendous structures. . . . But the question concerning the origin and antiquity of alphabetic writing, if the mysterious characters on these bricks can be thus denominated, is too important to admit of so hasty a decision. . . . I cannot, however, avoid owning myself very much inclined to join in opinion with Mr. Bryant, that so divine an art could not have its origin in the unassisted powers of the human mind." In reference to some of the above-named conjectures, he observes, "It has excited in my mind no inconsiderable degree of surprise, that so profound an Oriental scholar, as Dr. Hager has proved himself to be by his work on the Chinese characters and his publication on the Babylonian inscriptions, should have degraded the characters inscribed upon our bricks by representing them as merely records of the names and places of abode of the fabricators of them. . . . Surely the elaborate and lengthened details in the same character . . . utterly refute any hypothesis so humiliating. . . . Would an inscription of that nature have been permitted to deface the walls and the windows of the palace of the Khosroes? the supposition is incredible" (p. 157).

The arrow-headed characters are not alphabetic, are not words or sentences, as will be evident on considering the essential properties of alphabetic writing, and the nature of all languages, compared with the various inscriptions brought from Nineveh, Babylon, and Persepolis; inscriptions of distinct classes, but all equally characterized by an order and arrangement which could not possibly be alphabetic. The peculiarity of alphabetic writing is not expressed in saying merely that it conveys ideas by means of conventional forms, for this hieroglyphics also do; nor is it enough to say of letters that they represent to the eye sounds familiar to the ear, which may also be done, as by the Chinese, in having a separate character for every different word.

The perfection of alphabetic writing consists in having a letter to represent every simple and distinct sound spoken among that people; and the whole alphabet of any people must contain all the sounds which can be articulated in their language. The combinations of the letters into words correspond exactly with the combinations of sound which are necessary for distinction of meaning; whether to express by simple sounds and simple combinations the ordinary occurrences of life, or by more extensive and diversified combinations to record important events, and to conduct the intricate processes of reasoning and science.

The imperfect languages of half-civilized tribes consist of but few sounds, and those not very distinct, but running into each other like vowels. When such tribes require additional words, to express newly acquired ideas, they supply their want of variety in sounds by many repetitions, forming words of most appalling articulation, consisting of twelve or fourteen syllables, as among the American Indians and South-sea Islanders. The perfection of language consists in the distinct articulation of every possible sound; and these sounds being from twenty to thirty, may, by combination, produce compound sounds which are literally exhaustless and infinite, as every arithmetician knows. The perfection of alphabetic writing consists in representing by a separate letter every one of the distinct sounds in the language, and by the combination of these twenty or thirty letters producing words in such variety as to be in like manner exhaustless and infinite.

Again: if the written character be a language, *and not alphabetic*, but having a separate character to represent each word; or if, like the Chinese, it should consist of representatives of ideas; such written characters must of necessity be both very numerous and very fluctuating—as numerous as the distinct ideas of the people, as fluctuating as the changes or advances in knowledge and civilization. In all the above cases, and in every supposable case of the employment of alphabetic characters, variety would be an inseparable characteristic—variety in the characters of any one inscription, still greater variety in the comparison of many inscriptions. Inscriptions in alphabetic characters could not consist of repetitions of the same seven words, in the same order, to the end of the inscription, as this would be only a repetition of the same seven ideas: and when by comparison it is found that all known inscriptions begin with one and the same character, and consist of the same limited series of characters, four times repeated if of seven, three times repeated if of ten, the idea of their being alphabetic becomes quite absurd. It is not possible to find alphabetic writing in which every sentence in the language shall begin with the same word, and all the words in the same order and of the same number. It is not possible to find a language in which every inscription extant, amounting

to many hundreds, and still to be found by thousands among the ruins of Nineveh and Babylon, shall be thus uniform: such inscriptions, it is manifest, would, if alphabetic, convey only the same ideas.

But it may be asked, are not these inscriptions the name of the brick-maker, as Dr. Hager supposes? To which it is sufficient to reply, that, though they all begin with the same character, and are arranged in similar series and order, there are variations enough to shew that such cannot be the case, even if all the brick-makers of Babylon had the same name: and the same characters, in the same order, occur in the first two lines of the long inscription *on stone* at the India-house; and also as the legend round a cameo of Belus in Tassie's collection, and on several seals of agate, jasper, and hematite, found among the ruins of Babylon.

It is demonstrable, from the inscriptions which we have, both from Nineveh and from Babylon, that the Ninevite bricks of two lines contain a series of seven characters in one line, a series of five or ten characters in the other line; and that the Babylonian bricks begin with a series of seven characters, which, by means of substituted or equivalent characters, is expanded into a series of ten, without obliterating the primary series of seven; as we shall explain further on. And it will appear, in the course of our explanation, that these are two series, for reckoning solar and lunar time; and that the inscriptions are monthly sol-lunar calendars for general use; the long stone inscriptions being the solar and lunar cycles, in reference to which the monthly calendars were constructed; the smaller inscriptions commemorating the inventor of the characters, whose portrait they accompany or surround.

The earliest inscriptions known are those from Nineveh; some of which are on stone; some on brick, both burned and sun-dried. The stone inscriptions are very much broken and defaced, but where the characters can be traced they are found in the same order as on the bricks; though they are not in two lines, but three or more; and some of the largest stones consist of from twenty to twenty-four lines, which we are not yet prepared to explain. Of the brick inscriptions some are in a very perfect state; and these being very simple, we will begin with them, as introductory to an explanation of the more complicated inscriptions on the bricks of Babylon. The best collection of remains of Nineveh and Babylon is that made by Mr. Rich during his many years' residence at Bagdad, and now deposited in the British Museum; specimens of every known variety of character may be found therein; and from it our illustrations shall be taken, that our readers may be able to satisfy themselves on doubtful points, by referring to the real fragments.

The characters of Nineveh, Babylon, and Persepolis are distinguished by a radical difference of form, which is at once recognised by an accurate observer. But the bricks from Nineveh have the further peculiarity of being stamped on the edge, in all the best specimens; and the characters form two lines, when so situated. Each group of characters of these two lines is obviously stamped separately; some being wider asunder than others, and some being turned out of regular line, and of unequal depth, as will always be the case in impressions made separately by the hand.

The bricks from Babylon are stamped in the middle of the smooth side, leaving all round a margin as wide as the inscription; and the impression is made at once, from a single stamp or page, on which the whole inscription has been cut; and hundreds of bricks are found in the same wall at Babylon, all of which have been evidently struck from the same die. In one specimen in the British Museum, the corner of the stamp has flown under the pressure, like one of the medals of Cromwell; and in another specimen which we have seen the stamp was shattered into many fragments, another impression being made from another stamp on the other side of the brick. It would seem as if some superstition, or some oath, prevented them from *repeating* an impression, however imperfect; like the well-known oath required of the Egyptian priests, not to intercalate a day, or in any way alter the principal feasts of their gods. Considering the importance of guarding the national calendar from alteration, to which the priests for private ends might often be tempted, it is not unreasonable to suppose that they were bound by oath never to change or retouch the authorized stamp: it is the only way we can think of for explaining the existence of so many imperfect impressions, which could so easily have been rendered perfect by repeating the stamp while the clay was wet; for these imperfections, we are certain, did not arise from carelessness or want of skill.

In the Ninevite inscriptions of two lines, the first line always consists of seven characters, corresponding with the primary series of seven on the bricks of Babylon; the second line consists of either five or ten characters, corresponding with the secondary series of ten on the bricks of Babylon, into which the primary series expands. In different specimens from Nineveh the forms of the characters are slightly varied, but the number and order of the characters is always as above; and the change of form is manifestly only greater condensation or expansion of the parts which form a group, according as greater distinction between the characters themselves was aimed at by condensation, or greater distinctness in the component parts of any character by expanding them. It is only the accidental variety of a different age,

and greater attention to distinguish forms which might be confounded, and no change in the signification of the characters. In the plate No. I. we have given three specimens of entire inscriptions, on which we have numbered the characters; and it will be evident, on comparison of the three, that the arrangement and purport is the same in all, though some of the corresponding characters would not have been discovered to correspond if they had stood singly, and not in order in a series. It is by such comparisons alone that we can hope to decipher these characters, for we have nothing else whatever to assist or guide us: we must discover all we can know solely from the inscriptions themselves.

The general purport of these two series, of seven and of ten, we shall now briefly explain, as introductory to a more particular explanation of the same series in the more complicated characters of Babylon.

The inscriptions found at Nineveh are all only of *one* class of characters; those at Persepolis are of another class, but still only *one* class; but in the various inscriptions from Babylon the two classes, found singly at Nineveh and Persepolis, are *both* employed, and other characters also occur, which are peculiar to Babylon. This is to be accounted for by considering that at Babylon, as the source and continual resort of science for so many ages, all the sciences were assiduously cultivated, and recorded there in characters appropriate to each branch of science: from whence the Ninevites took that branch which they needed, and its characters; the Persepolitans another branch, suitable to their wants and locality. And the change of form which the characters underwent in passing to Nineveh and Persepolis is no objection to their common origin, any more than the change of form in the Hebrew character of Spain, Germany, and Poland; or the use of Black letter, and Italics, for various purposes in Europe; or, what is still more to the point, the changes which have taken place both in the numerals we use and in the chemical signs.

Babylon gave beginning to science and superstition of every kind. It took the lead in astronomy, whence all the other sciences have received their greatest impulse; and it engrafted thereupon astrology and magic, from whence almost every other superstition may be derived. The Ninevites took as much of Babylonian science as sufficed to keep solar and lunar time in some tolerable approximation, so as to regulate their employments in preparation for the rise of the Tigris, though it was not so regular or so important an event as the overflowing of the Euphrates. The Ninevite bricks contain the rough calendar by which they reconciled solar and lunar time; and many of the long inscriptions on stone seem to contain the data for determining the annual

inundations; which we infer from their resemblance to Babylonian inscriptions, which we have good ground for believing to be records of the rise and fall of the Euphrates.

Europeans are guided by solar time only, except in the fixing of Easter and its dependent festivals in the church. The Jews and Mohammedans, on the other hand, reckon by lunar time only: the former intercalating sometimes a whole month (Ve Adar), sometimes a few days; but guided less by principles of science than by the maturity of harvest and fruits in spring and summer, and by the inconvenience of too many concurring holy days in Tisri: while the Mohammedans have no intercalation, but suffer the commencement or any point in the year to run the whole round of the seasons within forty years.

But in the early periods, of which we are treating, solar and lunar time were both regarded, and the chief business of the learned classes was to reconcile the solar and lunar year, by bringing both into correspondence with the seasons of the year and the known constellations. Every one who understands astronomy knows the difficulties involved in this reconciliation, that it requires accurate and long-continued observation: it therefore devolved upon the priesthood, every temple becoming an observatory, and a place of safety for depositing their records. In an idolatrous priesthood we need not wonder at their making a gain of science by every method they could devise; nor at their enhancing the value by increasing the mystery of that knowledge which the people continually needed, and could obtain only from the priests.

In Babylon, where the science was most diligently cultivated; the power of the priesthood was also greatest; and to the legitimate ascendancy which science naturally conferred, they added the dread of things mysterious and unknown. They were astronomers, and they persuaded the people to believe that they were likewise astrologers and sorcerers; they knew and could predict the motions of the heavenly bodies, and they pretended to hold communion with the stars, and with the invisible powers that ruled them, and that they could propitiate either for suitable remuneration. Nor do we hesitate to declare, that it is our belief that these pretensions to supernatural power were often answered beyond the expectation of the priests themselves, through the agency of Satan, who ever hath an interest and a will in opposition to God and truth, and who would do all he could to uphold an ascendancy so like his own, and so favourable to his wiles.

This abuse of science, this perversion of wisdom, is the continual charge against Babylon, and the ground of her punishment in Scripture. "For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge

it hath perverted thee....therefore shall evil come upon thee... Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured *from thy youth*. Thou art wearied in the multitude of thy counsels. Let now the astrologers (viewers of the heavens), the star-gazers, the *monthly* prognosticators (that give knowledge concerning the months), stand up, and save thee from these things that shall come upon thee" (Isa. xlvii. 10). This, and many such passages which might be adduced, proves the extent to which astrology and magic were practised at Babylon; while it also shews that there was a foundation of wisdom and knowledge, of which these were the perversion; and also that there were monthly prognosticators, or men appointed to regulate the months, which is the conclusion to which we have been led by internal evidence contained in the inscribed bricks of Babylon.

Without some common standard, and some common reckoning of time, a people cannot act in concert: no natural standard exists, which will apply to all the periods which require reckoning, and which would come within the comprehension of the people: artificial standards for measuring time have therefore been adopted in all civilized countries. The moon and her quarters, marking periods so obvious and universal, ever would form the basis of popular computations of time, by months and weeks: and the return of particular constellations to the same positions would be the popular mark for years. But these two periods, of months and years, could not be made to coincide by the people; for the lunar month will not subdivide the sidereal year, but leaves a remainder of many days; and the sidereal year itself shifts its commencement by the precession of the equinoxes: and though the knowledge and adjustment of these inequalities was of the greatest importance to the people, it was a problem too intricate for them ever to solve. The learned of different countries had various modes of adjusting these inequalities—usually by cycles, in the course of which the popular reckoning of any country again coincided with true time. The Egyptians learnt from Hermes the Canicular cycle of 1461 years, at the end of which their solar year of 365 days (the deficiency of which they were not allowed to make up by intercalation) had receded through every season and returned to the same sidereal point of commencement—namely, the rising of the Dog-star on the first of Thoth: this cycle they called the great year. But there was another great year in more general use, which was the Nerus, or cycle of 600 years, to which Josephus refers (Ant. i. 3), and which was that most employed at Babylon: this being one of the cycles on the great stone in the India House, we shall enlarge upon it when we give an explanation of that monument. The Sarus was another

cycle, of, according to Suidas, eighteen years and six months, nearly corresponding with the Metonic lunar cycle of nineteen years : this being also inscribed on the stone at the India House, will come under examination at a future opportunity.

These various cycles, and their application to the subdivisions of time, could never be made intelligible to the people ; so that a frequent recurrence to the priests would be necessary to regulate their agricultural occupations. No time could be more appropriate for this information than the religious festivals, generally held on the day of the new moon ; and we know that in many countries this information was at that time proclaimed, and has given the name kalends (*καλεω*, call) to the first of the month, and calendar to the record of this information ; an almanack being properly a monthly calendar.

Lunar time the people could observe and reckon for themselves ; but the information they continually needed was, how far lunar time fell short of the solar time, and what number of additional days they had to reckon in any month before an expected season would return—before the rains would fall, or the river rise, or the dog-days begin, or the fruits ripen. This information varied every month, and lasted only for a month : it, therefore, was not embodied in the inscription stamped upon the bricks, but orally received, or temporally marked with chalk on the broad margins of the bricks, opposite those points in the permanent stamped record in the middle of the brick where the intercalation was to be made, or when the expected star would appear. The stamped inscriptions, both of Nineveh and Babylon, were designed to answer this purpose for a great number of years ; and those of Nineveh being on the edge, and the inscriptions less artificial, would allow of both sides being used for the more copious monthly directions they required ; while those of Babylon left ample room for such memoranda on the broad and smooth margins.

But these impressions, though calculated to last for a long period, would in the course of ages become obsolete, and require to be replaced by others, according with the phenomena progressively discovered, or accommodated to actual changes in the heavens. The old calendars would then be exchanged for new ones ; and, as nothing is of less worth than an old almanack, these would be used for the common purposes of bricks, as we now find them in the walls of Babylon. Travellers all declare, that the bricks with inscriptions invariably have the face downwards ; and it is stated by most, and denied by none, that the bricks found in any one wall have *all the same* inscription ; which peculiarities seem to admit of no other explanation. The surface is placed downwards, as being the *flat side*, on which alone it would lie firm and make a solid structure ; for the other side had

lain upon matting or reeds, and is always unequal, and generally rounded at the edges. And the bricks in the same wall being alike, is explained by all the calendars of one class becoming obsolete *at the same time*, and being therefore used up in the same building. The imperfect impressions sometimes found may be accounted for in the same way; as these would not be issued to the people, but might be used from time to time in the buildings going on.

It is quite obvious that such calendars must contain the elements of both lunar and solar time: lunar, which alone they could observe for themselves; and solar, by which their observations might be connected with the seasons. Weeks, or periods of seven days, were ordained from the beginning, to commemorate the time of creation: this period of seven has passed into all countries, and agrees so nearly with the quarter revolution of the moon, that it has become the number by which lunar time is reckoned. The bilinear Ninevite inscriptions always contain seven characters in the first (or right-hand line); and the bricks of Babylon always begin with seven characters, substantially the same in all instances, and precisely alike in the minutest particulars in a great majority of instances. This primary series of seven is the element of lunar time, familiar as such to the people, and at once recognised by them as such; though not exactly representing either the moon's revolution, or the time from one new moon to another.

The exact time of the moon's revolution, or return to the same sign, is twenty-seven days seven hours forty-three minutes; but during that time the sun has been making nearly one-twelfth of his annual revolution, and twenty-nine days twelve hours forty-four minutes elapse before the moon overtakes the sun in his course and it becomes new moon. The number thirty, and its divisors, ten or five, would serve to mark solar time; thirty being the nearest approximation to the solar month, whether it be reckoned from one new moon to the next, or as the twelfth part of the sun's annual revolution; and we find this to have been the estimated length of months in the earliest ages, and down to a late period. Throughout all Scripture, a month is reckoned as thirty days: it was so in the time of Noah; for the Deluge began in the second month, on the seventeenth day of the month (Gen. vii. 11), and it concluded in the seventh month, on the seventeenth day of the month (Gen. viii. 4); and the whole time is called 150 days (Gen. vii. 24) or five months of thirty days each. And in the closing book of Scripture a month is reckoned in the same manner; forty-two months being equivalent to 1260 days (Rev. xi. 2, 3, xiii. 5); and 260, divided by 42, gives 30, as the number of days in a month.

The solar year being estimated as twelve months of thirty days each, the sun would every day be supposed to travel over the three-hundred-and-sixtieth part of his course; and the great celestial circle being thus divided, in order that the measures of space and time might be represented by the same unit, every other circle was made to follow the same rule, and the division into 360 degrees has been retained to the present time.

The twelve solar months, each consisting of thirty days, and measuring thirty degrees of the ecliptic, certainly gave origin to the twelve signs of the zodiac; and they were not derived from the lunar mansions, as some have supposed. The lunar mansions bear internal evidence of being an Oriental invention, subsequent to the migration of astronomy, after it had degenerated into puerile fictions and been encumbered with the elephants, dragons, and Briarean monsters of Budh and Bramah; but the zodiacal signs are undeniably of the highest antiquity, before the times to which heathen history ascends: some of them are alluded to in the Book of Job, which, if by Moses, was the earliest of his writings; and even in the East these signs remain unchanged, unencumbered by their elephants and monsters.

On the testimony of Berosus, corroborated by internal evidence in the Zodiac itself, we believe these signs to have been invented by the first Hermes, about 2400 B. C., and when, at the vernal equinox, the sun was in or near the Pleiades. The second Hermes perfected what the first had only designed, having ascertained the true length of the year, and fixed the seasons by the solstices and equinoxes. This took place about 1500 B. C., when the sun at the vernal equinox stood in the cloud whence Taurus emerges; and it was near the time of the coming out of Egypt, Hermes being the contemporary of Moses.

The signs so fixed by the second Hermes have passed into all countries where astronomy is known, with no other variation than that occasioned by remoteness of latitude, where the Chaldean animal of some of the signs was supplied by an animal better known in the remote regions of the earth, or by some grotesque form, unlike any thing in nature. Aries passes into the goat, or the deer, in India; and Gemini and Virgo take the Oriental costume. Leo also, though retaining its name and place in the Indian zodiac, has assumed a form as rude as in the heraldic paintings of the middle ages. These facts demonstrate that the zodiac was not invented in India, but in a country where the lion and other animals were commonly known—such as Egypt or Assyria;—and the transport of astronomy to India is further evidenced by Virgo being seated in a ship, or chariot, in the Cingalese and some other Oriental zodiacs.

The forms in the Greek and Roman zodiacs were become wholly arbitrary, and bore no reference to the positions of the

stars ; but we generally find Aries and Taurus turned from each other, indicating the division to be between Aries and Taurus, as stated above, rather than between Pisces and Aries, as at present. The fixed zodiac, commencing with Aries, seems not to have been generally adopted till the time of Hipparchus, 140 B. C., when the vernal equinox stood near the head of Aries, and the autumnal near Spica Virginis.

Ptolemy himself declares that he altered the forms of some of the constellations, to give the figures a better proportion ; and stars which the older astronomers had placed in the shoulders, were thus brought down to the sides of Virgo. " Multis ergo in locis accommodatiora ipsis figuris attribuentes, vocabula prisorum usum immutavimus : sicut, verbi gratia, figuras quas Hipparchus in humeris virginis locat, nos in costis ejus sitas esse dicimus, quoniam distantia earum ad stellas quæ in capite sunt major apparet, quam ad eas quæ in extremitatibus manuum collocantur, hoc autem sicut costis accommodatur." Bayer, by a complete blunder, turned the backs of the figures to the spectator, instead of the faces ; and Albert Durer, or some German, put them all into Gothic costume, in which they remained till the time of Flamstead. He judiciously set about revising, or rather reconstructing, the forms of the constellations ; and, first laying down the stars themselves correctly, drew the figures according to that part of the body in which the several stars were said to be placed by Hipparchus and Ptolemy, and thus rendered their records of observations fully intelligible and available.

Solar and lunar time will not correspond, as we have already said ; the week of seven days will not subdivide the month of thirty days. But some subdivision of the solar month, for comparison with the week, was necessary, before the present incorporation of solar and lunar time. This subdivision was into three portions of ten days, or six portions of five days ; of which we find some traces in Scripture, and which is known to have prevailed in several and distant countries. In Syria there seems to have been such a mode of reckoning in the days of Abraham ; for Laban speaks of it as a common space of time, like our week or month : " Let the damsel abide with us a few days, at the least ten " (Gen. xxiv. 55). At Babylon also such a reckoning was in use during the captivity of the Jews ; for Daniel says, " Prove thy servants, I beseech thee, ten days " (Dan. i. 12, 14).

Seven days, then, is the period by which the early astronomers reckoned lunar time ; and a series of seven characters, or numbers, would be its expression. And ten days is the period for reckoning solar time, expressed by a series of ten characters, or numbers. And for adjusting solar and lunar time, so as to

know at what time the seasons would return, these two series of seven and of ten must have been brought into comparison with each other, and both then regulated by reference to sol-lunar cycles, or long periods of time in the course of which the annual fractions of time became definite numbers and could be intercalated with the greatest precision. For this comparison and adjustment more knowledge was required than the people could attain; and the priests, who were sworn not to intercalate a day in Egypt, and probably in other countries, and who were also required to regulate the calendar and predict the seasons, were constrained both to acquire the requisite knowledge and to keep it to themselves. Herodotus witnesses to the reluctance which the Egyptian priests felt to impart their mysteries, and he does not think himself at liberty to disclose any thing more than what was already commonly known (Euterp. c. iii.); but he points out how much superior the Egyptian astronomy was to the Grecian, especially in its making the intercalation annual, of five days to the twelve months of thirty days, instead of intercalating an entire month every third year, as the Grecians did (chap. iv).

The knowledge, thus exclusively possessed by the priests, and thus necessary to the people, gave the former a great ascendancy over the latter; and, with so strong a temptation before them, it was quite natural that the learned class should endeavour to increase their own importance and the dependence of the people, by rendering this knowledge as abstruse as possible, and involving its records in more than their necessary obscurity and mystery. Herodotus states that the Egyptians first of all men found out the true length of the year, discovering it from observations of the stars; and Syncellus states that Aseth (who, as predecessor of Amosis, reigned during the youth of Moses and the second Hermes, both learned in all the learning of the Egyptians) added the five intercalary days to the year. But the regulation of the calendar was to a very late period monopolized by the priests in Egypt; and deemed by them so important to be retained exclusively to themselves, that they refused to communicate the astronomical data on which it depended till the inquirer had by patient importunity evinced such strength of character as to engage their confidence, and to afford a sufficient warrant that their confidence would not be abused. That the priests were liable to abuse their power, and that there was no other check upon abuse but solemn adjuration, is made evident by the oath exacted from them never to intercalate a day, but to keep the year of 365 days as of old (Schol. in Arat. *Plut. de Iside.*; Sir. J. Marsham, *Chron.* 237).

It is recorded by Geminus (*Isag.* ch. vi.) that the Greeks were commanded by an oracle to follow the usage of their fore-

fathers, in making their festivals agree with the three points of time—namely, years, months, and days;—that is, to keep the festival day at the prescribed age of the moon, whether new, full, or quarters; and at the appointed season of the year, whether spring, summer, autumn, or winter.

Motives like these, which influenced the Greeks and Egyptians, would operate in all countries where festivals were kept at particular seasons; and where to the general were added local motives—such as the periodical inundations, on which the harvests of some countries depended—the exact regulation of the calendar would be an affair of paramount importance.

Every community must have a calendar of some kind, for without it they cannot combine their operations. In semi-barbarous tribes, each family would have its notched stick, which by degrees would become more artificial, and be perfected into a permanent calendar, like the Runstocks, Primstaries, or Clog Almanacks of our ancestors—one of which has been described by Dr. Plott, in his History of Staffordshire—and which pilgrims were accustomed to carve on the top of their staves, that they might keep the feasts of the saints; and which farmers carved on their implements of husbandry, to direct them when to sow the different kinds of grain, as "*Lammas wheat*," &c.

These Runic staves being constructed according to the Julian, the last and most perfect computation of time, only require a knowledge of the Golden Number of the year; that all the festivals may fall into their proper places. The stamped bricks of Nineveh and Babylon were designed to answer the purposes of a calendar for one month only, requiring monthly application to the priests, who alone had the key of knowledge, and of whom the people learned continually how to intercalate each month so as to adjust it to its proper season. The permanent calendar was stamped on *the edge* of the Ninevite bricks; and both sides, being left smooth, would serve to receive memoranda in chalk of the directions necessary for one month, to be obliterated the following month, when fresh directions were to be given.

There are two lines of characters on the edges of the Ninevite bricks. That on the right-hand consist of seven characters, designed for lunar time, and regulating the festivals of the month, which would therefore be marked on the right-hand flat side of the brick when standing on its edge. The left-hand line is of five or ten characters, representing solar time, and regulating the seasons and labours of husbandry: these would be marked on the left side of the brick. Or the one memorandum would be made in chalk on the upper, the other on the under side, if we choose to regard the brick as lying flat, a position in which those of Nineveh were not meant to lie. On the bricks of Babylon, solar and lunar time are incorporated together, and not kept in distinct lines, as in the Ninevite inscriptions: therefore

the temporary memoranda both for the festivals and the labours of husbandry were inscribed on the broad smooth margin left round the calendar impressed in the centre of the flat side of the bricks.

No one, who shall attentively compare the bricks of Nineveh with those of Babylon, will have any doubt that their intention was to answer the purposes which we have now stated. To facilitate this comparison we have given (in *Plate II.*) the characters of Nineveh and Babylon numbered and in juxta-position: the centre being the two lines of Nineveh of the most usual form of character; and the sides shewing the Babylonian series of (on the right) seven, for the marking of lunar time, and (on the left) ten, for solar time.

It will be manifest on inspection, that great ingenuity is shewn in expanding the lunar series of seven into the solar series of ten, so as to lose sight of neither; and that this is done by the occasional, yet systematic, introduction of substitutes or equivalents for some of the seven primary characters: we have therefore given the principal of these subsidiary characters in two columns, running parallel with the primary column of seven. (*See Plate I.*)

For the satisfaction of those who live at a distance, and have not access to such perfect inscriptions as many which we have seen, we give also two blocks of the exact size of the impressions; one in six, the other in seven columns; and both are as distinct and clear on the bricks as on these plates. (*See Plates III. and IV.*) We also add here separate impressions of each primary character, by means of which all persons who are interested in the inquiry may examine different inscriptions for themselves.

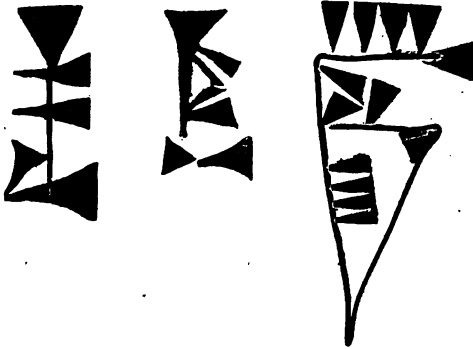


The first character (given in the margin) is invariably the same, not only on the bricks, but in all astronomical inscriptions, on the large stone in the India House, and on a fragment of jasper at the same place. This character usually recurs as the eighth, twenty-first, and twenty-eighth, according to the solar or lunar series.



The second character is generally the same, but seldom, if ever, recurs as the ninth or twenty-ninth, but only as the twenty-second, on the bricks.

The third character is always double on the six and seven-lined bricks, and on the larger stones ; but on the three-lined inscriptions, and on the smaller stones, is often supplied by a single character.



The fourth, fifth, and sixth characters are invariably the same in all inscriptions ; and the two latter are generally repeated as the twenty-fifth and twenty-sixth on the brick calendars.

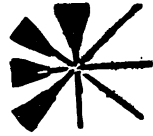
The seventh character is generally the same, or only slightly varied in form.



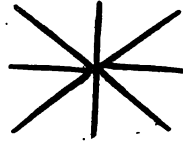
The tenth character is invariably the same in its outline, but sometimes has *two* or *three* points, instead of *four*, in the centre : it *commences* the last column of nineteen lines on the stone at the India-House ; this column being the lunar cycle commonly ascribed to Meton.



Many confirmations of the general principles on which we have proceeded are to be derived from collateral sources, especially from the hieroglyphics of Egypt. The leading character at Babylon resembles a star of eight points, being formed by the crossing of four horns.



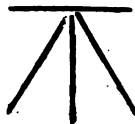
An hieroglyphic precisely similar in form, with lines instead of horns, characterises Sate, the Egyptian goddess of the year. Wilkinson so represents her in his Pantheon; she is so represented on the Memnonium, and twice on the Obelisk of Feiyoom: nearly the same hieroglyphic designates her in the procession at Denderah, where she and Thoth, between Leo and Virgo, mark each the same notch in the serrated standard or guage of the year: and a similar figure marks one of the half-months in the Chamber of Osiris at Philæ.



On the Obelisk at Feiyoom there is a variation of form, like that of the astronomical mark for the ascending and descending nodes: the figure on the head of the uppermost Sate being this;



that on the head of the lowermost this;



and we believe that they mark the summer and the winter halves of the year, the ascension and declination of the sun.

These few remarks must suffice for the present, for God in his good providence has stopped us short in the middle of our inquiry. Enough has been said to guide the intelligent to a full investigation of the subject; we now readily relinquish to others the further prosecution of the Arrow-headed Characters, not thinking it probable that we shall be at liberty to continue or resume the study.

ON THE ORIGIN OF THE PRIMITIVE SPHERE OF THE
GREEKS.

By ISAAC CULLIMORE, Esq.

IN an essay on the Hermaic Records or Royal Canicular Almanacks of the ancient Egyptians (which appears in the Morning Watch, vol. vi. p. 389) I adverted to "the sphere described by Eudoxus, Aratus, and Hipparchus," as proved by the Hermaic system to be among the obligations which Grecian science owed to Egypt; and now I propose to state a few circumstances in proof of this interesting fact; trusting that the substance will be found to be, first, a practical demonstration of the validity of the Egyptian elements of time which I have attempted to develop; and, secondly, a forcible elucidation of one of the most disputed and interesting questions of Grecian antiquity.

Sir Isaac Newton, and his chronological opponents the Père Souciet, Mr. Bedford, &c. (determined alike to behold nothing but the history of the Argonautic expedition in the asterisms of a sphere which, with the graphic and astronomical variations that have been the inevitable results of difference of place and time, has been common to civilized nations from the remotest antiquity, and is among those links which bind the histories of all primitive nations together at their source), laboured—the first to depress the historical age of the Argonauts, in the 13th century before the Christian era, to the astronomical age of the sphere, in the 10th century, resulting from the description of Eudoxus and his followers; the latter, to raise the astronomical age of the sphere to the Argonautic epoch—the evidence of history being thus rejected by the one, and that of astronomy by the others; while in both cases the synchronical harmony, which alone could establish the obscure traditions preserved by Clemens and Laertius, that refer the primitive sphere of the Greeks to Chiron and his contemporary Musæus the Argonaut, is wholly lost sight of, together with the evidence of all sober history, from Herodotus downwards, which points to Egypt as the source of Grecian science.

Eudoxus and his copyists refer the colures to *the middle* of the cardinal asterisms Aries, Libra, Cancer, and Capricorn, answering to the *eighth* degree of the constellations bearing those names—the zodiac being understood to commence from the star γ , or *prima arietis*, as appears by Sir Isaac Newton's elaborate calculation of the mean longitudes of the principal stars by which the colures are described to have passed. Assuming, therefore, the description to agree with observation, he refers the construction of the sphere to the year B. C. 937; and here also places the

Argonautic expedition. The opponents of this system, on the other hand, assuming the Greek astronomers to speak of the middle of the signs, rather than of the constellations, raise the place of the colures to the fifteenth deg. of Aries, Libra, Cancer, and Capricorn; thus gaining seven deg. on the Newtonian computation, and giving an antiquity to the sphere equal, if not superior, to the highest date assigned by history to Chiron and the Argonauts.

But, however our great philosopher may have failed in his attempts to bend the facts of history and chronology to a favourite system, no person can dispute the validity of his astronomical deductions, taken separately; and were there any doubt to which of the two views of this part of the question the preference is due, it is decided by Columella, who acquaints us, that, in referring the colures to the eighth deg. of the cardinal signs, he follows the opinion of ancient astronomers, including that of Eudoxus himself, Meton, and Euctemon; and this testimony is confirmed by Pliny. It follows, that we can ascend no higher than the epoch of this position of the colures for the introduction of the sphere into Greece.

It is here necessary to observe, that not only Meton and Euctemon, who introduced the lunar cycle of nineteen years, *v. c.* 432; Eudoxus, *v. c.* 360; and Aratus, according to his description of the sphere, *v. c.* 280, assign the above positions to the colures; but likewise Sosigenes, the Alexandrian astronomer, by whose assistance the Julian Calendar was constructed, *v. c.* 45; and the Roman writers Manilius, Columella, Ovid, Pliny, and others, down to the first century of the Christian era. It hence appears, that from the age of Meton to that of Pliny, a period of five centuries, the Greek and Roman philosophers adopted the primitive position of the colures, without regard to the recession of the equinoctial points, although their assumed places did not agree with observation at any single moment during this long interval—having receded not less than seven deg. from the original epoch to the age of Meton, and seven deg. more between the times of Meton and Pliny. It is true, that the great astronomer, Hipparchus, who understood the doctrine of equinoctial precession, partially corrected the error, referring the tropics and equinoxes to the beginning of the signs, about the middle of the second century *v. c.*; but the facts of history prove that this correction did not prevail before the age of his great successor, Claudius Ptolemy, about the middle of the second century of the Christian era.

No doubt, therefore, can exist as to the fact that the fixed sphere of the Greeks and Romans was first constructed, or introduced, at a time when the colures were found, either by observation or calculation, to intersect the eighth deg. of the cardinal

signs. Calculation refers this epoch to the middle of the tenth century B. C. as above. But if we give credit to Varro, the most learned of the ancients, the mythic or fabulous age of Grecian antiquity had not then expired, nor the historical age commenced, by the space of nearly two centuries; the point of division being fixed by this writer to the Olympic era, B. C. 776; and, rejecting the Newtonian age of the Argonauts, for the same reason that we reject the age of the sphere adopted by his opponents (because both are found invalid when brought to the test of history and astronomical calculation), there is not the shadow of an event in Grecian history or tradition that bears upon the introduction or invention of the Greek sphere in the age in question.

Sir Isaac Newton himself admits, that "after the Argonautic expedition we hear no more of astronomy till the days of Thales: he revived astronomy, and wrote a book of the tropics and equinoxes, and predicted eclipses about the forty-first Olympiad," *i. e.* B. C. 616. Hence it appears, that, according to the Newtonian view, there is an utter blank of more than three centuries in the history of Grecian astronomy, during which the discoveries and observations of Chiron and Musæus had nevertheless been accurately preserved; while, if we follow the opponents of the system, the chronological gap extends to more than six centuries.

Let us, however, take our stand at the first dawn of Grecian astronomy which history sanctions—that is, in the days of Thales. Thales, Milesius, and his contemporary Solon, were the first of the Greek philosophers who visited Egypt. There the former studied astronomy and geometry under the priests of Memphis, from whom he learned the nature of the Egyptian solar year, and acquired a knowledge of the solstices, equinoxes, and eclipses; and being the first who introduced this sort of knowledge into Greece, was naturally looked upon by his countrymen as its original inventor, or discoverer. The twelve signs of the zodiac, and the asterisms, to which the Greek and Roman writers are almost unanimous in assigning an Egyptian origin, were also doubtless among the discoveries or acquirements of Thales.

This philosopher was born anno 1, Olymp. 35, or B. C. 639, the 34th year of Psammeticus king of Egypt; and died, aged 95, in the 58th Olympiad, being the 27th of king Amasis. But, according to the Father of History, the Greek states, which were for the most part Egyptian colonies of remote antiquity, had no communication with the parent country until the first year of the former reign, when the Carian and Ionian auxiliaries came to assist king Psammeticus against his rivals; and from thenceforward there was an uninterrupted intercourse between

Egypt and Greece. This was likewise the epoch from which the Greeks were accurately acquainted with Egyptian history, of which their information regarding every preceding age was exceedingly vague and obscure. It follows, that the knowledge of astronomical science imported from Egypt by Thales was obtained in the first age of Egyptian and Grecian intercourse; and that the first historical age of Grecian science is limited to the time of this philosopher.

Agreeably to this, we learn from Diogenes Laertius, &c., that Anaximander, the disciple of Thales, who was 64 years old in the second year of the 58th Olympiad, *b. c.* 547—that is, three years before the death of Thales—wrote on geography, astronomy, and the sphere. He taught the obliquity of the ecliptic, which he had learned from Thales, who could not have predicted eclipses without a knowledge of it. He studied the nature of the equinox, &c.; and was the first Greek who constructed maps and a celestial sphere; the nature of which he had doubtless also studied under his preceptor. Anaximander was, moreover, the first who published his works in Greece. This is the earliest glimpse of a Greek sphere which authentic history affords.

Cleostratus Tenedius, about the 61st Olympiad, *b. c.* 536, followed up the labours of Anaximander by placing the signs in the zodiac, as we learn from Pliny and Hyginus; and introduced other astronomical improvements, particularly the octaëterus, or luni-solar cycle of eight years, founded on the Egyptian solar year of $365\frac{1}{4}$ days. Scaliger is of opinion that in the sphere of Cleostratus the equinoxes and solstices were placed in the eighth degree of the signs Aries, &c.; of the truth of which there can be no question, because we have already traced this position of the colures in the fixed Greek and Roman sphere from Pliny up to Meton and Euctemon, who flourished within a century of Cleostratus; whose correction of this original position of the points, if any such correction had been made, would in all probability have been adopted by his successors.

Having traced the sphere of the Greeks up to the earliest dawn of Grecian astronomy which history allows, and its first introduction by a philosopher who had acquired his knowledge in the colleges of Memphis, let us now inquire into the state of the Egyptian sphere in the age of Thales, who was born in the reign of Psammeticus, as above, and, according to Sir Isaac Newton, studied astronomy at Memphis in the beginning of the reign of his successor Pharoah-Necho.

Psammeticus, with whom the catalogue of the great Saite family, preserved by Herodotus, commences, began to reign in the year *b. c.* 672, the first year of the Græco-Egyptian intercourse, and was, according to the Egyptian annals of Manetho,

preceded by Stephinathes, Nicepsos, and Nechao I. (the father of Psammeticus, according to Herodotus), who reigned respectively, seven, six, and eight years. To king Nicepsos, the second of these, and his contemporary the philosopher Petosiris, are ascribed the latest innovations or improvements in the Hermaic astronomy of Egypt. They were celebrated astronomers and astrologers, and constructed a sphere into which the decani, or decennary divisions of the zodiac, were first introduced. Julius Firmicus calls them "divini viri atque omni admiratione digni." The chronological limitation of the reign of Nicepsos is from the year B. C. 686 to B. C. 672. Sir Isaac Newton assigns the last-mentioned year for his epoch.

In the paper on the Hermaic Records, alluded to at the commencement of these remarks, I have shewn that the date of the construction of the Egyptian revolving sphere answers to about the year B. C. 1589; this being the only point of time, in the space of the whole zodiacal revolution of 36,525 erratic years, at which the Hermaic longitudes of the stars, conjunctions, &c., could agree with observation. The colures then intersected the seventeenth deg. of Aries, Libra, Cancer, and Capricorn, in both the Egyptian and celestial spheres; reckoning the zodiac to commence, as in the case of the Greek sphere, with Aries, or *prima arietis*, which star had no longitude in the year B. C. 375, according to truth; while for the same phenomenon in the Egyptian sphere we must descend 510 years lower, or to A. D. 136. It will be found from these elements, that, although the colures had really receded to the eighth deg. of the signs in the year B. C. 947, and left that degree in the year 875, this did not occur, according to the Hermaic almanacks, until nearly three centuries later; the entering of the colures into the eighth deg. of the signs corresponding to the year B. C. 676, and the departure to 575; this interval commencing with the reign of the royal philosopher Nicepsos, and embracing the first 64 years of the life of Thales and the first 36 years of Anaximander.

It follows, that the origin of the Greek sphere is here pointed out to us, and that it is, properly speaking, the sphere of Nicepsos. The historical evidence which was wanting at the date of the true coincidence of the colures with the eighth deg. of the signs in the 10th century B. C., is found complete in the 7th. 1st, The Egyptian colures then coincided with the eighth deg. of the cardinal signs. 2d, The Egyptian sphere of Hermes is reconstructed and accommodated to the celestial phenomena of the time, on the authorized principles of computation. 3d, Thales visits Egypt, and carries a delineation of the sphere of that country into Greece. 4th, Anaximander the disciple of Thales, constructs the first Greek sphere. 5th, Meton and Euctemon delineate the Greek sphere, as regards the places of

the colures, in the same manner as had been done by king Nicepsos 250 years earlier. 6th, Eudoxus visits Egypt in the middle of the 4th century B. C. and there studies astronomy: he adopts the sphere of Meton, and finds no variation in the Egyptian sphere, or would doubtless have profited by it. 7th, Sosigenes, the Alexandrian astronomer, assists at the construction of the Julian calendar, B. C. 45, into which the Egyptian year is adopted, and places the colures in the eighth deg. of the signs, where king Nicepsos had left them more than 600 years before.

It follows, that the correction by Nicepsos was the last which the old Hermaic calendar received; and that the Egyptian sphere, as well as the Greek and Roman sphere, derived from it, continued fixed to the eighth deg. of the signs until after the conquest of Egypt by the Romans—the parallel extending on the one hand from Nicepsos to Sosigenes, and on the other, from Thales to Pliny.

There are two other stages of the ancient sphere mentioned by Achilles Tatius, who enumerates the first deg. and the eighth deg. as the places of the colures at different times. These are the twelfth deg. and fifteenth deg. which, preceding the root of the sphere of Nicepsos and Thales, must refer to previous corrections of the Hermaic longitudes. The twelfth deg. will be found accurately to correspond with the date of the sphere of Osymandyas, and the fifteenth deg. with that of the Mæris, as does the eighth deg. with the sphere of Nicepsos. The coincidence last mentioned, together with the historical characters of the age, and its coincidence with the Varronian limits of true Grecian history, is however enough for the present purpose, and I trust has been proved, 1st, to furnish a practical example of the validity of the principles of Egyptian time which I have attempted to develop; and 2dly, a full elucidation of the origin of the Greek sphere of Eudoxus, and an answer to the difficulties which have hitherto involved that question.

Much more might be adduced in support of what has been advanced in the foregoing outline; but enough has, I trust, been said to prove that the key presented by Egyptian science tends to place the subject in a clearer point of view than any solution heretofore proposed—the parallelism of the Egyptian with the Greek and Roman sphere being demonstrably complete, from the first dawn of international communication until the times of the Roman empire;—as well as to resolve the question, why the Greeks and Romans during so many centuries adopted a fixed zodiac, having the colures in the eighth deg. of the cardinal signs, and widely different from any possible result of Grecian or Roman observation.

MR. BAXTER'S "NARRATIVE OF FACTS."

Mr. Baxter's case, on any possible view of it, is a most awful one; it is worthy of the most deep and reverent consideration; and ought to humble every truly Christian soul. One of two things must be granted by all: it is undeniable that Mr. Baxter either was formerly, or now is, under the possession of Satan; and under this possession either to have been, or to be, so completely enslaved, both in body and mind, as to seem reduced to the condition of an irresponsible passive agent, not to be conscious in either case of the possession, and in both cases to believe himself under the influence of the Holy Spirit—the *extraordinary* formerly, when under a *supernatural* power; the *ordinary* at present, and by which he says, that, in the exercise of reason, he has discovered that the supernatural power which once seemed to him holy, must have been evil.

But the marvel does not stop here; for all the most pious and judicious of Mr. Baxter's friends recognised the scriptural truth and holiness of that supernatural power which came upon him, and received as the message of God the words which fell from his lips; and when Mr. Baxter fell, the great majority of these, his friends—we might probably say all, with the exception of four or five—fell not with him: most of them still hold fast their confidence, notwithstanding his change of mind, and have hitherto resisted all the arguments adduced by him to bring them to his present way of thinking, or to abandon the conviction of their souls, that Mr. Baxter really spake in the power of the Holy Ghost.

If Mr. Baxter was devil-possessed, as he asserts, what a fearful case is that! and what bitter repentance, and depth of humiliation, does it not call for! And how much more bitter and deep should be the repentance and humiliation of the man who has not only been himself the sport and the fool of Satan, but has been the instrument in his hand for bringing thousands into the toils of hell, where they still lie captive; and is thus the murderer of so many souls!

And if Mr. Baxter be now deluded, as we are sure he is, it is a case still most fearful for him: inasmuch as those who have been once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Ghost, if they fall away, can scarcely be renewed again unto repentance: with God only, the Almighty, is it possible. And to one so situated, who blasphemes the name and power of God by giving his glory to Satan, it is fearful to contemplate the further stages of blasphemy to which Satan may entice him: he may be led to commit the unpardonable sin of blasphemy against the Holy Ghost, from which may God preserve poor Baxter!

The awfulness of his own case seems to have been in some degree apprehended by Mr. Baxter, where he reminds "all serious readers, that any assumption of the gifts of the Holy Spirit, however unfounded, is too deep an offence against God to be met by the taunts of ridicule or contempt." But we would wish to see some greater indications of compunction in him for having thus offended against God, and this seems to us a proof that his conscience is at present darkened and benumbed by Satan. May the Holy Spirit speedily awaken him to a sense of his personal guilt in this matter, that so he may be humbled in the sight of his God, against whom he has so deeply offended on his own shewing! that, being thus taught humility, he may be taught the occasion of his fall—how he gave advantage to the enemy—and how he may recover the favour of God, through the atoning blood of Jesus.

Mr. Baxter's present state of spiritual darkness and delusion has blinded his understanding and bewildered his judgment, or he could not but see the weakness and inconsistency of his reasoning: and prejudice and passion have equally blinded those who applaud and encourage him in his delusion, or they would see that the same line of argument by which Mr. Baxter attempts to invalidate the present work of the Spirit in the church would, if sound, invalidate every former work of the Spirit, and is the very line of argument adopted by infidels to degrade the Scriptures and to deny the being of God.

The discrepancies which Mr. Baxter asserts he discovered between different utterances of the Spirit, are not so great as the discrepancies which infidels profess to find between different parts of Scripture: the cavils of infidels Mr. Baxter has no difficulty in answering, but his own less specious cavils he thinks to be unanswerable!

Many, very many, are the instances in the New Testament where it is said, "then was fulfilled that which was spoken by the prophets," but where the greatest ingenuity of the wit of man would not have expected such a fulfilment of the prophecy. The name Immanuel, the wise men's offering, Rachael weeping for her children, the throne of David, the tabernacle of David, and multitudes of other passages, must occur to every Biblical student; and the blasphemies of the Jews and the perversions of the Papists present two whole classes of difficulties of the same kind, which, if Mr. Baxter can solve and reconcile, he may easily solve and reconcile his own doubts and difficulties; and if he cannot surmount the little stumbling-blocks over which he has fallen, he ought, in consistency, to tolerate the Jew, the Papist, and the infidel, in their still greater difficulties and more embarrassing perplexities. The disciples were fools, and slow of heart to understand the Scriptures; and unless Mr. Baxter will

be content to be a fool—to renounce his own pride of intellect, and be taught by the Spirit of Jesus alone—he shall never know the truth of God, which alone can make him free.

We desire still to bear in mind a grateful remembrance of what Mr. Baxter taught us when he was led by the Spirit of God, and to be unwearied in our prayers that he may be delivered from that oppression of the enemy which now weighs him down; which has not only burdened his spirit, but so grievously darkened his understanding, that he seems to have lost the faculty of reasoning, and even of distinguishing between truth and falsehood. It is truly a fearful case of delusion; but while God bears with him, and spares him, and calls him to repent, we must do so likewise; taking care, at the same time, not to shrink from glorifying God by declaring the truth; not to compromise faithfulness by false tenderness, which would be no charity, no love to God or to man.

Mr. Baxter's "Narrative" came into our hands only a few days before the publication of our last Number; and though we perceived that there were many mistakes, not only in what he put forth on the testimony of others, but in what Mr. Baxter had himself witnessed, we could not contradict those misstatements without sifting them to the bottom, by conference with the several persons referred to. Our readers will not be more surprised in being informed, than we were in discovering, that there is scarcely a single occurrence stated with accuracy; and that we have been positively assured, by all the persons resident in London who are named in Mr. Baxter's "Narrative," that the inconsistencies imputed to them are founded in mistake, and the words they are said to have uttered were not spoken by them. In all our former acquaintance with Mr. Baxter, up to the time of his fall, we esteemed him to be a man of the strictest integrity; and we are bound in charity to believe that he is not at present conscious of having deviated from the truth: but, then, the only possible explanation which remains is, that he now lies under the dominion of a spirit of falsehood and delusion.

We had collected ample materials for demonstrating this, point by point, beginning with the very first meeting where Mr. Baxter heard the voice of the Spirit at which we were present, and going through all the meetings which took place in London; but recent occurrences prevent our putting these materials in order, and our notice of Mr. Baxter must now be very brief. Many of Mr. Baxter's mistakes have been already exposed in a tract, published by Douglas, entitled "The Spirit in Mr. Baxter tried by Scripture," which we know to be correct, and recommend to the attention of our readers.

The leading mistake, and that which pervades the whole "Narrative," is doctrinal. Mr. Irving's doctrine is mistaken by

Mr. Baxter; misstated even on his own shewing; misapplied to support the charge of delusion; and misimputed to those who never held it. To one who understands Mr. Irving's doctrine concerning the flesh which Christ took in order to manifest God in it, we need not say, that in all the passages from Mr. Irving's writings, which have been denounced as containing heretical doctrine, the context clearly shews that Mr. Irving is in those passages treating of the human nature *apart* from the Divine nature, *both* of which were combined to form the one person of Christ; but his opponents make the person of Christ to consist *solely* of the one or the other of these two distinct and immiscible natures; either deifying the manhood, under the specious pretence of glorifying Christ; or denying the Godhead, to vilify Mr. Irving.

It was not fair, or just, or honourable in Mr. Baxter, to publish Mr. Irving's letters, which were so strictly private and confidential that he did not even keep a copy of them; and letters so written ought not to be subjected to scrutiny, like records of deliberate well-considered doctrines which have been prepared for publication. But in the letter on which Mr. Baxter comments, Mr. Irving expressly states that he is treating of the flesh of Christ, "as to its *passive qualities or properties, as a creature thing*" (p. 107); and surely common sense and common justice require that this, which was the leading idea in the mind of the writer, should be the leading idea in the mind of the reader, and govern the sense of what follows. Surely no one, who has any common sense left, will maintain that a *mere creature thing*, be it what it may, can have the attributes of Godhead ascribed to it! A creature, however perfect in its kind, must have limitation: Godhead has no limitation; God alone is infinite in holiness, power, and duration. To the *flesh* of Christ we must give creature attributes, while to the *person* of Christ, which was God as well as man, we give the attributes of God: and even to our flesh, sinful and fallen as it is, the Scriptures compel us, after regeneration, to give that holiness which becometh the temples of the Holy Ghost; holiness in our bodies becoming the eternal God which they enshrine. If men were not blinded by Satan, they would not put forth such folly as the comments we allude to (p. 109): they would learn, that, though it is written "in me, that is, in my flesh, dwelleth no good thing," it is also written in the next chapter (Rom. viii.) and in very many passages of Scripture, that the Holy Spirit "dwelleth" in us; and they would believe *both* Scriptures, and maintain both points of doctrine, instead of making void the one by misunderstanding the other.

Mr. Baxter, mistaking the doctrine held, and himself holding erroneous doctrine, thinks he can thus account for the introduc-

tion of spiritual delusions into Mr. Irving's church ; and therefore he gives that doctrine a place every where, often without the least foundation. He states, for instance, of the prayer-meeting, which has continued to be held every morning uninterruptedly for more than two years in Mr. Irving's church ; " This prayer-meeting was first instituted when the General Assembly of Scotland was expected to sit in judgment upon Mr. Irving's writings, particularly that on the Human Nature of our blessed Lord" (p. 12). It is not true that the prayer-meeting was instituted on this account ; it was called together to pray for John Campbell, and began on the day when he was expected to appear before the General Assembly, and has been continued in consequence of the spiritual refreshment which was therein experienced by the flock.

The complete absurdity of Mr. Baxter's erroneous notions, that the flesh which Christ assumed was different from the flesh of the brethren, appears from the slightest consideration of the doctrine of the Trinity, or the indwelling of the Holy Ghost. It is a fundamental doctrine with Mr. Baxter and the other opponents of the truth, that our flesh is incurably corrupt, and that it is derogatory to the character of Christ to suppose he could take so vile a thing into personal union with himself. But the indwelling of the Holy Ghost brings every child of God into union as close as this with the Third Person of the blessed Trinity ; and if the union contended for by us would degrade God the Son, the union conceded by our opponents would degrade God the Holy Ghost, whose Godhead is precisely the same with that of the Father, and that of the Son : they all concede that the bodies of the regenerate are temples of God.

Notwithstanding all its mistakes and all its errors, we consider this publication of Mr. Baxter as a great benefit to the church ; and, as far as our observation goes, we should say, that where the faith of one has been staggered by it the faith of ten has been strengthened by it. A supernatural work is clearly proved to be going on, and large portions of the utterances are given with sufficient accuracy to enable any one to judge of their general tendency, and to prove that the supernatural work was holy in its character and tendency. This book is like the armory of a slaughtered foe, whence the children of God may furnish themselves with weapons ; it is like the sword of the prostrate champion of the Philistines, of which David said, " There is none like it : " wield it against the Philistines, ye who have the faith of David.

One passage, by way of example, we transcribe, both from its agreement with the scriptural notices of the gift of tongues, and from the weak and flimsy manner in which Mr. Baxter endeavours to get rid of it, " A few days before the prophecy of my

call to the apostolic office, whilst sitting at home, a mighty power came upon me, but for a considerable time no impulse to utterance: presently a sentence in French was vividly set before my mind, and, under an impulse to utterance, was spoken. Then, in a little time, sentences in Latin were in like manner uttered, and, with short intervals, sentences *in many other languages*, judging from the sound, and the different exercise of the enunciating organs. My wife, who was with me, declared some of them to be Italian and Spanish: the first she can read and translate; the second she knows but little of. In this case, she was not able to interpret nor retain the words as they were uttered. All the time of these utterances, I was greatly tried in mind. After the first sentence, an impulse to utterance continued on me, and most painfully I restrained it; my conviction being, that until something was set before me to utter, I ought not to yield my tongue to utterance; yet I was troubled by the doubt. What could the impulse mean, if I were not to yield to it? Under the trial I did yield my tongue for a few moments, but the utterance that broke from me seemed so discordant, that I concluded the impulse, without words given, was a temptation; and I restrained it, except as words were given me, and then I yielded. Sometimes single words were given me, and sometimes sentences, though I could neither recognise the words nor sentences as any language I knew, except those which were French or Latin." . . . "When I went to London after this, I questioned those who spoke in the tongues, whether they had the words and sentences given, or yielded their tongues to the impulse of utterance, without having them. They answered almost entirely the latter, though sometimes also the former."

"My persuasion concerning the unknown tongue, as it is called (in which I myself was very little exercised), is, that it is no language whatever, but a mere collection of words and sentences; and in the lengthened discourses is, much of it, a jargon of sounds; though I can conceive, when the power is very great, that it will assume much of the form of a connected oration."

It must be obvious to every one, that not only the "discordant utterance" which broke from Mr. Baxter, but also the Italian and Spanish, were to him *unknown tongues*; and he surely does not mean to say that these sentences were "no language;" nor has he any other ground for asserting the discordant utterance to be a jargon of sounds, than the mere postulate of its being unknown, because unknown to him.

"One day, in the Scotch Church, when I was meditating on the propriety of yielding my tongue, and was in prayer to God for teaching on it, an utterance broke from Miss E. C., 'Yield your tongues to Jesus;' and going on exhorting to an entire resignation of ourselves to the Spirit of Jesus speaking and

dwelling in us. The instances of such obvious discernment of thoughts are so numerous as to take away the possibility of their being accidental coincidences. In the case of one individual, when praying in silence in her own room, in three or four distinct instances, answers were given, in the power, by a gifted person sitting in the adjoining room. And in almost all the persons with whom I have conversed, who were brought into a belief of the power, instances of obvious discernment of their thoughts, or references to their particular state of mind, have been so striking, as to conduce to their recognition of the power. This is a very mysterious dispensation; but as a spirit of divination, when any put themselves unfaithfully under the influence of the power, it certainly is able, and does make manifest the thoughts of their hearts, imitating the manner in which we may suppose the Spirit of the prophets in the Corinthian church laid open the thoughts of the unbeliever, as referred to by the Apostle." (pp. 133, 135.)

Truly *mysterious* must it be to any one who can suppose such things to be the work of Satan, thus giving to him the attributes of the heart-searching God. For this is no *imitating the manner of the Spirit*, as Mr. Baxter says, but doing the very same thing; it is not seeming to know thought, but "*obvious discernment of thoughts*," an attribute beyond any spirit of divination, the province of the Holy Spirit.

Mr. Baxter has said that his joy, and thanksgiving, and nearness to God, appeared to be greatest when he was under that power which he now calls Satanic; which he now endeavours to explain by saying, that Satan so successfully imitated those holy affections, that he was deceived, and took it for what it really was not. This explanation leaves the case just where it was before; for he did not discover any thing evil in the affections themselves, but, persuading himself that he was at that time under the power of the evil one, concludes that these holy affections came therefore from Satan. But as they *seemed* to him the most pure and holy that he had ever enjoyed, how does he know that his previous and present less vivid experiences of the same kind are not delusions also? If he was deceived in his greatest joy and peace, much more may he be deceived in his ordinary experience. And he himself has stated, in another place, that "The Holy Ghost alone can spread abroad the love of God in our hearts, and fill our souls with thanksgiving and praise." (Pref. xii.)

Another rash and headstrong character, who, like Mr. Baxter, has renounced the work, has declared, that, though he thinks it to be a work of Satan, he was taught thereby one great truth, namely, *the love of God!* Can this unhappy man really be of sane mind? Love is of God; and every one that loveth is born

of God. God is love; and he that dwelleth in love, dwelleth in God, and God in him. (1 John iv.) Is it possible that any one can maintain this to be a lesson which Satan can teach? If so, such a man proves conclusively that he, in so thinking, is under the delusive power of Satan. In like manner, when Mr. Baxter declares that he was seduced by Satan "as an angel of light;" and maintains, further, the monstrous proposition, that this disguise of the enemy "is an array of truth as well as holiness and love, which Satan is permitted to put on to accomplish and sustain his delusions;" we assert that Mr. Baxter is befooled by Satan, or he could not broach such an absurdity. What! the father of lies teach truth! the foul fiend preach holiness! the enemy of God and man inculcate love! Our soul revolts from such a thought, as the acme of contradiction and folly. Well has it been said, by one of those who have replied to him, "This is a fearful statement; but we may rejoice, and I pray God that Mr. Baxter himself may yet rejoice and give thanks with us, that no such statement is contained or countenanced in the Scriptures. When an evil spirit came upon Saul, were the restlessness, and fear, and cruel envy, which raged in his heart, any proof that the devil appears as an angel of holiness and love? Had the temptation in the garden of Eden, or in the wilderness of Judea, even the semblance of holiness? Or do the sore pains of Job, or the grievous state of those of whom it is said that Jesus went about 'healing all that were oppressed of the devil'—or the cruel treachery of Judas, when Satan entered into him—or the deliberate and sustained falsehood of Ananias and Sapphira, when Satan filled their heart to lie unto the Holy Ghost—do these things, or any other manifestation of the power of Satan recorded in the Bible, afford us any warrant to assert that Satan puts on, or can put on, the appearance of an angel of holiness and love?" (Remarks on Mr. B.'s Nar.; Seeley, London; and Davenport, Liverpool.)

The fruits of the power which came on Mr. Baxter are declared in Scripture to be the fruits of the Spirit: these fruits still continue in multitudes to whom the Spirit in him imparted them; who were strengthened by his strength, and who stumbled not when he fell. May the same Spirit put forth His Almighty power to break the snare into which he has fallen; and may he have grace given to escape for his life from the bondage of Satan into the glorious liberty of the children of God; into the Everlasting Arms, ever ready to receive all who with hearty repentance and true faith turn unto Him!

CONCLUSION OF THE MORNING WATCH.

It is now become necessary to make known wherefore this Journal, which has been so greatly blessed of God in spreading abroad the knowledge of his truth—which we know to be greatly prized by its readers—and which our publisher informs us is more and more extending its circulation—should now be brought to a close. And to one whose eyes are enlightened to discern the signs of the times, and who has been taught to interpret the progress of those momentous events we witness, by the sure word of God, a short explanation will suffice.

Such an one will have learned, from the Spirit of prophecy, which is the testimony of Jesus, that all things are now working together for the open manifestation of the two antagonist principles which have been warring in secret ever since the Fall; for the bringing forth the Seed of the woman; and the seed of the serpent; for the revelation of Christ and of Antichrist. Both principles are now mightily at work in preparing the way of the Man of God's right hand, and the way of the Man of Sin; in the Holy Spirit fitting the followers of Jesus for taking part with him in the kingdom of heaven shortly to be revealed; in the spirit of delusion working in the children of disobedience, darkening their minds and hardening their hearts, to make them willing instruments of the beast that was and is not, and yet is....and goeth into perdition.

The followers of Christ and the followers of Antichrist are now gathering; each is now requiring, not merely the nominal, but the personal services of their respective adherents: Christ is gathering his children into the true church, to do him service there, and in so doing to be prepared for his coming; Satan is gathering his hosts, under the standard of Liberalism, to become the pioneers of that "wicked one, that man of sin, the son of perdition," the personal Antichrist (2 Thess. ii. 3, 8).

In the progress of this work of gathering and preparing his followers, Christ, for some months past, hath been calling for the personal services of nearly all the regular correspondents of this Journal, one after another; and he hath at length called the Editor to take the place of an elder in His church, and hath claimed all his time and services for the special duties of feeding and overseeing a sixth part of the flock of Christ in London. To this higher calling the Editor now resolves to devote himself wholly, and at the same time brings the Morning Watch to a close, as he will not transfer to any other person such a solemn responsibility.

We might stop with this simple account of the matter, which is all that is absolutely necessary to be stated; but, in the cir-

circumstances which led to the publication, and have now called for the suspension of this Journal, there is a lesson concerning the purposes of God; and to it we desire, in a few words, to direct the attention of our readers.

All Scripture declares, and all history exemplifies the fact, that God deals with mankind collectively; making it necessary for every individual to become one of a community, in order to enjoy all the privileges, and partake all the benefits, which God hath promised to bestow. It is shewn in his choice of the people of Israel, it is shewn in the Christian church; many individuals being gathered into unity to receive collective blessings in the ordinances; many members in one body receiving, not singly, but all together, energy and direction from the Head.

The chief aliment of faith is teaching: "faith cometh by hearing:" and unity of faith can only be brought about and maintained by unity of spirit in teacher and hearer; by that one Spirit in both which searcheth all things, yea, the deep things of God. The ordained rulers of the church are held responsible for this spiritual teaching, the members of the church for this spiritual hearing: where both fulfil their calling; both are edified, and grow up into Christ in all things; where either fails, both suffer loss; and if they fail irrecoverably, God must set aside that ordinance, and will set up another, for he will not let his people be starved.

But God is long suffering, and very slow to anger: he will not set aside any ordinance till he has given full proof of its corruption, and allowed full time for repentance, and often called to the faithless shepherds to turn at his reproofs. And if they still refuse to obey, he gently leads his flock by new paths and to fresh pastures, and raises up shepherds after his own heart; making them to know that they are his flock, the flock of his pasture—feeding them according to the integrity of his heart, and guiding them by the skilfulness of his hands. "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock; 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." (Jer. xxiii.)

When our Lord came to found His Church, the ordained rulers of the Jewish people were almost all become Pharisees, and had made void the law of God by their traditions; yet, notwithstanding this, he commanded his followers to reverence the word of teaching in their mouth, because they sat in Moses' seat, but not to follow their evil practices or false traditions, and to discern between truth and error. And even when they had filled up the measure of their iniquity by crucifying the Lord

of glory, the doom which then passed upon the Jewish rulers was restrained till other teachers were raised up full of the Holy Spirit, and the spiritual drawn out of the Jewish people and gathered into a church; when the wrath of God was poured out to the uttermost upon those who had been for many centuries the chosen people of Ood.

To the church, Christ had given the rule before the casting off of the Jewish people, saying, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven;"—"Ye shall sit on twelve thrones, judging the twelve tribes of Israel." And in the living men, whithersoever they went, he set both the word of rule and the word of teaching: "Whosoever sins ye remit, they are remitted;" "Go ye, teach all nations." While the church kept her first love, cherished the Holy Ghost, and produced the fruits of the Spirit; her authority, her wisdom, and her instruction lay in the mouth of living men, who spake continually as they were moved by the Holy Ghost: it was a living word going forth from the heart of the faithful speaker, and making instant way to the heart of every faithful hearer. This should have been the continual standing of the church; she should have had the word of testimony abiding still in living members.

But in process of time faith was suffered to become weak, and love to wax cold; and the living witness became proportionably feeble. Then it was that the importance of the written word became most apparent, which, being fixed in the faith of the early church, and rendered canonical by men full of the Holy Ghost, remained the unvarying test and standard for measuring the decline of the church, and renewing her in faithfulness. The written word is the common property of the whole church, of people as well as of rulers; and has been made use of continually by God to check the wanderings and recover the fidelity of his people.

The Papacy used all its efforts to defeat this purpose of God, first by their corruptions of the written word itself, and then by endeavouring to keep it from the people, both by prohibiting any version but the Latin, and not allowing any to read even the Latin without a licence from the clergy. Their efforts were defeated at the Reformation by Luther and his colleagues carrying the people back to the written word, and when faith had been thus revived in the hearts of the people, going forth anew as living teachers of the living word, preaching it warm and fresh from the heart to the heart, from faith to faith. Protestantism stands in the living word, Papacy in lifeless traditions.

And now, when the Protestant church is become nearly as dead and formal as the Papal; when the ample volume of the word of God, designed to fill every chamber of the soul of

man, to satiate all its longings and transcend its highest imaginings; when this gift of God to all men, designed to be free as the air of heaven and refreshing as the breeze of spring, has been squeezed into Articles, fettered by commentators, and the larger portion, the portion most needed now—the Prophetic portion—prohibited and proscribed by all the rulers in all the churches of the land;—at such a time, and in such circumstances, did the Morning Watch come forth, to claim the whole word of God for the whole church; to assert the right of every individual to interpret the whole of that word which reveals the Lord God, whose image and likeness we bear.

This work God has strengthened us to do effectually. We have torn the veil which had been cast by man over the Prophetic Volume; we have battered down the walls of the modern Babylon; the children of God are able to read the title-deeds of their inheritance, and are free to go in and take possession. Another and a far higher work now lies before us,—of leading the children in. From it we should shrink, if left to ourselves, knowing our own unfitness. But we were unprepared for the work we are closing; yet God, who saw the honest intention, greatly blessed and prospered our undertaking, and we wish to ascribe to Him all the glory of its success.

The work we are now engaged in will, in every step of its progress, bring us nearer to God, and keep us dependent upon him; and we know that He will sustain us therein, and glorify His great name. But God has made it the inseparable condition, the unalterable constitution of man, that he should be dependent on the sympathies and support of his fellow-men; and we do therefore conclude in most earnestly soliciting the prayers of every one into whose hands this may fall. If we have taught a single truth, if we have cleared a single text, if we have presented a single motive, if we exposed a single fault, if we have done any thing to awaken esteem or excite regard, then pray for us. Pray that we may be kept continually from thinking of ourselves, and that we may devote ourselves singly and entirely to the service of God.

And ye who have been roused and quickened by our labours, press ye forward. The time is short, very short: there is much work to be done, and the Master standeth at the very door. The Morning Watch is past, the day dawneth, the Day Star is about to arise: put ye off all the works of darkness, put ye on the whole armour of light. Soon, very soon, shall your Lord appear, to change the living and to raise the dead: be ye ready. Soon shall the kingdoms of this world become the kingdoms of our Lord and of his Christ: be ye of them that overcome, to whom he will grant to sit with him in his throne. Soon shall the sign of the Son of Man appear in the heavens, to which all the sons of

God shall gather ; lift up your heads with joy, for your redemption draweth nigh.

And let each man take for his motive the word of our Lord, " Behold I come quickly : hold fast that which thou hast, that no man take thy crown." (Rev. iii. 1.)

END OF VOL. VII.

